

*All-important pages from
The Secret Doctrine*



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Prefatory Notes by the Series Editor

The first part of this compilation was originally dictated by H.P. Blavatsky to R. Bowen, in response to his request for advice as to how one should approach *The Secret Doctrine*. It was first published by *Theosophy in Ireland*, in 1932, and subsequently republished by various organisations. It became known as the “Bowen Notes.”

The second part appeared as Notes on “The preparation and subjects for study” by B.P. Wadia, one of a series of forty-two essays under the holding title “Studies in the Secret Doctrine,” published by Theosophy (Los Angeles) during the years 1922-25, and subsequently reprinted by *The Theosophical Movement* (Bombay). It is doubtful whether at the time Wadia, the pre-eminent analyst of the Stanzas of Dzyan, was aware of the “Bowen Notes.”

This work is a road map of key ideas and guideposts for serious students. Once the origin of sentient life and the Universal Laws governing Cosmos and Man are grasped by the intellect and upheld by the highest perceptions, they will quicken the perennial tree of Altruism and shelter all that lives from the atrocities of Egotism.

The commended material was excerpted from Boris de Zirkoff’s scholarly edition of *The Secret Doctrine*, and typographically enhanced by our Copy Editor.¹



¹ Boris de Zirkoff (Comp.). *H.P. Blavatsky Collected Writings* [Unnumbered Series]: *The Secret Doctrine*. (1st ed. 1888). Seventh [Adyar] ed. 1979 [3 Vols.]; Madras: Theosophical Publishing House, 1987.

Our policy on abbreviations and orthography in this work is as that outlined in *Compassion: the Spirit of Truth* (2009), the first of our Major Works Series.

Opening Thoughts by the Author of the Secret Doctrine

The Secret Doctrine merely asserts that a system, known as the WISDOM-RELIGION, the work of generations of adepts and seers, the sacred heirloom of pre-historic times — actually exists, though hitherto preserved in the greatest secrecy by the present Initiates; and it points to various corroborations of its existence to this very day, to be found in ancient and modern works. Giving a few fragments only, it there shows how these explain the religious dogmas of the present day, and how they might serve Western religions, philosophies and science, as sign-posts along the untrodden paths of discovery. The work is essentially fragmentary, giving statements of sundry facts taught in the esoteric schools — kept, so far, secret — by which the ancient symbolism of various nations is interpreted. It does not even give the *keys* to it, but merely opens a few of the hitherto secret drawers. No *new* philosophy is set up in *The Secret Doctrine*, only the hidden meaning of some of the religious allegories of antiquity is given, light being thrown on these by the esoteric sciences, and the common source is pointed out, whence all the world-religions and philosophies have sprung. Its chief attempt is to show, that however divergent the respective doctrines and systems of old may *seem* on their external or objective side, the agreement between all becomes perfect, so soon as the esoteric or *inner* side of these beliefs and their symbology are examined and a careful comparison made. It is also maintained that its doctrines and sciences, which form an integral cycle of universal cosmic facts and metaphysical axioms and truths, represent a complete and unbroken system; and that he who is brave and persevering enough, ready to crush the *animal* in himself, and forgetting the human *self*, sacrifices it to his Higher Ego, can always find his way to become initiated into these mysteries. This is all *The Secret Doctrine* claims.¹

Does it not therefore, stand to reason that a work which compares several dozens of philosophies and over half-a-dozen of world-religions, a work which has to unveil the roots with the greatest precautions, as it can only *hint* at the secret blossoms here and there — cannot be comprehended at a first reading, nor even after several, unless the reader elaborates for himself a system for it?²

H.P. BLAVATSKY



¹ *Blavatsky Collected Writings*, (THE BABEL OF MODERN THOUGHT – II), XIII pp. 93-94

² *ibid.*, (MISTAKEN NOTIONS ON THE SECRET DOCTRINE), XII p. 235

Selections Commended by Helena Petrovna Blavatsky

From R. Bowen's *Madame Blavatsky on how to study Theosophy*. 1st ed., 1960; London: The Theosophical Society in England, 1991.

COME TO THE SECRET DOCTRINE WITHOUT ANY HOPE of getting the final truth of existence from it, or with any idea other than seeing how far it may lead *towards* the truth. . . . No matter what [you] may study in the *Secret Doctrine* let the mind hold fast, as the basis of its ideation, to the following ideas.¹

The first idea is unity.

This unity is a thing altogether different from the common notion of unity — as when we say that a nation or an army is united; or that this planet is united to that by lines of magnetic force or the like. The teaching is not that. It is that existence is *one thing*, not any collection of things linked together. Fundamentally there is *one being*. The *being* has two aspects, positive and negative. The positive is spirit, or *consciousness*. The negative is *substance*, the subject of consciousness. This being is the absolute in its primary manifestation. Being absolute there is nothing outside it. It is *all-being*. It is indivisible, else it would not be absolute. If a portion could be separated, that remaining could not be absolute, because there would at once arise the question of *comparison* between it and the separated part. Comparison is incompatible with any idea of absoluteness. Therefore it is clear that this fundamental *One Existence*, or Absolute Being, must be the *Reality* in every form there is.

The atom, the man, the god are each separately, as well as all collectively, Absolute Being in their last analysis, that is their real *individuality*. It is this idea which must be held always in the background of the mind to form the basis for every conception that arises from study of the *Secret Doctrine*. The moment one lets it go (and it is most easy to do so when engaged in any of the many intricate aspects of the esoteric philosophy) the idea of *separation* supervenes, and the study loses its value.²

The second idea to hold fast is that there is no dead matter.

Every last atom is itself fundamentally Absolute Being. Therefore there is no such thing as “spaces” or ether, or ākāśa, or call it what you like, in which angels and el-

¹ “Bowen Notes,” p. 9

² *ibid.*, pp. 9-10

ementals disport¹ themselves like trout in water. That's a common idea. The true idea shows every atom of substance no matter of what plane to be in itself a *life*.²

Now the Occultists, who:

- Trace every atom in the universe, whether an aggregate or single, to One Unity, or Universal Life;
- Do not recognise that anything in Nature can be inorganic;
- Know of no such thing as dead matter;

are consistent with their doctrine of spirit and soul when speaking of memory in every atom, of will and sensation.³

The third idea to be held is that man is the microcosm.

As he is so, then all the hierarchies of the heavens exist within him. But in truth there is neither macrocosm nor microcosm but *One Existence*. Great and small are such only as viewed by a limited consciousness.

The fourth idea to be held is that expressed in the Great Hermetic axiom.

It really sums up and synthesises all the others:

As is the inner, so is the outer; as is the great, so is the small; as it is above, so it is below: there is but one life and law; and he that worketh it is one. Nothing is inner, nothing is outer; nothing is great, nothing is small; nothing is high, nothing is low, in the divine economy.⁴

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 scientist 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 the aeons of time in the inter-stellar 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 rock-bound globe; and if we see on it everything evolving from the non-nucleated jelly-speck that becomes the [protoplasm] of the moneron,⁵ then passes from its protistic⁶ state into the form of an animal, to grow into a gigantic reptilian monster of the Mesozoic⁷ times; then dwindles again into the (comparatively) dwarfish crocodile, now confined solely to tropical regions, and

¹ [To divert, to amuse, to move in gaiety]

² "Bowen Notes," p. 11

³ *Secret Doctrine*, II p. 672

⁴ "Bowen Notes," pp. 9-10

⁵ [Haeckel's hypothetical simplest protozoan, the earliest form of life on earth, from *Gr.*, *moneres*, single. Ernst Haeckel, 1834-1919, was a German zoologist who popularised the ideas of Darwin.]

⁶ [Pertaining to *protista*, a large group of unicellular organisms on the borderline between plants and animals, from *Gr.*, *protistos*, very first. Hence, the *monera* are *protista*.]

⁷ [Of the secondary geological period, including the Triassic, Jurassic, and Cretaceous systems, from *Gr.*, *mesos*, middle, and *zoe*, life.]

the universally common lizard¹ — *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.²

Did the ancients know of worlds besides their own? . . . We believe it, because the first law in nature is uniformity in diversity, and the second — analogy. “As above, so below.” That time is gone by for ever, when, although our pious ancestors believed that our earth was in the centre of the universe, the church and her arrogant servants could insist that we should regard as blasphemy the supposition that any other planet could be inhabited. Adam and Eve, the Serpent, and the Original Sin followed by atonement through blood, have been too long in the way, and thus was universal truth sacrificed to the insane conceit of us little men.³

[Therefore] no Eastern initiate would speak of spheres “above us, between the earth and the airs,” even the highest, as there is no such division or measurement in occult speech, no “above” as no “below,” but *an eternal “within,” within two other within*s, or the planes of subjectivity merging gradually into that of terrestrial objectivity — this being for man the last one, his own plane.⁴

Reading “The Secret Doctrine” page by page as one reads any other book will only end in confusion. The first thing to do, even if it takes years, is to get some grasp of the “Three Fundamental Principles” [Propositions] given in the Proem.

[Vol. I, pp. 14-17. Presented to the Theosophical Society in England, 1998.]

The Secret Doctrine establishes three fundamental propositions:

First Fundamental Proposition.

An omnipresent, eternal, boundless, and immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought — in the words of *Mandukya Upanishad*, “unthinkable and unspeakable.”⁵

To render these ideas clearer to the general reader, let him set out with the postulate that there is one absolute Reality which antecedes all manifested, conditioned, being. This Infinite and Eternal Cause — dimly formulated in the “Unconscious” and “Un-

¹ Cf. “Behold the *iguanodon* [a large, bipedal, bird-hipped Jurassic and Cretaceous herbivorous dinosaur, with teeth like those of the iguana; from iguana and Gr., *odous*, *odontotos*, tooth] 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 someday be shown to be founded on fact. In nature, *the logic of analogy alone ought to make us accept these traditions as scientific verities.*” *Secret Doctrine*, II p. 154 fn.

² *Secret Doctrine*, II pp. 153-54

³ *ibid.*, II p. 699

⁴ *ibid.*, I pp. 671-72

⁵ [Verse 7]

knowable” of current European philosophy — is the rootless root of “all that was, is, or ever shall be.” It is of course devoid of all attributes and is essentially without any relation to manifested, finite being. It is “Be-ness” rather than Being (in Sanskrit, *Sat*), and is beyond all thought or speculation.

This “Be-ness” is symbolised in the Secret Doctrine under two aspects. On the one hand, absolute abstract Space, representing bare subjectivity, the one thing which no human mind can either exclude from any conception, or conceive of by itself. On the other, absolute abstract Motion representing Unconditioned Consciousness. Even our Western thinkers have shown that Consciousness is inconceivable to us apart from change, and motion best symbolises change, its essential characteristic. This latter aspect of the One Reality, is also symbolised by the term “The Great Breath,” a symbol sufficiently graphic to need no further elucidation. Thus, then, the first fundamental axiom of the Secret Doctrine is this metaphysical ONE ABSOLUTE BE-NESS — symbolised by finite intelligence as the theological Trinity.¹

Second Fundamental Proposition.

The eternity of the universe *in toto* as a boundless plane; periodically “the playground of numberless Universes incessantly manifesting and disappearing,” called “the manifesting stars,” and the “sparks of eternity.” “The eternity of the pilgrim”² is like a wink of the Eye of Self-Existence (Book of Dzyan). “The appearance and disappearance of Worlds is like a regular tidal ebb, flux and reflux.”³

This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe.⁴

Third Fundamental Proposition.

The fundamental identity of all souls with the universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul — a spark of the former — through the Cycle of Incarnation (or “Necessity”) in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle — or the OVER-SOUL — has

¹ *Secret Doctrine*, I p. 14

² “Pilgrim” is the appellation given to our *Monad* (the two in one) during its cycle of incarnations. It is the only immortal and eternal principle in us, being an indivisible part of the integral whole — the Universal Spirit, from which it emanates, and into which it is absorbed at the end of the cycle. When it is said to emanate from the one spirit, an awkward and incorrect expression has to be used, for lack of appropriate words in English. The Vedāntins call it *Sutratman* (Thread-Soul), but their explanation, too, differs somewhat from that of the occultists; to explain which difference, however, is left to the Vedāntins themselves.

³ See Part II, Section VII, “The Days and Nights of Brahmā.”

⁴ *Secret Doctrine*, I pp. 16-17

Passed through every elemental form of the phenomenal world of that Manvantara, and

Acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its karma),

thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyāni-Buddha). The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.¹

[The Secret Doctrine establishes a further three propositions:]

- 1 The simultaneous evolution of seven human groups on seven different portions of our globe.
- 2 The birth of the *astral*, before the *physical* body, the former being a model for the latter.
- 3 That man, in this Round,² preceded every mammalian — the anthropoids included — in the animal kingdom.³

Follow that up by study of the “Recapitulation” — the numbered items in the “Summing Up” to Vol. I (Part I).

[Vol. I, pp. 272-76]

1 The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system: *e.g.*, even in the exotericism of the *Purānas*. But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form. But modern science believes not in the “soul of things,” and hence will reject the whole system of ancient cosmogony. It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. That for long ages, the “Wise Men” of the Fifth Race, of the stock saved and rescued from the last cataclysm and shifting of continents, had passed their lives *in learning, not teaching*. How did they do so? It is answered:

¹ *Secret Doctrine*, I p. 17

² [The spiritual impulse evolves according to a 7-fold pattern along a chain of 7 globes, re-visiting each one 7 times; its passage *around* 7 globes is termed *round* or *ring*, indicating a period of activity. Our own globe too, the Earth, is one of a chain of 7, however, the other 6 remain invisible to us at present. Our development is heightened on the 4th round, in the course of which 7 root races emerge, each root evolving through 7 sub-races. — ED. PHIL.]

³ *Secret Doctrine*, II p. 1

by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i.e.*, men who have developed and perfected their physical, mental, psychic, and spiritual organisations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions — so obtained as to stand as independent evidence — of other adepts, and by centuries of experience.

2 The fundamental Law in that system, the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause.

Some few, whose Lamps shone brighter, have been led
From Cause to Cause to *Nature's* Secret head,
And found that *one first principle* must be. . . . ¹

It is called “Substance-Principle,” for it becomes “substance” on the plane of the manifested Universe, an illusion, while it remains a “principle” in the beginningless and endless abstract, visible and invisible SPACE. It is the omnipresent Reality: impersonal, because it contains all and everything. *Its impersonality is the fundamental conception* of the System. It is latent in every atom in the Universe, and is the Universe itself. ²

3 The Universe is the periodical manifestation of this unknown Absolute Essence. To call it “essence,” however, is to sin against the very spirit of the philosophy. For though the noun may be derived in this case from the verb *esse*, “to be,” yet IT cannot be identified with a *being* of any kind that can be conceived by human intellect. IT is best described as neither spirit nor matter, but both. “Parabrahman and Mūlaprakriti” are One, in reality, yet two in the Universal conception of the manifested, even in the conception of the One Logos, its first manifestation to which, as the able lecturer in the *Notes on the Bhagavad-Gita* shows, IT appears from the objective standpoint of the One Logos as Mūlaprakriti and not as Parabrahman; as its *veil* and not the One REALITY hidden behind, which is unconditioned and absolute.

4 The Universe is called, with everything in it, MAYA, because all is temporary therein, from the ephemeral life of a fire-fly to that of the Sun. Compared to the eternal immutability of the ONE, and the changelessness of that Principle, the Universe, with its evanescent ever-changing forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp. Yet, the Universe is real enough to the conscious beings in it, which are as unreal as it is itself.

5 Everything in the Universe, throughout all its kingdoms, is CONSCIOUS: *i.e.*, endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that because *we* do not perceive any signs — which we can recognise — of consciousness, say, in stones, we have no right to say that *no consciousness exists there*. There is no such thing as either “dead” or “blind” matter, as there is no “Blind” or “Unconscious” Law. These find no place among the conceptions of Occult philosophy. The latter never stops at surface appearances, and for it, the

¹ [John Dryden, *Religio Laici*, 12-14]

² See Part II, Section III, “Primordial Substance and Divine Thought.”

noumenal essences have more reality than their objective counterparts; it resembles therein the mediaeval *Nominalists*, for whom it was the Universals that were the realities and the particulars which existed only in name and human fancy.

6 The Universe is worked and *guided* from *within outwards*. As above so it is below, as in heaven so on earth; and man — the microcosm and miniature copy of the macrocosm — is the living witness to this Universal Law, and to the mode of its action. We see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external or manifested Universe. The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who — whether we give to them one name or another, and call them Dhyāni-Chohans or Angels — are “messengers” in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence; and to call them all pure Spirits without any of the earthly alloy “which time is wont to prey upon” is only to indulge in poetical fancy. For each of these Beings either *was*, or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara). They are *perfected*, when not *incipient*, men; and differ morally from the terrestrial human beings on their higher (less material) spheres, only in that they are devoid of the feeling of personality and of the *human* emotional nature — two purely earthly characteristics. The former, or the “perfected,” have become free from those feelings, because (a) they have no longer fleshly bodies — an ever-numbing weight on the Soul; and (b) the pure spiritual element being left untrammelled and more free, they are less influenced by *māyā* than man can ever be, unless he is an adept who keeps his two personalities — the spiritual and the physical — entirely separated. The incipient monads, having never had terrestrial bodies yet, can have no sense of personality or EGO-ism. That which is meant by “personality,” being a limitation and a relation, or, as defined by Coleridge, “individuality existing in itself but with a nature as a ground,” the term cannot of course be applied to non-human entities; but, as a fact insisted upon by generations of Seers, none of these Beings, high or low, have either individuality or personality as separate Entities, *i.e.*, they have no individuality in the sense in which a man says, “*I am myself* and no one else”; in other words, they are conscious of no such distinct separateness as men and things have on earth. Individuality is the characteristic of their respective hierarchies, not of their units; and these characteristics vary only with the degree of the plane to which those hierarchies belong: the nearer to the region of Homogeneity and the One Divine, the purer and the less accentuated that individuality in the Hierarchy. They are finite, in all respects, with the exception of their higher principles — the immortal sparks reflecting the universal divine flame — individualised and separated only on the spheres of Illusion by a differentiation as illusive as the rest. They are “Living Ones,” because they are the streams projected on the Kosmic screen of illusion from the ABSOLUTE LIFE; beings in whom life cannot become extinct, before the fire of ignorance is extinct in those who sense these “Lives.” Having sprung into being under the quickening influence of the uncreated beam, the reflection of the great

Central Sun that radiates on the shores of the river of Life, it is the inner principle in them which belongs to the waters of immortality, while its differentiated clothing is as perishable as man's body. Therefore, Edward Young was right in saying that:

Angels are men of a superior kind,

and no more. They are neither "ministering" nor "protecting" angels; nor are they "Harbingers of the Most High" still less the "Messengers of wrath" of any God such as man's fancy has created. To appeal to their protection is as foolish as to believe that their sympathy may be secured by any kind of propitiation; for they are, as much as man himself is, the slaves and creatures of immutable Karmic and Kosmic law. The reason for it is evident. Having no elements of personality in their essence they can have no personal qualities, such as attributed by men, in their exoteric religions, to their anthropomorphic God — a jealous and exclusive God who rejoices and feels wrathful, is pleased with sacrifice, and is more despotic in his vanity than any finite foolish man. Man, as shown in Volume II, being a compound of the essences of all those celestial Hierarchies, may succeed in making himself, as such, superior, in one sense, to any hierarchy or class, or even combination of them. "Man can neither propitiate nor command the *Devas*," it is said. But, by paralysing his lower personality, and arriving thereby at the full knowledge of the *non-separateness* of his higher SELF from the One absolute SELF, man can, even during his terrestrial life, become as "One of Us." Thus it is, by eating of the fruit of knowledge which dispels ignorance, that man becomes like one of the Elohim or the Dhyānis; and once on *their* plane, the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over him and protect him in every particular.¹



¹ *Secret Doctrine*, I pp. 272-76

Then take the “Preliminary Notes” (Vol. II) pp. 1-12 . . .

On the archaic stanzas, and the four pre-historic continents

Facies totius Universi, quamvis infinitis modis variet,
manet tamen semper eadem.

— SPINOZA¹

THE STANZAS, with the Commentaries thereon, in this volume, the second, are drawn from the same Archaic Records as the Stanzas on Cosmogony in Volume I. As far as possible a verbatim translation is given; but some of the Stanzas were too obscure to be understood without explanation. Hence, as was done in Volume I, while they are first given in full as they stand, when taken verse by verse with their Commentaries, an attempt is made to make them clearer, by words added in parentheses, in anticipation of the fuller explanation of the Commentary.

As regards the evolution of mankind, the Secret Doctrine postulates three new propositions, which stand in direct antagonism to modern science as well as to current religious dogmas: it teaches (a) the simultaneous evolution of seven human groups on seven different portions of our globe; (b) the birth of the *astral*, before the *physical* body, the former being a model for the latter; and (c) that man, in this Round, preceded every mammalian — the anthropoids included — in the animal kingdom.²

The Secret Doctrine is not alone in speaking of primeval MEN born simultaneously on the seven divisions of our Globe. In the *Divine Poimandrēs* of Hermes we find the same Seven primeval men³ evolving from Nature and “Heavenly Man,” in the collective sense of the word, namely, from the Creative Spirits; and in the fragments (collected by George Smith) of Chaldean tablets on which is inscribed the Babylonian Legend of Creation, in the first column of the *Cutha* tablet, seven human beings “with the faces of ravens” (black, swarthy complexions), whom “the [Seven] great gods created,” are mentioned. Or, as explained in lines 16 and 18:

¹ [“The face (appearance) of the whole universe, though it varies in infinite modes, yet remains always the same.” — *Spinoza’s Letters*, lxiv. See *The Correspondence of Spinoza*, by A. Wolf, p. 308.]

² See *Genesis* ii, 19. Adam is formed in verse 7, and in verse 19 it is said: “Out of the *ground* the Lord God formed *every beast of the field, and every fowl of the air, and brought them unto Adam* to see what he would call them.” Thus man was created *before* the animals; for the animals mentioned in chapter i are the signs of the Zodiac, while the man, “male and female,” is not *man*, but the Host of the Sephîrôth; FORCES, or Angels, “made in his [God’s] image and after his likeness.” The Adam, man, is not made in that likeness, nor it is so asserted in the Bible. Moreover, the Second Adam is esoterically a septenary which represents seven men, or rather groups of men. For the first Adam — the Kadmon — is the synthesis of the *ten* Sephîrôth. Of these, the upper triad remains in the Archetypal World as the future “Trinity,” while the seven lower Sephîrôth create the manifested material world; and *this septenate is the second Adam. Genesis*, and the mysteries upon which it was fabricated, came from Egypt. The “God” of the 1st chapter of *Genesis* is the *Logos*, and the “Lord God” of the 2nd chapter, the Creative *Elohim* — the *lower* powers.

³ Thus saith *Poimandrēs* [I, 16]: “This is the mystery concealed up to this day. For Nature being mingled with the Man [Elohim, or Dhyānis], produced a certain most admirable wonder . . . *Seven men*, after the nature of the Seven Administrators, masculine-feminine [Hermaphrodite]” — or the seven Hosts of the *Pitris* or Elohim, who projected or created him. This is very clear, but yet, see the interpretations of even our modern theologians, men supposed to be intellectual and learned! In *The Theological and Philosophical Works of Hermes Trismegistus, Christian[?] Neoplatonist* (p. 9), a work compiled by John David Chambers, of Oriel College, Oxford, the translator wonders “for whom these *Seven Men* are intended?” He solves the difficulty by concluding that, as “the original pattern Man [Adam Kadmon of *Genesis*, ch. i] being masculine-feminine . . . the *Seven* . . . may signify . . . the succeeding Patriarchs named in *Genesis*.” A truly theological way of cutting the Gordian knot!

In the midst of the earth they grew up and became great,
And increased in number,
Seven kings, brothers of the same family.¹

These are the Seven Kings of Edom to whom reference is made in the Kabala; the first race, which was *imperfect*, i.e., was born before the “balance” (sexes) existed, and which was therefore destroyed.²

Seven Kings, brethren, appeared and begat children, 6,000 in number were their peoples. The god Ner or Nergal, the deity of death, was deputed to destroyed them. “How did he destroy them?” By bringing into equilibrium [or balance] those who did not yet exist.”³

They were “destroyed,” as a race, by being merged in their own progeny (by exudation); that is to say, the sexless race reincarnated in the bisexual (potentially); the latter in the Androgynes; these again, in the sexual, the later third Race (for further explanation, *vide infra*). Were the tablets less mutilated, they would be found to contain word for word the same account as given in the archaic records and in Hermes, at least as regards the fundamental facts, if not as regards minute details; for Hermes is a good deal disfigured by mistranslations.

It is quite certain that the seeming supernaturalism of these teachings, although allegorical, is so diametrically opposed to the dead-letter statements of the Bible⁴ as well as to the latest hypotheses of science, that it will evoke passionate denial. The Occultists, however, know that the traditions of Esoteric Philosophy must be the right ones, simply because they are the most logical, and reconcile every difficulty. Besides, we have the Egyptian *Books of Thoth*, and *Book of the Dead*, and the Hindu *Purāṇas* with the seven Manus, as well as the Chaldeo-Assyrian accounts, whose tiles mention seven primitive men, or Adams, the real meaning of which name may be ascertained through the Kabala. Those who know anything of the Samothracian mysteries will also remember that the generic name of the Kabir was the “Holy Fires,” which created on seven localities of the island of *Electris* (or Samothrace) the “Kabir born of the Holy Lemnos” (the island sacred to *Vulcan*).

According to Hippolytus, this Kabir, whose name was Adamas, was, in the traditions of Lemnos, the type of the primitive man born from the bosom of the Earth. He was the Archetype of the first males in the order of generation, and was one of the seven autochthonous ancestors or progenitors of mankind.⁵ If, while coupling with this the fact that Samothrace was colonised by the Phoenicians, and before them by the mysterious Pelasgians who came from the East, one remembers also the identity of the

¹ George Smith, *Chaldean Account of Genesis*, p. 103

² Dr. A.H. Sayce, *Hibbert Lectures*, 1887, pp. 372-73; A. Franck, *La Kabbale*, p. 205; *Siphra di-Tseniuthā*, opening paragraphs.

³ Sayce, *op. cit.*, p. 313

⁴ As it is now asserted that the Chaldean tablets, which give the allegorical description of Creation, the Fall, and the Flood, even to the legend of the Tower of Babel, were written “before the time of Moses” (See G. Smith, *Chaldean Account of Genesis*), how can the *Pentateuch* be called a *revelation*? It is simply another version of the same story.

⁵ *Philosophumena*, Bk. I, ch. 7; M.E. Miller’s edition (Oxford, 1851), pp. 98, 108. [Duncker and Schneidewin’s ed. (Göttingen, 1859); and ANF, Vol. V (1965), wherein it occurs in Bk. V, ch. iii.]

mystery-gods of the Phoenicians, Chaldeans, and Israelites, it will be easy to discover whence came also the confused account of the Noachian deluge. It has become undeniable of late that the Jews, who obtained their primitive ideas about creation from Moses, who had them from the Egyptians, compiled their *Genesis* and first Cosmogonic traditions — when these were rewritten by Ezra and others — from the Chaldeo-Akkadian account. It is, therefore, sufficient to examine the Babylonian and Assyrian cuneiform and other inscriptions to find also therein, scattered here and there, not only the original meaning of the name Adam, Admi, or Adami,¹ but also the creation of seven Adams or roots of men, born of Mother Earth, physically, and of the *divine fire* of the progenitors, spiritually or astrally. The Assyriologists, ignorant of the esoteric teachings, could hardly be expected to pay any greater attention to the mysterious and ever-recurring number seven on the Babylonian cylinders, than they paid to it on finding the same in *Genesis* and the Bible. Yet the number of the ancestral spirits and their seven groups of human progeny are there, notwithstanding the dilapidated condition of the fragments, as plainly as they are to be found in *Poimandrēs* and in the *Book of the Concealed Mystery*² of the Kabala. In the latter Adam-Kadmon is the Sephīrōthal TREE, as also the “Tree of the Knowledge of Good and Evil.” And that “Tree,” says ch. v, verse 32, “hath around it seven columns,” or palaces, of the seven creative Angels operating in the spheres of the seven planets on our Globe. As Adam Kadmon is a *collective* name, so also is the name of the man Adam. Says George Smith in his *Chaldean Account of Genesis*:

The word Adam used in these legends for the first human being is evidently *not a proper name, but is only used as a term for mankind*. Adam appears as a proper name in *Genesis*, but certainly in some passages is only used in the same sense as the Assyrian word.³

Moreover, neither the Chaldean nor the Biblical deluge (the stories of Xisuthros and Noah) is based on the universal or even on the Atlantean deluges, recorded in the Indian allegory of Vaivasvata Manu. They are the *exoteric allegories based on the mysteries* of Samothrace. If the older Chaldeans knew the esoteric truth concealed in the Puranic legends, the other nations were aware only of the Samothracian mystery, and allegorised it. They adapted it to their astronomical and anthropological, or rather phallic, notions. Samothrace is known *historically* to have been famous in antiquity for a deluge, which submerged the country and reached the top of the highest mountains; an event which happened before the age of the Argonauts. It was overflowed very suddenly by the waters of the Euxine, regarded up to that time as a lake.⁴ But the Israelites had, moreover, another legend upon which to base their allegory: the “deluge,” that transformed the present Gobi Desert into a sea *for the last time*, some 10,000 or 12,000 years ago, and which drove many Noahs and their families on to the surrounding mountains. As the Babylonian accounts are only now restored from hundreds of thousands of broken fragments (the mound of *Kuyunjik*

¹ Vide Section XVI, “Adam-Adami,” in Part II, p. 452 *et seq.*

² [Siphra di-Tseniuthā]

³ Page 86

⁴ Pliny, *Hist. Nat.*, IV, xii, 73, 74, 75; Strabo, *Geogr.*, X, ii, 17, 19; I, iii, 4; Herodotus, *History*, Bk. VII, 108, 129; Pausanias, *Itinerary*, Bk. VII (Achaia), iv, 3.1

alone having yielded to Layard's excavations over twenty thousand fragments of inscriptions), the proofs here cited are comparatively scanty; yet such as they are, they corroborate almost every one of our teachings, certainly three, at least. These are:

- 1 That the race which was the first to fall into generation was a *dark Race* (*Zal-mat-qaqadi*), which they call the *Adamu* or dark Race, and that *Sarku*, or the light Race, remained pure for a long while subsequently.
- 2 That the Babylonians recognised *two principal Races* at the time of the Fall, the Race of the Gods (the Ethereal *doubles of the Pitris*), having preceded these two. This is Sir H. Rawlinson's opinion. These "Races" are our second and third Root-Races.
- 3 That these seven Gods, each of whom created a *man*, or group of men, were "the gods *imprisoned* or incarnated." These gods were: the god *Zi*; the god *Ziku* (noble life, Director of purity); the god *Mirku* (noble crown), "Saviour from death of the gods" (later on) imprisoned, and the creator of "the dark Race which his hand has made"; the god *Libzu* "Wise among the gods"; the god *Nissi*; the god *Suhhab*; and *Hea* or *Sar*, their synthesis, the god of wisdom and of the Deep, identified with Ōannēs-Dagon, at the time of the fall, and called (collectively) the Demiurge, or Creator.¹

There are two "Creations" so called, in the Babylonian fragments, and *Genesis* having adhered to this, one finds its first two chapters distinguished as the EloHITE and the Jehovite creations. Their proper order, however, is not preserved in these or in any other exoteric accounts. Now these "Creations," according to the occult teachings, refer respectively to the formation of the primordial seven *men* by the progenitors (the Pitris, or Elohim): and to that of the human groups after the fall.

All this will be examined in the light of science and comparisons drawn from the scriptures of all the ancient nations, the Bible included, as we proceed. Meanwhile, before we turn to the *Anthropogenesis* of the prehistoric Races, it may be useful to agree upon the names to be given to the Continents on which the four great Races, which preceded our *Adamic* Race, were born, lived, and died. Their archaic and esoteric names were many, and varied with the language of the nationality, which mentioned them in its annals and scriptures. That which in the *Vendīdād*, for instance, is referred to as Airyana Vaejah,² wherein was born the original Zoroaster,³ is called in the Puranic literature "Sveta-Dvīpa," "Mount Meru," the abode of Vishnu, etc., etc.; and in the Secret Doctrine is simply named the "Land of the Gods" under their chiefs, the "Spirits of this Planet."

Therefore, in view of the possible, and even very probable confusion, that may arise, it is considered more convenient to adopt, for each of the four Continents constantly referred to, a name more familiar to the cultured reader. It is proposed, then, to call

¹ G. Smith, *Chaldean Account of Genesis*, p. 82

² *Vendidad*, farg, I, 3

³ By "original" we mean the "Amshāspend," called "Zarathustra, the lord and ruler of the Vara made by Yima in that land." There were several Zarathustras or Zartushts, the *Dabistān* alone enumerating thirteen; but these were all the reincarnations of the first one. The last Zoroaster was the founder of the Fire temple of Azareksh and the writer of the works on the primeval sacred Magian religion destroyed by Alexander.

the first continent, or rather the first *terra firma* on which the first Race was evolved by the divine progenitors:

1. “The Imperishable Sacred Land.”

