



THE DIVINE EYE AND CYCLIC LAW

Notwithstanding widespread misconceptions and errors ... Orientalists agree that the Buddha's foremost aim was to lead human beings to salvation by teaching them to practice the greatest purity and virtue, and by detaching them from the service of this illusionary world, and the love of one's still more illusionary — because so evanescent and unreal — body and physical self.

And what is the good of a virtuous life, full of privations and suffering, if the only result of it is to be annihilation at the end? If even the attainment of that supreme perfection which leads the Initiate to remember the whole series of his past lives, and to foresee that of the future ones, by the full development of that inner, divine eye in him, and to acquire the knowledge that unfolds the causes¹ of the ever-recurring cycles of existence, brings him finally to non-being, and nothing more — then the whole system is idiotic, and Epicureanism is far more philosophical than such Buddhism.

He who is unable to comprehend the subtle, and yet so potent, difference between existence in a material or physical state and a purely spiritual existence — Spirit or "Soul-life" — will never appreciate at their full value the grand teachings of the Buddha, even in their exoteric form. Individual or personal existence is the cause of pains and sorrows; collective and impersonal life-eternal is full of divine bliss and joy for ever, with neither causes nor effects to

darken its light. And the hope for such a life-eternal is the keynote of the whole of Buddhism. If we are told that impersonal existence is no existence at all, but amounts to annihilation, as was maintained by some French reincarnationists, then we would ask: What difference can it make in the spiritual perceptions of an Ego whether he enter Nirvāna loaded with the recollections only of his own personal lives — tens of thousands according to the modern reincarnationists — or whether merged entirely in the Parabrahmic state, it becomes one with the All, with the absolute knowledge and the absolute feeling of representing collective humanities? Once that an Ego lives only ten distinct individual lives he must necessarily lose his one self, and become mixed up — merged, so to say — with these ten selves. It really seems that so long as this great mystery remains a dead letter to the world of Western thinkers, and especially to the Orientalists, the less the latter undertake to explain it, the better for Truth.

Of all the existing religious Philosophies, Buddhism is the least understood. The Lassens, Webers, Wassilyev, the Burnoufs and Juliens, and even such "eye-witnesses" of Tibetan

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¹ The twelve Nidānas, called in Tibetan Ten-brel Chug-nyi, which are based upon the "Four Truths."

Buddhism as Csoma de Körös and the Schlagintweits, have hitherto only added perplexity to confusion. None of these has ever received his information from a genuine Gelugpa source: all have judged Buddhism from the bits of knowledge picked up at Tibetan frontier lamaseries, in countries thickly populated by Bhutanese and Lepchas, Böns, and red-capped Dugpas, along the line of the Himālayas. Hundreds of volumes purchased from Buriats, Shamans, and Chinese Buddhists, have been read and translated, glossed and misinterpreted according to invariable custom. Esoteric Schools would cease to be worthy of their name were their literature and doctrines to become the property of even their profane co-religionists — still less of the Western public.

It is quite true that the primitive Srāvakas (listeners or hearers) and the Sramanas (the “thought-restrainers” and the “pure”) have degenerated, and that many Buddhist sects have fallen into mere dogmatism and ritualism. Like every other Esoteric, half-suppressed teaching, the words of the Buddha convey a **double meaning**, and every sect has gradually come to claim to be the only one knowing the correct meaning, and thus to assume supremacy over the rest. Schism has crept in, and has fastened, like a hideous cancer, on the fair body of early Buddhism. Nāgārjuna’s Mahāyāna (“Great Vehicle”) School was opposed by the Hīnayāna (or “Little Vehicle”) System, and even the Yogacharyā of Aryāsanga became disfigured by the yearly pilgrimage from India to the shores of Mansarovara, of hosts of vagabonds with matted locks who play at being Yogins and Fakirs, preferring this to work. An affected detestation of the world, and the tedious and useless practice of the counting of inhalations and exhalations as a means to produce absolute tranquillity of mind or meditation, have brought this school within the region of

Hatha-Yoga, and have made it heir to the Brāhmanical Tīrthikas. And though its Srotāpatti, its Sakridāgāmin, Anāgāmin, and Arhats,¹ bear the same names in almost every school, yet the doctrines of each differ greatly, and none of these is likely to gain real Abhijñas (the supernatural abnormal five powers).

One of the chief mistakes of the Orientalists when judging on “internal(?) evidence,” as they express it, was that they assumed that the Pratyeka-Buddhas, the Bodhisattvas, and the “Perfect” Buddhas were a later development of Buddhism.

For on these three chief degrees are based the seven and twelve degrees of the Hierarchy of Adeptship. The first are those who have attained the Bodhi (wisdom) of the Buddhas, but do not become Teachers. The human Bodhisattvas are candidates, so to say, for perfect Buddhahood (in Kalpas to come), and with the option of using their powers now if need be. “Perfect” Buddhas are simply “perfect” Initiates. All these are men, and not disembodied Beings, as is given out in the Hīnayāna exoteric books. Their correct character may be found only in the secret volumes of Lugrub or Nāgārjuna, the founder of the Mahāyāna system, who is said to have been initiated by the Nāgas (fabulous “Serpents,” the veiled name for an Initiate or Mahatma). The fabled report found in Chinese records that Nāgārjuna considered his doctrine to be in opposition to that of Gautama Buddha, until he discovered from the

¹ The Srotāpatti is one who has attained the *first* Path of comprehension in the real and the unreal; the Sakridāgāmin is the candidate for one of the higher Initiations: “one who is to receive birth once more”; the Anāgāmin is he who has attained the “third Path,” or literally, “he who will not be reborn again” *unless he so wishes it, having the option of being reborn in any of the “worlds of the Gods,” or of remaining in Devachan, or of choosing an earthly body with a philanthropic object.* An Arhat is one who has reached the highest Path; he may merge into Nirvāna at will, **while here on earth.**

Nāgas that it was precisely the doctrine that had been secretly taught by Sākyamuni Himself, is an allegory, and is based upon the reconciliation between the old Brāhmanical secret Schools in the Himālayas and Gautama's Esoteric teachings, both parties having at first objected to the rival schools of the other. The former, the parent of all others, had been established beyond the Himālayas for ages before the appearance of Sākyamuni. Gautama was a pupil of this; and it was with them, those Indian Sages, that He had learned the truths of the Sunyata, the emptiness and impermanence of every terrestrial, evanescent thing, and the mysteries of Prajña-Pāramitā, or "knowledge across the River," which finally lands the "Perfect One" in the regions of the One Reality. But His Arhats were not Himself. Some of them were **ambitious**, and they modified certain teachings after the great councils, and it is on account of these "heretics" that the Mother-School at first refused to allow them to blend their schools, when persecution began driving away the Esoteric Brotherhood from India. But when finally most of them submitted to the guidance and control of the chief Āshramas, then the Yogacharyā of Āryāsanga was merged into the oldest Lodge. For it is there from time immemorial that has lain concealed the final hope and light of the world, the salvation of mankind. Many are the names of that School and land, the name of the latter being now regarded by the Orientalists as the mythic name of a fabulous country. It is from this mysterious land nevertheless, that the Hindu expects his Kalki-Avatāra, the Buddhist his Maitreya, the Pārsī his Saoshyant and the Jew his Messiah, and so would the Christian expect thence his Christ — if he only knew of it.

There, and there alone, reigns Parinishpanna (Yong-Grüb), the absolutely

perfect comprehension of Being and Non-Being, the changeless true Existence in Spirit, **even while the latter is seemingly still in the body**, every inhabitant thereof being a **Non-Ego** because he has become the **Perfect Ego**. Their voidness is "self-existent and perfect" — if there were profane eyes to sense and perceive it — because it has become absolute; the unreal being transformed into conditionless Reality, and the realities of this, our world, having vanished in their own nature into thin (non-existing) air. The "Absolute Truth" (Don-dampa'i-den pa; Sanskrit: Paramārthasatya), having conquered "relative truth" (Kun zab chi-den pa; Sanskrit: Samvritisatya), the inhabitants of the mysterious region are thus supposed to have reached the state called in mystic phraseology Svasamvedanā (the "self-analyzing reflection") and Paramārtha, or that absolute consciousness of the personal merged into the impersonal Ego, which is above all, hence above illusion in every sense. Its "Perfect" Buddhas and Bodhisattvas may be on every nimble Buddhist tongue as celestial — therefore unreachable Beings, while these names may suggest and say nothing to the dull perceptions of the European profane. What matters it to Those who, **being in this world**, yet live outside and far beyond our illusive earth! Above Them there is but one class of Nirvānīs, namely, the Cho-ku (Dharmakāya), or the Nirvānīs "without remains" — the pure Arupa, the formless Breaths.¹

¹ It is an erroneous idea which makes the Orientalists take literally the teaching of the Mahāyāna School about the three different kinds of bodies, namely, the Tul-pa'i-Ku, the Long-chod-Dzog-pa'i-Ku, and the Cho-Ku, as all pertaining to the Nirvāṣic condition. There are two kinds of Nirvāṣa: the earthly, and that of the purely disembodied Spirits. These three "bodies" are the three envelopes — all more or less physical — which are at the disposal of the Adept who has entered and crossed the six Pāramitās, or "Paths" of Buddha. Once He enters upon the seventh, He can return no more to earth.

Thence emerge occasionally the Bodhisattvas in their Tulpa'i-Ku (or Nirmānakāya) body and, assuming an ordinary appearance, they teach men. There are **conscious**, as well as **unconscious**, incarnations. [Extracted from *Blavatsky: Collected Works*, p. 432-37]

Aryan¹ Race Developed in the Far North

The Aryan race was born and developed in the far north, though after the sinking of the continent of Atlantis its tribes emigrated further south into Asia. Hence Prometheus is son of Asia, and Deukalion, his son, the Greek Noah—he who created men out of the stones of mother earth—is called a northern Scythe, by Lucian, and Prometheus is made the brother of Atlas and is tied down to Mount Caucasus amid the Snows.²

Greece had her *Hyperborean* as well as her *Southern Apollo*. Thus nearly all the gods of Egypt, Greece, and Phœnicia, as well as those of other Pantheons, are of a northern origin and originated in Lemuria, towards the close of the Third

¹ We must remember that "Aryan" means "holy" and has nothing to do with skin color! It is especially applied in occultism to the Fifth Root Race in its early "holy" condition — and contained all shades of pigmentation. — Ed., A.T.

