

Archaic History of the Human Race Part II

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Section III

The last chapter stated our relations to the lunar pitris. More explicitly is this expressed in *The Secret Doctrine*, Volume 2, page 88, as follows:

The progenitors of Man, called in India "Fathers," Pitaras or Pitris, are the creators of our bodies and lower principles. They are ourselves, as the *first personalities*, and *we are they*.

Having then created the bodies, these lunar ancestors, though godlike beings on their own plane, possessing powers and knowledge of which we have no conception, remained at their posts in the lower kingdoms until their younger brothers, the less advanced monads, were ready to take their places, as gradually through the ages these last mounted to this point in their cycles of growth. Compensation came later, as the lunar pitris then evolved into the human stage.

For these "Lunar Spirits" have to become "Men" in order that their "Monads" may reach a higher plane of activity and self-consciousness, *i.e.*, the plane of the Manasa-Putras, those who endow the "senseless" shells, created and informed by the Pitris, with "mind" in the latter part of the Third Root-Race. -- 1: 180-1

It is said in this connection that at the end of our seventh earth-round, and after our globes have imparted their energy to another system, as did the moon before us, then our advanced egos will perform a similar service for those who will follow us. After which

The next great Manvantara will witness the men of our own life-cycle becoming the instructors and guides of a mankind whose Monads may now yet be imprisoned -- semi-conscious -- in the most intellectual of the animal kingdom, while their lower principles will be animating perhaps, the highest specimens of the Vegetable world. -- 1: 267

And now from this point can be perceived two of the streams of evolution which run through the human races: the spiritual, represented by the monads, and the physical, in the bodies which gradually concrete about the astral forms created by our lunar ancestors. There is a third, to be explained later, the intellectual, which stream enters first toward the close of the third root-race, on the fourth globe of this, the fourth round, and which fills up the gap between the other two, and brings them into union. Strictly speaking, "man" cannot be said to exist until this happens. These three streams or systems of evolution have each their own laws and are ruled or guided by different hierarchies of the highest dhyanis.

We have now the first hint of the infinite complexity of human nature. Also is foreshadowed the masterly guidance and untiring protection under which man evolves.

Again, it must be explained and remembered that as the work of each Round is said to be apportioned to a different group of so-called "Creators" or "Architects" so is that of every globe; *i.e.*, it is under the supervision and guidance of special "Builders" and "Watchers" -- the various Dhyan-Chohans. -- 1: 233

Nothing moves by chance, but only through the agency of those who in aeons of time have become perfect each in his own way and place. Consciousness, intelligence, compassion, fill every atom of space.

"First come the SELF-EXISTENT on this Earth. They are the 'Spiritual Lives' projected by the absolute WILL and LAW, at the dawn of every rebirth of the worlds. These LIVES are the divine 'Sishta,' (the seed-Manus, or the Prajapati and the Pitris)."

From these proceed --

1. The First Race, the "Self-born," which are the (astral) shadows of their progenitors. The body was devoid of all understanding (mind, intelligence, and will). The inner being (the higher self or Monad), though within the earthly frame, was unconnected with it. The link, the Manus, was not there as yet. -- 2: 264

This first race appeared

on seven portions of the globe "each on his lot" -- *i.e.*, each a different race of men externally and internally, and on different zones. -- 2: 77

. . . the first Root-Race appeared 300,000,000 years after vegetation had evolved. -- 2: 290
footnote

These "shadows" were born "each of his own color and kind," each also "inferior to his creator," because the latter was a complete being of his kind. -- 2: 96-7

STANZA IV

15. The Fathers, the Boneless, could give no Life to Beings with Bones. Their Progeny were Bhuta (*phantoms*) with neither Form nor Mind. Therefore they were called Chhaya (*image or shadow*) Race. -- 2: 90-1

Chhaya means astral image. We might infer by analogy that all the monads passed in turn through all of these seven aspects of the first race, in order to gain the full experience. This implies, as it is also stated, that there were seven subdivisions of this class of pitris. They remained over from the Third Round, as has been stated, and are called the self-existent.