The reasons for this name are explained as follows: This “Sacred Land” — of which more later on — is stated never to have shared the fate of the other continents; because it is the only one whose destiny it is to last from the beginning to the end of the Manvantara throughout each Round. It is the cradle of the first man and the dwelling of the last *divine* mortal, chosen as a *Śishta* for the future seed of humanity. Of this mysterious and sacred land very little can be said, except, perhaps, according to a poetical expression in one of the Commentaries, that the “polestar has its watchful eye upon it, from the dawn to the close of the twilight of ‘a day’ of the GREAT BREATH.”¹

2. The “Hyperborean” will be the name chosen for the Second Continent.

The land which stretched out its promontories southward and westward from the North Pole to receive the Second Race, and comprised the whole of what is now known as Northern Asia. Such was the name given by the oldest Greeks to the far-off and mysterious region, whither their tradition made Apollo the “Hyperborean” travel every year. *Astronomically*, Apollo is of course the Sun, who, abandoning his Hellenic sanctuaries, loved to visit annually his far-away country, where the Sun was said never to set for one half of the year. *Εγγύς γάρ νυκτός τε καί ήματος εισι κέλευθοι*, says a verse in the Odyssey.²

But *historically*, or better, perhaps, ethnologically and geologically, the meaning is different. The land of the Hyperboreans, the country that extended beyond Boreas, the frozen-hearted god of snows and hurricanes, who loved to slumber heavily on the chain of Mount Rhiphaeus, was neither an ideal country, as surmised by the mythologists, nor yet a land in the neighbourhood of Scythia and the Danube.³ It was a real Continent, a *bona-fide* land which knew no winter in those early days, nor have its sorry remains more than one night and day during the year, even now. The nocturnal shadows never fall upon it, said the Greeks; for it is the *land of the Gods*, the favourite abode of Apollo, the god of light, and its inhabitants are his beloved priests and servants. This may be regarded as poetised *fiction* now; but it was poetised *truth* then.

3. The third Continent, we propose to call “Lemuria.”

The name is an invention, or an idea, of Mr. P.L. Sclater, who asserted, between 1850 and 1860, on zoological grounds the actual existence, in prehistoric times, of a Continent which he showed to have extended from Madagascar to Ceylon and Sumatra. It included some portions of what is now Africa; but otherwise this gigantic Continent, which stretched from the Indian ocean to Australia, has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its highland tops which are now islands. Mr. A.R. Wallace, the naturalist, “extends the

¹ In India called “The Day of Brahmā.”

² X, 86 [“So near are the outgoings of the night and the day.”]

³ See K.H.W. Völcker, *Mythische Geographie de Griechen und Römer*, 1882, pp. 145-70.

Australia of Tertiary periods to New Guinea and the Solomon Islands, and perhaps to Fiji”; and from its Marsupial types he infers “a connection with the Northern Continent during the Secondary period,” writes Mr. C. Gould.¹ The subject is treated at length elsewhere.²

4. “Atlantis” is the Fourth Continent.

It would be the first historical land, were the traditions of the ancients to receive more attention than they have hitherto. The famous island of Plato of that name was but a fragment of this great Continent.³

5. The Fifth Continent was America.

But, as it is situated at the Antipodes, it is Europe and Asia Minor, almost coeval with it, which are generally referred to by the Indo-Aryan Occultists as the fifth. If their teaching followed the appearance of the Continents in their geological and geographical order, then this classification would have to be altered. But as the sequence of the Continents is made to follow the order of evolution of the Races, from the first to the fifth, our Aryan Root-race, Europe must be called the fifth great Continent. The Secret Doctrine takes no account of islands and peninsulas, nor does it follow the modern geographical distribution of land and sea. Since the day of its earliest teachings and the destruction of the great Atlantis, the face of the earth has changed more than once. There was a time when the delta of Egypt and Northern Africa belonged to Europe, before the formation of the Straits of Gibraltar, and a further upheaval of the continent, changed entirely the face of the map of Europe. The last serious change occurred some 12,000 years ago,⁴ and was followed by the submersion of Plato’s little Atlantic island, which he calls Atlantis after its parent continent. Geography was part of the mysteries, in days of old. Says the *Zohar*: “These secrets (of land and sea) were divulged to the men of the secret science, but not to the geographers.”⁵

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

¹ *Mythical Monsters*, p. 47

² It is to be remarked, however, that Mr. Wallace does not accept Mr. Sclater’s idea, and even opposes it. Mr. Sclater supposes a land or continent formerly uniting Africa, Madagascar, and India (but not Australia and India); and Mr. A.R. Wallace shows, in his *Geographical Distribution of Animals* [pp. 59ff.] and *Island Life*, that the hypothesis of such a land is quite uncalled for on the alleged zoological grounds. But he admits that a much closer proximity of India and Australia did certainly exist, and at a time so very remote that it was “certainly pre-Tertiary,” and he adds in a private letter that “no name has been given to this supposed land.” Yet the land did exist, and was of course *pre-Tertiary*, for “Lemuria” (accepting this name for the third Continent) had perished before Atlantis had fully developed; and the latter sunk and its chief portions had disappeared before the end of the Miocene period.

³ *Esoteric Buddhism*, pp. 66-67; 8th ed.

⁴ One more “coincidence”:

“Now it is proved that, in geologically recent times, *this region of North Africa was in fact a peninsula of Spain*, and that its union with Africa was effected on the north by the rupture of the Straights of Gibraltar, and on the south by an *upheaval to which the Sahara owes its existence*. The shores of this former sea of Sahara are still marked by the shells of the same snails that live on the shores of the Mediterranean.” (Prof. Oscar Schmidt, *Doctrine of Descent and Darwinism*, p. 244)

⁵ Part III, folio 10a, Amst. ed.

fight as successfully with the then gigantic monsters of the air, sea, and land, as his forefathers — the ethereal prototypes 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;¹ or whether again Croll “allows fifteen millions since the beginning of the Eocene period,” as quoted by an English geologist,² both sets of figures cover the claims made by the Secret Doctrine.³ For assigning as the latter does from 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 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 also 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, de Quatrefages finds no valid *scientific* reason why man should not have existed during the Secondary Age.

¹ A. Winchell, Professor of Geology, *World-Life*, p. 369

² Charles Gould, late Geological surveyor of Tasmania, in *Mythical Monsters*, p. 84

³ 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. Royal Soc. Of Edinb.* XXIII, Pt. 1, 157, 1862, where § 847 is cancelled). 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 Chas. Gould, *op. cit.*, p. 83.). In the same work (*Nat. Phil.*) 80 million are given from the 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 someone among the modern men of Science who are considered as authorities.

The “Ages” and periods in geology are, in sober truth, purely conventional terms, as they are still hardly delineated, and, moreover, no two geologists or naturalists agree as to the figures. Thus, there is a wide margin for choice offered to the Occultist by the learned fraternity. Shall we take for one of our supports T. Mellard Reade? This gentleman, in a paper on “Limestone as an Index of Geological Time,” read by him in 1878 before the Royal Society, claims that the *minimum* time required for the formation of the sedimentary *strata* and the elimination of the calcareous matter is in round numbers 600 million years;¹ or shall we ask support for our chronology from Mr. Darwin’s works, wherein he demands for the organic transformations according to his theory from 300 to 500 million years? Sir C. Lyell and Prof. Haughton were satisfied with placing the beginning of the Cambrian Age at 200 and 240 millions of years back respectively. Geologists and zoologists claim the maximum time, though Mr. Huxley, at one time, placed the beginning of the incrustation of the earth 1,000 million years ago, and would not surrender a millennium of it.

But the main point for us lies not in the agreement or disagreement of the Naturalists as to the duration of geological periods, but rather in their perfect accord on one point, for a wonder, and this a very important one. They all agree that during “The Miocene Age” — whether one or ten million years ago — Greenland and even Spitzbergen, the remnants of our Second or Hyperborean Continent, “had *almost a tropical climate*.” Now the pre-Homeric Greeks had preserved a vivid tradition of this “Land of the Eternal Sun,” whither their Apollo journeyed yearly. “During the Miocene Age, Greenland (in N. Lat. 70°) developed an abundance of trees, such as the Yew, the Redwood, the Sequoia, allied to the Californian species, Beeches, Planes, Willows, Oaks, Poplars and Walnuts, as well as a Magnolia and a Zamia,” says Science;² in short Greenland had Southern plants unknown to Northern regions.

And now this natural question rises. If the Greeks knew, in the days of Homer, of a Hyperborean land, *i.e.*, a blessed land beyond the reach of Boreas, the god of winter and of the hurricane, an ideal region which the later Greeks and their classics have vainly tried to locate by searching for it beyond Scythia, a country where nights were short and days long, and beyond that land a country where the sun never set and the palm grew freely — if they knew of all this, who then told them of it? In their day, and for ages previously, Greenland must certainly have been already covered with perpetual snows, with never-thawing ice, just as it is now. Everything tends to show that the land of the short nights and the long days was Norway or Scandinavia, *beyond* which was the blessed land of eternal light and summer; and to know of this, their tradition must have descended to the Greeks from some people more ancient than themselves, who were acquainted with those climatic details of which the Greeks themselves could know nothing. Even in our day, science suspects beyond the Polar seas, at the very circle of the Arctic Pole, the existence of a sea, which never freezes and a continent which is ever green. The archaic teachings, and likewise the *Purānas* — for one who understands the allegories of the latter — contain the same statements. Suffice, then, to us the strong probability that a people, now unknown to

¹ See *Proceedings*, Royal Society, London, Vol. XXVIII, p. 282

² Gould, *op. cit.*, p. 91

history, lived during the Miocene period of modern science, at a time when Greenland was an almost tropical land.

. . . and the Conclusion (Vol. II).

[Vol. II, pp. 437-46]

Space forbids us to say anything more, and this part of the “Secret Doctrine” has to be closed. The forty-nine ślokas and the few fragments from the *Commentaries* just given are all that can be published in these volumes. These, with some still older records — to which none but the highest Initiates have access — and a whole library of comments, glossaries, and explanations, form the synopsis of MAN’s genesis.

It is from the *Commentaries* that we have hitherto quoted and tried to explain the hidden meaning of some of the allegories, thus showing the true views of esoteric antiquity upon geology, anthropology, and even ethnology. We will endeavour in the Part which follows, to establish a still closer metaphysical connection between the earliest races and their Creators, the *divine* men from other worlds; accompanying the statements proffered with the most important demonstrations of the same in esoteric Astronomy and Symbolism.

In Volume III of this work (the said volume and the IVth being almost ready) a brief history of all the great adepts known to the ancients and the moderns in their chronological order will be given, as also a bird’s-eye view of the Mysteries, their birth, growth, decay, and final death — in Europe. This could not find room in the present work. Volume IV will be almost entirely devoted to occult teachings.

The duration of the periods that separate, in space and time, the Fourth from the Fifth Race — in the historical¹ or even the legendary beginnings of the latter — is too tremendous for us to offer, even to a Theosophist, any more detailed accounts of them. During the course of the postdiluvian ages — marked at certain periodical epochs by the most terrible cataclysms — too many races and nations were born, and have disappeared almost without leaving a trace, for anyone to offer any description of the slightest value concerning them. Whether the Masters of Wisdom have a consecutive and full history of our race from its incipient stage down to the present times; whether they possess the uninterrupted record of man since he became the complete physical being, and became thereby the king of the animals and master on this earth — is not for the writer to say. Most probably they have, and such is our own personal conviction. But if so, this knowledge is only for the *highest* Initiates, who do not take their students into their confidence. The writer can, therefore, give but what she has herself been taught, and no more.

But even this will appear to the profane reader rather as a weird, fantastic dream, than as a possible reality.

¹ The word “historical” is used, because, although historians have dwarfed almost absurdly the dates that separate certain events from our modern day, nevertheless, once that they are known and accepted, they belong to history. Thus the Trojan War is an historical event; and though even less than 1,000 years B.C. is the date assigned to it, yet in truth it is nearer 6,000 than 5,000 years B.C.

This is only natural and as it should be, since for years such was the impression made upon the humble writer of these pages herself. Born and bred in European, matter-of-fact and presumably civilised countries, she assimilated the foregoing with the utmost difficulty. But there are proofs of a certain character which become irrefutable and are undeniable in the long run, to every earnest and unprejudiced mind. For a series of years such were offered to her, and now she has the full certitude that our present globe and its human races must have been born, grown and developed in this, and in no other way.

But this is the personal view of the writer; and her orthodoxy cannot be expected to have any more weight than any other “doxy,” in the eyes of those to whom every fresh theory is heterodox until otherwise proved. Therefore are we, Occultists, fully prepared for such questions as these: “How does one know that the writer has not invented the whole scheme? And supposing *she* has not, how can one tell that the whole of the foregoing, as given in the Stanzas, is not the product of the imagination of the ancients? How could they have preserved the records of such an immense, such an incredible antiquity?”

The answer that the history of this world since its formation and to its end “is written in the stars,” *i.e.*, is recorded in the Zodiac and the Universal Symbolism whose keys are in the keeping of the Initiates, will hardly satisfy the doubters. The antiquity of the Zodiac in Egypt is much doubted, and it is denied point-blank with regard to India. “Your conclusions are often excellent, but your premises are always doubtful,” the writer was once told by a profane friend. To this, the answer came that it was one point, at least, gained on the scientific syllogisms. For, with the exception of a few problems from the domain of purely physical science, both the premises and conclusions of the men of Science are as hypothetical as they are almost invariably erroneous. And if they do not so appear to the profane, the reason is simply this: the said profane is very little aware, taking as he does his scientific data on faith, that both premises and conclusions are generally the product of the same brains, which, however learned, are not infallible; a truism demonstrated daily by the shifting and re-shifting of scientific theories and speculations.

However it may be, the records of the temples, Zodiacal and traditional, as well as the ideographic records of the East, as read by the adepts of the Sacred Science and Vidyā, are not a whit more doubtful than the so-called ancient history of the European nations, now edited, corrected, and amplified by half a century of archaeological discoveries, and the very problematical readings of the Assyrian tiles, cuneiform fragments, and Egyptian hieroglyphics. So are our data based upon the same readings, in addition to an almost inexhaustible number of secret works of which Europe knows nothing — *plus* the perfect knowledge by the Initiates of the symbolism of every word so recorded. Some of these records belong to an immense antiquity. Every archaeologist and palaeontologist is acquainted with the ideographic productions of certain semi-savage tribes, who from time immemorial have aimed at rendering their thoughts symbolically. This is the earliest mode of recording events and ideas. And how old this knowledge is in the human race may be inferred from some signs, evidently ideographic, found on hatchets of the Palaeolithic period. The red Indian tribes of America, only a few years ago comparatively speaking, petitioned the Presi-

dent of the United States to grant them possession of four small lakes, the petition being written on the tiny surface of a piece of a fabric, which is covered with barely a dozen representations of animals and birds.¹ The American savages have a number of such different kinds of writing, but not one of our Scientists is yet familiar, or even knows of the early hieroglyphic cipher, still preserved in some Fraternities, and named in Occultism the *Senzar*. Moreover, all those who have decided to regard such modes of writing — *e.g.*, the ideographs of the Red Indians, and even the Chinese characters — as “attempts of the early races of mankind to express their untutored thoughts,” will decidedly object to our statement, that writing was invented by the Atlanteans, and not at all by the Phoenicians. Indeed, such a claim as that writing was known to mankind many hundreds of millenniums ago, in the face of the philologists who have decreed that writing was unknown in the days of Panini, in India, as also to the Greeks in the time of Homer, will be met by general disapprobation, if not with silent scorn. All denial and ridicule notwithstanding, the Occultists will maintain the claim, and simply for this reason: from Bacon down to our modern Royal Society, we have a too long period, full of the most ludicrous mistakes made by Science, to warrant our believing in modern scientific assumptions rather than in the denials of our Teachers. Writing, our scientists say, was unknown to Panini; and this sage nevertheless composed a grammar which contains 3,996 rules, and is the most perfect of all the grammars that were ever made! Panini is made out to have lived barely a few centuries B.C., by the most liberal; and the rocks in Iran and Central Asia (whence the philologists and historians show us the ancestors of the same Panini, the Brahmans, coming into India) are *covered with writing*, two and three thousand years old (12,000, according to some fearless palaeontologists).

Writing was an *ars incognita* in the days of Hesiod and Homer, agreeably to Grote, and unknown to the Greeks so late as 770 B.C.; and the Phoenicians who had *invented* it, and knew writing as far back as 1500 B.C., at the earliest,² were living among the Greeks, and elbowing them, all the time! All these scientific and contradictory conclusions disappeared, however, into thin air, when Schliemann discovered (*a*) the site of ancient Troy, whose actual existence had been so long regarded as a fable; and (*b*) excavated on that site earthenware vessels with inscriptions *in characters unknown* to the palaeontologists and the all-denying Sanskritists. Who will now deny Troy, or these archaic inscriptions? As Professor Virchow witnesses:

I am myself an eye-witness of two such discoveries and helped to gather the articles together. The slanderers have long since been silenced, who were not ashamed to charge the discoverer with an imposture.³

Nor were truthful women spared any more than truthful men. Du Chaillu, Gordon-Cumming, Madame Merian, Bruce, and a host of others were charged with lying.

¹ See Lubbock.

² It is an historical fact that Sanchoniathon compiled and wrote in Phoenician characters — from annals and State documents in the archives of the *older* Phoenician cities — the full record of their religion in 1250 B.C.

³ Prof. R. Virchow, in Appendix I, to Schliemann's *Ilios*, pp. 683-84, Murray, 1880

Says the author of *Mythical Monsters*, who gives this information in the Introduction:

Madame Merian¹ was accused of deliberate falsehood in reference to her description of a bird-eating spider nearly two hundred years ago. But now-a-days M. Bates and reliable observers have confirmed it in regard to South America, India, and elsewhere. Audubon was accused by botanists of having invented the yellow water-lily, which he figured in his "Birds of the South" under the name of *Nymphaea lutea*, and after having lain under the imputation for years, was confirmed at last by the discovery of the long-lost flower in Florida . . . in 1876.²

And, as Audubon was called a *liar* for this, and for his *Haliaetus Washingtonii*,³ so Victor Hugo was ridiculed for

. . . his marvellous word-painting of the devil-fish, and [his description] of a man becoming its helpless victim. "The thing was derided as an impossibility; yet within a few years were discovered, on the shores of Newfoundland, cuttle-fishes with arms extending to thirty feet in length, and capable of dragging a good-sized boat beneath the surface; and their action has been reproduced *for centuries past* . . . by Japanese artists."⁴

And if Troy was denied, and regarded as a myth; the existence of Herculaneum and Pompeii declared a fiction; the travels of Marco Polo laughed at and called as absurd a fable as one of Baron Munchausen's tales, why should the writer of *Isis Unveiled* and of *The Secret Doctrine* be any better treated? Charles Gould, the author of the above-cited volume quotes in his excellent work a few lines from *Macmillan's Magazine* (1860), which are as true as life, and too much to the point not to be reproduced:

When a naturalist, either by visiting such spots of earth as are still out of the way, or by his good fortune, finds a very queer plant or animal, he is forthwith accused of *inventing* his game. . . . As soon as the creature is found to sin against preconception, the great (mis?) guiding spirit, *a priori* by name, who furnishes philosophers with their omniscience *pro re nata*, whispers that no such thing *can* be, and forthwith there is a charge of hoax. The heavens themselves have been charged with hoaxes. When Leverrier and Adams predicted a planet by calculation, it was gravely asserted in some quarters that the planet which had been calculated was not *the* planet but another which had clandestinely and improperly got into the neighbourhood of the true body. *The disposition to suspect hoax is stronger than the disposition to hoax*. Who was it that first announced that the classical writings of Greece and Rome were one huge

¹ Gosse writes of the latter: "She is set down a thorough heretic, not at all to be believed, a manufacturer of unsound natural history, an inventor of false facts in science." (*Romance of Natural History*, 2nd Series, p. 227)

² *Popular Science Monthly*, Vol. X, No 60, April 1877, pp. 675-78. Cf. Charles Gould, *Mythical Monsters*, pp. 9, 10

³ Dr. Cover writes: "That famous bird of Washington was a myth; either Audubon was mistaken, or else, as some do not hesitate to affirm, *he lied* about it." Cf., Gould, *op. cit.*, p. 10

⁴ *Mythical Monsters*, Introd., pp. 10-11

hoax perpetrated by the monks in what the announcer would be as little or less inclined than Dr. Maitland to call the dark ages?¹

Thus let it be. No disbeliever who takes *The Secret Doctrine* for a “hoax” is forced or even asked to credit our statements. These have already been proclaimed to be such by certain very clever American journalists before even the work went to press.²

Nor, is it after all, necessary that any one should believe in the Occult Sciences and the old teachings, before one knows anything or even believes in his own soul. No great truth was ever accepted *a priori*, and generally a century or two passed before it began to glimmer in the human consciousness as a possible verity, except in such cases as the positive discovery of the thing claimed as a fact. The truths of today are the falsehoods and errors of yesterday, and *vice versa*. It is only in the XXth century that portions, if not the whole, of the present work will be vindicated.

It is no fact going against our statements, therefore, even if Sir John Evans does affirm that writing was unknown in the Stone Age. For it may have been unknown during that period in the Fifth Aryan race, and have been perfectly known to the Atlanteans of the Fourth, in the palmy days of their highest civilisation. The cycles of the rise and fall of the nations and races are there to account for it.

If told that there have been cases before now of forged pseudographs being palmed off on the credulous, and that our work may be classed with Jaccoliot’s *Bible in India* (in which, by the way, there are more truths among its errors than are found in the works of orthodox and recognised Orientalists) — the charge and comparison will dismay us very little. We bide our time. Even the famous “Ezour-Veda” of the last century, considered by Voltaire “the most precious gift from the East to the West,” and by Max Müller “about the silliest book that can be read,” is not altogether without facts and truths in it. The cases when the *a priori* negations of specialists became justified by subsequent corroborations form but an insignificant percentage of those that were fully vindicated by subsequent discoveries, and confirmed to the great dismay of the learned objectors. “Ezour Veda,” was a very small bone of contention compared with the triumph of Sir William Jones, Anquetil-Duperron and others in the matter of Sanskrit and its literature. Such facts are recorded by Professor Max Müller himself, who, speaking of the discomfiture of Dugald Stewart and Co. in connection with this, states that:

If the facts about Sanskrit were true, Dugald Stewart was too wise not to see that the conclusions drawn from them were inevitable. He therefore denied the reality of such a language as Sanskrit altogether, and wrote his famous essay to prove that Sanskrit had been put together after the model of Greek and Lat-

¹ *Mythical Monsters*, Introd., p. 13, note

² So far back as July, 1888, at a time when the MSS. of this work had not yet left my writing table, and *The Secret Doctrine* was utterly unknown to the world, it was already being denounced as a product of my brain and no more. These are the flattering terms in which the *Evening Telegraph* (of America) referred to this still unpublished work in its issue of June 30, 1888: “Among the fascinating books for July reading is Mme. Blavatsky’s new book on Theosophy . . . (!) the SECRET DOCTRINE. . . . But because she can soar back into the Brahman ignorance . . . [!?] . . . is no proof that everything she says is true.” And once the prejudiced verdict given on the mistaken notion that my book was out, and that the reviewer had read it, neither of which was or could be the case, now that it is really out the critic will have to support his first statement, whether correct or otherwise, and thus get out of it, probably by a more slashing criticism than ever.

in, by those arch-forgers and liars, the Brahmans, and that the whole of Sanskrit literature was an imposition”¹

The writer is quite willing and feels proud to keep company with these Brahmans, and other *historical* “liars,” in the opinion of our modern Dugald Stewarts. She has lived too long, and her experience has been too varied and personal, for her not to know at least something of human nature. “When you doubt, abstain,” says the wise Zoroaster, whose prudent aphorism is found corroborated in every case by daily life and experience. Yet, like St. John the Baptist, this sage of the past Ages is found preaching in the desert, in company with a more modern philosopher, namely Bacon, who offers the same priceless bit of practical Wisdom. “In contemplation,” he says (in any question of Knowledge, we add), “if a man begin with certainties, he shall end in doubts; but *if he will be content to begin with doubts, he shall end in certainties.*”

With this piece of advice from the father of English Philosophy to the representatives of British scepticism we ought to close the debate, but our theosophical readers are entitled to a final piece of Occult information.

Enough was said to show that evolution in general, events, mankind, and everything else in Nature, proceed in cycles. We have spoken of seven Races, five of which have nearly completed their earthly career, and have claimed that every Root-Race, with its sub-races and innumerable family divisions and tribes, was entirely distinct from its preceding and succeeding race. This will be objected to, on the authority of uniform experience in the question of Anthropology and Ethnology. Man was — save in colour and type, and perhaps a difference in facial peculiarities and cranial capacity — ever the same under every climate and in every part of the world, say the Naturalists: ay, even in stature. This, while maintaining that man descends from the same unknown ancestor as the ape, a claim that is logically impossible without an infinite variation of stature and form, from his first evolution into a biped. The very logical persons who maintain both propositions are welcome to their paradoxical views. Once more we address only those who, doubting the general derivation of myths from “the contemplation of the visible workings of external nature” . . . think it, “less hard to believe that these wonderful stories of gods and demi-gods, of giants and dwarfs, of dragons and monsters of all descriptions, are transformations, than to believe them to be inventions.” It is only such “transformations” in physical nature, as much as in the memory and conceptions of our present mankind, that the Secret Doctrine teaches. It confronts the purely speculative hypotheses of modern Science, based upon the experience and exact observations of barely a few centuries, with the unbroken tradition and records of its Sanctuaries; and brushing away that tissue of cobweb-like theories, spun in the darkness that covers a period of hardly a few millenniums back, and which Europeans call their “History,” the Old Science says to us: Listen, now, to my version of the memoirs of Humanity.

The human Races are born one from the other, grow, develop, become old, and die. Their sub-races and nations follow the same rule. If your all-denying modern science and so-called philosophy do not contest that the human family is composed of a variety of well-defined types and races, it is only because the fact is undeniable; no one

¹ *Lectures on the Science of Language* (1874), p. 164

would say that there was no external difference between an Englishman, an African Negro, and a Japanese or Chinese. On the other hand, it is formally denied by most naturalists that *mixed human races*, i.e., the seeds for entirely new races, are any longer formed in our days. But this last is maintained on good grounds by de Quatrefages and some others.

Nevertheless, our general proposition will not be accepted. It will be said that whatever forms man has passed through in the long prehistoric Past, there are no more changes for him (save certain variations, as at present) in the future. Hence that our Sixth and Seventh Root Races are fictions.

To this, it is again answered: How *do you* know? Your experience is limited to a few thousand years, to less than a day in the whole age of Humanity and to the present types of the actual continents and isles of our Fifth Race. How can you tell what will or will not be? Meanwhile, such is the prophecy of the Secret Books and their no uncertain statements.

Since the beginning of the Atlantean Race many million years have passed, yet we find the last of the Atlanteans, still mixed up with the Aryan element, 11,000 years ago. This shows the enormous overlapping of one race over the race which succeeds it, though in characters and external type the elder loses its characteristics, and assumes the new features of the younger race. This is proved in all the formations of mixed human races. Now, Occult philosophy teaches that even now, under our very eyes, the new Race and Races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced.

Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and inter-marriage, almost a race *sui generis*, not only mentally, but also physically. Says de Quatrefages:

Every mixed race, when uniform and settled, has been able to play the part of a primary race in fresh crossing. Mankind, in its present state, has thus been formed, certainly for the greatest part, by the successive crossing of a number of races *at present undetermined*.¹

Thus the Americans have become in only three centuries a “primary race,” *pro tem.*, before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race; until, in consequence of cataclysms — the first series of those which must one day destroy Europe, and still later the whole Aryan race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles — the Sixth Root-Race will have appeared on the stage of our Round. When shall this be? Who knows save the great Masters of Wisdom, perchance, and they are as silent upon the subject as the snow-capped peaks that tower above them. All we know is,

¹ *The Human Species*, p. 274

that it will silently come into existence; so silently, indeed, that for long millenniums shall its pioneers — the peculiar children who will grow into peculiar men and women — be regarded as anomalous *lusus naturae*, abnormal oddities physically and mentally. Then, as they increase, and their numbers become with every age greater, one day they will awake to find themselves in a majority. It is the present men who will then begin to be regarded as exceptional mongrels, until these die out in their turn in civilised lands; surviving only in small groups on islands — the mountain peaks of today — where they will vegetate, degenerate, and finally die out, perhaps millions of years hence, as the Aztecs have, as the Nyam-Nyam and the dwarfish Mula Kurumba of the Nilgiri Hills are dying. All these are the remnants of once mighty races, the recollection of whose existence has entirely died out of the remembrance of the modern generations, just as we shall vanish from the memory of the Sixth Race Humanity. The Fifth will overlap the Sixth Race for many hundreds of millenniums, changing with it slower than its new successor, still changing in stature, general physique, and mentality, just as the Fourth overlapped our Aryan race, and the Third had overlapped the Atlanteans.

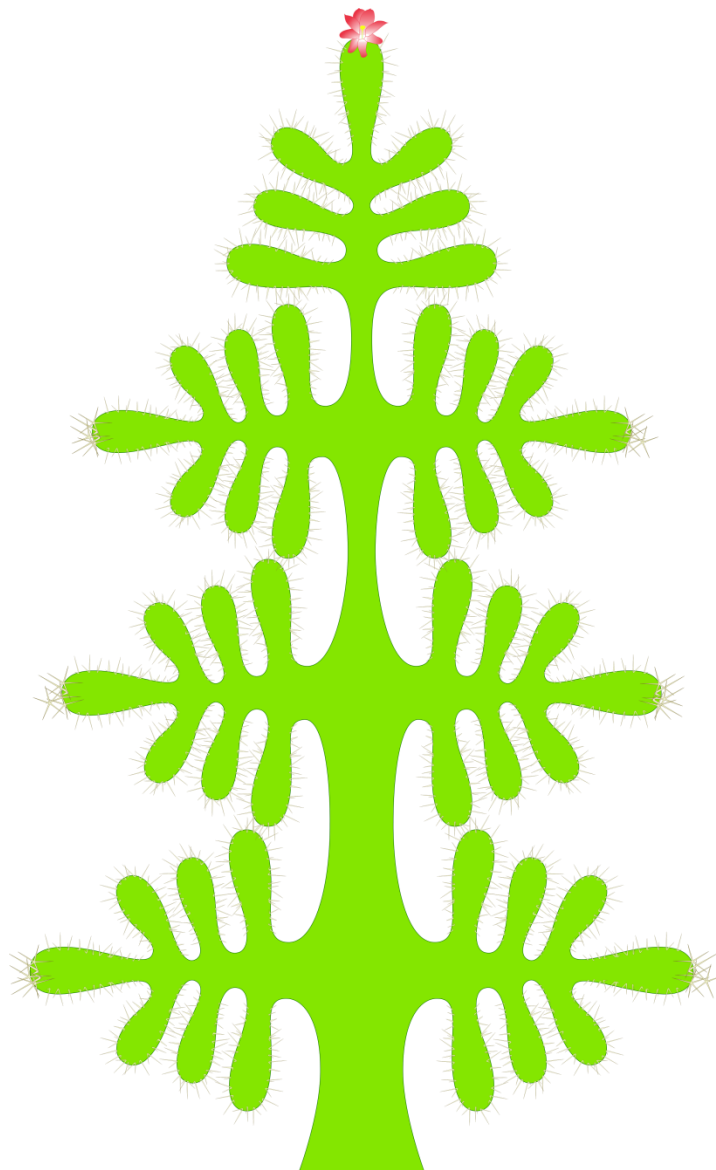
This process of preparation for the Sixth great Race must last throughout the whole sixth and seventh sub-races.¹ But the *last* remnants of the Fifth Continent will not disappear until sometime after the birth of the *new* Race; when another and *new* dwelling, the sixth continent, will have appeared above the *new* waters on the face of the globe, so as to receive the new stranger. To it also will emigrate and settle all those who shall be fortunate enough to escape the general disaster. When this shall be — as just said — it is not for the writer to know. Only, as nature no more proceeds by sudden jumps and starts, than man changes suddenly from a child into a mature man, the final cataclysm will be preceded by many smaller submersions and destructions both by wave and volcanic fires. The exultant pulse will beat high in the heart of the race now in the American zone, but there will be no more Americans when the Sixth Race commences; no more, in fact, than Europeans; for they will have now become a *new race, and many new nations*. Yet the Fifth will not die, but survive for a while: overlapping the new Race for many hundred thousands of years to come, it will become transformed with it — slower than its new successor — still getting entirely altered in mentality, general physique, and stature. Mankind will not grow again into giant bodies as in the case of the Lemurians and the Atlanteans; because while the evolution of the Fourth race led the latter down to the very bottom of materiality in its physical development, the present Race is on its ascending arc; and the Sixth will be rapidly growing out of its bonds of matter, and even of flesh.

Thus it is the mankind of the New world — one by far the senior of our Old one, a fact men had also forgotten — of *Pātāla* (the Antipodes, or the Nether World, as America is called in India), whose mission and Karma it is, to sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know of at present. The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious Adepts. Humanity is the child of cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the

¹ *Vide supra*, the diagram of the Genealogical Tree of the Fifth Race.

burden of its co-operative work with nature. Thus will mankind, race after race, perform its appointed cycle-pilgrimage. Climates will, and have already begun, to change, each tropical year after the other dropping one sub-race, but only to beget another higher race on the ascending cycle; while a series of other less favoured groups — the failures of nature — will, like some individual men, vanish from the human family without even leaving a trace behind.

