

THEOSOPHICAL MANUALS

XVIII

SONS OF THE FIREMIST

A STUDY OF MAN

BY

A STUDENT



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PREFACE

THE remarks under this head are intended to be introductory to each of the Manuals.

First, as to the spirit in which they are offered. These Manuals are not written in a controversial spirit, nor as an addition to the stock of theories awaiting public approval. The writers have no time to waste in arguing with people who do not wish to be convinced, or who ridicule everything which is new to their limited outlook. Their message is for those who desire to know — those who are seeking for something that will solve their doubts and remove their difficulties. For such, all that is needed is a clear exposition of the Theosophical teachings; for they will judge of the truth of a teaching by its power to answer the questions they ask. People realize, much more now than in the early days of the Theosophical Society, the value of Theosophy;

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for the ever-increasing difficulties engendered by selfishness and materialism, by doubt and the multiplicity of theories, have created an urgent demand which it alone can satisfy.

Again, it is necessary to state clearly and emphatically the genuine teachings of Theosophy, as given by the Founder of the Theosophical Society, H. P. Blavatsky, and her successors, William Q. Judge and Katherine Tingley. For, as H. P. Blavatsky predicted, there are persons who have sought to pervert these teachings and turn them into a source of profit to themselves and their own selfish and ambitious schemes. The true teachings do not lend themselves to such purposes; their ideals are of the purest and most unselfish. Hence these persons have sought to promulgate under the name of Theosophy a perverted form of the teachings, from which Brotherliness and other pure motives are omitted, and which contains doctrines which H. P. Blavatsky showed to be maleficent and destructive. As these pseudo-Theosophists have gained a certain amount of notoriety by using the names of the Theosophical Society and its Leaders, it is necessary to warn the public against them

and their misrepresentations. Their teachings can easily be shown, by comparison, to be directly contrary to those of H. P. Blavatsky, whom they nevertheless profess to follow. Instead of having for their basis self-sacrifice, self-purification and the elevation of the human race, these teachings too often pander to ambition, vanity and curiosity. In many cases they are altogether ridiculous, and only calculated to make people laugh. Nevertheless, as these travesties have served to discredit the name of Theosophy and to keep earnest inquirers away from the truth, it is well that the public should know their nature and origin. They are the work of people who were at one time members of the Theosophical Society, but who did not find in it that food for their own personalities of which they were really in search. So they turned against their teachers in wounded pride and vanity, and started little societies of their own — with themselves at the head.

The writers of these Manuals have no personal grievance against any such calumniators. Inspired by a profound love of the sublime teachings of Theosophy, they have made it

their life-work to bring the benefits which they have thereby received within the reach of as many people as possible. And they feel that they will have the hearty sympathy and co-operation of the public in exposing folly and bringing the truth to light.

Theosophy strikes unfamiliar ground in modern civilization, because it does not come under any particular one of the familiar headings of Religion, Science, Philosophy, etc. into which our age has divided its speculative activities. It dates back to a period in the history of mankind when such distinctions did not exist, but there was one Gnosis or Knowledge embracing all. Religion and Science, as we have them today, are but imperfect growths springing from the remnants of that great ancient system, the Wisdom-Religion, which included all that we now know as religion and science, and much more. Hence Theosophy will not appeal to the same motives as religion and science. It will not offer any cheap and easy salvation or put a premium upon mental inactivity and spiritual selfishness. Neither can it accomodate itself to the rules laid down by various schools of modern thought as to

what constitutes proof and what does not. But it can and does appeal to the Reason. The truth of doctrines such as Theosophy maintains, can only be estimated by their ability to solve problems and by their harmony with other truths which we know to be true. But in addition to this we have the testimony of the ages, which has been too long neglected by modern scholarship, but which is now being revealed by archaeologists and scholars, as H. P. Blavatsky prophesied that it would in this century.

It may perhaps be as well also to remind those who would criticise, that the state of modern opinion is scarcely such as to warrant anybody in assuming the attitude of a judge. It would be quite proper for a Theosophist, instead of answering questions or attempting to give proofs, to demand that his questioners should first state their own case, and to be himself the questioner. The result would certainly show that Theosophy, to say the very least, stands on an equal footing with any other view, since there is no certain knowledge, no satisfying explanation, to be found anywhere.

Since the days when the wave of materialism swept over the world, obliterating the traces of the ancient Wisdom-Religion and replacing it by theological dogmatism our religions have had nothing to offer us in the way of a philosophical explanation of the laws of Being as revealed in Man and in Nature. Instead we have only had bare statements and dogmatic assertions. The higher nature of man is represented by such vague words as Spirit and Soul, which have little or no meaning for the majority. The laws of the universe are briefly summed up under the term "God," and all further consideration of them shut off. Then came a reaction against the dogmatism of religion, and man pinned his faith to knowledge gained by study and reflection, limiting his researches however to the outer world as presented by the senses, and fearing to trench upon the ground which dogmatic theology had rendered the field of so much contention. The result of this has been that neither in religions nor sciences, have we any teaching about the higher nature of man or the deeper mysteries of the universe. This is a field which is left entirely

unexplored, or is at best the subject of tentative and unguided conjectures.

Until, therefore, religious teachers have something definite, consistent, and satisfactory to offer, and until science can give us something better than mere confessions of nescience or impudent denials with regard to everything beyond its own domain, Theosophy can afford to assume the rôle of questioner rather than that of questioned, and does not *owe* anybody any explanations whatever. It is sufficient to state its tenets and let them vindicate themselves by their greater reasonableness; and any further explanation that may be offered is offered rather from goodwill than from any obligation.

Theosophy undertakes to explain that which other systems leave unexplained, and is, on its own special ground, without a competitor. It can issue a challenge to theology, science, and other modern systems, to surpass it in giving a rational explanation of the facts of life.

Again, there are some questions which it is beyond the reach of the human mind, in *its present stage of development*, to answer; and

it would scarcely be just to arraign Theosophy for not answering these.

Judgment should in all cases be preceded by careful study. There are always those who will impatiently rush to questions which a further study would have rendered unnecessary; and it is safe to say that the majority of "objections" raised to Theosophical teachings are such as could have been solved by the objector himself, had he been a genuine student. In the ordinary courses of education, scholars are required and are content, to accept provisionally many of the teacher's statements, in full confidence that further study will explain what in the beginning cannot be made clear. In the same spirit an earnest student of Theosophy will be wise enough to hold many of his difficulties in reserve, until, by further investigation, he has gained better acquaintance with his subject. In the case of those who are not willing to adopt these wise and patient methods of study, it may be reasonably questioned whether they are the more anxious to learn or to disprove.

Above all it is sought to make these Man-

uals such that they shall appeal to the heart and not *merely* to the head; that they shall be of practical service to the reader in the problems of his daily life, and not mere intellectual exercises. For there have been in past days books written by persons more distinguished for a certain grade of mental nimbleness than for heartfelt devotion to the cause of truth; and these have appealed only to those people who love intricate philosophical problems better than practical work. But as H. P. Blavatsky so frequently urged, the message of Theosophy is for suffering humanity; and the great Teachers, whose sole purpose is to bring to mankind the Light of Truth and the saving grace of real Brotherhood can have no interest in catering for the mental curiosity of merely a few well-to-do individuals. Even soulless men, said H. P. Blavatsky, can be brilliantly intellectual; but for those who are in earnest in their desire to reach the higher life intellectual fireworks alone will have little attraction. We intend, therefore, to keep the practical aspect of the teachings always to the front, and to show, as far as possible, that they are what

they claim to be — the gospel of a new hope and salvation for humanity.

These Booklets are not all the product of a single pen, but are written by different Students at the International Headquarters of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY at Point Loma, California. Each writer has contributed his own quota to the series.

For further explanations on Theosophy generally, the reader is referred to the Book List published elsewhere in this volume and to the other Manuals of this series, which treat of Theosophy and the various Theosophical teachings.

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I

INTRODUCTORY

THAT there has once been a Golden Age is the universal tradition of mankind.

This belief is one of those larger factors in life which have either been neglected utterly or treated in the most prosaic manner as baseless myths created by a fond imagination. But a new spirit of inquiry is spreading in the world and even some of the leading thinkers in science have become dissatisfied with the contempt hitherto shown for the antique tradition. The Theosophical Movement has already had a large share in awakening a healthy skepticism in the infallibility of the purely materialistic conception of the origins of mankind, a conception which would limit the existence of rational man on earth to a few paltry thousands of years, and which, neglecting the existence of the soul, insists that man is no more than a highly developed beast, and not

a spark of Divinity striving upward through perishable and transitory forms.

The scientific writers on Folklore and Comparative Mythology declare that their painstaking accumulation of facts concerning the beliefs and customs of the savage and civilized races of the past and present are only for the purpose of tracing and understanding the workings of the human mind in its alleged march from the "Stone Age" to the Twentieth Century. They calmly assume that the time-honored legends of the past, and all the so-called superstitions of the past and the present are either baseless or are merely the fanciful renderings of the commonest natural phenomena, and that for anyone to imagine there is any real wisdom in them which we do not know is to reduce himself to a low level of culture. To the Folklorist the myths, etc., are of no importance except to the extent that they give material for building up his commonplace theories. He believes in no gods; to his unpoetic mind Nature is soulless.

Theosophy proves the error of this. The Theosophist is very little interested in the contortions of the savage mind in its efforts to preserve the vestiges of truth in its possession; he is employed in finding the truth behind the forms, so as to be better able to help humanity to progress on intelligent lines. Theosophy knows and is pointing out the pearls of truth hidden under the mass of rubbish that has grown up throughout the ages.

A feeling has arisen in the hearts of thousands that there is something vitally important in the traditions of the ancients, and that they were not all deluded fools; but the materialistic interpretation of the Bible that the orthodox theologians have forced upon the world, with its literal hell and its absurd chronology, its unjust "plan of salvation" and false science, still arouses prejudice not only against the veracity of the Biblical allegories but also against those of the Sacred Scriptures of India, Chaldaea, etc.

It is not possible in the limited space at our

disposal to give the full reasons why Theosophists accept the assertions that there were vast prehistoric civilizations ages before the supposed Flood of Noah or the hypothetical "Stone Age" of archaeology; it is sufficient to mention that H. P. Blavatsky brought the key to the strange and not always beautiful narratives in the ancient records. Her great work, *The Secret Doctrine*, to quote her own words:

Asserts that a system, known as the WISDOM-RELIGION, the work of generations of adepts and seers, the sacred heirloom of pre-historic times—actually exists, though hitherto preserved in the greatest secrecy by the present Initiates; and it points to various corroborations of its existence to this very day, to be found in ancient and modern works. . . . No *new* philosophy is set up in *The Secret Doctrine*, only the hidden meaning of some of the religious allegories of antiquity is given, light being thrown on these by the esoteric sciences, and the common source is pointed out, whence all the world-religions and philosophies have sprung . . . its doctrines and sciences which form an integral cycle of universal cosmic facts and metaphysical axioms and truths, represent a complete

and unbroken system; and that he who is brave and persevering enough, ready to crush the *animal* in himself, and, forgetting the human *self*, sacrifices it to his Higher Ego, can always find his way to become initiated into these mysteries.*

Referring students to the remarkable evidences given in *The Secret Doctrine* and *Isis Unveiled* of the accuracy of the fragments preserved under the strange Biblical, Purânîc, and other accounts of the creations and destructions of the world, which read in the light of Theosophy, give a coherent story, we will pass on to our subject, the experience of humanity during the aeons of time that have elapsed while our present complex nature has been forming. The word experience is used advisedly, for the immortal principle in man, in its pilgrimage towards divinity, identifies itself with various states of existence, including numerous degrees of materiality, and endures many outward changes of earthly conditions each of which provides different opportunities for advancement.

