

Antiquity of the Atlanto-Aryan tribes in Europe



Abstract and train of thoughts¹

The bias of western orientalists and historians exposed.

Madame Blavatsky responds to a question from F.W.H. Myers, English F.T.S., arising from A.P. Sinnett's "Esoteric Buddhism."

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Self-conceit is rarely companion to politeness.

Leaflets from esoteric history.

Occult records make no difference between the Atlantean ancestors of the old Greeks and those of the Romans.

The blood of the true Roman was Hellenic from the outset.

With the exception of a few Latin families, descendants of Umbro-Sabellian stock from the East, the bulk of the "Founders of Rome" were assorted remnants of primitive tribes.

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The old Romans were Hellenes in a new ethnological disguise; the still older Greeks, the real blood ancestors of the succeeding Romans, i.e., Aeolians, Dorians and Ionians, were the dwarfed and weak remnants of the Atlantean Race.

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The Aeolians were a small tribe of the last sub-race of Atlanteans that survived when Plato's Poseidonis, the very last island of Atlantis, sank as recently as 12 millennia ago.

A number of small islands scattered around Poseidonis had been vacated, in consequence of earthquakes long before the final catastrophe. One of the small tribes, the Æolians, who had become islanders after emigrating from far Northern countries, had to leave their home again for fear of a deluge. Through their original connection with the emerging Aryan race, the old Æolians were Atlanteans not only by the power of their long residence in the now submerged continent, covering some thousands of years, but also by the free intermingling of blood, i.e., intermarriage with the new race.

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They sailed from beyond the Pillars of Hercules (Atlantic Ocean), and settled in the land of Pyrrha or Red, the oldest name of Thessaly, which they named Aeolia.

In that mythical age, Greece, Crete, Sicily, Sardinia, and many other islands of the Mediterranean were simply the faraway possessions or colonies of Atlantis.

18

The legend that the ancient forefathers of the Thessalonians, so renowned for their magical feats, had come from behind the Pillars of Hercules, and the critical moment when the Epeireans crossed the Pindus bent on expelling the black magicians from their home to Bœotia, make perfect sense to the Occultist.

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¹ Frontispiece by Alex Fishgoyt.

The fable of Prometheus relates to the extinction of the civilized portions of the Fourth Race, whom he saved partially as seed for future humanity.

Its origin antecedes the destruction of Poseidonis by more than 70 millennia. 19

There was a time when the Indian peninsula was at one end of the line, and South America at the other, connected by a belt of islands and continents. For Atlantis was not merely the name of one island but that of a whole continent, many of whose isles and islets have to this day survived. 20

Consentes, Complices, and Novensiles, were disguised relics of the Atlanteans. 21

Though the last island of Atlantis perished 12 millennia ago, the Aryan Race had begun evolving nearly 1000 millennia earlier. 22

Ireland was the last outpost of Atlantis.

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Being Madame Blavatsky's replies to questions by an English F.T.S., arising from A.P. Sinnett's "Esoteric Buddhism," excerpted from "H.P. Blavatsky Collected Writings," Vol. V, and edited by Philaletheians UK. 25

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The bias of western orientalists and historians exposed.

Madame Blavatsky responds to a question from F.W.H. Myers, English F.T.S.,¹ arising from A.P. Sinnett's "Esoteric Buddhism."²

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[Question VI by a Fellow of the Theosophical Society]: Is there not some confusion in the letter quoted on p. 62 of *Esoteric Buddhism*,³ where "the old Greeks and Romans" are said to have been Atlanteans? The Greeks and Romans were surely Āryans, like the Adepts and ourselves: — their language being, as one may say, intermediate between Sanskrit and modern European dialects.

It is asked whether there may not be "some confusion" in the letter quoted on p. 62 of *Esoteric Buddhism* regarding "old Greeks and Romans" said to have been Atlanteans. The answer is — none whatever. The word "Atlantean" was a generic name. The objection to have it applied to the old Greeks and Romans on the ground that they were Āryans, "their language being intermediate between Sanskrit and modern European dialects," is worthless. With equal reason, might a future 6th Race scholar, who had never heard of the (possible) submergence of a portion of European Turkey, object to Turks from the Bosphoros being referred to as a remnant of the Europeans. "The Turks, are surely Semites," he might say 12,000 years hence, and — "their language is intermediate between Arabic and our modern 6th Race dialects."⁴

The "historical difficulty" arises from a certain authoritative statement made by Orientalists on philological grounds. Prof. Max Müller has brilliantly demonstrated that Sanskrit was the "elder sister" — by no means the mother — of all the modern languages. As to that "mother," it is *conjectured* by himself and colleagues to be a "*now extinct tongue, spoken probably by the nascent Āryan race.*" When asked what was this language, the Western voice answers, "Who can tell?" When, "during what geological periods did this nascent race flourish?" The same impressive voice replies: — "In prehistoric ages, the duration of which no one can now determine."

¹ [Fellow of the Theosophical Society]

² [Students to consult "Early theosophical doctrines expounded by H.P. Blavatsky," in our Theosophy and Theosophists Series, and "Related titles for deeper study," on page 25 of this study. — ED. PHIL.]

³ [Page numbers as in the original edition, London, Trübner & Co., 1883]

⁴ This is not to be construed to mean that 12,000 years hence there will be yet any man of the 6th Race, or that the 5th will be submerged. The figures are given simply for the sake of a better comparison with the present objection in the case of the Greeks and Atlantis.

Yet it must have been Sanskrit, however barbarous and unpolished, since “the ancestors of the Greeks, the Italians, Slavonians, Germans and Celts”¹ were living with-in “the same precincts” with that nascent race, and the testimony borne by language has enabled the philologist to trace the “language of the gods” in the speech of every Āryan nation. Meanwhile it is affirmed by these same Orientalists that classical Sanskrit has its origin at the very threshold of the Christian era; while Vedic Sanskrit is allowed an antiquity of hardly 3,000 years (if so much) before that time.

Now, Atlantis, on the statement of the “Adepts,” sank over 9,000 years before the Christian era.² How then can one maintain that the “old Greeks and Romans” were Atlanteans! How can that be, since both nations are Āryans, and the genesis of their language is Sanskrit? Moreover, the Western scholars *know* that the Greek and Latin languages were formed within historical periods, the Greeks and Latins themselves having no existence as nations 11,000 BCE. Surely they who advance such a proposition do not realize how very *unscientific* is their statement!

Such are the criticisms passed, such — the “historical difficulty.” The culprits arraigned are fully alive to their perilous situation; nevertheless, they maintain the statement. The only thing which may perhaps here be objected to is, that the names of the two nations are incorrectly used. It may be argued that to refer to the remote ancestors and their descendants equally as “Greeks and Romans,” is an anachronism as marked as would be the calling of the ancient Keltic Gauls or the Insubres — Frenchmen. As a matter of fact this is true. But, besides the very plausible excuse that the names used were embodied in a private letter, written as usual in great haste, and which was hardly worthy of the honour of being quoted *verbatim* with all its imperfections, there may perhaps exist still weightier objections to calling the said people by any other name. One misnomer is as good as another; and, to refer to old Greeks and Romans in a private letter as the old Hellenes from Hellas or *Magna Græcia*, and the Latini as from *Latium*, would have been, besides looking pedantic, just as incorrect as the use of the appellation noted, though it may have *sounded*, perchance, more “historical.” The truth is that, like the ancestors of nearly all the *Indo-Europeans* (or shall we say *Indo-Germanic Japhetidæ?*), the Greek and Roman

¹ This and all subsequent *fns.* in square brackets have been supplied by Boris de Zirkoff — ED. PHIL.

[*A History of ancient Sanskrit Literature, so far as it illustrates the primitive religions of the Brahmans*, Friedrich Max Müller, p. 13. London: Williams & Norgate, 1859, 8vo, xix, 607pp.]