² Deukalion is said to have brought the worship of Adonis and Osiris into Phœnicia. Now the worship is that of the Sun, lost and found again in its astronomical significance. It is only at the Pole where the Sun dies out for such a length of time as six months, for in latitude 68° it remains *dead* only for forty days, as in the festival of Osiris. The two worships were born in the north of Lemuria, or on that continent of which Asia was a kind of broken prolongation, and which stretched up to the Polar regions. This is well shown by de Gebelin's "*Allégories d'Orient*," p. 246, and by Bailly; though neither Hercules nor Osiris are *solar myths*, save in one of their seven aspects.

Race, after its full physical and physiological evolution had been completed.³ All the "fables" of Greece were built on historical facts, if that history had only passed unadulterated by myths to posterity. The "one-eyed" Cyclopes, the giants fabled as the sons of *Cælus* and *Terra*—three in number, according to Hesiod—were the last three sub-races of the Lemurians, the "one-eye" referring to the Wisdom eye⁴; for the two front eyes were fully developed as physical organs only in the beginning of the Fourth Race. The allegory of Ulysses, whose companions were devoured while the king of Ithaca was saved by putting out with a fire-brand the eye of Polyphemus, is based upon the psycho-physiological atrophy of the "third" eye. Ulysses belongs to the cycle of the heroes of the Fourth Race, and, though a "sage" in the sight of the latter, must have been a profligate in the opinion of the pastoral Cyclopes.⁵ His adventure with the latter—a savage gigantic race, the antithesis of cultured civilization in the *Odyssey*—is an allegorical record of the gradual passage from the Cyclopean civilization of stone and colossal buildings to the more sensual and physical culture of the Atlanteans, which finally caused the last of the Third

³ The Hyperboreans, now regarded as mythical, were described (*Herod, IV., 33-35; Pausanias, 1, 31, 2; V., 7, 8; ad X., 5, 7, 8*) as the beloved priests and servants of the gods, and of Apollo chiefly.

⁴ The Cyclopes are not the only "one-eyed" representatives in tradition. The Arimaspes were a Scythian people, and were also credited with but one eye. (*Géographie ancienne, Vol. II, p. 321.*) It is they whom Apollo destroyed with his shafts. (*See supra.*)

⁵ Ulysses was wrecked on the isle of *Ææa*, where Circe changed all his companions into pigs for *their voluptuousness*; and after that he was thrown into Ogygia, the island of Calypso, where for some seven years he lived with the nymph in illicit connection (*Odyssey and elsewhere*). Now Calypso was a daughter of *Atlas* (*Odys. Book XII.*), and all the traditional ancient versions, when speaking of the Isle of Ogygia, say that it was very distant from Greece, and right in the middle of the ocean: thus identifying it with Atlantis.

Race to lose their all-penetrating *spiritual* eye. That other allegory, which makes Apollo kill the Cyclops to avenge the death of his son Asclepios, does not refer to the three races represented by the three sons of Heaven and Earth, but to the Hyperborean Arimaspians Cyclopes, the last of the race endowed with the "Wisdom-eye." The former have left relics of their buildings everywhere, in the south as much as in the north; the latter, were confined to the north solely. Thus Apollo—pre-eminently the god of the Seers, whose duty it is to punish desecration—killed them—his shafts representing human passions, fiery and lethal—and hid his shaft behind a mountain in the Hyperborean regions. ("Hygin. *Astron. Poétique*," Book ii. c. 15). Cosmically and astronomically this Hyperborean god is the Sun personified, which during the course of the sidereal year (25,868 y.) changes the climates on the earth's surface, making of tropical, frigid regions, and *vice versâ*. Psychically and spiritually his significance is far more important. As Mr. Gladstone pertinently remarks in his "Greater Gods of Olympus," "the qualities of Apollo (jointly with Athenê) are impossible to be accounted for without repairing to sources, which lie beyond the limit of the traditions most commonly explored for the elucidation of the Greek mythology." (*Nineteenth Century*, July, 1887.)

The history of Latona (Leto), Apollo's mother, is most pregnant in various meanings. Astronomically, Latona is the polar region and the night, giving birth to the Sun, Apollo, Phœbus, etc. She is born in the Hyperborean countries wherein all the inhabitants were priests of her son, celebrating his resurrection and descent to their country every nineteen years at the renewal of the lunar cycle (*Diod. Sic. II. 307*). Latona is the

Hyperborean Continent, and its race—geologically.¹

When the astronomical meaning cedes its place to the spiritual and divine—Apollo and Athenê transforming themselves into the form of *birds*, the symbol and glyph of the higher divinities and angels—then the bright god assumes divine creative powers. Apollo becomes the personification of Seership, when he sends the astral double of Æneas to the battle field (Il. 431-53), and has the gift of appearing to his Seers without being visible to other persons present—(Iliad, xvii., 322-36)—a gift, however, shared by every high Adept.

The King of the Hyperboreans was, therefore, the son of Boreas, the north-wind, and the High Priest of Apollo. The quarrel of Latona with Niobe (the Atlantean race)—the mother of seven sons and seven daughters personifying the

¹ To make a difference between Lemuria and Atlantis, the ancient writers referred to the latter as the northern or Hyperborean Atlantis, and to the former as the southern. Thus Apollodorus says (*Mythology, Book II.*): "The golden apples carried away by Hercules are not, as some think, in Lybia; they are in the Hyperborean Atlantis." The Greeks naturalised all the gods they borrowed and made Hellenes of them, and the moderns helped them. Thus also the mythologists have tried to make of Eridan the river Po, in Italy. In the myth of Phaeton it is said that at his death his sisters dropped hot tears which fell into Eridan and were changed into amber! Now amber is found only in the northern seas, in the Baltic. Phaeton, meeting with his death while carrying heat to the frozen stars of the boreal regions, awakening at the Pole the Dragon made rigid by cold, and being hurled down into the Eridan, is an allegory referring directly to the changes of climate in those distant times when, from a frigid zone, the polar lands had become a country with a moderate and warm climate. The usurper of the functions of the sun, Phaeton, being hurled into the Eridan by Jupiter's thunderbolt, is an allusion to the second change that took place in those regions when, once more, the land where "the magnolia blossomed" became the desolate forbidding land of the farthest north and eternal ices This allegory covers then the events of two *pralayas*; and if well understood ought to be a demonstration of the enormous antiquity of the human races.

seven sub-races of the Fourth Race and their seven branches (see Apollodorus for this number)—allegorizes the history of the two continents. The wrath of “the sons of god,” or of “Will and Yoga,” at seeing the steady degradation of the Atlanteans was great (See “*The Sons of God and the Sacred Island*”); and the destruction of the “children of Niobe” by the children of Latona—Apollo and Diana, the deities of light, wisdom and purity, or the Sun and Moon astronomically, whose influence causes changes in the earth’s axis, deluges and other cosmic cataclysms—is thus very clear.¹ The fable about the never-ceasing

tears of Niobe, whose grief causes Zeus to change her into a fountain—Atlantis covered with water—is no less graphic as a symbol. Niobe, let it be remembered, is the daughter of one of the Pleiades (or Atlantides) the *grand-daughter* of Atlas therefore, (See “*Metamorphoses of Ovid*,” *Book VI.*), because she represents the last generations of the doomed continent. [*The Secret Doctrine II*, p. 769-72]

¹ So occult and mystic is one of the aspects of Latona that she is made to reappear even in *Revelation (xii.)* as the woman clothed with the Sun (Apollo) and the Moon (Diana) under her feet, who being with child “cries, travailing in birth, pained to be delivered.” A great red Dragon, etc., stands before the woman ready to devour the child. She brings forth the man child who was to rule all nations with a rod of iron, and who was caught unto the throne of God (the Sun). The woman fled to the wilderness still pursued by the Dragon, who flees again, and casts out of his mouth water as a flood, when the earth helped the woman and swallowed the flood; and the Dragon went to make war with the remnant of her seed who keep the commandment of God, etc (See *xii., 1, 17.*) Anyone, who reads the allegory of Latona pursued by the revenge of jealous Juno, will recognise the identity of the two versions. Juno sends Python, the Dragon, to persecute and destroy Latona and devour her babe. The latter is Apollo, the Sun, for “the man-child, who was to rule all nations with a rod of iron” of *Revelation*, is surely not the meek “Son of God,” Jesus, but the physical Sun, “who rules all nations”; the Dragon being the North Pole, gradually chasing the early Lemurians from the lands which became more and more Hyperborean and unfit to be inhabited by those who were fast developing into physical men, for they now had to deal with the climatic variations. The Dragon will not allow Latona “to bring forth”—(the Sun to appear). “She is driven from heaven, and finds no place where she can bring forth,” until Neptune (the ocean), moved with pity, makes immovable the floating isle of Delos (the nymph Asteria, hitherto hiding from Jupiter under the waves of the ocean) on which Latona finds refuge and where the bright god is born, the god, who no sooner appears than he kills Python, the cold and frost of the Arctic region, in whose deadly coils all life becomes extinct. In other words, Latona-Lemuria is transformed into Niobe-Atlantis, over which her son Apollo, or the Sun, reigns—with an iron rod, truly, since Herodotus makes the Atlantes *curse* his too great

Carthogenian Colony & other Pre-Columbian Finds

Chapter 11

The Coincidence of the Coins

Money is anything used by people as a convenient means of exchange for goods and services and of storing wealth. At various times and places many different things have been money: tools, salt, tobacco, gold dust, feathers, cloth, animals, tea, obsidian, sea shells, amber, ingots of silver and copper, glass beads, stones, teeth, nails, even printed paper.

