

Theosophical Gleanings,

OR

NOTES ON THE "SECRET DOCTRINE".

WE are literally what our signature says: Two Students, nothing more pretentious. If we are also what has been called "communicative learners," it is because we feel that what have been difficulties to us are probably difficulties to others, and that fellow-students can sometimes lend each other a helping hand over a rough piece of road. In reading the "Secret Doctrine" the student is apt to be confused, even dazed, by the range of erudition, the wealth of illustration, the abundance of digressions, the number of literary allusions. Devas and Daimons, Dhyanis Buddhas and Kumaras, Yugas and cycles, satyrs and fakirs, alchemists and adepts, Manus and Monads, whirl round him in dazzling phantasmagoria, and he rises from hours of effort, his only distinct acquirement a headache. We have found the most fruitful system of study is to fix on some one thing, to follow it through all its windings with dogged persistency, steadily hunting it down through the two volumes, disregarding all alluring by-ways and seductive glades, until there lies before us that one thing in its completeness, with every touch given to it from beginning to end, clear, definite, comprehensible. It may be remembered that there was one Proteus who could give the most interesting information if only you could keep your grip on him through all his transformations, until he re-assumed his proper shape and became conversable. So in following the Protean shapes in the "Secret Doctrine," if you can only "hang on" to the end your reward is sure.

Our first notes will be on the Seven Rounds, our object to trace the Monad in his long pilgrimage from his landing on the First Globe in our Chain for the First Round, till we lose him in the dazzling radiance of his final triumph. A brief introduction, giving the broad outlines of the fundamental principles of Cosmic Evolution, may fitly precede this detailed study, for a grasp of these principles is essential to the full understanding of their working in our Manvantara.

THE CYCLE OF ACTIVITY.

[All references in which only volume and page are given are to the "Secret Doctrine".]

Everywhere in Nature we see rhythmic alternation, waking and sleeping, day and night, activity and rest, life and death. "As above, so below"; in the Macrocosm as in the Microcosm. So, to the eye of the Esotericist,

Existence has its day of waking activity, its night of sleeping rest, the Universal Life flows out into the universe of form, ebbs back into formless No-Thing, "Days and Nights of Brahmâ" in the allegorical phrase of the Hindu, the outbreathing and the inbreathing of the illimitable One who is All. "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; unrealisable, yet the one self-existent 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," which is the perpetual motion of the universe, in the sense of limitless, ever-present SPACE" (vol. i. p. 2). That It must be, we know; else nothing had been nor could be: but before its mystery human thought is helpless, futile—"silence is more reverent than speech".

A period of activity is a *Manvantara*; a period of rest a *Pralaya*; and these succeed each other in endless succession. The "dawn of differentiation" (vol. i. p. 1) is the dawn of the Manvantaric day; thenceforward a ceaseless evolution, till the cycle is complete and rest comes with pralayaic night. And here at once arises the student's first stumbling-block. In the Secret Teaching all things are regarded as of sevenfold aspect, and the same word is often used for each of the subsidiary seven as for the complete thing they make up. The word *Manvantara*, or *Manu-Antara*, means literally "between two Manus," and, as we shall see later, there are Root Manus for Rounds and subsidiary Manus for globes. Hence we have the Minor *Manvantara* for the life of a single globe, the Major *Manvantara* for a Round of the seven globes, the Maha- (great) *Manvantara* for the life of the Kosmos, all which, with other periods, will become plain enough as we proceed: it suffices for the moment to grasp clearly the idea that *Manvantara* stands for a period of activity, and it is better, at the outset, not to connect with it any definite number of years.

So, again, with the words *Manu*, *Dhyani Buddha*, *Dhyani Chohan*, and others that meet us at every turn in the "Secret Doctrine". They are generic, not individual, names; thus *Manu*, the *thinker*, "is but the personified idea of the 'Thought Divine'" (vol. i. p. 63), and the word is used for those who stand at the beginning of a new cycle of evolution, whether it be great or small. The student is apt to be bewildered when he has met "Manu" as the head of the seven races, and then comes across "Manu" again in a comparatively subordinate position as the head of a single race; or when, having realised that a "Manvantara" is between two Manus, he learns suddenly that there were fourteen Manus in the *Manvantara* he is studying. But the seven pairs mark the smaller *Manvantaras* within the larger. The word *Dhyani* is synonymous with *Deva*, a lofty spiritual entity, while *Buddha* is the Wise One: "Lords of Wisdom" gives something of the idea of *Dhyani Buddha*, and of such entities are many classes

or grades. So with Dhyani Chohan, the Lord Deva. While ourselves using the esoteric names in preference, we shall try, at starting, to give the equivalents, as some of the puzzlements of the student arise from his not realising the variety of names, sometimes Greek, sometimes Hindu, sometimes Thibetan, used indifferently to express the same thought. Esoteric philosophy is not identical with exoteric Buddhism or exoteric Brahminism, and our readers will often meet with statements that conflict with, say, the statements of Mr. Rhys Davids. That learned Orientalist deals with the public teachings of one religion, we with the Secret Doctrine that lies at the root of all; and this must be borne in mind when differences—especially differences in numbers—are noted.

As regards the truth or the falsity of the outlines of cosmical evolution in the "Secret Doctrine," for the average man at the present time no proof is possible, any more than you could prove to him straight off the abstruse mathematical theories that require the existence of fourth dimensional space. "It is thus that things have evolved," says the Teacher, "and you can find it out for yourself if you will, as you can, raise yourself to our vantage-ground of vision. As you are, you cannot get it first-hand: the simpler parts of our teachings you can test and prove; but this, for the present, is beyond you. Take it as a theory, a hypothesis, or, if you choose, leave it alone, and confine yourself to the terrestrial part of our doctrines." With this preface, we proceed to

THE DAWN OF THE MAHA-MANVANTARA.

"The ONE LIFE, eternal, invisible," is to manifest in Space and Time. It is the ABSOLUTE, spoken of as SAT by the Hindus, as PARABRAHM by the Vedantins, as ADI-BUDDHA by the Buddhists, as AIN-SOPH by the Kabbalists, as Absolute Being and non-Being by Hegel and his school. This is that "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, 'unthinkable and unspeakable' That Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol" (vol. i. pp. 14, 15). The Causeless Cause, the Rootless Root, Occultism has called IT, striving to image the unimaginable. IT "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 shewn that Consciousness is inconceivable to us apart from change, and motion best symbolises change, its essential characteristic. The latter aspect of the One Reality is also

symbolised by the term 'The Great Breath', a symbol sufficiently graphic to need no further elucidation" (vol. i. p. 14). This is the first fundamental axiom of the Secret Doctrine, which is thus essentially Pantheist in its philosophy.

Having posited the Absolute Life, out of relation, to us unthinkable, we turn to the consideration of the Universal Life as periodical, at the beginning of the Manvantaric period. The Hindus, figuring Parabrahm as a blank circle, have placed a point in the midst of such a circle to symbolise Mulaprakriti, the Root of Substance, called by Subba Row "a sort of veil thrown over" the "unconditioned and absolute Reality". By the Vedantins the term is applied to an aspect of Parabrahm: "from its (the Logos') objective standpoint, Parabrahm appears to it as Mulaprakriti" (vol. i. p. 10, *note*).

At this re-awakening of the periodical life, the first differentiation is the First, or Unmanifested, Logos—to use the accepted Greek term—Dorjechang in the Thibetan. This primary emanation is the Supreme Buddha of the Buddhists, the First Cause, the Unconscious of Hartmann—"a bright ray from" the "darkness" of the One unknown.

"As the Lord of all mysteries he cannot manifest," and from the First emanates the Second Logos, the manifested, Dorjesempa, poetically called the "diamond heart" of the First, sent into the world of manifestation. This is Purusha-Prakriti, Spirit-Matter, the Life, the Spirit of the Universe. (Compare vol. i. p. 16 and p. 571.) This is the Atman of the Vedantins, the Heavenly Man of the Hermetic philosopher, the creative God of all religions—the Demiourgos, the Osiris of the Egyptians, the Ahura-Mazda of the Zoroastrians, the four-faced Brahmâ of the Hindus (p. 110). It is the substance whereof all things are to be made, and the life that animates them. Hence "the Occultists . . . trace every atom in the universe, whether an aggregate or single, to One Unity, or Universal Life"; they "do not recognise that anything in Nature can be *inorganic*"; they "know of no such thing as *dead* matter . . . The 'wave-motion of living particles' becomes comprehensible on the theory of a Spiritual ONE LIFE, of a universal Vital principle independent of *our* matter, and manifesting as *atomic energy* only on *our* plane of consciousness" (vol. ii. p. 672). "The *vital fires* are in all things, and not an atom is devoid of them" (vol. ii, p. 267). This Spirit-Matter manifests itself in Kosmos in seven different states: the first and second or sub-physical elemental kingdoms, the third or terrestrial, the fourth or astral, the fifth or that of mind, the sixth or that of spirit, each has its own protyle, whereof are constituted all its phænomena. The seventh state, the highest, is that of the Logos itself (see vol. ii. p. 737). To the Occultist what is called "spirit" and what is called "matter", the normally intangible and tangible, are but the two poles of the one universal Spirit-Matter, the Life-Substance, the two-faced Unity. The characteristics of matter in each stage—or on each "plane"—can only become known to us as we develop the senses that can apprehend them, when they would be-

come as easy of investigation as is the third-stage-matter to us at the present time.

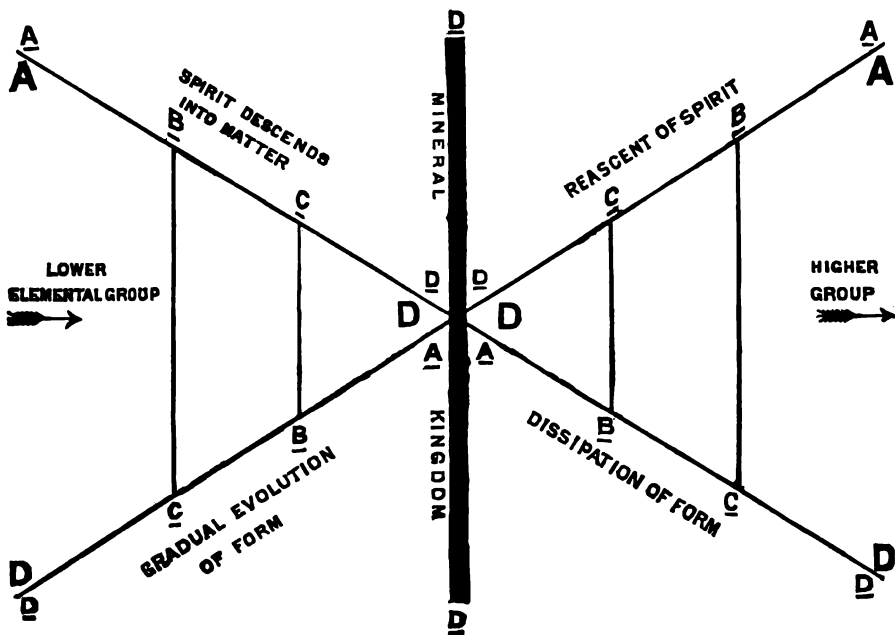
The Kosmic cycle will be—figuring Kosmos as a sphere—from the pole of Spirit round to the pole of Matter, on the descending arc, and from the pole of Matter back to that of Spirit on the ascending. As the Life-Substance is one, the process will be the crystallising and densifying of the ethereal into grossest materiality, and the sublimation and rarefying of that materiality into the ethereal. And so for our immediate Manvantara the progress is figured as through seven globes arranged on four planes: in the three first the “descent into matter”, in the fourth the greatest density and the turning-point, in the three last the re-ascent (see right-hand diagram, vol. i. p. 153). It is Involution and Evolution, the complementary principles of the universe, “an eternal spiral progress into matter with a proportionate *obscuration* of spirit—though the two are one—followed by an inverse ascent into spirit and the defeat of matter” (vol. ii. p. 732).

If this central conception be clearly grasped by the student, and applied, amid the differences of detail, to every cycle, large or small, the difficulties in the way will be much lightened. It is the key to the general understanding of the evolution of the Kosmos, of the planetary chain, of the globes, of the races, of the individual. One of these correspondences, the evolution of a globe, has never been put more clearly than by a Master: “There are *seven* kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of the differentiation of Mulaprakriti to its third degree—*i.e.* from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning-point in the degrees of the ‘Monadical Essence’—considered as an Evolving Energy. Three stages in the elemental side; the mineral kingdom; three stages on the objective physical side—these are the seven links of the evolutionary chain. A descent of spirit into matter, equivalent to an ascent in physical evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its *status quo ante*, with a corresponding dissipation of concrete organisms up to Nirvana—the vanishing point of differentiated matter. Perhaps a simple diagram will aid us (see p. 56).

The line AD represents the gradual obscuration of spirit as it passes into concrete matter; the point D indicates the evolutionary position of the mineral kingdom from its incipient *D* to its ultimate concretion *A*; *C, B, A*, on the left-hand side of the figure, are the three stages of elemental evolution; *i.e.*, the three successive stages passed by the spiritual impulse (through the elementals—of which little is permitted to be said) before they are imprisoned in the most concrete form of matter; and *A, B, C*, on the right-hand side, are the three stages of organic life—vegetable, animal, human. What is total obscuration of spirit is complete perfection of its polar antithesis, matter; and this idea is conveyed in the lines AD and DA. The arrows show the line of travel of the evolutionary impulse in entering its

vortex, and expanding again into the subjectivity of the ABSOLUTE. The central thickest line *DD*, is the Mineral Kingdom" ("Five years of Theosophy", pp. 276-278).

In this description the student will mark the identity of the master-idea and the variation of application to a smaller evolutionary cycle; unity amid diversity is the key-note of the Esoteric teachings, and if the student can keep his ear attuned to the key-note, he will readily follow the intricacies of the harmony.