² The position recently taken up by Mr. Gerald Massey in *Light* that the story of Atlantis is not a geological event but an ancient astronomical myth, is rather imprudent. Mr. Massey, notwithstanding his rare intuitional faculties and great learning, is one of those writers in whom the intensity of research bent into one direction has biased his otherwise clear understanding. Because Hercules is now a constellation it does not follow that there never was a hero of this name. Because the Noachian *Universal Deluge* is now proved a fiction based upon geological and geographical ignorance, it does not, therefore, appear that there were not many local deluges in prehistoric ages. The ancients connected every terrestrial event with the celestial bodies. They traced the history of their great deified heroes and memorialized it in stellar configurations as often as they personified pure myths, anthropomorphising objects in nature. One has to learn the difference between the two modes before attempting to classify them under one nomenclature. An earthquake has just engulfed over 80,000 people (87,903) in Sunda Straits. These were mostly Malays, savages with whom but few had relations, and the dire event will be soon forgotten. Had a portion of Great Britain been thus swept away instead, the whole world would have been in commotion, and yet, a few thousand years hence, even such an event would have passed out of man’s memory; and a future Gerald Massey might be found speculating upon the astronomical character and signification of the Isles of Wight, Jersey, or Man, arguing, perhaps, that this latter Island had not contained a real living race of *men* but “belonged to astronomical mythology” was a “Man submerged in celestial waters.” If the legend of the lost Atlantis is only “like those of Airyana-Vaējah and Jambu-Dvīpa,” it is terrestrial enough, and therefore, “the mythological origin of the Deluge legend” is so far an open question. We claim that it is *not* “indubitably demonstrated,” however clever the theoretical demonstration.

sub-races mentioned, have to be traced much farther back. Their origin must be carried far into the mists of that “prehistoric” period, that *mythical* age which inspires the modern historian with such a feeling of squeamishness that anything creeping out of its abysmal depths is sure to be instantly dismissed as a deceptive phantom, the *mythos* of an idle tale, or a *later fable unworthy of serious notice*. The Atlantean “old Greeks” could not be designated even as the *Autochthones* — a convenient term used to dispose of the origin of any people whose ancestry cannot be traced, and which, at any rate with the Hellenes, meant certainly more than simply “soil-born,” or primitive aborigines; and yet the so-called *fable* of Deukalion and Pyrrha is surely no more incredible or marvellous than that of Adam and Eve — a fable that hardly an hundred years ago, no one would have dared or even thought to question. And in its esoteric significance the Greek tradition is possibly more truly historical than many a so-called *historical* event during the period of the Olympiades — though both Hesiod and Homer may have failed to record the former in their epics. Nor could the Romans be referred to as the Umbro-Sabellians, nor even as the *Itali*. Peradventure, had the historians learnt something more than they have of the Italian “Autochthones” — the Iapygians, one might have given the “old Romans” the latter name. But then there would be again that other difficulty: history *knows* that the Latin invaders drove before them, and finally cooped up this mysterious and miserable race among the clefts of the Calabrian rocks, thus showing the absence of any race affinity between the two. Moreover, Western archæologists keep to their own counsel, and will accept of no other but their own conjectures. And since they have failed to make anything out of the undecipherable inscriptions in an unknown tongue and mysterious characters on the Iapygian monuments — and so for years have pronounced them unguessable, he who would presume to meddle where the doctors muddle would be likely to be reminded of the Arab proverb about proffered advice. Thus, it seems hardly possible to designate “the old Greeks and Romans” by their legitimate, true name so as to at once satisfy the “historians” and keep on the fair side of truth and fact. However, since in the *Replies* that precede Science had to be repeatedly shocked by most unscientific propositions, and that before this series is closed, many a difficulty, philological and archæological as well as historical, will have to be unavoidably created — it may be just as wise to uncover the occult batteries at once and have it over with.

Well then, the “Adepts” deny most emphatically to Western science any knowledge whatever of the growth and development of the Indo-Āryan race which, “at the very dawn of History,” they have espied in its “patriarchal simplicity” on the banks of the Oxus. Before our proposition concerning “the old Greeks and Romans” can be repudiated or even controverted, Western Orientalists will have to know more than they do about the antiquity of that race and the Āryan language; and they will have to account for those numberless gaps in History which no hypotheses of theirs seem able to fill up. Notwithstanding their present profound ignorance with regard to the early ancestry of the Indo-European nations; and though no historian has yet ventured to assign even a remotely approximate date to the separation of the Āryan nations and the origins of the Sanskrit language — they hardly show the modesty that might, under these circumstances, be expected from them. Placing as they do that great separation of the races at the first “dawn of traditional history,” with the Vedic age as

“the background of the whole Indian world” [of which confessedly they know nothing] they will, nevertheless, calmly assign a modern date to any of the Rig-vedic oldest songs — on its “internal evidence”; and in doing this, they show as little hesitation as Mr. Fergusson when ascribing a post-Christian age to the most ancient rock-cut temple in India, merely on its — “external form.” As for their unseemly quarrels, mutual recriminations and personalities over questions of scholarship, the less said the better.

Self-conceit is rarely companion to politeness.

“The evidence of language is irrefragable,”¹ as the great Oxford Sanskritist says. To which he is answered — “provided it does not clash with historical facts and — ethnology.” It may be — no doubt it is, as far as *his* knowledge goes, “the only evidence worth listening to with regard to ante-historical periods”;² but when something of these alleged “pre-historical periods” comes to be known, and when what we think *we* know of certain supposed prehistoric nations is found diametrically opposed to *his* “evidence of language,” the “Adepts” may be, perhaps, permitted to keep to their own views and opinions, even though they differ with those of the greatest living philologist. The study of language is but a part — though, we admit, a fundamental part — of true philology. To be complete, the latter has, as correctly argued by Böckh — to be almost synonymous with history. We gladly concede the right of the Western philologist who has to work in the total absence of any historical data, to rely upon comparative grammar, and take the identification of roots lying at the foundation of words of those languages he is familiar with, or may know of, and put it forward as the results of his study, and the only available evidence. But we would like to see the same right conceded by him to the student of other races; even though these be *inferior* to the Indo-European races — in the opinion of the paramount West: for it is barely possible that proceeding on other lines, and having reduced his knowledge to a system which precludes hypothesis and simple affirmation, the Eastern student has preserved a perfectly authentic record (for him) of those periods which his opponent regards as *ante*-historical. The bare fact that, while Western men of science are referred to as “scholars” and scholiasts — *native* Sanskritists and archæologists are often spoken of as “Calcutta” and “Indian *sciolists*” — affords no proof of their real inferiority, but rather of the wisdom of the Chinese proverb that “self-conceit is rarely companion to politeness.”

The “Adept” therefore, has little, *if anything, to do with difficulties* presented by Western History. To his knowledge — based on documentary records from which, as said, hypothesis is excluded, and as regards which even psychology is called to play a very secondary part — the history of his and other nations extends immeasurably beyond that hardly discernible point that stands on the far-away horizon of the Western world as a land-mark of the commencement of *its* history. Records made throughout a series of ages based on astronomical chronology and zodiacal calculations cannot err. [This new “difficulty” — palæographical, this time — that may be possibly sug-

¹ [*op. cit.*, p. 13]

² [Quotation could not be found.]

gested by the mention of the Zodiac in India and Central Asia before the Christian era is disposed of in a subsequent article.]

Hence, the main question at issue is to decide which — the Orientalist or the “Oriental” — is most likely to err. The “English F.T.S.” has choice of two sources of information, two groups of teachers. One group is composed of Western historians with their suite of learned Ethnologists, Philologists, Anthropologists, Archæologists and Orientalists in general. The other consists of unknown Asiatics belonging to a race which, notwithstanding Mr. Max Müller’s assertion “that the same blood was running in his veins [the English soldier’s] and in the veins of the dark Bengalese”¹ — is generally regarded by many a cultured Western as “inferior.” A handful of men — whose history, religion, language, origin and sciences, having been seized upon by the conqueror, are now disfigured and mutilated beyond recognition; and who having lived to see the Western scholar claim a monopoly beyond appeal or protest of deciding the correct meaning, chronological date, and historical value, of the monumental and palæographic relics of his motherland — can hardly hope to be listened to. It has little, if ever, entered the mind of the Western public that their scholars have, until very lately, worked in a narrow pathway obstructed with the ruins of an ecclesiastical, dogmatic Past; that they have been cramped on all sides by limitations of “revealed” events coming from God “with whom a thousand years are but as one day,” and who have thus felt bound to cram millenniums into centuries and hundreds into units, giving at the utmost an age of 1,000 to what is 10,000 years old. All this to save the threatened authority of their religion and their own respectability and good name in cultured society. And even that, when free themselves from preconceptions, they have had to protect the honour of the Jewish divine chronology assailed by stubborn facts; and thus, have become (often unconsciously) the slaves of an artificial history made to fit into the narrow frame of a dogmatic religion. No proper thought has been given to this purely psychological but very significant trifle. Yet we all know how, rather than admit any relation between Sanskrit and the Gothic, Keltic, Greek, Latin and Old Persian, facts have been tampered with, old texts purloined from libraries, and philological discoveries vehemently denied. And we have also heard from our retreats, how Dugald Stewart and his colleagues, upon seeing that the discovery would also involve ethnological affinities, and damage the prestige of those sires of the world races — Shem, Ham and Japhet — denied in the face of fact that “Sanskrit had ever been a living, spoken language,” supporting the theory that “it was an invention of the Brahmins, who had constructed their Sanskrit on the model of the Greek and Latin.”² And again we know, holding the proof of the same, how the majority of Orientalists are prone to go out of their way to prevent any Indian antiquity (whether MSS. or inscribed monument, whether art or science) from being declared *pre-Christian*. As the origin and history of the Gentile world is made to move in the narrow circuit of a few centuries “B.C.”; within that fecund epoch when mother earth, recuperated from her arduous labours of the stone-age, begat, it seems, without transition so many highly civilized nations and — false pretences, so

¹ [Quotation could not be found.]