There were many others who contributed their share in forming even this first race, after the shadows or form-bodies were projected.

Each class of Creators endows man with what it has to give. -- 2: 95

Aeons of time and many grades of beings were called into service before the divine spark, the intelligence of man could be quickened. Some of these changes are poetically outlined in the Stanzas as follows:

STANZA IV (*continued*)

16. How are the (*real*) manushyas born? The manus with minds, how are they made? The fathers (*Barhishad* (?)) call to their help their own (*the Kavyavahana, electric fire*), which is the fire which burns in earth. The spirit of the earth called to his help the solar fire (*Suchi, the spirit in*

the Sun.) These three (*the Pitris and the two fires*) produced in their joint efforts a good rupa. It (*the form*) could stand, walk, run, recline and fly. Yet it was still but a chhaya, a shadow with no sense. . . . -- 2: 102

H. P. Blavatsky comments that this failure

allegorizes the vanity of *physical* nature's unaided attempts to construct even a perfect *animal* -- let alone man. For the "Fathers," the lower Angels, are all Nature-Spirits and the higher Elementals also possess an intelligence of their own; but this is not enough to construct a THINKING man. -- 2: 102

STANZA IV (*continued*)

17. The breath (*human Monad*) needed a form; the Fathers gave it. The breath needed a gross body; the Earth molded it. The breath needed the Spirit of Life; the Solar Lhas breathed it into its form. The breath needed a mirror of its body (*astral shadow*); "We gave it our own," said the Dhyanis. The breath needed a vehicle of desires (*Kama-Rupa*); "It has it," said the Drainer of Waters (*Suchi, the fire of passion and animal instinct*). The breath needs a mind to embrace the Universe; "We cannot give that," said the Fathers. "I never had it," said the Spirit of the Earth. "The form would be consumed were I to give it mine," said the Great (solar) Fire. . . . (*nascent*) Man remained an empty, senseless Bhuta. . . . Thus have the boneless given life to those who became (*later*) men with bones in the third (*race*). -- 2: 104-5

In regard to the lunar pitris or "ancestors," the advanced monads,

Their creating the semblance of men out of their own divine Essence means, esoterically, that it is they who became the first Race, and thus shared its destiny and further evolution. -- 2: 94-5

The lhas of the moon (progenitors) were only ancestors of the form, but the four orders of dhyani-chohans out of the seven classes *were the progenitors of the concealed man*. Even at this time man was becoming complex, that is, built up of many lives, simple as he was in comparison with mankind of today. However, so early as the second race, the latent minds of future men began to be awakened, though it was not until the third race that the great change from animals to men took place. Says the Commentary:

"The Sons of MAHAT are the quickeners of the human Plant. They are the Waters falling upon the arid soil of latent life, and the Spark that vivifies the human animal. They are the Lords of Spiritual Life eternal." . . . "In the beginning (in the Second Race) some (of the Lords) only breathed of their essence into Manushya (men) and some took in man their abode." -- 2: 103

These creators are of a different order. None prior to this had been able to give *mind*, for they had it not to give. Now a certain class begin to awaken the sleeping germ of mind in those who were developed to the point of making it possible. H. P. Blavatsky says in this connection, that had not the sons of mahat given this impulse --

The cyclic pilgrimage would have to be performed through all the planes of existence half unconsciously, if not entirely so, as in the case of the animals. -- 2: 103

The fact that only some became incarnations of the sons of mahat, while others could be quickened only by a spark, accounts for the great difference in the intellectual capacities of men.

The First root-race did not die, but

disappeared in *the second race*, as certain lower lives and plants do in their progeny. -- 2: 84

There was as yet no physical body, and the transformation took place by a process of budding.

How could these Chhayas reproduce themselves otherwise; viz., procreate the Second Race, since they were ethereal, a-sexual and even devoid, as yet, of the vehicle of desire, or Kama-rupa, which evolved only in the Third Race? They evolved in the Second Race unconsciously, as do some plants. -- 2: 116

A study of the development of a germ-cell as it takes place now will give some hint of the manner of this early process of reproduction.

this Race *never died*. Its "men" melted gradually away, becoming absorbed in the bodies of their own "sweat-born" progeny, more solid than their own. The old form vanished and was absorbed by, disappeared in, the new form, more human and physical. -- 2: 121

Not only did the first race not die, but neither fire nor water could destroy it. The second race, however, was more solid, and not only could be, but actually was, destroyed by water.