Coins are a form of money which are printed, usually with value and issuer. Money was used extensively in the Neolithic period, and more sparingly in Paleolithic times. The earliest coins of which we are aware date to the late 7th Century B.C.

heat. This allegory is reproduced in its other mystic meaning (another of the seven keys) in the chapter just cited of the *Apocalypse*. Latona became a powerful goddess indeed, and saw her son receive worship (solar worship) in almost every fane of antiquity. In his occult aspect Apollo is patron of Number 7. He is born on the seventh of the month, and the swans of Myrica swim seven times around Delos singing that event; he is given seven chords to his Lyre—the seven rays of the sun and the seven forces of nature. But this only in the astronomical meaning, whereas the above is purely geological.

--- Norman Totten, *Ancient Vermont*

In March 1980 Dr. Norman Totten and I presented slide lectures on the same program at Brigham Young University in Utah, at the invitation of our mutual friend, Dr. Paul Cheesman. Both of us happened to show slides of ancient coins. Immediately afterward, a student approached me with this question, "How does one go about finding an ancient coin?"

He was told, "You don't, they find you." With a dissatisfied look, he wandered over to Totten where he asked the same question and received exactly the same answer.

The problem of the provenance of ancient coins can be summarized in one paragraph of a letter I wrote to Tom Lee, an anthropologist in Quebec:

"I agree with you that it is too bad that ancient coins are found by treasure hunters and amateurs (and housewives and children and chickens) instead of by scholars, but who else is going to find them? If they are authentic, they just are where they are, and found by accident. It is not at all logical to think that a professional archaeologist or anthropologist or numismatist or historian could set out to find one and succeed. Where in God's millions of square miles would he pick to hunt? And if by chance he did find one, then who would say he did not plant it?"

After this was discussed with friend and colleague Alan Gillespie, he said, "As you well know, you would search first in areas with independent evidence of ancient habitation." That sounds reasonable, and a favorite site in western Oklahoma is replete with ancient inscriptions which translate. However, these inscriptions are scattered within an area of 100 square miles. A coin occupies approximately a square inch of space. And not one of the inscriptions says, "Dig here, at this exact spot I intend to lose a coin."

Not being a numismatist like Totten, getting into a position where ancient coins would find their way to this author's attention was a long process.

The Phenix City Coin

The proposal that the discovery of ancient coins in an acceptable context could be supporting evidence of the presence of European and Mediterranean pre-Columbian visitors to America was presented in 1973 in a paper read by Dr. Douglas Braithwaite. The paper was part of a symposium co-sponsored by Dr. Joseph Mahan and Dr. Cyrus Gordon at Westville Village near Lumpkin, Georgia. The paper detailed reports of the discovery of ancient coins in America since 1790, mainly in North Carolina, Tennessee, Kentucky, and Georgia.

The most interesting part of Braithwaite's paper concerned a coin found in 1957 by a small boy in a field near Phenix City, Alabama. This city is on the Chattahoochee River, which forms part of the boundary between Alabama and Georgia and flows into the Gulf of Mexico. The boy took the coin to a local grocer, where he traded it for fifteen cents worth of candy. The grocery man gave the coin to Professor Preston E. Blackwell, a history teacher in the Columbus Center of the University of Georgia. Blackwell sent enlarged photographs of the coin to the Fogg Art Museum of Boston, where officials, apparently judging from the obverse design only, identified it as coming from Syracuse, on the island of Sicily, and dating from 490 B.C. Unfortunately, the professor carried the coin in his billfold, and when he suffered a stroke and was taken to hospitals in Montgomery and Birmingham, the billfold had disappeared and with it, the coin.

The copy of Braithwaite's paper had no illustrations. I made a request in 1977 at the Fogg Art Museum in Boston to see photographs of the coin. I found that they had kept no records. So, like many other research projects, this aspect of the ancient coins remained, at least temporarily, on "hold."

The Oklahoma Nero Coin

On September 24, 1976 an ancient coin was found in my hometown of Heavener, Oklahoma by Wilbert Stewart. Imperfectly round, a little smaller than a quarter, the coin appeared to have a Roman profile and a Greek inscription on the obverse. The reverse showed

an eagle holding a thunderbolt, a palm branch, and two inscriptions (Fig 11-1).



Fig. 11-1 Nero coin obverse[did not print] (left) and reverse (right), Oklahoma. Photographs by Mo Mills.

Stewart explained that he had been hired to mow lawns and clean ditches at Hamilton Homes Housing Unit. In a ditch 18 inches deep, he had picked up a pop bottle. Stuck to it with gummy mud was the coin, so encrusted that he thought it was a small round rock. He started to throw it away but noticed it might be metal, so he took it home and scrubbed it for two hours, thus removing the patina. At a visit to the site, Stewart was able to point to where he had found the coin. He was able to relocate the exact spot in the ditch by aligning a crack in the sidewalk and a corner of the building.

Then each occupant of the nearby housing wing was dutifully asked about old lost coins, with no results. The fact that a sidewalk is now a few feet away and that an asphalt street extends to the edge of the ditch, precludes finding any evidence of an ancient habitation site without major excavations and repairs. The ditch usually contains some water, and the encrusted coin could have washed out of the side of the ditch anywhere along its entire length.

Carefully made drawings and rubbings were sent to both Dr. Barry Fell and Totten in Boston for identification. The coin was later purchased, and it was then mailed to them for confirmation. Totten's report stated, "It is a bronze tetradrachm, originally with a silver

wash, now missing. The coin is not a rare specimen. It was struck in Antioch, Syria, 63 A.D."³ According to Fell, "The profile is of Nero, with the Greek inscription on the obverse saying 'Nero Caesar Augustus'."⁴

The Arkansas Coin

Ancient American artifact or not, the Nero coin served as a herald to another coin which is definitely an ancient American artifact, and which found me only two days later. On September 26, 1976 at 10:30 p. m., while I was making a plaster cast of the Nero coin from a paraffin mold, a stranger knocked on the door. In the indirect manner of people who live in the area around my home, instead of introducing himself, the stranger asked three apparently unrelated questions. "Do you know the curator of the Heavener Runestone State Park?" (My friend, Ferris Haines, thus establishing his reference). "Do you know Hollis Bain? I married his daughter." (A local carpenter, thus identifying himself). "Do you ever work on old coins?" (Giving the purpose of his visit). The door was opened wide and the man was told, "Come IN!"

Jessie Ray Kelley explained that he lived at Cauthron, Arkansas, 19 miles east of Heavener. Both towns lie at the foot of the Poteau Mountain, and both are bordered by the Poteau River, a tributary of the Arkansas River. Kelley said that he spent his leisure time treasure hunting with a metal detector. In the autumn of 1973 while searching in a field at an old house site near Cauthron, he had found an old coin, buried 6 inches deep. He had brought a child's picture book about dolphins and said the coin had a woman's head and four dolphins, "like this."

My sincerity must have been obvious, for when he was told, "THIS I MUST SEE!", he went to his truck and brought the coin in.

It appeared ancient indeed, worn and corroded, with a green patina in places against the copper color of the coin (Fig 11-2). It was about the size of a fifty-cent piece, but it was thick in the center and thin on the edges. There was a small round hole at top center, as if the coin might once have been worn as a pendant. On the obverse, a female profile with a straight high-bridged Grecian nose, faced left. In her

curly hair was a three-pronged ornament. Around the edge swam four dolphins. The reverse bore the head and neck of a lively horse, facing left. He had erect ears and a short mane. His mouth was open, as if he were snorting. Behind his head was a stylized tree with eight branches, uprooted, showing five crooked roots. Under the horse head was a very worn inscription. Only four of the symbols were now plain. The edge of the coin had once been encircled with a row of tiny dots, worn off except on the sides.



Fig. 11-2 Arkansas coin, obverse (left) and reverse (right). Photographs by Richard Pruitt.

After two hours' conversation, Kelley allowed the coin to be mailed to Boston for identification. Totten and Fell both examined it closely, the former using a Zeiss binocular microscope, with a magnification of 40 power. Totten stated, "The coin is bronze, imperfectly round, measuring 29.5 by 25.0 millimeters in diameter, and weighing 7.63 grams. It has suffered from corrosion. There is no question of its antiquity or its authenticity. The patina on the coin and in the hole has several colors:

green, oxblood, yellow, and tan. Indications are that it has remained buried for centuries."

Both Totten and Fell agreed that the incomplete inscription did not allow absolute verification of its source, but they thought it was struck in ancient Carthage before 146 B.C., the date of the Third Punic War. The design of the profile is borrowed from Sicily, as it portrays Arethusa, a nymph of a spring in Ellis. The dolphins are ancient symbols of good fortune. Although the obverse, considered alone, would indicate that it was a coin of Syracuse, Sicily, the reverse identified it as Carthaginian. The horse head is the symbol of Carthage; the date palm was used to indicate the word "**Phoenicia**" (it was the Phoenicians who established ancient Carthage near the present site of Tunis) to any Greeks who could not read the Punic script. The four marks in the inscription on the coin were three Punic letters, but incomplete as the left side was worn off.

Kelley kindly took me to the site of the find. Accompanying us was Gary Blythe, a mutual friend from Waldron, Arkansas. Blythe had a sensitive metal detector, and we searched the site, hoping for other coins, but had no success. It should be noted that the field is bordered by a small creek which is a tributary to the Poteau River.

In January 1977 when Totten spoke to the Eastern Oklahoma Historical Society, he was also taken to inspect the site of the discovery, and to talk with Kelley. Later, my short article on this coin and on the Nero coin was published in Oklahoma Today magazine.

The generosity of Dr. James Sullivan of Georgia made this author the proud owner of this Carthaginian coin. People have different ideas of how to safeguard such a historical treasure. Kelley had buried it in a carefully sealed fruit jar. It is now kept in a bank lock-box. Either way, there is safety from loss, fire, or theft.