Such is the course of Nature under the sway of KARMIC LAW: of the ever present and the ever-becoming Nature. For, in the words of a Sage, known only to a few Occultists: — “THE PRESENT IS THE CHILD OF THE PAST; THE FUTURE, THE BEGOTTEN OF THE PRESENT. AND YET, O PRESENT MOMENT! KNOWEST THOU NOT THAT THOU HAST NO PARENT, NOR CANST THOU HAVE A CHILD; THAT THOU ART EVER BEGETTING BUT THYSELF? BEFORE THOU HAST EVEN BEGUN TO SAY ‘I AM THE PROGENY OF THE DEPARTED MOMENT, THE CHILD OF THE PAST,’ THOU HAST BECOME THAT PAST ITSELF. BEFORE THOU UTTEREST THE LAST SYLLABLE, BEHOLD! THOU ART NO MORE THE PRESENT BUT VERILY THAT FUTURE. THUS, ARE THE PAST, THE PRESENT, AND THE FUTURE, THE EVER-LIVING TRINITY IN ONE — THE MAHAMAYA OF THE ABSOLUTE IS.”



Selections Commended by Bahman Pestonji Wadia

From B.P. Wadia's "Studies in *The Secret Doctrine*." [Book II, First Series, The Preparation and Subjects for Study] Bombay: Theosophy Company (India) Private Ltd, 1963, p. 20.

The ordinary student's mind, as it is constituted today, in the East as in the West, may gain quicker and better comprehension if it is aided in the selection of pages to be read. While the following plan may not suit all, it has been found useful by a fair number during the last twenty-five years and more.

Vol. I, pp. 272-73, Item I (also, Texts for Theosophical Meetings, p. 1) and . . .

[The first item below also appears above under Blavatsky's commendations, pp. 8ff, together with a further six items from the "Summing Up" to Vol. I, Part I.]

What is the Secret Doctrine?

1 The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system: *e.g.*, even in the exotericism of the *Purānas*. But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form. But modern science believes not in the "soul of things," and hence will reject the whole system of ancient cosmogony. It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. That for long ages, the "Wise Men" of the Fifth Race, of the stock saved and rescued from the last cataclysm and shifting of continents, had passed their lives *in learning, not teaching*. How did they do so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i.e.*, men who have developed and perfected their physical, mental, psychic, and spiritual organisations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions — so obtained as to stand as independent evidence — of other adepts, and by centuries of experience.

. . . Vol. I, pp. 297-99.

Nothing new under the sun: men welcome error and crucify the truth.

But TRUTH, however distasteful to the generally blind majorities, has always had her champions, ready to die for her, and it is not the Occultists who will protest against its adoption by Science under whatever new name. But, until absolutely forced on the notice and acceptance of Scientists, many an Occult truth will be tabooed, as the phenomena of the Spiritualists and other psychic manifestations were, to be finally appropriated by its ex-traducers without the least acknowledgement or thanks. Nitrogen has added considerably to chemical knowledge, but its discoverer, Paracelsus, is to this day called a “quack.”

How profoundly true are the words of H.T. Buckle, in his admirable *History of Civilization in England* when he says:

Owing to circumstances still unknown [Karmic provision — H.P. Blavatsky] there appear, from time to time, great thinkers, who, devoting their lives to a single purpose, are able to anticipate the progress of mankind, and to produce a religion or a philosophy, by which important effects are eventually brought about. But, if we look into history, we shall clearly see that, although the origin of a new opinion may be thus due to a single man, the result which the new opinion produces will depend on the condition of the people among whom it is propagated. If either a religion or a philosophy is too much in advance of a nation, it can do no present service, but must bide its time,¹ until the minds of men are ripe for its reception. . . . Every science and every creed has had its martyrs. . . . *According to the ordinary course of affairs, a few generations pass away, and then there comes a period when these very truths are looked upon as commonplace facts; and a little later there comes another period, in which they are declared to be necessary, and even the dumbest intellects wonder how they could ever have been denied.*²

It is barely possible that the minds of the present generations are not quite ripe for the reception of Occult truths. Such will be the retrospect furnished to the advanced thinkers of the Sixth Root-Race of the history of the acceptance of Esoteric Philosophy — fully and unconditionally. Meanwhile the generations of our Fifth Race will continue to be led away by prejudice and preconceptions. Occult Sciences will have the finger of scorn pointed at them from every street corner, and everyone will seek to ridicule and crush them in the name, and for the greater glory, of Materialism and its so-called Science. The Addenda which completes the present Volume, Part III, show, however, in an anticipatory answer to several of the forthcoming scientific objections, the true and mutual positions of the defendant and plaintiff. The Theosophists and Occultists stand arraigned by public opinion, which still holds high the banner of the inductive Sciences. The latter have, then, to be examined; and it must be shown how far their achievements and discoveries in the realm of natural laws are opposed, not so much to our claims, as to the facts in nature. The hour has now struck to ascer-

¹ This is Cyclic Law, but this law itself is often defied by human stubbornness. [H.P. Blavatsky]

² Vol. I, p. 256

tain whether the walls of the modern Jericho are so impregnable that no blast of the Occult trumpet is ever likely to make them crumble.

The so-called *Forces*, with Light and Electricity heading them, and the constitution of the Solar orb must be carefully examined; as also Gravitation and the Nebular theories. The Natures of Ether and of other Elements must be discussed: thus contrasting scientific with other Occult teachings, while revealing some of the hitherto secret tenets of the latter.¹

Some fifteen years ago, the writer was the first to repeat, after the Kabbalists, the wise Commandments in the Esoteric Catechism:

Close thy mouth, lest thou shouldst speak of *this* [the mystery], and thy heart, lest thou shouldst think aloud; and if thy heart has escaped thee, bring it back to its place, for such is the object of our alliance.²

And again:

This is a secret which gives death: close thy mouth lest thou shouldst reveal it to the vulgar; compress thy brain lest something should escape from it and fall outside.³

A few years later, a corner of the Veil of Isis had to be lifted; and now another and a larger rent is made. . . .

But old and time-honoured errors — such as become with every day more glaring and self-evident — stand arrayed in battle order now, as they did then. Marshalled by blind conservatism, conceit and prejudice, they are constantly on the watch, ready to strangle every truth, which, awakening from its age-long sleep, happens to knock for admission. Such has been the case ever since man became an animal. That this proves in every case *moral death* to the revealers, who bring to light any of these old, old truths, is as certain as that it gives LIFE and REGENERATION to those who are fit to profit even by the little that is now revealed to them.

Vol. I, pp. 13-18, The Three Fundamentals (also, Texts for Theosophical Meetings, p. 3)

[See abridged version above under Blavatsky's commendations, pp. 8ff. See full version below, pp. 74ff]



¹ Vide Part III: Addenda, in both Vol. I and Vol. II

² *Sēpher Yetzīrāh*, the “Book of Creation,” Ch. I, § 8

³ *Rules of Initiation*

Vol. I, pp. 269-80, (also, ULT Pamphlet No. 2 on “What Theosophy is”)

[Items 1 to 6 also appear above, under Blavatsky’s commendations, pp. 8ff.]

Summing Up

The History of Creation and of this world from its beginning up to the present time is composed of seven chapters. The seventh chapter is not yet written.

— T. SUBBA ROW¹

THE FIRST OF THESE SEVEN CHAPTERS has been attempted and is now finished. However incomplete and feeble as an exposition, it is, at any rate, an approximation — using the word in a mathematical sense — to that which is the oldest basis for all the subsequent Cosmogonies. The attempt to render in a European tongue the grand panorama of the ever-periodically recurring Law — impressed upon the plastic minds of the first races endowed with Consciousness by those who reflected the same from the Universal Mind — is daring, for no human language, save the Sanskrit — which is that *of the Gods* — can do so with any degree of adequacy. But the failures in this work must be forgiven for the sake of the motive.

As a whole, neither the foregoing nor what follows can be found in full anywhere. It is not taught in any of the six Indian schools of philosophy, for it pertains to their synthesis — the seventh, which is the Occult doctrine. It is not traced on any crumbling papyrus of Egypt, nor is it any longer graven on Assyrian tile or granite wall. The Books of the *Vedanta* (the last word of human knowledge) give out but the metaphysical aspect of this world-Cosmogony; and their priceless thesaurus, the *Upanishads* — *Upa-ni-shad* being a compound word meaning “the conquest of ignorance by the revelation of *secret*, *spiritual* knowledge” — require now the additional possession of a master key to enable the student to get at their full meaning. The reason for this I venture to state here as I learned it from a Master.

The name, “Upanishads,” is usually translated “esoteric doctrine.” These treatises form part of the *Śruti* or “revealed knowledge,” *Revelation*, in short, and are generally attached to the *Brahmana* portion of the *Vedas*,² as their third division. There are over 150 *Upanishads* enumerated by, and known to, Orientalists, who credit the oldest with being written *probably* about 600 years B.C.; but of *genuine* texts there does not exist a fifth of the number. The *Upanishads* are to the *Vedas* what the Kabala is to the Jewish Bible. They treat of and expound the secret and mystic meaning of the Vedic texts. They speak of the origin of the Universe, the nature of Deity, and of Spirit and Soul, as also of the metaphysical connection of mind and matter. In a few words: *They CONTAIN the beginning and the end of all human knowledge, but they*

¹ *The Theosophist*, Vol. III, November 1881, p. 44

² “ . . . The *Vedas* have a distinct dual meaning — one expressed by the literal sense of the words, the other indicated by the metre and the *svara* — intonation — which are, as the life of the *Vedas*. . . . Learned pundits and philologists of course deny that *svara* has anything to do with philosophy or ancient esoteric doctrines; but the mysterious connection between *svara* and *light* is one of its most profound secrets.” (T. Subba Row, *Five Years of Theosophy*, p. 154)

have now ceased to REVEAL it, since the day of Buddha. If it were otherwise, the *Upanishads* could not be called *esoteric*, since they are now openly attached to the Sacred Brāhmanical books, which have, in our present age, become accessible even to the Mlechchhas (out-castes) and the European Orientalists. One thing in them — and this in all the *Upanishads* — invariably and constantly points to their ancient origin, and proves (a) that they were written, in some of their portions, *before* the caste system became the tyrannical institution which it still is; and (b) that half of their contents have been eliminated, while some of them were rewritten and abridged. “The great Teachers of the higher Knowledge and the Brahmans are continually represented as going to Kshatriya (military caste) kings to become their pupils.” As Elphinstone pertinently remarks, the *Upanishads* “breathe an entirely different spirit” [from other Brāhmanical writings], a freedom of thought unknown in any earlier work except in the *Rig-Veda* hymns themselves.”¹ The second fact is explained by a tradition recorded in one of the MSS. on Buddha’s life. It says that the *Upanishads* were originally attached to their *Brāhmanas* after the beginning of a reform, which led to the exclusiveness of the present caste system among the Brahmans, a few centuries after the invasion of India by the “twice-born.” They were complete in those days, and were used for the instruction of the chelas who were preparing for their initiation.

This lasted so long as the *Vedas* and the *Brāhmanas* remained in the sole and exclusive keeping of the temple-Brahmans — while no one else had the right to study or even read them outside of the *sacred* caste. Then came Gautama, the Prince of Kapilavastu. After *learning* the whole of the Brāhmanical wisdom in the *Rahasya* or the *Upanishads*, and finding that the teachings differed little, if at all, from those of the “Teachers of Life” inhabiting the snowy ranges of the Himalaya,² the Disciple of the Brahmans, feeling indignant because the sacred wisdom was thus withheld from all but the Brahmans, determined to save the whole world by popularising it. Then it was that the Brahmans, seeing that their sacred knowledge and Occult wisdom was falling into the hands of the “*Mlechchhas*,” abridged the texts of the *Upanishads*, originally containing thrice the matter of the *Vedas* and the *Brāhmanas* together, without altering, however, one word of the texts. They simply detached from the MSS. the most important portions containing the last word of the Mystery of Being. The key to the Brāhmanical secret code remained henceforth with the initiates alone, and the Brahmans were thus in a position to publicly deny the correctness of Buddha’s teaching by appealing to their *Upanishads*, silenced for ever on the chief questions. Such is the esoteric tradition beyond the Himalayas.

Sri Śamkarāchārya, the greatest Initiate living in the historical ages, wrote many a *Bhāshya* on the *Upanishads*. But his original treatises, as there are reasons to suppose, have not yet fallen into the hands of the Philistines, for they are too jealously preserved in his *mathas* (monasteries). And there are still weightier reasons to believe

¹ [M. Elphinstone, *The History of India*, p. 282]

² Also called “the Sons of Wisdom,” and of the “Fire-Mist” and the “Brothers of the Sun” in the Chinese records. Hsi-Tsang (Tibet) is mentioned in the MSS. of the sacred library of the province of Fo-Kien, as the great seat of Occult learning from time immemorial, ages before Buddha. The Emperor Yu, the “great” (2,207 years B.C.), a pious mystic and great adept, is said to have obtained his knowledge from the “great teachers of the Snowy Range” in Hsi-Tsang.

that the priceless *Bhāshyas* (Commentaries) on the esoteric doctrine of the Brahmans, by their greatest expounder, will remain for ages yet a dead letter to most of the Hindus, except the *Smarta* Brahmans. This sect, founded by Śamkarāchārya (which is still very powerful in Southern India), is now almost the only one to produce students who have preserved sufficient knowledge to comprehend the dead letter of the *Bhāshyas*. The reason of this is that they alone, I am informed, have occasionally real Initiates at their head in their *mathas*, as for instance, in the “*Sringagiri*,” in the Western Ghats of Mysore. On the other hand, there is no sect in that desperately exclusive caste of the Brahmans, more exclusive than is the *Smarta*; and the reticence of its followers to say what they may know of the Occult sciences and the esoteric doctrine, is only equalled by their pride and learning.

Therefore the writer of the present statement must be prepared beforehand to meet with great opposition and even the denial of such statements as are brought forward in this work. Not that any claim to infallibility, or to perfect correctness in every detail of all that which is herein said, was ever put forward. Facts are there, and they can hardly be denied. But, owing to the intrinsic difficulties of the subjects treated, and the almost insurmountable limitations of the English tongue (as of all other European languages) to express certain ideas, it is more than probable that the writer has failed to present the explanations in the best and in the clearest form; yet all that could be done was done under every adverse circumstance, and this is the utmost that can be expected of any writer.

Let us recapitulate and show, by the vastness of the subjects expounded, how difficult, if not impossible, it is to do them full justice.

1 The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system: *e.g.*, even in the exotericism of the *Purānas*. But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form. But modern science believes not in the “soul of things,” and hence will reject the whole system of ancient cosmogony. It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. That for long ages, the “Wise Men” of the Fifth Race, of the stock saved and rescued from the last cataclysm and shifting of continents, had passed their lives *in learning, not teaching*. How did they do so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i.e.*, men who have developed and perfected their physical, mental, psychic, and spiritual organisations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed

by the visions — so obtained as to stand as independent evidence — of other adepts, and by centuries of experience.

2 The fundamental Law in that system, the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause.

Some few, whose Lamps shone brighter, have been led
From Cause to Cause to *Nature's* Secret head,
And found that *one first principle* must be. . . . ¹

It is called “Substance-Principle,” for it becomes “substance” on the plane of the manifested Universe, an illusion, while it remains a “principle” in the beginningless and endless abstract, visible and invisible SPACE. It is the omnipresent Reality: impersonal, because it contains all and everything. *Its impersonality is the fundamental conception* of the System. It is latent in every atom in the Universe, and is the Universe itself. ²

3 The Universe is the periodical manifestation of this unknown Absolute Essence. To call it “essence,” however, is to sin against the very spirit of the philosophy. For though the noun may be derived in this case from the verb *esse*, “to be,” yet IT cannot be identified with a *being* of any kind that can be conceived by human intellect. IT is best described as neither spirit nor matter, but both. “Parabrahman and Mūlaprakriti” are One, in reality, yet two in the Universal conception of the manifested, even in the conception of the One Logos, its first manifestation to which, as the able lecturer in the *Notes on the Bhagavad-Gita* shows, IT appears from the objective standpoint of the One Logos as Mūlaprakriti and not as Parabrahman; as its *veil* and not the One REALITY hidden behind, which is unconditioned and absolute.

4 The Universe is called, with everything in it, MAYA, because all is temporary therein, from the ephemeral life of a fire-fly to that of the Sun. Compared to the eternal immutability of the ONE, and the changelessness of that Principle, the Universe, with its evanescent ever-changing forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp. Yet, the Universe is real enough to the conscious beings in it, which are as unreal as it is itself.

5 Everything in the Universe, throughout all its kingdoms, is CONSCIOUS: *i.e.*, endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that because *we* do not perceive any signs — which we can recognise — of consciousness, say, in stones, we have no right to say that *no consciousness exists there*. There is no such thing as either “dead” or “blind” matter, as there is no “Blind” or “Unconscious” Law. These find no place among the conceptions of Occult philosophy. The latter never stops at surface appearances, and for it, the *noumenal* essences have more reality than their objective counterparts; it resembles therein the mediaeval *Nominalists*, for whom it was the Universals that were the realities and the particulars which existed only in name and human fancy.

¹ [John Dryden, *Religio Laici*, 12-14]

² See Part II, Section III, “Primordial Substance and Divine Thought.”

6 The Universe is worked and *guided* from *within outwards*. As above so it is below, as in heaven so on earth; and man — the microcosm and miniature copy of the macrocosm — is the living witness to this Universal Law, and to the mode of its action. We see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external or manifested Universe. The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who — whether we give to them one name or another, and call them Dhyāni-Chohans or Angels — are “messengers” in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence; and to call them all pure Spirits without any of the earthly alloy “which time is wont to prey upon” is only to indulge in poetical fancy. For each of these Beings either *was*, or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara). They are *perfected*, when not *incipient*, men; and differ morally from the terrestrial human beings on their higher (less material) spheres, only in that they are devoid of the feeling of personality and of the *human* emotional nature — two purely earthly characteristics. The former, or the “perfected,” have become free from those feelings, because (a) they have no longer fleshly bodies — an ever-numbing weight on the Soul; and (b) the pure spiritual element being left untrammelled and more free, they are less influenced by *māyā* than man can ever be, unless he is an adept who keeps his two personalities — the spiritual and the physical — entirely separated. The incipient monads, having never had terrestrial bodies yet, can have no sense of personality or EGO-ism. That which is meant by “personality,” being a limitation and a relation, or, as defined by Coleridge, “individuality existing in itself but with a nature as a ground,” the term cannot of course be applied to non-human entities; but, as a fact insisted upon by generations of Seers, none of these Beings, high or low, have either individuality or personality as separate Entities, *i.e.*, they have no individuality in the sense in which a man says, “*I am myself* and no one else”; in other words, they are conscious of no such distinct separateness as men and things have on earth. Individuality is the characteristic of their respective hierarchies, not of their units; and these characteristics vary only with the degree of the plane to which those hierarchies belong: the nearer to the region of Homogeneity and the One Divine, the purer and the less accentuated that individuality in the Hierarchy. They are finite, in all respects, with the exception of their higher principles — the immortal sparks reflecting the universal divine flame — individualised and separated only on the spheres of Illusion by a differentiation as illusive as the rest. They are “Living Ones,” because they are the streams projected on the Kosmic screen of illusion from the ABSOLUTE LIFE; beings in whom life cannot become extinct, before the fire of ignorance is extinct in those who sense these “Lives.” Having sprung into being under the quickening influence of the uncreated beam, the reflection of the great Central Sun that radiates on the shores of the river of Life, it is the inner principle in them which belongs to the waters of immortality, while its differentiated clothing is as perishable as man's body. Therefore, Edward Young was right in saying that:

Angels are men of a superior kind, and no more. They are neither “ministering” nor “protecting” angels; nor are they “Harbingers of the Most High” still less the “Messengers of wrath” of any God such as man’s fancy has created. To appeal to their protection is as foolish as to believe that their sympathy may be secured by any kind of propitiation; for they are, as much as man himself is, the slaves and creatures of immutable Karmic and Kosmic law. The reason for it is evident. Having no elements of personality in their essence they can have no personal qualities, such as attributed by men, in their exoteric religions, to their anthropomorphic God — a jealous and exclusive God who rejoices and feels wrathful, is pleased with sacrifice, and is more despotic in his vanity than any finite foolish man. Man, as shown in Volume II, being a compound of the essences of all those celestial Hierarchies, may succeed in making himself, as such, superior, in one sense, to any hierarchy or class, or even combination of them. “Man can neither propitiate nor command the *Devas*,” it is said. But, by paralysing his lower personality, and arriving thereby at the full knowledge of the *non-separateness* of his higher SELF from the One absolute SELF, man can, even during his terrestrial life, become as “One of Us.” Thus it is, by eating of the fruit of knowledge which dispels ignorance, that man becomes like one of the Elohim or the Dhyānis; and once on *their* plane, the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over him and protect him in every particular.¹

The chief difficulty which prevents men of science from believing in divine as well as in nature-spirits is their materialism. The main impediment before the Spiritualist which hinders him from believing in the same, while preserving a blind belief in the “Spirits” of the departed, is the general ignorance of all, except some Occultists and Kabbalists, about the true essence and nature of matter. It is on the acceptance or rejection of the theory of the *Unity of all in Nature, in its ultimate Essence*, that mainly rests the belief or unbelief in the existence around us of other conscious beings besides the Spirits of the Dead.

It is on the right comprehension of the primeval Evolution of Spirit-Matter and its real essence that the student has to depend for the further elucidation in his mind of the Occult Cosmogony, and for the only sure clue which can guide his subsequent studies.

In sober truth, as just shown, every “Spirit” so-called is either *a disembodied or a future man*. As from the highest Archangel (Dhyāni-Chohan) down to the last conscious “Builder” (the inferior class of Spiritual Entities), all such are *men*, having lived aeons ago, in other Manvantaras, on this or other Spheres; so the inferior, semi-intelligent and non-intelligent Elementals — are all *future* men. That fact alone — that a Spirit is endowed with intelligence — is a proof to the Occultist that that Being must have been a *man*, and acquired his knowledge and intelligence throughout the human cycle. There is but one indivisible and absolute Omniscience and Intelligence in the Universe — and this thrills throughout every atom and infinitesimal point of the whole finite Kosmos — which hath no bounds, and which people call SPACE, considered independently of anything contained in it. But the first differentiation of its *re-*

¹ *Secret Doctrine*, I pp. 272-76

flection in the manifested World is purely Spiritual, and the Beings generated in it are not endowed with a consciousness that has any relation to the one we conceive of. They can have no human consciousness or intelligence before they have acquired such, personally and individually. This may be a mystery, yet it is a fact, in Esoteric philosophy, and a very apparent one too.

The whole order of nature evinces a progressive march towards a *higher life*. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the “survival of the fittest,” though so cruel in their immediate action — all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called “unconscious Nature”¹ is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits, (Dhyāni-Chohans), whose collective aggregate forms the manifested *verbum* of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable LAW.

Three distinct representations of the Universe in its three distinct aspects are impressed upon our thought by the esoteric philosophy: the PRE-EXISTING (evolved from) the EVER-EXISTING; and the PHENOMENAL — the world of illusion, the reflection, and shadow thereof. During the great mystery and drama of life known as the Manvantara, real Kosmos is like the object placed behind the white screen upon which are thrown the Chinese shadows, called forth by the magic lantern. The actual figures and things remain invisible, while the wires of evolution are pulled by the unseen hands; and men and things are thus but the reflections, *on* the white field, of the realities *behind* the snares of *Mahāmāyā*, or the great Illusion. This was taught in every philosophy, in every religion, *ante-* as well as *post-diluvian*, in India and Chaldea, by the Chinese as by the Grecian Sages. In the former countries these three Universes were allegorised, in exoteric teachings, by the three trinities emanating from the Central eternal germ and forming with it a Supreme Unity: the *initial*, the *manifested*, and the *creative* Triad, or the three in One. The last is but the symbol, in its concrete expression, of the first *ideal* two. Hence Esoteric philosophy passes over the necessitarianism of this purely metaphysical conception, and calls the first one, only, the Ever-Existing. This is the view of every one of the six great schools of Indian philosophy — the *six principles of that unit body of WISDOM of which the “gnosis,” the hidden knowledge, is the seventh.*

The writer hopes that, superficially handled as may be the comments on the Seven Stanzas, enough has been given in this cosmogonic portion of the work to show Archaic teachings to be more *scientific* (in the modern sense of the word) on their very face, than any other ancient Scriptures left to be regarded and judged on their exoteric aspect. Since, however, as confessed before, this work *withholds far more than it gives out*, the student is invited to use his own intuitions. Our chief care is

¹ Nature taken in its abstract sense, *cannot* be “unconscious,” as it is the emanation from, and thus an aspect (on the manifested plane) of the ABSOLUTE consciousness. Where is that daring man who would presume to deny to vegetation and even to minerals *a consciousness of their own*. All he can say is, that this consciousness is beyond his comprehension.

- To elucidate that which has already been given out, and, to our regret, very incorrectly at times;
- To supplement the knowledge hinted at — whenever and wherever possible — by additional matter; and
- To bulwark our doctrines against the too strong attacks of modern Sectarianism, and more especially against those of our latter-day Materialism, very often miscalled Science, whereas, in reality, the words “Scientists” and “Sciolists” ought alone to bear the responsibility for the many illogical theories offered to the world.

In its great ignorance, the public, while blindly accepting everything that emanates from “authorities,” and feeling it to be its duty to regard every *dictum* coming from a man of Science as a proven fact — the public, we say, is taught to scoff at anything brought forward from “heathen” sources. Therefore, as materialistic Scientists can be fought solely with their own weapons — those of controversy and argument — an *Addendum* is added to every Volume contrasting our respective views and showing how even great authorities may often err. We believe that this can be done effectually by showing the weak points of our opponents, and by proving their too frequent sophisms — made to pass for scientific *dicta* — to be incorrect. We hold to Hermes and his “Wisdom” in its universal character; they — to Aristotle as against intuition and the experience of the ages, fancying that Truth is the exclusive property of the Western world. Hence the disagreement. As Hermes says, “Knowledge differs much from sense; for sense is of things that surmount it, but Knowledge (*gyi*) is the end of sense” — *i.e.*, of the illusion of our physical brain and its intellect; thus emphasising the contrast between the laboriously acquired knowledge of the senses and mind (*manas*), and the intuitive omniscience of the Spiritual divine Soul — *Buddhi*.

Whatever may be the destiny of these actual writings in a remote future, we hope to have proven so far the following facts:

1 The Secret Doctrine teaches no *Atheism*, except in the Hindu sense of the word *nāstika*, or the rejection of *idols*, including every anthropomorphic god. In this sense every Occultist is a *nāstika*.

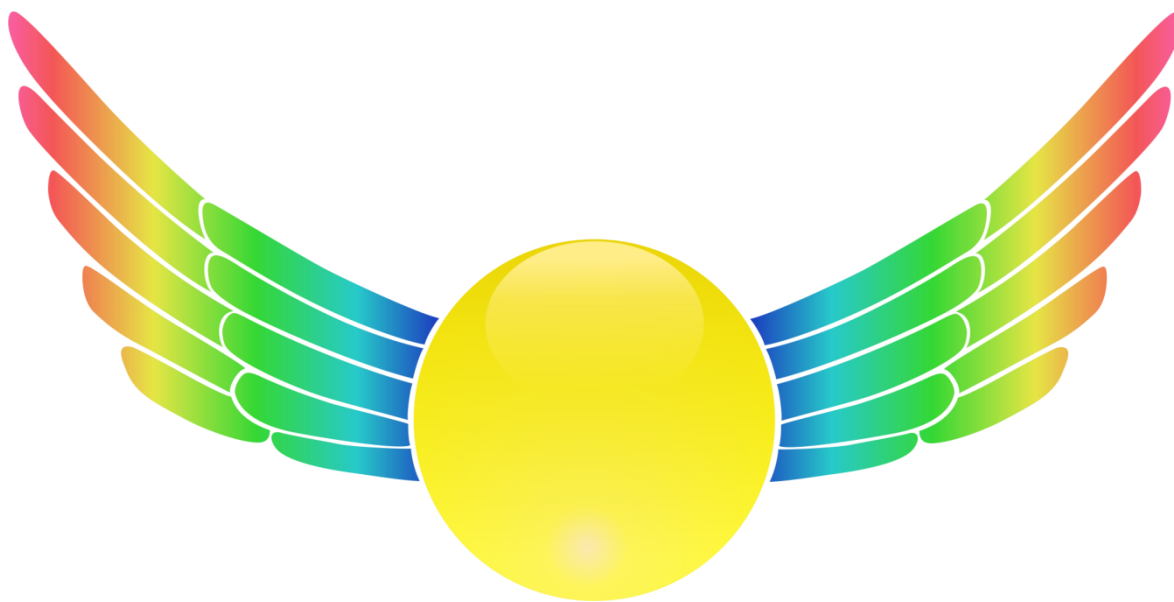
2 It admits a Logos or a collective “Creator” of the Universe; a *Demiourgos* — in the sense implied when one speaks of an “Architect” as the “Creator” of an edifice, whereas that Architect has never touched one stone of it, but, while furnishing the plan, left all the manual labour to the masons; in our case the plan was furnished by the Ideation of the Universe, and the constructive labour was left to the hosts of intelligent Powers and Forces. But that *Demiourgos* is no *personal* deity — *i.e.*, an imperfect *extra-cosmic god* — but only the aggregate of the Dhyāni-Chohans and the other forces.

As to the latter,

3 They are dual in their character; being composed of (a) the irrational *brute energy*, inherent in matter, and (b) the intelligent soul or cosmic consciousness which directs and guides that energy, and which is the *Dhyāni-Chohan*ic thought reflecting the *Ideation of the Universal mind*. This results in a perpetual series of physical manifesta-

tions and *moral effects* on Earth, during manvantaric periods, the whole being subservient to Karma. As that process is not always perfect; and since, however many proofs it may exhibit of a guiding intelligence behind the veil, it still shows gaps and flaws, and even results very often in evident failures — therefore, neither the collective Host (Demiourgos), nor any of the working powers individually, are proper subjects for divine honours or worship. All are entitled to the grateful reverence of Humanity, however, and man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task. The ever-unknowable and incognisable *Karana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart — invisible, intangible, unmentioned, save through “the still small voice” of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls;¹ making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*.²

4 Matter is *Eternal*. It is the *Upādhi* (the physical basis) for the One infinite Universal Mind to build thereon its ideations. Therefore, the Esotericists maintain that there is no inorganic or *dead* matter in nature, the distinction between the two made by Science being as unfounded as it is arbitrary and devoid of reason.



¹ “When thou prayest, thou shalt not be as the hypocrites are . . . but enter into *thine inner chamber and having shut thy door, pray to thy Father which is in secret.*” (*Matthew* vi, 6). Our Father is *within us* “in secret,” our 7th principle, in the “inner chamber” of our Soul-perception. “The Kingdom of Heaven” and of God “*is within us,*” says Jesus, not *outside*. Why are Christians so absolutely blind to the self-evident meaning of the words of wisdom they delight in mechanically repeating?

² See Part II, Section V, “On the Hidden Deity, Its Symbols and Glyphs.”

Vol. I, pp. xvii-xxvii (Introductory)

Gently to hear, kindly to judge.

— SHAKESPEARE¹

SINCE THE APPEARANCE OF THEOSOPHICAL LITERATURE in England, it has become customary to call its teachings “Esoteric Buddhism.” And, having become a habit — as an old proverb based on daily experience has it — “Error runs down an inclined plane, while Truth has to laboriously climb its way up hill.”

Old truisms are often the wisest. The human mind can hardly remain entirely free from bias, and decisive opinions are often formed before a thorough examination of a subject from all its aspects has been made. This is said with reference to the prevailing double mistake: (a) of limiting Theosophy to Buddhism; and (b) of confounding the tenets of the religious philosophy preached by Gautama, the Buddha, with the doctrines broadly outlined in *Esoteric Buddhism*. Anything more erroneous than this could be hardly imagined. It has enabled our enemies to find an effective weapon against Theosophy; because, as an eminent Pali scholar very pointedly expressed it, there was in the volume named “neither esotericism nor Buddhism.” The esoteric truths, presented in Mr. Sinnett’s work, had ceased to be esoteric from the moment they were made public; nor did it contain the religion of Buddha, but simply a few tenets from a hitherto hidden teaching which are now supplemented by many more, enlarged and explained in the present volumes. But even the latter, though giving out many fundamental tenets from the SECRET DOCTRINE of the East, raise but a small corner of the dark veil. For no one, not even the greatest living adept, would be permitted to, or could — even if he would — give out promiscuously, to a mocking, unbelieving world, that which has been so effectually concealed from it for long aeons and ages.

Esoteric Buddhism was an excellent work with a very unfortunate title, though it meant no more than does the title of this work, THE SECRET DOCTRINE. It proved unfortunate, because people are always in the habit of judging things by their appearance, rather than their meaning; and because the error has now become so universal, that even most of the Fellows of the Theosophical Society have fallen victims to the same misconception. From the first, however, protests were raised by Brahmans and others against the title; and, in justice to myself, I must add that *Esoteric Buddhism* was presented to me as a completed volume, and that I was entirely unaware of the manner in which the author intended to spell the word “Budh-ism.”

This has to be laid directly at the door of those who, having been the first to bring the subject under public notice, neglected to point out the difference between “Budhism” — the religious system of ethics preached by the Lord Gautama, and named after his title of Buddha, “the Enlightened” — and *Budha*, “Wisdom,” or knowledge (*Vidyā*), the faculty of cognising, from the Sanskrit root “Budh,” to know. We theosophists of India are ourselves the real culprits, although, at the time, we did our best

¹ *King Henry V*, Prolog. line 34

to correct the mistake.¹ To avoid this deplorable misnomer was easy; the spelling of the word had only to be altered, and by common consent both pronounced and written “Budhism,” instead of “Buddhism.” Nor is the latter term correctly spelt and pronounced, as it ought to be called, in English, Buddhaïsm, and its votaries “Buddhaïsts.”