The ever-blooming lands of the Second Continent (Greenland, among others) were transformed, in order, from Edens with their eternal spring, into hyperboreal Hades. This transformation was due to the displacement of the great waters of the globe, to oceans changing their beds; and the bulk of the Second Race perished in this first great throes of the evolution and consolidation of the globe during the human period. Of such great cataclysms there have already been four. And we may expect a fifth for ourselves in due course of time. -- 2: 138

"The early Second (Root) Race were the Fathers of the 'Sweat-born'; the later Second (Root) Race were the 'Sweat-born' themselves." -- 2: 117

This refers to the work of evolution from the beginning of a race to its close, which covers aeons of time. Every root-race has seven stages of evolution racially, as has every individual of the race. Thus the first subraces of the second race were born at first, by the process described; while the last began gradually to be formed otherwise.

We speak of these beings as men, but as a matter of fact

the first and second races, were not physical beings, but merely *rudiments* of the future men. -- 2: 108

They passed without having made any history. The second creates the third and perishes. The human embryo at this time was egg-born, and then nourished by cosmic forces, quite independent of its androgynous parent.

STANZA VI

22. The Sun warmed it; the Moon cooled and shaped it; the Wind fed it until its ripeness. 2: 131

This was the beginning of the third race -- the most complicated in its development, and the most wonderful, as having been the one in which the great change took place; and the one which marks an almost unbelievable difference between its first and last condition. Before describing this race more in detail, however, it will be necessary in the next chapter to say something of the teaching as to the powers which are behind all changes that take place -- changes which mean the unfolding of that which is within, and which are called evolution. Yet it must never be forgotten in studying this philosophy that the background of the whole teaching is that after having reached the human plane, man creates himself.

There are teachers, helpers, at every stage, but man has the free will to follow these instructors or not. He is tethered to his higher self, the god within, by a thread so long and elastic that he may wander to every last corner of the globe, or realm of consciousness; that he may even become insensible of it, yet the golden thread is always there to lead him out of the labyrinth of ignorance and doubt. He may follow it home, or alas! he may break it and undo the work of many eternities. Nature in the beginning assumes the responsibility, but this she resigns when mind has been awakened. From that moment the consequences of every deed fall upon the actor. And although he may weave a net about himself and call it destiny, he has always a choice in dealing with the self-made tangle -- one which may draw the threads yet tighter, or gradually unravel them. Without such freedom, man could never become a god.

Section IV

Every system of philosophy worthy of the name, premises eternity in both directions, and the wisdom-religion declares that this is true. A beginning in life is inconceivable. For ever, beings have been evolving, and the universe is necessarily filled with those of every possible degree of intelligence and non-intelligence and of every grade of power. "Blind force" and "empty space" represent conceptions only of the ignorant. They can have no basis in reality. Moreover the universe -- not our solar system alone -- being one, every part of it is related to the whole. The statement of such self-evident facts would almost call for an apology, were there not abundant indication that religious bias has caused the average human mind, in building up its thought-structure, absolutely to neglect them.

But once these fundamental truths are realized, there is no escaping the conclusion that every atom has its place and function; that not the smallest tittle is superfluous; that all space is inhabited by intelligences of varying degrees, each performing its task as accurately as do the innumerable entities which make up our body; that for the infinite worlds to move with the certainty and precision which they plainly do, there can be no gap in nature anywhere, no point which is not supported above and below, no smallest cosmic effect without an actor intelligent to the degree of the act, no being which is not essential to the whole; in short, that the universe of universes is but the instrument, the organ, the body -- if you wish -- of the great unknown.