The Alabama Coin

In June of that same year, while searching through back issues of the Anthropological Journal of Canada, the photograph of a coin hit my consciousness

forcefully (Fig 11-3). There was the Arkansas coin in print: the same profile, dolphins, date palm and horse head! The photograph was included in an article by Braithwaite and co-authored by an old friend, Mahan. In fact, it was the symposium paper which I had heard in 1973, rewritten and here illustrated. The coin was identified as having been found in Alabama by a little boy.



Fig. 11-3 The Alabama coin obverse (left) and reverse (right). Photographs by Sam Banks.

Could the coin lost in the professor's billfold in Alabama have found its way to Cauthron, Arkansas? No. The Alabama coin had no hole at the top, and the inscription was plain and clear with six letters instead of four. The good news was shared with Totten, Fell, and Mahan. The latter sent his excellent photographs of the Alabama coin to Boston. Then Fell was able to translate the inscription. The six marks combined to form five letters: "B Y R S T." The "Y" and "T" are Punic, but the "B," "R," and "S" are in Iberic script. The exact translation is very difficult, according to Fell, but the meaning is similar to "country district." This would indicate that

the coin may have been struck in ancient Iberia by Carthaginians, many of whom lived in the city of Gades (modern Cadiz, Spain). Fell has proved by his own research that not only the ancient Carthaginians but also the Iberians migrated to America before the Christian era. It was probably from some Carthaginian territory that the coins were brought to America.

The Alabama coin also shows plainly an inscription above the profile, which was worn off the Arkansas coin, spelling in Greek the name of the city, "Syracuse." Totten verified that the two coins had been struck from the same die, a very significant fact in his opinion. He also stated that coins of this particular type are very rare in the Old World.

The Kansas Coin

In September 1977 I received a telephone call from a stranger in Kansas, who identified himself as Eddie Thornton of Franklin, in the southeastern corner of the state. He said:

"I couldn't sleep until I called you. I just read a back issue of Oklahoma Today magazine with an article you wrote on ancient coins, and I found one just like one of yours. Mine has a woman's profile with dolphins, and a horse head with a date palm, but both are facing left, while yours are facing right."

This discrepancy was due to the fact that the person who had set up the illustrations for the article had, without permission, reversed them for artistic appearance on the page. It apparently had not occurred to the preparer that he was also reversing the writing on the coins.

Thornton said that a year previously, in 1976, he had been searching with a metal detector for a lost ring in a field. The site was near two creeks which flow into the Spring River, which is a tributary of the Arkansas River. The coin was buried 6 inches deep. He said the coin has a hole drilled in the top. As the Alabama coin had no hole and Kelley still had his Arkansas coin, the Kansas coin made three. Thornton obligingly had photographs made for study, and Totten verified that the

third coin had also been struck from the same die as the first two.

The Pennsylvania Coin

The January 29, 1978 issue of Family Weekly, the Sunday newspaper insert which has a circulation of about three million, contained an article about my work. The title was "Evidence Proves It: Columbus was a Latecomer." One of the illustrations was the reverse of the Arkansas coin, showing the horse head and date palm. Mail started pouring in from all over the country, many with valuable research leads.

One of the most interesting letters was from a woman in Merced, California. Mini Frank wrote, "I have a coin like the one pictured, similar but not exactly the same, given to me by an old gypsy woman forty years ago. Would you like a picture of it?"

The answering letter included a long questionnaire. Frank returned excellent photographs with a touching story (Fig 11-4). She had worn the coin on a chain around her neck from age five until she married. A loop had been soldered onto the top of the coin so it could be worn as a pendant. It is about the size of a quarter instead of a half-dollar. She noted that the date palm on the back has no roots. The female of the profile was wearing a dangling earring like three pearls instead of a pearl necklace like the Arkansas, Alabama, and Kansas specimens. Otherwise, the design was the same. The inscription above her head differed slightly, but the lettering under the horse head was identical.

Frank related that when she was small, her parents owned a farm in Pennsylvania near the old Baltimore-Philadelphia Pike. Gypsies frequently camped on their land. One group left during the night, disappearing without a trace, deserting an eighty-year-old woman. Frank's mother found her sitting on a box, very ill. She took her in and nursed her back to health. Known only as Florence, she became the child's companion, and taught Frank to count in German, although Florence spoke mostly English. When Frank was five and the old lady lay dying, she took the coin and the chain from her neck and hung it around the little girl's neck, saying, "This is very-very-

very-very-very old." She repeated this many times, always with five "very's." Frank had tried for years to obtain an identification of the coin. She was surprised to be told that the five "very's" covered more than two thousand years.

Fell published Frank's photographs of the coin in his book, Saga America, as an example of an early Carthaginian coin. He showed how, in this coin, the goddess Arethusa had been transformed into a Hellenistic version of the Carthaginian goddess Tanit. The name of Syracuse above her head on this coin was misspelled "**SYRAKOSIAN**," believed to be the normal Iberian Greek form of the genitive case, meaning "**Of the Syracusans**."



Fig. 11-4 Pennsylvania coin, obverse (left) and reverse (right). Photographs from Mini Frank.

It would be fascinating if it were possible to trace the coin as it was handed down through the centuries to Florence the Gypsy in Pennsylvania.

The Connecticut Coin

Totten reported that a man in Connecticut, Frederick J. Gastonguay of Waterbury, had sent a photograph of a coin to him. Gastonguay had also read the article in Family Weekly, and had noticed that the coin

illustrated was a duplicate of a coin that he had carried in his pocket for twenty years, ever since he had found it in a field near Waterbury. This city is near a river which flows to the Atlantic. Although somewhat worn from carrying, the coin is still well preserved, and appears to be another genuine duplicate.

The Nebraska Coin

In 1981 the illustration of the coin printed three years previously in Family Weekly was still achieving results. A letter from Delsa Knapp of Salinas, California, described a coin she had found about 1926, when she was four or five years old. Like the others, this coin had a horse head and palm tree on the back.

Knapp's family had lived on a ten-acre farm near Wolbach, in Greeley County, in central Nebraska. A little stream, a tributary to the North Platte River, ran through the property. In a depression near the river was a cave which her brothers decided to excavate. After digging a hole 5 feet deep and finding nothing, they gave up. Knapp then took her little bucket and spoon and dug a few inches deeper. She found a lump of dirty and corroded metal which she took to her mother. Knapp was told that it was nothing, to throw it away. She didn't. She kept the lump, which proved to be a corroded coin, which had a hole at its top. Knapp cleaned and polished it through the years. Finally, she covered it with clear nail polish to keep it from darkening. As an adult, she had it mounted to wear as a necklace and considered it her "lucky piece."

A commercial photographer produced very clear slides of the coin on its chain (Fig. 11-5). After inspecting these pictures, Totten was able to confirm it as another authentic specimen.

Fig. 11-5 Carthaginian coin found by Delsa Knapp, Nebraska.

The Georgia Coin

After the above account of six Carthaginian coins had been written, a seventh was found. The site was in Columbus, Georgia, just across the Chattahoochee River from the site of the duplicate Alabama coin.

The find was reported by Mahan, President of the Institute for the Study of American Cultures, who stated that the Columbus coin was found February 1, 1986, by John Carroll, whom Mahan had known since boyhood. Carroll had been searching with a metal detector for "collectibles" on city property. He sold the coin to Michael O. Smith, but neither the finder nor the purchaser could identify the coin until it was shown to Mahan.

The photographs show that the Columbus coin also has a hole drilled at the top. The familiar four dolphins swim around the profile of the nymph, who again is wearing a pearl necklace. The reverse shows the same inscription below the horse head, and the date palm has five roots.

In April 1988 I talked with Smith in Columbus, Georgia, about this coin. He explained that it was found on Third Avenue, which runs parallel to the river, about 300 yards from the river, between 5th and 6th streets. He said that 5 inches of the original dirt surface had been scraped off, and that the coin was found 8 inches below this new level, which makes the original depth of burial 13 inches. Smith said area residents find pennies dating from 1890's, 3 inches below the surface in the same area.

The Oklahoma Thurium Coins

Two other ancient Mediterranean coins found two of my friends. They are included here because the three of us work together and the coins were discovered in the southern and eastern sections of Oklahoma. The two coins are almost identical and are of about the same time period as the seven Carthaginian coins described above. These coins from ancient Italy have been researched by my colleagues, Dr. Cyclone Covey, of Wake Forest University of North Carolina, and by Totten.



Fig. 11-6 The Thurium Coin, obverse (left) and reverse (right), Terral, Oklahoma. Photographs by Covey.

Covey wrote about a coin made into a medallion by four attached loops (Fig. 11-6). It was found by a fourteen-year-old farm boy, Elbert Martin, in about 1954 or 1955 in a red clay field which had been plowed to a depth of up to 14 inches. The field was 2 miles from Terral, Oklahoma, which is surrounded on three sides by a meander of the Red River. The Red River, the southern boundary of

Oklahoma, is a major tributary of the Mississippi River.

The coin that Martin found was made of bronze, minted in Thurium, an Athenian colony in Italy, in approximately 200 B.C. The obverse bears a portrait of Athena, whereas the reverse shows a charging bull over a dolphin.

The second coin which was identical to the Thurium medallion, except for the absence of attached loops, was found in eastern Oklahoma by Mrs. Clessie Short, who reported it to Totten. Short found the coin at Black Gum, which is 3 miles east of Tenkiller Dam, south of Tahlequah. The Tenkiller Reservoir is formed by a dam on the Illinois River, which flows into the Arkansas River. Short found the coin in her chicken yard, where it apparently had been scratched up from the soil. Totten asks, "Is it really possible that a collector of ancient Thurium coins has gone about scattering his material all over eastern Oklahoma to be dug up by farm boys and chickens?"

Reports of Other Ancient Coins

The following references to other ancient coins are given so they may be pursued by those who are interested. In addition to Braithwaite and Totten, both of whom describe various kinds of coins, Haywood and Pohl list ancient Roman coins found in America, and Gordon discusses ancient Hebrew coins found in Kentucky.

