

PRELIMINARY NOTES

From *The Secret Doctrine*, Volume 2, by H. P. Blavatsky

ON THE ARCHAIC STANZAS, AND THE FOUR PRE-HISTORIC CONTINENTS

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

— SPINOZA.¹

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

As regards the evolution of mankind, the Secret Doctrine postulates three new propositions, which stand in direct antagonism to modern science as well as to current religious dogmas; it teaches:

- (a) the simultaneous evolution of seven human groups on seven different portions of our globe;
- (b) the birth of the *astral*, before the *physical* body, the former being a model for the latter; and
- (c) that man, in this Round, preceded every mammalian — the anthropoids included — in the animal kingdom.²

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

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

The Secret Doctrine is not alone in speaking of primeval MEN born simultaneously on the seven divisions of our Globe. In the *Divine Poimandrēs* of Hermes we find the same Seven primeval men³ evolving from Nature and “Heavenly Man,” in the collective sense of the word, namely, from the Creative Spirits; and in the fragments (collected by George Smith) of Chaldean tablets on which is inscribed the Babylonian Legend of Creation, in the first column of the *Cutha* tablet, seven human beings “with the faces of ravens” (black, swarthy complexions), whom “the [Seven] great gods created,” are mentioned. Or, as explained in lines 16, 17 and 18:

In the midst of the earth they grew up and became great,
And increased in number,
Seven kings, brothers of the same family.⁴

These are the Seven Kings of Edom to whom reference is made in the Kabala; the first race, which was *imperfect*, *i.e.*, was born before the “balance” (sexes) existed, and which was therefore destroyed.⁵

Seven Kings, brethren, appeared and begat children, 6,000 in number were their peoples. The god Ner or Nergal, the deity of death, was deputed to destroy them. “How did he destroy them?” By bringing into equilibrium [or balance] those who did not yet exist⁶

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

³ Thus saith *Poimandrēs* [I, 16]:

“This is the Mystery concealed up to this day. For the Nature being mingled with the Man [Elōhīm, or Dhyānis], produced a certain most admirable wonder . . . *Seven men*, after the nature of the Seven Administrators, masculine-feminine [Hermaphrodite]”

— or the seven Hosts of the *Pitris* or Elōhīm, who projected or created him. This is very clear, but yet, see the interpretation of even our modern theologians, men supposed to be intellectual and learned! In *The Theological and Philosophical Works of Hermes Trismegistus, Christian [?] Neoplatonist* (p. 9), a work compiled by John David Chambers, of Oriel College, Oxford, the translator wonders “for whom these *Seven Men* are intended?” He solves the difficulty by concluding that, as “the original pattern Man [*Adam-Kadmon* of *Genesis*, ch. i] being masculine-feminine . . . the Seven . . . may signify . . . the succeeding Patriarchs named in *Genesis*.” A truly theological way of cutting the Gordian knot!

⁴ George Smith, *Chaldean Account of Genesis*, p. 103.

⁵ Dr. A. H. Sayce, *Hibbert Lectures*, 1887, pp. 372-373; A. Franck, *La Kabbale*, p. 205; *Siphrah di-Tseniuthā*, (*Siphrah Dzeniouta*) opening paragraphs.

⁶ Sayce, *op. cit.*, p. 313.

THE LEMNOS-BORN KABIRI

It is quite certain that the seeming supernaturalism of these teachings, although allegorical, is so diametrically opposed to the dead-letter statements of the Bible⁷ as well as to the latest hypotheses of science, that it will evoke passionate denial. The Occultists, however, know that the traditions of Esoteric Philosophy must be the right ones, simply because they are the most logical, and reconcile every difficulty. Besides, we have the Egyptian *Books of Thoth*, and *Book of the Dead*, and the Hindu *Purāṇas* with the seven Manus, as well as the Chaldeo-Assyrian accounts, whose tiles mention seven primitive men, or Adams, the real meaning of which name may be ascertained through the Kabala. Those who know anything of the Samothracian mysteries will also remember that the generic name of the Kabir was the “Holy Fires,” which created on seven localities of the island of *Electris* (or Samothrace) the “Kabir born of the Holy Lemnos” (the island sacred to *Vulcan*).