So far, then, we have dimly apprehended the Absolute as the One and All, the First Logos as a primal emanation, emanating in turn the Second Logos, wherefrom is evolved the substance and life of the Kosmos, in Esoteric parlance the Third Logos. But for the completion of this "beginning of things", is needed the differentiation of something more than substance and life: ideation must precede formation. And so, from the Logos "emanate the seven . . . Dhyani Buddhas, called the Anupadaka, 'the parentless'. These Buddhas are the primeval monads from the world of *incorporeal being*, the *Arupa* [*rupa*, form, *a*, without] world" (vol. i. p. 571). These seven are, collectively, Mahat or Intelligence, the Universal World Soul, Cosmic Ideation, called also Maha-Buddhi (p 16). Collectively Cosmic Ideation or Mahat, they are manifested as seven intelligences, "the primordial seven, the first seven breaths of the Dragon of Wisdom" (Stanza v.). They "produce in their turn" the "fiery whirlwind", Fohat, the "messenger of their will"; "he is the steed and the thought is the rider"; he is "the potential creative power", "the personified electric vital power". On the terrestrial plane he is electricity in the widest sense, the principle

manifesting in all electric and magnetic phænomena. "By the action of the manifested Wisdom, or Mahat, represented by these innumerable centres of Spiritual Energy in the Kosmos, the reflexion of the Universal Mind—which is Cosmic Ideation and the intellectual force accompanying such Ideation—becomes objectively the Fohat of the Buddhist esoteric philosopher. Fohat, running along the seven principles of Akasa, acts upon manifested substance or the One Element . . . and by differentiating it into various centres of Energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System" (vol. i. p. 110).

From each of the Dhyani Buddhas, in the descending line, are thrown out, emanate, seven Bodhisattvas, and thus in unfolding sevenfold evolution are produced centres, so to speak, of formative activity in Kosmos. From such a centre is evolved a "planetary chain", or ring of seven globes, to be the theatre of the evolution of living things as we know them, the life-impulse having its source in that centre, and from it the evolutionary law its direction. From dawn to dusk of the Planetary Manvantara, presides over all its changing phænomena this mighty and directive Energy, embodied in all forms yet essentially One.

At this point we pass from the Arupa world, the formless, the super-physical, into the world of forms, the reflexion in Space and Time of the One Reality. We will now concentrate our attention on a single planetary chain—naturally on that to which our own earth belongs—a sufficiently complicated evolution to follow, without confusing our thought by bringing in the surrounding chains, to say nothing of the surrounding solar systems.

TWO STUDENTS OF THE E. S.

Note. It is certain that even on an elementary paper such as this some questions will arise in the minds of many who may read it. Some of those questions students will be able to solve by their own efforts; for it must be remembered that in Esotericism, even more than in any other study, no man can do his brother's thinking for him. Other questions may, however, refuse to be solved even after careful thinking; if such questions are sent to us, to the care of the Editors of *Lucifer*, 17 Lansdowne Road, Holland Park, W., we will do our best to answer them, or obtain answers for them, and such questions and answers on the preceding paper will be annexed to the following one.



“Who was that?” I asked a workman next me.

“No man here but ourselves,” was his answer, “what are ye thinking of master?”

“Whisht!” said old Peter, “They can’t see, but he was here for all that—his last visit I’m thinking.”

J. W. BRODIE INNES, F.T.S.

THE END.



Theosophical Gleanings,

OR

NOTES ON THE “SECRET DOCTRINE”.

II.

WE have seen in rough outline the earliest stages of Kosmogogenesis, admirably summed up for us in the following brief statement:

“Manvantaric impulse commences with the re-awakening of Kosmic Ideation (the ‘Universal Mind’) concurrently with and parallel to the primary emergence of Kosmic Substance—the latter being the manvantaric vehicle of the former—from its undifferentiated *pralayaic* state. Then Absolute Wisdom mirrors itself in its Ideation; which by a transcendental process, superior to and incomprehensible by human consciousness, results in Kosmic Energy (Fohat). Thrilling through the bosom of inert Substance, Fohat impels it to activity, and guides its primary differentiations on all the seven planes of Kosmic Consciousness. There are thus seven Protyles (as they are now called), while Aryan antiquity called them the seven Prakriti, or Natures, serving, severally, as the *relatively* homogeneous basis, which in the course of the increasing heterogeneity (in the evolution of the Universe) differentiate into the marvellous complexity presented by phenomena on the planes of perception.” (Vol. i. p. 328).

This primary sevenfold differentiation, as the “light of eternity” rolls outward into objectivity, is repeated at each stage of the further evolution. “By sevens” the building of the Universe proceeds. “It is that *Light* which condenses in the forms of the ‘Lords of Being’—the first and the highest of which are collectively Jivâtma, or Pratyagâtma. From these downwards—formed from the ever-consolidating waves of that light, which becomes on the objective plane gross matter—proceed the numerous hierarchies of the Creative Forces, some formless, others having their own distinctive forms, others, again, the lowest (Elementals), having no form of their own, but assuming every form according to the surrounding conditions. Thus there is but one Absolute Upadhi (basis) in the spiritual sense, on and in which are built for Manvantaric purposes the countless basic centres on which proceed the universal, cyclic, and individual evolutions during the active period.” (Vol. ii, pp. 33, 34.)

These “countless basic centres” are, of course, subordinate to the “seven Laya centres” (Stanza vi.) connected with the Primordial Seven, the Dhyani Buddhas. Just as in the physical universe recognised by

science, our planets circle round "the sun", and many such solar systems as our own circle round a central "sun", and many such aggregated systems perchance again circle round some point central to them all; so Occult Kosmogogenesis posits the primordial Seven Centres, the "imperishable Laya Centres" produced by Fohat—"The Great Breath digs through space seven holes into Laya to cause them to circumgyrate during Manvantara" (vol. i p. 147)—and round these are other Laya (or Neutral) Centres, and round these yet others, and others again. The conception of a point central to all, and of secondary points central to divisional masses, and of tertiary points central to subdivisional masses, and so on in descending order, so that, to reverse the idea, each final sub-division has its own centre, and all such centres have *their* common centre, and all these common centres *their* common centre, and so on, is one that we know to be true of the visible universe, however dizzy the attempt to realise it may make us. Anyone can figure the idea out with a pair of compasses, by drawing a number of small circles, each with its centre on the circumference of a larger circle, and all the centres of such larger circles on the circumference of a yet larger, extending his Kosmos until he is tired and dizzy; and if he makes them in groups of sevens, and goes on long enough, he will obtain a fairly clear idea of the relation of the basic centre of a planetary chain to one of the primordial Seven Laya Centres.

The planetary chain, evolved from such a subordinate centre, is a cycle of seven globes, and may be figured as situated on the arc of a circle (see Diagram II. vol. i. p. 172), our earth, or any planet visible to us, being at the lowest point of the arc. These globes are, for convenience of reference, called by the names of the letters, A, B, C, D, E, F, G. The evolution impulse travels from globe A round to globe G, dwelling on each globe and then undergoing suspension, or *pralaya*; and such a circling, with its seven periods of activity and seven periods of rest, is termed a Round. Seven such Rounds complete the Planetary Cycle, and are followed by the Planetary Pralaya. The observant student will notice that in the diagram the globes are arranged in pairs, with the exception of globe D; so that globes A and G occupy the same plane, as do globes B and F, and globes C and E. There is the descending arc, globes A, B, C; the midway or turning point, globe D; the ascending arc, globes E, F, G. The traveller must descend to win experience and self-consciousness, but his cycle is not complete until he re-ascends to the old position, bearing with him his spoils. But this figuring of the seven globes arranges them but on four, instead of on seven planes, the "four lower planes of Kosmic consciousness". The Diagram on p. 200 will solve the puzzle, for there the student will observe that the "three higher planes of the septenary Kosmos" belong to "the Divine and Formless World of Spirit", the Arupa World, spoken of in our last article, which is wholly above all such things as planetary chains.

Fohat, "the active force in Universal Life," in one aspect Solar Energy, in another Electricity, whether Kosmic, solar, or human (see vol.

i. pp. 111, 112), is the "constructive power", or force, which evolves the planetary chain. The "Wheels" "are the centres of force around which primordial Kosmic matter expands, and, passing through all the six stages of consolidation, becomes spheroidal and ends by being transformed into globes or spheres" (vol. i. p. 116). The student will recognize "this law of vortical movement in primordial matter" and will understand whence the Greek philosophers, initiates for the most part, drew their scientific teachings, teachings which Sir William Thomson echoes in his theories today. The details of this evolution are guided, according to the Secret Doctrine, by the beings who dwell on the higher planes, those earlier condensations of the Light spoken of above. The "Builders"—as they are significantly termed—are divided into three classes, our planetary chain being the work of those belonging to the second class, while Humanity itself owes its fashioning to the third (vol. i. pp. 127, 128).

The next point to be grasped is the central idea of the Manvantaric and planetary cycles. Light seems to be thrown on this by two passages especially, although the same thought is glanced at over and over again.

"The Doctrine teaches that, in order to become a divine, fully conscious, God—aye, even the highest—the spiritual primeval INTELLIGENCES must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world. . . . Each Entity must have won for itself the right of becoming divine, through self-experience. Hegel, the great German thinker, must have known or sensed intuitively this truth when saying, as he did, that the Unconscious evolved the Universe only 'in the hope of attaining clear self-consciousness', of becoming, in other words, MAN; for this is also the secret meaning of the usual Puranic phrase about Brahmā being constantly 'moved by the desire to create'. This explains also the hidden Kabalistic meaning of the saying: 'The *Breath* becomes a stone; the stone, a plant; the plant, an animal; the animal, a man; the man, a spirit; and the spirit, a God'. The Mind-born Sons, the Rishis, the Builders, etc., were all men—of whatever forms and shapes—in other worlds and the preceding Manvantaras. . . . Every atom in the Universe has the potentiality of self-consciousness in it" (Vol. I., pp. 106, 107).

And again :

"A Dhyān Chohan has to become one; he cannot be born, or appear suddenly on the plane of life, as a full-blown angel. The Celestial Hierarchy of the present Manvantara will find itself transferred in the next cycle of life into higher superior worlds, and will make room for a new hierarchy, composed of the elect ones of our mankind" (Vol. i. p. 221).

We have then presented to us the grandiose conception of a Universe evolving upwards, as a whole and in all its parts. Each cycle, minute or vast, is an evolution complete in itself, but forming part of a larger evolution. So each cell in our body has its own circle of activity, its birth, growth, maturity, death; but each cell forms part of a tissue that also is born, grows, matures, dies; and each tissue forms part of an organ that is born, grows, matures, dies; and each organ helps to form a body that passes through similar stages; and so onwards, with races, worlds, systems,

Kosmos. The consciousness of the cell, for which the leading German scientists now contend, is not the consciousness of the brain of which it forms part, nor that of man the consciousness of the Kosmos; but shall the cell therefore deny consciousness to the brain, or man to the cell?

Let us, then, commence our study of the evolution of the planetary chain and its inhabitants with the *idées mère* that spirit is to become self-conscious through that evolution, the evolution being guided by intelligences who have already passed through the human experience in a previous Manvantara. The sketch, given in Vol. i. pp 213—221, of the seven chief "celestial hierarchies" is a picture of the inhabitants of higher planes in their relationship to terrestrial humanity, which will be more clearly understood at a later stage of our study. The highest, the "formless fiery breaths", the "divine fire", are collectively Atma, the universal spirit. The second, "Fire and Æther", are Atma-Buddhi, Buddhi, the divine soul, being the vehicle of Atma. The third symbolises the intellect, Manas, that with Atma-Buddhi gives Atma-Buddhi-Manas, the Triad. The fourth "are substantial Entities. This is the highest group among the Rupas (atomic forms). It is the nursery of the human, conscious, spiritual souls." They are the "inner soul of the physical cell", "the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties, and all the inherent qualities in man". The fifth group "is supposed to contain in itself the dual attributes of both the spiritual and physical aspects of the universe". The sixth and the seventh groups are "conscious ethereal entities", including Nature-Spirits or Elementals of all kinds, sentient but not always intelligent beings. From the sixth of these groups man has to draw all but his highest principles and his physical body. The question is often asked whether Theosophists regard these "hierarchies" as composed of entities, or as being merely allegorical.

"To this the answer is given as plainly: 'After due allowance for the imagery of personified powers, we must admit the existence of these Entities, if we would not reject the existence of spiritual humanity within physical mankind. For the hosts of these Sons of Light and "Mind-Born Sons" of the first manifested Ray of the UNKNOWN ALL, are the very root of spiritual man.' Unless we want to believe the unphilosophical dogma of a specially created soul for every human birth—a fresh supply of these pouring in daily since 'Adam'—we have to admit the occult teachings" (vol. i. p. 106).

The idea, then is, at the commencement of our planetary chain, that there are concerned with it Builders and Planetary Spirits (vol. 1, p. 128) who have existed as men in previous Manvantaras, and who were the elect of that past Humanity; and a host of other entities, who have progressed to a certain point and whose further evolution is to be carried on upon our planetary chain. Man, as we know him, has to be evolved with whatever else may lie before him during the present planetary cycle, and in that evolution these entities are to take part. Now septenary man consists of

Atma-Buddhi, Manas, and the lower quaternary, and the evolution we have to follow is the wedding of the Monad to the intellectual and vital entities, the making of the complete Man. For Man "is the product of Nature's gradual perfecting work, like any other living unit on this earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution—is the 'Eternal Pilgrim', the Protean differentiation in space and time of the One Absolute 'Unknowable'" (vol. ii, p. 728).

Here let us pause for a moment on this term, *Monad*. The Monad is Atma-Buddhi. Fohat, we read, "traces spiral lines to unite the sixth to the seventh" (Stanza v). "The sixth principle in man (Buddhi, the Divine Soul), though a mere breath, in our conceptions, is still something material when compared with divine 'Spirit' (Atma) of which it is the carrier or vehicle. Fohat, in his capacity of Divine Love (Eros), the elective Power of affinity and sympathy, is shown allegorically as trying to bring the pure Spirit, the Ray inseparable from the ONE Absolute, into union with the Soul, the two constituting in man the MONAD, and in Nature the first link between the ever unconditioned and the manifested" (Vol. i. p. 119). Now it is essential not to lose sight of the fact that Atma-Buddhi is One throughout the Universe. It is the life, the soul of the Kosmos, and ours only in that we are parts of the All. A ray, indeed, falls into each, but it is the one "light that lighteth every man that cometh into the world", and every atom in this world and in all others. In a sense, it becomes individualised, as a drop from the ocean, by its union with the individual, but in its essence it remains part of the whole. "The Monads are not *discrete* principles, limited or conditioned, but rays from that one universal absolute Principle" (Vol. ii. p. 167).