* "The Babel of Modern Thought," *Lucifer*, 1901.

Man has not been confined to his materially embodied state on the planet Earth from the outset; he has existed upon other planes of being, more subtle than the terrestrial as we know it now, not in a supposed "supernatural" heaven, but under conditions as normal in their cycle as the physical is today. Why should there be anything extraordinary in this idea? If, as all but agnostics and materialists believe, it is possible to exist after death, minus the body, and in a condition absolutely invisible to our five senses, why should there be anything unreasonable in the Theosophical teaching that ages ago humanity gained needed experience in conditions far more ethereal than those prevailing in this corner of the universe now? The earth was certainly far more gaseous in its nature at one time; why should we not have been formed then in harmony with the environment?

Theosophy teaches that in gaining the vast experiences already stored up in the memory of the soul, mankind has traveled many roads, developing certain faculties during one cycle,

and others when that cycle had run its course. The bald notion that man is merely a highly organized animal, a *Primate* with a more complex brain, who has descended in a straight line from some primeval amoeba through reptile and mammal, does not explain the mystery of his nature. All honor must be given to Darwin, Wallace, Huxley, and the indefatigable school of evolutionists for breaking down the literal misinterpretation of Genesis, but the danger of materialism has become so great that it is time the Theosophical interpretation should be understood, for it shows there is no real conflict between true science and true religion, because they are one.

II

WHAT IS MAN?

MAN is far more than he knows. He thinks he is the ordinary thinking, talking and eating, loving and hating, sinning and suffering personality of everyday life; but that is only the merest fraction of the real man; that is not the Being to whom Jesus said, "Ye are gods." Materialism says mind is a "by-product of the brain," but Theosophy shows that the brain-mind is, in a very profound sense, a "by-product" of the Higher immortal Mind, the Reincarnating Ego, the "Man for whom the hour shall never strike."*

But "still it moves," and recent observations have persuaded many Western thinkers that there are really profound depths in man hitherto entirely unsuspected by them. Strange powers of memory under hypnosis, thought-

* *Voice of the Silence.*

transference, clairvoyance, movement of objects without physical contact at will, etc., — things which are little more than feeble reflections of the real powers latent in man — have forced themselves upon the few independent thinkers, and have proved that behind the ordinary faculties, the five senses and the everyday mind, there lies a region totally unexplored by Western science.

But this vast region, the domain of the re-incarnating Ego, is well known to the psychologists of the inner schools of the East, and Theosophy brings actual knowledge of the nature of man.

The first thing we have to learn is that the evolution of the higher central nature has been carried on through enormous ages of time separately from the evolution of the lower principles — the passional nature, the body, and the astral (or *model*) body.* The real man, the Higher Ego, knows these things, for it has lived through ages of experience, and has knowledge far transcending that of the lower

* See Manual No. 2, *Seven Principles of Man*.

man, the physical personality. The Higher Ego knows so much more than the lower, which has only been in existence for the short period of one life-cycle, that it recognizes what experiences are necessary for its real evolution, though they may not be always pleasing to the lower personality, Mr. A., or Mrs. B., which resents the apparently unjust blows of fate. But after death the withdrawal of the best part of the lower — the spiritual “aroma” of the past memories — into the Higher permanent Ego allows it to perceive that a great plan, like a silver thread, had been running through the events of the past life. Then as the lower nature becomes purified the “threshold of sensation” broadens, until when absolute impersonality is gained we shall know ourselves as we are, and realize the full continuity of purpose through the labyrinth of past lives.

A few independent psychologists of America and Europe have satisfied themselves that besides the “objective mind,” as they call the brain-personality of ordinary waking life,

there is something, a "subjective mind," possessing higher powers; but their "subjective mind" is not the Higher Ego, for it can be hypnotized and deceived with ease. It is merely the manifestation of qualities of some of the "sheaths" or subdivisions of the astral body which are brought into action when the physical senses are paralysed, either through abnormal cataleptic conditions or by the hazardous practice of hypnotism. These sheaths of the astral body are possessed of remarkable powers, the result of processes of evolution extending over long periods. The astral body, though capable of displaying these powers is not to be considered a spiritual being; its consciousness is largely automatic and its cohesion breaks up soon after death in normal cases. When the terrible bondage of personality — that egotism whose strength is hardly suspected until the candidate for purification sets about its destruction in serious earnest — is broken, the astral principles will be at the service of the perfect man, but the attempt to arouse them artificially by hypnotic sugges-

tion or other abnormal means is fraught with extreme danger to life or sanity. The ancient philosophers who were initiated into the Mysteries and who thoroughly studied the principles of man, and *knew their origin*, took precautions against the errors and dangers arising from hypnotic suggestion which are unknown to the amateur modern researcher who has received no training in the Esoteric schools. While these modern investigators who have made a few tentative efforts to investigate the lower psychic phenomena are playing with shells on the ocean beach of psychology, the adepts have sounded its depths and know its secrets and its dangers, and the long, self-sacrificing, and impersonal preparations required, before it can be safely traversed.

Speaking of the origins of man's complex and mixed nature H. P. Blavatsky says:

. . . Man was not created the complete being he is now, however imperfect he still remains. There was a spiritual, a psychic, an intellectual, and an animal evolution, from the highest to the lowest, as well

as a physical development—from the simple and homogeneous, up to the more complex and heterogeneous; though not quite on the lines traced for us by the modern evolutionists. This double evolution in two contrary directions, required various ages, of diverse natures and degrees of spirituality and intellectuality, to fabricate the being now known as man. Furthermore, the one absolute, ever acting and never erring law, which proceeds on the same lines from one eternity (or Manvantara) to the other—ever furnishing an ascending scale for the manifested, or that which we call the great Illusion (*Mahâ-Mâyâ*), but plunging Spirit deeper and deeper into materiality on the one hand, and then *redeeming it through flesh* and liberating it—this law, we say, uses for these purposes the Beings from other and higher planes, men or *Minds* (Manus) in accordance with their Karmic exigencies.*

* *The Secret Doctrine*, vol. II, page 87.

III

CYCLIC PROGRESS

THOUGH Nature's curves of activity appear circular when surveyed from one point of view, they are really spirals which never pass over the same ground twice. So the evolution of man, which is the most important event on our planet (for all tends to become self-conscious, or Man), proceeds through a spiral progress upon our Earth-chain of globes, and more particularly, upon the many different states of existence through which our world has passed.

The uniformity of plan in Nature's methods in great and small things, is strikingly exemplified by the similarity of the general scheme of evolution guiding the Universal or Kosmic, the Planetary, and the Human development. The principle is firstly that the Divine Impulse causes the universe to manifest periods

or ages of alternate activity and repose, — or what seems repose in comparison with the intensity of life during the "*Manvantara*," as the objective or active condition is called; and secondly, that as the "*Pralaya*," or subjective repose, reaches its close, the objective world is called into being and proceeds from the highest spiritual states down in regular degrees to and through the densest materiality, and then back again to the original condition plus the experience gained on the vast pilgrimage.

The smaller cycles within the great Journey are spiral curves, each one of which consists of still smaller spirals until at last the individual life of man is reached. Each single life on earth is but a part of the smallest spiral; the rest of the curve is traced in more etheral states. The reincarnating Ego, the real Man, descends for incarnation from the spiritual condition of "*Devachan*" * through denser "*astral*" conditions to physical earth-life, during which it passes through a regular series

* See Manual No. 6, *Kāmaloka and Devachan*.

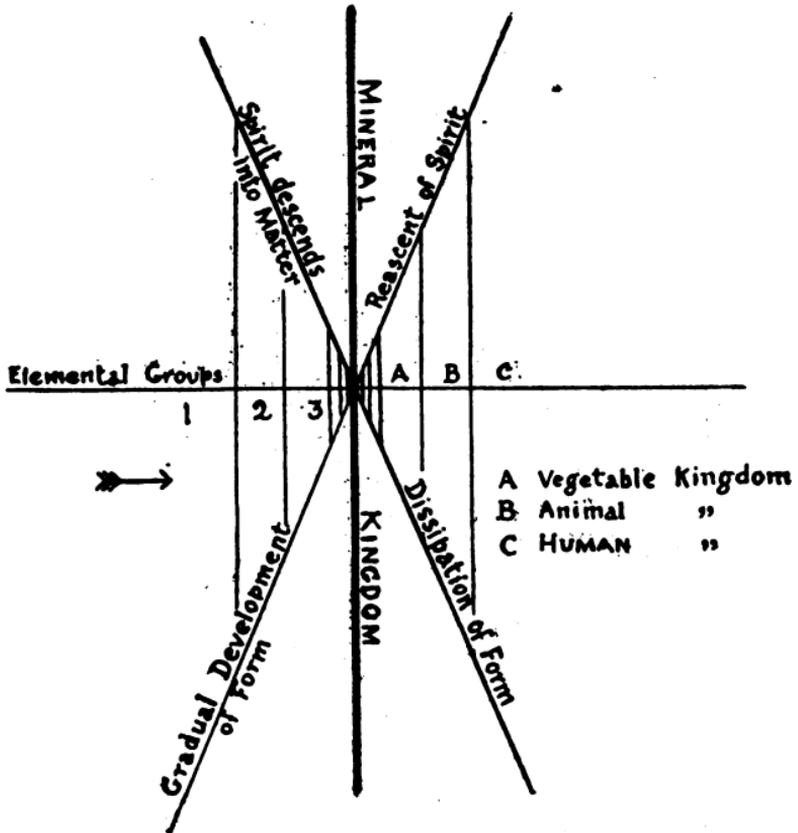
of phases; then at death it returns through the astral, semi-material conditions to the spiritual peace and rest of Devachan. This continues life after life until there is no further need of experience in that cycle, and, the greater spiral being rounded, a new path is entered.

There are seven great circuits called "Rounds" in the journey of the *Monad* or Ray of Divinity which ultimately becomes Man, during which it assumes many bodies and passes through many vicissitudes of which ordinary history has no conception. The succession of the "Globe-conditions" under which this journey has proceeded, and during which man has obtained present self-consciousness, is outlined in the preceding Manual (No. 17). During the First, Second, and Third Rounds, the Monad descended into matter, and in the Fifth, Sixth, and Seventh it will be traveling upward. We are in the middle or Fourth Round, during which we have gained full self-consciousness, and now the real fight of the Higher nature for supremacy

has commenced. We read in *The Secret Doctrine*:

Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space* — the *Pilgrim*, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image*. In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Viśvakarman he has to sacrifice *himself to himself* in order to redeem all creatures, to resurrect from the many into the *One Life*. Then he ascends into heaven indeed; where, plunged into the incomprehensible absolute Being and Bliss of Paranirvâna, he reigns unconditionally, and whence he will re-descend again at the next "coming," which one portion of humanity expects in its dead-letter sense as the *second advent*, and the other as the last "Kalki Avatâr." *

* *The Secret Doctrine*, vol. I, page 268.



Although we are in the middle or "lowest" globe-condition of the Fourth, or lowest circuit of the spiral journey, we are not exactly midway in the Rounds. The present "globe," D, provides conditions for the evolution of seven great human races to succeed each other upon it, and we are now well on in the Fifth of these human races. As the *Fourth Race* is the most material (corresponding with the *Fourth Round*) it is clear that we have passed the center, but as nearly all the work preceding the Fourth Round, and a good deal of that of the early part of the Fourth Round, was merely preparatory building up of the being now complete as man, we are not very far on in our career as self-conscious responsible beings. The great battle, the final "moment of choice" between spirituality and materiality (the victory of the latter resulting in ultimate loss of the soul) will not arrive until the Fifth Round, but every act of today is a preparation for that critical period.