According to Hippolytus,⁸ this Kabir, whose name was Adamas, was, in the traditions of Lemnos, the type of the primitive man born from the bosom of the Earth. He was the Archetype of the first males in the order of generation, and was one of the seven autochthonous ancestors or progenitors of mankind.⁹ If, while coupling with this the fact that Samothrace was colonized by the Phoenicians, and before them by the mysterious Pelasgians who came from the East, one remembers also the identity of the *mystery*-gods of the Phoenicians, Chaldeans, and Israelites, it will be easy to discover whence came also the confused account of the Noachian deluge. It has become undeniable of late that the Jews, who obtained their primitive ideas about creation from Moses, who had them from the Egyptians, compiled their *Genesis* and first Cosmogonic traditions — when these were rewritten by Ezra and others — from the Chaldeo-Akkadian account.

⁷ As it is now asserted that the Chaldean tablets, which give the allegorical description of Creation, the Fall, and the Flood, even to the legend of the Tower of Babel, were written “before the time of Moses” (See G. Smith, *Chaldean Account of Genesis*), how can the *Pentateuch* be called a *revelation*? It is simply another version of the same story.

⁸ In the de Zirkoff edition of *The Secret Doctrine*, Hippolytus is named in this sentence rather than Pindar. This is a reference to Hippolytus of Rome (170–235 AD) whose principal work is the *Refutation of all Heresies*. Of its ten books, Book I was the most important. Emmanuel Miller published them in 1851 under the title *Philosophumena*, attributing them to Origen of Alexandria. They have since been attributed to Hippolytus. In other editions of *The Secret Doctrine* this sentence reads:

According to Pindar (See “*Philosophumena*,” Miller’s edition, p. 98) this Kabir, whose name was Adamas. . . etc.

Pindar (c.522 – c.443 BC) was an Ancient Greek lyric poet from Thebes whose odes are included in *Philosophumena*, one of which contains the phrase “Lemnos gave birth to Cabirus.” In Greek mythology, the Cabeiri or Cabiri, also transliterated Kabiri were a group of enigmatic chthonic (literally “subterranean”) deities. They were worshiped in a mystery cult closely associated with that of Hephaestus, centered in the north Aegean islands of Lemnos and possibly Samothrace — at the Samothrace temple complex — and at Thebes.

⁹ *Philosophumena*, Bk. I, ch. 7; M. E. Miller’s edition (Oxford, 1851), pp. 98, 108. [Duncker and Schneidewin’s ed. (Göttingen, 1859); and *ANF*, Vol. V (1965), wherein it occurs in Bk. V, ch. iii.]

It is therefore, sufficient to examine the Babylonian and Assyrian cuneiform and other inscriptions to find also therein, scattered here and there, not only the original meaning of the name Adam, Admi, or Adami,¹⁰ but also the creation of seven Adams or roots of men, born of Mother Earth, physically, and of the *divine fire* of the progenitors, spiritually or astrally. The Assyriologists, ignorant of the esoteric teachings, could hardly be expected to pay any greater attention to the mysterious and ever-recurring number seven on the Babylonian cylinders, than they paid to it on finding the same in *Genesis* and the Bible. Yet the number of the ancestral spirits and their seven groups of human progeny are there, notwithstanding the dilapidated condition of the fragments, as plainly as they are to be found in *Poimandrēs* and in the *Book of the Concealed Mystery*¹¹ of the Kabala. In the latter Adam-Kadmon is the Sēphirōthal TREE, as also the “Tree of the Knowledge of Good and Evil.” And that “Tree,” says ch. v, verse 32, “hath around it seven columns,” or palaces, of the seven creative Angels operating in the spheres of the seven planets on our Globe. As Adam-Kadmon is a *collective* name, so also is the name of the man Adam. Says George Smith in his *Chaldean Account of Genesis*:

The word Adam used in these legends for the first human being is evidently *not a proper name, but is only used as a term for mankind*. Adam appears as a proper name in *Genesis*, but certainly in some passages is only used in the same sense as the Assyrian word.¹²

Moreover, neither the Chaldean nor the Biblical deluge (the stories of Xisuthros and Noah) is based on the universal or even on the Atlantean deluges, recorded in the Indian allegory of Vaivasvata Manu. They are the *exoteric allegories based on the esoteric*¹³ *mysteries* of Samothrace. If the older Chaldeans knew the esoteric truth concealed in the Purāṇic legends, the other nations were aware only of the Samothracian mystery, and allegorized it. They adapted it to their astronomical and anthropological, or rather phallic, notions. Samothrace is known *historically* to have been famous in antiquity for a deluge, which submerged the country and reached the top of the highest mountains; an event which happened before the age of the Argonauts. It was overflowed very suddenly by the waters of the Euxine,¹⁴ regarded up to that time as a lake.¹⁵ But the Israelites had, moreover, another legend upon which to base their allegory: the “deluge” that transformed the present Gobi Desert into a sea *for the last time*, some 10,000 or 12,000 years ago, and which drove many Noahs and their families on to the surrounding mountains.