It is this Monad which circles round the planetary chain, and whose journey from globe A to globe G makes a Round (Vol. i. pp. 167, 168). Seven times is that journey trodden during the planetary Manvantara. "The Monad, born of the nature and of the very Essence of the 'seven' (its highest principle becoming immediately enshrined in the seventh Kosmic Element), has to perform its septenary gyration throughout the Cycle of Being and Forms, from the highest to the lowest; and then again from man to God" (Vol. i. p. 135). There is "a limited number of Monads evolving and growing more and more perfect through their assimilation of many successive personalities, in every new Manvantara Although the hosts of more or less progressed Monads are almost incalculable, they are still finite, as is everything else in this Universe of differentiation and finiteness" (Vol. i. p. 171). It is this Monad which impels to development and progress: "That which propels onward and forces evolution, *i.e.*, compels the growth and development of Man towards perfection, is (a) the MONAD, or that which acts in it unconsciously through a force inherent in itself; and (b) the lower astral body on the *personal* self. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed

itself, that force. Owing to its identity with the ALL-FORCE, which, as said, is inherent in the Monad, it is all-potent on the Arupa, or formless plane" (Vol. ii. pp. 109, 110).

The Monads, in the course of their long pilgrimage, pass through many planetary chains; but as we are here concerned with that chain only of which our earth is part, it must suffice to say briefly as to the Monads which are to incarnate during our planetary Manvantara, that the Secret Doctrine teaches that they arrive on our chain from the chain in which the moon is globe D. (It must be kept in mind that bodies normally visible to us must needs consist of matter able to impress itself upon our retina, *i.e.*, matter belonging to our plane.) "Now, it must be remembered that the Monads cycling round any septenary chain are divided into seven classes or hierarchies according to their respective stages of evolution, consciousness, and merit" (vol. i. p. 171); and these classes reach globe A for their new planetary pilgrimage in orderly succession. When the most advanced class of Monads has finished its seventh Round on globe G of the lunar chain, their activity is suspended for a period of pralayaic rest; during their last Round, when the hindermost class has worked through a globe, that globe begins its planetary pralaya, and its life-energies pass "to a new Laya centre, which commences the formation of" the corresponding globe on the earth chain (p. 172). The seven classes of Lunar Monads (Lunar Pitris, in the Hindu phrase) will, then, reach our globe A, one after the other; "having ended their life-cycle on the lunar chain, which is inferior to the terrestrial chain" (p. 179), they come to be incarnated on the latter. On globe A, as on the succeeding globes, the cycle of evolution is sevenfold: three elemental kingdoms, followed by the mineral, the vegetable, the animal, the human. Let us figure in our minds the arrival of Class I. at the threshold of the lowest of the three elemental kingdoms; working its way through it, it reaches the second elemental kingdom, and as it begins to evolve through the second, Class II. enters the lowest elemental. As Class I. starts through the highest elemental, Class II. begins the middle elemental, and Class III. enters the lowest. And so continues the evolution step by step, until Class I. has reached the first stage of the germinal condition of potential humanity on globe A, and Class VII. has entered the lowest elemental kingdom on the same globe. Thus globe A finally manifests the seven kingdoms, each occupied by a class of Lunar Monads or Lunar Pitris:

Lunar Monads, Class I. have reached the Potential Human Stage.

| | | | | | | |
|---|---|------|---|---|------------------------|---|
| " | " | II. | " | " | Animal | " |
| " | " | III. | " | " | Vegetable | " |
| " | " | IV. | " | " | Mineral | " |
| " | " | V. | " | " | Higher Elemental Stage | |
| " | " | VI. | " | " | Middle | " |
| " | " | VII. | " | " | Lower | " |

But the student must remember, in using these familiar names of human,

animal, etc., that all on globe A is of the most ethereal substance, the mere filmy shadows of organisms; slowly, Round after Round, the seventh group of the celestial hierarchy—the Nature forces or spirits of each globe—build into the filmy shadows the grosser matter, condensing, solidifying, stage by stage (see, with reference to globe D, and therefore, by analogy, for each globe, vol. ii. p. 110: “the spirits of the Earth clothed the shadows and expanded them . . . it is they who give, or build, the physical tabernacle of man”). It must also be remembered that the “Man” of Globe A is irrational, senseless; the Monad cannot impress his substance, filmy as it may be: a long journey lies before the Pilgrim, ere he can become conscious on the material plane; be the matter ever so ethereal, it is not of the Arupa* world.

TWO STUDENTS OF THE E.S.



Note. It is certain that even on an elementary paper such as this some questions will arise in the minds of many who may read it. Some of those questions students will be able to solve by their own efforts; for it must be remembered that in Esotericism, even more than in any other study, no man can do his brother's thinking for him. Other questions may, however, refuse to be solved even after careful thinking; if such questions are sent to us, to the care of the Editors of *Lucifer*, 17 Lansdowne Road, Holland Park, W., we will do our best to answer them, or obtain answers for them, and such questions and answers on the preceding paper will be annexed to the following one.



EASTER MORNING.

From the star-circled dome of Heaven their flight,
 Worldward, a host of angels speed. Their wings
 Shed gold light of the Throne that radiance flings
 Throughout the sunrise. And that mountain's height
 Which shadowed, in deep hush, the Christ's death night
 Is lit with glory; while a seraph sings
 The song of silence to the King of Kings
 Whose deathless death is triumph of Love's might.

Each love within us is a Christ new-born
 And each, in time, our brothers crucify
 With weary crosses—wearing crowns of thorn—
 With stripes and wounds—until they purify
 The mighty Self within, and justify
 The glorious radiance of *our* resurrection morn.

MARY FRANCES WIGHT.

* The student should remember that *a* is a privative, and signifies *without*: *a rupa*, without form, and so with other similar words.

Theosophical Gleanings,

OR

NOTES ON THE "SECRET DOCTRINE".

III.

WE have seen the "Pilgrim" start on his long Manvantaric journey, with its forty-nine "stations", at each of which he performs manifold gyrations; for each stage of matter through which he has to pass—elemental, mineral, vegetable, animal—has its sub-stages, and sub-sub-stages, and so on through many sub-divisions, through each of which our Pilgrim must patiently work his way. At the end of the first Round we shall find our seven classes describable under the same headings as were used at the end of the first Globe in *Lucifer* p. 139, only each class will have then completed a stage, instead of a sub-stage. The intelligent student will have noted that this course of evolution implies that Class I travels with seven-fold rapidity as compared with Class VII; and this is so. Class I has been through the seven stages during the period in which Class VII has only accomplished its passage through the first; Class VII taking as long to pass through a sub-stage as Class I takes to pass through a stage.

When the evolution on Globe A has exhausted its first impulse, and the state described in *Lucifer* p. 139 has been reached, Globe A passes into Pralaya, and all life-manifestation sleeps.

Pausing here for a moment, let us take a bird's-eye view of the country over which our Pilgrim has to pass, for an occasional glimpse of the whole makes more intelligible the details of the part. The Monad "shot down by the law of Evolution into the lowest form of matter" (vol. i, p. 246), climbs upward during three-and-a-half Rounds, *i.e.*, till it reaches the midway Globe, Globe D, for the fourth time. During all this time "matter" is solidifying into what *we* know as matter, but "all this, up to the Third Round, is formless, as matter, and senseless, as consciousness" (vol. i, p. 247). Not till the midway point is touched has matter reached material perfection, and physical man reached completion. Meanwhile, on higher planes, a correlative evolution is proceeding, preparing the Inner Self as this the Outer. The "conscious, rational, individual soul (*Manas*) 'the principle or the intelligence of the Elohim'" (vol. i, p. 247) must become fitted for the dwelling a-preparing for it. And so "the Occult Doctrine teaches that while the Monad is cycling on downward into matter, these very Elohim—or Pitris, the lower Dhyān-Chohans—are evolving *pari passu* with it on a higher and more spiritual plane, descending

also relatively into matter on their own plane of consciousness, when, after having reached a certain point [that is, the midway point, on Globe D, in the fourth Round], they will meet the incarnating senseless Monad, encased in the lowest matter, and blending the two potencies, Spirit and Matter, the union will produce that terrestrial symbol of the 'Heavenly Man' in space—PERFECT MAN" (vol. i, p. 247). These "lower Dhyān Chohans", who are the future intellectual principle in man, are variously spoken of as Manasa-Dhyānis, Solar Devas, Agnishwatta Pitris (vol. i, p. 181), the Hierarchy of Flames, the Sons of the Fire, the Kumaras, the "fashioners of the Inner Man" (vol. i, 86, 87). It is some of these who are "destined to incarnate as the Egos of the forthcoming crop of mankind. The human Ego is neither Atman nor Buddhi, but the higher Manas: the intellectual fruition and the efflorescence of the intellectual self-conscious *Egotism*—in the higher spiritual sense. The ancient works refer to it as *Karana Sarira* on the plane of *Sutratma*, which is the golden thread on which, like beads, the various personalities of this higher Ego are strung" (vol. ii, p. 79). Thus in Perfect Man we have a "union" of "three streams" (vol. i, p. 181), the Monadic, the Intellectual, the Physical: it is the evolution of the Physical, brooded over by the Monadic, that we study in the first three and a-half Rounds; the Physical, building up by the Nature forces (see *Lucifer*, p. 140), the Monadic, the Lunar Monads or Pitris.

The most developed of these Monads, our Class I, are they "whose function it is to pass in the First Round through the whole triple cycle of the mineral, vegetable, and animal kingdoms in their most ethereal, filmy, and rudimentary forms, in order to clothe themselves in, and assimilate, the nature of the newly-formed chain. They are those who first reach the human form (if there can be any form in the realm of the almost subjective) on globe A in the First Round. It is they, therefore, who lead and represent the human element during the Second and Third Rounds, and finally evolve their shadows at the beginning of the Fourth Round for the second class, or those who come behind them" (vol. i, p. 174). "The Monads of Class II reach the incipient human stage only in the Second Round" (vol. i, p. 173), and the Monads of Class III only in the Third Round. In the middle of the Fourth Round "the 'door' into the human kingdom closes" (vol. i, p. 173), and those Monads which, at this point, are "still occupying animal forms" "will not become men at all during this *Manvantara*" (vol. i, p. 182)—with an exception for which we need not here pause. There remains only to note in this general survey of the Pilgrim's Path, that the matter of which the globes and their inhabitants were composed during the first Three Rounds may fitly be termed "astral", the word astral implying "starry, shining, or pellucid, in various and numerous degrees, from a quite filmy to a viscid state" (vol. ii, p. 251). In each Round matter becomes more substantial than it was in the preceding Round. So also does each globe pass from filmy to viscid during its period

of activity in each Round, and with each Round, the viscid becomes more and more solid ; until, in the fourth Round, each globe touches its acme of solidity, and Globe D, our earth, being the midmost, reaches the densest solidity at the middle point of its active period in Round IV—the midway point of Manvantaric evolution. “Every Round (on the descending scale) is but a repetition in a more concrete form of the Round which preceded it, as every globe—down to our fourth sphere (the actual earth)—is a grosser and more material copy of the more shadowy sphere which precedes it in their successive order, on the three higher planes” (vol. i, p. 232). “Every Round, as well as every subsequent globe, from A to G, having been, and still having to be, the arena of the same evolution, only repeated each time on a more solid material basis” (vol. ii, p. 256).

Such is the general outline of the evolution : let us now return to our detail.

We have seen Pralaya follow the period of manifestation on Globe A. When the dawn again begins to break, Globe B becomes the sphere of evolution, and on this globe, in regular succession, Class I to VII renew their pilgrimage. Class I passes swiftly through the six preliminary stages till it reaches the potential human, and wins in this a further step of progress. The other classes evolve, each more slowly than the one above it, in regular order. When the “life-impulse” is once more exhausted and the dusk of pralaya is descending on Globe B, we may describe the condition as:—

| | | | | |
|---------|--|---|---|------------------------|
| Class I | have reached the Potential Human, Stage 2. | | | |
| „ II | „ | „ | „ | Animal „ |
| „ III | „ | „ | „ | Vegetable „ |
| „ IV | „ | „ | „ | Mineral „ |
| „ V | „ | „ | „ | Higher Elem., Stage 2. |
| „ VI | „ | „ | „ | Middle, Stage 2. |
| „ VII | „ | „ | „ | Lower „ |

Once more after Pralaya comes Manvantaric dawn, and Globe C becomes the station of the Pilgrim. Here Class I passes swiftly from elemental up to potential human, and adds the third stage to those already acquired. And so on, through Globes D, E, F, G, until when Pralaya comes to Globe G, Class I has reached what we may call Germ-Humanity, with a Rupa, however filmy and unsubstantial, the development of this First “Principle” or “Sheath” of Septenary man being the outcome of the First Round. And now, for Class I the experience of the sub-human groups is complete. In no subsequent Round do these Monads traverse the sub-human kingdoms: they have finished with the elemental, the mineral, the vegetable, the animal kingdoms, and henceforth their pilgrimage is only in the human.

It is very difficult to represent the progress made during the First Round, without falling into gross inaccuracy, and yet one would fain convey

some definite idea, not too erroneous, of the evolutionary stages. It is clear, from all we know of nature, that there are no sharp dividing classes between her kingdoms, and that one passes into another by insensible gradations. Bearing this in mind, in order to correct the sharp contrasts that seem to be implied in the use of numerals, if we take an evolving life as passing say from mineral to vegetable, we may figure it to ourselves as the increasing of the vegetable element and the decreasing of the mineral; and if we divide it into seven parts, the pure mineral would be mineral 7, and the pure vegetable would be vegetable 7, while transitional stages might be be figured as $\frac{\text{mineral } 6}{\text{vegetable } 1}$, $\frac{\text{mineral } 5}{\text{vegetable } 2}$, and so on, the evolving vegetable replacing the retrograding mineral. Taking this nomenclature, clumsy as it is, as at least suggesting if not expressing a truth, we may then draw up the following table, as descriptive of the state of each globe in turn before Pralaya during Round I, and of the Monadic and Physical progress. The horizontal lines give the evolution: read vertically the condition of the globe is suggested.