This explanation is absolutely necessary at the beginning of a work like this one. The “Wisdom Religion” is the inheritance of all the nations, the world over, though the statement was made in *Esoteric Buddhism*² that “two years ago, neither I *nor any other European living* knew the alphabet of the science here for the first time put into a scientific shape,” *etc.* This error must have crept in through inadvertence. For the present writer knew all that which is “divulged” in *Esoteric Buddhism* — and much more — *many years* before it became her duty (in 1880) to impart a small portion of the Secret Doctrine to two *European* gentlemen, one of whom was the author of *Esoteric Buddhism*; and surely the present writer has the undoubted, though to her, rather equivocal, privilege of being a European, by birth and education. Moreover, a considerable part of the philosophy expounded by Mr. Sinnett was taught in America, even before *Isis Unveiled* was published, to two Europeans and to my colleague, Colonel H.S. Olcott. Of the three teachers the latter gentleman has had, the first was a Hungarian Initiate, the second an Egyptian, the third a Hindu. As permitted, Colonel Olcott has given out some of this teaching in various ways; if the other two have not, it has been simply because they were not allowed: their time for public work having not yet come. But for others it has, and the appearance of Mr. Sinnett’s several interesting books is a visible proof of the fact. It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority.

In etymology *Aid*, and *Adhi-Budha*, the *one* (or the First) and “Supreme Wisdom” is a term used by Āryāsanga in his Secret treatises, and now by all the mystic Northern Buddhists. It is a Sanskrit term, and an appellation given by the earliest Aryans to the Unknown Deity; the word “Brahmā” not being found in the *Vedas* and the early works. It means the absolute Wisdom, and “Adi-bhuta” is translated “the primeval uncreated cause of all worlds.”³ Aeons of untold duration must have elapsed, before the epithet of Buddha was so humanised, so to speak, as to allow of the term being applied to mortals and finally appropriated to one whose unparalleled virtues and knowledge caused him to receive the title of the “Buddha of Wisdom unmoved.” *Bodha* means the innate possession of divine intellect or “understanding”; “Buddha,” the acquirement of it by personal efforts and merit; while *Buddhi* is the faculty of cognising the channel through which divine knowledge reaches the “Ego,” the discernment of good and evil, “divine conscience” also; and “Spiritual Soul,” which is the vehicle of *Atman*. “When *Buddhi* absorbs our EGO-tism (destroys it) with all its *Vikāras*, Avalokiteśvara becomes manifested to us, and Nirvana, or *Mukti*, is reached,” “*Mukti*” being the same as Nirvana, *i.e.*, freedom from the trammels of “*Maya*” or *illusion*. “*Bodhi*” is likewise the name of a particular state of trance condi-

¹ See *The Theosophist*, Vol. V, June, 1883, p. 225 [Notes by Dāmodar K. Māvalankar and T. Subba Row].

² Preface to the original Edition

³ *Vishnu-Purāna*, Bk., IV, ch. I; transl. of H.H. Wilson, Vol. III, p. 230

tion, called *Samadhi*, during which the subject reaches the culmination of spiritual knowledge.

Unwise are those who, in their blind and, in our age, untimely hatred of Buddhism, and, by reaction, of “Budhism,” deny its esoteric teachings (which are those also of the Brahmans), simply because the name suggests what to them, as Monotheists, are noxious doctrines. *Unwise* is the correct term to use in their case. For the Esoteric philosophy is alone calculated to withstand, in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred, in his inner spiritual life. The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions. Moreover, Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of an absolute Divine Principle in nature. It denies Deity no more than it does the Sun. Esoteric philosophy has never rejected God in Nature, nor Deity as the absolute and abstract *Ens*. It only refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever-Unknowable. Furthermore, the records we mean to place before the reader embrace the esoteric tenets of the whole world since the beginning of our humanity, and Buddhistic occultism occupies therein only its legitimate place, and no more. Indeed, the secret portions of the “*Dan*” or *Janna*” (“*Dhyāna*”¹) of Gautama’s metaphysics — grand as they appear to one unacquainted with the tenets of the Wisdom-Religion of antiquity — are but a very small portion of the whole. The Hindu Reformer limited his public teachings to the purely moral and physiological aspect of the Wisdom-Religion, to Ethics and MAN alone. Things “unseen and incorporeal,” the mystery of Being outside our terrestrial sphere, the great Teacher left entirely untouched in his public lectures, reserving the hidden Truths for a select circle of his Arhats. The latter received their Initiation at the famous Saptaparna cave (the *Sattapanni* of *Mahāvansa*) near Mount Baibhar (the Webhara of the Pali MSS.). This cave was in Rājagriha, the ancient capital of Magadha, and was the *Cheta* cave of Fa-hien, as rightly suspected by some archaeologists.²

Time and human imagination made short work of the purity and philosophy of these teachings, once that they were transplanted from the secret and sacred circle of the Arhats, during the course of their work of proselytism, into a soil less prepared for metaphysical conceptions than India; *i.e.*, once they were transferred into China, Japan, Siam, and Burma. How the pristine purity of these grand revelations was dealt with may be seen in studying some of the so-called “esoteric” Buddhist schools of antiquity in their modern garb, not only in China and other Buddhist countries in general, but even in not a few schools in Tibet, left to the care of uninitiated Lamas and Mongolian innovators.

¹ *Dan*, now become in modern Chinese and Tibetan phonetics *ch’an*, is the general term for the esoteric schools, and their literature. In the old books, the word *Janna* is defined as “to reform one’s self by meditation and knowledge,” a second *inner* birth. Hence *Dzan*, *Djan* phonetically, the “*Book of Dzyan*.” [cf. J. Edkins, *Chinese Buddhism*, 1880, p. 129, note]

² Mr. Beglar, the chief engineer at Buddha-Gaya, and a distinguished archaeologist, was the first, we believe, to discover it.

Thus the reader is asked to bear in mind the very important difference between *orthodox* Buddhism — *i.e.*, the public teachings of Gautama the Buddha, and his esoteric *Budhism*. His Secret Doctrine, however, differed in no wise from that of the initiated Brahmins of his day. The Buddha was a child of the Aryan soil, a born Hindu, a Kshatriya and a disciple of the “twice born” (the initiated Brahmins) or Dvijas. His teachings, therefore, could not be different from their doctrines, for the whole Buddhist reform merely consisted in giving out a portion of that which had been kept secret from every man outside of the “enchanted” circle of Temple-Initiates and ascetics. Unable to teach *all* that had been imparted to him — owing to his pledges — though he taught a philosophy built upon the groundwork of the true esoteric knowledge, the Buddha gave to the world only its *outward* material body and kept its *soul* for his Elect.¹ Many Chinese scholars among Orientalists have heard of the “Soul Doctrine.” None seem to have understood its real meaning and importance.

That doctrine was preserved secretly — too secretly, perhaps — within the sanctuary. The mystery that shrouded its chief dogma and aspirations — Nirvana — has so tried and irritated the curiosity of those scholars who have studied it, that, unable to solve it logically and satisfactorily by untying the Gordian knot, they cut it through, by declaring that Nirvana meant *absolute annihilation*.

Toward the end of the first quarter of this century [XIXth], a distinct class of literature appeared in the world, which became with every year more defined in its tendency. Being based, *soi-disant*, on the scholarly researches of Sanskritists and Orientalists in general, it was held scientific. Hindu, Egyptian, and other ancient religions, myths, and emblems were made to yield anything the symbolist wanted them to yield, thus often giving out the rude *outward* form in place of the *inner* meaning. Works, most remarkable for their ingenious deductions and speculations, in *circulo vicioso*, foregone conclusions generally changing places with premises as in the syllogisms of more than one Sanskrit and Pali scholar, appeared rapidly in succession, over-flooding the libraries with dissertations rather on phallic and sexual worship than on real symbolology, and each contradicting the other.

This is the true reason, perhaps, why the outline of a few fundamental truths from the Secret Doctrine of the Archaic ages is now permitted to see the light, after long millenniums of the most profound silence and secrecy. I say “a *few* truths,” advisedly, because that which must remain unsaid could not be contained in a hundred such volumes, nor could it be imparted to the present generation of Sadducees. But, even the little that is now given is better than complete silence upon those vital truths. The world of today, in its mad career towards the unknown — which it is too ready to confound with the unknowable, whenever the problem eludes the grasp of the physicist — is rapidly progressing on the reverse, material plane of spirituality. It has now become a vast arena — a true valley of discord and of eternal strife — a necropolis, wherein lie buried the highest and the most holy aspirations of our Spirit-Soul. That soul becomes with every new generation more paralysed and atrophied. The “amiable infidels and accomplished profligates” of Society, spoken of by Greeley, care little for the revival of the *dead* sciences of the past; but there is a fair minority

¹ See also Volume II.

of earnest students who are entitled to learn the few truths that may be given to them now; and *now* much more than ten years ago, when *Isis Unveiled*, or even the later attempts to explain the mysteries of esoteric science, were published.

One of the greatest, and, withal, the most serious objection to the correctness and reliability of the whole work will be the preliminary STANZAS: “How can the statements contained in them be verified?” True, if a great portion of the Sanskrit, Chinese, and Mongolian works quoted in the present volumes are known to some Orientalists, the chief work — that one from which the Stanzas are given — is not in the possession of European Libraries. The *Book of Dzzyan* (or “Dzan”) is utterly unknown to our Philologists, or at any rate was never heard of by them under its present name. This is, of course, a great drawback to those who follow the methods of research prescribed by official Science; but to the students of Occultism, and to every genuine Occultist, this will be of little moment. The main body of the Doctrines given is found scattered throughout hundreds and thousands of Sanskrit MSS., some already translated — disfigured in their interpretations, as usual — others still awaiting their turn. Every scholar, therefore, has an opportunity of verifying the statements herein made, and of checking most of the quotations. A few new facts (*new* to the profane Orientalist, only) and passages quoted from the Commentaries will be found difficult to trace. Several of the teachings, also, have hitherto been transmitted orally; yet even those are in every instance hinted at in the almost countless volumes of Brāhmanical, Chinese and Tibetan temple-literature.

However it may be, and whatsoever is in store for the writer through malevolent criticism, one fact is quite certain. The members of several esoteric schools — the seat of which is beyond the Himalayas, and whose ramifications may be found in China, Japan, India, Tibet, and even in Syria, besides South America — claim to have in their possession the *sum total* of sacred and philosophical works in MSS. and type: all the works, in fact, that have ever been written, in whatever language or characters, since the art of writing began; from the ideographic hieroglyphs down to the alphabet of Cadmus and the Devanagari.

It has been claimed in all ages that ever since the destruction of the Alexandrian Library,¹ every work of a character that might have led the profane to the ultimate discovery and comprehension of some of the mysteries of the Secret Science, was, owing to the combined efforts of the members of the Brotherhoods, diligently searched for. It is added, moreover, by those who know, that once found, save three copies left and stored safely away, such works were all destroyed. In India, the last of the precious manuscripts were secured and hidden during the reign of the Emperor Akbar.²

It is maintained, furthermore, that every sacred book of that kind, whose text was not sufficiently veiled in symbolism, or which had any direct references to the ancient mysteries, after having been carefully copied in cryptographic characters, such as to defy the art of the best and cleverest palaeographer, was also destroyed to the

¹ See *Isis Unveiled*, Vol. II, p. 27.

² Prof. Max Müller shows that no bribes or threats of Akbar could extort from the Brahmins the original text of the *Veda*; and boasts that European Orientalists have it (*Introduction to the Science of Religion*, 1873, p. 23). Whether Europe has the *complete text* is very doubtful, and the future may have very disagreeable surprises in store for the Orientalists.

last copy. During Akbar's reign, some fanatical courtiers, displeased at the Emperor's sinful prying into the religions of the infidels, themselves helped the Brahmans to conceal their MSS. Such was Bada'uni, who had an *undisguised horror* for Akbar's mania for idolatrous religions.¹

Moreover in all the large and wealthy lamaseries, there are subterranean crypts and *cave-libraries*, cut in the rock, whenever the *gonpa* and the *lhakhang* are situated in the mountains. Beyond the Western Tsai-dam, in the solitary passes of *Kuen-lun*² there are several such hiding places. Along the ridge of Altyn-Tagh, whose soil no European foot has ever trodden so far, there exists a certain hamlet, lost in a deep gorge. It is a small cluster of houses, a hamlet rather than a monastery, with a poor-looking temple in it, with one old lama, a hermit, living nearby to watch it. Pilgrims say that the subterranean galleries and halls under it contain a collection of books, the number of which, according to the accounts given, is too large to find room even in the British Museum.³

All this is very likely to provoke a smile of doubt. But then, before the reader rejects the truthfulness of the reports, let him pause and reflect over the following well known facts. The collective researches of the Orientalists, and especially the labours of late years of the students of comparative Philology and the Science of Religions have led them to ascertain as follows: An immense, incalculable number of MSS., and even printed works *known to have existed, are now to be found no more*. They have disappeared without leaving the slightest trace behind them. Were they works of no importance they might, in the natural course of time, have been left to perish, and their very names would have been obliterated from human memory. But it is not so; for, as now ascertained, most of them contained the true keys to works still extant, and *entirely incomprehensible*, for the greater portion of their readers, *without those additional volumes of Commentaries and explanations*. Such are, for instance, the works of Lao-tse, the predecessor of Confucius.⁴

He is said to have written 930 books on Ethics and religions, and *seventy* on magic, *one thousand in all*. His great work, however, the *heart* of his doctrine, the *Tao-teh-*

¹ Bada'uni wrote in his *Muntakhab-ut-Tawarikh*: "His Majesty relished inquiries into the sects of these infidels (who cannot be counted, so numerous they are, and who have no end of *revealed books*) . . . As they [the Sramanas and Brahmans] surpass other learned men in their treatises on morals, on physical and religious sciences, and reach a high degree in their knowledge of the future, in spiritual power, and human perfection, they brought proofs based on reason and testimony . . . and inculcated their doctrines so firmly . . . that no man . . . could now raise a doubt in His Majesty even if mountains were to crumble to dust, or the heaven were to tear asunder." (Cf. Max Müller, *Introd. to the Science of Religion*, pp. 90, 92) This work "was kept secret, and was not published till the reign of Jahangir." (*Ain-I-Akbari*, by Abu al-Fadl, transl. by H. Blochmann, Vol. I, p. 104, note).

² Karakorum mountains, Western Tibet

³ According to the same tradition the now desolate regions of the waterless land of Tarim — a true wilderness in the heart of Turkestan — were in the days of old covered with flourishing and wealthy cities. At present, hardly a few verdant oases relieve its dead solitude. One such, sprung on the sepulchre of a vast city swallowed by and buried under the sandy soil of the desert, belongs to no one, but is often visited by Mongolians and Buddhists. The same tradition speaks of immense subterranean abodes, of large corridors filled with tiles and cylinders. It may be an idle rumour, and it may be an actual fact.

⁴ "If lastly we turn to China, we find that the religion of Confucius is founded on the Five *King* and the Four *Shu* books, in themselves of considerable extent, and surrounded by voluminous commentaries, without which even the most learned scholars would not venture to fathom *the depth of their sacred canon*." (Max Müller, *Introd. to the Science of Religion*, 1873, p. 114) But they have not fathomed it — and this is the complaint of the Confucianists, as a very learned member of that body, in Paris, complained in 1881.

Ching, or the sacred scriptures of the *Tao-sse*, has in it, as Stanislas Julien shows, only “about 5,000 words,”¹ hardly a dozen of pages, yet Professor Max Müller finds that “the text is unintelligible without commentaries, so that Mr. Julien had to consult more than sixty commentators for the purpose of his translation, the earliest going back as far as the year 163 B.C.,” *not earlier*, as we see.² During the four centuries and a half that preceded this *earliest* of the commentators there was ample time to veil the true Lao-tse doctrine from all but his initiated priests. The Japanese, among whom are now to be found the most learned of the priests and followers of Lao-tse, simply laugh at the blunders and hypotheses of the European Chinese scholars; and tradition affirms that the commentaries to which our Western Sino-logues have access are not the *real occult* records, but intentional veils, and that the true commentaries, as well as almost all the texts, have long since *disappeared* from the eyes of the profane.

If one turns to the ancient literature of the Semitic religions, to the Chaldean Scriptures, the elder sister and instructress, if not the fountain-head of the Mosaic Bible, the basis and starting-point of Christianity, what do the scholars find? To perpetuate the memory of the ancient religions of Babylon; to record the vast cycle of astronomical observations of the Chaldean Magi; to justify the tradition of their splendid and eminently occult literature, what now remains? — only a few fragments, *said to be* by Berossus.

These, however, are almost valueless, even as a clue to the character of what has disappeared. For they passed through the hands of his Reverence the Bishop of Caesarea — that self-constituted censor and editor of the sacred records of other men’s religions — and they doubtless bear to this day the mark of his eminently veracious and trustworthy hand. For what is the history of this treatise on the once grand religion of Babylon?

Written in Greek by Berossus, a priest of the temple of Belus, for Alexander the Great, from the astronomical and chronological records preserved by the priests of that temple, and covering a period of 200,000 years, it is now lost. In the first century B.C., Alexander Polyhistor made a series of extracts from it — *also lost*. Eusebius (270-340 A.D.) used these extracts in writing his *Chronicon*. The points of resemblance — almost of identity — between the Jewish and the Chaldean Scriptures,³ made the latter most dangerous to Eusebius, in his *role* of defender and champion of the new faith which had adopted the Jewish Scriptures, and with them an absurd chronology. It is pretty certain that Eusebius did not spare the Egyptian Synchronistic tables of Manetho — so much so that Bunsen⁴ charges him with mutilating history most unscrupulously. And Socrates, a historian of the fifth century, and Syncellus, vice-patriarch of Constantinople (eighth century), both denounce him as the most daring and desperate forger.

¹ S. Julien, *Tao-the-King*, Paris, 1841, pp. xxvii, xxxi, xxxv

² [M. Müller, *op. cit.*, p. 115]

³ Found out and proven only *now*, through the discoveries made by George Smith (vide his *Chaldean account of Genesis*), and which, thanks to this Armenian forger, have misled all the *civilised nations* for over 1,500 years into accepting Jewish derivations for *direct Divine Revelation*!

⁴ Bunsen, *Egypt’s Place in Universal History* (1848-67), Vol. I, pp. 83, 200, 206

Is it likely, then, that he dealt more tenderly with the Chaldean records, which were already menacing the new religion, so rashly accepted?

So that, with the exception of these more than doubtful fragments, the entire Chaldean sacred literature has disappeared from the eyes of the profane as completely as the lost Atlantis. A few facts that were contained in the Berosian History are given in Part II of Vol. II, and may throw a great light on the true origin of the Fallen Angels, personified by Bel and the Dragon.

Turning now to the oldest Aryan literature, the *Rig-Veda*, the student will find, following strictly in this the data furnished by the said Orientalists themselves, that, although the *Rig-Veda* contains only “about 10,580 verses, or 1,028 hymns,” in spite of the *Brāhmanas* and the mass of glosses and commentaries, it is not understood correctly to this day. Why is this so? Evidently because the *Brāhmanas*, “the scholastic and oldest treatises on the primitive hymns,” *themselves require a key*, which the Orientalists have failed to secure.

What do the scholars say of Buddhist literature? Have they got it in its completeness? Assuredly not. Notwithstanding the 325 volumes of the *Kanjur* and the *Tanjur* of the Northern Buddhists, each volume we are told, “weighing from four to five pounds,” nothing, in truth, is known of Lamaism. Yet, the sacred canon of the [Southern] Church is said in the *Saddharmalamkara*,¹ to contain 29,368,000 letters or, exclusive of treatises and commentaries, “five or six times the amount of the matter contained in the Bible,” the latter, in the words of Professor Max Müller, rejoicing only in 3,567,180 letters. Notwithstanding, then, these “325 volumes” (*in reality* there are 333, *Kanjur* comprising 108, and *Tanjur* 225 volumes), “the translators, instead of supplying us with correct versions, have interwoven them *with their own commentaries*, for the purpose of justifying the dogmas of their several schools.”² Moreover, “according to a tradition preserved by the Buddhist schools, both of the South and of the North, the sacred canon comprised originally 80,000 or 84,000 tracts, *but most of them were lost*, so that there remained but 6,000,” the professor tells his audiences.³ “Lost” as usual for Europeans. But who can be quite sure that they are likewise lost for Buddhists and Brahmins?

Considering the sacredness for the Buddhists of every line written upon Buddha or his “Good Law,” the loss of nearly 78,000 *tracts* does seem miraculous. Had it been *vice versa*, every one acquainted with the natural course of events would subscribe to the statement that, of these 78,000, five or six thousand treatises *might have been* destroyed during the persecutions in, and emigrations from, India. But as it is well ascertained that Buddhist Arhats began their religious exodus, for the purpose of propagating the new faith beyond Kashmir and the Himalayas, as early as the year 300 before our era,⁴ and reached China in the year 61 A.D.⁵ when Kāśyapa, at the in-

¹ R. Spence Hardy, *The Legends and Theories of the Buddhists, etc.*, 1866, p. 66

² E. Schlagintweit, *Buddhism in Tibet*, 1863, p. 77

³ [Max Müller, *op. cit.*, pp. 113-14. Cf. Burnouf, *Introd. à l'histoire du Bouddhisme Indien*, 1844, p. 37]

⁴ C. Lassen (*Indische Alterthumskunde*, Vol. II, p. 1091; ed. 1874) shows a Buddhist monastery erected in the Kailas range in 137 B.C.; and General Cunningham earlier than that.

⁵ Rev. J. Edkins, *Chinese Buddhism* (1880), pp. 82-83

visitation of the Emperor Ming-ti, went there to acquaint the “Son of Heaven” with the tenets of Buddhism, it does seem strange to hear the Orientalists speaking of such a loss as though it were really possible. They do not seem to allow for one moment the possibility that the texts may be *lost* only for [the] West and *for themselves*; or, that the Asiatic people should have the unparalleled boldness to keep their most sacred records out of the reach of foreigners, thus refusing to deliver them to the profanation and misuse of races even so “vastly superior” to themselves.

Owing to the expressed regrets and numerous confessions of almost every one of the Orientalists (See Max Müller’s *Lectures* for example) the public may feel sufficiently sure (a) that the students of ancient religions have indeed very few data upon which to build such final conclusions as they generally do about the old religions, and (b) that such lack of data does not prevent them in the least from dogmatizing. One would imagine that, thanks to the numerous records of the Egyptian theogony and mysteries preserved in the classics, and in a number of ancient writers, the rites and dogmas of Pharaonic Egypt ought to be well understood at least; better, at any rate, than the too abstruse philosophies and Pantheism of India, of whose religion and language Europe had hardly any idea before the beginning of the present century. Along the Nile and on the face of the whole country, there stand to this hour, exhumed yearly and daily, fresh relics which eloquently tell their own history. Still it is not so. The learned Oxford philologist himself confesses the truth by saying that:

. . . we see still standing the Pyramids, and the ruins of temples and labyrinths, their walls covered with hieroglyphic inscriptions, and with the strange pictures of gods and goddesses. On rolls of papyrus, which seem to defy the ravages of time, we have even fragments of what may be called the sacred books of the Egyptians. Yet, though much has been deciphered in the ancient records of that mysterious race, the mainspring of the religion of Egypt and the original intention of its ceremonial worship *are far from being fully* disclosed to us.¹

Here again the mysterious hieroglyphic documents remain, but the keys by which alone they become intelligible have disappeared.

Nevertheless, having found that “there is a natural connection between language and religion”; . . . secondly, that there was a *common* Aryan religion before the separation of the Aryan race; a *common* Semitic religion before the separation of the Semitic race; and a *common* Turanian religion before the separation of the Chinese and the other tribes belonging to the Turanian class”; having, in fact, only discovered “three ancient centres of religion” and “three centres of language,” and though as entirely ignorant of those primitive religions and languages, as of their origin, the professor does not hesitate to declare “that a truly *historical basis* for a scientific treatment of those principal religions of the world” has been gained!”²

¹ [Müller, *op. cit.*, p. 118] So little acquainted are our greatest Egyptologists with the funerary rites of the Egyptians and the outward marks of the difference of sexes made on the mummies, that it has led to the most ludicrous mistakes. Only a year or two since, one of that kind was discovered at Bulaq, Cairo. The mummy of what had been considered the wife of an unimportant Pharaoh, has turned out, thanks to an inscription found on an amulet hung on his neck, to be that of Sesostris — the greatest King of Egypt!

² [*op. cit.*, pp. 215-16]

A “scientific treatment” of a subject is no guarantee for its “historical basis”; and with such scarcity of data on hand, no philologist, even among the most eminent, is justified in giving out his own conclusions for *historical* facts. No doubt, the eminent Orientalist has proved thoroughly to the world’s satisfaction, that according to Grimm’s law of phonetic rules, Odin and Buddha are two different personages, quite distinct from each other, and he has shown it *scientifically*. When, however, he takes the opportunity of saying in the same breath that Odin “was worshipped as the supreme deity *during a period long anterior to the age of the Veda* and of Homer,”¹ he has not the slightest “*historical* basis” for it. He makes *history* and *fact* subservient to his own conclusions, which may be very “scientific,” in the sight of Oriental scholars, but yet very wide of the mark of actual truth. The conflicting views on the subject of chronology, in the case of the *Vedas*, of the various eminent philologists and Orientalists, from Martin Haug down to Max Müller himself, are an evident proof that the statement has no *historical* basis to stand upon, “internal evidence” being very often a Jack-o’-lantern, instead of a safe beacon to follow. Nor has the Science of modern Comparative Mythology any better proof to show, that those learned writers, who have insisted for the last century or so that there must have been fragments of “a primeval preternatural revelation, granted to the fathers of the human race,”² preserved in the temples of Greece and Italy, were entirely wrong. For this is what all the Eastern Initiates and pundits have been proclaiming to the world from time to time. While a prominent Singhalese priest assured the writer that it was well known that the most important Buddhist tracts belonging to the sacred canon were stored away in *countries and places inaccessible to the European pundits*, the late Swami Dayananda Sarasvati, the greatest Sanskritist of his day in India, assured some members of the Theosophical Society of the same fact with regard to ancient Brāhmanical works. When told that Professor Max Müller had declared to the audiences of his “Lectures” that the theory . . . “that *there was a primeval preternatural revelation* granted to the fathers of the human race, finds but few supporters at present,” — the holy and learned man laughed. His answer was suggestive. “If *Moksh Mooller*,” as he pronounced the name, “were a Brahman, and came with me, I might take him to a *gupta* cave [a secret crypt] near Okhee Matha, in the Himalayas, where he would soon find out that what crossed the *Kalapani* [the black waters of the ocean] from India to Europe were only the *bits of rejected copies of some passages from our sacred books*. There was a ‘primeval revelation,’ and it still exists; nor will it ever be lost to the world, but will reappear; though the Mlechchhas will of course have to wait.”

Questioned further on this point, he would say no more. This was at Meerut, in 1880.

No doubt the mystification played, in the last century at Calcutta, by the Brahmans upon Colonel Wilford and Sir William Jones was a cruel one. But it had been well deserved, and no one was more to be blamed in that affair than the Missionaries and Colonel Wilford themselves. The former, on the testimony of Sir William Jones himself,³ were silly enough to maintain that “the Hindus were even now almost *Chris-*

¹ “On False Analogies, etc.,” *op. cit.*, p. 318

² [*op. cit.*, pp. 40-41]

³ *Asiatic Researches*, Vol. I, 1799: “On the Gods of Greece, Italy, and India,” p. 272

tians, because their Brahmā, Vishnu, and Maheśa were no other than the *Christian trinity*.”¹ It was a good lesson. It made the Oriental scholars doubly cautious; but perchance it has also made some of them too shy, and caused, in its reaction, the pendulum of foregone conclusions to swing too much the other way. For “that first supply on the Brāhmanical market,” made for Colonel Wilford, has now created an evident necessity and desire in the Orientalists to declare nearly every archaic Sanskrit manuscript so modern as to give to the missionaries full justification for availing themselves of the opportunity. That they do so and to the full extent of their mental powers, is shown by the absurd attempts of late to prove that the whole Puranic story about Krishna was *plagiarised by the Brahmans from the Bible!* But the facts cited by the Oxford Professor in his *Lectures on the Science of Religion*, concerning the now famous interpolations, for the benefit, and later on to the sorrow, of Col. Wilford, do not at all interfere with the conclusions to which one who studies the Secret Doctrine must unavoidably come. For, if the results show that neither the *New* nor even the *Old* Testament borrowed anything from the more ancient religion of the Brahmans and Buddhists, it does not follow that the Jews have not borrowed all they knew from the Chaldean records, the latter being mutilated later on by Eusebius. As to the Chaldeans, they assuredly got their primitive learning from the Brahmans, for H.C. Rawlinson shows an undeniably Vedic influence in the early mythology of Babylon; and Col. Vans Kennedy has long since justly declared that Babylonia was, from her origin, the seat of Sanskrit and Brahman learning. But all such proofs must lose their value, in the presence of the latest theory worked out by Prof. Max Müller. What it is everyone knows. The code of phonetic laws has now become a universal solvent for every identification and “connection” between the gods of many nations. Thus, though the Mother of Mercury (Budha, Thot-Hermes, etc.), was Maia, the mother of Buddha (Gautama), also Maya, and the mother of Jesus, likewise Maya (illusion, for Mary is *Mare*, the Sea, the great illusion symbolically) — yet these three characters have no connection, nor can they have any, since Bopp, has “laid down his code of phonetic laws.”

In their efforts to collect together the many skeins of unwritten history, it is a bold step for our Orientalists to take, to deny, *a priori*, everything that does not dovetail with their special conclusions. Thus, while new discoveries are daily made of great arts and sciences having existed far back in the night of time, even the knowledge of writing is refused to some of the most ancient nations, and they are credited with barbarism instead of culture. Yet the traces of an immense civilisation, even in Central Asia, are still to be found. This civilisation is undeniably *prehistoric*. And how can there be civilisation without a literature, in some form, without annals or chronicles? Common sense alone ought to supplement the broken links in the history of departed nations. The gigantic, unbroken wall of the mountains that hem in the whole tableland of Tibet, from the upper course of the river Huang-Ho down to the Karakorum hills, witnessed a civilisation during millenniums of years, and would have strange secrets to tell mankind. The Eastern and Central portions of those re-

¹ See Max Müller’s *Introduction to the Science of Religion*, Lecture “On False Analogies in comparative Theology,” pp. 288-89 and 296 *et seq.* This relates to the clever forgery (on leaves inserted in old Puranic MSS.), in correct and archaic Sanskrit, of all that the Pundits of Col. Wilford had heard from him about Adam and Abraham, Noah and his three sons, etc., etc.

gions — the Nan-Shan and the Altyn-Tagh — were once upon a time covered with cities that could well vie with Babylon. A whole geological period has swept over the land, since those cities breathed their last, as the mounds of shifting sand, and the sterile and now dead soil of the immense central plains of the basin of Tarim testify. The borderlands alone are superficially known to the traveller. Within those tablelands of sand there is water, and fresh oases are found blooming there, wherein no European foot has ever yet ventured, or trodden the now treacherous soil. Among these verdant oases there are some which are entirely inaccessible even to the native profane traveller. Hurricanes may “tear up the sands and sweep whole plains away,” they are powerless to destroy that which is beyond their reach. Built deep in the bowels of the earth, the subterranean stores are secure; and as their entrances are concealed in such oases, there is little fear that any one should discover them, even should several armies invade the sandy wastes where —

Not a pool, not a bush, not a house is seen,
And the mountain-range forms a rugged screen
Round the parch'd flats of the dry, dry desert. . . .

But there is no need to send the reader across the desert, when the same proofs of ancient civilisation are found even in comparatively populated regions of the same country. The oasis of Cherchen, for instance, situated about 4,000 feet above the level of the river Cherchen-darya, is surrounded with the ruins of archaic towns and cities in every direction. There, some 3,000 human beings represent the relics of about a hundred extinct nations and races — the very names of which are now unknown to our ethnologists. An anthropologist would feel more than embarrassed to class, divide and subdivide them; the more so, as the respective descendants of all these *antediluvian* races and tribes know as little of their own forefathers themselves, as if they had fallen from the moon. When questioned about their origin, they reply that they know not whence their fathers had come, but had heard that their *first* (or earliest) men were ruled by the great genii of these deserts. This may be put down to ignorance and superstition, yet in view of the teachings of the Secret Doctrine, the answer may be based upon primeval tradition. Alone, the tribe of Khurasan claims to have come from what is now known as Afghanistan, long before the days of Alexander, and brings legendary lore to that effect as corroboration. The Russian traveller, Colonel (now General) Prjevalsky, found quite close to the oasis of Cherchen the ruins of two enormous cities, the oldest of which was, according to local tradition, ruined 3,000 years ago by a hero and giant; and the other by the Mongolians in the tenth century of our era.

The emplacement of the two cities is now covered, owing to shifting sands and the desert wind, with strange and heterogeneous relics; with broken china and kitchen utensils and human bones. The natives often find copper and gold coins, melted silver, ingots, diamonds, and turquoises, and what is the most remarkable — broken glass. . . .