² [Quotations could not be found.]

the enchanted circle of Indian archæology lies between the (to them unknown) year of the *Samvat* era, and the 10th century of the Western chronology.

Having to dispose of an “historical difficulty” of such a serious character, the defendants charged with it can but repeat what they have already stated: all depends upon the past history and antiquity allowed to the Indo-Āryan nation. The first step to take is to ascertain how much History herself knows of that almost prehistoric period when the soil of Europe had not been trodden yet by the primitive Āryan tribes. From the latest Encyclopædia, down to Prof. Max Müller and other Orientalists, we gather what follows: they acknowledge that at some immensely remote period, before the Āryan nations got divided from the parent stock (with the germs of Indo-Germanic languages in them); and before they rushed asunder to scatter over Europe and Asia in search of new homes, there stood a “single barbaric [?] people as physical and political representative of the nascent Āryan race.” This people spoke “a *now extinct* Āryan language,”¹ from which, by a series of modifications (surely requiring more thousands of years than our difficulty-makers are willing to concede?) there arose gradually — all the subsequent languages now spoken by the Caucasian races.

That is about all Western History knows of *its* — genesis. Like Ravana’s brother, Kumbhakarna — the Hindu Rip Van Winkle — it slept for a long series of ages a dreamless, heavy sleep. And when, at last, it awoke to consciousness, it was but to find the “nascent Āryan race” grown into scores of nations, peoples and races, most of them effete and crippled with age, many irretrievably extinct, while the true origin of the younger ones it was utterly unable to account for. So much for the “youngest brother.” As for “the eldest brother, the Hindu,” who, Professor Max Müller tells us — “was *the last* to leave the common home” of the Āryan family,² and whose history, this eminent philologist has now kindly undertaken to impart to him — he, the Hindu, claims that while his Indo-European relative was soundly sleeping under the protecting shadow of Noah’s ark, he kept watch and did not miss seeing one event from his high Himalayan fastnesses; and that he has recorded the history thereof in a language which, though as incomprehensible as the Iapygian inscriptions to the Indo-European immigrant, is quite clear to the writers. For this crime he now stands condemned as a falsifier of the records of his forefathers. A place has been hitherto purposely left open for India “to be filled up when the pure metal of history should have been extracted from the ore of Brāhmanic exaggeration and superstition.”³ Unable, however, to meet this programme, the Orientalist has since persuaded himself that there was nothing in that “ore,” but dross. He did more. He applied himself to contrast Brāhmanic “superstition” and “exaggeration” with Mosaic revelation and its chronology. The *Veda* was confronted with *Genesis*. Its absurd claims to antiquity were forthwith dwarfed to their proper dimensions by the 4,004 years BCE, measure of the world’s age; and the Brāhmanic “superstition and fables” about the longevity of the Āryan *Rishis*, were belittled and exposed by the sober historical evidence furnished in “the genealogy and age of the Patriarchs from Adam to Noah” — whose re-

¹ [Quotations could not be found.]

² [*op. cit.*, p. 14. Italics are H.P. Blavatsky’s.]

³ [*op. cit.*, p. 6]

spective days were 930 and 950 years; without mentioning Methuselah, who died at the premature age of nine hundred and sixty-nine.

In view of such experience, the Hindu has a certain right to decline the offers made to correct his annals by Western history and chronology. On the contrary, he would respectfully advise the Western scholar, before he denies point-blank any statement made by the Asiatics with reference to what is *prehistoric* ages to Europeans, to show that the latter have themselves anything like trustworthy data as regards their own racial history. And that settled, he may have the leisure and capacity to help his ethnic neighbours to prune their genealogical trees. Our Rajputs among others, have perfectly trustworthy family records of an unbroken lineal descent through 2,000 years “B.C.” and more, as proved by Colonel Tod; records which are accepted by the British Government in its official dealings with them. It is not enough to have studied stray fragments of Sanskrit literature — even though their number should amount to 10,000 texts, as boasted of — allowed to fall into their hands, to speak so confidently of the “Āryan first settlers in India,” and assert that, “left to themselves in a world of their own, *without a past*, and *without a future* [!] before them, they had nothing but themselves to ponder on”¹ — and therefore could know *absolutely nothing* of other nations. To comprehend correctly and make out the *inner* meaning of most of them, one has to read these texts with the help of the esoteric light, and after having mastered *the language of the Brāhmanic Secret Code* — branded generally as “theological twaddle.” Nor is it sufficient — if one would judge correctly of what the archaic Āryans did or did not know; whether or not they cultivated the social and political virtues; cared or not for history — to claim proficiency in both Vedic and classical Sanskrit, as well as in Prakrit and Ārya Bhāshya. To comprehend the esoteric meaning of ancient Brāhmanical literature, one has, as just remarked, to be in possession of the key to the Brāhmanical Code. To master the conventional terms used in the *Purānas*, the *Āranyakas* and *Upanishads* is a science in itself, and one far more difficult than even the study of the 3,996 aphoristical rules of Pānini, or his algebraical symbols. Very true, most of the Brahmans themselves have now forgotten the correct interpretations of their sacred texts. Yet they know enough of the dual meaning in their scriptures to be justified in feeling amused at the strenuous efforts of the European Orientalist to protect the supremacy of his own national records and the dignity of his science by interpreting the Hindu hieratic text after a peremptory fashion quite unique. Disrespectful though it may seem, we call on the philologist to prove in some more convincing manner than usual, that he is better qualified than even the average Hindu Sanskrit pundit to judge of the antiquity of the “language of the gods”; that he has been really in a position to trace unerringly along the lines of countless generations, the course of the “now extinct Āryan tongue” in its many and various transformations in the West, and its primitive evolution into first the Vedic, and then the classical Sanskrit in the East, and that from the moment when the mother-stream began deviating into its new ethnographical beds, he has followed it up. Finally that, while he, the Orientalist, can, owing to speculative interpretations of what he thinks he has learnt from fragments of Sanskrit literature, judge of the nature of all that he knows nothing about, *i.e.*, to speculate upon the past history of a great

¹ [*op. cit.*, p. 16. Italics are H.P. Blavatsky’s.]

nation he has lost sight of from its “nascent state,” and caught up again but at the period of its last degeneration — the native student never knew, nor can ever know anything of that history. Until the Orientalist has proved all this, he can be accorded but small justification for assuming that air of authority and supreme contempt which is found in almost every work upon India and its Past. Having no knowledge himself whatever of those incalculable ages that lie between the Āryan Brahman in Central Asia, and the Brahman at the threshold of Buddhism, he has no right to maintain that the initiated Indo-Āryan can never know as much of them as the foreigner. Those periods being an utter blank to him, he is little qualified to declare that the Āryan having had no political history “of his own . . .” his only sphere was “religion and philosophy . . . in solitude and contemplation.”¹ A happy thought suggested, no doubt, by the active life, incessant wars, triumphs, and defeats portrayed in the oldest songs of the *Rig-Veda*. Nor can he, with the smallest show of logic affirm that “India has no place in the political history of the world,”² or that there are no “synchronisms between the history of the Brahmans and that of other nations before the date of the origin of Buddhism in India,”³ for — he knows no more of the prehistoric history of those “other nations” than of that of the Brahman. All his inferences, conjectures and systematic arrangements of hypothesis begin very little earlier than 200 “B.C.,” if even so much, on anything like really historical grounds. He has to prove all this before he would command our attention. Otherwise, however “irrefragable” the evidence of language, the presence of Sanskrit roots in all the European languages will be insufficient to prove, either that

(a) before the Āryan invaders descended toward the *seven rivers* they had *never left their northern regions*; or

(b) why the “eldest brother, the Hindu,” should have been “the last to leave the common home” of the Āryan family. To the philologist such a supposition may seem “quite natural.”