In the development of the unborn infant we find a perfect example of the repetition

or reflection of the great plan of evolution in little. As its body is being built up by invisible forces in readiness for the incarnation of the immortal Ego all the conditions of the past history of mankind are repeated in miniature, and in order. This will be referred to again; it is mentioned here as an illustration of Nature's principle of correspondences, of reflecting the great in the small. The development and decay of the races, nations, and individuals on each "globe," repeat the broad outline presented in the Cosmic system which includes the minor periods in its scope. The current of the life-wave passes through conditions of greater and greater limitation and less and less spirituality called "globes," as it descends along the First Round of the great spiral, but as they are extremely difficult for us to understand, very little is said about them until the present globe "D" of the Fourth Round is reached.

William Q. Judge very clearly expresses the succession of the races on Earth (globe "D") during the Fourth Round:

The appearance of these great root-races is always just when the world's development permits. When the globe was forming, the first root-race was more or less ethereal and had no such body as we now inhabit. The cosmic environment became more dense and the second race appeared, soon after which the first wholly disappeared. Then the third came on the scene, after an immense lapse of time, during which the second had been developing the bodies needed for the third. At the coming of the fourth root-race it is said that the present human form was evolved, although gigantic and in some respects different from our own. It is from this point—the fourth race—that the Theosophical system begins to speak of man as such.

In the archaic *Book of Dzyan*, quoted in *The Secret Doctrine*, it is said that "The first race on every zone was moon-colored; the second, yellow like gold; the third, red; the fourth, brown, which became black with sin."*

The present inhabitants of the earth are composed of relics of the later Third and the Fourth Races and of the present great Fifth Race, of which America is producing the latest branch or sub-race.

* *The Secret Doctrine*, vol. II, page 227.

IV

THE SPARK AND THE FLAME

THE Theosophical system differs from the popular scientific speculations of the day chiefly in its positive assertion, and demonstration in practice, that man is in reality an evolving soul traveling a well-defined path, and wearing down many physical bodies in its journey towards divinity.

Materialistic science limits human consciousness to the transient interaction of perishable brain-cells; it gives no particle of light on the past or the future of each unit; it repudiates the pre-existence of the soul, and regards everything subsequent to embodied earth-life as unknowable or non-existent — a curious commentary upon the efforts of the centuries of “dogmatic theology”! Science regards the race as the only unit of progress; the individual being supposed to be as ephem-

eral as the "beasts that perish," and his existence entirely subordinate to that of the race — which itself will perish utterly when the sun grows cold!

But Theosophy, while admitting that the race as a whole is on the upward way — though not without many set-backs and failures — follows the progress of the "Monad," the Ray of the One Divine Existence, which incarnates over and over again in every condition within the terrestrial environment, until, after being united with the real thinking Ego, the Higher Manas or "Human Soul," it has exhausted the possibilities of the great cycle through which it has to pass. Then it is transported to another garden of the Law to proceed on a still higher evolution of which we cannot have any conception at present.

Darwinian Evolution ignores the "Thread-soul" running through the consecutive existences of man; it gives no light on what it is that evolves; it confuses the immortal man of the past and future with his perishable body. Theosophy, on the other hand, offers a clear

picture of the eternal progression of all Nature up to higher states of consciousness, like the mathematical line which continually approaches another but never meets it though prolonged to infinity. Theosophy does not fall into the theological fallacy that every man at birth is a newly created soul whose acts in one brief life are destined to make or mar its whole future for eternity.

The "Monad," the immortal being, cannot be called a spirit, for it is not in essence separate from the Oversoul. H. P. Blavatsky calls it a Ray of Divinity, and it is the substratum round which the astral model, which itself formed the basis for the physical, was gradually built. Ultimately the Higher Ego, the part that makes a man a man, united with the Monadic Ray, like one beam of sunshine following another through a hole, and, merging with it, gave self-consciousness.

The relationship of the Divine overshadowing Ray, "Âtmâ-Buddhi,"* with the Thinker, the Higher Ego, is difficult to understand,

* See Manual No. 2, *Seven Principles of Man*.

and in so brief an essay it is sufficient to mention that the former is a universal principle manifesting through forms, but is not humanly conscious until the Mind or Manas assimilates it. It is the substratum of Reality, toward the knowledge of which all evolution tends. It is the evolutionary force imprisoned within, and steadily pushing all things towards higher states. For a fuller statement of this difficult point a careful study of *The Secret Doctrine* is necessary, but truly we need a higher spiritual penetration than is common today before a full understanding of it can be gained; yet it is a logical necessity that there should be a Ray from the Unknown Divine Source permeating all things, countless sparks of the One Flame. In the *Bhagavad-Gîtâ* there are some wonderfully expressive passages referring to the Divine Monad:

He who seeth the Supreme Being existing alike imperishable in all perishable things, sees indeed. . . . This Supreme Spirit, O son of Kunti, even when it is in the body, neither acteth nor is it affected by action, because, being without beginning

and devoid of attributes, it is changeless. . . . As a single sun illuminateth the whole world, even so doth the One Spirit illumine every body, O son of Bhârata.—(ch. xiii)

It is even a portion of myself which, having assumed life in this world of conditioned existence, draweth together the five senses and the mind in order that it may obtain a body and may leave it again. . . . Presiding over the eye, the ear, the touch, the taste, and the power of smelling, and also over the mind, he experienceth the objects of sense. The deluded do not see the spirit when it quitteth or remains in the body, nor when, moved by the qualities, it has experience in the world. But those who have the eye of wisdom perceive it, and devotees who industriously strive to do so see it dwelling in their own hearts, etc.—(ch. xv)

Spirit and Matter are not regarded in Theosophy as two fundamentally different things, but as two aspects of an underlying Unity, the cause of both. Once they are launched forth into manifestation the Life-substance descends into material conditions, the interplay of the two opposite polarities produces all the phenomena of Nature, and Karma, the Law of cause and effect, comes into action.

Thus the experience is gained for which all this wonderful Evolution and Involution is set in motion.

In order to become apparent, electricity must be in the positive and negative conditions, and so it is with the Divine Unity which manifests in Matter and Spirit. When Matter and Spirit are not apparent, unknown conditions exist; between the periodic appearances of universes this Nirvânic condition prevails.

During the cyclic career of the Monad in this World-Period it requires vestures suitable to show forth its different potentialities and latent states of consciousness. To obtain these the intelligent hierarchical forces in Nature touched the springs which aroused its powers and set in motion the Building Forces inherent in it, so that model archetypal forms were gradually projected from spheres of existence where they had been waiting for the evolutionary impulse; physical molecules were finally attracted to them, clothing them with the material suitable for the grossest form of life; the emotional and intellectual faculties

were aroused; and after many ages, primitive dual-sexed physical man came into being. But not *perfect* man, for humanity has not yet developed all its intellectual principles, still less the spiritual. They are all within our grasp, but we have a weary road to travel before we can stand forth as a race of Christs or Buddhas, and the first step we have to take is the practical recognition of the real inner unity or solidarity of mankind. A mere nominal assent to the principle of Universal Brotherhood, though one may be fully convinced intellectually, will not avail, except as a preliminary step; the real consciousness of the inner divine nature of man only comes by the cultivation of the finer attributes of mind and heart, such as Compassion, that urge which feels an injury to another as keenly as to oneself, that inexpressible yearning that all humanity shall cease to live this death in life; by that courage which shrinks from nothing when the interest of others is at stake; and by the purification that comes only from joyous unselfish work for others.

Now we have come across a new idea hitherto unrecognized by science but which explains many mysteries. There is a model or semi-substantial "astral" form existing in man into which the physical particles of our bodies are built, which holds them together, and which persists for some time after death. H. P. Blavatsky said that the question of the existence of this ethereal form was the only real point of difference between Theosophy and modern Science; and since she wrote things have changed in the scientific world. A large portion of it no longer denies the *possibility* of many psychic phenomena that it condemned unheard formerly, and, through the admissions which a large number of leading scientists have been compelled to make by the examination of the facts, the existence of an astral form, distinct from the physical, is becoming a matter of accepted knowledge. Once this is admitted the greatest difficulty in accepting the Theosophical teaching on many vital points, is removed. Theosophy is the only system which has been acquainted with

kindred facts for ages and which has recorded their origins, and knows their significance.

But although Theosophy holds the keys of knowledge, *that does not mean they have all been given to the world.* On the contrary, the Custodians of the ancient records have withheld the greater part of their information, and have given out but the main outlines with a few details here and there; still there is more than enough for the present, and day by day fresh corroborations are coming up which enable students of Theosophy to interpret with more clearness the valuable hints that have been given.

V

THE LATENT POWERS AWAKEN

IT is now possible to go a little more into detail concerning man on "globe" D of this Fourth Round. For a general sketch of the Rounds and the position therein of "globe" D in each Round the reader is referred to the preceding Manual (No. 17), and for a wealth of evidence from innumerable records of the past history of mankind preserved in living tradition, in manuscript, on palm-leaf or papyrus, carved in glyph or symbol on enduring stone, or set forth in other ways, *Isis Unveiled* and *The Secret Doctrine* should be consulted.

The "inherent and necessary law of development" spoken of by science, is contained in the Divine Spark or Monad (Ātmā-Buddhi). The Monad is the cause of Evolution and lies behind all minor agencies such as Natural

and Sexual Selection, etc., which are the instruments through which it works for progress. The Monad, after enjoying an existence upon the "*Lunar Chain*," a condition of existence of which the Moon is a surviving relic, enters the Terrestrial Chain of "globes," clothes itself with the finer states of earthly matter, and assumes in orderly succession various changes of consciousness unknown to modern thought, on its way to become man.

Nature's first attempts to form man were at first unsuccessful, for the unfoldment of the Monadic potentialities is unable to proceed beyond a certain point without the addition of another principle, the Manas, or reflecting Mind, and this had to be evoked by Beings possessing this self-consciousness, who had been evolving under other conditions. They communicated to the imperfect animal man the divine principle of intelligence, which is not a "by-product of the brain." Endowed with this, the rudimentary half-formed man became truly man, a thinker, and acquired that greater power of progression which renders

him different from the brutes, who have not had the latent intellectual and self-conscious powers of the Monad aroused. The doctrine of the coming of the "Sons of Mind" into nascent humanity is one of the greatest revelations of Theosophy, for it explains the presence of the Higher Ego in us; and though it is found in more or less veiled hints in all the world-scriptures, it was not understood until they were studied in the revealing light of Theosophy. The doctrine is concealed under "blinds" in the first chapters of *Genesis*. The reader is urged to dwell upon this supremely important point carefully, and to observe how it completely alters the point of view from which the origin and nature of man must be studied.

The various "Angels," "Gods," "Powers," and other subordinate divinities that were believed in until this materialistic age, by divers peoples, are the groups or Hierarchies of spiritual and semi-spiritual Beings, corresponding to the principles in man, which assisted the unfolding of the inherent powers of the Mon-

ad, by "projecting," so to speak, the vivifying sparks in order to arouse the particular aspect or principle corresponding to themselves, each to each. One of the leading features of Theosophy, which opens a line of inquiry quite new to modern thinkers and without which they must continue to struggle to explain natural phenomena by means of inadequate materialistic hypotheses, is that humanity and all things make progress by responding to stimuli which arouse latent powers. These stimuli can only come from more advanced intelligences who already have these particular qualities in activity. Dwell carefully upon this fundamental concept.