Coffins of some undecaying wood, or material, also, within which beautifully preserved embalmed bodies are found. . . . The male mummies are all extremely tall powerfully built, men with long waving hair. . . . A vault was found with twelve dead men *sitting* in it. Another time, in a separate coffin, a young girl

was discovered by us. Her eyes were closed with golden discs, and the jaws held firm by a golden circlet running from under the chin across the top of the head. Clad in a narrow woollen garment, her bosom was covered with golden stars, the feet being left naked.”¹

To this, the famous traveller adds that all along their way on the river Cherchen dar-ya they heard legends about twenty-three towns buried ages ago by the shifting sands of the deserts. The same tradition exists on the Lob-nor and in the oasis of Keriya.

The traces of such civilisation, and these and like traditions, give us the right to credit other legendary lore warranted by well-educated and learned natives of India and Mongolia, when they speak of immense libraries reclaimed from the sand, together with various reliquia of ancient MAGIC lore, which have all been safely stowed away.

To recapitulate.

The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity.

This statement is rendered more credible by a consideration of the following facts: the tradition of the thousands of ancient parchments saved when the Alexandrian library was destroyed; the thousands of Sanskrit works which disappeared in India in the reign of Akbar; the universal tradition in China and Japan that the true old texts with the commentaries, which alone make them comprehensible — amounting to many thousands of volumes — have long passed out of the reach of profane hands; the disappearance of the vast sacred and occult literature of Babylon; the loss of those keys which alone could solve the thousand riddles of the Egyptian hieroglyphic records; the tradition in India that the real secret commentaries which alone make the *Vedas* intelligible, though no longer visible to profane eyes, still remain for the initiate, hidden in secret caves and crypts; and an identical belief among the Buddhists, with regard to their secret books.

The Occultists assert that all these exist, safe from Western spoliating hands, to reappear in some more enlightened age, for which in the words of the late Svāmi Dayananda Sarasvati, “the Mlechchhas [outcasts, savages, those beyond the pale of Aryan civilisation] will have to wait.”

For it is not the fault of the initiates that these documents are now “lost” to the profane; nor was their policy dictated by selfishness, or any desire to monopolise the life-giving sacred lore. There were portions of the Secret Science that for incalculable ages had to remain concealed from the profane gaze. But this was because to impart to the unprepared multitude secrets of such tremendous importance, was equivalent to giving a child a lighted candle in a powder magazine.

¹ [Summarised from General N.M. Prjevalsky’s work entitled *From Kiakhta to the Sources of the Yellow River*, etc., St. Petersburg, 1888, Ch. IX. Russian Text.]

The answer to a question which has frequently arisen in the minds of students, when meeting with statements such as this, may be outlined here.

“We can understand,” they say, “the necessity for concealing from the herd such secrets as the Vril, or the rock-destroying force, discovered by J.W. Keely, of Philadelphia, but we cannot understand how any danger could arise from the revelation of such a purely philosophic doctrine, as, *e.g.*, the evolution of the planetary chains.”

The danger was this: Doctrines such as the planetary chain, or the seven races, at once give a clue to the seven-fold nature of man, for each principle is correlated to a plane, a planet, and a race; and the human principles are, on every plane, correlated to seven-fold occult forces — those of the higher planes being of tremendous power. So that any septenary division at once gives a clue to tremendous occult powers, the abuse of which would cause incalculable evil to humanity. A clue, which is, perhaps, no clue to the present generation — especially the Westerns — protected as they are by their very blindness and ignorant materialistic disbelief in the occult; but a clue which would, nevertheless, have been very real in the early centuries of the Christian era, to people fully convinced of the reality of occultism, and entering a cycle of degeneration, which made them rife for abuse of occult powers and sorcery of the worst description.

The documents were concealed, it is true, but the knowledge itself and its actual existence had never been made a secret of by the Hierophants of the Temple, wherein MYSTERIES have ever been made a discipline and stimulus to virtue. This is very old news, and was repeatedly made known by the great adepts, from Pythagoras and Plato down to the Neoplatonists. It was the new religion of the Nazarenes that wrought a change for the worse — in the policy of centuries.

Moreover, there is a well-known fact, a very curious one, corroborated to the writer by a reverend gentleman attached for years to a Russian Embassy — namely, that there are several documents in the St. Petersburg Imperial Libraries to show that, even so late as during the days when Freemasonry, and Secret Societies of Mystics flourished unimpeded in Russia, *i.e.*, at the end of the last and the beginning of the present century, more than one Russian Mystic travelled to Tibet *via* the Ural mountains in search of knowledge and initiation *in the unknown crypts of Central Asia*. And more than one returned years later, with a rich store of such information as could never have been given him anywhere in Europe. Several cases could be cited, and well-known names brought forward, but for the fact that such publicity might annoy the surviving relatives of the said late Initiates. Let any one look over the Annals and History of Freemasonry in the archives of the Russian metropolis, and he will assure himself of the fact stated.

This is a corroboration of that which has been stated many times before, and, unfortunately, too indiscreetly. Instead of benefiting humanity, the virulent charges of deliberate invention and imposture with a purpose thrown at those who asserted but a truthful, if even a little known fact, have only generated bad Karma for the slanderers. But now the mischief is done, and truth should no longer be denied, whatever the consequences. Is it a new religion, we are asked? By no means; it is not a *religion*, nor is its philosophy *new*; for, as already stated, it is as old as thinking man. Its

tenets are not now published for the first time, but have been cautiously given out to, and taught by, more than one European Initiate — especially by the late Ragon.

More than one great scholar has stated that there never was a religious founder, whether Aryan, Semitic or Turanian, who had *invented* a new religion, or revealed a new truth. These founders were all *transmitters*, not original teachers. They were the authors of new forms and interpretations, while the truths upon which the latter were based were as old as mankind. Selecting one or more of those grand verities — actualities visible only to the eye of the real Sage and Seer — out of the many orally revealed to man in the beginning, preserved and perpetuated in the *adyta* of the temples through initiation, during the MYSTERIES and by personal transmission — they revealed these truths to the masses. Thus every nation received in its turn some of the said truths, under the veil of its own local and special symbolism; which, as time went on, developed into a more or less philosophical cultus, a Pantheon in mythical disguise. Therefore is Confucius, a very ancient legislator in historical chronology, though a very modern Sage in the World's History, shown by Dr. Legge¹ — who calls him “*emphatically a transmitter, not a maker*” — as saying: “I only hand on: I cannot create new things. I believe in the ancients and therefore I love them.”²

The writer loves them too, and therefore believes in the ancients, and the modern heirs to their Wisdom. And believing in both, she now transmits that which she has received and learnt herself to all those who will accept it. As to those who may reject her testimony — *i.e.*, the great majority — she will bear them no malice, for they will be as right in their way in denying, as she is right in hers in affirming, since they look at TRUTH from two entirely different standpoints. Agreeably with the rules of critical scholarship, the Orientalist has to reject *a priori* whatever evidence he cannot fully verify for himself. And how can a Western scholar accept on hearsay that which he knows nothing about? Indeed, that which is given in these volumes is selected from *oral*, as much as from written teachings. This first instalment of the esoteric doctrines is based upon Stanzas, which are the records of a people unknown to ethnology; it is claimed that they are written in a tongue absent from the nomenclature of languages and dialects with which philology is acquainted; they are said to emanate from a source (Occultism) repudiated by science; and, finally, they are offered through an agency, incessantly discredited before the world by all those who hate unwelcome truths, or have some special hobby of their own to defend. Therefore, the rejection of these teachings may be expected, and must be accepted beforehand. No one styling himself a “scholar,” in whatever department of exact science, will be permitted to regard these teachings seriously. They will be derided and rejected *a priori* in this century; but only in this one. For in the twentieth century of our era scholars will begin to recognise that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the *Vedas*.³ Have not the latter been derided, rejected, and called “a modern forgery”

¹ *Life of Confucius*, p. 96, as q. by Max Müller, *op. cit.*, p. 157

² *Lun-Yu* (Analects), VII, 1. W. Schott, *Entwurf einer Beschreibung der Chinesischen Litteratur*, Berlin, 1854, p. 7

³ This is no pretension to *prophecy*, but simply a statement based on the knowledge of facts. Every century an attempt is being made to show the world that Occultism is no vain superstition. Once the door permitted to be kept a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted, though still very limited, so far.

even so recently as fifty years ago? Was not Sanskrit proclaimed at one time the progeny of, and a dialect derived from, the Greek, according to Lemprière and other scholars? About 1820, Prof. Max Müller tells us, the sacred books of the Brahmans, of the Magians, and of the Buddhists, “were all but unknown, their very existence was doubted, and there was not a single scholar who could have translated a line of the *Veda* . . . of the *Zend Avesta*, or . . . of the Buddhist *Tripitaka*,” and now the *Vedas* are proved to be the work of the highest antiquity whose “preservation amounts almost to a marvel.”¹

The same will be said of the Secret Archaic Doctrine, when proofs are given of its undeniable existence and records. But it will take centuries before much more is given from it. Speaking of the keys to the Zodiacal mysteries as being almost lost to the world, it was remarked by the writer in *Isis Unveiled* some ten years ago that: “The said key must be turned *seven* times before the whole system is divulged. We will give it but *one* turn, and thereby allow the profane one glimpse into the mystery. Happy he, who understands the whole!”²

The same may be said of the whole Esoteric system. One turn of the key, and no more, was given in “*Isis*” [*Unveiled*]. Much more is explained in these volumes. In those days the writer hardly knew the language in which the work was written, and the disclosure of many things, freely spoken about now, was forbidden. In Century the Twentieth some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a Science called *Gupta-Vidyā*; and that, like the once-mysterious sources of the Nile, the source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men, but is at last found.

Such a work as this has to be introduced with no simple *Preface*, but with a volume rather; one that would give *facts*, not mere disquisitions, since the SECRET DOCTRINE is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century.

It would be worse than useless to publish in these pages even those portions of the esoteric teachings that have now escaped from confinement, unless the genuineness and authenticity — at any rate, the *probability* — of the existence of such teachings was first established. Such statements as will now be made, have to be shown warranted by various authorities: those of ancient philosophers, classics and even certain learned Church Fathers, some of whom knew these doctrines because they had studied them, had seen and read works written upon them; and some of whom had even been personally initiated into the ancient Mysteries, during the performance of which the arcane doctrines were allegorically enacted. The writer will have to give historical and trustworthy names, and to cite well-known authors, ancient and modern, of recognised ability, good judgement, and truthfulness, as also to name some of the famous proficientes in the secret arts and science, along with the mysteries of the latter, as they are divulged, or, rather, *partially* presented before the public in their strange archaic form.

¹ *Chips from a German Workshop*, Vol. I, p. 24, “Lecture on the Vedas”; ed. 1867

² [Vol. II, p. 461]

How is this to be done? What is the best way for achieving such an object? was the ever-recurring question. To make our plan clearer, an illustration may be attempted. When a tourist coming from a well-explored country, suddenly reaches the borderland of a *terra incognita*, hedged in, and shut out from view by a formidable barrier of impassable rocks, he may still refuse to acknowledge himself baffled in his exploratory plans. Ingress beyond is forbidden. But, if he cannot visit the mysterious region personally, he may still find a means of examining it from as short a distance as can be arrived at. Helped by his knowledge of landscapes left behind him, he can get a general and pretty correct idea of the transmural view, if he will only climb to the loftiest summit of the altitudes in front of him. Once there, he can gaze at it, at his leisure, comparing that which he dimly perceives with that which he has just left below, now that he is, thanks to his efforts, beyond the line of the mists and the cloud-capped cliffs.

Such a point of preliminary observation, for those who would like to get a more correct understanding of the mysteries of the pre-archaic periods given in the texts, cannot be offered to them in these two volumes. But if the reader has patience, and would glance at the present state of beliefs and creeds in Europe, compare and check it with what is known to [the] history of the ages directly preceding and following the Christian era, then he will find all this in Volume III of this work.

In that volume a brief recapitulation will be made of all the principal adepts known to history, and the downfall of the mysteries will be described; after which began the disappearance and final and systematic elimination from the memory of men of the real nature of initiation and the Sacred Science. From that time its teachings became Occult, and Magic sailed but too often under the venerable but frequently misleading name of Hermetic philosophy. As real Occultism had been prevalent among the Mystics during the centuries that preceded our era, so Magic, or rather Sorcery, with its Occult Arts, followed the beginning of Christianity.

However great and zealous the fanatical efforts, during those early centuries, to obliterate every trace of the mental and intellectual labour of the Pagans, it was a failure; but the same spirit of the dark demon of bigotry and intolerance has perverted systematically and ever since, every bright page written in the pre-Christian periods. Even in her uncertain records, history has preserved enough of that which has survived to throw an impartial light upon the whole. Let, then, the reader tarry a little while with the writer, on the spot of observation selected. He is asked to give all his attention to that millennium which divided the pre-Christian and the *post*-Christian periods, by the year ONE of the Nativity. This event — whether historically correct or not — has nevertheless been made to serve as a first signal for the erection of manifold bulwarks against any possible return of, or even a glimpse into, the hated religions of the Past; hated and *dreaded* — because throwing such a vivid light on the new and intentionally veiled interpretation of what is now known as the “New Dispensation.”

However superhuman the efforts of the early Christian fathers to obliterate the Secret Doctrine from the very memory of man, they all failed. Truth can never be killed; hence the failure to sweep away entirely from the face of the earth every vestige of that ancient Wisdom, and to shackle and gag every witness who testified to it. Let

one only think of the thousands, and perhaps millions, of MSS. burnt; of monuments, with their too indiscreet inscriptions and pictorial symbols, pulverised to dust; of the bands of early hermits and ascetics roaming about among the ruined cities of Upper and Lower Egypt, in desert and mountain, valleys and highlands, seeking for and eager to destroy every obelisk and pillar, scroll or parchment they could lay their hands on, if it only bore the symbol of the *tau*, or any other sign borrowed and appropriated by the new faith; and he will then see plainly how it is that so little has remained of the records of the Past. Verily, the fiendish spirits of fanaticism, of early and mediaeval Christianity and of Islam, have from the first loved to dwell in darkness and ignorance; and both have made:

. . . the sun like blood, the earth a tomb,
The tomb a hell, and hell itself a murkier gloom.¹

Both creeds have won their proselytes at the point of the sword; both have built their churches on *heaven-kissing hecatombs of human victims*. Over the gateway of Century I of our era, the ominous words “the KARMA OF ISRAEL,” fatally glowed. Over the portals of our own, the future seer may discern other words, that will point to the Karma for cunningly made-up HISTORY, for events purposely perverted, and for great characters slandered by posterity, mangled out of recognition, between the two cars of Jagannāth — Bigotry and Materialism; one accepting too much, the other denying all. Wise is he who holds to the golden mid-point, who believes in the eternal justice of things.

Says Faizi Diwan, the “witness to the wonderful speeches of a free-thinker who belongs to a thousand sects”:

In the assembly of the day of resurrection, when past things shall be forgiven, the sins of the Ka’bah will be forgiven for the sake of the dust of Christian churches.

To this, Professor Max Müller replies:

The sins of Islam are *as worthless as the dust of Christianity*. On the day of resurrection both Mohammedans and Christians will see the vanity of their religious doctrines. Men fight about religion on earth; in heaven they shall find out that there is only one true religion, the worship of God’s SPIRIT.²

In other words — “THERE IS NO RELIGION (OR LAW) HIGHER THAN TRUTH” — “SATYAN NASTI PARO DHARMAH” — the motto of the Maharajah of Benares, adopted by the Theosophical Society.

As already said in the *Preface*, *The Secret Doctrine* is not a version of *Isis Unveiled* — as originally intended. It is a volume explanatory of it rather, and, though entirely independent of the earlier work, an indispensable corollary to it. Much of what was in *Isis [Unveiled]* could hardly be understood by theosophists in those days. *The Secret Doctrine* will now throw light on many a problem left unsolved in the first work, especially on the opening pages, which have never been understood.

¹ Lord Byron, *Childe Harold’s Pilgrimage*, Canto IV, xxxiv

² Max Müller, *Introduction to the Science of Religion*, pp. 256-57

Concerned simply with the philosophies within our historical times and the respective symbolism of the fallen nations, only a hurried glance could be thrown at the panorama of Occultism in the two volumes of *Isis Unveiled*. In the present work, detailed Cosmogony and the evolution of the four races that preceded our Fifth-Race Humanity are given, and now two large volumes explain that which was stated on the first page of *ISIS UNVEILED* alone, and in a few allusions scattered hither and thither throughout that work. Nor could the vast catalogue of the Archaic Sciences be attempted in the present volumes, before we have disposed of such tremendous problems as Cosmic and Planetary Evolution, and the gradual development of the mysterious Humanities and races that preceded our “Adamic” Humanity. Therefore, the present attempt to elucidate some mysteries of the Esoteric philosophy has, in truth, nothing to do with the earlier work. As an instance, the writer must be allowed to illustrate what is said.

Volume I of *Isis Unveiled* begins with a reference to “an old Book,”

So very old that our modern antiquarians might ponder over its pages an indefinite time, and still not quite agree as to the nature of the fabric upon which it is written. It is the only original copy now in existence. The most ancient Hebrew document on occult learning — the *Siphrā di-Tseniuthā* — was compiled from it, and that at a time when the former was already considered in the light of a literary relic. One of its illustrations represents the Divine Essence emanating from ADAM¹ like a luminous arc proceeding to form a circle; and then, having attained the highest point of its circumference, the ineffable Glory bends back again, and returns to earth, bringing a higher type of humanity in its vortex. As it approaches nearer and nearer to our planet, the Emanation becomes more and more shadowy, until upon touching the ground it is as black as night.²

The “very old Book” is the original work from which the many volumes of *Kiu-ti* were compiled. Not only this latter and the *Siphrā di-Tseniuthā* but even the *Sēpher Yetzīrah*,³ the work attributed by the Hebrew Kabbalists to their Patriarch Abraham(!), the book of *Shu-King*, China’s primitive Bible, the sacred volumes of the Egyptian Thoth-Hermes, the *Purānas* in India, and the Chaldean *Book of Numbers* and the *Pentateuch* itself, are all derived from that one small parent volume. Tradition says, that it was taken down in *Senzar*, the secret sacerdotal tongue, from the words of the Divine Beings, who dictated it to the sons of Light, in Central Asia, at the very beginning of the 5th (our) race; for there was a time when its language (the *Senzar*) was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in

¹ The name is used in the sense of the Greek word *ἀνθρωπος*. [Error for: ADAM emanating from the Divine Essence. See *The Mahatma Letters to A.P. Sinnett*, p. 45, for correction.]

² [p. 1]

³ Rabbi Joshua ben-Hananyah, who died about A.D. 72, openly declared that he had performed “miracles” by means of the *Book of Sēpher Yetzīrah*, and challenged every sceptic. Franck, quoting from the Babylonian *Talmud*, names two other thaumaturgists, Rabbis Hanina and Oshaia. (See Jerusalem *Talmud*, *Sanhedrin*, ch. 7, etc.; and A. Franck, *La Kabbale*, 1843, I, ii, p. 78.) Many of the Mediaeval Occultists, Alchemists, and Kabbalists claimed the same; and even the late modern *Magus*, Éliphas Lévi, publicly asserts it in print in his books on Magic.

their turn, from the sages of the 3rd Race, the *Mānushis*, who learnt it direct from the *Devas* of the 2nd and 1st Races. The “illustration” spoken of in *Isis Unveiled* relates to the evolution of these Races and of our 4th and 5th Race Humanity in the Vaivasvata Manvantara or “Round”; each Round being composed of the Yugas of the seven periods of Humanity; four of which are now passed in *our* life cycle, the middle point of the 5th being nearly reached. The illustration is symbolical, as everyone can well understand, and covers the ground from the beginning. The old book, having described Cosmic Evolution and explained the origin of everything on earth, including physical man, after giving the true history of the Races from the *First* down to the Fifth (our) race, goes no further. It stops short at the beginning of the *Kali-Yuga* just 4,989 years ago at the death of Krishna, the bright “Sun-god,” the once living hero and reformer.

But there exists another book. None of its possessors regard it as very ancient, as it was born with, and is only as old as the Black Age, namely, about 5,000 years. In about nine years hence, the first cycle of the first five millenniums, that began with the great cycle of the Kali-Yuga, will end. And then the last prophecy contained in that book (the first volume of the prophetic record for the Black Age) will be accomplished. We have not long to wait, and many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races. Volume II of the Prophecies is nearly ready, having been in preparation since the time of Buddha’s grand successor, Śamkarāchārya.

One more important point must be noticed, one that stands foremost in the series of proofs given of the existence of one primeval, universal Wisdom — at any rate for the Christian Kabbalists and students. The teachings were, at least, partially known to several of the Fathers of the Church. It is maintained, on purely historical grounds, that Origen, Synesius, and even Clemens Alexandrinus, had been themselves initiated into the mysteries before adding to the Neo-Platonism of the Alexandrian school, that of the Gnostics, under the Christian veil. More than this, some of the doctrines of the Secret schools — though by no means all — were preserved in the Vatican, and have since become part and parcel of the mysteries, in the shape of disfigured additions made to the original Christian programme by the Latin Church. Such is the now materialised dogma of the Immaculate Conception. This accounts for the great persecutions set on foot by the Roman Catholic Church against Occultism, Masonry, and *heterodox* mysticism generally.

The days of Constantine were the last turning point in history, the period of the supreme struggle that ended in the Western world throttling the old religions in favour of the new one, built on their bodies. From thence the vista into the far distant Past, beyond the “Deluge” and the Garden of Eden, began to be forcibly and relentlessly closed by every fair and unfair means against the indiscreet gaze of posterity. Every issue was blocked up, every record that hands could be laid upon, destroyed. Yet there remains enough, even among such mutilated records, to warrant us in saying that there is in them every possible evidence of the actual existence of a Parent Doctrine. Fragments have survived geological and political cataclysms to tell the story; and every survival shows evidence that the now *Secret* Wisdom was once the one fountainhead, the ever-flowing perennial source, at which were fed all its streamlets

— the later religions of all nations — from the first down to the last. This period, beginning with Buddha and Pythagoras at the one end and the Neo-Platonists and Gnostics at the other, is the only focus left in History wherein converge for the last time the bright rays of light streaming from the aeons of time gone by, unobscured by the hand of bigotry and fanaticism.

This accounts for the necessity under which the writer has laboured to be ever explaining the facts given from the hoariest Past by evidence gathered from the historical period. No other means was at hand, at the risk even of being once more charged with a lack of method and system. The public must be made acquainted with the efforts of many World-adepts, of initiated poets, writers, and classics of every age, to preserve in the records of humanity the knowledge of the existence, at least, of such a philosophy, if not actually of its tenets. The Initiates of 1888 would indeed remain incomprehensible and ever a seemingly impossible myth, were not like Initiates shown to have lived in every other age of history. This could be done only by naming chapter and verse where may be found mention of these great characters, who were preceded and followed by a long and interminable line of other famous Antediluvian and Postdiluvian Masters in the arts. Thus only could be shown, on semi-traditional and semi-historical authority, that knowledge of the Occult and the powers it confers on man are not altogether fictions, but that they are as old as the world itself.

To my judges, past and future, therefore — whether they are serious literary critics, or those howling dervishes in literature who judge a book according to the popularity or unpopularity of the author's name, who, hardly glancing at its contents, fasten like lethal *bacilli* on the weakest points of the body — I have nothing to say. Nor shall I condescend to notice those crack-brained slanderers — fortunately very few in number — who, hoping to attract public attention by throwing discredit on every writer whose name is better known than their own, foam and bark at their very shadows. These, having first maintained for years that the doctrines taught in *The Theosophist*, and which culminated in *Esoteric Buddhism*, had been all invented by the present writer, have finally turned round, and denounced *Isis Unveiled* and the rest as a plagiarism from Éliphas Lévi(!), Paracelsus(!), and, *mirabile dictu*, Buddhism and Brahmanism(!!!). As well charge Renan with having stolen his *Vie de Jésus* from the Gospels, and Max Müller his *Sacred Books of the East* or his *Chips* from the philosophies of the Brahmans and Gautama, the Buddha. But to the public in general and the readers of *The Secret Doctrine* I may repeat what I have stated all along, and which I now clothe in the words of Montaigne: Gentlemen, "I HAVE HERE MADE ONLY A NOSEGAY OF CULLED FLOWERS, AND HAVE BROUGHT NOTHING OF MY OWN BUT THE STRING THAT TIES THEM."¹

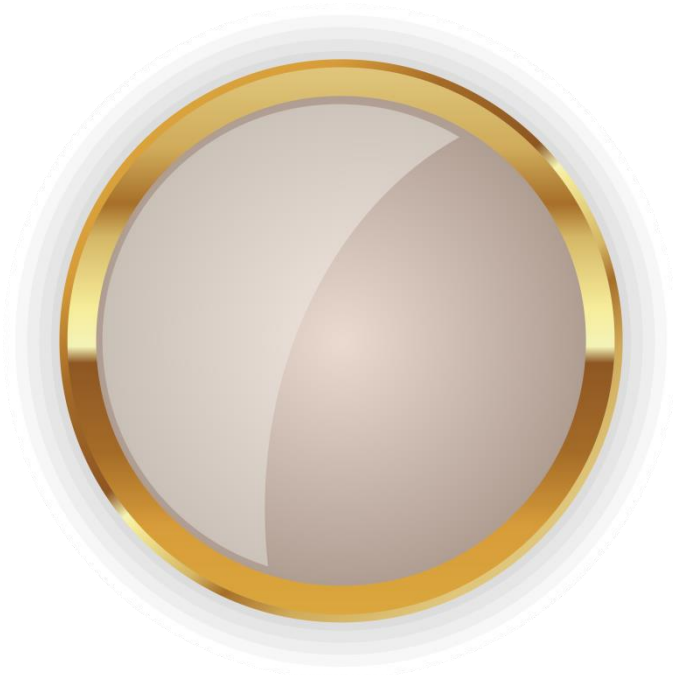
Pull the "string" to pieces and cut it up in shreds, if you will. As for the nosegay of FACTS — you will never be able to make away with these. You can only ignore them, and no more.

We may close with a parting word concerning this Volume I. In an INTRODUCTORY prefacing a Part dealing chiefly with Cosmogony, certain subjects brought forward might be deemed out of place, but one more consideration added to those already

¹ [Essais, livre III, ch. xii]

given has led me to touch upon them. Every reader will inevitably judge the statements made from the standpoint of his own knowledge, experience, and consciousness, based on what he has already learnt. This fact the writer is constantly obliged to bear in mind: hence, also the frequent references in this first Volume to matters which, properly speaking, belong to a later part of the work, but which could not be passed by in silence, lest the reader should look down on this work as a fairy tale indeed — a fiction of some modern brain.

Thus, the *Past* shall help to realise the PRESENT, and the latter to better appreciate the PAST. The errors of the day must be explained and swept away, yet it is more than probable — and in the present case it amounts to certitude — that once more the testimony of long ages and of history will fail to impress anyone but the very intuitional — which is equal to saying the very few. But in this as in all like cases, the *true* and the *faithful* may console themselves by presenting the sceptical modern Sadducee with the mathematical proof and memorial of his obdurate obstinacy and bigotry. There still exists somewhere in the archives of the French Academy, the famous law of probabilities worked out by an algebraical process for the benefit of sceptics by certain mathematicians. It runs thus: If two persons give their evidence to a fact, and thus impart to it each of them $\frac{5}{6}$ of certitude; that fact will have then $\frac{35}{36}$ of certitude; *i.e.*, its probability will bear to its improbability the ratio of 35 to 1. If three such evidences are joined together the certitude will become $\frac{215}{216}$. The agreement of ten persons giving each $\frac{1}{2}$ of certitude will produce $\frac{1023}{1024}$, etc., etc. The Occultist may remain satisfied, and care for no more.



Vol. I, pp. 1-24 (Proem)

[For an abridged version of the three fundamental propositions, look up Blavatsky's commendations above, pp. 8ff.]

Proem

Pages from a pre-historic period

AN ARCHAIC MANUSCRIPT — a collection of palm leaves made impermeable to water, fire, and air, by some specific unknown process — is before the writer's eye. On the first page is an immaculate white disk within a dull black ground. On the following page, the same disk, but with a central point. The first, the student knows to represent Kosmos in Eternity, before the reawakening of still slumbering Energy, the emanation of the Word in later systems. The point in the hitherto immaculate disk, Space and Eternity in Pralaya, denotes the dawn of differentiation. It is the Point in the Mundane Egg,¹ the germ within the latter which will become the Universe, the ALL, the boundless, periodical Kosmos, this germ being latent and active, periodically and by turns. The one circle is divine Unity, from which all proceeds, whither all returns. Its circumference — a forcibly limited symbol, in view of the limitation of the human mind — indicates the abstract, ever incognisable PRESENCE, and its plane, the Universal Soul, although the two are one. Only the face of the disk being white and the ground all around black, shows clearly that its plane is the only knowledge, dim and hazy though it still is, that is attainable by man. It is on this plane that the Manvantaric manifestations begin; for it is in this SOUL that slumbers, during the Pralaya, the Divine Thought,² wherein lies concealed the plan of every future Cosmogony and Theogony.

It is the ONE LIFE, eternal, invisible, yet Omnipresent, without beginning or end, yet periodical in its regular manifestations, between which periods reigns the dark mystery of non-Being; unconscious, yet absolute Consciousness; unrealizable, yet the one self-existing reality; truly, "a chaos to the sense, a Kosmos to the reason." Its one absolute attribute, which is ITSELF, eternal, ceaseless Motion, is called in esoteric parlance the "Great Breath,"³ which is the perpetual motion of the universe, in the

¹ See Part II, Section VI, "The Mundane Egg."

² It is hardly necessary to remind the reader once more that the term "Divine Thought," like that of "Universal Mind," must not be regarded as even vaguely shadowing forth an intellectual process akin to that exhibited by man. The "Unconscious," according to von Hartmann, arrived at the vast creative, or rather Evolutionary Plan, "by a clairvoyant wisdom superior to all consciousness," which in the Vedāntic language would mean absolute Wisdom. Only those who realise how far Intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of that absolute Wisdom which transcends the ideas of Time and Space. Mind, as we know it, is resolvable into states of consciousness, of varying duration, intensity, complexity, *etc.* — all, in the ultimate, resting on sensation, which is again Maya. Sensation, again, necessarily postulates limitation. The personal God of orthodox Theism perceives, thinks, and is affected by emotion; he repents and feels "fierce anger." But the notion of such mental states clearly involves the unthinkable postulate of the externality of the exciting stimuli, to say nothing of the impossibility of ascribing changelessness to a Being whose emotions fluctuate with events in the worlds he presides over. The conceptions of a Personal God as changeless and infinite are thus unpsychological and, what is worse, unphilosophical.

³ Plato proves himself an Initiate, when saying in *Cratylus* (397D) that *θεός* is derived from the verb *θέειν*, "to move," "to run," as the first astronomers who observed the motions of the heavenly bodies called the planets *θεοί*, the gods. (See Volume II, "Cross and Circle," p. 545.) Later, the word produced another term, *αλήθεια* — "the breath of God."

sense of limitless, ever-present SPACE. That which is motionless cannot be Divine. But then there is nothing in fact and reality absolutely motionless within the universal soul.

Almost five centuries B.C. Leucippus, the instructor of Democritus, maintained that Space was filled eternally with atoms actuated by a ceaseless motion, the latter generating in due course of time, when those atoms aggregated, rotatory motion, through mutual collisions producing lateral movements. Epicurus and Lucretius taught the same, only adding to the lateral motion of the atoms the idea of affinity — an occult teaching.