Jeremiah Epstein tabulates forty coins, including most of the above, and concludes that ALL were lost recently. His article is immediately followed by other opinions. The people who agree with him emphasize that the coins were not found in a controlled context. (We had better warn those chickens to keep better records.) Two commentators may be on the fence, as they give points both pro and con. Those who disagree with Epstein point out that he failed to consider the river systems concerning site distribution and refused to consider other supporting evidence. Of course, Epstein did not have access to many other ancient coins which have been reported. Also, there are probably a hundred more lying unreported in various dresser drawers around the country.

In discussing this article, Dr. George F. Carter wrote, "Epsteins's criticism is that the coins have no context, that they do not cluster in time, space or culture. Well, now they do!"

Carter was referring to the Carthaginian coins, the petroglyphs of the goddess Tanit, and the inscriptions in Punic script which I have recorded along the western tributaries to the Mississippi River.

Carter also pointed out another "cluster" of the evidence, compiled by Huston McCulloch, of Jewish occupation in America, consisting of the Hebrew Bar Kokhba coins found in three places in Kentucky between 1932 and 1937, and the famous Bat Creek Inscription from an undisturbed mound in adjacent Tennessee. This inscription was written in Paleo-Hebrew on a stone tablet under the head of a skeleton. Also under the same skull were brass bracelets which could have been made between 45 B.C. and 200 A.D. Remnants of wooden ear-spools, which carbon-dated to between the first and second century A.D., were also in the grave.

Even Christopher Columbus added to the possibility of ancient coins in America. An excerpt from his own journal, dated October 17, 1492, after he had landed on the island they called Fernandina, states that he sent two of his men exploring:

"Here they found a man who had in his nose a piece of gold which might have been half the size of a castenanno, on which they saw letters. I was angry with them because they had not bargained for it and given whatever might be asked, in order that it might be examined and seen what money it was, and they replied to me that they had not dared to bargain for it."

The one ancient coin which has received the most national publicity is the Norse penny found in Maine, which was authenticated in 1978 by Seaby's of London and in 1979 by the Chief Curator of Coin Studies at the University of Oslo. One facet of this story not generally known is included in a letter from the State Archaeologist of Maine, explaining the lapse of twenty-two years from the time the coin was found until it was authenticated. Although the finder knew the coin was pre-Columbian,

either English or Norse, he, his friends, and the State Archaeologist of Maine, did not report the find because of "immediate and violent opposition of professionals to all claims of Viking-related finds." The coin was not verified as Norse until after the death of the finder.

Empathetic understanding is offered. How many diffusionists are forced to postpone reporting important discoveries, whether coins or other evidence, until publication is considered "safe?"

[<http://oroblanco.freeyellow.com/coinridl.htm>
This URL has a clear picture of the coins.]

Law of Parallel Growth

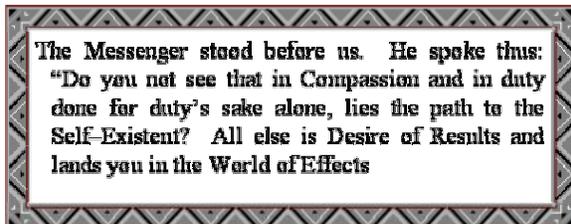
The gradual development of man's seven principles and physical senses has to be coincident and on parallel lines with Rounds and Root-races. Our fifth race has so far developed but its five senses. Now, if the Kama or Will-principle of the "Fourth-rounders" has already reached that stage of its evolution when the automatic acts, the unmotivated instincts and impulses of its childhood and youth, instead of following external stimuli, will have become acts of will framed constantly in conjunction with the mind (Manas), thus making of every man on earth of that race a free agent, a fully responsible being—the Kama of our hardly adult fifth race is only slowly approaching it. As to the 6th sense of this, our race, it has hardly sprouted above the soil of its materiality. It is highly unreasonable, therefore, to expect for the men of the 5th to sense the nature and

essence of that which will be fully sensed and perceived but by the 6th—let alone the 7th race—i.e., to enjoy the legitimate outgrowth of the evolution and endowments of the future races with only the help of our present limited senses. The exceptions to this quasi universal rule have been hitherto found only in some rare cases of constitutional, abnormally precocious individual evolutions; or, in such, where by early training and special methods, reaching the stage of the 5th rounders, some men in addition to the natural gift of the latter have fully developed (by certain occult methods) their sixth, and in still rarer cases their seventh, sense. As an instance of the former class may be cited the Seeress of Prevorst; a creature born out of time, a rare precocious growth, ill adapted to the uncongenial atmosphere that surrounded her, hence a martyr ever ailing and sickly. As an example of the other, the Count St. Germain may be mentioned. Apace with the anthropological and physiological development of man runs his spiritual evolution. To the latter, purely intellectual growth is often more an impediment than a help. [Extracted from "Replies to an English F.T.S."]

The Book of Life which Belongs to KARMA

The division of the physical senses into five, comes to us from great antiquity. But while adopting the number, no modern philosopher has asked himself how these senses could exist, *i.e.*, be perceived and used in a self-conscious way, unless there was the *sixth* sense, mental perception to register and record them; and (this for the Metaphysicians and Occultists) the SEVENTH to preserve the spiritual fruition and remembrance thereof, as in a Book of Life which belongs to Karma. The ancients

divided the senses into five, simply because their teachers (the Initiates) stopped at the *hearing*, as being that sense which developed in the *physical plane* (got dwarfed rather, limited to this plane) only at the beginning of the Fifth Race. (The Fourth Race already had begun to lose the *spiritual* condition, so pre-eminently developed in the Third Race.) [*The Secret Doctrine I, 535fn*]



THE SEPTENARY PRINCIPLE IN ESOTERICISM

SINCE the exposition of the Arhat esoteric doctrine was begun, many who had not acquainted themselves with the occult basis of Hindu philosophy have imagined that the two were in conflict. Some of the more bigoted have openly charged the Occultists of the Theosophical Society with propagating rank Buddhistic heresy; and have even gone to the length of affirming that the whole Theosophic movement was but a masked Buddhistic propaganda. We were taunted by ignorant Brahmins and learned Europeans that our septenary divisions of Nature and everything in it, including man, are arbitrary and not endorsed by the oldest

religious systems of the East. It is now proposed to throw a cursory glance, at the Vedas, the Upanishads, the Law-Books of Manu, and especially the Vedanta, and show that they too support our position. Even in their crude exotericism their affirmation of the sevenfold division is apparent. Passage after passage may be cited in proof. And not only can the mysterious number be found traced on every page of the oldest Aryan Sacred Scriptures, but in the oldest books of Zoroastrianism as well; in the rescued cylindrical tile records of old Babylonia and Chaldea, in the "Book of the Dead" and the Ritualism of ancient Egypt, and even in the Mosaic books — without mentioning the secret Jewish works, such as the Kabala.

The limited space at command forces us to allow a few brief quotations to stand as landmarks and not even attempt long explanations. It is no exaggeration to say that upon each of the few hints now given in the cited Slokas a thick volume might be written.

From the well-known hymn To Time, in the Atharva-Veda (xix. 53)

Time, like a brilliant steed with seven, rays,
Full of fecundity, bears all things onward.

Time, like a seven-wheeled, seven-naved car
moves on,
His rolling wheels are all the worlds, his axle
Is immortality

down to Manu, "the first and the *seventh* man," the Vedas, the Upanishads, and all the later systems of philosophy teem with allusions to this number. Who was Manu, the son of Swayambhuva? The secret doctrine tells us that *this* Manu was no man, but the representation of the first human races evolved with the help of the Dbyan-Chohans (Devas) at the beginning of the first Round. But we are told in his Laws (Book I. 80) that there are fourteen Manus for every Kalpa or "interval from

creation to creation” (read interval from one *minor* “Pralaya” to another); and that “in the present divine age there have been as yet *seven* Manus.” Those who know that there are seven Rounds, of which we have passed three, and are now in the fourth; and who are taught that there are seven dawns and seven twilights, or fourteen *Manvantaras*; that at the beginning of every Round and at the end, and on and between the planets, there is “an awakening to *illusive* life,” and “an awakening to *real* life,” and that, moreover, there are “root-Manus,” and what we have to clumsily translate as the “seed-Manus” — *the seeds for the human races of the forthcoming Round* (a mystery divulged but to those who have passed the 3rd degree in initiation); those who have learned all that, will be better prepared to understand the meaning of the following. We are told in the Sacred Hindu Scriptures that “the first Manu produced *six* other Manus (*seven* primary Manus in all), and these produced in their turn each seven other Manus” (Bhṛigu I. 61-63)¹, the production of the latter standing in the occult treatises as 7 x 7. Thus it becomes clear that Manu — the last one, the progenitor of our fourth Round Humanity — must be the *seventh*, since we are on our fourth Round, and that there is a *root-Manu* on globe A and a *seed-Manu* on globe G. Just as each planetary Round commences with the appearance of a Root-Manu” (Dhyan-Chohan) and closes with a “Seed-Manu,” so a *root-* and a *seed-Manu* appear respectively at the beginning and the termination of the human period on any particular planet. It will be easily seen from the foregoing statement that a *Manu-antaric* period means, as the term implies,

¹ The fact that Manu himself is made to declare that he was created by Viraj and then produced the ten Prajapatis, who again produced seven Manus who in their turn gave birth to seven other Manus (Manu, 1. 33-36) relates to other still earlier mysteries, and is at the same time a blind with regard to the doctrine of the septenary chain.

the time *between* the appearance of two Manus or Dhyan-Chohans: and hence a *minor Manu-antara* is the duration of the *seven* races on any particular planet, and a *major Manu-antara* is the period of one human round along the planetary chain. Moreover, that, as it is said that each of the seven Manus *creates 7 x 7* Manus, and that there are 49 root-races on the seven planets during each Round, then every root-race has its Manu.

The present seventh Manu is called “Vaivasvata,” and stands in the exoteric texts for that Manu who represents in India the Babylonian Xisuthrus and the Jewish Noah. But in the esoteric books we are told that Manu Vaivasvata, the progenitor of our *fifth* race — who saved it from the flood that nearly exterminated the fourth (Atlantean) — is not the seventh Manu, mentioned in the nomenclature of the Root, or primitive Manu, but one of the 49 “emanated from this ‘root’-Manu.”