ROUND I.

| LUNAR PITRIS. | GLOBE A. | GLOBE B. | GLOBE C. | GLOBE D. | GLOBE E. | GLOBE F. | GLOBE G. |
|---------------|------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 1 | Man 1 .. | man 2 | man 3 | man 4 | man 5 | man 6 | man 7 |
| 2 | Animal .. | animal 6 man 1 | animal 5 man 2 | animal 4 man 3 | animal 3 man 4 | animal 2 man 5 | animal 1 man 6 |
| 3 | Vegetable .. | vegetable 6 animal 1 | vegetable 5 animal 2 | vegetable 4 animal 3 | vegetable 3 animal 4 | vegetable 2 animal 5 | vegetable 1 animal 6 |
| 4 | Mineral .. | mineral 6 vegetable 1 | mineral 5 vegetable 2 | mineral 4 vegetable 3 | mineral 3 vegetable 4 | mineral 2 vegetable 5 | mineral 1 vegetable 6 |
| 5 | Higher Elemental | H. E. 6 mineral 1 | H. E. 5 mineral 2 | H. E. 4 mineral 3 | H. E. 3 mineral 4 | H. E. 2 mineral 5 | H. E. 1 mineral 6 |
| 6 | Middle Elemental | M. E. 6 H. E. 1 | M. E. 5 H. E. 2 | M. E. 4 H. E. 3 | M. E. 3 H. E. 4 | M. E. 2 H. E. 5 | M. E. 1 H. E. 6 |
| 7 | Lower Elemental | L. E. 6 M. E. 1 | L. E. 5 M. E. 2 | L. E. 4 M. E. 3 | L. E. 3 M. E. 4 | L. E. 2 M. E. 5 | L. E. 1 M. E. 6 |

A similar treatment of Rounds 2 and 3 will show the position of each Class throughout and at the end of the sevenfold period of activity; and we may regard the classes at the point they have reached on Globe G as the seed which is to spring up on Globe A of the succeeding Round. Thus Class II, commencing the Potential Human Stage at the beginning of Round II, completes it at the close; and so, in their relative measures, with each Class. If the student works out these successive stages he will find that on Globe D in the fourth Round, Class V is "inzooned" (animal), Class VI is "inherbised" (vegetable), Class VII is "inmetalised" (mineral). The stages of the evolution of Man in the Rounds that are of the past are marked for us by a Teacher:

"Man in the First Round and First Race on Globe D, our Earth, was

an ethereal being (a lunar Dhyani as man), non-intelligent but super-spiritual; and correspondingly, on the law of analogy, in the First Race of the Fourth Round. In each of the subsequent races and sub-races . . . he grows more and more into an encased or incarnate being, but still preponderatingly ethereal. . . .

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

“III Round. He has now a perfectly concrete or compacted body, at first the form of a giant-ape, and now more intelligent, or rather cunning, than spiritual. For, on the downward arc, he has now reached a point where his primordial spirituality is eclipsed and overshadowed by nascent mentality. In the last half of the Third Round his gigantic stature decreases, and his body improves in texture, and he becomes a more rational being, though still more an ape than a Deva. . . . (all this is almost exactly repeated in the third Root-Race of the Fourth Round).

“IV Round. Intellect has an enormous development in this Round. The (hitherto) dumb races acquire our (present) human speech on this globe, on which from the Fourth Race, language is perfected and knowledge increases. At this half-way point of the Fourth Round (as of the Fourth Root, or Atlantean, Race) humanity passes the axial point of the minor Manvantara cycle. . . . the world teeming with the results of intellectual activity and spiritual decrease” (vol. i, pp. 188, 189).

The product of each Round, as a Round, is the perfect evolution of one of the principles of Septenary Man, so that when the Manvantara is over Septenary Man will stand perfect and complete. We are in the Fourth Round, the Round during which the lowest point is touched, and to which appropriately belongs the evolution of the Kamic principle. The next Round, the Fifth, will see the development of Manas, the Sixth the manifestation of Buddhi, the Seventh that of Atma.

Let the student also note that as with the Rounds so with the Races on a single globe, each Race develops specially one principle, so that as the close of the smaller cycle of the globe in a single Round, the globe humanity shall touch its relative completion in the Seventh Race, its smaller cycle thus repeating the cycle of wider sweep of the Round. The Fourth Race, the Atlantean, developed the Kamic principle with its accompanying grossness of matter, the separation of the sexes having taken place in the Third Race; we are of the Fifth Race, and are developing the Manasic principle, as witness the widespread intellectuality, the immense strides of mentality. The Sixth Race will unveil the lamp of Buddhi, and from the Seventh the flame of Atma will shine brightly forth.

The cycle is repeated on a yet smaller scale in the individual man, the microcosm: his physical body is builded up, sex is perfected, his passions develop and hold sway, and then his intellect attains supremacy. In intra-

uterine life, yet once again, we trace growth along the same lines: at the commencement of the third month it becomes possible to distinguish sex (Gray); the convolutions of the brain, which are connected with intellect, begin to appear about the beginning of the fifth month (Longet, quoted by Dalton); development is sufficiently complete for independent external life by the seventh. And then? Well does the "Secret Doctrine" say: "On strict analogy, the cycle of Seven Rounds in their work of the gradual formation of man throughout every kingdom of nature, are repeated on a microscopical scale in the first seven months of gestation of a future human being. Let the student think over and work out this analogy. As the seven months old unborn baby, though quite ready, yet needs two months more in which to acquire strength and consolidate; so man, having perfected his evolution during seven Rounds, remains two periods more in the womb of Mother-Nature before he is born, or rather re-born a Dhyani, still more perfect than he was before he launched forth as a Monad on the newly-built chain of worlds" (vol. ii, 257).

We shall best progress now by concentrating our attention on one of the smaller cycles of evolution, that of our own earth, Globe D, during its period of activity in the Fourth Round. By studying the development of the first five of the Seven Races, light will also be thrown backward on the Kosmic evolution we have been considering, and we shall find the Macrocosm become more intelligible as we grow more familiar with the Microcosm.

TWO STUDENTS OF THE E. S.

Note. These papers commenced in the March number. If any reader finds any point obscure, he or she is invited to send to the writers the question to which answer is desired. If such questions are sent to us, to the care of the Editor of *Lucifer*, 17 Lansdowne Road, Holland Park, W., we will do our best to answer them or to obtain answers to them.



BE STRONG.

"What good our growing if we bear but leaves;
Our hopes and longings are they all in vain;
Will He who in the end counts in the grain
Make aught of our unkempt and tear-stained sheaves?"

Not this—but that the sense of duty shows
The way of growing in the midst of pain,
How tender shoots may yield the golden grain
As later joys which spring from earlier woes.

Then live and work in Hope, nor pause to sigh
In useless longing for untimely rest;
Make good thy day, forego the selfish quest,
And night in peace will on thine eyelids lie.

Life's not the slave of Time; do thou unbind
Her flowerets sweet and strew them in the way;
Then take thy burden in the heat of day,
And live, while live you may, for ALL MANKIND!

up and very unfriendly criticisms of what he pleases to call "The weak points in Theosophy", in the *Agnostic Journal*. Our critic is hard to please, however; and instead of recognising our courtesy, Mr. Tindall has taken us to task for *mutilating* his last article. This mutilation, let us say at once, consisted in cutting out two-thirds of his paper, which were only personal attacks against the *Medium and Daybreak*, its editor, and other Spiritualists. Mr. Tindall should surely understand that we cannot permit *Lucifer* to be used as a medium for such personalities. He complains that by so doing we have "greatly weakened . . . the powerful criticism I (he) had intended". But even the little we have left seems to have called forth a counter-criticism of his "Follies and Fallacies" in *Light*, which has some very pointed things to say about their author. The editor of *Light* calls this paper "curiously inaccurate", and we say that if it is half as inaccurate as are his "Weak Points in Theosophy", written probably as an offset to our "annihilation" of his article—then it would be inaccurate, indeed. Thus, we are told by the editor of *Light* that it is "almost unkind to quote" from his article. That

We might pursue the criticism, but it is not worth while. "Minds formed of baser clay", and the general tone of comment on a subject with which the writer is obviously imperfectly acquainted, are tempting. But no good end is gained by attempting to controvert statements such as those made by Mr. Tyndall. They are doubtless made in all sincerity, but without knowledge of facts. And we do not war with such criticism. We only protest against it, lest it should be regarded as true.

This is precisely what we, Theosophists, say of Mr. Tindall's denunciation of the "Weak points in Theosophy", in which there is no "knowledge of facts" whatever. But we shudder to think what would have been our *mutual critic's* fate, had we not *mutilated* his "powerful criticism" on Spiritualism! As it is, we are afraid our friend has placed himself between two stools, and has now to make the best he can of his uncomfortable position.



Theosophical Gleanings,

OR

NOTES ON THE "SECRET DOCTRINE".

IV.

WE now fix our attention on the lowest of the four planes on which is our planetary chain, on the terrestrial; and we commence the study of the evolution of globe D, our Earth, during its period of activity in the Fourth Round. Let us glance at the broad outlines ere we fill in the details.

When for the fourth time globe D begins its period of activity, it has reached very considerable solidity as compared with its state during the previous Rounds, and it continues to densify until it reaches the mid-most period of its life, the lowest point of its cycle. Be it noted also that this lowest point of the fourth globe on the Fourth Round, is the lowest point also of the whole planetary chain, its deepest sinking into matter. That

point once passed, life begins its upward climb, never again to sink so low during the Manvantaric cycle. "Our Earth has to live through seven Rounds. During the first three, it forms and consolidates; during the fourth it settles and hardens; during the last three it gradually returns to its first ethereal form" (vol. i, p. 159).

Seven Races of Men are to be evolved for the indwelling of the "Eternal Pilgrim"; these, in their physical frames—like their globe—densifying during the evolution of three and a-half Races, touching their densest point midway in the Fourth Race, and climbing up towards spirit during the latter three and a-half. "They commence with the ethereal and end with the spiritual on the double line of physical and moral evolution—from the beginning of the terrestrial round to its close" (vol. i, p. 160). Man, we are told, "in his gradual consolidation, developed *pari passu* with the earth. . . . For the earth was in a comparatively ethereal condition before it reached its last consolidated state; the archaic teachings, moreover, telling us that, during the middle period of the Lemuro-Atlantean Race, three and a-half Races after the genesis of man, the earth, man, and everything in the globe was of a still grosser and more material nature. . . . The cycles that intervened since then, have already carried us onward, on the opposite ascending arc, some steps towards our *dematerialisation*, as the Spiritualists would say" (vol. ii, p. 250). During this sinking from the ethereal to the grossly material, the Races evolve the lower Quaternary; Manas evolves fully only in the Fifth Race; Buddhi will appear fully only in the Sixth, and Atma will be revealed fully only in the Seventh. (The word "fully" is used only in a relative sense, relative to the Fourth Round. The perfect manifestation of Atma belongs to the Seventh Race in the Seventh Round.)

These Seven Races are spoken of as Root Races; "Each Root Race has seven sub-races. Each sub-race has, in its turn, seven ramifications, which may be called branch, or family, races. The little tribes, shoots, and offshoots of the last-named are countless" (Vol. ii, p. 434, and see diagram on same page). A family race of our Fifth Race has an average life of about 30,000 years, giving approximately 210,000 to each of our sub-races, and 1,470,000 to our Race. But this is only a rough computation of the time during which it may be said to be in possession of the earth; for Races, sub-races, and family races overlap each other's existences, some of the Third and Fourth Races yet surviving, although our Fifth Race has swayed the destinies of Humanity for some 1,000,000 years (consult vol. ii, p. 435).

It may perhaps be wise to here remind the student of a pitfall into which he may unwarily stumble. Occasionally he will come across the statement that "the human race" has existed on earth for 18,000,000 years. But he will blunder if he takes this as giving the date of the appearance of the First Race. It is the date of the midpoint of the

Third Race, when Manas first entered some of the human shells and made them *Men* (vol. ii, pp. 254, 255). Before this "the Inner Man was not", as the Stanza has it, and without this Man is not truly man. Beyond that 18,000,000 years "man, or his filmy image, may have existed for 300 million years, for all we know" (vol. ii, p. 251), evolving through the First and the Second Races and the first half of the Third.

The physical conformation of the earth varies as the Races successively evolve. As there are Seven Races in the evolution of Humanity, so are there Seven Continents in the physical evolution of the globe. The first of these seven, "the first *terra firma* on which the first Race was evolved", is "the Imperishable Sacred Land", called imperishable because it "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" (vol. ii, p. 6). The whole earth was then "one vast watery desert" save for this land at the North Pole, "which crowns the North Pole like a skull-cap" and "is the only one which prevails during the whole Manvantara of our Round. All the central continents will emerge from the sea-bottom many times in turn, but this land will never change" (vol. ii, p. 400, *note*). "If, then, the teaching is understood correctly, the first continent which came into existence capped over the whole North Pole like one unbroken crust, and remains so to this day, beyond that inland sea which seemed like an unreachable *mirage* to the few Arctic travellers who perceived it" (p. 401). [The student will find himself rewarded if he endeavors to trace the connexion between this land, and Mount Meru, and the "Solitary Watcher".] The Second Continent is the Hyperborean, stretching southward and westward from the North Pole, comprising the north of Asia and Europe (vol. ii, p. 7). It embraced Greenland, Spitzbergen, Sweden, Norway, and the adjoining lands (p. 775). "During the Second Race more land emerged from under the waters as a continuation of the 'head' from the neck. Beginning on both hemispheres, on the line above the most Northern part of Spitzbergen, on Mercator's Projection, on our side, it may have included, on the American side, the localities that are now occupied by Baffins Bay and the neighboring islands and promontories. *There* it hardly reached, southward, the 70th degree of latitude; *here* it formed the horse-shoe continent of which the commentary speaks; of the two ends of which one included Greenland with a prolongation which crossed the 50th degree a little south-west; and the other Kamschatka; the two ends being united by what is now the Northern fringe of the coasts of Eastern and Western Siberia. This broke asunder and disappeared" (vol. ii, pp. 401, 402). This portion of the earth had then no winter, and enjoyed an almost tropical climate. It was the "Land of the Eternal Sun", and portions left of it still yield to the geologist fossilised remnants of its former flora, fossils which bear witness to the time when Greenland bore the Magnolia and Walnut tree, and was the dwelling of the Second