Yet the Brahman is no less justified in his ever-growing suspicion that there may be at the bottom some occult reason for such a programme. That in the interest of his theory the Orientalist was forced to make “the eldest brother” tarry so suspiciously long on the Oxus, or wherever “the youngest” may have placed him in his “nascent state” after the latter “saw his brothers all depart towards the setting sun.”⁴ We find reasons to believe that the chief motive for alleging such a procrastination is the necessity to bring the race closer to the Christian era. To show the “Brother” inactive and unconcerned, with nothing but himself to ponder on, lest his antiquity and “fables of empty idolatry” and, perhaps, his traditions of other people’s doings, should interfere with the chronology by which it is determined to try him. The suspicion is strengthened when one finds in the book from which we have been so largely quoting — a work of a purely scientific and philological character — such frequent remarks and even prophecies as: — “History seems to teach that the whole human race re-

¹ [Quotation could not be found.]

² [*op. cit.*, p. 31]

³ [*op. cit.*, p. 11]

⁴ [*op. cit.*, p. 14]

quired a gradual education before, in the fullness of time, it could be admitted to the truths of Christianity.” Or, again — “The ancient religions of the world were but the milk of nature, which was in due time to be succeeded by the bread of life”; and such broad sentiments expressed as that “there is *some truth* in Buddhism as there is in every one of the *false religions* of the world. But . . . ”¹

The atmosphere of Cambridge and Oxford seems decidedly unpropitious to the recognition of either Indian antiquity, or the merit of the philosophies sprung from its soil!^{2, 3}



¹ [*op. cit.*, pp. 32, 33. Italics are H.P. Blavatsky’s.]

² And how one-sided and biased most of the Western Orientalists are may be seen by reading carefully *The History of Indian Literature*, by Albrecht Weber — a Sanskrit scholiast classed with the highest authorities. The incessant harping upon the one special string of Christianity, and the ill-concealed efforts to pass it off as the key-note of all other *religions*, is painfully pre-eminent in his work. Christian influences are shown to have affected not only the growth of Buddhism, and Krishna-worship, but even that of the Siva-cult and its legends; it is openly stated that “it is not at all a far-fetched hypothesis that they have reference to scattered Christian missionaries”! [*Hist. of Ind. Lit.*, p. 307 fn. 360.] The eminent Orientalist evidently forgets that notwithstanding his efforts, none of the Vedic, Sutra or Buddhist periods can be possibly crammed into this Christian period — their universal tank of all ancient creeds and of which some Orientalists would fain make a poor-house for all decayed archaic religions and philosophy. Even Tibet, in his opinion, has not escaped “Western influence.” Let us hope to the contrary. It can be proved that Buddhist missionaries were as numerous in Palestine, Alexandria, Persia, and even Greece, two centuries before the Christian era, as the *Padris* are now in Asia. That the Gnostic doctrines (as he is obliged to *confess*) are permeated with Buddhism. Basilides, Valentinus, Bardesanes, and especially Manes were simply *heretical* Buddhists, “the formula of abjuration for those who renounced these doctrines expressly specifies Βοδδδα and the Σκυθιανοϋ (seemingly a separation of “Buddha Śākyamuni” into two).” [*op. cit.*, p. 309 fn. 363]

³ *Blavatsky Collected Writings*, (SOME INQUIRIES SUGGESTED BY MR. SINNETT’S *ESOTERIC BUDDHISM* – QUESTION VI) V, pp. 198-210

Leaflets from esoteric history.

Occult records make no difference between the Atlantean ancestors of the old Greeks and those of the Romans.

The foregoing — a long, yet necessary digression — will show that the Asiatic scholar is justified in generally withholding what he may know. That it is not merely on historical *facts* that hangs the “historical difficulty” at issue; but rather on its degree of interference with time-honoured, long established conjectures, often raised to the eminence of an unapproachable historical axiom. That no statement coming from our quarters can ever hope to be given consideration so long as it has to be supported on the ruins of reigning hobbies, whether of an alleged historical or religious character. Yet pleasant it is, after the brainless assaults to which occult sciences have hitherto been subjected, assaults in which abuse has been substituted for argument, and flat denial for calm inquiry, to find that there remains in the West some men who will come into the field like philosophers, and soberly and fairly discuss the claims of our hoary doctrines to the respect due to a truth and the dignity demanded for a science. Those alone whose sole desire is to ascertain the truth, not to maintain foregone conclusions, have a right to expect undisguised facts. Reverting to our subject, so far as allowable, we will now, for the sake of that minority, give them.

The records of the Occultists make no difference between the “Atlantean” ancestors of the old Greeks and Romans. Partially corroborated and in turn contradicted by licensed, or recognised History, *their* records teach that of the ancient Latini of classic legend called Itali; of that people, in short, which, crossing the Apennines (as their Indo-Āryan brothers — let this be known — had crossed *before them* the Hindoo-Koosh) entered from the north the peninsula — there survived at a period long before the days of Romulus *but the name and — a nascent language*. Profane History informs us that the Latins of the “mythical era,” got so Hellenised amidst the rich colonies of *Magna-Græcia* that there remained nothing in them of their primitive Latin nationality. It is the Latins proper, it says, those pre-Roman Italians who, by settling in Latium had from the first kept themselves free from the Greek influence, who were the ancestors of the Romans. Contradicting exoteric History, the occult Records affirm that if, owing to circumstances too long and complicated to be related here, the settlers of Latium preserved their primitive nationality a little longer than their brothers who had first entered the peninsula with them after leaving the East (which was *not* their original home), they lost it very soon, for other reasons. Free from the Samnites during the first period, they did not remain free from other invaders. While the Western historian puts together the mutilated, incomplete records of various nations and people, and makes them into a clever mosaic according to the best and

most probable plan and rejects entirely traditional fables, the occultist pays not the slightest attention to the vain self-glorification of alleged conquerors or their lithic inscriptions. Nor does he follow the stray bits of so-called historical information, oft concocted by interested parties and found scattered hither and thither, in the fragments of classical writers, whose original texts themselves have often been tampered with. The Occultist follows the ethnological affinities and their divergences in the various nationalities, races and sub-races, in a more easy way; and he is guided in this as surely as the student who examines a geographical map. As the latter can easily trace by their differently coloured outlines the boundaries of the many countries and their possessions; their geographical superficies and their separations by seas, rivers and mountains; so the Occultist can by following the (to him) well distinguishable and defined *auric shades and gradations of colour in the inner-man* unerringly pronounce to which of the several distinct human families, as also, to what particular respective group, and even small sub-group of the latter belongs such or another people, tribe, or man. This will appear hazy and incomprehensible to the many who know nothing of ethnic varieties of nerve-aura and disbelieve in any “inner-man” theory, scientific but to the few. The whole question hangs upon the reality or unreality of the existence of this inner-man whom clairvoyance has discovered, and whose odyle or nerve emanations von Reichenbach proves. If one admits such a presence and realizes intuitively that, being closer related to the one invisible Reality, the *inner* type must be still more pronounced than the outer physical type, then it will be a matter of little, if any difficulty, to conceive our meaning. For, indeed, if even the respective physical idiosyncrasies and special characteristics of any given person make his nationality usually distinguishable by the physical eye of the ordinary observer — let alone the experienced ethnologist: the Englishman being commonly recognizable at a glance from the Frenchman, the German from the Italian, not to speak of the typical differences between human root-families¹ in their anthropological division — there seems little difficulty in conceiving that the same, though far more pronounced difference of type and characteristics should exist between the *inner* races that inhabit these “fleshly tabernacles.” Besides this easily discernible psychological and *astral* differentiation, there are the documentary records in their unbroken series of chronological tables, and the history of the gradual branching off of races and sub-races from the three *geological*, primeval Races, the work of the Initiates of all the archaic and ancient temples up to date, collected in our *Book of Numbers*, and other volumes. →

¹ Properly speaking, these ought to be called “Geological Races,” so as to be easily distinguished from their subsequent evolutions — the *root-races*. The Occult Doctrine has naught to do with the Biblical division of Shem, Ham and Japhet, and admires, without accepting it, the latest Huxleyan, physiological division of the human races into their quintuple group of Australioids, Negroids, Mongoloids, Xanthochroi, and the 5th variety of Melanochroi. Yet it says that the *triple* division of the blundering Jews is closer to the truth. It knows but of three entirely distinct primeval races whose evolution, formation and development went *pari passu* and on parallel lines with the evolution, formation, and development of three geological strata; namely, the BLACK, the RED-YELLOW, and the BROWN-WHITE RACES.