THE FIRST AND SECOND RACES

WHEN incipient man arrived upon earth at the beginning of the Fourth Round, the Hierarchy called the "Lunar Pitris" or Fathers, furnished him with his first dwelling, a subtle ethereal form, the "shadow" of themselves, which afforded the elemental forces of

nature a model upon which to build. The consciousness of this highly ethereal First Race was instinctual and has gradually blended with our complex make-up so intimately that we cannot now distinguish it separately. Self-consciousness does not awaken until the end of the Third Race.

The first race of men were, then, simply the images, the astral doubles, of their Fathers, who were the pioneers, or the most progressed Entities from a preceding though *lower* sphere, the shell of which is now our Moon. . . . At the end of the Third Round, they were already human in their divine nature, and were thus called upon to become the creators of the forms destined to fashion the tabernacles of the less progressed Monads, whose turn it was to incarnate.*

After many ages this shadowy, almost incomprehensible state of humanity — or what was to become humanity later — changed, and the First Race gave birth to the Second, and that to the Third. Of the First and Second little can be said. There was no death at first,

* *The Secret Doctrine*, vol. II, page 115.

for this incipient humanity had no physical bodies to wear out; spirit and matter were not yet equilibrated.

Even the state of mental torpor and unconsciousness of the first two Races and of the first half of the Third Race, is symbolized, in the second chapter of *Genesis*, by the *deep sleep of Adam* . . . the slumber of the Soul and Mind.*

The Primitive Race merged into the Second Race and became one with it. The "man" of the second Race, which was a little more materialized than the First, produced offspring by "fission" or "budding," in the manner of cell division. At this time, we may note, the Race was still devoid of the element of Desire and Passion, which did not evolve until the Third Race, and so hermaphroditism was the natural order.

In *The Secret Doctrine* H. P. Blavatsky published some remarkable Stanzas or Verses from an archaic MS., *The Book of Dzyan*, to which she had access, but which is not yet available to archaeologists. This antique re-

* *The Secret Doctrine*, vol. II, page 181.

cord contains a brief *résumé* of the whole history of mankind, and it is from this and similar accounts that the Biblical and other sacred books derive their allegories. The following will give an idea of the spirit of the work:

The breath [or human Monad] needed a form; The Fathers [Pitris] gave it.

The breath needed a gross body; the Earth [lower elementals] molded it.

The breath needed the Spirit of Life [Prâna]; the Solar Lhas [the vital electric principle residing in the Sun] breathed it into its form.

The breath needed a Mirror of its Body [astral shadow]. "We gave it our own," said the Dhyânis.

The Breath needed a Vehicle of Desires; "It has it," said the Drainer of Waters [the fire of passion].

But Breath needs a mind to embrace the Universe; "We cannot give that," said the Fathers. "I never had it," said the Spirit of the Earth. "The form would be consumed were I to give it mine," said the Great Fire. . . .

Man remained an empty senseless Bhûta. . . . Thus have the boneless given life to those who became men with bones in the third [Race].*

* *The Secret Doctrine*, vol. II, page 17.

The "men, during the First and Second Races, were not physical beings, but merely *rudiments* of the future men"; the sexes had not become separated, and, above all, the descent of the *Manas*, that Spark of Divine Intelligence which transformed the (intellectually) senseless embryonic, and almost structureless sub-human forms of these Races into Men — potential Gods — had not taken place. But when "Adam" awoke from his *deep sleep* he found "Eve" beside him, and the "Fall" took place. The descent into matter, accompanied by the separation of the sexes, was thus allegorized; the material bodies being referred to in *Genesis* iii. 21, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." In these "coats," the primitive, astral forms which had been weaving round the Monad for countless ages, perfecting the vehicle for the Mind to use, were enclosed. The earlier ethereal evolution of the Monad through the early Rounds and the first Races of this Round, the ages of innocence, is included in the first chapter and

part of the second chapter of *Genesis*. With the eating of the fruit of the Tree of Knowledge came personal responsibility and the power to rise or fall intelligently. This took place finally in the latest Third and the Fourth or Atlantean Race.

The First and Second Races, being boneless, and not material in the full sense of the word, have left no traces in the rocks; their relics have to be sought elsewhere. As the "men" of the First Race melted away they were absorbed in the denser, though still "viscid" forms of the Second Race, but not until the Third Race had been established for several millions of years, was there anything tangible enough to last until today as a witness. The most ethereal vestures of the Monad were forming around it, until then in harmony with the gradually condensing substance of the Earth-Chain of globes: they are now to be found *within* the human frame, but few scientists have yet suspected the existence of these semi-material principles, the astral bodies. The Monad cannot act directly upon the

material plane, where it is "unconscious" until it has acquired the intermediate Mânasic or Higher Intelligence or Mind, and that mind itself cannot act directly through the physical body; it also needs something more etherial to serve as a "transformer" of the lower vibrations into higher ones which it can appreciate. This is the function of the complex system of astral and emotional (kâmic) bodies, which were, at one period, "naked, and they were not ashamed,"* for they were in harmony with the surrounding conditions. Gradually, as the Third Race developed and passed out of the sinlessness of "unconsciousness" into the strife caused by the progress of evolutionary unfoldment and the descent into matter, the physical body took shape, molded upon the primeval archetypal form.

Man, in the course of the innumerable experiences of the Monad in the early Rounds, passed through and shed many slightly varying ethereal forms which were afterwards taken up and utilized by his "younger bro-

* *Genesis*, ii. 25.

thers," the animals, and around or into which their physical bodies were molded. The possession of unused "rudimentary organs," like the ear-muscles, is thus clearly explained by Theosophy, for it shows that Man is the storehouse of all forms, a few of which, though unnecessary now, still give evidence of their past existence. The development of the human embryo shows the possession of many more forms than are preserved in adult life (such as gill-clefts in the neck). The unborn child runs through the whole gamut of evolution from the mineral kingdom, through the plant-form and upwards, reproducing in little the broad conditions through which the Monad has passed throughout the preceding Rounds and Races.

It may be asked, What evidence is there that an astral body is still to be found within man's physical frame? In the short space at our disposal it is impossible to quote authorities, but there is an immense mass of reliable information upon the subject which can be readily found by anyone who needs it. D'Assier's

Posthumous Humanity contains a well-digested array of cases only explicable by the existence of a fluidic body surviving the death of the material form. Professor Sir W. Crookes, Dr. Alfred R. Wallace, M. Camille Flammarion, Professor Botazzi of Naples, and others who rank among the foremost thinkers of the Twentieth century, have recorded with care their rigid scientific experiments in the demonstration of its existence, and to a limited extent, of its structure and powers. In several of the Manuals of this series the question of the Astral world is treated in the light of Theosophy, and in *Isis Unveiled* H. P. Blavatsky entered very fully into its relation to human life.

VI

INCARNATION OF THE EGO

WE have now arrived at the most important point in the history of forming humanity and one that is extremely difficult to render in simple language. While there was a Ray or Expression of the Divine in each primitive and potential human form from the very beginning, help was needed before it could advance towards *self*-consciousness. To give it this, to open the mental eye, other more progressed spiritual Beings had to overshadow or blend with the Monad, furnishing it with the needed touch to arouse the latent fires. But as H. P. Blavatsky says, "Nature unaided fails," that is to say, the efforts of the Nature-forces to create a thinking, intelligent man, merely resulted in the birth of grotesque creatures and progenitors of the animals, though these attempts were energized

by the evolutionary tendency active in the Monadic essence, which itself is part of the whole Kosmic movement towards higher conditions. The mysterious beings, the "Sons of Mind," who merged their consciousness into the incomplete forms of the Third Race making them human, had passed through vast experiences in other spheres but had not got beyond the necessity of further incarnation in matter, and they had to blend with rudimentary man before further advance could be made.

But there are not two Monads in each human being, for with the formation of complete man by the arousing of the latent powers within, *he becomes a unit*. The Monad is not a substantial entity that may be handled in any way; though it has to be considered while speaking in general language as an apparently separate Ray of the Divine Oversoul, yet that Oversoul is really One. Could we see ourselves as we really are — as a whole — we should be greatly astonished. We should see how the innumerable Principles or Hierar-

chies of Creators in Nature had united to build up our complex structure, by drawing from the inexhaustible storehouse in the Monad those qualities which enable the far-stretching planes of Nature manifested in this Kosmic period to be entered upon and explored in due course. Of our real make-up the physical body is the least important and the most ephemeral, though, of course, an absolute necessity in contacting the present physical conditions.

In the early part of the Third Race a certain proportion of the Mânasic Intelligences entered the evolving forms, but the greater number deferred incarnating until later. The first were few; they became the teachers, guides, and helpers to the later comers, who were the larger mass of average humanity. There was a third section who were "not ready" at first, and they have had to put up with inferior bodily forms which had been degraded by evil living through ignorance, the direct result of those Higher Egos having held aloof from the sacrifice of the "Fall" into

material life. It is their Karma. As a consequence, we are now suffering from many evils in the world that might have been avoided.

The Secret Doctrine is very reticent concerning the exact method by which man derived his physical body after the Monad had passed through the ethereal states of the Earlier Rounds and Races. H. P. Blavatsky says:

Finally, it is shown in every ancient Scripture and Cosmogony that man evolved primarily as a *luminous incorporeal* form, over which, like 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 terrestrial life.*

On page 736. vol. II of *The Secret Doctrine*, the writer gives some information which must have proved startling to materialistic minds. Speaking of the "midway point of evolution," she says it is

that stage where the *astral* prototypes definitely begin to pass into the physical, and thus become subject

* *The Secret Doctrine*, vol. II, page 112.

to the differentiating agencies now operative around us. Physical causation supervenes immediately on the assumption of "coats of skins"—*i. e.*, the physiological equipment in general. . . . The known physiological contrivances in organisms [for eating, digesting, etc.] were almost entirely evolved subsequently to the incipient physicalization of the 7 Root-Types out of the astral—during the "midway halt" between the two planes of existence. . . .

As to the former reality of the descent [of the astral] into the physical, which culminated in physiological man and animal, we have a palpable testimony in the fact of the so-called spiritualistic "materializations."

In all these instances a complete temporary merger of the astral into the physical takes place. The evolution of *physiological* Man out of the astral races of the *early* Lemurian age—the Jurassic age of Geology—is exactly paralleled by the "materialization" of "spirits" (?) in the séance room. In the case of Professor Crookes' "Katie King," the presence of a *physiological* mechanism—heart, lungs, etc.—was indubitably demonstrated!!*

There are other passages in H. P. Blavatsky's works which give more light upon this extremely important and interesting subject, but

* *The Secret Doctrine*, vol. II, pages 736-7.

complete information concerning the details of the process has been reserved. Enough has been suggested to provide material for intelligent thought, and to show that the ape-ancestry theory *is not the only alternative* to the special creation Adam-and-Eve story taken literally.

With the general transformation of conditions the separation of the sexes took place. Until then there was no duality, no male and female, and as the present arrangement of mammalian reproduction is not the sole method in all Nature's kingdoms even today, we need not be surprised at the Theosophical statement that the time will come when it will be obsolete. This will not be until man has learned the great lesson of self-control and has arrived much nearer the stature of the Divine. The Higher Ego is beyond the temporary illusion of sex.