Race (vol. ii, pp. 11, 12). The Third Continent is Lemuria, in which was the "Sacred Himavat", the Himalayan range, which then rose above the sea. It stretched across the Indian Ocean to Australia, and northward included the remaining parts of the Second Continent, Sweden and Norway, Eastern and Western Siberia and Kamschatka; "it included the whole area of space from the foot of the Himalayas, which separated it from the inland sea rolling its waves over what is now Thibet, Mongolia, and the great desert of Schamo (Gobi); from Chittagong, westward to Hardwar, and eastward to Assam. From thence it stretched south across what is known to us as Southern India, Ceylon and Sumatra; then, embracing on its way as we go south, Madagascar on its right hand and Australia and Tasmania on its left, it ran down to within a few degrees of the Antarctic Circle; when from Australia, an inland region on the Mother Continent in those ages, it extended far into the Pacific Ocean, not only beyond Rapa-nui (Teapy, or Easter Island) which now lies in latitude 26 S. and longitude 110 W." On the Atlantic side, Lemuria "extended in the shape of a horseshoe past Madagascar, round 'South Africa' (then a mere fragment in process of formation) through the Atlantic up to Norway. The great English freshwater deposit called the Wealden—which every geologist remarks as the mouth of a former great river—is the bed of the main stream which drained Northern Lemuria in the Secondary Age." The Eastern portion of this "gigantic continent . . . has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its highland tops which are now islands" (vol. ii, pp. 7, 401, 402, 333, 323, 324). Here dwelt the Lemurian Race, and on some of the fragments which yet remain dwell their deteriorated descendants to-day. The Fourth Continent is Atlantis, of which Plato's island was a remnant (vol. ii, p. 7). It was "a large continent, first divided, and then broken later on into seven peninsulas and islands. . . . It covered the whole of the North and South Atlantic regions, as well as portions of the North and South Pacific and had islands even in the Indian Ocean (relics of Lemuria)" (p. 405). "The Atlantic portion of Lemuria was the geological basis of what is generally known as Atlantis. The latter, indeed, must be regarded rather as a development of the Atlantic prolongation of Lemuria, than as an entirely new mass of land upheaved to meet the special requirements of the Fourth Root Race" (p. 333). The "continent was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of time, and became ultimately the true home of the great Race known as the Atlantean" (p. 334). The Fifth Continent was America in point of time, but Europe and Asia Minor have received the name, since they were almost co-equal with America, and it is on them that the Fifth Race has arisen (p. 8). A mass of facts gathered from scientific text books in support of the existence of the Third and Fourth Continents, will be found in the "Secret Doctrine".

On each of these Continents its Race is evolved in seven different

groups, each group at its own centre, the seven groups forming the collective "Man" (see vol. ii, p. 177, 249). The relics of the Third Round, "projected into objectivity when terrestrial activity recommences", yield the "rough material" for the lower kingdoms (p. 731): while the Dhyān Chohanīc impulse is "the inherent and necessary law of development", lying "behind all minor agencies"—such as natural and sexual selection, correlation of growth, etc.—which impels to progress (p. 738). The Laurentian, Cambrian, and Silurian systems of geology contain the relics of the Third Round in their fossilised animals (p. 712); this will not seem surprising to the reader who remembers that "during the *interim* from one Round to another the globe and everything on it remain in *statu quo*" (note on p. 713).

When the earth awakes from its pralayic sleep to tread its fourth cycle, the mineral kingdom is thus formed, and the vegetable is partly evolved ere Man appears: "Arrived on our earth at the commencement of the Fourth in the present series of life-cycles and races, Man is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms—even the latter having to develop and continue its further evolution through man" (vol i, p. 159). This Round is the especial Round of Humanity, so to speak. "Its Humanity develops only in the Fourth—our present round. Up to this Fourth Life-Cycle, it is referred to as 'humanity' only for lack of a more appropriate term. Like the grub which becomes chrysalis and butterfly, Man, or rather that which becomes Man, passes through all the forms and kingdoms during the First Round and through all the human shapes during the two following Rounds" (vol. i, p. 159).

And here let the student note how his path may be smoothed by remembering the correspondences between the planetary and the terrestrial life-cycles: for the first three-and-a-half Races, as for the first three-and-a-half Rounds, man is "man" only by courtesy and by destiny. The Fourth Race, like the Fourth Round, shows man as "man". He also is forming and consolidating during the first three Races, with his globe, repeating on the small cycle the evolution of the large; during the Fourth Race he and it settle and harden; during the Fifth, Sixth, and Seventh Races, he and it gradually return to the ethereal form. Thus by knowing what we are told as to the Rounds, we could well-nigh work out for ourselves the stages in the Races, these little Wheels revolving like the large.

In studying the evolution of Man on globe D it must ever be kept in mind that it is the one of the central truths of occult teaching that man's life is not confined to this world. As was well put in an article in the *Theosophist* of October, 1882: "The evolution of man is not a process carried out on this planet alone. It is a result to which many worlds in different conditions of material and spiritual development have contributed". If this thought be realised, with all that it implies, the original failure of Earth to evolve him, and the gradual building up of Man,

as we know him, by the progressing entities who, *as Man*, are to progress further, will become intelligible. The "Lunar Pitris" who project their chhayas for the mould of his physical form, are but one set of these entities, and build themselves thus into man; the "Lords of the Flame" who bring the gift of Manas are but the Principles which become the re-incarnating Ego of Man; they seek, as man, their further progress. Earth alone cannot build man: the Pitris alone cannot complete him; the Sons of Mind alone cannot clothe him. All these must unite to evolve him, because man is one of the stages of the Universal Evolution of Life: all must be growing towards, passing through, or growing from the stage we know as "human"; and as the chemical elements might be poetically figured as combining first to form the simple mineral, then additional ones entering in to form the vegetable, then others again entering to produce the animal, so the varied life-forms of our universe enter one after another into the making of Man, until he stands, the perfect septenary, to progress upwards ever, in higher and higher stages of evolving life.

ERE THE COMING OF MAN.

Strange were the throes of Mother Earth through millions of years, ere yet she was ready to be the home of the human race. "From her own bosom" she evolved strange monsters, formed of the relics of the previous Rounds, monsters which writhed and fought in those dim formless ages, when earth was well-nigh as Chaos, and nature had but a 'prentice hand. Her efforts were a failure when she strove to produce man. No fit dwelling could she make for the Eternal Pilgrim, for him who needed more the physical coat of skin. An inclination of the earth's axis caused a deluge, and all the monstrous forms were swept away from an earth now ready for

THE FIRST RACE.

"*In the first beginnings of [human] life, the only dry land was on the Right End of the sphere where it is motionless [the North Pole]. The whole earth was one vast watery desert, and the waters were tepid . . . There man was born on the seven zones of the immortal, the indestructible of the Manvantara*" (vol. ii, p. 400). So says one of "the Commentaries" of the coming of Man. Here appeared the primordial human group, "born" under the Sun (vol. ii, p. 29), dwellings for the Monads awaiting incarnation. These dwellings, however, were but the astral forms, the chhayas, or shadows of the Lunar Pitris, projected by the latter to serve as the mould, so to speak, of physical man. It was "a luminous incorporeal form, over which, like the molten brass round the clay model of the sculptor, the physical frame of his body was built by, through, and from the lower forms and types of animal terrestrial life" (vol. ii, p. 112). These first men "were then simply the images, the astral doubles, of their Fathers, who were the pioneers, or the most progressed entities from a preceding though lower sphere, the shell of which

is now our moon" (vol. ii. 115). They were the seven primordial men, evolved by the seven Pitris, mindless, mere shells; for the "Solar Angels", the Lords of the Flame, elsewhere called the Agnishwatta, the Kumaras, "would not yet create", *i.e.*, the time had not yet come for Manas to incarnate in the human form. In the Hindu nomenclature the Lunar Pitris who project their shadows are the Barhishad, full of creative fire; the Agnishwatta, who are without this creative fire but who hold in reserve the gift of Manas, the Spiritual Flame, are those who at first refuse to join in "the making of man". "Yet it is they alone who could complete man, *i.e.*, make of him a self-conscious, almost a divine being—a God on earth. The Barhishad, though possessed of creative fire, were devoid of the higher Mahat-mic element. Being on a level with the lower principles—those which precede gross objective matter—they could only give birth to the outer man, or rather to the model of the physical, the astral man. Thus, though we see them intrusted with the task by Brahmā (the collective Mahat or universal Divine Mind), the 'mystery of creation' is repeated on Earth, only in an inverted sense, as in a *mirror*. It is those who are unable to create the spiritual immortal man, who project the senseless model (the Astral) of the physical Being" (vol. ii, p. 79).

Thus we see formed this first quasi-human race, an ethereal sexless form, into which the "earth-spirits" before spoken of are to build the atoms of the more substantial body of the future. It is the commencement of the physical evolution of the present Round on our globe, the Monad brooding over the senseless shell, the form that was "like a roof with no walls, nor pillars to rest upon" (Commentary, quoted vol. ii, p. 57), and on which it could have "no hold". This was all "the Fathers", the Lunar Pitris, could do towards the making of man: they could fashion the "body of illusion", they could project the form, they could mould the shape: but not theirs to give the indwelling Mind that should inform the helpless shell, that Spark that hangs from the Flame, without which man's bodily frame is dark as the brute's, without which the Eternal Pilgrim could not enter the dwelling made for his reception.

TWO STUDENTS OF THE E. S.

QUESTIONS AND ANSWERS.

We have received the following questions, and append them with replies.

Q. On page 211 of *Lucifer* you say: "It is some of these (Manasa Dhyanis) who are destined to incarnate as the Egos of the forthcoming crop of humanity." What would be the nature of this incarnation? Do you mean as an entirely separate and new race, having no connection with the race of Egos at present incarnated and evolving; or blending into one-ness with them, as the Higher Ego may be conjoined with the lower? Or, in other words, are these our higher Egos, *already* destined to incarnate in our future personalities?

X. Y. Z.

A. The incarnation is the passing of Manas into the Quaternary evolved for its reception; you will understand this when it is reached in the

Theosophical Gleanings,

OR

NOTES ON THE "SECRET DOCTRINE".

V.

WE have seen the inferior Pitris who possess an astral body within an ethereal form, projecting that astral—their chhaya—to form the mould for physical man, the "delicate model for the Nature Spirits of Matter to work upon" (vol. i, p. 225). We have seen the Monad descending and brooding over the senseless shell—the "Double Dragon" as it is sometimes called—as Atma-Buddhi (see the Commentaries, as quoted in vol. ii, p. 57). We may regard this First Race, the "Sons of Yoga," as possessing but the Linga Sarira, the astral body, of man: "The Breath (human Monad) needed a form: the Fathers gave it" (Sloka, 17). The grosser body was moulded by the Earth forces through the first Three Races, growing denser and more compact as the ages revolved. Prana, the life-principle, the "electric fire", came to it from the Sun: "the spirit of the Earth called to his help the Solar Fire . . . the Breath needed the Spirit of Life: the Solar Lhas breathed it into its form" (Slokas, 16, 17). The Commentary has the same thought: "They were the shadows of the shadows of the Lords. They expanded. The Spirits of the Earth clothed them; the Solar Lhas warmed them" (vol. ii, p. 109). This gift of physical life, of electric fire, by the Sun must not be confused with the higher gift of the "Solar Angels", who bring Manas to the making of man. We are here wholly on the physical plane, and are concerned only with the building up of the Quaternary. When the "Solar Lhas" had "warmed them", "the Breaths had life, but had no understanding", and so they continued till the Third Race. Nor was even speech found among the First Race, mindless as it was on our plane (vol. ii, p. 198). "The Monads which informed these empty shells remained as unconscious as when separated from their previous incomplete forms and vehicles" (vol. ii, p. 80), and to an unconscious Monad and a mindless shell no speech was possible. (The reader is asked to remember here that the Monads are not "separate" entities, but rays from the One Universal Monad, which are conceived of by us as "separate" only because of our "avidya" or ignorance.)

THE SECOND RACE.

The Second Race, born under Brihaspati (Jupiter) on the Hyperborean Continent, reproduced itself so far as the early portion of it was concerned

—like so many other forms of early physical life—by budding, or gemmation, followed by expansion. Those who have seen the process, say in the Hydra, will understand how naturally from a form so much less solid than the Hydra, such gemmation would occur. It is universal in the early jelly-like forms of living things, and in more highly developed and more complex forms it is still preserved in the earliest stages of their existence. The egg from which the human foetus is to be developed has its mulberry stage, and everywhere we find fission among the primitive stages of living things. The idea of this universal form of reproduction as being that by which the Second Race appeared seems ludicrous only because people think of it as applying to the complex organism we know as “man”. But the beings of the Second Race preceded “man” by many a million years: they were on the path of evolution towards man, but those boneless viscid indeterminate forms had nothing of what we call human about them, although they were the seed out of which thousands of millenniums later man was to evolve. They were of “homogeneous substance”, with “structureless albumen body” (vol. ii, p. 164), the very type for such reproduction, and in fact such beings, without organs, could only thus reproduce their kind. The physical form had to evolve gradually “from its ethereal, or what would now be called protoplasmic model”, and this primeval humanity, we are told, “had at first an ethereal—or, if so preferred, a huge filamentoid, jelly-like, form, evolved by Gods or natural ‘forces’, which grew, condensed throughout millions of ages, and became gigantic in its physical impulse and tendency, until it settled into the huge physical form of the Fourth Race Man” (vol. ii, pp. 150, 151). Perhaps those who have ignorantly laughed at the “Secret Doctrine” will explain what method of reproduction, save fission or gemmation, was available for these jelly-like structureless creatures. Mindless still they were, but the first faint dawn of a yet far-off consciousness appeared in them, for we read of their endowment “with the first primitive and weak spark (the germ of intelligence)” (vol. ii, p. 165), and of their making “chant-like sounds, composed of vowels alone” (p. 198).

As the Second Race was evolving, the First Race was disappearing before conditions unsuited for its continued existence: “when the Race became old, the old waters mixed with the fresher waters the outer of the First became the inner of the Second” (Sloka 21). The “men” of the First Race melted away, were absorbed into the firmer, though still viscid forms of the Second Race, becoming the lower principles of the evolving bodies (vol. ii, p. 121). The later Second Race, progeny of those produced by the First Race, are spoken of as “Sweat born” in the Commentary (vol. ii, p. 117), a poetical phrase for a form of reproduction which marks a step forward in evolution, but which may best be described in those with whom it was the characteristic type, the First Division of the Third Root Race.

THE THIRD RACE.