The blood of the true Roman was Hellenic from the outset.

With the exception of a few Latin families, descendants of Umbro-Sabellian stock from the East, the bulk of the “Founders of Rome” were assorted remnants of primitive tribes.

Hence, and on this double testimony (which the Westerns are quite welcome to reject if so pleased), it is affirmed that, owing to the great amalgamation of various sub-races, such as the Iapygian, Etruscan, Pelasgic, and later — the strong admixture of the Hellenic and Kelto-Gaulic, element in the veins of the primitive Itali of Latium — there remained in the tribes gathered by Romulus on the banks of the Tiber about as much Latinism as there is now in the Romanic people of Wallachia. Of course if the historical foundation of the fable of the twins of the Vestal Silvia is entirely rejected, together with that of the foundation of *Alba Longa* by the son of Æneas, then it stands to reason that the whole of the statements made must be likewise a modern invention built upon the utterly worthless fables of the “legendary mythical age.” For those who now give these statements, however, there is more of actual truth in such fables than there is in the alleged *historical* Regal period of the earliest Romans. It is to be deplored that the present statement should clash with the authoritative conclusions of Mommsen and others. Yet, stating but that which to the “Adepts” is *fact*, it must be understood at once that all (but the fanciful chronological date for the foundation of Rome — April 753 “B.C.”) that is given in old traditions in relation to the *Pomerium*, and the triple alliance of the Ramnes, Luceres and Tities, of the so-called Romuleian legend, is indeed far nearer truth than what external History accepts as *facts* during the Punic and Macedonian wars up to, through, and down the Roman Empire to its Fall. The Founders of Rome were decidedly a *mongrel* people, made up of various scraps and remnants of the many primitive tribes — only a few really Latin families, the descendants of the distinct sub-race that came along with the Umbro-Sabellians from the East remaining. And, while the latter preserved their distinct colour down to the Middle Ages through the Sabine element, left unmixed in its mountainous regions — the blood of the true Roman *was Hellenic blood* from its beginning. The famous Latin league is no fable but history. The succession of kings descended from the Trojan Æneas is a fact; and, the idea that Romulus is to be regarded as simply the symbolical representative of a people, as Æolus, Dorius, and Ion were once, instead of a living man, is as unwarranted as it is arbitrary. It could only have been entertained by a class of historiographers bent upon condoning their sin in supporting the *dogma* that Shem, Ham, and Japhet were the historical, once living ancestors of mankind — by making a burnt offering of every really historical but *non-Jewish* tradition, legend, or record which might presume to a place on the same level with these three privileged archaic mariners instead of humbly grovelling at their feet as “absurd myths” and old wives’ tales and superstitions. →

The old Romans were Hellenes in a new ethnological disguise; the still older Greeks, the real blood ancestors of the succeeding Romans, i.e., Aeolians, Dorians and Ionians, were the dwarfed and weak remnants of the Atlantean Race.

They were all non-Semitic Akkadians or proto-Chaldæans,¹ an offshoot of the new Āryan race that had emigrated westward from Central Asia, cradle of the 5th Race of Humanity.

It will thus appear that the objectionable statements on *pp.* 56 and 62 of *Esoteric Buddhism*, which are alleged to create a “historical difficulty,” were not made by Mr. Sinnett’s correspondent to bolster a Western theory, but in loyalty to historical *facts*. Whether they can or cannot be accepted in those particular localities, where criticism seems based upon mere conjecture (though honoured with the name of scientific hypothesis), is something which concerns the present writers as little as any casual traveller’s unfavourable comments upon the time-scarred visage of the Sphinx can affect the designer of that sublime symbol. The sentences, “Greeks and Romans were small sub-races . . . of our own Caucasian stock”,² and they were “the remnants of the Atlanteans, the old Greeks and Romans (the modern belong to the fifth race),”³ show the real meaning on their face. By the old Greeks “remnants of the Atlanteans” the *eponymous* ancestors (as they are called by Europeans) of the Æolians, Dorians and Ionians, are meant. By the connection together of the old Greeks and Romans without distinction, was meant that the primitive Latins were swallowed by *Magna Græcia*. And by “the modern” belonging “to the fifth race” — both these small branch-lets from whose veins had been strained out the last drop of the Atlantean blood — it was implied that the *Mongoloid* 4th race blood had already been eliminated. Occultists make a distinction between the races intermediate between any two Root-races: the Westerns do not. The “old Romans” were Hellenes in a new ethnological disguise; the still older Greeks — the real blood ancestors of the future Romans. As in a direct relation to this, attention is drawn to the following fact — one of the many in its close historical bearing upon the “mythical” age to which Atlantis belongs. It is a fable and may be charged to the account of historical difficulties. It is well calculated, however, to throw all the old ethnological and genealogical divisions into confusion.



¹ Cf. *Secret Doctrine*, II p. 203

² p. 56

³ p. 62

The Aeolians were a small tribe of the last sub-race of Atlanteans that survived when Plato's Poseidonis, the very last island of Atlantis, sank as recently as 12 millennia ago.

A number of small islands scattered around Poseidonis had been vacated, in consequence of earthquakes long before the final catastrophe. One of the small tribes, the Æolians, who had become islanders after emigrating from far Northern countries, had to leave their home again for fear of a deluge. Through their original connection with the emerging Aryan race, the old Æolians were Atlanteans not only by the power of their long residence in the now submerged continent, covering some thousands of years, but also by the free intermingling of blood, i.e., intermarriage with the new race.

Asking the reader to bear in mind that Atlantis, like modern Europe, comprised many nations and many dialects (issues from the three primeval root-languages of the 1st, 2nd, and 3rd Races), we may return to Poseidonis — its last surviving link 12,000 [years] ago. As the chief element in the languages of the 5th race is the Āryan-Sanskrit of the “Brown-white” *geological* stock or race, so the predominating element in Atlantis was a language which has now survived but in the dialects of some American Red-Indian tribes, and in the Chinese speech of the inland Chinamen, the mountainous tribes of Kiangsi — a language which was an admixture of the agglutinate and the monosyllabic as it would be called by modern philologists. It was, in short, the language of the “Red-yellow” second or middle geological stock [we maintain the term “geological”]. A strong percentage of the *Mongoloid* or 4th Root-race was, of course, to be found in the Āryans of the 5th. But this did not prevent in the least the presence at the same time of unalloyed, pure Āryan races in it. A number of small islands scattered around Poseidonis had been vacated, in consequence of earthquakes long before the final catastrophe, which has alone remained in the memory of men — thanks to some written records. Tradition says that one of the small tribes (*the Æolians*) who had become islanders after emigrating from far Northern countries had to leave their home again for fear of a deluge. If, in spite of the Orientalists and the conjecture of Mr. F. Lenormant — who invented a name for a people whose shadowy outline he dimly perceived in the far away Past as preceding the Babylonians — we say that this Āryan race that came from Central Asia, the cradle of the 5th race Humanity, belonged to the “Akkadian” tribes, there will be a new historico-ethnological difficulty created. Yet, it is maintained, that these “Akkads” were no more a “Turanian” race than any of the modern British people are the mythical ten tribes of Israel, so conspicuously present in the Bible and — absent from history. With such remarkable *pacta conventa* between modern exact (?) and ancient occult sciences, we may proceed with the *fable*. Belonging virtually through their original connection with the Āryan, Central Asian stock, to the 5th race, the old Æolians yet were Atlanteans, not only in virtue of their long residence in the now submerged continent, covering some thousands of years, but by the free intermingling of blood, by intermarriage with them. Perhaps in this connection, Mr. Huxley's disposition to account for his *Melanochroi* (the Greeks being included under this classification or type) — as themselves “the result of crossing between the Xanthochroi and the Australioids” — among whom he places the Southern India *lower* classes and the

Egyptians to a degree is not far off from fact. Anyhow the Æolians of Atlantis were Āryans on the whole, as much as the Basques — Dr. Prichard's *Allophylians* — are now southern Europeans, although originally belonging to the Dravidian S.I. stock [their progenitors having never been the aborigines of Europe prior to the first Āryan immigration, as supposed].