With the incarnation of the "Lords of the Flame" — the Mind or Mânasic principle — in their three stages of progress, the true beginning of "Man," the Thinker, is made. This took place about 18 millions of years ago, and

ever since then we have been complete *septenary* beings while on earth, experiencing the most extraordinary vicissitudes of climate, temperature, and civilization. Periods of barbarism have succeeded periods of the greatest intellectual brilliancy, the ocean has flowed over the sites of long forgotten cities, new lands have appeared many times, and mankind has had to start afresh more than once from the widespread ruin of nations and continents. There have been many destructions by water, fire, and earthquake, and the "primitive man" of the Stone Age of archaeology is not primitive at all. Long before he appeared there were magnificent civilizations, of which practically not a trace remains in recognizable form. When the time comes for the revelation of the full details of the past civilizations which existed millions of years before the so-called primitive beginnings of our present one, there will be many surprises. Of course, as we ourselves are the heritage of the past, it will be clear that we have gained such experiences in what we have passed through in

the immense period we have been on earth, that it will not be necessary to repeat them in the same form. Our present age is different from every preceding one in the details of life, even in the natural conditions.

The first Race had three *rudimentary* elements in it; and *no fire* as yet; because, with the Ancients, the evolution of man, and the growth and development of his spiritual and physical senses, were subordinate to the evolution of the elements on the Cosmic plane of this Earth. . . .

The following order on parallel lines may be found in the evolution of the Elements and the Senses; or in Cosmic terrestrial "MAN" or "Spirit," and mortal physical man:

1 Ether	Hearing	Sound.
2 Air	Touch	Sound and Touch.
3 Fire, or Light	Sight	Sound, Touch and Color.
4 Water	Taste	Sound, Touch, Color and Taste.
5 Earth	Smell	Sound, Touch, Color, Taste and Smell.

As seen, each Element adds to its own characteristics, those of its predecessor; as each Root-Race adds the characterizing sense of the preceding Race. The same is true in the *septenary* creation of man,



who evolves gradually in seven stages, and on the same principles . . .*

Though we have learned much which in the normal man of today is locked up in the mysterious storehouse to which the Higher Ego alone has access, and which only those who have "become one with the Father in heaven" can or dare remember, the Higher part of our being is awaiting fuller development in the future Races, the Sixth and Seventh; and for the completion of perfect Man there are the immeasurable vistas of the Fifth, Sixth, and Seventh *Rounds* stretching in front of us with their unthinkable promise of glory. The Perfected Men who are helping humanity now and always are Those who have lifted themselves, by heroic effort, above the level of ordinary mankind of this Fifth Race, into the condition which will not be normal until the next Round. Ages must pass before that period arrives, but we can hasten the good time by the study and practice of altruism.

* *The Secret Doctrine*, vol. II, page 107.

VII

LEMURIA, THE CRADLE OF MANKIND

THE development of the Third Race is recorded in the Indian Purânas and other world-scriptures and traditions under various allegories, and its innumerable sub-races and divisions are referred to under the disguise of deities, heroes, kings, etc. The interpretations were reserved for students. The Third Race subdivides naturally into three great groups, the first of which may be called the "Sons of the Firemist." They sacrificed themselves at the beginning for the good of the Monads who were waiting their coming and failing their appearance would have had to linger on for ages in irresponsible, animal-like, though in appearance human, forms. Opposed to this lofty group came the lowest, which wandered far from the human fold at last. To the dregs of this group is attributed the origin of the

anthropoid apes, of which we shall hear more later. These two groups were not the ancestors of the majority of the human race now on earth. The Higher group was very limited in numbers, and the lower was so mindless that but for later crossings with higher races it might not have persisted in human form. The race that became the majority of later mankind was intermediate between the lowest and the highest, and it was under the guidance of the highest that they developed the civilization of Lemuria, the first inhabited continent, properly so-called.

It is a most difficult thing to place the succession of the later Third (Lemurian), the Fourth (Atlantean), and the Fifth (the present or Aryan), in right relation to the geological periods, because there is nothing definitely known to Science concerning the duration of any of the ages of sedimentation. The existence of the earth in a stratified condition is variously estimated by geologists and astronomers as having endured not less than ten million years and not more than one thousand

GEOLOGICAL PERIODS	
Cainozoic (Tertiary and Recent)	Recent Pleistocene Pleiocene Meiocene Eocene
Mesozoic (Secondary)	Cretaceous Jurassic Triassic
Palaeozoic	Carboniferous Devonian Silurian Cambrian
Primary	Archaean

FIFTH RACE
 ───────────
 ATLANTEAN
 ───────────
 LEMURIAN
 ───────────

million, and as we have not the slightest evidence of the rate of sedimentation in the far distant ages there is nothing to prove definitely which small division corresponds with the Races and sub-Races whose records we are considering. The above diagram represents, with no attempt at positive accuracy, the parallelism.

The continent of Lemuria (a name invented

by Science and adopted by Theosophy for public use in lieu of its own term) extended across the Indian Ocean and far on both sides of it. To the Northwest it stretched as far as Sweden and Norway. The great English fresh-water deposit called the Wealden — which every geologist regards as the estuary of a former great river — is the bed of the main stream which drained Northern Lemuria in the Secondary age. Towards the East it included New Zealand, Australia, and the Pacific Islands, and even a strip of California including Point Loma. The Pacific Islands are the remains of mountain summits belonging to this submerged region. Easter Island (110° W., 26° S.) contains remarkable gigantic statues, enduring witnesses to the artistic ability and mechanical skill of the later Lemurians. H. P. Blavatsky gives a few outlines of the primitive civilizations which slowly grew up through the efforts of the later Third Race men. She speaks of —

men and civilized nations, not Palaeolithic savages only; who, under the guidance of their *divine* Rulers,

built large cities, cultivated arts and sciences, . . . 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 Lemurians of the last ages were now complete men; in fact they had perceptive powers that have become practically atrophied since. They had physical bodies which reproduced their kind in present fashion. Between the sketch-humanity of the First and Second Races and the full development of the latest Third, Nature tried several modes of reproduction, and many offshoot and degraded races had come into being, but gradually the human stock settled down into an approximate uniformity in external appearance, though the inner development of individuals differed widely.

* *The Secret Doctrine*, vol. II, page 317.

VIII

THE "THIRD EYE"

AS the Monadic Ray illuminated by the light of the Higher Manas, like one prismatic ray of color blending with another and modifying it, associated itself more closely with the lower principles of the astral model-body, the passional-emotional principle of Kâma, *—the vital solar energy of Prâna, * and the material molecular body, man lost many of the spiritual powers, while the intellectual ones — the rays of the Higher Manas — grew stronger. Even at the end of the Third Race man still possessed an organ of spiritual vision in activity. The Greek legend of the Kyklopes with an eye in the forehead was a recollection of this, for a Third Eye, the "Eye of S'iva," the organ of spiritual perception, was in full activity in Lemurian days.

* See Manual No. 2, *Seven Principles of Man.*

The mythological three *Kyklopes*, *the sons of Heaven and Earth*, symbolize the last three sub-races of the Third Root Race, and the legend of the famous hero Odysseus who put out the eye of Polyphemos, a Cyclopean giant, with a red-hot brand, is based upon the psycho-physiological atrophy of the Third Eye. The same legend with a few variations is found in Ireland, where Finn is said to have destroyed a wicked giant's eye with a heated *iron spit*. Iron is a symbol of passion and desire.

Civilization has ever developed the physical and intellectual at the cost of the psychic and spiritual. The command and the guidance over his own psychic nature, which foolish men now associate with the supernatural, were with early Humanity innate and congenital, and came to man as naturally as walking and thinking.*

With the "Fall" of man into material conditions, the Third Eye, the spiritual organ of vision, was gradually transformed (physically) into a simple gland, and ceased to perform its function in the vast majority of men. It is

* *The Secret Doctrine*, vol. II, page 318.

known as the Pineal gland or *Conarium*, and is deeply covered by the posterior part of the cerebral hemisphere. Certain saurians of the Secondary geological period possessed a well-defined third eye, and it is a singular fact that the most perfect known living representative of the reptiles with this organ developed, is an inhabitant of New Zealand, one of the surviving remnants of Lemuria. It is a small lizard, *Hatteria (Sphenodon) punctata*, which has a well-defined third eye with lens and optic nerve, under the skin of the top of the head. This eye may be sensitive to light; but is useless for distinct physical vision. The existing forms of life on Australia and New Zealand resemble those of the Secondary period more closely than those in any other part of the world.

While the Third Eye was in man, and still is when aroused by training, the organ of spiritual sight, (not ordinary astral clairvoyance, which requires no special purification) in the animal it was that of objective vision; having performed its function

it was replaced in the course of physical evolution from the simple to the complex, by two eyes, and thus was stored and laid aside by Nature for further use in aeons to come. (H. P. Blavatsky)

The "War in Heaven" of Christian Theology is related — in one of its meanings — to the Third Race. H. P. Blavatsky says:

The Third Race was pre-eminently the bright shadow, at first, of the gods, whom tradition exiles on Earth after the allegorical war in Heaven; which became still more allegorical on Earth, for it was the war between spirit and matter. This war will last till the inner and divine man adjusts his outer terrestrial self to his own spiritual nature. Till then the dark and fierce passions of the former will be at eternal feud with his master, the Divine Man. But the *animal* will be tamed one day, because its nature will be changed, and harmony will reign once more between the two as before the "Fall," when even mortal man was *created* by the Elements and was not born.*

Physical changes in outer Nature accompanied the atrophy of the Third Eye and the development of the brain-mind; the climate,

* *The Secret Doctrine*, vol. II, page 268.

which had been pleasant and equable, altered, partly in consequence of changes in the direction of the Earth's axis.

*The eternal spring became constant change and seasons succeeded. Cold forced man to build shelters and devise clothing. Then man appealed to the superior Fathers. . . . Divine Kings descended and taught men sciences and arts, for man could live no longer in the first land, which had turned into a white frozen corpse.**

The first inhabited land upon which the earliest types of man appeared was around the North Pole, and during the Second Race this gradually extended. The Greeks preserved a tradition of this land of delight, calling it the Hyperborean region, the favorite abode of Apollo the God of light. Fossils of magnolias and other semi-tropical plants, lignite and coal seams are found in the strata now buried under the everlasting snows of the Arctic regions. These and the fossils brought back recently from the South Polar lands confirm some of the statements in *The Secret Doctrine*

* *The Secret Doctrine*, vol. II, page 201.

concerning the warm periods at both "ends" in various prehistoric ages. The climate of the habitable world at the commencement of the Third Race must have been almost perfect, but as man "fell" and the struggle between the higher and the lower commenced, the natural surroundings synchronously became less agreeable. The idea given in the Bible allegory that the animals "fell" under the curse with Adam, is founded upon the significant truth that man is the creator of his surroundings, and that Nature simply obeys the demands made upon her. As long as man is the sport of his passions, and crucifies the higher part of himself, the Christos within, Nature will produce the earthquakes, the storms, the extremes of heat and cold, and venomous and noxious animals will multiply. These things could not exist unless there was a cause for them, for "Nature exists for the soul's experience."* They are instruments which the law of Karma has developed for the discipline of sentient beings. They are the

* Patanjali's *Yoga Aphorisms*.

"curses coming home to roost," in a very literal sense. As H. P. Blavatsky says:

Intimately, or rather indissolubly, connected with Karma [the Law of Action and perfect Justice] then, is the law of rebirth, or of the reincarnation of the same spiritual individuality in a long, almost interminable, series of personalities. The latter are like the various costumes and characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. . . . But the outer, visible character is supposed to be ignorant of the fact. In actual life that ignorance is, unfortunately, but too real. Nevertheless, the *permanent* individuality is fully aware of the fact, though, through the atrophy of the "spiritual" eye in the physical body, that knowledge is unable to impress itself on the consciousness of the false personality.*

* *The Secret Doctrine*, vol. II, page 306.