From the beginning of man's inheritance, from the first appearance of the architects of the globe he lives in, the unrevealed Deity was recognised and considered under its only philosophical aspect — universal motion, the thrill of the creative Breath in Nature. Occultism sums up the "One Existence" thus: "Deity is an arcane, living (or moving) FIRE, and the eternal witnesses to this unseen Presence are Light, Heat, Moisture" — this trinity including, and being the cause of, every phenomenon in Nature.¹ Intra-Cosmic motion is eternal and ceaseless; cosmic motion (the visible, or that which is subject to perception) is finite and periodical. As an eternal abstraction it is the EVER-PRESENT; as a manifestation, it is finite both in the coming direction and the opposite, the two being the alpha and omega of successive reconstructions. Kosmos — the NOUMENON — has nought to do with the causal relations of the phenomenal World. It is only with reference to the intra-cosmic soul, the ideal Kosmos in the immutable Divine Thought, that we may say: "It never had a beginning nor will it have an end." With regard to its body or Cosmic organization, though it cannot be said that it had a first, or will ever have a last construction, yet at each new Manvantara, its organisation may be regarded as the first and the last of its kind, as it evolves every time on a higher plane

A few years ago only, it was stated that:

The esoteric doctrine teaches, then, teaches, like Buddhism and Brahmanism, and even the persecuted *Kabala*, that the one infinite and unknown Essence exists from all eternity, and in regular and harmonious successions is either passive or active. In the poetical phraseology of Manu these conditions are called the "day" and the "night" of Brahmā. The latter is either "awake" or "asleep." The *Svābhāvikas*, or philosophers of the oldest school of Buddhism (which still exists in Nepal), speculate only upon the active condition of this "Essence," which they call *Svabhāva*, and deem it foolish to theorise upon the

¹ Nominalists, arguing with Berkeley that "it is equally impossible for me to form the abstract idea of motion distinct from the body moving" (*Treatise Concerning the Principles of Human Knowledge*, Introd., par. 10), may put the question, "What is that body, the producer of that motion? Is it a substance? Then you are believers in a Personal God?" etc., etc. This will be answered farther on, in the Addendum to this Volume; meanwhile, we claim our rights of Conceptionalists as against Roscellinus' materialistic views of Realism and Nominalism. "Has science," says one of its ablest advocates, Edward Clodd, "revealed anything that weakens or opposes itself to the ancient words in which the Essence of all religion, past, present, and to come, is given; to do justly, to love mercy, to walk humbly before thy God?" Provided we connote by the word God, *not the crude anthropomorphism which is still the backbone of our current theology, but the symbolic conception of that which is Life and Motion of the Universe*, to know which in physical order is to know time past, present, and to come, in the existence of successions of phenomena; to know which, in the moral, is to know what has been, is, and will be, within human consciousness. (See "Science and the Emotions," a Discourse delivered at South Place Chapel, Finsbury, London, December 27th, 1885.)

abstract and “unknowable” power in its passive condition. Hence they are called atheists by both Christian theology and modern scientists; for neither of the two are able to understand the profound logic of their philosophy. The former will allow of no other God than the personified *secondary* powers which have blindly worked out the visible universe, and which became with them the anthropomorphic God of the Christians — the Jehovah, roaring amid thunder and lightning. In its turn, rationalistic science greets the Buddhists and the Svābhāvikas as the “positivists” of the archaic ages. If we take a one-sided view of the philosophy of the latter, our materialists may be right in their own way. The Buddhists maintained that there is *no* Creator, but an infinitude of *creative powers*, which collectively form the one eternal substance, the *essence* of which is inscrutable — hence not a subject for speculation for any true philosopher. Socrates invariably refused to argue upon the mystery of universal being, yet no one would ever have thought of charging him with atheism, except those who were bent upon his destruction. Upon inaugurating an active period, says the *Secret Doctrine*, an expansion of this Divine essence from without inwardly and from within outwardly,¹ occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion. In like manner, when the passive condition is resumed, a contraction of the Divine essence takes place, and the previous work of creation is gradually and progressively undone. The visible universe becomes disintegrated, its material dispersed; and “darkness,” solitary and alone, broods once more over the face of the “deep.” To use a Metaphor [from the Secret Books], which will convey the idea still more clearly, an out-breathing of the “unknown essence” produces the world; and an inhalation causes it to disappear. *This process has been going on from all eternity, and our present universe is but one of an infinite series which had no beginning and will have no end.*²

This passage will be explained, as far as it is possible, in the present work. Though, as it now stands, it contains nothing new to the Orientalist, its esoteric interpretation may contain a good deal which has hitherto remained entirely unknown to the Western student.

The first illustration being a plain disk ○, the second one in the Archaic symbol shows ⊙, a disk with a point in it — the first differentiation in the periodical manifestations of the ever-eternal nature, sexless and infinite “Aditi in THAT” (*Rig-Veda*), the point in the disk, or potential Space within abstract Space. In its third stage the point is transformed into a diameter, thus ⊖. It now symbolises a divine immaculate Mother-Nature within the all-embracing absolute Infinitude. When the diameter line is crossed by a vertical one ⊕, it becomes the mundane cross. Humanity has reached its third Root-Race; it is the sign for the origin of human life to begin. When the circumference disappears and leaves only the + it is a sign that the fall of man into

¹ [The words “from without inwardly and” do not occur in the original edition of *Isis Unveiled*, and must have been added here by H.P. Blavatsky.]

² See *Isis Unveiled*, Vol. II, pp. 264-65; also “The Days and Nights of Brahmā,” in Part II, p. 368, of the present Volume.

matter is accomplished, and the FOURTH race begins. The Cross within a circle symbolises pure Pantheism; when the Cross was left uninscribed, it became phallic. It had the same and yet other meanings as a TAU inscribed within a circle \oplus , or as a “Thor’s hammer,” the Jaina cross, so-called, or simply Svastika within a circle 卐 .

By the third symbol — the circle divided in two by the horizontal line of the diameter — the first manifestation of creative (still passive, because feminine) Nature was meant. The first shadowy perception of man connected with procreation is feminine, because man knows his mother more than his father. Hence female deities were more sacred than the male. Nature is therefore feminine, and, to a degree, objective and tangible, and the spirit-Principle which fructifies it is concealed. By adding to the circle with the horizontal line in it, a perpendicular line, the tau was formed — τ — the oldest form of the letter. It was the glyph of the third Root-Race to the day of its symbolical Fall — *i.e.*, when the separation of sexes by natural evolution took place — when the figure became \odot , the circle, or sexless life modified or separated — a double glyph or symbol. With the [sub]races of our Fifth Race it became in symbology the Hebrew *zakhar* and *negebah* of the first-formed races;¹ then it changed into the Egyptian ♀ (emblem of life), and still later into the sign of Venus, ♀ . Then comes the Svastika (Thor’s hammer, or the “Hermetic Cross” now), entirely separated from its Circle ⊗ , thus becoming purely phallic. The esoteric symbol of Kali Yuga is the five-pointed star reversed, thus \star — the sign of human sorcery, with its two points (horns) turned heavenward, a position every Occultist will recognise as one of the “left-hand,” and used in ceremonial magic.²

It is hoped that during the perusal of this work the erroneous ideas of the public in general with regard to Pantheism will be modified. It is wrong and unjust to regard the Buddhists and Advaiti Occultists as atheists. If not all of them philosophers, they are, at any rate, all logicians, their objections and arguments being based on strict reasoning. Indeed, if the Parabrahman of the Hindus may be taken as a representative of the hidden and nameless deities of other nations, this absolute Principle will be found to be the prototype from which all the others were copied. Parabrahm is not “God,” because It is not *a* God. “It is that which is supreme, and not supreme (*paravara*),” explains *Mundaka Upanishad*.³ IT is “Supreme” as CAUSE, not supreme as effect. Parabrahman is simply, as a “Secondless Reality,” the all-inclusive Kosmos — or, rather, the infinite Cosmic Space — in the highest spiritual sense, of course. Brahma (neuter) being the unchanging, pure, free, undecaying supreme Root, “the ONE true Existence, Paramārtha,” and the absolute Chit and Chaitanya (intelligence, consciousness) cannot be a cogniser, “for THAT can have no subject of cognition.”

¹ See that suggestive work, *The Source of Measures* (1875, pp. 236-37), where the author explains the real meaning of the word “*zakhar*,” from which [he derives] “sacred,” and “sacrament,” which have now become synonyms of “holiness,” though purely phallic!

² We are told by the Western mathematicians and some American Kabbalists, that in the Kabala also “the value of the Jehovah name is that of the diameter of a circle.” Add to this the fact that Jehovah is the third Sephirōth, *Binah*, a feminine word, and you have the key to the mystery. By certain Kabbalistic transformations this name, *androgynous* in the first chapters of *Genesis*, becomes in its transformations entirely masculine, Cainite and phallic. The fact of choosing a deity among the pagan gods and making of it a special national God, to call upon it as the “One living God,” the “God of Gods,” and then proclaim this worship Monotheistic, does not change it into the ONE Principle whose “Unity admits not of multiplication, change, or form,” especially in the case of a Priapic deity, as Jehovah [is] now demonstrated to be.

³ II, 2.8

Can the flame be called the essence of Fire? This Essence is “the LIFE and LIGHT of the Universe, the visible fire and flame are destruction, death, and evil.” “Fire and Flame destroy the body of an Arhat, their essence makes him immortal.”¹ “The knowledge of the absolute Spirit, like the effulgence of the sun, or like heat in fire, is naught else than the absolute Essence itself,” says Śamkarāchārya. IT — is “the Spirit of the Fire,” not fire itself; therefore, “the attributes of the latter, heat or flame, are not the attributes of the Spirit, but of that of which that Spirit is the unconscious cause.” Is not the above sentence the true keynote of later Rosicrucian philosophy? Parabrahman is, in short, the collective aggregate of Kosmos in its infinity and eternity, the “THAT” and “THIS” to which distributive aggregates cannot be applied.² “In the beginning THIS was the Self, one only”³ the great Śamkarāchārya explains that “THIS” referred to the Universe (Jagat); the sense of the words, “In the beginning,” meaning before the reproduction of the phenomenal Universe.

Therefore, when the Pantheists echo the *Upanishads*, which state, as in the Secret Doctrine, that “this” cannot create, they do not deny a Creator, or rather *a collective aggregate* of creators, but only refuse, very logically, to attribute “creation” and especially formation, something finite, to an Infinite Principle. With them, Parabrahman is a passive because an Absolute Cause, the unconditioned *Mukta*. It is only limited Omniscience and Omnipotence that are refused to the latter, because these are still attributes (as reflected in man’s perceptions); and because Parabrahman, being the “Supreme ALL,” the ever invisible spirit and Soul of Nature, changeless and eternal, can have no attributes; absoluteness very naturally precluding any idea of the finite or conditioned from being connected with it. And if the Vedantīn postulates attributes as belonging simply to its emanation, calling it “Īśvara *plus* Maya,” and Avidyā (Agnosticism and Nescience rather than ignorance), it is difficult to find any Atheism in this conception.⁴ Since there can be neither two INFINITES nor two ABSOLUTES in a Universe supposed to be Boundless, this Self-Existence can hardly be conceived of as creating personally. In the sense and perceptions of finite “Beings,” THAT is Non-“being,” in the sense that it is the one BE-NESS; for, in this ALL lies concealed its co-eternal and coeval emanation or inherent radiation, which, upon becoming periodical-ly Brahmā (the male-female Potency), becomes or expands itself into the manifested Universe. Narayana moving on the (abstract) waters of Space, is transformed into the Waters of concrete substance moved by him, who now becomes the manifested WORD or Logos.

The orthodox Brahmans, those who rise the most against the Pantheists and Advaitīs, calling them Atheists, are forced, if *Manu* has any authority in this matter, to accept the death of Brahmā, the creator, at the expiration of every “Age” of this

¹ *Bodhimor*, Book II

² See *The Vedantasara* (1881), translated by Major G.A. Jacob; as also *The Aphorisms of Shāndilya* (1878), translated by E.B. Cowell, p. 42.

³ *Aitareya-Upanishad*, 4th Adhyāya, 1st Khanda

⁴ Nevertheless, prejudiced and rather fanatical Christian Orientalists would like to prove this pure Atheism. For proof of this, see about Major Jacob’s *Vedantasara*. Yet, the whole antiquity echoes this Vedāntic thought:

“Omnis enim per se divom natura necesse est
Immortali aevo summa cum pace fruatur.”

[Lucretius, *De rerum natura*, II, 646-7]

(creative) deity (100 Divine years — a period which in our years requires fifteen figures to express it). Yet, no philosopher among them will view this “death” in any other sense than as a temporary disappearance from the manifested plane of existence, or as a periodical rest.

The Occultists are, therefore, at one with the Advaita Vedantīn philosophers as to the above tenet. They show the impossibility of accepting on philosophical grounds the idea of the absolute ALL creating or even evolving the “Golden Egg,” into which it is said to enter in order to transform itself into Brahmā — the Creator, who expands himself later into gods and all the visible Universe. They say that Absolute Unity cannot pass to infinity; for infinity presupposes the limitless extension of *something*, and the duration of that “something”; and the One All is, like Space — which is its only mental and physical representation on this Earth, or our plane of existence — neither an object of, nor a subject to, perception. If one could suppose the Eternal Infinite All, the Omnipresent Unity, instead of being in Eternity, becoming through periodical manifestation a manifold Universe or a multiple personality, that Unity would cease to be one. Locke’s idea that “pure Space is capable of neither resistance nor Motion” — is incorrect. Space is neither a “limitless void,” nor a “conditioned fullness,” but both: being, on the plane of absolute abstraction, the ever-incognisable Deity, which is void only to finite minds,¹ and on that of *māyāvic* perception, the Plenum, the absolute Container of all that is, whether manifested or unmanifested: it is, therefore, that ABSOLUTE ALL. There is no difference between the Christian Apostle’s “In Him we live and move and have our being,”² and the Hindu Rishi’s “The Universe lives in, proceeds from, and will return to, Brahma (Brahmā)”: for Brahma (neuter), the unmanifested, is that Universe *in abscondito*, and Brahmā, the manifested, is the Logos, made male-female³ in the symbolical orthodox dogmas. The God of the Apostle-Initiate and of the Rishi being both the Unseen and the Visible SPACE. Space is called in the esoteric symbolism “the Seven-Skinned Eternal Mother-Father.” It is composed from its undifferentiated to its differentiated surface of seven layers.

“What is that which was, is, and will be, whether there is a Universe or not; whether there be gods or none?” asks the esoteric Senzar Catechism. And the answer made is — SPACE.

It is not the One Unknown ever-present God in Nature, or Nature *in abscondito*, that is rejected, but the God of human dogma and his *humanised* “Word.” In his infinite conceit and inherent pride and vanity, man shaped it himself with his sacrilegious hand out of the material he found in his own small brain-fabric, and forced it upon mankind as a direct revelation from the one unrevealed SPACE.⁴ The Occultist ac-

¹ The very names of the two chief deities, Brahmā and Vishnu, ought to have long ago suggested their esoteric meanings. For the root of one, Brahman, or Brahm, is derived by some from the word *brih*, “to grow” or “to expand” (see *Calcutta Review*, vol. lxvi., p. 14); and of the other, Vishnu, from the root *vis*, “to pervade,” to enter in the nature of the essence; Brahmā-Vishnu being this infinite SPACE, of which the gods, the Rishis, the Manus, and all in this universe are simply the potencies, Vibhutayah. [*Vishnu-Purāna*, Bk. III, i]

² [Acts xvii, 28]

³ See Manu’s account of Brahmā separating his body into male and female, the latter the female Vāch, in whom he creates Virāj, and compare this with the esotericism of Chapters ii, iii, and iv of *Genesis*.

⁴ Occultism is indeed in the air at the close of this our century. Among many other works recently published, we would recommend one especially to students of theoretical Occultism who would not venture beyond the realm of our special human plane. It is called *New Aspects of Life and Religion* (1886), by Henry Pratt, M.D.,

cepts revelation as coming from divine yet still finite Beings, the manifested lives, never from the Unmanifestable ONE LIFE; from those entities, called Primordial Man, Dhyāni-Buddhas, or Dhyāni-Chohans, the “Rishi-Prajāpati” of the Hindus, the Elohim or “Sons of God,” the Planetary Spirits of all nations, who have become Gods for men. He also regards the Adi-Shakti — the direct emanation of Mūlaprakriti, the eternal Root of THAT, and the female aspect of the Creative Cause Brahmā, in her Ākāśic form of the Universal Soul — as philosophically a Maya, and cause of human Maya. But this view does not prevent him from believing in its existence so long as it lasts, to wit, for one Mahamanvantara; nor from applying Akasha, the radiation of Mūlaprakriti,¹ to practical purposes, connected as the World-Soul is with all natural phenomena, known or unknown to science.

The oldest religions of the world — exoterically, for the esoteric root or foundation is one — are the Indian, the Mazdean, and the Egyptian. Then comes the Chaldean, the outcome of these — entirely lost to the world now, except in its disfigured Sabaeism as at present rendered by the archaeologists; then, passing over a number of religions that will be mentioned later, comes the Jewish, esoterically, as in the Kabala, following in the line of Babylonian Magism; exoterically, as in *Genesis* and the *Pentateuch*, a collection of allegorical legends. Read by the light of the *Zohar*, the initial four chapters of *Genesis* are the fragment of a highly philosophical page in the World’s Cosmogony.² Left in their symbolical disguise, they are a nursery tale, an ugly thorn in the side of science and logic, an evident effect of Karma. To have let them serve as a prologue to Christianity was a cruel revenge on the part of the Rabbis, who knew better what their *Pentateuch* meant. It was a silent protest against their spoliation, and the Jews have certainly now the better of their traditional persecutors. The above-named exoteric creeds will be explained in the light of the Universal doctrine as we proceed with it.

F.T.S. It is full of esoteric dogmas and philosophy, the latter rather limited, in the concluding chapters, by what seems to be a spirit of conditioned positivism. Nevertheless, what is said of Space as “the Unknown First Cause,” merits quotation. “This unknown something, thus recognised as, and identified with, the primary embodiment of simple unity, is invisible and impalpable” — [abstract space, granted]; and because invisible and impalpable, therefore incognisable. And this incognisability has led to the error of supposing it to be a simple void, a mere receptive capacity. But, even viewed as an absolute void, space must be admitted to be either self-existent, infinite, and eternal; or to have had a first cause outside, behind, and beyond itself.

“And yet could such a cause be found and defined, this would only lead to the transferring thereto of the attributes otherwise accruing to space, and thus merely throw the difficulty of origination a step farther back, without gaining additional light as to primary causation.” (pages 4-5)

This is precisely what has been done by the believers in an anthropomorphic Creator, an extracosmic, instead of an intracosmic God. Many — most of Mr. Pratt’s subjects, we may say — are old Kabbalistic ideas and theories which he presents in quite a new garb: “New Aspects” of the Occult in Nature, indeed. Space, however, viewed as a “Substantial Unity” — the “living Source of Life” — is as the “Unknown Causeless Cause,” is the oldest dogma in Occultism, millenniums earlier than the *Pater-Aether* of the Greeks and Latins. So are the “Force and Matter, as Potencies of Space, inseparable, and the Unknown revealers of the Unknown.” They are all found in Aryan philosophy personified by Viśvakarman, Indra, Vishnu, etc., etc. Still they are expressed very philosophically, and under many unusual aspects, in the work referred to.

¹ In contradistinction to the manifested universe of matter, the term *Mūlaprakriti* (from *mula*, “the root,” and *prakriti*, “nature”), or the unmanifested primordial matter — called by Western alchemists Adam’s Earth — is applied by the Vedāntins to *Parabrahman*. Matter is dual in religious metaphysics, and septenary in esoteric teachings, like everything else in the universe. As *Mūlaprakriti*, it is undifferentiated and eternal; as *Vyakta*, it becomes differentiated and conditioned, according to *Svetasvatara Upanishad*, I. 8, and *Devi Bhagavata-Purana*. The author of the “Four Lectures on the *Bhagavad Gita*,” says, in speaking of *Mūlaprakriti*: “From its [the Logos’] objective standpoint, *Parabrahman* appears to it as *Mūlaprakriti*. . . . Of course this *Mūlaprakriti* is material to it, as any material object is material to us. . . . *Parabrahman* is an unconditioned and absolute reality, and *Mūlaprakriti* is a sort of veil thrown over it.” (*The Theosophist*, Vol. VIII, Feb., 1887, p. 304)

² See Book III, “Gupta Vidyā and the *Zohar*.”

The Occult Catechism contains the following questions and answers:

“What is it that ever is?” “Space, the eternal Anupadaka.”¹ “What is it that ever was?” “The Germ in the Root.” “What is it that is ever coming and going?” “The Great Breath.” “Then, there are three Eternals?” “No, the three are one. That which ever is is one, that which ever was is one, that which is ever being and becoming is also one: and this is Space.”

“Explain, oh Lanoo [disciple].” — “The One is an unbroken Circle [ring] with no circumference, for it is nowhere and everywhere; the One is the boundless plane of the Circle, manifesting a diameter only during the manvantaric periods; the One is the indivisible point found nowhere, perceived everywhere during those periods; it is the Vertical and the Horizontal, the Father and the Mother, the summit and base of the Father, the two extremities of the Mother, reaching in reality nowhere, for the One is the Ring as also the rings that are within that Ring. Light in darkness and darkness in light: the ‘Breath which is eternal.’ It proceeds from without inwardly, when it is everywhere, and from within outwardly, when it is nowhere — (i.e., māyā,² one of the centres).³ It expands and contracts [exhalation and inhalation]. When it expands the mother diffuses and scatters; when it contracts, the mother draws back and ingathers. This produces the periods of Evolution and Dissolution, Manvantara and Pralaya. The Germ is invisible and fiery; the Root [the plane of the circle] is cool; but during Evolution and Manvantara her garment is cold and radiant. Hot Breath is the Father who devours the progeny of the many-faced Element [heterogeneous]; and leaves the single-faced ones [homogeneous]. Cool Breath is the Mother, who conceives, forms, brings forth, and receives them back into her bosom, to reform them at the Dawn [of the Day of Brahmā, or Manvantara] . . . ”

For clearer understanding on the part of the general reader, it must be stated that Occult Science recognises *Seven* Cosmical Elements — four entirely physical, and the fifth (Ether) semi-material, as it will become visible in the air towards the end of our Fourth Round, to reign supreme over the others during the whole of the Fifth. The remaining two are as yet absolutely beyond the range of human perception. These latter will, however, appear as presentments during the 6th and 7th Races of this Round, and will become known in the 6th and 7th Rounds respectively.⁴ These

¹ Meaning “parentless” — see farther on.

² Esoteric philosophy, regarding as Maya (or the illusion of ignorance) every finite thing, must necessarily view in the same light every intra-Cosmic planet and body, as being something organised, hence finite. The expression, therefore, “it proceeds from without inwardly, etc.” refers in the first portion of the sentence to the dawn of the Mahā-manvantaric period, or the great re-evolution after one of the complete periodical dissolutions of every compound form in Nature (from planet to molecule) into its ultimate essence or element; and in its second portion, to the partial or local manvantara, which may be a solar or even a planetary one.

³ By “centre,” a centre of energy or a Cosmic focus is meant; when the so-called “Creation,” or formation of a planet, is accomplished by that force which is designated by the Occultists LIFE and by Science “energy,” then the process takes place from within outwardly, every atom being said to contain in itself creative energy of the divine breath. Hence, whereas after an absolute pralaya, or when the pre-existing material consists but of ONE Element, and BREATH “is everywhere,” the latter acts from without inwardly: after a minor pralaya, everything having remained in *statu quo* — in a refrigerated state, so to say, like the moon — at the first flutter of manvantara, the planet or planets begin their resurrection to life from within outwardly.

⁴ It is curious to notice how, in the evolutionary cycles of ideas, ancient thought seems to be reflected in modern speculation. Had Mr. Herbert Spencer read and studied ancient Hindu philosophers when he wrote a certain passage in his *First Principles* (p. 482) ? Or is it an independent flash of inner perception that made him say half correctly, half incorrectly, “motion as well as matter, being fixed in quantity [?], it would seem that the

seven elements with their numberless Sub-Elements far more numerous than those known to Science) are simply *conditional* modifications and aspects of the ONE and only Element. This latter is not *Ether*,¹ not even *Akasha* but the *Source* of these. The Fifth Element, now advocated quite freely by Science, is not the Ether hypothesised by Sir Isaac Newton — although he calls it by that name, having associated it in his mind probably with the Ether, “Father-Mother” of Antiquity. As Newton intuitively says:

Nature is a perpetual circulatory worker, generating fluids out of solids, fixed things out of volatile, and volatile out of fixed, subtle out of gross, and gross out of subtle. . . . Thus, perhaps, may all things be originated from Ether.²

The reader has to bear in mind that the Stanzas given treat only of the Cosmogony of our own planetary System and what is visible around it, after a Solar Pralaya. The secret teachings with regard to the Evolution of the Universal Kosmos cannot be given, since they could not be understood by the highest minds in this age, and there seem to be very few Initiates, even among the greatest, who are allowed to speculate upon this subject. Moreover the Teachers say openly that not even the highest Dhyāni-Chohans have ever penetrated the mysteries beyond those boundaries that separate the millions of Solar systems from the “Central Sun,” as it is called. Therefore, that which is given relates only to our visible Kosmos, after a “Night of Brahmā.”

Before the reader proceeds to the consideration of the Stanzas from the Book of Dzyan which form the basis of the present work, it is absolutely necessary that he should be made acquainted with the few fundamental conceptions which underlie and pervade the entire system of thought to which his attention is invited. These basic ideas are few in number, and on their clear apprehension depends the understanding of all that follows; therefore no apology is required for asking the reader to make himself familiar with them first, before entering on the perusal of the work itself.

change in the distribution of matter which motion effects, coming to a limit in whichever direction it is carried [?], the indestructible motion thereupon necessitates a reverse distribution. Apparently, the universally co-existent forces of attraction and repulsion which, as we have seen, necessitate rhythm in all minor changes throughout the Universe, also necessitate rhythm in the totality of its changes — produce now an immeasurable period during which the attracting forces predominating, cause universal concentration, and then an immeasurable period, during which the repulsive forces predominating, cause universal diffusion — alternate eras of evolution and dissolution.”

¹ Whatever the views of physical Science upon the subject, Occult Science has been teaching for ages that Akasha — of which Ether is the grossest form — the fifth universal Cosmic Principle (to which corresponds and from which proceeds human Manas) is, cosmically, a radiant, cool, diathermanous plastic matter, creative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles. In the former condition it is called the Sub-Root; and in conjunction with radiant heat, it recalls “dead worlds to life.” In its higher aspect it is the Soul of the World; in its lower — the DESTROYER.

² [Sir I. Newton’s Letter to Henry Oldenburg, dated December 7, 1675, and entitled “An Hypothesis explaining the Properties of Light discoursed of in my several Papers.” See *Register* of the Royal Society, Vol. V, p. 65.]

The Secret Doctrine establishes three fundamental propositions:

First Fundamental Proposition.

An omnipresent, eternal, boundless, and immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought — in the words of *Mandukya Upanishad*, “unthinkable and unspeakable.”¹

To render these ideas clearer to the general reader, let him set out with the postulate that there is one absolute Reality which antecedes all manifested, conditioned, being. This Infinite and Eternal Cause — dimly formulated in the “Unconscious” and “Unknowable” of current European philosophy — is the rootless root of “all that was, is, or ever shall be.” It is of course devoid of all attributes and is essentially without any relation to manifested, finite being. It is “Be-ness” rather than Being (in Sanskrit, *Sat*), and is beyond all thought or speculation.

This “Be-ness” is symbolised in the Secret Doctrine under two aspects. On the one hand, absolute abstract Space, representing bare subjectivity, the one thing which no human mind can either exclude from any conception, or conceive of by itself. On the other, absolute abstract Motion representing Unconditioned Consciousness. Even our Western thinkers have shown that Consciousness is inconceivable to us apart from change, and motion best symbolises change, its essential characteristic. This latter aspect of the One Reality, is also symbolised by the term “The Great Breath,” a symbol sufficiently graphic to need no further elucidation. Thus, then, the first fundamental axiom of the Secret Doctrine is this metaphysical ONE ABSOLUTE BE-NESS — symbolised by finite intelligence as the theological Trinity.

It may, however, assist the student if a few further explanations are given here.

Herbert Spencer has of late so far modified his Agnosticism, as to assert that the nature of the “First Cause,”² which the Occultist more logically derives from the “Causeless Cause,” the “Eternal,” and the “Unknowable,” may be essentially the same as that of the Consciousness which wells up within us: in short, that the impersonal reality pervading the Kosmos is the pure noumenon of thought. This advance on his part brings him very near to the esoteric and Vedantīn tenet.³

Parabrahm (the One Reality, the Absolute) is the field of Absolute Consciousness, i.e., that Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol. But once that we pass in thought from this (to us) Absolute Negation, duality supervenes in the contrast of Spirit (or consciousness) and Matter, Subject and Object.

¹ [Verse 7]

² The “first” presupposes necessarily something which is the “first brought forth,” “the first in time, space, and rank” — and therefore finite and conditioned. The “first” *cannot be the absolute*, for it is a manifestation. Therefore, Eastern Occultism calls the Abstract All the “Causeless One Cause,” the “Rootless Root,” and limits the “First Cause” to the *Logos*, in the sense that Plato gives to this term.

³ See T. Subba Row’s four able lectures on the *Bhagavad Gita*, in *The Theosophist*, Vol. VIII, February, March, April, July, 1887.

Spirit (or Consciousness) and Matter are, however, to be regarded, not as independent realities, but as the two facets or aspects of the Absolute (Parabrahm), which constitute the basis of conditioned Being whether subjective or objective.

Considering this metaphysical triad as the Root from which proceeds all manifestation, the Great Breath assumes the character of pre-cosmic Ideation. It is the *fons et origo* of force and of all individual consciousness, and supplies the guiding intelligence in the vast scheme of cosmic Evolution. On the other hand, pre-cosmic root-substance (*Mūlaprakriti*) is that aspect of the Absolute which underlies all the objective planes of Nature.

Just as pre-cosmic Ideation is the root of all individual consciousness, so pre-cosmic Substance is the substratum of matter in the various grades of its differentiation.

Hence it will be apparent that the contrast of these two aspects of the Absolute is essential to the existence of the “Manifested Universe.” Apart from Cosmic Substance, Cosmic Ideation could not manifest as individual consciousness, since it is only through a vehicle¹ of matter that consciousness wells up as “I am I,” a physical basis being necessary to focus a ray of the Universal Mind at a certain stage of complexity. Again, apart from Cosmic Ideation, Cosmic Substance would remain an empty abstraction, and no emergence of consciousness could ensue.

The “Manifested Universe,” therefore, is pervaded by duality, which is, as it were, the very essence of its EX-istence as “manifestation.” But just as the opposite poles of subject and object, spirit and matter, are but aspects of the One Unity in which they are synthesised, so, in the manifested Universe, there is “that” which links spirit to matter, subject to object.

This something, at present unknown to Western speculation, is called by the occultists Fohat. It is the “bridge” by which the “Ideas” existing in the “Divine Thought” are impressed on Cosmic substance as the “Laws of Nature.” Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation, the “Thought Divine” transmitted and made manifest through the Dhyāni-Chohans,² the Architects of the visible World. Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualised and attains to self — or reflective — consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life.

The following summary will afford a clearer idea to the reader.

- 1 The ABSOLUTE; the *Parabrahm* of the Vedāntins or the one Reality, SAT, which is, as Hegel says, both Absolute Being and Non-Being.
- 2 The first manifestation, the impersonal, and, in philosophy, *unmanifested* Logos, the precursor of the “manifested.” This is the “First Cause,” the “Unconscious” of European Pantheists.

¹ Called in Sanskrit *upādhi*.

² Called by Christian theology: Archangels, Seraphs, etc., etc.

- 3 Spirit-matter, LIFE; the “Spirit of the Universe,” the Purusha and Prakriti, or the *second* Logos.
- 4 Cosmic Ideation, MAHAT or Intelligence, the Universal World-Soul; the Cosmic Noumenon of Matter, the basis of the intelligent operations in and of Nature, also called MAHA-BUDDHI.

The ONE REALITY; its *dual* aspects in the conditioned Universe.

Further, the Secret Doctrine affirms:

Second Fundamental Proposition.

The eternity of the universe *in toto* as a boundless plane; periodically “the playground of numberless Universes incessantly manifesting and disappearing,” called “the manifesting stars,” and the “sparks of eternity.” “The eternity of the pilgrim”¹ is like a wink of the Eye of Self-Existence (Book of Dzyan). “The appearance and disappearance of Worlds is like a regular tidal ebb, flux and reflux.”²

This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe.

Moreover, the Secret Doctrine teaches:

Third Fundamental Proposition.

The fundamental identity of all souls with the universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul — a spark of the former — through the Cycle of Incarnation (or “Necessity”) in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle — or the OVER-SOUL — has

- Passed through every elemental form of the phenomenal world of that Manvantara, and
- Acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its karma),

thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyāni-Buddha). The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in

¹ “Pilgrim” is the appellation given to our *Monad* (the two in one) during its cycle of incarnations. It is the only immortal and eternal principle in us, being an indivisible part of the integral whole — the Universal Spirit, from which it emanates, and into which it is absorbed at the end of the cycle. When it is said to emanate from the one spirit, an awkward and incorrect expression has to be used, for lack of appropriate words in English. The Vedāntins call it Sutratman (Thread-Soul), but their explanation, too, differs somewhat from that of the occultists; to explain which difference, however, is left to the Vedāntins themselves.

² See Part II, Section VII, “The Days and Nights of Brahmā.”

man, save those won by his own ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. This is why the Hindus say that the Universe is Brahma and Brahmā, for Brahmā is in every atom of the universe, the six principles in Nature being all the outcome — the variously differentiated aspects — of the SEVENTH and ONE, the only reality in the Universe, whether Cosmical or microcosmical; and also why the permutations (psychic, spiritual and physical), on the plane of manifestation and form, of the sixth (Brahmā, the vehicle of Brahma) are viewed by metaphysical antiphrasis as illusive and Māyāvic. For although the root of every atom individually and of every form collectively, is that seventh principle or the one Reality, still, in its manifested phenomenal and temporary appearance, it is no better than an evanescent illusion of our senses.¹

In its absoluteness, the One Principle under its two aspects (of Parabrahman and Mūlaprakriti) is sexless, unconditioned and eternal. Its periodical (manvantaric) emanation — or primal radiation — is also One, androgynous and phenomenally finite. When the radiation radiates in its turn, all its radiations are also androgynous, to become male and female principles in their lower aspects. After Pralaya, whether the great or the minor Pralaya (the latter leaving the worlds in *statu quo*),² the first that re-awakes to active life is the plastic Akasha, Father-Mother, the Spirit and Soul of Ether, or the plane on the surface of the Circle. Space is called the “Mother” before its Cosmic activity, and Father-Mother at the first stage of re-awakening.³ In the Kabala it is also Father-Mother-Son. But whereas in the Eastern doctrine, these are the Seventh Principle of the manifested Universe, or its “Ātma-Buddhi-Manas” (Spirit, Soul, Intelligence), the triad branching off and dividing into the seven cosmical and seven human principles, in the Western Kabala of the Christian mystics it is the Triad or Trinity, and with their occultists, the male-female Jehovah, Yah-Havāh. In this lies the whole difference between the esoteric and the Christian trinities. The Mystics and the Philosophers, the Eastern and Western Pantheists, synthesise their pre-genetic triad in the pure divine abstraction. The orthodox, anthropomorphise it. *Hiranyagarbha*, Hari, and *Śamkara* — the three hypostases of the manifesting “Spirit of the Supreme Spirit” (by which title Prithivī — the Earth — greets Vishnu in his first Avatāra) — are the purely metaphysical abstract qualities of formation, preservation, and destruction, and are the three divine Avasthās (lit. hypostases) of that which “does not perish with created things” (or Achyuta, a name of Vishnu); whereas the orthodox Christian separates his personal creative Deity into the three personages of the Trinity, and admits of no higher Deity. The latter, in Occultism, is the abstract Triangle; with the orthodox, the perfect Cube. The creative god or the aggregate gods are regarded by the Eastern philosopher as *Bhrantidarsanatah* — “false apprehension,” something “conceived of, by reason of erroneous appearances, as a material form,” and explained as arising from the illusive conception of the Egotistic

¹ See, for clearer definition, Part III, Section XV, “Gods, Monads, and Atoms”; and also “Theophania,” “Bodhi-sattvas and Reincarnation,” etc., etc.