They sailed from beyond the Pillars of Hercules (Atlantic Ocean), and settled in the land of Pyrrha or Red, the oldest name of Thessaly, which they named Aeolia.

In that mythical age, Greece, Crete, Sicily, Sardinia, and many other islands of the Mediterranean were simply the faraway possessions or colonies of Atlantis.

Frightened by the frequent earthquakes and the visible approach of the cataclysm, this tribe is said to have filled a flotilla of *arks*, to have sailed from beyond the Pillars of Hercules, and to have landed, sailing along the coasts after several years of travel, on the shores of the Ægean Sea in the land of Pyrrha (now Thessaly) to which they gave the name of Æolia. Thence they proceeded on business with the gods to Mount Olympus. It may be stated here at the risk of creating a “geographical difficulty,” that in that mythical age Greece, Crete, Sicily, Sardinia, and many other islands of the Mediterranean were simply the far away possessions, or colonies of Atlantis. Hence, the “fable” proceeds to state that all along the coasts of Spain, France, and Italy the Æolians often halted, and the memory of their “magical feats” still survives among the descendants of the old Massilians, of the tribes of the later Carthago Nova, and the seaports of Etruria and Syracuse. And here again it would not be a bad idea, perchance, even at this late hour, for the archæologists to trace with the permission of the anthropological societies the origin of the various autochthones through their folklore and fables, as they may prove both more suggestive and reliable than their “undecipherable” monuments.

The legend that the ancient forefathers of the Thessalonians, so renowned for their magical feats, had come from behind the Pillars of Hercules, and the critical moment when the Epeireans crossed the Pindus bent on expelling the black magicians from their home to Bœotia, make perfect sense to the Occultist.

History catches a misty glimpse of these particular autochthones thousands of years only after they had been settled in old Greece; namely, at the moment when the Epeireans cross the Pindus bent on expelling the black magicians from their home to Bœotia. But, history never listened to the popular legends which speak of the “accursed sorcerers” who departed but after leaving as an inheritance behind them more than one secret of their infernal arts the fame of which crossing the ages has now passed into history — or, classical Greek and Roman *fable*, if so preferred. To this day, a popular tradition narrates how the ancient forefathers of the Thessalonians, so renowned for their magicians, had come from behind the Pillars, asking for help and refuge from the great Zeus, and imploring the father of the gods to save them from the Deluge. But the “Father” expelled them from the Olympus allowing their tribe to settle only at the foot of the mountain, in the valleys and by the shores of the Ægean Sea.

Such is the oldest fable of the ancient Thessalonians. And now, what was the language spoken by the Atlantean Æolians? History cannot answer us. Nevertheless, the reader has to be only reminded of some of the accepted and a few as yet unknown facts, to cause the light to enter any intuitional brain. It is now proved that man in the antiquity was universally conceived *as born of the earth*. Such is now the profane explanation of the term autochthones. In nearly every vulgarized, popular fable, from the Sanskrit *Ārya* “born of the earth,” or Lord of the Soil in one sense; the Erechtheus of the archaic Greeks, worshipped in the earliest days of the Akropolis and shown by Homer as “he whom the earth bore”;¹ down to Adam fashioned of “red earth,” the genetical story has a deep occult meaning, and an indirect connection with the origin of man and of the subsequent races. Thus, the *fables* of Hellen, the son of Pyrrha *the red* — the oldest name of Thessaly; and of Mannus, the reputed ancestor of the Germans, himself the son of *Tuisto*, “the red son of the earth,” have not only a direct bearing upon our Atlantic fable, but they explain moreover the division of mankind into *geological* groups as made by the Occultists. It is only this, their division, that is able to explain to Western teachers the apparently strange, if not absurd, coincidence of the *Semitic* Adam — a divinely revealed personage — being connected with *red earth*, in company with the Āryan Pyrrha, *Tuisto*, etc. — the mythical heroes of “foolish” fables. Nor will that division made by the Eastern Occultists — who call the 5th race people “the Brown-white,” and the 4th race, the “Red-yellow,” Root-races — connecting them with geological strata — appear at all fantastic to those who understand verse III. 34, 9 of the *Veda* and its occult meaning, and another verse in which the *Dasyus* are called “Yellow.” *Hatvī dasyūn prāryam varnam āvat* — is said of Indra who, by killing the *Dasyus*, protected the *colour* of the *Āryans*; and again Indra “unveiled the light for the *Āryas* and the *Dasyu* was left on the *left hand*” (II. 11, 18).²

The fable of Prometheus relates to the extinction of the civilized portions of the Fourth Race, whom he saved partially as seed for future humanity.

Its origin antecedes the destruction of Poseidonis by more than 70 millennia.

Let the student of Occultism bear in mind that the Greek Noah, Deukalion, the husband of Pyrrha, was the reputed son of Prometheus who robbed Heaven of its *fire* (*i.e.*, of secret Wisdom “of the right hand” or occult knowledge); that Prometheus is the brother of Atlas; that he is also the son of Asia and of the Titan Iapetus — the antitype from which the Jews *borrowed* their Japhet for the exigencies of their own

¹ *Iliad*, II, 548

² [*Rig-Veda*, Mandala II, Anuvaka III, Sūkta xxxiv, verse 9: “He gave horses, he gave also the sun, and Indra gave also the many-nourishing cow: he gave golden treasure, and having destroyed the *Dasyus*, he protected the *Ārya* tribe.”

Rig-Veda, Mandala II, Anuvaka I, Sūkta xi, verse 18: “Indra, hero, keep up the strength wherewith thou hast crushed Vritra, the spider-like son of Danu, and let open the light to the *Ārya*: the *Dasyu* has been set aside on thy left hand.”

See *Rig-Veda Samhitā, a Collection of Ancient Hindu Hymns*, tr. from the original Sanskrit by H.H. Wilson, publ. under the patronage of the Court of Directors of the East India Company, London: Wm. H. Allen & Co., 1850, 4-vols.]

popular legend to mask its Kabbalistic, Chaldean, meaning; and that he is also the antitype of Deukalion. Prometheus is the creator of man out of earth and water,¹ who after stealing *fire* from Olympus — *a mountain in Greece* — *is chained on a mount in the far off Caucasus*. From Olympus to Mount Kazbek there is a considerable distance. The occultists say that while the 4th race was generated and developed on the Atlantean continent — our Antipodes in a certain sense — the 5th was generated and developed in Asia. [The ancient Greek geographer Strabo, for one, calls by the name of Ariana, the land of the Āryas, the whole country between the Indian ocean in the south, the Hindu Kush and Parapamisos² in the north, the Indus on the east, and the Caspian gates, Karmania and the mouth of the Persian gulf, on the west.] The *fable* of Prometheus relates to the extinction of the civilized portions of the 4th race, whom Zeus, in order to create *a new race*, would destroy entirely, and Prometheus (who had the sacred fire of knowledge) saved partially “for future seed.” But the origin of the fable antecedes the destruction of Poseidonis by more than seventy thousand years — however incredible it may seem. The seven great continents of the world, spoken of in the *Vishnu-Purāna*³ include Atlantis, though, of course, under another name. *Ila* and *Ira* are synonymous Sanskrit terms,⁴ and both mean earth or *native soil*; and *Ilavrita* is a portion of *Ila* the central point of India (*Jambu-dvīpa*), the latter being itself the centre of the *seven* great continents before the submersion of the great continent of Atlantis, of which Poseidonis was but an insignificant remnant. And now, while every Brahmin will understand the meaning, we may help the Europeans with a few more explanations.

There was a time when the Indian peninsula was at one end of the line, and South America at the other, connected by a belt of islands and continents. For Atlantis was not merely the name of one island but that of a whole continent, many of whose isles and islets have to this day survived.