The Third Race, which was to become really human, was evolved on the vast continent of Lemuria, the third of the great continents of the globe, and was significantly born under Lohitanga, the fiery-bodied Venus, or Sukra (vol. ii, p. 29). As the physical shape condensed and hardened, it was no longer capable of gemmation: hence in the later Second and in the early Third Race reproduction consisted of the extrusion of a viscid cell, which by the process familiar to us as cell division without separation, grew into an oviform ball, developing—as does the spore of the plant—outside the body of the parent, into the mature form. As the Third Race evolved, the spore-like cell, or “drop”, acquired the characteristic properties of the animal egg, such as we still find among oviparous animals, and the developing Humanity, from being sexless or asexual, became gradually bisexual or hermaphrodite, evolving organs, hardening in tissue and producing bones, passing in fact through what the modern scientist would call the reptilian and avian stages. The change to oviparous reproduction and to the growth of the endo-skeleton, marked during the two earlier divisions of the Third Race, leads on to the complete separation of the sexes in the third division, there being developed first “beings in which the one sex predominated over the other, and finally distinct men and women” (vol. ii, p. 132). In fact the Races passed, during millions of years, along the path of development now swiftly trodden by man in the early months of intra-uterine life: the cell gemmation, the cell multiplication, the asexual foetal form, the growth of bones, the stage of hermaphroditism, the separation of the sexes. All these are familiar to every student of physiology: very strange, very wonderful, veiled in mystery as to causes although obvious as to effects; but no more strange, no more wonderful, no more mysterious, in the evolving Races than in the evolving individual. Nor is it irrational to speak of the Races as “human”. True, “men, during the First and Second Races, were not physical beings, but merely rudiments of the future men” (vol. ii, p. 108). But are not the germ cell, the sexless embryo, the hermaphrodite foetus, rightly described as human in that their goal is Perfect Man? Why then shall not the early stages of Humanity in the womb of Nature be recognised for what they are, and why should they not be named by their end, by the triumph towards which they are working, the building up of Man?

With this separation of the sexes comes the critical point of evolution: man has become “opposite polar forces, an equilibrated compound of Spirit and Matter, of the positive and the negative, of the male and the female” (vol. ii, p. 84). He has now reached his human form, though it be yet “gigantic and ape-like”: he has evolved “the vehicle of desire, or Kama Rupa” (vol. ii, p. 116), taking on, in his progress, animal passions and physical organs, thus entering the field of struggle in which he is to “become as Gods, knowing good and evil”, thus acquiring the knowledge without which

perfection cannot be. Out of the sinlessness of unconsciousness, through the soil and the mire of evil, onwards into perfect righteousness, such was the path marked out for the feet of man. In this Third Race began the battle, some 18,000,000 years ago. For now the Quaternary is complete: the physical body has taken its shape moulded on the Linga Sarira; Prana vivifies it, Kama fires it, Kama the gift of Suchi, the Sun, the "Drainer of Waters" (Sloka 17), the last thing that the lower Powers could bestow on evolving man. Over this now perfected fleshly tabernacle still brooded the "Divine Pilgrim", awaiting the last touch which should unite the Quaternary with the Duad, the incoming of the Ego, that with one hand should cling to Atma-Buddhi, the Higher Self, with the other touch the Lower Self, and so knit the sundered together. This is the work of the "Fire Dhyanis", the "Solar Pitris", the Agnishwatta. The Esotericist speaks of these as the Heart of the Dhyan-Chohanic Body (vol. ii, p. 91), and they are the three classes of the Arupa Pitris, intellectual and spiritual, while the remaining four classes were corporeal, material and devoid of intellect (pp. 93 and 91). These are the "one third of the Dhyanis" who were "doomed by the law of Karma and evolution to be reborn (or incarnated) on earth" (p. 93). Some, if not all of them, are alluded to as "failures" among the Dhyan Chohans: but "as these 'failures' are too far progressed and spiritualised to be thrown back forcibly from Dhyan Chohanship into the vortex of a new primordial evolution through the lower kingdoms", they "do not pass through the three kingdoms as do the lower Pitris; nor do they incarnate in man until the Third Root Race" (vol. i, p. 188). Elsewhere they are spoken of as "the Fifth Hierarchy—the mysterious beings that preside over the constellation Capricornus, Makara, or Crocodile", whose task it is "to inform the empty and ethereal animal form and make of it the Rational Man" (vol. i, p. 233). Yet again, they are "the celestial 'Ancestors' (Entities from preceding worlds, called in India the Sishta)" who "step in on this our plane, as the Pitris had stepped in before them, for the formation of the physical or animal-man, and incarnate in the latter" (vol. i, p. 248).

The gradual entrance on the scene of these Manasic entities is described in the 24th Sloka :

"The Sons of Wisdom, the Sons of Night, ready for rebirth, came down; they saw the vile forms of the First Third; 'we can choose', said the Lords, 'we have wisdom'. Some entered the chhaya. Some projected the Spark. Some deferred till the Fourth. From their own Rupa they filled the Kama. Those who entered became Arhats. Those who received but a spark remained destitute of knowledge; the spark burned low. The Third remained mindless. Their Jivas were not ready. These were set apart among the Seven. They became narrow-headed. The Third were ready. 'In these shall we dwell', said the Lords of the Flame" (vol. ii, pp. 18, 19).

Here the student must note the phrases, "some entered", "some projected the spark". We are in the early part of the Third Race. Ere yet the sexes were separated, the incarnating "Sons of Wisdom" who

“entered” produced by Kriyasakti the “Sons of the Fire-Mist” or the “Sons of Will and Yoga”. Of these the first is the “Initiator”, the “Great Sacrifice”, of whom here we cannot speak; and in these incarnated the highest Dhyanis “to form the nursery for future human adepts” (consult vol. i, p. 207). Kriyasakti is “the mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally*, if one’s attention (and will) is deeply concentrated upon it; similarly an intense volition will be followed by the desired result” (vol. ii, p. 173). The men thus formed are apart from the course of human evolution; set apart ere yet the struggle had begun. They take no share save as guides, helpers, teachers, in the onward march; in past Manvantaras they had fought their fight; and they incarnate anew to help others, not to progress themselves.

On the other hand, the men of the Third Race who only received the projected spark, as they were scarcely ready, are the average humanity (vol. ii. 167), now fighting its way upward; while the third section, who were “not ready”, the most backward of the Third Race, “became narrow-headed” and are now the lowest human races, the Australian, the Bushmen, the least evolved South Sea Islanders. Of these the Australians are the only pure and direct descendants, the rest being mixed (vol. ii. p. 199, *note*).

With evolving ages came the separation of the sexes, and still many of the “Lords of the Flame” held back from incarnation and many of the men were still left mindless. They dwelt among the rapidly increasing lower animals, and in their senselessness they prostituted their newly-evolved sexual powers, mating with the brutes around them, and breeding monsters, “a dumb race to keep the shame untold” (Sloka 32). Then they who had held back from incarnation saw the evil: “The Amanasa [without Manas] have defiled our future abodes. This is Karma. Let us dwell in the others. Let us teach them better lest worse should happen.” “Then all men became endowed with Manas. They saw the sin of the Mindless” (Slokas 34, 35).

This incarnation of the “Lords of the Flame” marks the true beginning of Man, who is now the complete septenary—although the higher Triad is still latent, the full unfolding of Manas belonging to the Fifth Race, of Buddhi to the Sixth, and of Atma to the Seventh—and who has become an intellectual self-conscious being. In the early sub-races of the Third, man’s language “was only a slight improvement on the various sounds in Nature, on the cry of gigantic insects and of the first animals”, but in the latest Third articulate speech was developed, monosyllabic only, but still articulate, something more than mere emotional cries (vol. ii. p. 198). This was the speech of “the ‘golden-colored’ yellow-complexioned men, after their separation into sexes and the full awakening of their minds”. The yellow color here spoken of is “the color of the first solid

human race, which appeared after the middle of the Third Root Race—after its fall into generation" (vol. ii. p. 250); but the present yellow races (except the Australians) are descended from the early branches of the Fourth Root Race, and are of mixed Lemuro-Atlantean descent (vol. ii. p. 199, *note*).

With the appearance of intellectual life came "material progress". Ruled and taught by the "Sons of Will and Yoga", the Lemurians built cities and founded the earliest civilisation, a civilisation whelmed under a flood, the memory of which gave rise to the world-wide traditions of a universal deluge.

TWO STUDENTS OF THE E. S.

QUESTIONS AND ANSWERS.

Q. The lower Quaternary is evolved in the first four races, Manas in the fifth race. Now, what is the position of Buddhi towards the present humanity? During the sixth race I can understand that it will incarnate in some way in Manas, as manasa-putra now does in the lower quaternary.

But what of the manasa-putras who are now undergoing incarnation in us, *ourselves* in fact; are we as manasa-putras at present unfitted to receive Buddhi, and only now preparing for its reception, as the lower quaternary did for manasa-putra?

If this be the case we are "Buddhiless", as the early races were "mindless".

Is this what it is to become "Dwija"—twice-born, when a Buddhi takes possession and illuminates Manas?

S.

A. The lower Quaternary is evolved during the first *three* Races, the physical body not being regarded as a "principle" in the real sense of the term. The Monad—Atma-Buddhi—as has been so fully explained, broods over this evolving Quaternary, but cannot come into contact with it until Manas enters and draws them into connexion. This month's article will, perhaps, make this clearer to you. Buddhi is latent in present humanity, but you cannot speak of it as "incarnating" in Manas: Manas is not fleshly. Further, Manas aspires towards Buddhi, Buddhi does not stoop to Manas. Buddhi will become active during the Sixth Race, but you do not seem to understand that the Monad is Atma-Buddhi.

If you refer to p. 167, vol. ii, "Secret Doctrine", you will see that it distinctly states that "those who were half ready", who received but a spark, constitute average humanity. Therefore it is incorrect to say that *we* are the Manasaputras. We are the Pitris and received a spark from the Manasaputras. Those in whom the Manasaputras, as such, incarnate, do not belong to our average humanity. Dwija means an initiated one—or a being whose Higher Ego is active; the initiated Brahmins of old were called Dwijas.



asked to give life to the 'king': 'O weeper, thou powerful one, high in the realms of Aukert, give life to the King'. . . . He also receives this invocation: 'O thou, he who forms himself by his tears, who hears himself his own words, who reanimates his soul, reanimate the soul of the King'. Finally in a famous text known as the text of the four races, men are thus addressed: 'Ye are a tear of my eye in your name of Retu, that is to say in your name of men'. . . . This doctrine is still more clearly affirmed in a magic papyrus translated by Dr. Birch, where the tears of different Gods are represented as the matter from which issue flowers, incense, bees, water, salt, &c. 'When Horus weeps', says the papyrus, 'the water which falls from his eyes, grows into plants, which produce a sweet perfume. When Su and Tefnut weep greatly, and water falls from their eyes, it changes into plants which produce incense. . . . When the sun weeps a second time, and lets water fall from his eyes, it changes into bees, which work. . . . When the sun Ra becomes feeble, the perspiration falls from his limbs, and changes into a liquid . . . his blood changes to salt. When the sun becomes feeble, he sweats, water falls from his mouth and changes into plants'."

Compare also the "Sweat-born" of the *Secret Doctrine*.

(To be continued.)



Theosophical Gleanings,

OR

NOTES ON THE "SECRET DOCTRINE".

VI.

THE THIRD RACE (*Continued*).

WE have taken a bird's-eye view of the life-cycle of the Third Race: we must now study its evolution in fuller detail.

The Third Race divides itself naturally into three main groups, under which are classified the seven sub-races and their innumerable divisions. The first of these groups takes its rise in those spoken of last month as those into whom the "Lords of the Flame" "entered", ere yet the differentiation into sexes had come about. These, with the progeny produced by Kriyasakti—the "Sons of the Fire-Mist", or the "Sons of Will and Yoga"—make up the first and highest group. It is the men of this group who are alluded to in the traditions of every nation as "demigods", "heroes", and "rīshis", &c. To this group belong "the seven Rishis" of the Hindu allegory (vol. ii, p. 78), the sons of Vasishta-Daksha. It includes Nirmanakayas from other Manvantaras, whom we see, "in all the Puranas, re-appearing on this globe, in the *third Manvantara*, as Kings, Rishis, and heroes" (vol. ii, p. 94). "They sacrificed themselves for the good and salvation of the Monads which were waiting for their turn, and which otherwise would have had to linger for countless ages in irresponsible, animal-like, though in appearance human, forms" (vol. ii, p. 94). These

are "that third and holy race", consisting of those men who are spoken of as at the zenith of the race, who were "towering giants of godly strength and beauty, and the depositaries of all the mysteries of heaven and earth". . . . "The chief gods and heroes of the Fourth and Fifth Races, as of later antiquity, are the deified images of these men of the Third" (vol. ii, pp. 171, 172). This group is said to have inhabited "an island, which for its unparalleled beauty had no rival in the world. . . . This word, which is no word, has travelled once round the globe, and still lingers as a far-off dying echo in the hearts of some privileged men. The hierophants of all the Sacerdotal Colleges were aware of the existence of this island; but 'the word' was known only to the *Java Aleim* (Maha Chohan in another tongue), or chief lord of every college, and was passed to his successor only at the moment of death. . . . There was no communication with the fair island by sea, but subterranean passages, known only to the chiefs, communicated with it in all directions" (vol. ii, p. 220).

Over against this loftiest group of the Third Race comes the lowest group, that of the "mindless", sometimes spoken of as "the eighth race", because it went so far astray from the field of humanity, "the animal man" (vol. i, p. 650). We spoke of these on p. 411 of last month's *Lucifer*, and we need only note in this connexion that the semi-human group was reinforced by later crossings of Lemurians and Atlanteans with these semi-human tribes, and that Esoteric Ethnology ascribes this origin for Tasmanians, Australians, Andaman Islanders, a hair-covered mountain tribe in China, the wild men of Borneo, the Veddahs of Ceylon, the Bushmen, Negritos, and some others (see vol. ii, pp. 195, 196, with the footnotes).