² It is not the physical organisms that remain in *statu quo*, least of all their psychical principles, during the great Cosmic or even Solar pralayas, but only their Ākāśic or astral “photographs.” But during the minor pralayas, once over-taken by the “Night,” the planets remain intact, though dead, as a huge animal, caught and embedded in the polar ice, remains the same for ages.

³ See Comments, Stanza II.

personal and human Soul (lower fifth principle). It is beautifully expressed in a new translation of *Vishnu Purāna*:

That Brahmā, in its totality, has, essentially, the aspect of Prakriti, both evolved and unevolved [Mūlaprakriti], and also the aspect of spirit and the aspect of time. Spirit, O twice born, is the leading aspect of the Supreme Brahma.¹ The next is a twofold aspect — Prakriti, both evolved and unevolved, and is the time last.²

Kronos [Chronos] is shown in the Orphic theogony as being also a generated god or agent.

At this stage of the re-awakening of the Universe, the sacred symbolism represents it as a perfect Circle with the (root) point in the Centre. This sign was universal, therefore we find it in the Kabala also. The Western Kabala, however, now in the hands of Christian mystics, ignores it altogether, though it is plainly shown in the *Zohar*. These sectarians begin at the end, and show as the symbol of pregenetic Kosmos this sign ⊕, calling it “the Union of the Rose and Cross,” the great mystery of occult generation, from whence the name — Rosi-crucians (Rose Cross)!

As may be judged, however, from the most important, as the best known of the Rosi-crucians’ symbols, there is one which has never been hitherto understood even by modern mystics. It is that of the “Pelican” tearing open its breast to feed its seven little ones — the real creed of the Brothers of the Rosie-Cross and a direct outcome from the Eastern Secret Doctrine. Brahma (neuter) is called Kalahamsa, meaning, as explained by Western Orientalists, the Eternal Swan or goose,³ and so is Brahmā, the Creator. A great mistake is thus brought under notice; it is Brahma (neuter) who ought to be referred to as Hamsa-vahāna (He who uses the swan as his Vehicle) and not Brahmā the Creator, who is the real Kalahamsa, while Brahma (neuter) is hamsa, and “a-hamsa,” as will be explained in the Commentary. Let it be understood that the terms Brahmā and Parabrahman are not used here because they belong to our Esoteric nomenclature, but simply because they are more familiar to the students in the West. Both are the perfect equivalents of our one, three, and seven-vowelled terms, which stand for the ONE ALL, and the One “All in all.”

Such are the basic conceptions on which the Secret Doctrine rests.

It would not be in place here to enter upon any defence or proof of their inherent reasonableness; nor can I pause to show how they are, in fact, contained — though too often under a misleading guise — in every system of thought or philosophy worthy of the name.

¹ Thus Spencer, who, nevertheless, like Schopenhauer and von Hartmann, only reflects an aspect of the old esoteric philosophers, and hence lands his readers on the bleak shore of Agnostic despair — reverently formulates the grand mystery: “that which persists unchanging in quantity, but ever changing in form, under these sensible appearances which the Universe presents to us, is an unknown and unknowable power, which we are obliged to recognise as without limit in Space and without beginning or end in time.” It is only daring Theology — never Science or Philosophy — which seeks to gauge the Infinite and unveil the Fathomless and Unknowable.

² H.H. Wilson, *The Vishnu-Purāna*, Vol. I, p. 18; note by Fitzedward Hall, Editor.

³ See Stanza III, Commentary 8.

Once that the reader has gained a clear comprehension of them and realised the light which they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven. I pass on, therefore, to the subject matter of the Stanzas as given in this volume, adding a skeleton outline of them, in the hope of thereby rendering the task of the student more easy, by placing before him in a few words the general conception therein explained.

The history of cosmic evolution, as traced in the Stanzas, is, so to say, the abstract algebraical formula of that Evolution. Hence the student must not expect to find there an account of all the stages and transformations which intervene between the first beginnings of “Universal” evolution and our present state. To give such an account would be as impossible as it would be incomprehensible to men who cannot even grasp the nature of the plane of existence next to that to which, for the moment, their consciousness is limited.

The Stanzas, therefore, give an abstract formula which can be applied, *mutatis mutandis*, to all evolution: to that of our tiny earth, to that of the chain of planets of which that earth forms one, to the solar Universe to which that chain belongs, and so on, in an ascending scale, till the mind reels and is exhausted in the effort.

The seven Stanzas given in this volume represent the seven terms of this abstract formula. They refer to, and describe the seven great stages of the evolutionary process, which are spoken of in the Purāṇas as the “Seven Creations,” and in the Bible as the “Days” of Creation.

1 The First Stanza describes the state of the ONE ALL during Pralaya, before the first flutter of reawakening manifestation.

A moment's thought shows that such a state can only be symbolised; to describe it is impossible. Nor can it be symbolised except in negatives; for, since it is the state of Absoluteness *per se*, it can possess none of those specific attributes which serve us to describe objects in positive terms. Hence that state can only be suggested by the negatives of all those most abstract attributes which men feel rather than conceive, as the remotest limits attainable by their power of conception.

2 The stage described in Stanza II is, to a western mind, so nearly identical with that mentioned in the first Stanza, that to express the idea of its difference would require a treatise in itself. Hence it must be left to the intuition and the higher faculties of the reader to grasp, as far as he can, the meaning of the allegorical phrases used. Indeed it must be remembered that all these Stanzas appeal to the inner faculties rather than to the ordinary comprehension of the physical brain.

3 Stanza III describes the Reawakening of the Universe to life after Pralaya. It depicts the emergence of the “Monads” from their state of absorption within the ONE; the earliest and highest stage in the formation of “Worlds,” the term Monad being one which may apply equally to the vastest Solar System or the tiniest atom.

4 Stanza IV shows the differentiation of the “Germ” of the Universe into the septenary hierarchy of conscious Divine Powers, who are the active manifestations of the

One Supreme Energy. They are the framers, shapers, and ultimately the creators of all the manifested Universe, in the only sense in which the name “Creator” is intelligible; they inform and guide it; they are the intelligent Beings who adjust and control evolution, embodying in themselves those manifestations of the ONE LAW, which we know as “The Laws of Nature.”

Generically, they are known as the Dhyāni-Chohans, though each of the various groups has its own designation in the Secret Doctrine.

This stage of evolution is spoken of in Hindu mythology as the “Creation” of the Gods.

5 In Stanza V the process of world-formation is described: — First, diffused Cosmic Matter, then the fiery “whirlwind,” the first stage in the formation of a nebula. That nebula condenses, and after passing through various transformations, forms a Solar Universe, a planetary chain, or a single planet, as the case may be.

6 The subsequent stages in the formation of a “World” are indicated in Stanza VI, which brings the evolution of such a world down to its fourth great period, corresponding to the period in which we are now living.

7 Stanza VII continues the history, tracing the descent of life down to the appearance of Man; and thus closes the first Volume of *The Secret Doctrine*.

The development of “Man” from his first appearance on this earth in this Round to the state in which we now find him will form the subject of Book II.

Note.

The Stanzas which form the thesis of every section are given throughout in their modern translated version, as it would be worse than useless to make the subject still more difficult by introducing the archaic phraseology of the original, with its puzzling style and words. Extracts are given from the Chinese, Tibetan and Sanskrit translations of the original Senzar Commentaries and Glosses on the Book of DZYAN — these being now rendered for the first time into a European language. It is almost unnecessary to state that only portions of the seven Stanzas are here given. Were they published complete they would remain incomprehensible to all save the few higher occultists. Nor is there any need to assure the reader that, no more than most of the profane, does the writer, or rather the humble recorder, understand those forbidden passages. To facilitate the reading, and to avoid the too frequent reference to footnotes, it was thought best to blend together texts and glosses, using the Sanskrit and Tibetan proper names whenever those cannot be avoided, in preference to giving the originals. The more so as the said terms are all accepted synonyms, the former only being used between a Master and his chelas (or disciples).

Thus, were one to translate into English, using only the substantives and technical terms as employed in one of the Tibetan and Senzar versions, Verse 1 would read as follows: — “Tho-ag in Zhi-gyu slept seven Khorlo. Zodmanas zhiba. All Nyug bosom. Konch-hog not; Thyan-Kam not; Lha-Chohan not; Tenbrel Chugnyi not; Dharmakaya

ceased; Tgenchang not become; Barnang and Ssa in Ngovonyidj; alone Tho-og Yinsin in night of Sun-chan and Yong-grub (Parinishpanna), etc., etc.," which would sound like pure *Abracadabra*.

As this work is written for the instruction of students of Occultism, and not for the benefit of philologists, we may well avoid such foreign terms wherever it is possible to do so. The untranslatable terms alone, incomprehensible unless explained in their meanings, are left, but all such terms are rendered in their Sanskrit form. Needless to remind the reader that these are, in almost every case, the late developments of the later language, and pertain to the Fifth Root-Race. Sanskrit, as now known, was not spoken by the Atlanteans, and most of the philosophical terms used in the systems of the India of the post-Mahābhāratan period are not found in the *Vedas*, nor are they to be met with in the original Stanzas, but only their equivalents. The reader who is not a Theosophist, is once more invited to regard all that which follows as a fairy tale, if he likes; at best as one of the yet unproven speculations of *dreamers*; and, at the worst, as an additional hypothesis to the many scientific hypotheses past, present and future, some exploded, others still lingering. It is not in any sense worse than are many of the so-called scientific theories; and it is in every case more philosophical and probable.

In view of the abundant comments and explanations required, the references to the footnotes are given in the usual way, while the sentences to be commented upon are marked with letters. Additional matter will be found in the Chapters on Symbolism forming Part II, as well as in Part III, these being often more full of information than the text.

Vol. II, pp. 1-12 (Preliminary Notes)

[See Blavatsky's commendations above, pp. 8ff.]



Vol. I, pp. 303-25 (Symbolism, etc.)

I. Symbolism and Ideographs

. . . is not a Symbol ever, to him who has eyes for it, some dimmer or clearer revelation of the God-like? . . . through all these glimmers something of a Divine Idea . . . Nay, the Highest ensign that men ever met and embraced under, the Cross itself, had no meaning, save an accidental extrinsic one.

— THOS. CARLYLE¹

THE STUDY OF THE HIDDEN MEANING in every religious and profane legend, of whatsoever nation, large or small — pre-eminently the traditions of the East — has occupied the greater portion of the present writer's life. She is one of those who feel convinced that no mythological story, no traditional event in the folklore of a people has ever been, at any time, pure fiction, but that every one of such narratives has an actual, historical lining to it. In this the writer disagrees with those symbologists, however great their reputation, who find in every myth nothing save additional proofs of the superstitious bent of mind of the ancients, and believe that all mythologies sprung from and are built upon *solar myths*. Such superficial thinkers were admirably disposed of by Gerald Massey, the poet and Egyptologist, in a lecture on "Lunolatry; Ancient and Modern." His pointed criticism is worthy of reproduction in this part of this work, as it echoes so well our own feelings, expressed openly so far back as 1875, when *Isis Unveiled* was written.

For thirty years past Professor Max Müller has been teaching in his books and lectures, in the *Times*, *Saturday Review*, and various magazines, from the platform of the Royal Institution, the pulpit of Westminster Abbey, and his chair at Oxford, that Mythology is a disease of language, and that the ancient symbolism was a result of something like a primitive mental aberration.

"We know," says Renouf, echoing Max Müller, in his Hibbert lectures, "we know that mythology is the disease which springs up at a peculiar stage of human culture." Such is the shallow explanation of the non-evolutionists, and such explanations are still accepted by the British public, that gets its thinking done by proxy. Professor Max Müller, Cox, Gubernatis, and other propounders of the Solar Mythos have portrayed the primitive myth-maker for us as a sort of Germanised-Hindu metaphysician, projecting his own shadow on a mental mist, and talking ingeniously concerning smoke, or, at least, *cloud*; the sky overhead becoming like the dome of dreamland, scribbled over with the imagery of aboriginal nightmares! They conceive the early man in their own likeness, and look upon him as perversely prone to self-mystification, or, as Fontenelle has it, "subject to beholding things that are not there"! They have misrepresented primitive or archaic man as having been idiotically misled from the first by an active but untutored imagination into believing all sorts of fallacies, which were directly and constantly contradicted by his own daily experience; a fool of fancy in the midst of those grim realities that were grinding his experience into him,

¹ Sartor Resartus, ch. III, "Symbols"

like the grinding icebergs making their imprints upon the rocks submerged beneath the sea. It remains to be said, and will one day be acknowledged, that these accepted teachers have been no nearer to the beginnings of mythology and language than Burns' poet Willie had been near to Pegasus. My reply is, 'Tis but a dream of the metaphysical theorist that mythology was a disease of language, or of anything else except his own brain. The origin and meaning of mythology have been missed altogether by these solarites and weather-mongers! Mythology was a primitive mode of *thinking* the early thought. It was founded on natural facts, and is still verifiable in phenomena. There is nothing insane, nothing irrational in it, when considered in the light of evolution, and when its mode of expression by sign-language is thoroughly understood. The insanity lies in mistaking it for human history or Divine Revelation.¹ Mythology is the repository of man's most ancient science, and what concerns us chiefly is this — when truly interpreted once more, it is destined to be the death of those false theologies to which it has unwittingly given birth.²

In modern phraseology a statement is sometimes said to be mythical in proportion to its being untrue; but the ancient mythology was not a system or mode of falsifying in that sense. Its fables were the means of conveying facts; they were neither forgeries nor fictions. . . . For example, when the Egyptians portrayed the moon as a *Cat*, they were not ignorant enough to suppose that the moon was a cat; nor did their wandering fancies see any likeness in the moon to a cat; nor was a cat-myth any *mere expansion of verbal metaphor*; nor had they any intention of making puzzles or riddles. . . . They had observed the simple fact that the cat saw in the dark, and that her eyes became full-orbed, and grew most luminous by night. The moon was the seer by night in heaven, and the cat was its equivalent on the earth; and so the familiar cat was adopted as a representative, a natural sign, a living pictograph of the lunar orb. . . . And so it followed that the sun which saw down in the under-world at night could also be called the cat, as it was, because *it also saw* in the dark. The name of the cat in Egyptian is *mau*, which denotes the *seer*, from *mau*, to see. One writer on mythology asserts that the Egyptians "imagined a great cat behind the sun, which is the pupil of the cat's eye." But this imagining is all modern. It is the Müllerite stock in trade! The moon *as cat* was the eye of the sun, *because it reflected the solar light*, and because the eye gives back image in its mirror. In the form of the goddess Bast, the cat keeps watch for the sun, with her paw holding down and bruising the head of the serpent of darkness, called his eternal enemy.³

This is a very correct exposition of the lunar-mythos from its astronomical aspect. Selenography, however, is the least esoteric of the divisions of lunar Symbology. To master thoroughly — if one is permitted to coin a new word — *Selenognosis*, one must become proficient in more than its astronomical meaning. The moon is inti-

¹ As far as *divine revelation* is concerned, we agree. Not so with regard to "*human history*." . . . For there is "history" in most of the allegories and "myths" of India, and events, real actual events, are concealed under them. [H.P. Blavatsky]

² When the "false theologies" disappear, then true prehistoric realities will be found, contained especially in the mythology of the Aryans — ancient Hindus, and even the pre-Homeric Hellenes. [H.P. Blavatsky]

³ Gerard Massey, *Luniolatry; Ancient and Modern*, pp. 1-2

mately related to the Earth, as shown in Stanza VI of Volume I,¹ and is more directly concerned with all the mysteries of our globe than is even Venus-Lucifer, the occult sister and *alter-ego* of the Earth.

The untiring researches of Western, and especially German, symbologists, during the last and the present centuries, have brought every Occultist and most unprejudiced persons to see that without the help of symbology (with its seven departments, of which the moderns know nothing) no ancient Scripture can ever be correctly understood. Symbology must be studied from every one of its aspects, for each nation had its own peculiar methods of expression. In short, no Egyptian papyrus, no Indian *olla*, no Assyrian tile, or Hebrew scroll, should be read and accepted *literally*.

This every scholar now knows. The able lectures of G. Massey alone are sufficient in themselves to convince any *fair-minded* Christian that to accept the dead-letter of the Bible is equivalent to falling into a grosser error and superstition than any hitherto evolved by the brain of the savage South Sea Islander. But the point to which even the most truth-loving and truth-searching Orientalists — whether Aryanists or Egyptologists — seem to remain blind, is the fact that every symbol in papyrus or *olla* is a many-faced diamond, each of whose facets not merely bears several interpretations, but relates likewise to several sciences. This is instanced in the just quoted interpretation of the moon symbolised by the cat — an example of sidero-terrestrial imagery; the moon bearing many other meanings besides this with other nations.

As a learned Mason and Theosophist, the late Kenneth Mackenzie, has shown in his *Royal Masonic Cyclopaedia* [s.v. “Emblem”], there is a great difference between *emblem* and *symbol*. The former “comprises a larger series of thoughts than a symbol, which may be said rather to illustrate some single special idea.” Hence, the symbols (say lunar, or solar) of several countries, each illustrating such a special idea, or series of ideas, form collectively an esoteric emblem. The latter is “a concrete visible picture or sign representing principles, or a series of principles, *recognisable by those who have received certain instructions*” (initiates). To put it still plainer, an emblem is *usually a series of graphic pictures* viewed and explained allegorically, and unfolding an idea in panoramic views, one after the other. Thus the *Purānas* are written emblems. So are the Mosaic and Christian Testaments, or the Bible, and all other exoteric Scriptures. As the same authority shows:

All esoteric Societies have made use of emblems and symbols, such as the Pythagorean Society, the Eleusinia, the Hermetic Brethren of Egypt, the Rosicrucians, and the Freemasons. Many of these emblems it is not proper to divulge to the general eye, *and a very minute difference may make the emblem or symbol differ widely in its meaning*. The magical sigillae, being founded on certain principles of numbers, partake of this character, and although monstrous or ridiculous in the eyes of the uninstructed, convey a whole body of doctrine to those who have been trained to recognise them.

The above enumerated societies are all comparatively modern, none dating back earlier than the Middle Ages. How much more proper, then, that the students of the old-

¹ See also Part II, Section IX, “Deus Lunus.”

est Archaic School should be careful not to divulge secrets of far more importance to humanity (in the sense of being dangerous in the hands of the latter) than any of the so-called "Masonic Secrets," which have now become, as the French say, those of "Polichinelle!" But this restriction can apply only to the psychological or rather psycho-physiological and Cosmical significance of symbol and emblem, and even to that only partially. An adept must refuse to impart the conditions and means that lead to a correlation of elements, whether psychic or physical, that may produce a hurtful result as well as a beneficent one. But he is ever ready to impart to the earnest student the secret of the ancient thought in anything that regards history concealed under mythological symbolism, and thus to furnish a few more landmarks towards a retrospective view of the past, as containing useful information with regard to the origin of man, the evolution of the races and geognosy; yet it is the crying complaint of today, not only among theosophists, but also among the few profane interested in the subject. Why do not the adepts reveal that which they know? To this, one might answer: Why should they, since one knows beforehand that no man of science will accept, even as an hypothesis, let alone as a theory or axiom, the facts imparted. Have you so much as accepted or believed in the A B C of the Occult philosophy contained in *The Theosophist*, *Esoteric Buddhism*, and other works and periodicals? Has not even the little which was given, been ridiculed and derided, and made to face the "animal" and "ape theory" of Huxley-Haeckel, on one hand, and the rib of Adam and the apple on the other? Notwithstanding such an unenviable prospect, a mass of facts is given in the present work. And now the origin of man, the evolution of the globe and the races, human and animal, are as fully treated here as the writer is able to treat them.

The proofs brought forward in corroboration of the old teachings are scattered widely throughout the old scriptures of ancient civilisations. The *Purānas*, the *Zendavesta*, and the old classics are full of them; but no one has ever gone to the trouble of collecting and collating together those facts. The reason for this is, that all such events were recorded symbolically; and that the best scholars, the most acute minds, among our Aryanists and Egyptologists, have been too often darkened by one or another preconception; still oftener, by one-sided views of the secret meaning. Yet even a parable is a spoken symbol: a fiction or a fable, as some think; an allegorical representation, we say, of life-realities, events, and facts. And, as a moral was ever drawn from a parable, that moral being an actual truth and fact in human life, so an historical, real event was deduced — by those versed in the hieratic sciences — from certain emblems and symbols recorded in the ancient archives of the temples. The religious and esoteric history of every nation was embedded in symbols; it was never expressed in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early races, found their pictorial expression in allegory and parable. Why? Because *the spoken word has a potency unknown to, unsuspected and disbelieved in*, by the modern "sages." Because sound and rhythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. No student was ever allowed to recite historical, religious, or any real events in so many unmistakable words, lest the powers connected with the event should be once more attracted. Such events were nar-

rated only during the Initiation, and every student had to record them in corresponding symbols, drawn out of his own mind and examined later by his master, before they were finally accepted. Thus was created in time the Chinese Alphabet, as, before that, the hieratic symbols were fixed upon in old Egypt. In the Chinese language, the alphabet of which may be read in any language,¹ and which is only a little less ancient than the Egyptian alphabet of Thoth, every word has its corresponding symbol conveying the word needed in a pictorial form. The language possesses many thousands of such symbol letters, or logograms, each meaning a whole word; for letters proper, or an alphabet, do not exist in the Chinese language any more than they did in the Egyptian till a far later period.

The explanation of the chief symbols and emblems is now attempted, as Volume II, which treats of Anthropogenesis, would be most difficult to understand without a preparatory acquaintance with the metaphysical symbols at least.

Nor would it be just to enter upon an esoteric reading of symbolism without giving due honour to one who has rendered it the greatest service in this century, by discovering the chief key to ancient Hebrew symbology, interwoven strongly with metrology, one of the keys to the once universal mystery-language. J. Ralston Skinner, of Cincinnati, the author of *Key to the Hebrew-Egyptian Mystery in the Source of Measures, etc., etc.*, has our thanks. A mystic and a Kabbalist by nature, he has laboured for many years in this direction, and his efforts were certainly crowned with great success. In his own words:

The writer is quite certain that there was an ancient language which modernly and up to this time appears to have been lost, the vestiges of which, however, abundantly exist. . . . The author discovered that this geometrical ratio [the integral ratio in numbers of diameter to circumference of a circle] was the very ancient, and probably the divine origin of . . . linear measures. . . . It appears almost proven that the same system of geometry, numbers, ratio, and measures was known and made use of on the continent of North America, even prior to the knowledge of the same by the descending Semites. . . .

The peculiarity of this language was that it could be contained in another, concealed and not to be perceived, save through the help of special instruction; letters and syllabic signs possessing at the same time the powers or meaning of numbers, of geometrical shapes, pictures, or ideographs and symbols, the designed scope of which would be determinatively helped out by parables in the shape of narratives or parts of narratives; while also it could be set forth separately, independently, and variously, by pictures, in stone work, or in earth construction.

To clear up an ambiguity as to the term language: Primarily the word means the expression of ideas by human speech; but, secondarily, it may mean the expression of ideas by any other instrumentality. This old language is so composed in the Hebrew text, that by the use of the written characters, which ut-

¹ Thus, a Japanese who does not understand one word of Chinese, meeting with a Chinese who has never heard the language of the former, will communicate in writing with him, and they will understand each other perfectly — because the writing is symbolical.

tered shall be the language first-defined, a distinctly separated series of ideas may be intentionally communicated, other than those ideas expressed by the reading of the sound-signs. This secondary language sets forth, under a veil, series of ideas, copies in imagination of things sensible, which may be pictured, and of things which may be classed as real without being sensible; as, for instance: the number 9 may be taken as a reality, though it has no sensible existence, so, also, a revolution of the moon, as separate from the moon itself by which that revolution has been made, may be taken as giving rise to, or causing a real idea, though such a revolution has no substance. This idea-language may consist of symbols restricted to arbitrary terms and signs, having a very limited range of conceptions, and quite valueless, or it may be a reading of nature in some of her manifestations of a value almost immeasurable, as regards human civilisation. A picture of something natural may give rise to ideas of co-ordinating subject-matter, radiating out in various and even opposing directions, like the spokes of a wheel, and producing natural realities in departments very foreign to the apparent tendency of the reading of the first or starting picture. Notion may give rise to connected notion, but if it does, then, however apparently incongruous, all resulting ideas must spring from the original picture and be harmonically connected, or related the one with the other. Thus with a pictured idea radical enough, the imagination of the cosmos itself, even in its details of construction, might result. Such a use of ordinary language is now obsolete, but it has become a question with the writer whether at one time far back in the past, it, or such, was not the language of the world and of universal use, possessed, however, as it became more and more moulded into its arcane forms, by a select class or caste. By this I mean that the popular tongue or vernacular commenced even in its origin to be made use of as the vehicle of this peculiar mode of conveying ideas. Of this the evidences are very strong; and, indeed, it would seem that in the history of the human race there happened, from causes which at present at any rate we cannot trace, a lapse or loss from an original perfect language and a perfect system of science — shall we say perfect because they were of divine origin and importation?¹

“Divine origin” does not mean here a revelation from an anthropomorphic god on a mount amidst thunder and lightning; but, as we understand it, a language and a system of science imparted to the early mankind by a more advanced *mankind*, so much higher as to be *divine* in the sight of that infant humanity; by a “mankind,” in short, from other spheres; an idea which contains nothing supernatural in it, but the acceptance or rejection of which depends upon the degree of conceit and arrogance in the mind of him to whom it is stated. For, if the professors of modern knowledge would only confess that, though they know nothing of the future of the disembodied man — or rather will accept nothing — yet this future may be pregnant with surprises and unexpected revelations to them, once their Egos are rid of their gross bodies — then materialistic unbelief would have fewer chances than it has. Who of them knows, or can tell, what may happen when once the life-cycle of this globe is run down and our mother earth herself falls into her last sleep? Who is bold enough to

¹ [From J.R. Skinner’s unpublished Kabbalistic MS. (pp. 1-6) in the Adyar Archives]

say that the *divine Egos* of our mankind — at least the elect out of the multitudes passing on to other spheres — *will not become in their turn* the “divine” instructors of a new mankind generated by them on a new globe, called to life and activity by the disembodied “principles” of our Earth?¹ All this may have been the experience of the PAST, and these strange records lie imbedded in the “Mystery-language” of the pre-historic ages, the language now called SYMBOLISM.

II. The mystery language and its keys

RECENT DISCOVERIES MADE BY GREAT MATHEMATICIANS and Kabbalists thus prove, beyond a shadow of doubt, that every theology, from the earliest and oldest down to the latest, has sprung not only from a common source of abstract beliefs, but from one universal esoteric, or “Mystery” language. These scholars hold the key to the universal language of old, and have turned it successfully, though only *once*, in the hermetically closed door leading to the Hall of Mysteries. The great archaic system known from prehistoric ages as the sacred Wisdom-Science, one that is contained and can be traced in every old as well as in every new religion, had, and still has, its universal language — suspected by the Mason Ragon — the language of the Hierophants, which has seven “dialects,” so to speak, each referring, and being specially appropriated, to one of the seven mysteries of Nature. Each had its own symbolism. Nature could thus be either read in its fullness, or viewed from one of its special aspects.

The proof of this lies, to this day, in the extreme difficulty which the Orientalists in general, the Indianists and Egyptologists especially, experience in interpreting the allegorical writings of the Aryans and the hieratic records of old Egypt. This is because they will never remember that all the ancient records were written in a language which was universal and known to all nations alike in days of old, but which is now intelligible only to the few. Like the Arabic figures which are plain to a man of whatever nation, or like the English word *and*, which becomes *et* for the Frenchman, *und* for the German, and so on, yet which may be expressed for all civilised nations in the simple sign & — so all the words of that mystery-language signified the same thing to each man of whatever nationality. There have been several men of note who have tried to re-establish such a universal and *philosophical* tongue: Decharme, Wilkins, Leibnitz; but J. de Maimieux, in his *Pasigraphie*, is the only one who has proven its possibility. The scheme of Valentinus, called the “Greek Kabala,” based on the combination of Greek letters, might serve as a model.

The many-sided facets of the mystery-language have led to the adoption of widely varied dogmas and rites in the exotericism of the Church rituals. It is they, again, which are at the origin of most of the dogmas of the Christian Church, *e.g.*, the seven Sacraments, the Trinity, the Resurrection; the seven capital Sins and the seven Virtues. The seven keys to the mystery-tongue, however, having always been in the keeping of the highest among the initiated Hierophants of antiquity, it is only the

¹ See Stanza VI, p. 136 *et seq.*

partial use of a few out of the seven which passed, through the treason of some early Church Fathers — ex-initiates of the Temples — into the hands of the new sect of the Nazarenes. Some of the early Popes were Initiates, but the last fragments of their knowledge have now fallen into the power of the Jesuits, who have turned them into a system of sorcery.

It is maintained that INDIA (not in its present limits, but including its ancient boundaries) is the only country in the world which still has among her sons adepts, who have the knowledge of all the seven *sub-systems* and the key to the entire system. Since the fall of Memphis, Egypt began to lose those keys one by one, and Chaldea had preserved only three in the days of Berosus. As for the Hebrews, in all their writings they show no more than a thorough knowledge of the astronomical, geometrical and numerical systems of symbolising all the human, and especially the *physiological* functions. They never had the higher keys.

Gaston Maspero, the great French Egyptologist and the successor of Mariette-Bey, writes:

Every time I hear people talking of the religion of Egypt, I am tempted to ask *which* of the Egyptian religions they are talking about? Is it of the Egyptian religion of the 4th Dynasty, or of the Egyptian religion of the Ptolemaic period? Is it of the religion of the rabble, or of that of the learned men? Of that which was taught in the schools of Heliopolis, or of that other which was in the minds and conceptions of the Theban sacerdotal class? For, between the first tomb of Memphis, which bears the *cartouche* of a king of the third dynasty, and the last stones engraved at Esneh under Caesar Philippus, the Arabian, there is an interval of at least five thousand years. Leaving aside the invasion of the Shepherds, the Ethiopian and Assyrian dominions, the Persian conquest, Greek colonisation, and the thousand revolutions of its political life, Egypt has passed during those five thousand years through many vicissitudes of life, moral and intellectual. Chapter XVII of the *Book of the Dead* which seems to contain the exposition of the system of the world as it was understood at Heliopolis during the time of the first dynasties, is known to us only by a few copies of the eleventh and twelfth dynasties. Each of the verses composing it was already at the time interpreted in three or four different ways; so different, indeed, that according to this or another school, the Demiurge became the solar fire *Ra-Shu*, or the primordial water. Fifteen centuries later, the number of readings had increased considerably. Time had, in its course, modified the ideas about the universe and the forces that ruled it. During the hardly 18 centuries that Christianity exists, it has worked, developed and transformed most of its dogmas; how many times, then, might not the Egyptian clergy have altered and transformed its dogmas during those fifty centuries that separate Theodosius from the King Builders of the Pyramids?¹

Here we believe the eminent Egyptologist is going too far. The exoteric dogmas may often have been altered, the esoteric never. He does not take into account the sacred immutability of the primitive truths, revealed only during the mysteries of initiation.

¹ [Guide du Visiteur au Musée de Boulaq, pp. 148-49]

The Egyptian priests *have forgotten much, they altered nothing*. The loss of a good deal of the primitive teaching was due to the sudden deaths of the great Hierophants, who passed away before they had time to reveal *all* to their successors; mostly, to the absence of worthy heirs to the knowledge. Yet they have preserved in their rituals and dogmas the principal teachings of the secret doctrine. Thus, in the seventeenth chapter mentioned by Maspero, one finds:

- 1 Osiris saying he is *Tum* (the creative force in nature, giving form to all Beings, spirits and men), self-generated and self-existent, issued from *Nu*, the celestial river, called *Father-Mother* of the gods, the primordial deity, which is chaos or the *Deep*, impregnated by the unseen spirit.
- 2 He has found *Shu* (solar force) on the staircase in the City of the Eight (the two *cubes* of good and Evil), and he has annihilated the evil principles in *Nu* (chaos) the children of Rebellion.
- 3 He is the Fire and Water, *i.e.*, *Nu* the primordial parent, and he created the gods out of his limbs — 14 gods (twice seven), seven dark and seven light gods (the seven Spirits of the Presence of the Christians and the Seven dark Evil Spirits).
- 4 He is the Law of existence and Being (line 10), the *Benu* (or phoenix, the bird of resurrection in Eternity), in whom night follows the day, and day the night — an allusion to the periodical cycles of cosmic resurrection and human reincarnation; for what can this mean? “The wayfarer who crosses millions of years, in the name of One, and the great green (primordial water or Chaos) the name of the other,”¹ one begetting millions of years in succession, the other engulfing them, to restore them back.
- 5 He speaks of the Seven Luminous ones who follow their Lord, who confers justice (Osiris in *Āmenti*).