If, in that generally tabooed work, *Isis Unveiled*, the “English F.T.S.” turns to page 589, Vol. I, he may find therein narrated another old Eastern legend. “An island . . . [where now the Gobi desert lies] was inhabited by the last remnant of the race which preceded ours”: a handful of “Adepts” — the “sons of God,” now referred to as the *Brahma Pitris*; called by another, yet synonymous name in the Chaldean Kabala. *Isis Unveiled* may appear very puzzling and contradictory to those who know nothing of Occult Sciences. To the occultist it is correct, and, while perhaps, left purposely sinning (for it was the first cautious attempt to let into the West a faint streak of Eastern esoteric light), it reveals more facts than were ever given before its appearance. Let anyone read these pages and he may comprehend. The “six such races” in Manu

¹ Behold Moses saying that it requires earth and water to make a living man.

² [Paropamisos (more correctly, *Paropanisus*), from old Persian *paru* — mountain. Mountain chain running from West to East through the centre of the Southern portion of the Central Asian highlands. It is a prolongation of the chain of Anti-Taurus. The ancients applied this name to that part of the chain which lies between the Sariphi Mountains (mntns. of Kohistan) on the West, and the Imaus Mountains (Himālayas) on the East, or from about the sources of the river Margus in the West, to the point where the Indus breaks through the chain in the East. It divides that part of the continent which slopes towards the Indian Ocean from the great central tableland of Tartary and Tibet. In the time of Alexander, it was known as *Caucasus Indicus*, whence the name *Hindu-Kush*.]

³ Bk. II, ch. 2

⁴ See *Amarakosha*.

refer to the sub-races of the *fourth* race.¹ In addition to this the reader must turn to the July number of *The Theosophist*, and acquainting himself with the article “The Septenary Principle in Esotericism,” study the list of the “Manus” of our *fourth* Round.² And between this and *Isis* light may, perchance, be focussed. On pages 590-96, he will find that Atlantis is mentioned in the “Secret Books of the East” (as yet virgin of Western spoliating hand) under another name in the sacred *hieratic* or sacerdotal language. And then it will be shown to him that Atlantis was not merely the name of one island but that of a whole continent, of whose isles and islets many have to this day survived. The remotest ancestors of some of the inhabitants of the now miserable fisherman’s hovel “Acla” (once *Atlan*), near the gulf of Urabā, were allied at one time as closely with the old Greeks and Romans as they were with the “true inland Chinaman,” mentioned on page 57 of *Esoteric Buddhism*. Until the appearance of a map published at Bâsle in 1522, wherein the name of America appears for the first time, the *latter was believed to be part of India*; and strange to him who does not follow the mysterious working of the human mind and its unconscious approximations to hidden truths — even the aborigines of the new continent, the Red-skinned tribes, the “Mongoloids” of Mr. Huxley, were named Indians. Names now attributed to chance: elastic word that! Strange coincidence, indeed, to him, who does not know — science refusing yet to sanction the wild hypothesis — that there was a time when the Indian peninsula was at one end of the line, and South America at the other, connected by a belt of islands and continents. The India of the prehistoric age was not only within the region at the sources of the Oxus and Iaxartes, but there was even in the days of history and within its memory, an upper, a lower, and a western India; and still earlier, it was doubly connected with the two Americas. The lands of the ancestors of those whom Ammianus Marcellinus calls the “Brahmans of Upper India” stretched from Kashmir far into the (now) deserts of Shamo. A pedestrian from the north might then have reached — hardly wetting his feet — the Alaskan Peninsula, through Manchuria, across the *future* gulf of Tartary, the Kurile and Aleutian Islands; while another traveller furnished with a canoe and starting from the south, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America. On page 593 of *Isis*, Vol. I, the Thevetas — the evil, mischievous gods that have survived in the Etruscan Pantheon — are mentioned, along with the “sons of god” or Brahma Pitris.

Consentes, Complices, and Novensiles, were disguised relics of the Atlanteans.

The *Involute*, the hidden or shrouded gods, the *Consentes*, *Complices*, and *Novensiles*, are all disguised relics of the Atlanteans; while the Etruscan arts of soothsaying their *Disciplina* revealed by Tages comes direct, and in undisguised form from the Atlantean King Thevetat, the “invisible” Dragon, whose name survives to this day among the Siamese and Burmese, as also, in the *Jataka* allegorical stories of the Buddhists as the opposing power under the name of *Devadat*. And Tages was the son of Thevetat, before he became the grandson of the Etruscan Jupiter-*Tinia*. Have the Western Orientalists tried to find out the connection between all these Dragons

¹ p. 590

² p. 254 [*The Theosophist*, Vol. IV, No. 10 (46), July 1883, pp. 253-56]

and Serpents; between the “powers of Evil” in the cycles of epic legends, the Persian and the Indian, the Greek and the Jewish; between the contests of Indra and the giant; the Āryan Nagas and the Iranian Aji Dahaka; the Guatemalan Dragon and the Serpent of *Genesis* — etc., etc., etc.? Professor Max Müller discredits the connection. So be it. But — the *fourth* race of men, “men” whose sight was unlimited and who knew all things at once, the hidden as the unrevealed, is mentioned in the *Popol-Vuh*, the sacred books of the Guatemalans; and the Babylonian Xisuthros, the far later Jewish Noah, the Hindu Vaivasvata, and the Greek Deukalion, are all identical with the great Father of the Thlinkithians, of *Popol-Vuh*, who, like the rest of these allegorical (not mythical) Patriarchs, escaped in his turn and in his days, in a large boat, at the time of the last great Deluge — the submersion of Atlantis.

Though the last island of Atlantis perished 12 millennia ago, the Aryan Race had begun evolving nearly 1000 millennia earlier.

To have been an Indo-Āryan, Vaivasvata had not, of necessity, to meet with his Saviour (Vishnu, under the form of a fish) within the precincts of the present India, or even anywhere on the Asian continent; nor is it necessary to concede that he was the seventh great Manu himself,¹ but simply that the *Hindu* Noah belonged to the clan of Vaivasvata and typifies the *fifth* race. Now the last of the Atlantean islands perished some 11,000 years ago; and the *fifth* race headed by the Āryans began its evolution, to the certain knowledge of the “adepts” nearer one million than 900,000 years ago. But the historian and the anthropologist with their utmost stretch of liberality are unable to give more than from twenty to one hundred thousand years for all our human evolution. Hence we put it to them as a fair question: at what point during their own conjectural lakh of years do they fix the root-germ of the ancestral line of the “old Greeks and Romans”? Who were they? What is known, or even “conjectured” about their territorial habitat after the division of the Āryan nations? And where were the ancestors of the Semitic and Turanian races? It is not enough for purposes of refutation of other peoples’ statements to say that the latter lived separate from the former, and then come to a full stop — a fresh hiatus in the ethnological history of mankind. Since Asia is sometimes called the Cradle of Humanity, and it is an *ascertained* fact that Central Asia was likewise the cradle of the Semitic and Turanian races (for thus it is taught in *Genesis*), and we find the Turans agreeably to the theory evolved by the Assyriologists *preceding* the Babylonian Semitists, where, at what spot of the globe, did these Semito-Turanian nations break away from the Parent stock, and what has become of the latter? It cannot be the small Jewish tribe of Patriarchs; and unless it can be shown that the garden of Eden was also on the Oxus or the Euphrates, fenced off from the soil inhabited by the children of Cain, philologists who undertake to fill in the gaps in Universal History with their made-up conjectures, may be regarded as ignorant of this detail as those they would enlighten.