It is to this group, in some of its lowest ramifications, that the Secret Doctrine ascribes the origin of the anthropoids. "It is in the suddenly arrested evolution of certain sub-races, and their forced and violent diversion into the purely animal line by artificial cross-breeding, truly analogous to the hybridization which we have now learned to utilise in the vegetable and animal kingdoms, that we have to look for the origin of the anthropoids. In these red-haired and hair-covered monsters, the fruit of the unnatural connexion between men and animals, the 'Lords of Wisdom' did not incarnate, as we see. Thus by a long series of transformations due to unnatural cross-breeding (unnatural 'sexual selection'), originated in due course of time the lowest specimens of humanity; while further bestiality and the fruit of their first animal efforts of reproduction begat a species which developed into mammalian apes ages later. The Commentary explains that the apes are the only species, among the animals, which has gradually and with every generation and variety tended more and more to return to the original type of its male forefather—the dark gigantic Lemurian and Atlantean" (vol. ii, pp. 200, 201, and footnote). As this question of relationship between man and the ape is one on which Esoteric and Exoteric Science seem to come sharply into conflict, it may be well to

delay on it for a moment. And first we must point out that no scientist speaks of man as "descended from the ape". That is a popular misconception. Darwin and his followers allege that "man" and the apes are descended from a *common ancestor*, that man "is the co-descendant with other mammals of a common progenitor" ("Descent of Man," p. 607, ed. 1875). Against this general statement Esoteric Science has nothing to say, but—different as he was from the "man" of the present—Esoteric Science speaks of that common progenitor as "man", having in view the chief product evolved from him (see *Lucifer*, p. 409). Speaking of man in the Third Round, "almost exactly repeated in the third Root-Race of the Fourth Round", a Mahatma describes him as in "the form of a giant-ape, and now more intelligent, or rather cunning, than spiritual". In the last half "his gigantic stature decreases and his body improves in texture, and he becomes a more rational being, though still more an ape than a Deva" (vol. i. pp. 188, 189). This "giant-ape" is the "common progenitor". Further, the Mahatma says: "The human foetus follows now in its transformations all the forms that the physical frame of man had assumed throughout the three Kalpas (Rounds), during the tentative efforts at plastic formation around the Monad by senseless, because imperfect matter, in her blind wanderings. In the present age the physical embryo is a plant, a reptile, an animal, before it finally becomes man" (vol. i, p. 184). On the details of the evolution there is clashing enough between the Eastern and the Western teachings; but as all the details are confessedly matter of hypothesis in the West, as the leading evolutionists are at issue about them, and as new theories are being constantly put forward, the West cannot claim to dogmatise here over the East. All that Western Science lays down as essential, in order to explain undeniable facts, is *the unity of origin of all mammals*: all else is admittedly doubtful. The Eastern Science lays down the same postulate, and also traces, as it alleges with full knowledge, the details of the further evolution. And those who note how in point after point Western Science is approaching doctrines long taught by the Esoteric, will be content to possess their souls in patience amid the clash of warring tongues, waiting until fuller knowledge has brought about greater harmony. The fundamental difference between the Esoteric and the Exoteric Science is not on the physical but on the mental evolution of man. They may join hands on the giant-ape form, and the cunning of the common progenitor: but to the Esotericist the mind is an informing principle; to the Scientist it is but a product of the brain. "Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution, is the 'Eternal Pilgrim', the Protean differentiation in space and time of the One Absolute 'Unknowable'" (vol. ii, p. 728).

The remaining group, consisting of "the last sub-races of the Third

Root-Race" (vol. ii, p. 765), is midway between the highest and the lowest, and, as the stock of our humanity, is of special interest to us. They were the "ancestors of the Atlanteans, . . . ape-like, intellectually senseless giants" (vol. i, p. 191), whose very senselessness made possible such an off-shoot as the third group, and who were rescued from general degradation by their endowment with Manas. These were the first sexual, physical men, the date of whose appearance on our globe is put by the Esoteric Chronology 18,000,000 years ago. They are the root of our physical Humanity, of which the Fourth Race, the Atlantean, may be regarded as the trunk. Physical changes in the globe accompanied the changes in man, and the period of warfare began. Differentiation into sex meant struggle in lieu of harmony, and all physical nature sympathised in the altered conditions.

"The eternal spring became constant change and seasons succeeded. Cold forced men to build shelters and devise clothing. Then man appealed to the superior Fathers. The Nirmanakayas of the Nagas, the wise Serpents and Dragons of Light came, and the precursors of the Enlightened. Divine kings descended and taught men sciences and arts, for men could live no longer in the first land, which had become a white frozen corpse" (vol. ii, p. 201).

It was under the guidance of this Highest Group of the Third Race that the later Third, or Lemurians, developed their civilization. They, "under the guidance of their *divine* Rulers, built large cities, cultivated arts and sciences, and knew astronomy, architecture, and mathematics to perfection. This primeval civilization did not, as one may think, immediately follow their physiological transformation. Between the final evolution and the first city built many hundred thousands of years had passed. Yet, we find the Lemurians in their sixth sub-race building their first rock-cities out of stone and lava. One of such great cities of primitive structure was built entirely of lava, some thirty miles west from where Easter Island now stretches its narrow piece of sterile ground, and was entirely destroyed by a series of volcanic eruptions. The oldest remains of Cyclopean buildings were all the handiwork of the Lemurians of the last sub-races; and an occultist shows therefore no wonder on learning that the stone relics, found on the small piece of land called Eastern Island by Captain Cook, are 'very much like the walls of the Temple of Pachacamac or the Ruins of Tia-Kuanuco in Peru', and that they are in the Cyclopean style" (vol. ii, p. 317). Thus civilization slowly grew up among the Lemurians; some, we are told, led a "nomadic and patriarchal life", some builded cities and progressed in the arts and sciences; Easter Island belonged to the earliest civilisation of the Third Race", and the strange statues there felt the touch of Lemurian hands. It is interesting to note that, approaching the subject from an entirely distinct point of view, Haeckel places primitive man in Lemuria: "Probably Southern Asia itself was not the earliest cradle of the human race; but Lemuria, a continent that lay to the south of Asia, and sank later on beneath the

surface of the Indian Ocean" ("The Pedigree of Man," p. 73, Eng. Trans., 1883).

It is to the Lemurians that must be referred the many traditions of the "one-eyed Cyclopes"; the "one eye" is the Wisdom Eye, the Third Eye, the Eye of Siva, which was in full activity at that period of human history, the two front eyes being fully developed only at the beginning of the Fourth Race (see vol. ii, p. 769). The mythological three Cyclopes, sons of Heaven and Earth, are the last three sub-races of the Third Race.

As the centuries rolled slowly on, the Lemurians gradually drifted apart into two well-defined and marked classes, the Sons of Darkness and the Sons of Light, between whom bitter antagonism was developed. As the decay of the race proceeded, the division became more and more marked, and simultaneously with the decay of the Third appeared the rising of the Fourth Race. Emerging from the ocean westwards and northwards were the beginnings of a new continent, the Atlantis of the coming Race, and as the Northern Lemurians spread westwards the first sub-race of the Fourth, the Lemuro-Atlanteans, were gradually evolved and spread from the Atlantic portion of Lemuria over the new land; losing, as time went on the characteristics of the parent stock, and developing the pure Atlantean type. "The Atlantic portion of Lemuria was the geological basis of what is generally known as Atlantis. The latter, indeed, must be regarded rather as a development of the Atlantic prolongation of Lemuria, than as an entirely new mass of land upheaved to meet the special requirements of the Fourth Root-Race. Just as in the case of Race-evolution, so in that of the shifting and re-shifting of continental masses, no hard and fast line can be drawn where a new order ends and another begins. Continuity in natural processes is never broken. Thus the Fourth Race Atlanteans were developed from a nucleus of Northern Lemurian Third Race men, centred, roughly speaking, toward a point of land in what is now the mid-Atlantic Ocean. Their continent was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of time and became ultimately the true home of the great Race known as the Atlantean" (vol. ii, pp. 333, 334).

Some of these Lemuro-Atlanteans, we are told, intermarried with the mindless race, and so entered on a path of rapid physical and psychical degeneration. Meanwhile vast seismic changes were in progress: the continent of Lemuria had broken up into smaller continents, and its immense extent "which once had reigned supreme over the Indian, Atlantic and Pacific Oceans now consisted of huge islands which were gradually disappearing one after the other, until the final convulsion engulfed the last remains of it" (vol. ii, p. 327). Volcanic action was the chief feature in this destruction, volcanic fires breaking up the continent and causing vast chasms, into which rushed the sea, submerging the scathed and ruined land. There can be no doubt that the traditions of a universal deluge found in the islands of Polynesia—the mountain tops of the highest Lemurian ranges—

have their origin in these gigantic cataclysms, which separated these islands from the rest of the habitable world.* "The sinking and transformation of Lemuria beginning nearly at the Arctic Circle (Norway), the Third Race ended its career in Lanka, or rather on that which became Lanka with the Atlanteans. The small remnant now known as Ceylon is the Northern highland of ancient Lanka" (vol. ii, p. 332). Of this race there remained only the "animal men", a few scattered remnants that had escaped here and there, the Lemuro-Atlantean stock, and the Highest Group, that the earth-convulsions could not touch. The human stock, or seed, in the Hindu allegory, is saved by Vaivasvata Manu; "Lemuria is said to have perished about 700,000 years before the commencement of what is now called the Tertiary Age (the Eocene), and it is during this deluge also—an actual geological deluge this time—that Vaivasvata Manu is again shewn as saving mankind (allegorically it is mankind, or a portion of it, the Fourth Race, which is saved); so also he saves the Fifth Race during the destruction of the last Atlanteans" (vol. ii, p. 313).

This Vaivasvata Manu "figures as a generic character, under various circumstances and events" (vol. ii, p. 145), for he is "the primitive Root-Manu of our fourth human wave (the reader must always remember that Manu is not a man, but collective humanity)"; further, the name is applied as a racial term to the Root-Manu of the Fourth Root-Race, thus denoting one of the Minor Manus (vol. ii, p. 309). His varied appearances on the scene in Exoteric traditions and allegories need not therefore disturb the student.

TWO STUDENTS OF THE E. S.

QUESTIONS AND ANSWERS.

Q. Are our Monads an emanation of the Holy Spirit? By that I mean the totality of Gods, who form the Absolute, the One.

A. We should avoid the term "Holy Spirit", because it conveys the idea of a Personal God. The Monads are sparks from the one Fire, the Universal Life (see *Lucifer*, p. 138).

Q. The entities that collectively form Atma, Buddhi, Mahat, are they these Monads? are our Higher Selves spiritual hierarchies, of whom we are only the reflection, the emanation?

A. The Monad is Atma-Buddhi (see *Lucifer*, p. 138). Mahat is Kosmic Ideation (see *Lucifer*, pp. 56, 57). If you mean Manas, Manas is not the Monad, as you must surely see if you have read the "Gleanings" with any attention (note specially pp. 311 and 410). Certainly our Higher Selves are a Spiritual Hierarchy, but you cannot call the lower quaternary an emanation from them. The building up of this has been very carefully described step by step.

* The more widely spread traditions found elsewhere—as in Mexico, India, Asia Minor, &c.—are traceable to the floods which destroyed Atlantis.

3. Ought any difference to be made between the Divine Ego and the Monad? May we not say that the Divine Ego is the resultant of the friction of our lives and of our experiences, and that this Ego is the real individual, since the Monad is given us from the universal reservoir and is therefore impersonal?

4. The Ego is the Manas, and as our lives give it experience it is *partly* their resultant; but note that it is an independent entity, existing before incarnation. Do not confuse the Ego with the "Higher Self", which is Buddhi. The Ego is the individual, and you rightly say that the Monad is impersonal.



Notes on Theosophy and Education.

(The opening speech of a discussion at the Blavatsky Lodge, on July 17th.)

THEOSOPHY claims to be the Science of Life, and must therefore have a direct bearing upon all those great problems which are agitating men's minds in these closing years of the 19th century. Among such problems, one of the most important, in its bearing upon the whole future of our race, as well as upon the next generation—to which will fall the task of carrying on the Theosophical movement till the last quarter of the coming century—is certainly that of Education. Hence it may not be amiss to call the attention of the readers of *Lucifer*, especially of those belonging to the Theosophical Society, to the bearing of Theosophical teaching upon this question. One fact alone need be pointed to in order to show how intimate and vital is the connexion between Theosophy as embodied in the present Theosophical movement and the whole subject of Education. In every phase of human history, it is the ideal current among the people of any race as to the purpose and meaning of human life on earth, which is the most potent factor in determining the character and guiding spirit of the education given to the young generations of that nation. The education received by the young exercises an influence in moulding their conceptions of life and duty, and thus reacts upon the ideals of their mature years, and so upon future generations.

A passing glance along the galleries of human history may serve to illustrate this statement.

The earliest educational system of which we have any record is that of ancient India, embodied in the caste system. Under this *régime* the nation was divided into four main classes engaged, respectively: the Brahmans, in spiritual, religious, and scientific studies and pursuits; the Kshatriya, or warrior caste, in the pursuit of arms, politics, administration, in short the conduct and management of the outer national life generally; the Vaisya, or merchant caste, in commercial pursuits; while the Sudra, or "out caste" class, embraced all not included in one or other of these three.

This system, in one aspect, was an educational one, based upon a knowledge of the laws of Karma and Reincarnation. In accordance with these, it provided for the reincarnating Ego a determinate sphere of duties in accord with the Karmic affinities it had engendered in past incarnations. In each caste, the children were educated in accordance with the duties they would have to perform in adult life; the ideal expressing itself through the entire system being that each human being has his own specific sphere of duty to fill, a duty as necessary for the welfare of the nation as that of

worthless, of the identity of the Basques with the Mongolians. But what does my friend mean by "Mongolian"? Has he any knowledge of the languages of the interior of China, such as the Lo Lo? One thing we may be thankful for; he is free from the absurdity of calling them "Turanian", as unmeaning a term as Aryan, Hamitic, or Semitic. I wish my stay in the Canary Isles had enabled me to attain more information about the Guanches. But the fact is that, thanks to missionary enterprise and liquor, this old race of Atlanteans is extinct.

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THE "SPOOK".

In Dr. Leech's *Obliviad: a Satire*, 8vo., New York, 1879, the following quatrain is "attributed to Ovid":—

"Bis duo sunt homini; manes, caro, spiritus, umbra
Quatuor ista loci bis duo suscipiunt
Terra tegit carnem, tumulum circumvolat umbra,
Orcus habet manes, Spiritus astra petit".