All this is now shown to have been the source and origin of Christian dogmas. That which the Jews had from Egypt, through Moses and other initiates, was confused and distorted enough in later days; and that which the Church got from both, is still more misinterpreted.

Yet their system is now proven identical in this special department of symbology — the key, namely, to the mysteries of astronomy as connected with those of generation and conception — with those ideas of ancient religions, the theology of which has developed the phallic element. The Jewish system of sacred measures applied to religious symbols is the same, so far as geometrical and numerical combinations go, as those of Chaldea, Greece, and Egypt, having been adopted by the Jews during the centuries of their slavery and captivity with those nations.² What was that system? It

¹ Line 17

² As we said in *Isis Unveiled*, Vol. II. pp. 438-39: “To the present moment, with all the controversies and researches, History and Science remain as much as ever in the dark as to the origin of the Jews. They may be as well the exiled Chandālas, or Pariahs, of old India, the ‘bricklayers’ mentioned by Vivasvata, Veda-Vyasa and Manu, as the Phoenicians of Herodotus, or the Hyksos of Josephus, or descendants of Pali shepherds, or a mixture of all these. The Bible names the Tyrians as a kindred people, and claims dominion over them. . . .” Yet whatever they may have been, they became a hybrid people, not long after Moses, as the Bible shows them

is the intimate conviction of the author of *The Source of Measures* that “the Mosaic Books were intended, by a mode of art speech, to set forth a geometrical and numerical system of exact science, which should serve as an origin of measures.” Piazzzi Smyth believes likewise. This system and these measures are found by some scholars to be identical with those used in the construction of the Great Pyramid — but this is only partially so. “The foundation of these measures was the Parker ratio,” says J.R. Skinner, in *The Source of Measures*.

The author of this very extraordinary work has found it out, he says, in the use of the integral ratio of the diameter to the circumference of a circle, discovered by John A. Parker, of New York. This ratio is 6,561 representing the diameter, and 20,612 representing the circumference. Furthermore, that this geometrical ratio was the very ancient and probably the divine origin of what have now become through exoteric handling and practical application the British linear measures, “the underlying unit of which, viz., the *inch*, was likewise the base of one of the royal Egyptian *cubits* and of the Roman *foot*.” He also found out that there was a modified form of the ratio, viz., 113 to 355; and that while this last ratio pointed through its origin to the exact integral *pi*, or to 6,561 to 20,612, it also served as a base for astronomical calculations. The author discovered that a system of *exact science, geometrical, numerical, and astronomical*, founded on these ratios and to be found in use in the construction of the Great Egyptian Pyramid, was in part the burden of this *language* as contained in, and concealed under, the verbiage of the Hebrew text of the Bible. The inch and the two-foot rule of 24 inches, interpreted for use through the elements of the circle¹ and the ratios mentioned, were found to be at the basis or foundation of this natural and Egyptian and Hebrew system of science, while, moreover, it seems evident enough that the system itself was looked upon as of divine origin and of divine revelation.”² But let us see what is said by the opponents of Prof. Piazzzi Smyth’s measurements of the Pyramid.

Mr. Petrie seems to deny them, and to have made short work altogether of Piazzzi Smyth’s calculations in their Biblical connection. So does Mr. Proctor, the champion “Coincidentalist” for many years past in every question of ancient arts and sciences. Speaking of “the multitude of relations, independent of the Pyramid, which have turned up while the Pyramidalists have been endeavouring to connect the pyramid with the solar system,” he says:

. . . these coincidences [those that would remain even if the Pyramid had no existence] are altogether more curious than any coincidence between the Pyramid and astronomical numbers: the former are as close and remarkable as they are real; the latter, which are only imaginary[?], have only been established by the process which schoolboys call “fudging,” and now new measures have left the work to be done all over again.³

freely intermarrying not alone with the Canaanites, but with every other nation or race they came in contact with.

¹ See first pages of Volume I.

² [J.R. Skinner’s Kabbalistic MS. (p. 20) in the Adyar Archives]

³ See Mr. Petrie’s letter in *The Academy*, December 17th, 1881.

To this Staniland Wake justly observes:

They must, however, have been more than *mere coincidences*, if the builders of the Pyramid had the astronomical knowledge displayed in its perfect orientation and in its other admitted astronomical features.¹

They had it; and it is on this “knowledge” that the program of the MYSTERIES and of the series of Initiations was based: thence, the construction of the Pyramids, the everlasting record and the indestructible symbol of these Mysteries and Initiations on Earth, as the courses of the stars are in Heaven. The cycle of Initiation was a reproduction in miniature of that great series of Cosmic changes to which astronomers have given the name of tropical or sidereal year. Just as, at the close of the cycle of the sidereal year [25,868 years], the heavenly bodies return to the same relative positions as they occupied at its outset, so at the close of the cycle of Initiation the inner man has regained the pristine state of divine purity and knowledge from which he set out on his cycle of terrestrial incarnation.

Moses, an Initiate into the Egyptian Mystagogy, based the religious mysteries of the new nation which he created upon the same abstract formula derived from this sidereal cycle, which he symbolised under the form and measurements of the tabernacle, that he is supposed to have constructed in the wilderness. On these data, the later Jewish High Priests constructed the allegory of Solomon’s Temple — a building which never had a real existence, any more than had King Solomon himself, who is simply a solar myth, as much as the still later Hiram Abif of the Masons, as Ragon has well demonstrated. Thus, if the measurements of this allegorical temple, the symbol of the cycle of Initiation, coincide with those of the Great Pyramid, it is due to the fact that the former were derived from the latter through the Tabernacle of Moses.

That our author [Skinner] has undeniably discovered *one* and even *two* of *the keys* is fully demonstrated in the work just quoted. One has but to read it to feel a growing conviction that the hidden meaning of the allegories and parables of both Testaments is now unveiled. But that he owes this discovery far more to his own genius than to Parker and Piazzzi Smyth, is as certain, if not more so. For, as just shown, whether the measures of the Great Pyramid taken and adopted as the correct ones by the Biblical “Pyramidalists” are beyond suspicion, is not so sure. A proof of this is the work called *The Pyramids and Temples of Gizeh*, by F. Petrie, besides other works written quite recently to oppose the said calculations, which were called *biased*. We gather that nearly every one of Piazzzi Smyth’s measurements differs from the later and more carefully made measurements of F. Petrie, who concludes the Introduction to his work with this sentence:

As to the results of the whole investigation, perhaps many theories will agree with an American who was a warm believer in Pyramid theories when he came to Gizeh. I had the pleasure of his company there for a couple of days, and at our last meal together he said to me in a saddened tone — “Well, Sir! I feel as if I had been to a funeral. By all means let the old theories have a decent burial,

¹ *The Origin and Significance of the Great Pyramid* (London 1882), p. 8, fn.

though we should take care that in our haste none of the wounded ones are buried alive.”

As regards the late J.A. Parker’s calculation in general, and his third proposition especially, we have consulted some eminent mathematicians, and this is the substance of what they say:

Parker’s reasoning rests on sentimental, rather than mathematical, considerations, and is logically inconclusive.

Proposition III, namely, that:

The circle is the natural basis or beginning of all area, and the square being made so in mathematical science, is artificial and arbitrary

— is an illustration of an arbitrary proposition, and cannot safely be relied upon in mathematical reasoning. The same observation applies, even more strongly, to *Proposition VII*, which states that:

Because the circle is the primary shape in nature, and hence the basis of area; and because the circle is measured by, and is equal to the square only in ratio of half its circumference by the radius, therefore, circumference and radius, and not the square of diameter, are the only natural and legitimate elements of area, by which all regular shapes are made equal to the square, and equal to the circle.

Proposition IX is a remarkable example of faulty reasoning, and it is the one on which Parker’s *Quadrature* mainly rests.¹ Here it is:

The circle and the equilateral triangle are opposite to one another in all the elements of their construction, and hence the fractional diameter of one circle, which is equal to the diameter of one square, is in the opposite duplicate ratio to the diameter of an equilateral triangle whose area is one, etc., etc.

Granting, for the sake of argument, that a triangle can be said to have a radius in the sense in which we speak of the radius of a circle — for what Parker calls the radius of the triangle is the radius of a circle inscribed in the triangle and therefore not the radius of the triangle at all — and granting for the moment the other fanciful and mathematical propositions united in his premises, why must we conclude that if the triangle and circle are opposite in all the elements of their construction, the diameter of any defined circle is in the opposite duplicate ratio of the diameter of any given equivalent triangle? What necessary connection is there between the premises and the conclusion? The reasoning is of a kind not known in geometry, and would not be accepted by strict mathematicians.

Whether the Archaic esoteric system originated the British inch or not is of little consequence, however, to the strict and true metaphysician. Nor does J. Ralston Skinner’s esoteric reading of the Bible become incorrect, merely because the measurements of the Pyramid will not be found to agree with those of Solomon’s temple, the

¹ [John A. Parker, *Quadrature of the Circle* (1851), pp. 117-19]

ark of Noah, *etc.*; or because Parker's Quadrature of the Circle is rejected by mathematicians. For Skinner's reading depends first of all on the Kabbalistic methods and the Rabbinical value of the Hebrew letters. But it is extremely important to ascertain whether the measures used in the evolution and building of the Aryan symbolic religion, in the construction of their temples, the figures given in the *Purānas*, and especially in their chronology, their astronomical symbols, the duration of the cycles, and other computations, were, or were not, the same as those used in the Biblical measurements and glyphs. For this will prove that the Jews, unless they took their sacred cubit and measurements from the Egyptians (Moses being an Initiate of the Priests) must have got those notions from India. At any rate they passed them to the early Christians. Hence, it is the Occultists and Kabbalists who are the "true" heirs to the KNOWLEDGE, or the secret wisdom which is still found in the Bible; for they alone now understand its real meaning, whereas profane Jews and Christians cling to the husks and dead-letter thereof. That it is the system of measures which led to the invention of the God-names Elohim and Jehovah, and their adaptation to phallicism, and that Jehovah is a not very flattering copy of Osiris, is now demonstrated by the author of *The Source of Measures*. But the latter and Piazzzi Smyth both seem to labour under the impression that (a) the priority of the system belongs to the Israelites, the Hebrew language being the *divine* language, and that (b) this universal language belongs to direct revelation!

The latter hypothesis is correct only in the sense shown in the last paragraph of the preceding Section I; but we have yet to agree as to the nature and character of the divine "Revealer." With regard to priority, this, to the profane, will of course depend on (a) the internal and external evidence of the revelation, and (b) on each scholar's individual preconception. This, however, cannot prevent either the theistic Kabbalist, or the Pantheistic Occultist, from believing each in his way; neither of the two convincing the other. The data furnished by history are too meagre and unsatisfactory for either of them to prove to the sceptic which of them is right.

On the other hand, the proofs afforded by tradition are too constantly rejected for us to hope to settle the question in our present age. Meanwhile, materialistic science will be laughing impartially at both Kabbalists and Occultists. But the said vexed question of priority once laid aside, Science, in its departments of philology and comparative religion will find itself finally taken to task, and be compelled to admit the common claim.¹ Its greatest scholars, instead of pooh-poohing that supposed

¹ One by one the claims become admitted, as one Scientist after another is compelled to recognise the facts given out from the *Secret Doctrine* — though he rarely, if ever, recognises that he has been anticipated in his statements. Thus, in the palmy days of Mr. Piazzzi Smyth's authority on the Pyramid of Gizeh, his theory was, that the porphyry sarcophagus of the King's Chamber "*is the unit of measure* for the two most enlightened nations of the earth, England and America," and was no better than a "corn bin." This was vehemently denied by us in *Isis Unveiled* just published at that time. Then the New York press arose in arms (the *Sun* and the *World* chiefly) against our presuming to correct or find fault with such a star of learning. On p. 519, Vol. I, we had said, that Herodotus when treating of that Pyramid "might have added that, externally it symbolised *the creative principle of Nature*, and illustrated also *the principles of geometry, mathematics, astrology, and astronomy*. Internally, it was a majestic fane, in whose sombre recesses were performed the Mysteries, and whose walls had often witnessed the initiation-scenes of members of the royal family. The porphyry sarcophagus, which Professor Piazzzi Smyth, Astronomer-Royal of Scotland, degrades into a corn-bin, was the *baptismal font*, upon emerging from which the neophyte was 'born again' and became an adept."

Our statement was laughed at in those days. We were accused of having got our ideas from the "craze" of Shaw, an English writer who had maintained that the sarcophagus had been used for the celebration of the Mysteries of Osiris (we had never heard of that writer!). And now, six or seven years later, this is what Staniland Wake writes on p. 93 of his paper, on *The Origin and Significance of the Great Pyramid*.

“farrago of absurd fiction and superstitions,” as the Brāhmanical literature is generally termed, will endeavour to learn the symbolical universal language with its numerical and geometrical keys. But here again they will hardly be successful if they share the belief that the Jewish Kabbalistic system contains the key to the *whole* mystery: *for, it does not*. Nor does any other Scripture at present possess it in its entirety, for even the *Vedas* are not complete. Every old religion is but a chapter or two of the entire volume of archaic primeval mysteries — Eastern *Occultism* alone being able to boast that it is in possession of the full secret, with its *seven* keys. Comparisons will be instituted, and as much as possible will be explained in this work — the rest is left to the student’s personal intuition. For in saying that *Eastern Occultism has the secret*, it is not as if a “complete” or even an approximate knowledge was claimed by the writer, which would be absurd. What I know, I give out; that which I cannot explain, the student must find out for himself.

But while supposing that the whole cycle of the universal mystery-language will not be mastered for whole centuries to come, even that which has been hitherto discovered in the Bible by some scholars is quite sufficient to demonstrate the claim — mathematically. Judaism having availed itself of two keys out of the seven, and these two keys having been now rediscovered, it becomes no longer a matter of individual speculation and hypothesis, least of all of “coincidence,” but one of a correct reading of the Bible texts, as anyone acquainted with arithmetic reads and verifies an addition or total.¹ A few years longer and this system will kill the dead-letter of the Bible, as it will that of all the other exoteric faiths, by showing the dogmas in their real, naked meaning.

And then this undeniable meaning, however incomplete, will unveil the mystery of Being, besides changing entirely the modern scientific systems of Anthropology, Ethnology and especially that of Chronology. The element of Phallicism, found in every God-name and narrative in the Old (and to some degree in the New) Testament, may also in time considerably change modern materialistic views in Biology and Physiology.

Divested of their modern repulsive crudeness, such views of nature and man, on the authority of the celestial bodies and their mysteries, will unveil the evolutions of the human mind and show how natural was such a course of thought. The so-called phallic symbols have become offensive only because of the element of materiality and animality in them. As they originated with the archaic races, which, issuing to their personal knowledge from an androgyne ancestry, were the first phenomenal manifestations in their own sight of the separation of sexes and the ensuing mystery of creating in their turn — such symbols were but natural. If later races have degraded

“The so-called King’s Chamber, of which an enthusiastic pyramidist says, ‘The polished walls, fine materials, grand proportions, and exalted place, eloquently tell of glories yet to come’ if not, ‘the chamber of perfections’ of Cheops’ tomb, was probably *the place to which the initiate was admitted after he had passed through the narrow upward passage and the grand gallery, with its lowly termination, which gradually prepared him for the final stage of the SACRED MYSTERIES.*” Had Staniland Wake been a Theosophist, he might have added that the narrow upward passage leading to the King’s chamber had a “narrow gate” indeed; the same “strait gate” which “leadeth unto life,” or the new spiritual rebirth alluded to by Jesus in *Matthew* vii, 13 *et seq.* and that it is this gate in the Initiation temple, that the writer who recorded the words alleged to have been spoken by an Initiate, was thinking of.

¹ All we have said in *Isis Unveiled* is now found corroborated in *The Source of Measures*, by such readings of the Bible with the numerical and geometrical keys thereto.

them, especially the “chosen people,” this does not affect the origin of those symbols. The little Semitic tribe — one of the smallest branchlets from the commingling of the 4th and 5th sub-races (the Mongolo-Turanian and the Indo-European, so-called, after the sinking of the great Continent) — could only accept its symbology in the spirit which was given to it by the nations from which it was derived. Perchance, in the Mosaic beginnings, that symbology was not as crude as it became later under the handling of Ezra, who remodelled the whole *Pentateuch*. For the glyph of Pharaoh’s daughter (the woman), the Nile (the Great Deep and Water), and the baby-boy found floating therein in the ark of rushes, has not been primarily composed for, or by, Moses. It has been found anticipated in the Babylonian fragments on the tiles, in the story of King Sargon,¹ who lived far earlier than Moses. Now, what is the logical inference? Most assuredly that which gives us the right to say that the story told of Moses by Ezra had been learned by him while at Babylon, and that he applied the allegory told of Sargon to the Jewish lawgiver. In short, that *Exodus* was never written by Moses, but re-fabricated from old materials by Ezra.

And if so, then why should not other symbols and glyphs far more crude in their phallic element have been added by this adept in the later Chaldean and Sabaean phallic worship? We are taught that the primeval faith of the Israelites was quite different from that which was developed centuries later by the Talmudists, and before them by David and Hezekiah.

All this, notwithstanding the exoteric element, as now found in the two Testaments, is quite sufficient to class the Bible among esoteric works, and to connect its secret system with Indian, Chaldean, and Egyptian symbolism. The whole cycle of biblical glyphs and numbers as suggested by astronomical observations — astronomy and theology being closely connected — is found in Indian exoteric, as well as esoteric,

¹ On page 224 of *Assyrian Discoveries*, George Smith says: “In the palace of Sennacherib at Kuyunjik I found another fragment of the curious history of Sargon, a translation of which I published in the *Transactions of the Society of Biblical Archaeology*, (Vol. I, Part I, p. 46).” The capital of Sargon, the Babylonian Moses, “was the great city of Agadi, called by the Semites Akkad — mentioned in *Genesis* as the capital of Nimrod (*Genesis* x, 10), and here he reigned for forty-five years. Akkad lay near the City of *Sippara* on the Euphrates and north of Babylon.” (See *Isis Unveiled*, Vol. II, p. 442.) Another strange coincidence is found in the fact that the name of the neighbouring above-mentioned city of *Sippara* is the same as the name of the wife of Moses — *Zipporah* (*Exodus* ii, 21). Of course the story is a clever addition by Ezra, who could not be ignorant of it. This curious story is found on fragments of tablets from Kuyunjik, and reads as follows:

1. Sargina, the powerful king, the king of Agade am I.
2. My mother was a princess, my father I did not know, a brother of my father ruled over the country.
3. In the city of Azupiran which by the side of the River Euphrates is situated,
4. My mother the princess conceived me; in difficulty she brought me forth.
5. She placed me in an ark of rushes, with bitumen my exit she sealed up.
6. She launched me on the river which did not drown me.
7. The river carried me, to Akki the water-carrier it brought me.
8. Akki the water-carrier in tenderness of bowels, lifted me, etc., etc.

[G. Smith, *Chaldean Account of Genesis*, 1876, pp. 299-300]

And now *Exodus* (ii, 3): “And when she [Moses’ mother] could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river’s brink.”

“The event,” says G. Smith, “is supposed to have happened about 1600 B.C., rather earlier than the supposed age of Moses; and as we know that the fame of Sargon reached Egypt, it is quite likely that this account had a connection with the event related in *Exodus* ii, for every action, when once performed, has a tendency to be repeated.” [*op. cit.*, p. 300] But now, when Professor Sayce has had the courage to push back the dates of the Chaldean and Assyrian Kings by two thousand years more, Sargon must have preceded Moses by 2,000 years at the least. (See Professor Sayce’s *Hibbert Lectures* of 1887 on the subject.) The confession is suggestive, but the figures lack a cipher or two.

systems. These figures and their symbols, the signs of the Zodiac, the planets, their aspects and nodes — the last term having now passed even into our modern botany to distinguish male and female plants (the unisexual, polygamous, monoecious, dioecious, etc., etc.) — are known in astronomy as *sextiles*, *quartiles* and so on, and have been used for ages and aeons by the archaic nations, and in one sense have the same meaning as the Hebrew numerals. The earliest forms of elementary geometry must have certainly been suggested by the observation of the heavenly bodies and their groupings. Hence the most archaic symbols in Eastern Esotericism are a circle, a point, a triangle, a plane, a cube, a pentacle, and a hexagon, and plane figures with various sides and angles. This shows the knowledge and use of geometrical symbolism to be as old as the world.

Starting from this, it becomes easy to understand how nature herself could have taught primeval mankind, even without the help of its divine instructors, the first principles of a numerical and geometrical symbol language.¹ Hence one finds numbers and figures used as an expression and a record of thought in every archaic symbolical Scripture. They are ever the same, with only certain variations growing out of the first figures. Thus the evolution and correlation of the mysteries of Kosmos, of its growth and development — spiritual and physical, abstract and concrete — were first recorded in geometrical changes of shape. Every Cosmogony began with a circle, a point, a triangle, and a cube, up to number 9, when it was synthesised by the first line and a circle — the Pythagorean mystic *Decad*, the sum of all, involving and expressing the mysteries of the entire Kosmos; recorded a hundred times more fully in the Hindu system, for him who can understand its mystic language. The numbers 3 and 4, in their blending of 7, as those of 5, 6, 9, and 10, are the very corner-stone of Occult Cosmogonies. This decad and its thousand combinations are found in every portion of the globe. One recognises them in the caves and rock-cut temples of Hindostan and Central Asia, as in the pyramids and lithoi of Egypt and America; in the Catacombs of Ozymandias, in the mounds of the Caucasian snow-capped fastnesses, in the ruins of Palenque, in Easter Island, everywhere whither the foot of ancient man has ever journeyed. The 3 and the 4, the triangle and the cube, or the male and female universal glyph, showing the first aspect of the evolving deity, is stamped for ever in the Southern Cross in the Heavens, as in the Egyptian *Crux-Ansata*. As well expressed:

The Cube unfolded is in display a cross of the *Tau*, or Egyptian form, or of the Christian cross form. . . . A circle attached to the first, gives the *Ansated Cross* . . . numbers 3 and 4 counted on the cross, showing a form of the [Hebrew] golden candlestick [in the Holy of Holies], and of the $3 + 4 = 7$, and $6 + 1 = 7$, days in the *circle of the week*, as 7 lights of the sun. So also as the week of 7 lights gave origin to the *month* and *year*, so it is the *time marker of birth*. . . . The cross-form being shown, then, by the connected use of the form 113:355,

¹ As a reminder how the *Esoteric* religion of Moses was crushed several times, and the worship of Jehovah, as re-established by David, put in its place, by Hezekiah for one, read pp. 436-42, Vol. II, in *Isis Unveiled*. Surely there must have been some very good reasons why the Sadducees, who furnished almost all the High Priests of Judaea, held to the Laws of Moses and spurned the alleged "Books of Moses," the *Pentateuch* of the Synagogue and the *Talmud*.

the symbol is completed by the *attachment* of a man to the cross.¹ This kind of measure was made to co-ordinate with the idea of the *origin* of human life, and hence the *phallic form*.²

The *Stanzas* show the cross and these numbers playing a prominent part in archaic cosmogony. Meanwhile we may profit by the evidence collected by the same author to show the identity of symbols and their esoteric meaning all over the globe, which he calls rightly the “primordial vestiges of these symbols.”

Under the general view taken of the nature of the number forms . . . it becomes a matter of research of the utmost interest as to when and where their existence and their use first became known. Has it been a matter of revelation in what we know as the historic age — a cycle exceedingly modern when the age of the human race is contemplated? It seems, in fact, as to the date of its possession by man, to have been further removed in the past from the old Egyptians than are the old Egyptians from us.

The Easter Isles in “*mid Pacific*” present the feature of the remaining peaks of the mountains of a *submerged continent*, for the reason that these peaks are thickly studded with Cyclopean statues, remnants of the civilisation of a dense and cultivated people, who must have of necessity occupied a widely extended area. On the back of these images is to be found the “*ansated cross*” and the same modified to the outlines of the human form. A full description, with plate showing the land, with the thickly planted statues, also with copies of the images, is to be found in the January number 1870 of the London *Builder*. . .

In the *Naturalist*, published at Salem, Massachusetts, in one of the early numbers (about 36), is to be found a description of some very ancient and curious carvings on the crest walls of the mountains of South America, older by far, it is averred, than the races now living. The strangeness of these tracings is in that they exhibit the outlines of a man stretched out on a cross,³ by a series of drawings, by which from the form of *a man* that of a *cross* springs, but so done that the cross may be taken as the man, or the man as the cross; thus exhibiting a symbolic display of the interdependency of the forms set forth in the text.

It is known that tradition among the Aztecs has handed down a very perfect account of the *deluge of Noah*. Baron Humboldt says that we are to look for the country of Aztalan, the original country of the Aztecs, as high up, at least, as the 42nd parallel north; whence journeying, they at last arrived in the vale of Mexico. In that vale the earthen mounds of the far north become the elegant stone pyramidal, and other structures, whose remains are now found. The correspondences between the Aztec remains and those of the Egyptians are well known. . . . Atwater, from examination of hundreds of them, is convinced that their authors had a knowledge of astronomy. As to one of the most perfect of

¹ Once more, remember the Hindu Vithobā crucified in space; the significance of the “sacred sign,” the *Svasti-kā*; Plato’s Decussated man in Space, etc., etc.

² [J.R. Skinner’s unpublished Kabbalistic MS. (p. 27ff) in the Adyar Archives]

³ See farther on the description given of the early Aryan initiation of Viśvakarman crucifying the Sun, “Vikar-tana,” shorn of his beams — on a cruciform lath. [H.P. Blavatsky]

the pyramidal structures among the Aztecs, Humboldt gives a description to the following effect:

“The form of this pyramid (of Papantla) which has *seven* stories, is more tapering than any other monument of this kind yet discovered, but its height is not remarkable, being but 57 feet, its base but 25 feet on each side. However, it is remarkable on one account: it is built entirely of hewn stones, of an extraordinary size, and very beautifully shaped. *Three* stair-cases lead to the top, the steps of which were decorated with hieroglyphical sculptures and small *niches*, arranged with great symmetry. The number of these niches seems to allude to *the 318 simple and compound signs of the days of their civil calendar.*”

318 is the Gnostic value of Christ, and the famous number of the trained or circumcised servants of Abram. When it is considered that 318 is an *abstract value*, and *universal* as expressive of a diameter value to a circumference of *unity*, its use in the composition of the civil calendar becomes manifest. It was in Hebrew use.¹

Identical glyphs, numbers and esoteric symbols are found in Egypt, Peru, Mexico, Easter Island, India, Chaldea, and Central Asia. Crucified men, and symbols of the evolution of races from gods; and yet behold Science repudiating the idea of a *human race other than* one made in *our* image; theology clinging to its 6,000 years of Creation; anthropology teaching our descent from the ape; and the Clergy tracing it from Adam 4,004 years B.C.!!

Shall one, for fear of incurring the penalty of being called a superstitious fool, and even a *liar*, abstain from furnishing proofs — as good as any — only because that day, when all the SEVEN KEYS shall be delivered unto Science, or rather the men of learning and research in the symbological department, has not yet dawned? In the face of the crushing discoveries of Geology and Anthropology with regard to the antiquity of man, shall we — in order to avoid the usual penalty that awaits everyone who strays outside the beaten paths of either Theology or Materialism — hold to the 6,000 years and “special creation,” or accept in submissive admiration our genealogy and descent from the ape? Not so, as long as it is known that the secret records hold the said SEVEN keys to the mystery of the genesis of man. Faulty, materialistic, and biassed as the scientific theories may be, they are a thousand times nearer the truth than the vagaries of theology. The latter are in their death agony for everyone but the most uncompromising bigot and fanatic.² Hence we have no choice but either to blindly accept the deductions of Science, or to cut adrift from it, and withstand it fearlessly to its face, stating what the Secret Doctrine teaches us, being fully prepared to bear the consequences.

¹ J.R. Skinner, *The Source of Measures* (1975), Ch. II, sect. ii, §§ 23-24

² Some of its defenders must have lost their reason, one would rather say. For what can one think when, in the face of the *dead-letter* absurdities of the Bible, these are still supported, publicly and as fiercely as ever, and one finds its theologians maintaining that though “the Scriptures carefully refrain[?] from making any direct contribution to scientific knowledge, *they have never stumbled upon any statement which will not abide the light of ADVANCING SCIENCE*”!!! (*Primeval Man: or, the Anthropology of the Bible* [by Rev. James Gall, 1871], p. 14).

But let us see whether Science in its materialistic speculations, and even theology in its death rattle and supreme struggle to reconcile the 6,000 years since Adam with Sir Charles Lyell's *Geological Evidences of the Antiquity of Man*, do not themselves give us unconsciously a helping hand. Ethnology, on the confession of some of its very learned votaries, finds it already impossible to account for the varieties in the human race, unless the hypothesis of the *creation of several Adams* be accepted. They speak of "a white Adam and a black Adam, a red Adam and a yellow Adam."¹ Were they Hindus enumerating the rebirths of Vāmadeva from the *Linga-Purāna*, they could say little more. For, enumerating the repeated births of Siva, the latter show him in one Kalpa of a *white* complexion, in another of a *black* colour, in still another of a *red* colour, after which the Kumara becomes "four youths of a yellow colour." This strange *coincidence*, as Mr. Proctor would say, speak only in favour of scientific intuition, as Siva-Kumara represents only allegorically the human races during the genesis of man. But it led to another intuitional phenomenon — in the theological ranks this time. The unknown author of *Primeval Man* in a desperate effort to screen the divine Revelation from the merciless and eloquent discoveries of geology and anthropology, remarking that "it would be unfortunate if the defenders of the Bible should be driven into the position of either surrendering the inspiration of Scripture, or denying the conclusions of geologists" — finds a compromise. Nay, he devotes a thick volume to proving this fact: "Adam was not the *first man*"² created upon this earth.. . . The exhumed relics of pre-Adamic man, "instead of shaking our confidence in Scripture, supply additional proof of its veracity."³ How so? In the simplest way imaginable; for the author argues that, henceforth "we" [the clergy] are enabled to leave scientific men to pursue their studies without attempting to coerce them by the fear of heresy" This must be a relief indeed to Messrs. Huxley, Tyndall, and Sir C. Lyell.

The Bible narrative *does not commence with creation*, as is commonly supposed, but with the formation of Adam and Eve, *millions of years after* our planet had been created. Its previous history, so far as Scripture is concerned, is yet unwritten.. . . "There may have been not one, but twenty different races upon the earth before the time of Adam, just as there may be twenty different races of men on other worlds."⁴

Who, then, or what were those races, since the author still maintains that Adam is *the first man of our race*? It was THE SATANIC RACE AND RACES! "Satan (was) never in heaven, Angels and men (being) one species."

It was the pre-Adamic race of "Angels that sinned." Satan was "the first Prince of this world," we read. Having died in consequence of his rebellion, he remained on earth as a *disembodied Spirit*, and tempted Adam and Eve.

¹ *Primeval Man, etc.*, p. 195

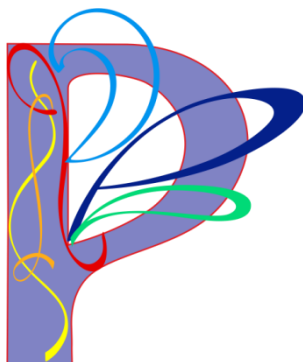
² Especially in the face of the evidence furnished by the authorised Bible itself in *Genesis* iv, 16-17, which shows Cain going to the land of Nod and there marrying a wife.

³ *Primeval Man, etc.*, p. 194

⁴ *ibid.*, p. 55

The earlier ages of the Satanic race, and more especially *during the life-time of Satan*[!!!] may have been a period of patriarchal civilisation and comparative repose — a time of Tubal-Cains and Jubals, when both Sciences and arts attempted to strike their roots into the accursed ground. . . . What a subject for an epic . . . (when) there are inevitable incidents which must have occurred. We see before us . . . the gay primeval lover wooing his blushing bride at dewy eve under the Danish oaks, that then grew where now no oaks will grow . . . the grey primeval patriarch . . . the primeval offspring innocently gambolling by his side . . . A thousand such pictures rise before us”!¹

The retrospective glance at this *Satanic* “blushing bride” in the days of Satan’s innocence, does not lose in poetry as it gains in originality. Quite the reverse. The modern Christian bride — who does not often blush nowadays before her gay modern lovers — might even derive a moral lesson from this daughter of Satan, in the exuberant fancy of her first human biographer. These pictures — and to appreciate them at their true value they must be examined in the volume that describes them — are all suggested with a view to reconcile the infallibility of revealed Scripture with Sir C. Lyell’s *Antiquity of Man* and other damaging scientific works. But this does not prevent truth and fact appearing at the foundation of these vagaries, which the author has never dared to sign with his own, or even a borrowed name. For, his pre-Adamic races — not Satanic but simply Atlantic, and the Hermaphrodites before the latter — are mentioned in the Bible when read esoterically, as they are in the Secret Doctrine. The SEVEN KEYS open the mysteries, past and future, of the seven great Root-Races, as of the seven Kalpas. Though the genesis of man, and even the esoteric geology, will surely be rejected by Science just as much as the Satanic and pre-Adamic races, yet if having no other way out of their difficulties the Scientists have to choose between the two, we feel certain that, Scripture notwithstanding, once the mystery-language is approximately mastered, it is the archaic teaching that will be accepted.



¹ *Primeval Man, etc., pp. 206-7*