¹⁰ *Vide* Section XVI, “Adam-Adami,” in Part II of Vol. II, pp. 452 *et seq.*

¹¹ [Siphra di-Tseniuthā]

¹² [SD Vol. II, Stanza IV, Page 86.](#)

¹³ [The de Zirkoff edition omits the word “esoteric” in this sentence while it is retained on other editions.](#)

¹⁴ [Current names of the sea are usually equivalents of the English name “Black Sea.”](#)

¹⁵ Pliny, *Hist. Nat.*, IV, xii, 73, 74, 75; Strabo, *Geogr.*, X, ii, 17, 19; I, iii, 4; Herodotus, *History*, Bk. VII, 108, 129; Pausanias, *Itinerary*, Bk. VII (Achaia), iv, 3. [Note by Boris de Zirkoff: These references have been carefully consulted and appraised, but they do not mention anything connected with a deluge in Samothrace, though the latter is mentioned.]

THE SECRETS OF KUYUNJIK

As the Babylonian accounts are now only restored from hundreds of thousands of broken fragments (the mound of *Kuyunjik* alone having yielded to Layard's excavations over twenty thousand fragments of inscriptions),¹⁶ the proofs here cited are comparatively scanty; yet such as they are, they corroborate almost every one of our teachings, certainly three, at least. These are:

(1) That the race which was the first to fall into generation was a *dark Race* (*Zalmat-qaqadi*), which they call the *Adamu* or dark Race, and that *Sarku*, or the light Race, remained pure for a long while subsequently.

(2) That the Babylonians recognized *two principal Races* at the time of the Fall, the Race of the Gods (the Ethereal *doubles of the Pitris*), having preceded these two. This is Sir H. Rawlinson's opinion. These "Races" are our second and third Root-Races.

(3) That these seven Gods, each of whom created a *man*, or group of men, were "the gods *imprisoned* or incarnated." These gods were:

the god *Zi*;

the god *Ziku* (noble life, Director of purity);

the god *Mirku* (noble crown), "Saviour from death of the gods" (later on) imprisoned, and the creator of "the dark Race which his hand has made";

the god *Libzu*, "Wise among the gods";

the god *Nissi*;

the god *Suhhab*;

and *Hea* or *Sar*, their synthesis, the god of wisdom and of the Deep, identified with *Ānānēs-Dāgōn*, at the time of the fall, and called (collectively) the Demiurge or Creator.¹⁷

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

All this will be examined in the light of science and comparisons drawn from the scriptures of all the ancient nations, the Bible included, as we proceed. Meanwhile, before we turn to the *Anthropogenesis* of the prehistoric Races, it may be useful to agree upon the names to be given to the Continents on which the four great Races, which preceded our *Adamic* Race, were born, lived, and died.

¹⁶ Sir Austen Henry Layard (5 March 1817 – 5 July 1894) was an English traveller, archaeologist, cuneiformist, art historian, draughtsman, collector, politician and diplomat. He is best known as the excavator of Nimrud and of Nineveh, where he uncovered a large proportion of the Assyrian palace reliefs. The remains of ancient Nineveh, the mound-ruins of Kouyunjik and Nabī Yūnus, are located on a level part of the plain near the junction of the Tigris and the Khosr Rivers circumscribed by a brick rampart. This whole extensive space is now one immense area of ruins overlaid in parts by new suburbs of the city of Mosul.

¹⁷ G. Smith, *Chaldean Account of Genesis*, p. 82.

Their archaic and esoteric names were many, and varied with the language of the nationality which mentioned them in its annals and scriptures. That which in the *Vendīdād*, for instance, is referred to as Airyana Vaējah,¹⁸ wherein was born the original Zoroaster,¹⁹ is called in the Purāṇic literature “Śveta-Dvīpa,” “Mount Meru,” the abode of Vishṇu, etc., etc.; and in the Secret Doctrine is simply named the “Land of the Gods” under their chiefs, the “Spirits of this Planet.”