For clearer comprehension we here give the names of the 14 Manus in their respective order and relation to each Round: —

1st Round.	1st (Root) Manu on Planet.	A — Swayambhuva.
	Ist (Seed) Manu on Planet.	G — Swarochi (or)Swarotisha.
2nd Round.	2nd (Root) Manu on Planet	A. — Uttama.
	2nd (Seed) Manu on Planet	G. — Thamasa.
3rd Round	3rd (Root) Manu on Planet	A. — Raivata.
	3rd (Seed) Manu on Planet	G. — Chackchuska.

4th Round	4th (Root) Manu on Planet	A. — Vaivasvata (our progenitor)
	4th (Seed) Manu on Planet	G. — Savarni.
5th Round.	5th (Root) Manu on Planet	A. — Daksha Savarni.
	5th (Seed) Manu on Planet	G. — Brahma Savarni.
6th Round.	6th (Root) Manu on Planet	A. — Dharma Savarni.
	6th (Seed) Manu on Planet	G. — Rudra Savarni
7th Round	7th (Root) Manu on Planet A	A. — Rouchya.
	7th (Seed) Manu on Planet G	G. — Bhoutya.

Vaivasvata thus, though seventh in the order given, is the primitive Root-Manu of our fourth Human Wave [the reader must always remember that Manu is not a man but collective humanity], while our Vaivasvata was but one of the seven Minor Manus who are made to preside over the seven races of this our planet. Each of these has to become the witness of one of the periodical and ever-recurring cataclysms (by fire and water in turn) that close the cycle of every root-race. And it is this Vaivasvata — the Hindu ideal embodiment called respectively Xisusthrus, Deukalion, Noah, and by other names — who is the allegorical man who rescued our race when nearly the whole population of one hemisphere perished by water, while the other hemisphere was awakening from its temporary obscuration.

The number *seven* stands prominently conspicuous in even a cursory comparison of the 11th Tablet of the Izdhubar Legends of the Chaldean account of the Deluge and the so-called Mosaic books. In both the number seven plays a most prominent part. The clean beasts are taken by *sevens*, the fowls by *sevens* also; in *seven* days, it is promised Noah, to rain upon the earth; thus he stays "yet other seven days," and again *seven* days; while in the Chaldean account of the Deluge, on the *seventh* day the rain abated. On the *seventh* day the dove is sent out; by *sevens*, Xisusthrus takes "jugs of wine" for the altar, &c. Why such coincidence? And yet we are told by, and bound to believe in, the European Orientalists, when passing judgment alike upon the Babylonian and Aryan chronology they call them "extravagant and fanciful!" Nevertheless, while they give us no explanation of, nor have they ever noticed, as far as we know, the strange identity in the totals of the *Semitic*, Chaldean, and *Aryan* Hindu chronology, the students of Occult Philosophy find the following fact extremely suggestive. While the period of the reign of the 10 Babylonian antediluvian kings is given as 432,000 years,¹ the duration of the postdiluvian Kali-yug is also given as 432,000, while the four ages or the divine *Maha-yug*, yield in their totality 4,320,000 years. Why should they, if fanciful and "extravagant," give the identical figures, when neither the Aryans nor the Babylonians have surely borrowed anything from each other! We invite the attention of our occultists to the three figures given — 4 standing for the perfect square, 3 for the triad (the seven universal and the seven individual principles), and 2 the symbol of our illusionary world, a figure ignored and rejected by Pythagoras.

¹ See "Babylonia," by George Smith, p. 36. Here again, as with the Manus and 10 *Pradjapatis* and the 10 *Sephiroths* in the *Book of Numbers* — they dwindle down to *seven*!

It is in the *Upanishads* and the *Vedanta* though, that we have to look for the best corroborations of the occult teachings. In the mystical doctrine the *Rahasya*, or the *Upanishads* — "the only Veda of all thoughtful Hindus in the present day," as Monier Williams is made to confess, every word, as its very name implies,¹ has a secret meaning underlying it. This meaning can be fully realized only by him who has a full knowledge of *Prána*, the ONE LIFE, "the nave to which are attached the seven spokes of the Universal Wheel." (Hymn to *Prána*, Atharva-Veda, xi. 4.)

Even European Orientalists agree that all the systems in India assign to the human body:

- (a) an exterior or gross body (*sthula-sarira*);
- (b) an inner or shadowy body (*sukshma*), or *linga-sarira* (the vehicle), the two cemented with—
- (c) life (*jiv* or *karana sarira*; "causal body").²

These the occult system or esotericism divides into seven, farther adding to these — *kama*, *manas*, *buddhi* and *atman*. The *Nyaya* philosophy when treating of *Prameyas* (by which the, objects and subjects of Praman are to be correctly understood) includes among the 12 the seven "root principles" (see ixth Sutra), which are

¹ *Upa-ni-shad* means, according to Brabminical authority, "to conquer ignorance by revealing the secret *spiritual* knowledge." According to Monier Williams, the title is derived from the root *sad* with the prepositions *upa* and *ni*, and implies "something mystical that underlies or is beneath the surface."

² This *Karana-sarira* is often mistaken by the uninitiated for *Linga-sarira*, and since it is described as the inner rudimentary or latent embryo of the body, confounded with it. But the Occultists regard it as the *life* (body) or *Jiv*, which disappears at death; is withdrawn — leaving the 1st and 3rd principles to *disintegrate* and return to their elements.

- 1) soul (*atman*), and
- 2) its superior spirit *Jivatman*;
- 3) body (*sarira*);
- 4) senses (*indriya*);
- 5) activity or will (*pravritti*);
- 6) mind (*manas*);
- 7) Intellection (*Buddhi*).

The seven *Padarthas* (inquiries or predicates of existing things) of Kanada in the *Vaiseshikas*, refer in the occult doctrine to the seven qualities or attributes of the seven principles. Thus:

- 1) substance (*dravya*) refers to body or *sthula-sarira*;
- 2) quality or property (*guna*) to the life principle, *jiv*;
- 3) action or act (*karman*) to the Linga, *sarira*;
- 4) Community or commingling of properties (*Samanya*) to *Kamarupa*;
- 5) personality or conscious individuality (*Visesha*) to *Manas*;
- 6) co-inherence or perpetual intimate relation (*Samuvyaya*) to *Buddhi*, the inseparable vehicle of *Atman*;
- 7) non-existence or *non-being* in the sense of, and as separate from, objectivity or substance (*abhava*) — to the highest monad or *Atman*.

Thus, whether we view the ONE as the Vedic Purusha or Brahman (neuter) the "all-expanding essence;" or as the universal spirit, the "light of lights" (*jyotisham jyotih*) the TOTAL independent of all relation, of the *Upanishads*; or as the Paramatman of the Vedanta; or again as Kanada's *Adrishta*, "the unseen Force," or divine atom; or as *Prakriti*, the "eternally existing essence," of Kapila — we find in all these *impersonal* universal Principles the latent capability of evolving out of themselves "six rays" (the evolver being the *seventh*). The third aphorism of the *Sankhya-Karika*, which says of *Prakriti*

that it is the "root and substance of all things," and no *production*, but itself a producer of "seven things, which produced by it, become also producers," has a purely occult meaning.

What are the "producers" evolved from this universal root-principle, *Mula-prakriti* or undifferentiated *primeval cosmic* matter, which evolves out of itself consciousness and mind, and is generally called "Prakriti" and *amulam mulam*, "the rootless root," and *Avyakta*, the "unevolved evolver," &c.? This primordial *tattwa* or "eternally existing 'that,'" the unknown essence, is said to produce as a first producer, 1, *Buddhi* — "intellect" — whether we apply the latter to the 6th macrocosmic or microcosmic principle. This first produced produces in its turn (or is the source of) *Ahankara*, "self-consciousness" and *manas* "mind."

The reader will please always remember that the Mahat or great source of these two internal faculties, "*Buddhi*" *per se*, can have neither self-consciousness nor mind; *viz.*, the 6th principle in man can preserve an essence of *personal* self-consciousness or "personal individuality" only by absorbing within itself its own waters, which have run through that *finite* faculty; for *Ahankara*, that is the perception of "I," or the sense of one's personal individuality, justly represented by the term "Ego-ism," belongs to the *second*, or rather the third, production out of the seven, *viz.*, to the 5th principle, or *Manas*. It is the latter which draws "as the web issues from the spider" along the thread of Prakriti, the "root principle," the four following subtle elementary principles or particles — *Tanmatras*, out of which "third class," the *Mahabhutas* or the gross elementary principles, or rather *sarira* and *rupas*, are evolved — the *kama*, *linga*, *jiva* and *sthula-sarira*. The three *gunas* of "Prakriti" — the *Sattwa*, *Rajas* and *Tamas* (purity, passionate activity, and ignorance or darkness) — spun into a triple-stranded

cord or "rope," pass through the seven, or rather six, human principles.

It depends on the 5th — *Manas* or *Ahankara*, the "I" — to thin the *guna*, "rope," into one thread — the *sattwa*; and thus by becoming one with the "unevolved evolver," win immortality or eternal conscious existence. Otherwise it will be again resolved into its *Mahabhautic* essence; so long as the triple-stranded rope is left unstranded, the spirit (the divine monad) is bound by the presence of the *gunas* in the principles "like an animal" (*purusha pasu*). The spirit, *atman* or *jivatman* (the 7th and 6th principles), whether of the *macro-* or *microcosm*, though bound by these *gunas* during the objective manifestation of universe or man, is yet *nirguna* — *i.e.*, entirely free from them. Out of the three producers or evolvers, *Prakriti*, *Buddhi* and *Ahankara*, it is but the latter that can be caught (when man is concerned) and destroyed when *personal*. The "divine monad" is *aguna* (devoid of qualities), while *Prakriti*, once that from passive *Mula-prakriti* it has become *avyakta* (an active evolver) is *gunavat* — endowed with qualities. With the latter, *Purusha* or *Atman* can have nought to do (of course being unable to perceive it in its *gunavatic* state); with the former — or *Mula prakriti* or undifferentiated cosmic essence — it has, since it is *one* with it and identical.