From *Gods to men*, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being -- the world of Form and Existence is an immense chain, whose links are all connected. -- *The Secret Doctrine*, 1: 604

We cannot study ourselves without reaching out to the whole; we cannot study the whole without seeing the reflexion -- ourselves. In speaking of the hierarchies of dhyan-chohans, H. P. Blavatsky says that

humanity, as a whole, is in reality a materialized though as yet imperfect expression thereof. -- 1: 93

The Worlds are all subject to Rulers or Regents. -- 1: 99

It is impossible in papers of this kind to give more than a hint of those overruling souls whose constant care and continuous exercise of will furnish us with the necessary conditions for life. Even *The Secret Doctrine* claims merely to outline what knowledge our humanity needs for the coming century. These articles are an attempt to interest in Blavatsky's great work those who are searching for truth, and to implant the idea which she has given to the world that there are such unceasingly active guides. She says there are innumerable hierarchies of builders, architects of our planetary chain, and progenitors of our humanity,

until the mind is lost in this endless enumeration of celestial hosts and Beings, each having its distinct task in the running of the visible Kosmos during its existence. -- 1: 129

Each people and nation, as said already, has its *direct* Watcher, Guardian and Father in Heaven -- a Planetary Spirit. -- 1: 576

There are thus watchers or architects who furnished the many and various races with divine kings and leaders.

When incarnated as Kings of the 'divine Dynasties,' they gave the impulse to civilizations, and directed the mind with which they had endued men to the invention and perfection of all the arts and sciences. Thus the Kabiri are said to have appeared as the benefactors of men, and as such they lived for ages in the memory of nations. To them -- the Kabiri or Titans -- is ascribed the invention of letters, . . . of laws and legislature; of architecture. . . . and of the medical use of plants. . . .

It is the Kabiri who are credited with having revealed, by *producing* corn or wheat, the great boon of agriculture. What *Isis-Osiris*, the once living Kabiria, has done in Egypt, that Ceres is said to have done in Sicily; they all belong to one class. -- 2: 364; see also 1: 266-7

During the great mystery and drama of life known as the Manvantara, real Kosmos is like the object placed behind the white screen upon which are thrown the Chinese shadows, called forth by the magic lantern. The actual figures and things remain invisible, while the wires of evolution are pulled by the unseen hands; and men and things are thus but the reflections, on the white field, of realities, behind the snares of *Mahamaya*, or the great Illusion. -- 1: 278

The old records of every race and nation show a belief in divine rulers. It can be found in the Chinese, Persian, Indian, Egyptian, Hebrew, Peruvian.

These Beings appear first as "gods" and Creators; then they merge in nascent man, to finally emerge as "divine-Kings and Rulers." But this fact has been gradually forgotten. -- 2: 366

This will be more fully explained in describing the third race. All through *The Secret Doctrine* are references to and explanations of the myths and legends which have formed the background of every ancient people; which have entered into every religion and been the inspiration of artists and poets of all ages. They are all the more or less true reproductions of the actual facts in the ancient history of man. *The Secret Doctrine* is a treasure-mine for those wishing to trace these universal myths to their origin; as for those wishing to study comparative religions; as indeed, for those who seek illumination on any subject that is of real interest to the human race.

In Volume 1, pages 207-8, is described a Wonderous Being, who

is the *Tree* from which, in subsequent ages, all the great *historically* known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., etc., have branched off. As objective *man*, he is the mysterious (to the profane -- the ever invisible) yet ever present Personage about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the *initiated* Adepts throughout the whole world. He is, as said, the "Nameless One" who has so many names, and yet whose names and whose very nature are unknown. He is *the* "Initiator," called the "GREAT SACRIFICE." For, sitting at the threshold of LIGHT, he looks into it from within the circle of Darkness, which he Will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know -- aye, neither on this Earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE.

It is under the direct, silent guidance of this MAHA -- (great) -- GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars.

And it is they who have given to the world the great wisdom-religion, the modern expression of which is theosophy.

The foregoing quotations will prepare the mind for the great event of the third race, whose history is so wonderful. There were gradually evolved during that race three distinct methods of procreation: the first was sexless; the second, hermaphrodite; the third, bisexual. In the beginning, the process was one unknown to modern science. It was by means of an exudation of moisture or vital fluid, the drops of which, coalescing, formed an oviform ball or egg, which gradually hardened, broke, and the young human animal issued from it unaided.