Therefore, in view of the possible, and even very probable confusion, that may arise, it is considered more convenient to adopt, for each of the four Continents constantly referred to, a name more familiar to the cultured reader. It is proposed, then, to call the first continent, or rather the first *terra firma* on which the first Race was evolved by the divine progenitors:

I. “The Imperishable Sacred Land.”

The reasons for this name are explained as follows: This “Sacred Land” — of which more later on — is stated never to have shared the fate of the other continents; because it is the only one whose destiny it is to last from the beginning to the end of the Manvantara throughout each Round. It is the cradle of the first man and the dwelling of the last *divine* mortal, chosen as a *Śishta*²⁰ for the future seed of humanity. Of this mysterious and sacred land very little can be said, except, perhaps, according to a poetical expression in one of the Commentaries, that the “polestar has its watchful eye upon it, from the dawn to the close of the twilight of ‘a day’ of the GREAT BREATH.”²¹

¹⁸ *Vendīdād*, farg. I, 3. The *Vendīdād* is a collection of religious texts which is part of the greater compendium of the Avesta, the primary collection of religious texts of Zoroastrianism and is composed in the otherwise unrecorded Avestan language. The *Vendīdād* consists of 22 fargards containing fragments of discussions between Ahura Mazda and Zoroaster. The writing of the *Vendīdād* began - perhaps substantially - before the 8th century B.C.E.

In some editions of the S.D., a reference is given here: “(see Bund. 79, 12)” presumably referencing the *Bundahishn* (Avestan: meaning “Primal Creation,”) is the name traditionally given to an encyclopedic collection of Zoroastrian cosmogony and cosmology. Airyana Vaējah or Airyanem Vaēgo (Avestan: approximately “expanse of the Aryans”, i.e. Iranians) is the homeland of the early Iranians and a reference in the Zoroastrian Avesta (*Vendīdād*, Farg. 1) to one of Ahura Mazda's “sixteen perfect lands.” (Wikipedia)

¹⁹ By “original” we mean the “Amshāspend,” called “Zarathushtra, the lord and ruler of the Vāra made by Yima in that land.” There were several Zarathushtras or Zartushts, the *Dabistān* alone enumerating thirteen; but these were all the reincarnations of the first one. The last Zoroaster was the founder of the Fire temple of Azareksh and the writer of the works on the primeval sacred Magian religion destroyed by Alexander.

²⁰ *Śishta* (Sanskrit). The great elect or Sages, left after every minor Pralaya (also referred to as “obscuration”), when the globe goes into its night or rest, to become, on its re-awakening, the seed of the next humanity. Lit. “remnant.” (Blavatsky - *Theosophical Glossary*)

²¹ In India called the “The Day of Brahmā.”

[Note by Boris de Zirkoff: It is important to bear in mind that some of H.P.B.’s statements, even though they appear to refer to physical events, may have a more subtle meaning and refer to other than physical conditions. Modern geographical research has most certainly proved that the North Pole area is not the *locus* of a physical Continent, as is obviously the case with the area of the South Pole. It is quite possible that H.P.B. meant a non-physical location which she did not specify with any degree of accuracy.]

HYPERBOREA AND LEMURIA

II. The “HYPERBOREAN” will be the name chosen for the Second Continent, the land which stretched out its promontories southward and westward from the North Pole to receive the Second Race, and comprised the whole of what is now known as Northern Asia. Such was the name given by the oldest Greeks to the far-off and mysterious region, whither their tradition made Apollo the “Hyperborean” travel every year. *Astronomically*, Apollo is of course the Sun, who, abandoning his Hellenic sanctuaries, loved to visit annually his far-away country where the Sun was said never to set for one half of the year. Ἐγγύς γὰρ νυκτος τε καὶ ἡματος εἰσι κέλευθοι,²² says a verse in the *Odyssey*.

But *historically*, or better, perhaps, ethnologically and geologically, the meaning is different. The land of the Hyperboreans, the country that extended beyond Boreas, the frozen-hearted god of snows and hurricanes, who loved to slumber heavily on the chain of Mount Rhiphaeus, was neither an ideal country, as surmised by the mythologists, nor yet a land in the neighbourhood of Scythia and the Danube.²³ It was a real Continent, a *bona-fide* land which knew no winter in those early days, nor have its sorry remains more than one night and day during the year, even now. The nocturnal shadows never fall upon it, said the Greeks; for it is the *land of the Gods*, the favorite abode of Apollo, the god of light, and its inhabitants are his beloved priests and servants. This may be regarded as poetized *fiction* now; but it was poetized *truth* then.