IX

RISE OF ATLANTIS

AFTER the Lemurians had existed for ages as beings not very different from the mankind of later times, yet more spiritual than intellectual, a gradual division took place into two well-marked sections, the Sons of Light and the Sons of Darkness. Selfish desire increased and the decline of the Third Race set in rapidly, but was not allowed to proceed too far. The Law of Progress prevented too great a downfall by the destruction of a large portion of the individuals through the breaking up of the Lemurian Continent. Simultaneously with the decay of the Third Race civilizations, the beginnings of the new type of man, the Fourth, began to appear, and new lands arose from the sea to take the place of the previous continent. Some of the islands of Polynesia are remains of some of the moun-

tain tops of long-forgotten Lemuria, and the native traditions of a universal deluge, etc., greatly puzzled the early missionaries, who could not conceive how the ignorant savages, living in widely scattered islands, had obtained stories closely resembling those of the Creation and the Flood in the Bible. Australia and New Zealand are the largest parts of Lemuria now existing, but there are other portions, such as Ceylon, "Lanka," which is a remnant of a northern highland of Lemuro-Atlantis, and the Polar lands, though the latter belong properly to the First and Second continents.

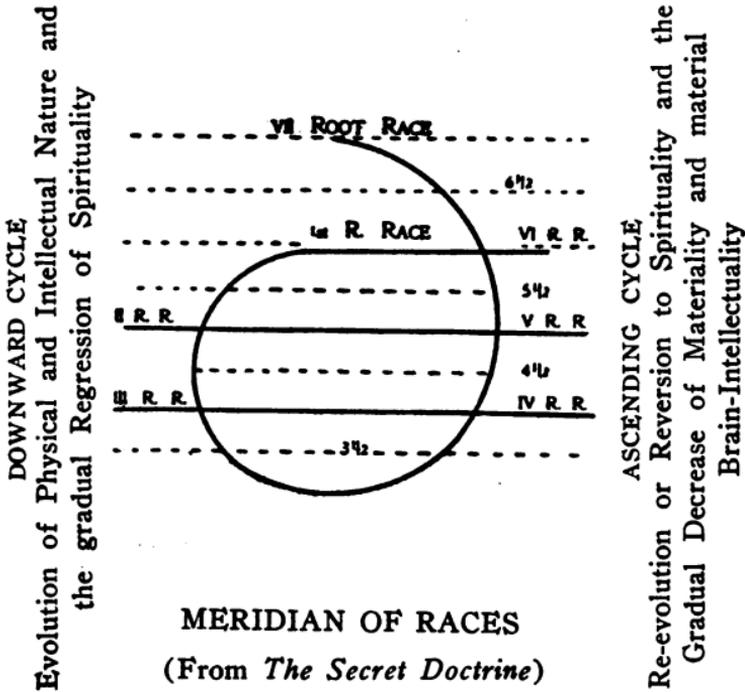
Lemuria is said to have perished finally 700,000 years before the commencement of the Tertiary age of Geology. The highest group of its inhabitants, the comparatively few "Sons of Light," were not disturbed by the upheavals, for they had taken precautions and had moved away to safer regions; most of the small proportion of the average mankind that escaped centered towards land which is now under the waters of the north Atlantic.

They formed the nucleus of the next Root-Race, the Atlantean, and from that land the coming great Atlantean civilization spread over the new continent that was rising. Nature never breaks the continuity of her processes, so no hard and fast line can be drawn as to when one race ends and another begins. For many thousands of years the first sub-race of the Fourth had been developing parallel with the culminating of the last sub-races of the Third, just as we see today a new sub-race of our Fifth Root-Race forming in America; so that the relic of mankind saved from destruction contained representatives in all degrees of advancement.

The diagram following, taken from *The Secret Doctrine*, will make the scheme of human development during the Fourth Round a little clearer. It should be well remembered that it is not only mankind as a whole, but man as the individual Ego, whose progress we are tracing. The Races are the temporary vehicles of the larger life of the Egos constituting them, and though they may perish when

they have served their purpose, and before they have fallen too deeply into degradation, the immortal Ego simply passes on to the next experience and will continue to do so until the succeeding Manvantara, or World-Period.

EVOLUTION OF ROOT-RACES IN THE FOURTH ROUND, ON "GLOBE" D.



FALL OF ATLANTIS

FAR back in what we are accustomed to call antiquity, but which in true relationship to the ages of past human experience is but as yesterday, Plato, the Greek Initiate, revealed a glimpse of a surprising knowledge of the mysterious continent and civilization of Atlantis. His account is merely a sketch of the destruction of the last islands remaining after the greater catastrophes, for he was not permitted to give the full story of the lost antediluvian world, and of what he did give we have but a portion. But, fortunately, besides the legends in the Indian Purânas and elsewhere, which are difficult to interpret, there are other and more complete records in the possession of the Custodians of the Wisdom of the Ages, Theosophy; and it is from these that H. P. Blavatsky selected a few passages

of importance to us in our study of the place of man in Nature.

It is not possible in these few pages to quote the geological, archaeological, and historical evidences as to the location and characteristics of the vanished continent of Atlantis. The student will find in *The Secret Doctrine* a mass of interesting evidence concerning it. The Indians of both Hemispheres, the Greeks, and other peoples, have handed down clear though partly allegorized accounts. Donnelly's *Atlantis* contains much — so far as *data* are concerned — that is valuable to students.

Atlantis gradually took form as Lemuria broke up under the turbulent disruptive forces of the adolescent period of Earth's growth, and as the portion of humanity which escaped the destruction spread afar, they peopled the newly risen lands and some of the old that were not submerged, with a race which subsequently touched the lowest depths of materiality that the world has seen. Since the Atlantean period man has been rising, though with

many cyclic depressions, for the Atlantean civilization marked a turning-point in the history of the Earth. Until then mankind was *slowly descending into material conditions with a corresponding obscuration in spirituality*. The Atlanteans stand as the apotheosis of matter, and it was in those far-distant days that the heaviest Karma of the human race was generated, a Karma which is holding us back from the advance we should otherwise make, and whose existence explains many of the difficulties and anomalies of life. Humanity reached its fullest physical development in the Fourth Race, the physical bodies themselves being much larger than at present. The old saying that "there were giants in those days," was correct when applied to the Atlanteans. The curious decrease in the size of many organisms, which is so well marked in the case of the fearful saurians of the Secondary period — now represented by comparatively minute reptilian forms — also took place in the human kingdom; but as the practice of cremation was almost universal we are not likely to

find many remains of gigantic human bones. Immense footprints have been found in the geologic strata of Nevada and Ohio, U. S. A., which seem to be human, but geology has not definitely sanctioned the claim that they are so. H. P. Blavatsky was very definite in her statements that undeniable proofs would be forthcoming, at the right time, of the conditions of life in the lost continent of Atlantis; so we can well afford to wait.

The Fourth Race started under far less favorable conditions than the Third, and towards its decline the story of Lemuria was repeated on lower levels; the same fight between the higher and lower natures within and without was waged, but more mercilessly; and as that was the age of Passion and Desire *in excelsis* and the eclipse of spirituality, the result was mainly in favor of the lower principles for a long time. But not for ever, for, although the majority of the Atlanteans were not the descendants of the higher group of the Third Race, the "one third that remained faithful" fought such a good fight that they were en-

abled to escape before the Deluge from the lands that had been cursed by the evil-doers, and to become the progenitors of the majority of our present, Aryan, humanity. The story of Noah's Deluge is, in one of its aspects, a fanciful account of the great Atlantean submersion; but it also has deeper meanings, one of which allegorizes the primeval building of the world.

Full *personal* responsibility came to the man of the Atlantean period, and although the last or final choice between spiritual advancement on the one side, and materialism or personal aggrandizement on the other, "good and evil," has not yet come for the mass of humanity, and will not until the next Round, a long step in that direction was taken by the Atlanteans. But Nature is merciful, and the world is not destined to perish ingloriously; so before the mischief had become irreparable, "the law that moves to righteousness" again arrested further degradation by giving a shock which allowed the Egos to start anew with a fresh opportunity, upon new lands not soaked

through with the evil memories of past sins. The majority of the Atlantean evil-doers perished finally amid indescribable terrors, and the ocean soon obliterated all remains of that proud civilization which had misapplied greater powers than any with which we have since been entrusted. The last large destruction took place towards the close of the Meiocene age, when the Alps were upraised. Most of those then destroyed were of the giant race; but mankind was already diminishing in size, and when the final destruction of the few remaining islands upon which Atlanteans still existed took place, only about 11,000 years ago, men had long before assumed their present proportions. It was the latter destruction to which Plato refers when he handed on the tradition that the gods had caused the wicked Atlanteans to perish 9,000 years before his time. In *The Secret Doctrine** H. P. Blavatsky quotes, from an ancient esoteric commentary, a most thrilling description of the escape of the "faithful" and of the struggle which

* *The Secret Doctrine*, vol. II, page 427.

took place between the Sons of Darkness and the Sons of Light just before the final break-up of one of the largest island regions of Atlantis. Air-ships of great perfection were used by the "White Adepts," and the measures taken and the weapons spoken of illustrate a much deeper knowledge of natural forces — magic — than science has yet suspected, fortunately for us in this age of selfishness!

As may be seen by a reference to the diagram on page 54 the fifth or Aryan race had started some time before the last destruction of Atlantis. Descended from the more spiritualized and better class of Atlanteans, a few had preserved the knowledge of their ancestors and were ready to revive it when the race demanded it. The institution of the Mysteries in all countries at a later period was an effort, and fortunately a successful one, to preserve the ancient wisdom from the profanation it had suffered in Atlantis. An example of the profound knowledge of the Atlanteans is shown in the astronomical computations of Indian astronomy, which are based upon a

little that was permitted to escape from the guardianship of the Mysteries.

It was in Atlantis, too, that language took its inflectional form, after having passed from the stage of musical nature-sounds in the Second Race, to monosyllabic speech in the later Third, and then to the agglutinative form in the Fourth. Of course writing was well known to the Fourth Race, for during its long career it possessed civilizations higher than were those of Greece or Rome in their palmiest days, and even far higher than our own civilization today, though it may have been lost to the world at large during the period of confusion when the first sub-races of the Fifth were forming. The traces of writing in the "Stone Age" (which belongs to our epoch) are not conclusive; and yet it is strange and entirely unexplained by modern science, that Palaeolithic man could draw animals upon antlers and cavern walls, etc., in a style that would not disgrace a good draughtsman of today, and which is certainly superior in accuracy to that of some of the



REINDEER ENGRAVED ON ANTLER BY PALAEO-LITHIC MAN. (After Geikie)

Egyptian conventional representations of animals, or to the crude drawings of the famous Bayeux tapestry which was woven perhaps five hundred thousand years after the time of the supposed brutal "primitive" man — a savage that we are told was nearly on a level with his hypothetical ape-grandfather! Palaeolithic (ancient Stone Age) man was in reality carrying on some memories of the perished civilizations, as his artistic talent shows; the Neolithic (new Stone Age) man who followed him had lost this power, although he was improving in some other respects. The Palaeolithic drawings show no resemblance to the scrawls of children, but display concentrated observation and high technical skill — in other words, qualities of advanced civilization!