Of course these lines form no real quotation from Ovid. At least I am unable to find them in any edition known to me. But whoever wrote them, did not he who thought them have ideas analogous to those of Theosophists on the Septenary Division of Man? If we substitute *Prana* (or *Sthula Sarira*) for *carnis*, *Linga Sarira* for *umbra*, *Kama Rupa* for *manes*, and *Manas*, or perhaps *Buddhi* for *spiritus*, we have sense given us. But the whole matter requires the guiding assistance of an occultist, who may be able to tell what this quaint old poet (whoever he was, and at whatever time he flourished) really meant.

C. CARTER BLAKE, F.T.S.



Theosophical Gleanings,

OR

NOTES ON THE "SECRET DOCTRINE".

VII.

IT is hard to realize in thought the vast periods comprised in the rise, maturity, and decay of each of the Root-Races of our globe; hard to realize the slowness with which each Race quitted the stage it had occupied so long. Even to-day, as we have seen, there linger on the earth a few far-off direct descendants of the Third Root-Race; even to-day there are among us some few of the Atlantean stock that have not been fused into the Fifth Race. The "destruction of Atlantis"—as it is termed—due to "successive disturbances in the axial rotation" of the earth, lasted 200,000 years; the final remnant, Plato's famous island, disappearing within modern times.

We have seen the Lemuro-Atlantean Race differentiating on the Atlantic prolongation of Lemuria, and slowly, very slowly, emerged the vast continent, the Fourth, "bridging the ocean between America and Europe"

(vol. i, p. 790). A mass of scientific evidence proving the existence of this Continent is given in the "Secret Doctrine", vol. ii, pp. 790, *et seq.* So many lines of evidence converge that it is easy to see that science will soon be quite indignant with the ignorance of any who deny that this continent once stretched where now the waves of the Atlantic roll. To us, who are Theosophists, the special interest of Atlantean man lies in the fact that he stands as the apotheosis of matter, the most material of human incarnations: that it was in those days that "the heaviest Karma of our Fifth Race was generated": that the third eye ceased to function as physical and psychic passions overpowered the spiritual: that Humanity, reaching its full physical development in these, at the middle-point of the Atlantean period "the door was shut", and no fresh Monads, thenceforward, incarnated on our globe (see vol. ii, pp. 302, 303). The Atlanteans, "the first progeny of semi-divine man after his separation into sexes" (vol. ii, p. 273), were in all external characteristics men as we know them now, save that they were gigantic in comparison with their Fifth Race descendants, passing along the same road as has been travelled by all plants and animals, the huge primeval organisms being now represented by comparatively diminutive types. Born of the less spiritual of the Third Race, the Fourth started on its career under unfavorable conditions. "Endowed with divine powers, and feeling in himself his *Inner* God, each [man of the Third Race] felt he was a Man-God in his nature, though an animal in his physical self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the 'Sons of Light'. Those who fell victims to their lower natures became the slaves of Matter. From 'Sons of Light and Wisdom' they ended by becoming the 'Sons of Darkness'. They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans" (vol. ii, p. 272). But these Atlanteans themselves degenerated as the centuries rolled on. From their earliest tribes, we are told, they separated "into the righteous and the unrighteous; into those who worshipped the one unseen Spirit of Nature, the ray of which man feels within himself—or the Pantheists; and those who offered fanatical worship to the Spirits of the Earth, the dark, Kosmic, anthropomorphic Powers, with whom they made alliance. These were the earliest *Gibborim*, 'the mighty men of renown in those days' (Gen. vi); who become with the Fifth Race the *Kabirim*, Kabiri with the Egyptians and the Phœnicians, Titans with the Greeks, and *Rākshasas* and *Daiyas* with the Indian races" (vol. ii, pp. 273, 274). Hence the title acquired by the later Atlanteans, belonging to this "unrighteous race", of "the wicked"; in the Commentaries Atlantis is spoken of as "the abode of the wicked" (vol. ii, p. 401), and the Atlanteans "of the shadow" become the typical Black Magicians, the sorcerers, who were finally destroyed with the land they cursed.

The Atlantean is the type of intellect without spirituality, of terrestrial wisdom, of the triumph of Kama-Manas. He is the analogue of the Humanity of the Fourth Round, as described by a master: "Intellect has an enormous development in this Round. The (hitherto) dumb races acquire our (present) human speech on this globe, on which, from the Fourth Race language is perfected and knowledge increases. At this half-way point of the Fourth Round (as of the Fourth Root, or Atlantean race) humanity passes the axial point of the minor Manvantaric cycle . . . the world teeming with the results of intellectual activity and spiritual decrease" (vol. i, p. 189). The language of the Atlanteans became agglutinative, and then, in the most highly developed, passed on to its next stage: "While the 'cream' of the Fourth Race gravitated more and more towards the apex of physical and intellectual evolution, thus leaving as an heir-loom to the nascent Fifth (the Aryan) Race the inflexional, highly developed languages, the agglutinative decayed and remained as a fragmentary fossil idiom, scattered now, and nearly limited to the aboriginal tribes of America" (vol. ii, p. 199). In color, the yellow of the Third Race darkened into "red-yellow (the red Indians and the Mongolians being the descendants of these), and finally into brown-white Races—which now, together with the yellow Races, form the great bulk of Humanity" (vol. ii, 250).

We catch our clearest glimpse of the vast intellectual advances made by the Atlanteans in the astronomical knowledge handed down by them to their Aryan descendants. Asuramaya, the Atlantean, "as great a magician as he was an Astrologer and an Astronomer" (vol. ii, p. 50) stands, to the Occultist, at the very fountain head of astronomical knowledge. To him are ascribed various astronomical works, based on the records of the mysterious Narada, Narada whose name appears in close connexion with the Fourth Race, as with each other, but as to whom little information is given. He is spoken of in the Puranas, but the blinds are so complete that the reader is more likely to be led astray than to acquire trustworthy knowledge; thus, to take but a single instance: Narada visits Patala, the infernal regions; but Patala really means the Antipodes—Central America—as we find by collating the passage: "Some of the descendants of the primitive Nagas, the Serpents of wisdom, peopled America, when its continent arose during the palmy days of the great Atlantis (America being the Patala, or Antipodes of Jambu-Dwipa, not of Bharata-Varsha)" (vol. ii, p. 182). And again H. P. B. points out that "Arjuna, Krishna's companion and chela, is said to have descended into Patala, the 'Antipodes', and therein married Ulûpi, a Nâga (or Nâgini rather), the daughter of the king of the Nâgas"—adding in a footnote: "Ulûpi has an entirely Atlantean ring about it. Like Atlantis, it is neither a Greek nor a Sanscrit name, but reminds one of Mexican names" (vol. ii, p. 214). This would seem to suggest that it is in Central America that we may hope to find some traces of Atlantean civilisation; and if it be from the Atlanteans that the Mexicans and Peruvians descended, the problem that has puzzled many a student of their strange

unique civilisations would be solved. It seems likely that as Atlantis was first populated as a prolongation of Lemuria, so the Fifth Continent would be first populated as a prolongation of Atlantis; and then, separated from the Eastern hemisphere by the destruction of Atlantis, would be left to develop along the lines traced by the Atlantean progenitors, revealing, when rediscovered by the East, the remains of its archaic civilisation.

To return to Asuramaya, the pupil (?) of Narada, and his astronomical records. The origin of the Zodiac is hidden in these dark regions: the Zodiac, with its original ten signs, becoming twelve by the separation of Virgo-Scorpio into two—symbolising the separation of the sexes—and the addition of the sign later known as Libra (see vol. ii, p. 502, footnote). On this we read in "Isis Unveiled": "The true Sabeian astrological doctrine secretly taught that within this double sign was hidden the explanation of the gradual transformation of the world, from its spiritual and subjective into the 'two-sexed' sublunary state. . . . To make it clearer, the sign Virgo-Scorpio became simply Virgo, and the duplication, or Scorpio, was placed between Libra, the seventh sign (which is Enoch, or the angel Metatron, or Mediator between spirit and matter, or God and man). It now became Scorpio (or Cain), which sign or patriarch led mankind to destruction, according to exoteric theology; but according to the true doctrine of the Wisdom-religion, it indicated *the degradation of the whole universe in its course of evolution downward from the subjective to the objective*. The sign of Libra is credited as a later invention by the Greeks, but it is not generally stated that those among them who were initiated had only made a change of names conveying the same idea as the secret name to those 'who knew', leaving the masses as unwise as ever. Yet it was a beautiful idea of theirs, this Libra, or the balance, expressing as much as could possibly be done without unveiling the whole and ultimate truth. They intended it to imply that when the course of evolution had taken the worlds to the lowest point of grossness, where the earths and their products were coarsest, and their inhabitants most brutish, the turning point had been reached—the forces were at an even balance. At the lowest point, the still lingering divine spark of spirit within, began to convey the upward impulse. The scales typified that eternal equilibrium which is the necessity of a universe of harmony, of exact justice, of the balance of centripetal and centrifugal forces, darkness and light, spirit and matter" ("Isis Unveiled", vol. ii, pp. 456, 457). Such were the thoughts which brooded in the minds of the designers of the Zodiac, and it was under such influences that Asuramaya the Atlantean, attained his knowledge of astronomy. "It is Asuramaya who is said to have based all his astronomical works upon these records [those of Narada], to have determined the duration of all the past geological and cosmical periods, and the length of all the cycles to come, till the end of this life-cycle, or the end of the seventh Race" (vol. ii, p. 49). On his works are founded the calculations of the Brahmin Initiates, the astronomy

of Hindustan and thence of Egypt. Here is the explanation of that startling knowledge of astronomy among "the ancients" which has caused so much bewilderment among modern students. "There were giants in those days", in more senses than one.

We have already noticed that the heaviest Karma of the Fifth Race was generated among the Atlanteans: until the close of the Third Race there had been no death. The "men of the Third began to die out. Till then there had been no regular death, but only a transformation, for *men had no personality* as yet. They had Monads—breaths of the One Breath, and as impersonal as the source from which they proceeded. They had bodies, or rather shadows of bodies, which were sinless, hence *Karmaless*. Therefore, as there was no Kamaloka—least of all Nirvana or even Devachan—for the 'souls' of men who had no personal Egos, there could be no intermediate periods between the incarnations. Like the Phoenix, primordial man resurrected out of his old into a new body. Each time and with each new generation, he became more solid, more physically perfect, agreeably with the evolutionary law, which is the *Law of Nature*. Death came with the complete physical organism, and with it—moral decay" (vol. ii. p. 610). With this complete physical organism and its occupation by its divine tenant came also moral responsibility, and therefore the generation of Karma. For "in the case of the Atlanteans, it was precisely the spiritual being that sinned" (vol. ii. p. 302). Not content with using their intellect for the gaining of new experience, serviceable to their race, they followed "willingly the left Path", and went onwards to their destruction. Some—the one third who "remained faithful"—moved from the lands fated to be submerged, and became the progenitors of the Fifth Root Race, some lingering on with the characteristics of their own Race until 11,000 years ago. "The wise races had perceived 'the black storm dragons, called down by the dragons of wisdom'—and 'had fled, led on by the shining Protectors of the most Excellent Land'—the great ancient adepts, presumably; those the Hindus refer to as their Manus and Rishis" (vol. ii. p. 425). Taking root again in Central Asia they produced the Turanians, the Mongols, the Chinese, and others. From these relics of the Fourth Race, their progenitors, the budding Aryan nations learned the elements of their civilization, "the hidden virtues of precious and other stones, of chemistry or rather alchemy, of mineralogy, geology, physics and astronomy" (vol. ii. p. 426). The unwise perished with the submerged continent of Atlantis; the last of the giant Atlanteans—on the Ruta and Daitya Island Continents—were overwhelmed some 850,000 years ago, towards the close of the Miocene age: the Aryo-Atlanteans disappeared with the last island of Atlantis—Plato's Atlantis—some 11,000 years ago only (vol. ii. p. 435). From the Ruta Atlanteans descended the Egyptians, with their marvellous civilisation, their scientific knowledge, their mechanical skill. And thus, while the floods that whelmed Atlantis have left behind them the traditions that tell, both in Western and Eastern lands,

of a supposed "universal deluge", the knowledge that made Atlantis great passed on to its children of the Fifth Race, that Race of which we are part, and before which still stretch many a thousand years.

TWO STUDENTS OF THE E.S.

ANSWERS TO QUESTIONS left over for want of Space.



"Going To and Fro in the Earth."

A STRANGE CUSTOM.

NATIONAL folklore, full of mysterious and often incomprehensible customs and pagan ceremonies, survives in Russia to this day as well as in other Slavonian countries, and even more so than in Ireland. One of the strangest of these customs is to be seen in the town of Alyoshki, in the government of Taurida (Crimea), Dnieprovsky District. The ethnographer, Aivarnitzky, while making his learned investigations on the left shore of the Dniepre, came across "the strangest sight he had ever witnessed". According to the Russian scientist, the weird ceremony of the wedding of the crawfish is still religiously observed by the orthodox Russian inhabitants of Alyoshki and the peasants of the district in general, and seems to have degenerated into a cult. This wedding takes place on the festival day of SS. Peter and Paul (June 29th). A male and female crawfish are caught in the river, after which the former is dressed in male attire, and the latter in a female dress, adorned with flowers and ribbands. The wedding of the two is then performed round a table in the middle of a room by a man chosen to represent a priest, and after the ceremony the newly-married couple are divested of their robes and allowed to return to their native river. Finally the guests headed by the "priest" drink whiskey, play on various instruments, dance, and make merry till late at night. The custom prevails among fishermen and the population settled on the river shore; and they explain that it is done to propitiate the water God, and obtain thereby a greater abundance of fish, and, consequently—wealth.

A PHYSIOLOGICAL FREAK OF NATURE.

In the medical annals of Grotz (Austria), may be found the following statement. A certain Countess Koenigsdäser who lived at the beginning of the century, was afflicted with a remarkable idiosyncrasy of a most painful kind, which might be doubted were it not for the unimpeachable testimony of all her friends and her next of kin, who would far rather conceal than divulge it. The fact is that this kind and amiable lady, the best of wives, and the mother of several sons and daughters, could not bear the sight of her children. This repulsion manifested itself physiologically not psychically, as some might think. She loved her children, but whenever one was brought to her, she went into a dead swoon and remained in a semi-cataleptic condition for hours. As this happened invariably, whether the children were infants or grown up, there remained but one means of avoiding so painful a situation, namely to bring up the children away from their mother.

One of the sons who had never seen his mother grew up and became an officer in the army. After an absence of long years from his native land, he returned