III. The third Continent, we propose to call “Lemuria.” The name is an invention, or an idea, of Mr. P. L. Sclater, who asserted, between 1850 and 1860, on zoological grounds the actual existence, in prehistoric times, of a Continent which he showed to have extended from Madagascar to Ceylon and Sumatra. It included some portions of what is now Africa; but otherwise this gigantic Continent, which stretched from the Indian Ocean to Australia, has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its highland tops which are now islands. Mr. A. R. Wallace, the naturalist, “extends the Australia of Tertiary periods to New Guinea and the Solomon Islands, and perhaps to Fiji”; and from its Marsupial types he infers “a connection with the Northern Continent during the Secondary period,” writes Mr. C. Gould²⁴ The subject is treated at length elsewhere.²⁵

²² X. 86. [“So near are the outgoings of the night and the day.”]
[Eggus gar nuktos te kai ematos eisi keleuthoi]

²³ See K. H. W. Völcker, *Mythische Geographie der Griechen und Römer*, 1832, pp. 145 to 170.

²⁴ *Mythical Monsters*, p. 47.

²⁵ It is to be remarked, however, that Mr. Wallace does not accept Mr. Sclater’s idea, and even opposes it. Mr. Sclater supposes a land or continent formerly uniting Africa, Madagascar, and India (but not Australia and India); and Mr. A. R. Wallace shows, in his *Geographical Distribution of Animals* [pp. 59 ff.] and *Island Life*, that the hypothesis of such a land is quite uncalled for on the alleged zoological grounds. But he admits that a much closer proximity of India and Australia did certainly exist, and at a time so very remote that it was “certainly pre-Tertiary,” and he adds in a private letter that “no name has been given to this supposed land.” Yet the land did exist, and was of course *pre-Tertiary*, for “Lemuria” (accepting this name for the third Continent) had perished before Atlantis had fully developed; and the latter sunk and its chief portions had disappeared before the end of the Miocene period.

IV. “Atlantis” is the Fourth Continent. It would be the first historical land, were the traditions of the ancients to receive more attention than they have hitherto. The famous island of Plato of that name was but a fragment of this great Continent.²⁶

V. The Fifth Continent was America; but, as it is situated at the Antipodes, it is Europe and Asia Minor, almost coeval with it, which are generally referred to by the Indo-Āryan Occultists as the fifth. If their teaching followed the appearance of the Continents in their geological and geographical order, then this classification would have to be altered. But as the sequence of the Continents is made to follow the order of evolution of the Races, from the first to the fifth, our Āryan Root-Race, Europe must be called the fifth great Continent. The Secret Doctrine takes no account of islands and peninsulas, nor does it follow the modern geographical distribution of land and sea. Since the day of its earliest teachings and the destruction of the great Atlantis, the face of the earth has changed more than once. There was a time when the delta of Egypt and Northern Africa belonged to Europe, before the formation of the Straits of Gibraltar, and a further upheaval of the continent, changed entirely the face of the map of Europe. The last serious change occurred some 12,000 years ago,²⁷ and was followed by the submersion of Plato’s little Atlantic island, which he calls Atlantis after its parent continent. Geography was part of the mysteries, in days of old. Says the *Zohar*:

These secrets (of land and sea) were divulged *to the men of the secret science*, but not to the geographers.²⁸

²⁶ *Esoteric Buddhism*, pp. 66-67; 8th ed.

²⁷ One more “coincidence”:

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

²⁸ Part III, folio 10a, Amst. ed.

The *Zohar* (Hebrew: זֹהָר, lit. "Splendor" or "Radiance") is the foundational work in the literature of Jewish mystical thought known as Kabbalah. It is a group of books including commentary on the mystical aspects of the Torah (the five books of Moses) and scriptural interpretations as well as material on mysticism, mythical cosmogony, and mystical psychology.

PRE-TERTIARY GIANTS

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

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

Take one instance for our present purpose — the calculations of Croll. Whether, according to this authority, 2,500,000 years represent the time since the beginning of the Tertiary Age, or the Eocene period, as an American geologist makes him say;²⁹ or whether again Croll “allows fifteen millions since the beginning of the Eocene period,” as quoted by an English geologist,³⁰ both sets of figures cover the claims made by the Secret Doctrine.³¹

²⁹ A. Winchell, Professor of Geology, *World-Life*, p. 369.