With this gradual break-up of the Fourth Race civilizations, which were varied and numerous, the dawn of what is known *to science* as the human period, begins. In actual years the distance is enormous from the first sub-race of the Fifth Race to the present day, and what is generally supposed to be the whole

history of man "does not go back," as H. P. Blavatsky says, "further than the fantastic origins of our fifth sub-race, a 'few thousands' of years." In the brief space at our disposal, only the most cursory reference can be made to the progress of humanity during the Fifth Race.

The destruction of the spiritually degraded Atlanteans gave a shock to the survivors which resulted in the sinking of material civilization for a long time over the *main portion* of the globe; we are not yet told exactly what proportion of the world kept some vestiges of the past greatness, but it cannot have been large. Anyway, the effect of the fresh start was good, for it provided conditions under which the later comparatively unsophisticated tribes could be helped by advanced souls who incarnated among them and taught them the elements of the arts and sciences. In every tradition that has come down to us from antiquity a Golden Age is spoken of — the "Garden of Eden" in the Bible — and, although in some cases this unmistakably refers to the

First, Second, and the early Third Races, when rudimentary mankind had not fallen into materiality, it may generally be taken to mean the Dawn of the Fifth when mankind was again comparatively pure and happy, and was guided by semi-divine kings, Adepts of wisdom and compassion. In Egypt the traditions of many dynasties of gods and heroes were recorded by Manetho, and have actually come down to us, though the lists of names have been mutilated. While no doubt the details of the Greek, Hindû, Egyptian, Central American and Scandinavian cosmogonies and primitive histories of mankind are largely allegorical, their *general* agreement is not due to chance. Those who have given Theosophy to the world possess definite information that there was a time of spiritual brightness before ordinary history begins, and that it could truly be called a Golden Age. By degrees the same old process of materializing came into action; and as the "family" races, or smaller divisions of the sub-races, differentiated into the nations of the later ages, we arrive at "his-

toric" and present times, with the numerous red, yellow, brown, black, and white representatives of the complex developments of the great evolutionary process of human expansion. Although we have descended into an age of moral and spiritual darkness (not intellectual), as compared with the Golden Ages it must not be forgotten that in the great journey of the soul from spiritual conditions through the material and back to a higher point, it is subject to a continual series of smaller cyclic ups and downs, and that even in the darkest time necessary experience is being gained. As we have long since passed the densest materiality of the Fourth Race, every step onwards is leading to higher conditions, and although the Road seems to cross many a hill and descend into dark valleys, its general tendency is upwards all the time.

XI

ORIGIN OF RELIGIONS

ONE of the most interesting points in the development of man as a soul is the growth of religions. The early Races, the First and Second, not being deeply immersed in matter nor endowed with mind and responsibility, had no need for the help of any form of religion such as we understand; they lived in harmony with Nature, and of the later period H. P. Blavatsky says:

At the dawn of his consciousness, the man of the Third Root Race had thus no beliefs that could be called *religion*. That is to say, he was equally as ignorant of "gay religions, full of pomp and gold" as of any system of faith or outward worship. But if the term is to be defined as the binding together of the masses in one form of reverence paid to those we feel higher than ourselves, of piety—as a feeling expressed by a child toward a loved parent—then even the earliest Lemurians had a religion—

and a most beautiful one — from the very beginning of their intellectual life. . . . It was the “Golden Age” in those days of old, the age when the “gods walked the earth, and mixed freely with the mortals.” . . . It was the Atlanteans, the first progeny of *semi-divine* man after his separation into sexes — hence the first-begotten and humanly-born mortals — who became the first “Sacrificers” to the *god of matter*. They stand in the far-away dim past, in ages more than prehistoric, as the . . . first anthropomorphists who worshiped form and matter. That worship degenerated very soon into *self-worship*, thence led to phallicism, or that which reigns supreme to this day in the symbolisms of every exoteric religion of ritual, dogma, and form.*

But, as the writer of *The Secret Doctrine* says elsewhere,

A phallic worship has developed only with the gradual loss of the keys to the inner meanings of religious symbols,

and there was a day when religions were pure. After the destruction of Atlantis, a few wise guides who carried on the knowledge of the past and reincarnated time after time for the helping of the new child-race, brought out the

* *The Secret Doctrine*, vol. II, pages 272-3.

facts as to man's real nature and his relationship to his (inner) God, in symbolic ceremony and definite illustration in the teaching of the Mysteries. The Aryan Hindûs, whose ancestors were among the early descendants of the first sub-race of the Fifth, have preserved in their Scriptures the clearest records of the primitive wisdom; but after all, even these are so bewilderingly confused and full of "blinds," for which the key has been lost (for the public) that they are all but a sealed book to modern readers, *not excepting* the learned Sanskritists of the Western Universities. But the last quarter of the Nineteenth century, the period when Materialism was attempting to crush the belief in anything spiritual, was chosen by Those who are watching every movement of human thought and action and who are the Guardians of the primeval Wisdom-Religion, Theosophy, in its purity, to give out a few facts showing that there was a primitive KNOWLEDGE, and that all modern systems of religion are modifications, perversions, or merely fractions of it. Although

that which has been given out is only a glimpse, it has placed students in such a position that when the time ripens they will be prepared to receive fuller light.

This idea of there being truth and real *knowledge* in the earliest forms of religion is new to the scientific investigator. The favorite hypothesis of the day (putting aside the crude literal interpretation of the biblical Genesis, which has been abandoned by nearly everyone capable of understanding the value of evidence) is that every religious concept can be traced back to absurd myths of primitive savages living a few thousand years ago; and that modern savages provide perfect illustrations of the state of primitive man in religious views as well as in their intellectual development, and that — given sufficient time — the savage races would develop civilizations of a high order, and religions as good as those of today.

Theosophists have always contended that this hypothesis is not in accord with the facts. The lowest savages are mostly decaying relics

of the lost Lemuro-Atlantean or Atlantean sub-races. This does not mean that all the *individuals* composing them are going down hill — quite the contrary. The reincarnating Egos in such miserable vestiges as the Veddahs of Ceylon, the lower African tribes, etc., have only come into Fourth Round terrestrial incarnation comparatively lately, and have not got to face the heaped-up bad Karma that the superior races have still to face owing to their mistakes in the past. The door of incarnation into humanity closed at the midway point of the Rounds, and the last Monad incarnated in human form before the beginning of the Fifth Race, with only one exception — the *anthropoid ape*, which is really a degraded man-animal, and which will have its opportunity of gaining complete manhood in the next Round.

XII

MAN AND THE ANTHROPOID APES

TURNING for a moment to the question of the origin of the anthropoid apes — the gorilla, chimpanzee, orang-utang, and gibbon — the fundamental distinction between the attitude of Theosophy and that of Materialism is well marked. Instead of being a mere animal with a highly developed brain “secreting mind or thought,”* — the soul thus being a simple function of matter, a by-product, perishing at death like music when the harp is broken — Theosophy teaches that the real man is a “fallen god,” a self-conscious being who has been immortal in the past as he will be in the future. The Monads of many of the animal races which strongly resemble man in bodily structure, possess *the potentialities* of the highest development, but these are still

* “No phosphorus, no thought,” Moleschott.

latent, for they have not been awakened by the incarnation of the spark of godlike Mind. *The possession of the higher Self-consciousness*, though as yet in truth in a very incomplete degree, *is what makes man a man*. To derive human conscience and human intellect from the brain-faculties or instinctual mind of animals by Natural Selection, Survival of the Fittest, etc., as the only causes thereof, would be as hopeless a problem as to make a perpetual motion machine, for something cannot be produced from nothing. The animal Monads are getting necessary experience in physical life, and in some future age the divine Mind-Egos now incarnated in our human forms will *project the spark to arouse the latent fires in the lower lives*; then those animal-Monads will have become human-Monads. H. P. Blavatsky spoke in severe condemnation of the belittling of human nature with its essentially divine attributes (however degraded and obscured) by modern speculation, which tries to reduce the activity of the mighty and awe-inspiring divine Ego overshadowing each

human being, the wonderful and mysterious reincarnating Self, to a mere function of the brain of a creature supposed to be but the advanced product of a hairy quadrumanous ancestor.

What, then, is the origin of the anthropoid apes? H. P. Blavatsky calls them a "bastard branch grafted on the original stock" of humanity. The "common ancestor" of man and the anthropoids was — *man himself*, in a far distant age. In the *Third Round* (not Race), the human Monad, in building around itself changeful and varying forms of an ethereal and ephemeral nature, at one period adopted that of an *ape-like* form (but it was not an ape, but *man* — *there were no apes then*), a form which was copied and humanized for man's habitation again in the denser conditions of the earlier part of the *Third Race* of the *Fourth Round*; for each Round in the *descending* order repeats the previous experience, but in more material substance. This was before the full descent of the Mânasaputras, the Higher Egos; and this early race of

the Third Round as it "fell into generation" and separated into sexes, threw off many imperfect offshoots, some of which, mating with certain animals, produced forms which ultimately modified (in the Tertiary geological period) into the ancestors of the anthropoids of our day. This act was repeated by some of the later degraded Atlanteans in full consciousness of the wrong. Resulting from this bestiality of early man, there were so many degrees of half-human animals at that dim and distant period, that we may fully expect to find fossilized remains of their descendants as "missing-links" even more anthropoid in character than the thigh-bone and skull-fragment found in Java a few years ago, about which so much has been said. Java happens to be a portion of Lemuria, and a probable place to find such remains; but H. P. Blavatsky says that

In order to prove the Huxley-Haeckelian theories of the descent of man, it is not *one*, but a great number of "*missing links*"—a true ladder of progressive evolutionary steps—that would have to be

first found and then presented by Science to thinking and reasoning humanity before it would abandon belief in gods and the immortal Soul for the worship of Quadrumanic ancestors.*

A remarkable corroboration of the early connexion between humanity and the four species of anthropoids mentioned above, which are said in the Esoteric Philosophy to owe their origin *to man*, has been discovered recently in certain tests of their blood. The injection of a serum proved that the blood of the four anthropoids reacted in the same manner as human blood, while that of other monkeys behaved differently under the same tests.

Another significant observation supporting the Theosophical teaching that man is not derived from an animal ancestry, is that an *inverse order* exists in the brain of the anthropoid apes when compared with man. In the apes the middle convolutions of the brain appear before those of the frontal lobe (the latter supposed to be the instrument of the higher mental activities), but in man the frontal con-

* *The Secret Doctrine*, vol. II, page 661.

volution is formed first. As the anthropoids are the descendants of man and some extinct species of mammals which lived in the Miocene age, and as the animal side is still predominant in them, the development of the brain in the above order is what might be expected from the Theosophical standpoint. Two or three years ago a fossil jaw of an extinct kind of chimpanzee was discovered in North-Western India, having characteristics far more human than the present representatives possess, showing that there has been no advance towards the human type.

Then again, the writer of *The Secret Doctrine* says, speaking of man:

His intellect develops and increases with age, while his facial bones and jaws diminish and straighten, thus being more and more spiritualized: whereas with the ape it is the reverse. In its youth the anthropoid is far more intelligent and good-natured, while with age it becomes duller; and, as its skull recedes and seems to diminish as it grows, its facial bones and jaws develop, the brain being finally crushed, and thrown entirely back, to make with every day more room for the animal type. The

organ of thought—the brain—recedes and diminishes, entirely conquered and replaced by that of the wild beast—the jaw apparatus. . . . Owing to the very type of his development man *cannot descend* from either an ape or an ancestor common to both, but shows his origin from a type far superior to himself. . . . On the other hand, the pithecoids, the orang-outang, the gorilla, and the chimpanzee *can*, and, as the Occult Sciences teach, *do*, descend from the animalized Fourth human Root-Race, being the product of man and an extinct species of mammal—whose *remote* ancestors were themselves the product of Lemurian bestiality—which lived in the Meiocene age.*

Much more might be said upon this crucial subject but for exigencies of space. The student will find the subject very fully treated in *The Secret Doctrine*.