The *Atma Bodha*, or "knowledge of soul," a tract written by the great Sankaracharya, speaks distinctly of the *seven* principles in man (see 14th verse). They are called therein the five sheaths (*panchakosa*) in which is enclosed the divine monad — the *Atman* and *Buddhi*, the 7th and 6th principles, or the individuated soul when made distinct (through *avidya*, *maya* and the *gunas*) from the supreme soul — *Parabrahm*. The 1st sheath, called *Ananda-maya* — the "illusion of supreme bliss" — is the *manas* or fifth principle of the occultists, when

united with *Buddhi*; the 2nd sheath is *Vijnana-maya-kosa*, the case or "envelope of self-delusion," the *manas* when self-deluded into the belief of the *personal* "I," or *ego*, with its vehicle. The 3rd, the *Mano-maya* sheath, composed of "illusionary mind" associated with the organs of action and will, is the *Kamarupa* and *Linga-sarira* combined, producing an illusive "I" or *Mayavi-rupa*. The 4th sheath is called *Prana-maya*, "illusionary life," our *second* life principle or *jiv*, wherein resides life, the "breathing" sheath. The 5th *kosa* is called *Anna-maya*, or the sheath supported by food — our gross material body. All these sheaths produce other smaller sheaths, or six attributes or qualities each, the seventh being always the *root* sheath; and the Atman or spirit passing through all these subtle ethereal bodies like a thread, is called the "thread-soul" or *sutratman*.

We may conclude with the above demonstration. Verily the Esoteric doctrine may well be called in its turn the "thread-doctrine," since, like *Sutratman* or *Pranatman*, it passes through and strings together all the ancient philosophical religious systems, and, what is more, reconciles and explains them. For though seeming so unlike externally, they have but one foundation, and of that the extent, depth, breadth and nature are known to those who have become, like the "Wise Men of the East," adepts in Occult Science.

H. P. BLAVATSKY.

COSMICAL RINGS AND ROUNDS

BY A STUDENT OF OCCULTISM.

No. VII of the Fragments raises a difficulty for me and others, which we should be glad to have explained.

A Lay Disciple says —

"This fact is that while the earth, for example, is inhabited as at present, by Fourth Round Humanity..... there may be present among us some few persons..... who, properly speaking, belong to the Fifth Round. Now in the sense of the term at present employed, it must not be supposed that by any miraculous process, any individual unit has actually traveled round the whole chain of worlds once more often than his compeers..... This is impossible. Humanity has not yet paid its 5th visit even to the Planet next in advance of our own."

He then proceeds to explain that these 5th Round men, are really only 4th Round ones who, through an abnormal number of incarnations, or by processes of Occult Training have reached the status, that humanity *en bloc*, can *only* attain in its 5th Round.

No doubt his last sentence is obscure. It is not clear from the sentence itself what he means by the "planet next in advance of our own," but it is presumably the one to which we pass after leaving this earth, and if so..... "5th visit is a misprint for 4th, and "next in advance" means... that Planet next higher up in the scale than Earth and to which we next proceed after quitting Earth, then the whole of "Lay Chela's" exposition is intelligible and consistent with itself.

But then it is not consistent with other teachings of the Brothers themselves. For instance, one of these writing to me says —

And now as man when completing his 7th ring" (i.e., having worked through his 7th Root race) "upon Planet A" (i.e., the first of the cycle series) "has but begun his first on Planet Z; (i.e., the last of the series) and as globe A dies, when he leaves it for B, and so on, each Planet — Z included — falling into inertia after his passage; and as he must also remain in the intercylic sphere after Z, (as he has to do between every two Planets) until the impulse again thrills the chain of worlds

into renewed life for the next Round — the conclusion is clear; the differentiated individual however swift his evolution, can therefore be but one Round ahead of his kind * * * * *

We have now men of the 5th Round among us, because we are in the latter half of our septenary earth ring (*i.e.*, in the latter part of the 5th Root race). Were we in the first half this could not have happened. The countless myriads of our 4th Round Humanity who have outrun us and completed their seven rings on Z have had time to pass their intercylic period, begin their new Round, re-appear on globes A, B, C, and reach the earth (D)."

From this it is quite clear,

- 1st. That the wave of humanity may just when reaching Z, be on all the Planets at the same time; and
- 2st. That some at any rate of the 5th Round men on earth are normal 5th Rounders, who *have* outstripped us here, by a whole round of the cycle; and
- 3st. That Lay Chela who says the globe immediately preceding ours is in obscurity is wrong, since 5th Round men are there as well as on the two preceding ones.

Again, in another passage, the same brother says: —

"The obscuration of the Planet on which are *now evolving* the races of the 5th Round men, will of course be behind, the few avant couriers that are now here."¹

¹ We hope we will not be accused of attempting to reconcile entirely the difficulty between the early and later teaching, by suggesting, in this particular instance, that the word *full* inserted between — "The" and "Obscuration" — might perhaps remove a portion of the apparent contradiction. Having been taught that the earliest and latest races of humanity, evolved and died out during, and with, the dawn (or end)

Showing clearly that the 5th Round *has* already commenced, which would not be possible under Lay Chela's explanations.

It is quite true that another brother writing says of men:

"On their 5th Round after a partial Nirvana, when the grand cycle is reached they will be held responsible henceforth in their descents from sphere to sphere, as they will have to appear on this earth as a still more perfect and intellectual race. *This downward course has not yet begun, but will soon.*"

According to him, therefore, the 5th Round has *not* yet begun, but as it *soon* will, humanity of the 4th Round must, at any rate some of it, be in its partial Nirvana, after passing the last planet of the cycle; which is still equally impossible under Lay Chela's explanations.

I conclude that Lay Chela must have misconceived the instructions he received, and we who have studied carefully the original letters from some of which I have quoted, shall be grateful if you will clear up the question for us.

As to the apparent discrepancy between the statements of the two brothers, I do not think we need attach much importance to it, for the brother last quoted is no English scholar and has to use imperfect implements for the transmission in English of his views, and is moreover not inclined (if I may be permitted to say so) to take the trouble to see that his enunciations reach us in a perfectly accurate form, but the brother first quoted is as good an English scholar as any of us, and scrupulously careful in *his* enunciation, and where Lay Chela's statements are distinctly at variance with

and the twilight (or beginning) of every Obscuration, we see no contradiction in this particular sentence, as quoted. — *Ed.*[HPB]

these, as they seem to be in the present case, Lay Chela, I conclude, must be wrong.¹

But there may be (there often is in Occult Philosophy) a mode of reconciling these apparent distinctly contradictory statements, and it is chiefly in the hope of eliciting this, if there be such and so getting a really firm hold on this fundamental question of evolution that I write on my own behalf and that of others.

Editor's Note. — “Lay Chela” received from a *regular* and “accepted Chela” the explanations and instructions that led him to develop in *Fragment VII* the last theory objected to, and most decidedly it seems to clash with previous notions. Under these circumstances we do not feel justified in stepping in to make the two theories agree. Nevertheless, we have no doubt that both, however discrepant they may seem now, would be found to agree charmingly together, were the “Student of Occultism” and the “Lay Chela” given the *whole* doctrine and explained the great differences between the seven Rounds instead of

¹ We believe not; only that the 5th Rounders have several significances. The “Student of Occultism” is only fairly entering upon the path of difficulties and most tremendous problems need not as yet complain. Difficulty (1): the CHELA who instructed the writer or “LAY CHELLA” — last, and gave him the new version about the 5th Rounders, is a regular and “accepted Chela” of several years standing of the “Brother” who “is no English scholar.” On the other hand the latter is the very *guru* who taught us the doctrine, and it coincides certainly more with that of “a student of occultism,” and as he understands it than with its version as given now by “LAY CHELLA.” Speaking but for ourselves *we know* that (new version notwithstanding,) THERE ARE “normal” 5th Rounders, and we told so repeatedly. But since the instructor chosen to explain the doctrine would *not* give out the key to the problem, all we could do was to submit. Evidently our MASTERS do not choose to give out all. — Ed.[HPB]

being taught so spasmodically, and receiving small stray bits at a time. But such is the will and pleasure of those who know better than we do as to what it is fit to reveal, and what has to be kept back for a time. As much as (or perchance, from the little) we know of the doctrine, the two statements show neither a gap nor a flaw in it, however conflicting they may seem. The “apparent, distinctly contradictory statements” are no more so than would be a description of a human being emanating from two different sources, supposing one teacher would say that “the being called man crawls on all fours,” ...and the other that “man walks erect on his two feet” and later on, that — “he walks supported on three legs;” all these statements, however conflicting for a blind man, would nevertheless be perfectly consistent with truth, and would not require an Oedipus to solve the riddle. Who of the “Lay Chelas” can say, whether there is not as much danger for our MASTERS in giving out at once the whole doctrine as there was for the SPHYNX who had to pay for her imprudence with death? However it may be, it is not for us to give the desired explanations, nor would we accept the responsibility even if permitted. Having, therefore, submitted the above article to another regular and high Chela, we append hereto his answer. Unfortunately, instead of clearing the horizon, it overclouds it with fresh and for more tremendous difficulties.

In reply to the aforesaid note, I beg to state that it is impossible for me to give any satisfactory explanation of the difficulties pointed out therein, until the “BROTHERS” are pleased to give a

complete statement of the whole doctrine regarding the progress of the human life-wave on our planetary Chain. The MASTERS have as yet but indicated the general outlines of their theory as regards the subject in question; and it is not their intention to explain the whole teaching in all its details at present. Those who are not their Regular Chelas cannot reasonably expect such explanations from them as have close connection with the secrets of initiation, especially as these explanations are to be given out to the world. Those to whom the information embodied in the *Fragments* has been given, are expected to use their own intuitional powers and determine with more or less definiteness the details of the theory which are not communicated to them.