Logically, if the ancestors of these various groups had been at that remote period massed together, then the self-same roots of a parent common stock would have been equally traceable in their perfected languages as they are in those of the Indo-Europeans. And so, since whichever way one turns, he is met with the same troubled

¹ See catalogue of the Manus, *The Theosophist*, for July.

sea of speculation, margined by the treacherous quicksands of hypothesis, and every horizon bounded by inferential landmarks inscribed with imaginary dates, again the “Adepts” ask why should anyone be awed into accepting as his final criterion that which passes for science of high authority in Europe? For all this is known to the Asiatic scholar — in every case save the purely mathematical, and physical sciences — as little better than a secret league for mutual support, and perhaps, admiration. He bows with profound respect before the Royal Societies of Physicists, Chemists, and to a degree — even of Naturalists. He refuses to pay the slightest attention to the merely speculative and conjectural so-called “sciences” of the modern Physiologist, Ethnologist, Philologist, &c., and the mob of self-styling Œdipodes, to whom it is not given to unriddle the Sphinx of nature, and who, therefore, throttle her.¹

With an eye to the above, as also with a certain prevision of the future, the defendants in the cases under examination believe that the “historical difficulty” with reference to the non-historical statement, necessitated more than a simple reaffirmation of the fact. They knew that with no better claims to a hearing than may be accorded by the confidence of a few, and in view of the decided antagonism of the many, it would never do for them to say “we maintain” while Western professors maintain to the contrary. For a body of, so to say, unlicensed preachers and students of unauthorized and unrecognized sciences to offer to fight an august body of universally recognized oracles, would be an unprecedented piece of impertinence. Hence their respective claims had to be examined on however small a scale to begin with (in this as in all other cases) on other than psychological grounds. The “Adepts” in Occult Arts had better keep silence when confronted with the “A.C.S.’s” — Adepts in Conjectural Sciences, unless they could show, partially at least, how weak is the authority of the latter and on what foundations of shifting sands their scientific *dicta* are often built. They may thus make it a thinkable conjecture that the former may be right after all. Absolute silence, moreover, as at present advised, would have been fatal. Besides risking to be construed into inability to answer, it might have given rise to new complaints among the faithful few, and lead to fresh charge of *selfishness* against the writers. Therefore, have the “Adepts” agreed to satisfy the English members of the London Lodge, as far as permissible, by smoothing in part at least, a few of the most glaring difficulties and showing a highway to avoid them in future by studying the *non*-historical but actual, instead of the historical but mythical portions of Universal History. And this they have achieved, they believe (at any rate with a few of their querists), by simply showing, or rather reminding them, that since no historical fact can stand as such against the “assumption” of the “Adepts” — historians being confessedly ignorant of pre-Roman and Greek origins beyond the ghostly shadows of the Etruscans and Pelasgians — no real *historical* difficulty can be possibly involved in their statement. From objectors outside the Society, the writers neither demand nor do they expect mercy. The *Adept* has no favours to ask at the hands of conjectural sciences, nor does he exact from any member of the “London Lodge” blind faith: it being his cardinal maxim that faith should only follow enquiry. The “Adept” is more than content to be allowed to remain silent, keeping what he may know to himself, unless worthy seekers wish to share it. He has so done for ages, and can do so for a

¹ [Consult “Œdipus and Sphinx unriddled,” in our Constitution of Man Series.]

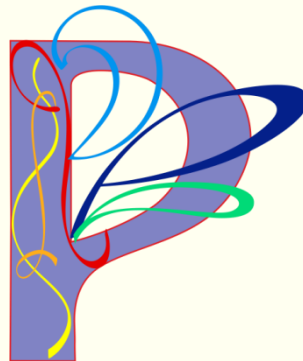
little longer. Moreover, he would rather not “arrest attention” or “command respect” at present. Thus he leaves his audience to first verify his statements in every case by the brilliant though rather wavering light of modern science: after which his facts may be either accepted or rejected, at the option of the willing student. In short, the “Adept” — if one indeed — has to remain utterly unconcerned with, and unmoved by, the issue. He imparts that which it is lawful for him to give out, and deals but with *facts*.



Ireland was the last outpost of Atlantis.

From *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) XI p. 304. [In connection with another article by Dr. C. Carter Blake, dealing with the possible survival of the Atlantean type.]

It is a tradition among Occultists in general, and taught as an historical fact in Occult philosophy, that what is now Ireland was once upon a time the abode of the Atlanteans, emigrants from the submerged island mentioned by Plato. Of all the British Isles, Ireland is the most ancient by several thousands of years. Inferences and “working hypotheses” are left to the Ethnologists, Anthropologists and Geologists. The Masters and keepers of the old science claim to have preserved genuine records, and we Theosophists — *i.e.*, most of us, believe it implicitly. Official Science may deny, but what does it matter? Has not Science begun by denying almost everything it accepts now?



Related titles for deeper study.

Being Madame Blavatsky's replies to questions by an English F.T.S., arising from A.P. Sinnett's "Esoteric Buddhism," excerpted from "H.P. Blavatsky Collected Writings," Vol. V, and edited by Philaletheians UK.

- ① DO THE ADEPTS DENY THE NEBULAR THEORY? (BCW, pp. 150-55)
— by H.P. Blavatsky, in our *Planetary Rounds and Globes Series*, under the title "The master key to all imponderables of the nebular theory."
- ② IS THE SUN MERELY A COOLING MASS? (BCW, pp. 155-63)
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— by H.P. Blavatsky, in our *Atlantean Realities Series*, under the title "Like the Phoenix of lore, Arts and Sciences die only to revive."
- ④ IS THE MOON IMMERSSED IN MATTER?¹ (BCW, p. 171)
- ⑤ ABOUT THE MINERAL MONAD (BCW, pp. 171-75)
— by H.P. Blavatsky, in our *Secret Doctrine's Third Proposition Series*, under the title "Blavatsky on the Force of the Mineral Monas."
- ⑥ SRI SANKARACHARYA'S DATE AND DOCTRINE (BCW, pp. 176-97)
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— by H.P. Blavatsky, in our *Atlantean Realities Series*, under the title "Antiquity of the Atlanto-Aryan tribes in Europe."
- ⑧ PHILOLOGICAL AND ARCHAEOLOGICAL "DIFFICULTIES" (BCW, pp. 227-41)
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SAKYA MUNI'S PLACE IN HISTORY (BCW, pp. 241-59)
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- ⑨ INSCRIPTIONS DISCOVERED BY GENERAL A. CUNNINGHAM (BCW, pp. 259-62)
— by T. Subba Row, in our *Buddhas and Initiates Series*, under the title "Date of Gautama Buddha's disincarnation."
- ⑩ BLAVATSKY REBUKES A SHAM THEOSOPHIST AND BIGOTED ASS! (BCW, pp. 329-34) — in our *Blavatsky Speaks Series*.

¹ [Comment from *Blavatsky Collected Writings*, V p. 171:

No "Adept," so far as the writers know, has ever given to "Lay Chela" his "views of the moon," for publication. With Selenography, modern science is far better acquainted than any humble Asiatic ascetic may ever hope to become. It is to be feared the speculations on pp. 104 & 105 of *Esoteric Buddhism*, besides being hazy, are somewhat premature. . . . — H.P. Blavatsky.]

Suggested reading for students.



From our Atlantean Realities Series.¹

- ATLANTEAN CREDENTIALS OF THE NEW WORLD
- ATLANTIS' STUDY - ESOTERIC GEOCHRONOLOGY
- CHALDEANS, HIEROPHANTS OF THE ARYAN ROOT-RACE
- EGYPT WAS THE IMAGE OF HEAVEN ON EARTH AND TEMPLE OF THE WHOLE WORLD
- INSIGHTS TO UNIVERSAL HISTORY
- LAMAS AND DRUSES, DESCENDANTS OF THE ELECT RACE
- LIKE THE PHOENIX OF LORE, ARTS AND SCIENCES DIE ONLY TO REVIVE
- RISE AND DEMISE OF ATLANTIS²
- SACRED ISLANDS AND CONTINENTS IN THE CLASSICS
- SUPPLEMENT TO THE RISE AND DEMISE OF ATLANTIS
- THE ATLANTEAN ORIGIN OF GREEKS AND ROMANS³
- THE INUNDATION OF ATLANTIS WAS PREPARING FOR AGES
- THE SACRED RAYS OF THE SUN ARE EMANATIONS OF THE DIVINE MONAS
- THE STORY OF THE ISLAND KINGDOM OF ATLANTIS AS TOLD BY THE CRITIAS OF PLATO
- THE ZEND AVESTA IS TO ZOROASTRIANISM WHAT THE VEDA IS TO BRAHMANISM
- ULYSSES WAS AN ATLANTEAN HERO AND SAGE



¹ Students may consult with profit the metaphysical concepts, study notes, and learning aids set out in our Secret Doctrine's Third Proposition Series. — ED. PHIL.

² C.A. Bartzokas (Comp. & Ed.). *Rise and Demise of Atlantis: Occult features of the Fourth Race of Humanity and its fall into matter*. Gwernymynydd: Philaetheians UK, 2009; 3rd electronic edition v. 06-65-2019. ISBN 0955040051, 9780955040054 [Click here to download](#). — ED. PHIL.

³ Consult "Caucasus, Parnassus, Tomaros, India is the Mother of Greece" and Pococke's India in Greece," in our Hellenic and Hellenistic Papers Series. — ED. PHIL.