* *The Secret Doctrine*, vol. II, pages 682-3.

XIII

THE FUTURE OF HUMANITY

RETURNING to the question of the origin of religions, evidences for the statement that the principal religions of our times were derived from one common source at the beginning of the Fifth Race, when the separation of the Aryan (using the term *Aryan* in the technical Theosophical sense) families began, are found in the wonderful resemblances between them. For instance it is well known that the accounts of the Creation and the Flood, the cycle of the story of Jesus and many an event of his career, can be more or less closely paralleled in a dozen other faiths; the doctrine of Trinity in Unity is as old as the hills; and the ethical teachings of the Sermon on the Mount are found as the moral basis of religions "from China to Peru." The allegorical stories upon which the forms of reli-

gion are based can be traced back into the night of Time, and, according to the records of the Custodians of the ancient Wisdom (Theosophy) they were first of all produced by Initiates to contain the truth in a form capable of being understood to some extent by the ordinary mind. Those properly qualified were taught *the deeper meanings*.

These forms of faith were gradually corrupted, until it became necessary to re-state the same truths in slightly modified fashion for the better comprehension of the newly-rising nations. It would be preposterous to suppose primitive savages capable of inventing myths containing the profound wisdom which is hidden just beneath the surface of the sacred beliefs. As if to prove the knowledge of their framers, most of the world-scriptures contain distinct allusions to the Rounds and Races with their destructions and regenerations, and in some cases so clearly that they can easily be traced by anyone who holds the clue given by Theosophy.

The positive teachings of Theosophy con-

cerning the origins of mankind and of religion show that the "primitive savage" and "animistic" hypotheses are erroneous and incomplete, quite apart from their materializing tendency. These theories recognize nothing but the lower mind, the egotistic brain-personality, and the animal instincts. In trying to trace the development of man and the origins of the higher attributes of the soul, scientific Anthropology is blocked by its disregard of the Reincarnating Ego, the Higher Mind or *Manas*, of which the lower is but the shadow or emanation, hardly to be separated from the animal nature. Scientific writers — apparently laboring under the hypnotic weight of the famous date of 4004 B. C., the theological date of the "creation" — have also erred in limiting the duration of the human period to a few thousands of years, and in not recognizing the existence of the pre-historic civilizations. The presence of advanced Egos from previous manvantaras guiding the race at all times is unknown to them even as a theory. The only "primitive man" deserving the title

was the rudimentary or incomplete "man" of the earlier Rounds and also of the pre-Lemurian age. He was very different from the "Stone-Age" type, who was a true man, even if degraded. That religion is a simple brain-mind production derived from observation of the natural phenomena of the Seasons, the Weather, etc., and that belief in the existence of the soul came from the childish imagination of savage men that dreams are real experiences, are suggestions which materialistic bias has rendered plausible to the scientific spirit of the age, which still suffers unconsciously to itself from the strong reaction against the irrational dogmas of scholastic theology. Scientific research has done excellent service in freeing millions from degrading servitude to the tyranny of bigoted ecclesiasticism and superstition, but when it tries to prove that there is no spiritual foundation for religion, and that man, in seeing a divine consciousness at work in himself and in Nature has been the dupe of his imagination, it is time to call a halt. The material-

istic theory of the origin of the religious faiths cannot permanently satisfy the bulk of mankind, whether cultivated or otherwise, for there is a deep-seated conviction that there must be something more in them than mere convenient illusions founded on ignorance and folly and built up by fraud.

The strength of the materialistic position, such as it is, has lain principally in the absence of any reasonable explanation of such extraordinary allegories as those of *Genesis*, *Ezekiel*, or the *Apocalypse*, in the *Bible*; of the Chaldaean legends; of the Hindû *Vedas* and *Purânas*; of the Egyptian *Book of the Dead*; of the poems of Hesiod in Greece; of the Central American *Popol Vuh*; of the Scandinavian epics, and the rest. The keys have at last been furnished by Theosophy. The Sacred books of the different races and religions were inspired by the *initiated Teachers* of former days, "Sons" of one common Mother-System, so it is not wonderful that these writings and traditions even today can reveal their meaning to him who has the key.

It is a long lane that has no turning, and it is worthy of note that an uneasiness is growing in high intellectual quarters as to the accuracy of the orthodox scientific theory of religious evolution, and that an interpretation more in harmony with Theosophical teaching has been forced upon at least one scientific man of the first rank by the stern logic of facts. Professor Sir W. M. Ramsay* expresses the popular theory as follows:

The modern method is based on the assumption that there takes place normally a continuous development in religion, in thought, and in civilization, since primitive times; that such a development has been practically universal among the more civilized races; that as to certain less civilized races either they have remained stationary, or progress among them has been abnormally slow; that the primitive religion is barbarous, savage, bloodthirsty, and low in the scale of civilization, and that the line of growth normally is toward the milder, the more gracious and the nobler forms of religion; that the primitive types of religion can be recovered by studying the savage of the present day, and that the lowest savage is the most primitive.

* *Contemporary Review*, 1907, London.

Instead of finding that a dispassionate examination of the facts supports this position, the Professor says the reverse is the case:

Wherever evidence exists, with the rarest exceptions, the history of religion among men is a history of degeneration; and the development of a few Western nations in inventions and in civilization during recent centuries should not blind us to the fact that among the vast majority of nations the history of manners and civilization is a story of degeneration. Wherever you find a religion that grows purer and loftier, you find the prophet, the thinker, the teacher, who is in sympathy with the Divine, and he tells you he is speaking the message of God, not his own message. Are these prophets all impostors and deceivers? or do they speak the truth, and need only to have their words rightly, *i. e.* sympathetically understood? . . . The primitive savage, who develops naturally out of the stage of Totemism into the wisdom of Sophocles and Socrates . . . is unknown to me. I find nothing even remotely resembling him in the savages of modern times. . . . I was forced by the evidence to the view that degeneration is the outstanding fact in religious history and that the modern theory often takes the last products of degeneration as the facts of primitive religion.

Space will not permit further quotation of similar passages which express more or less closely what Theosophists have been teaching for more than a quarter of a century past, in face of the strongest opposition from materialism and conventional orthodoxy. The "prophet, the thinker, the teacher," referred to above, "who is in sympathy with the Divine," reminds us of the Theosophical teaching that there have always been such advanced souls in the van of progress, giving mankind the exact kind of spiritual food it could assimilate at the time, and also protecting it from the evils that constantly threaten it. These advanced souls have never been absent; they are not wanting today, although not known to the world. The modern savage is the flotsam and jetsam of past greatness; and our civilized races that now pride themselves upon their high culture, will, when their race is run, vegetate, degenerate, and die out in future ages, like the natives of Tasmania have in our time, for this is the law. The Egos now inhabiting the bodies of the most advanced races

will not, of course, remain in the lower human forms except in cases of persistent evil-living lasting from incarnation to incarnation, but will pass into the new and more perfect races which are beginning already to show faint signs of appearing. Less advanced Egos will take up the forms of the present mankind. *The Secret Doctrine* says:

The Americans have become in only three centuries a "primary race" *pro tem.*, before becoming a race apart. . . . They are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race; until . . . the Sixth Root-Race will have appeared on the stage of our Round. . . . The Fifth will overlap the Sixth Race for many hundreds of millenniums, changing with it slower than its new successor, still changing in stature, general physique, and mentality, just as the Fourth overlapped our Aryan Race, and the Third had overlapped the Atlanteans.

This process of preparation for the Sixth great Race must last throughout the whole sixth and sev-

enth sub-races. But the *last* remnants of the Fifth Continent will not disappear until some time after the birth of the *new* Race. . . . Mankind will not grow again into giant bodies as in the case of the Lemurians and the Atlanteans; because while the evolution of the Fourth race led the latter down to the very bottom of materiality in its physical development, the present Race is on its ascending arc; and the Sixth will be rapidly growing out of its bonds of matter, and even of flesh.*

As in the earlier Rounds the Monad was assimilating the various principles in very shadowy and ethereal vehicles; and as in this Round the Desire-principle is dominant; so in the next (Fifth) Round, fully developed Reason, the Higher Mânasic principle in each man, must fully conquer the passional nature or the great pilgrimage will have been in vain, and it will have to return to the crucible of existence to start afresh at some future time. The *Mahâtmâ* is one who has pushed so far ahead of the obstacles that impede the average man that he may justly be called a "Sixth-Round" being, one who has safely passed be-

* *The Secret Doctrine*, vol. II, page 444

yond that supreme danger point which will meet humanity as a whole during the Fifth Round, called the final "moment of choice." This critical period has to be faced, but it will only prove fatal to that portion of mankind which persists in the egotism of personal selfishness. An individual may lose the bliss of one or more Devachanic interludes, the heavenly states between one life on earth and another, by a mis-spent life, for the reason that there is nothing in that life to provide material for the Devachanic experiences; but the Law is just beyond human understanding, and as there are many lives in which to remedy past errors, the great majority of the race will pass on in safety to a transcendently glorious future. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

But the preparation for this great end must be ceaseless struggle against the passional nature now so strongly entrenched within us, and Those who really belong to the Fifth and

Sixth Rounds, who are Wisdom and Compassion embodied, are working with the Divine Law and giving continual though unseen help to their brothers, the other struggling fragments of humanity making their way up the weary hill of life. Mankind is not left to wander too far from the road to safety. The "sense of separateness," of personal selfish isolation and indifference to the welfare of the rest of humanity, our "other selves," is the only heresy recognized in Theosophy, but it is a deadly one and indeed prevalent; the spread of true knowledge and practice of brotherhood is the only remedy. To do this effectually, which is the object that all the great Teachers of humanity have lived for, was the aim in starting the Theosophical Society to meet and guide the conditions of the New Order of the Ages. This Movement, established on unsectarian lines, and supported by Those who have real *knowledge* — not mere inference — of the history of the past and of man's real nature, is a unique phenomenon in modern times. The opportunity offered to

men by THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY for serving humanity with the greatest efficiency and conservation of energy, and through this personal service to obtain the high impersonal reward of realizing the existence of an inner communion with the real Self, the Higher, Immortal Ego, the only reward the true Theosophist desires, is the greatest that mankind has had for many ages.

THE SOUL

The stars shall fade away, the Sun himself
Grow dim with age, and Nature sink in years,
But thou shalt flourish in immortal youth,
Unhurt amid the war of elements,
The wreck of matter, and the crash of worlds.

ADDISON

There is no Religion Higher than Truth

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* * *

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, founded by H. P. Blavatsky at New York, 1875, continued after her death under the leadership of the co-founder, William Q. Judge, and now under the leadership of their successor, Katherine Tingley, has its Headquarters at the International Theosophical Center, Point Loma, California.

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THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY welcomes to membership all who truly love their fellow men and desire the eradication of the evils caused by the barriers of race, creed, caste or color, which have so long impeded human progress; to all sincere lovers of truth and to all who aspire to higher and better things than the mere pleasures and interests of a worldly life, and are prepared to do all in their power to make Brotherhood a living energy in the life of humanity, its various departments offer unlimited opportunities.

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