It will not be easy to understand the doctrine under consideration completely, until the nature of the Obscurations and the periods of duration of the different races of the planets are clearly ascertained; and inasmuch as I am not in a position to divulge any thing about these questions unless so ordered, I cannot offer any solution of the difficulty pointed out. Nevertheless, I can state here that a planet may be said to be in a state of Obscuration when a small portion of it is inhabited. I will now proceed to notice the objections raised by your correspondent and the difficulties pointed out.

I agree with the "Student of Occultism" in supposing that the "5th visit" is a misprint for "4th visit" in the Fragment VII. This is evident and needs - no explanation. Again, the general theory about the progress of the human life-wave indicated in the said article is, no doubt, apparently inconsistent with what is contained in the passages cited from the letters received from the two Masters. Probably other passages contained in the letters received by "Lay Chela" produced a different impression on his mind. Let us suppose, however, that neither theory

contains the whole truth about the esoteric doctrine in question. It is certainly much more complicated in its details than is generally supposed. The law of human progress is not as simple its is made to appear in "Lay Chela's" "Essay," and the passages quoted by your correspondent. All that is yet to be thoroughly comprehended and digested by the lay students of Occult Science with the help of the facts which the Brothers have revealed, before they are pleased to reveal more.

In support of the foregoing remarks I shall suggest certain difficulties in connection even with *the* theory accepted by your correspondent submitting them for his careful consideration.

(a.) According to this theory (see his quotation No.1) the progress of the human life is precisely similar that of the other kingdoms. This theory may be briefly stated as follows: suppose A, B, C, D, E, F, G are the 7 planets of our chain in their natural order. Human life first manifests itself as the 1st race on plane A. When the 2nd race commences on A, the 1st race commences on B, and so on; and lastly, when the 7th race begins to evolve on A, the 6th, 5th, 4th, 3rd, 2nd and 1st commence their life on the planets B, C, D, E, F, G, respectively. Now it may be easily seen from the general character of the process of evolution, that nature provides a definite number of stages for the descent of spirit into matter and an equal number of steps for its gradual re-ascent and purification.

The various number of incarnations in the successive races of each planet are so many stages of descent or ascent which the nature of that particular planet admits; and the nature of the law of evolution seems to imply that every differentiated spiritual monad should, save under exceptional and extraordinary

circumstances (which again are very numerous in their turn) incarnate itself in all the races. The first differentiation of the spiritual monad seems to take place on the first planet of the chain; for, by its very constitution, it supplies conditions for the first descent of spirit into matter. The theory under consideration supposes that when the 2nd race of the first round begins to evolve on A, the first race commences its career on B. Now two suppositions are possible regarding the monads that begin to incarnate in the first Race on B.

First They are the monads that have already incarnated on A in its first race, or they are newly evolved from the original source on B. It will easily be seen that the same alternatives are presented in the case of the other planets and the other rounds. If the first supposition is accepted, the inference seems to be inevitable that a particular number of monads incarnate themselves only in the first races of all the planets in all the rounds. If all the races in the planets have the same characteristics this inference is proper; but such is not the case, and the difference in races must serve, though in a minor degree, the same purpose which is intended to be accomplished by the difference in the material constitution of the various planets of the chain.

Second And besides, there is another difficulty to be encountered on this supposition. If, as is supposed, the monads that have incarnated themselves on the first planet moved on to B, the monads that begin their incarnations on the 1st planet in its second race must necessarily be such monads as are newly evolved. If the 1st race on the first planet has a definite use and purpose in the scheme, this conclusion must clearly be wrong. And moreover, nothing is

really gained by supposing that some monads begin to incarnate themselves in the 2nd race of planet A, and that the remainder migrate to B.¹

We shall arrive at conclusions equally unsatisfactory if the 2nd supposition above stated is accepted. Looking at the general nature of the scheme, it will be unreasonable to suppose that a monad may commence its career as a human being on any planet. And besides it will follow from this supposition that certain monads incarnate themselves on planet A only, some on B only, and so on. On either supposition, a portion of the machinery provided by nature becomes superfluous or useless. These difficulties are not to be met with in "Lay Chela's" theory, but however after reading it with the greatest care — I am not prepared to say that the said theory is *quite* correct;

¹ This discussion shows the enormous difficulties of pouring a seven-principled equation into linear minds. One is amazed both that they tried at all, **and**, that they succeeded as well as they did. By "they" we mean the Masters, Chelas, HPB, etc. The value of the "seed" we possess has yet to be appreciated.

The first of a series carries the PLAN for the remainder — it is the Root-Manu so-to-speak. Such being the case, enormous contradictions crop up in a linear model. If we add to this that the seventh (or Seed) of a series is the "beginning number," or Root of the next series — once again carrying the PLAN, and by that plan controlling the entries possible at the succeeding stages of the new series, the problem gets deeper.

For HPB's comments that came far later, the following are fruitful: Corrections written to be incorporated into *Man*, vide p. 256-7, *The Letters of HPB to Sinnett*; *The Secret Doctrine*, I, 262-3fn, I, 260.

My life in the womb has a constraining and ring-pass-not effect on the other six portions that occur after birth. It is the karmic equation from the past — or *seed*. Analogy and correspondence will take us beyond the slavery of linear thought. Holographic thinking does not deny linear thought, anymore than a winged idea would deny the one on foot.

Finally, one might ask, "Why print the above discussion at all?" Because it has valuable hints from both HPB and STK Chary. — Ed., A.7.

least of all is it complete: the Chela, though my colleague, could give only *as far as permitted*, and ought not to be blamed for it.

- (b.) Just as a planet has its period of obscurity or sleep, and as the whole solar system has its period of rest, the planetary chain also must, by analogy, have its time of inactivity. This supposition is strengthened by the words contained in the passage quoted by your correspondent to the effect that “the impulse again thrills the chain of worlds into renewed life *for the next round.*” And, moreover, the words above referred to seem to imply that this period of inactivity or sleep of the whole planetary chain would occur *when a round is completed.* If this supposition is correct, it will be seen, by tracing the progress of the human “life wave” (which expression seems again to have been misunderstood by “Lay Chela”) from its commencement up to the present time according to the theory under consideration, that planet A *is now in a state of obscurity* as its 7th race of the 4th Round has completed its course when the 4th race of our planet has completed its course; and it will be further seen that the 7th, 6th, 5th, 4th, 3rd, and 2nd races of the 4th Round are running their courses on planets B, C, D, E, F, G, respectively. Thus, having seen that the 5th Round has not even commenced on the first planet, we are forced into the conclusion that the 5th Rounders now appearing on this planet are not *normal* 5th rounders. Even if the planet A had passed through its period of obscurity, still there would be no 5th rounders on planets B, C, D according to this theory. Consequently the conclusions to be drawn from this

theory are as much opposed to the facts stated by the MASTERS as the theory expounded by their “Lay Chelas.” But, it would not be quite clear according to their theory whether planet A has passed through its period of obscurity. The 7th race of the present Round was running its course on planet A when the 4th race was flourishing on this planet. If A had passed through its period of obscurity, it must have done so in the interval between the commencement of the 5th race on this planet and the present time. If so, there could not have been a period of obscurity for the whole chain before the commencement of the 5th Round, as is implied in the words cited above.

- (c.) There is another difficulty in the theory under review, to which I beg to invite your correspondent's attention, and one that I am permitted by my Master to suggest to him. According to this theory the condition of the planets will be as follows, when the last planet of the chain has the 7th race of the 4th round on it. The 6th, 5th, 4th, 3rd, 2nd and 1st races of the 5th round will be running their courses on A, B, C, D, E, F. Now if the teaching *was correctly understood*, it is difficult to see what becomes of those that constitute the 7th race on planet G at the end of its period of activity. If they move on to A they must incarnate themselves in its 7th race of the 5th round without the necessity of going through the other races of the said round, or if they begin incarnating themselves in the 1st race of the 5th round, we shall have to suppose that the 1st race of the 5th round will commence a second time on A when it has the 7th race of the said round.

If they were to remain on G, it will be easily seen that they will have to remain there till Mahapralaya, as the same difficulty will have to be encountered at the end of every race they get through.

The other difficulties connected with the theory in question may be easily noticed by our "Lay Chelas" if they would only trace the progress of the current of human life on the basis of the said theory. I merely point out these difficulties to your correspondent in order to show that *the complete theory regarding the subject under discussion is not yet explained by our MASTERS, and that it would be premature to draw definite inferences from stray passages contained in the letters received from them. It is in my opinion wrong to do so before all the facts given to him by the "Brothers" are thoroughly examined and sifted. No Lay Chela can ever hope to have the whole secret doctrine revealed to him. Debarred from regular initiation, he has either to get at the whole truth through his own intuitions or content himself with waiting. We do not think that "Lay Chela" is completely wrong in saying that planet C is now in a state of obscurity. We beg to inform our correspondent that, in fact, the whole theory regarding the present subject is very complicated. The law of evolution in any one Round is never altogether similar to that of the next Round; the periods of activity of the different rounds and races on different planets vary, and the periods of obscurity on different planets are likewise different; consequently it will be unwise to set up some particular theory as the correct one before the whole subject is carefully scrutinized. As I have already stated, the MASTERS cannot reveal to the public the whole truth as regards these rings and rounds, and your readers must feel grateful to them for what little has already been given for their guidance.*

They will always be prepared to give such help and information as they can without infringing the rules of secrecy, to those who are anxious to study the subject with earnest care and attention, but they can do no more. I cannot but think that the "Lay Chela" is rather imprudent in having made certain *too* sweeping statements regarding the present subject as if they were final and authoritative, knowing as he well does that the MASTERS have not yet given him the whole doctrine. The doubts and difficulties herein noticed can of course be satisfactorily explained by the light of the real esoteric doctrine on the subject; and every advanced Chela has it. But inasmuch as the sacred numbers and figures are not to be given except to Regular Chelas under initiation, we can help your correspondent only by telling him wherein he is wrong, not by giving out that which he has to find out for himself. Even "Lay Chela" must try to discover as much as can for himself by using his intuitional and intellectual faculties.

S. T. K * * * CHARY.

PONDICHERY, *May 17th.*

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