³⁰ Charles Gould, late Geological surveyor of Tasmania, in *Mythical Monsters*, p. 84.

³¹ Sir Charles Lyell, who is credited with having “*happily* invented the terms Eocene, Miocene, and Pliocene,” to mark the three divisions of the Tertiary age, ought really to have settled upon some approximate age for his “Mind-offspring.” Having left the duration of these periods, however, to the speculations of specialists, the greatest confusion and perplexity are the result of that happy thought. It seems like a hopeless task to quote one set of figures from one work, without the risk of finding it contradicted by the same author in an earlier or a subsequent volume. Sir W. Thomson, one of the most eminent among the modern authorities, has changed, about half-a-dozen times his opinion upon the age of the Sun and the date of the consolidation of the Earth’s crust. In Thomson and Tait’s *Natural Philosophy*, one finds only ten million years allowed, since the time when the temperature of the Earth permitted vegetable life to appear on it (App. D *et seq.*; also *Trans. Royal Soc. of Edinb.*, XXIII, Pt. 1, 157, 1862, where §847 is cancelled). Darwin gives Sir W. Thomson’s estimate as “a minimum of 98 and a maximum of 200 millions of years since the consolidation of the crust” (See Chas. Gould, *op. cit.*, p. 83). In the same work (*Nat. Phil.*) 80 millions are given from the time of incipient incrustation to the present state of the world. And in his last lecture, as shown elsewhere, Sir W. Thomson declares (1887) that the Sun is not older than 15 *millions* of years! Meanwhile, basing his arguments as to the limits to the age of the Sun’s heat, on figures previously established by Sir W. Thomson, Mr. Croll allows 60 *millions* of years since the beginning of the Cambrian period. This is hopeful for the lovers of *exact* knowledge. Thus, whatever figures are given by Occult Science, they are sure to be corroborated by those of some one among the modern men of Science who are considered as authorities.

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

THE TROPICS AT THE POLE

The “Ages” and periods in geology are, in sober truth, purely conventional terms, as they are still hardly delineated, and, moreover, no two geologists or naturalists agree as to the figures. Thus, there is a wide margin for choice offered to the Occultist by the learned fraternity. Shall we take for one of our supports T. Mellard Reade? This gentleman, in a paper on “Limestone as an Index of Geological Time,” read by him in 1878 before the Royal Society, claims that the *minimum* time required for the formation of the sedimentary *strata* and the elimination of the calcareous matter is in round numbers 600 million years;³² or shall we ask support for our chronology from Mr. Darwin’s works, wherein he demands for the organic transformations according to his theory from 300 to 500 million years? Sir C. Lyell and Prof. Haughton were satisfied with placing the beginning of the Cambrian Age at 200 and 240 millions of years back respectively. Geologists and zoologists claim the maximum time, though Mr. Huxley, at one time, placed the beginning of the incrustation of the earth 1,000 million years ago, and would not surrender a millennium of it.

But the main point for us lies not in the agreement or disagreement of the Naturalists as to the duration of geological periods, but rather in their perfect accord on one point, for a wonder, and this a very important one. They all agree that during “The Miocene Age” — whether one or ten million years ago — Greenland and even Spitzbergen, the remnants of our Second or Hyperborean Continent, “had *almost a tropical climate*.” Now the pre-Homeric Greeks had preserved a vivid tradition of this “Land of the Eternal Sun,” whither their Apollo journeyed yearly. “During the Miocene Age, Greenland (in N. Lat. 70°) developed an abundance of trees, such as the Yew, the Redwood, the Sequoia, allied to the Californian species, Beeches, Planes, Willows, Oaks, Poplars and Walnuts, as well as a Magnolia and a Zamia,” says Science;³³ in short Greenland had Southern plants unknown to Northern regions.

³² See *Proceedings*, Royal Society, London, Vol. XXVIII, p. 282.

³³ Gould, *op. cit.*, p. 91.

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

NOTE. The reader is requested to bear in mind that the first and the following sections are not strictly consecutive in order of time. In the first Section the Stanzas which form the skeleton of the exposition are given, and certain important points commented upon and explained. In the subsequent sections various additional details are gathered, and a fuller explanation of the subject is attempted.