The little ones of the earlier races were entirely sexless -- shapeless even for all one knows; but those of the later races were born androgynous. It is in the Third Race that the separation of sexes occurred. From being previously a-sexual, Humanity became distinctly hermaphrodite or bi-sexual; and finally the man-bearing eggs began to give birth, gradually and almost imperceptibly in their evolutionary development, first, to Beings in which one sex predominated over the other, and, finally, to distinct men and women. -- 2: 132

Speaking of the method of reproduction of the early third race from these drops of "Sweat," it

is not more difficult to imagine or realize than the growth of the foetus from an imperceptible germ, which foetus develops into a child, and then into a strong, heavy man. -- 2: 177

Of course the changes were numerous, as the transformation from one to the other of the three main types was gradual and covered millions of years. A little later the drops became greater and developed into huge eggs, in which the human foetus gestated for several years.

During the hermaphrodite period there was a stage when human creatures were four-armed, with one head and three eyes, the third eye being the organ of spiritual vision.

A KALPA later (after the separation of the sexes) men having fallen into matter, their spiritual vision became dim; and coordinately the third eye commenced to lose its power. . . .The third eye, likewise, getting gradually PETRIFIED, soon disappeared. -- 2: 294

Blavatsky says its present witness is the pineal gland.

In the beginning, every class and family of living species was hermaphrodite and objectively one-eyed. . . . The two physical front eyes developed later on in both brute and man, whose organ of physical sight was, at the commencement of the Third Race, in the same position as that of some of the blind vertebrate, in our day, i.e., beneath an opaque skin. Only the stages of the *odd* or primeval eye, in man and brute, are now inverted, as the former has already passed that animal *non-rational* stage in the Third Round, and is ahead of mere brute creation by a whole plane of consciousness. Therefore, while the "Cyclopean" eye was, and still *is*, in man the organ of *spiritual* sight, in the animal it was that of objective vision. And this eye, having performed its function, was replaced, in the course of physical evolution from the simple to the complex, by two eyes, and thus was stored and laid aside by nature for further use in Aeons to come. -- 2: 299

Those who are interested can follow in Blavatsky's writings, the presumptive evidence of these changes in the ancient legends and records. Fairy tales of one-eyed giants are born of old memories.

The active Power, the "Perpetual motion of the great Breath" only awakens Kosmos at the dawn of every new Period, setting it into motion by means of the two contrary Forces, and thus causing it to become objective on the plane of Illusion. In other words, that dual motion transfers Kosmos from the plane of the Eternal Ideal into that of finite manifestation, or from the *Noumenal* to the *phenomenal* plane. Everything that *is*, *was*, and *will be*, eternally IS, even the countless forms, which are finite and perishable only in their objective, not in their *ideal* Form. They existed as Ideas, in the Eternity, and, when they pass away, will exist as reflections. Neither the form of

man, nor that of any animal, plant or stone has ever been *created*, and it is only on this plane of ours that it commenced "becoming," *i.e.*, objectivizing into its present materiality, or expanding from *within outwards*, from the most sublimated and supersensuous essence into its grossest appearance. Therefore *our* human forms have existed in the Eternity as astral or ethereal prototypes; according to which models, the Spiritual Beings (or Gods) whose duty it was to bring them into objective being and terrestrial Life, evolved the protoplasmic forms of the future Egos from *their own essence*. After which when this human *Upadhi*, or basic mold was ready, the natural terrestrial Forces began to work on those supersensuous molds *which contained, besides their own, the elements of all the past vegetable and future animal forms of this globe in them*. Therefore, man's *outward* shell passed through every vegetable and animal body before it assumed the human shape. -- 1: 282-3

"As soon as man appeared, everything was complete . . . for everything is comprised in man. He *unites in himself all forms*." -- 2: 290

What happened when this outward instrument was ready will be described in the next chapter.

Section V

The vehicle was now ready. That momentous event, upon which all the energies of this planet had been focused during the millions and millions of years it had then existed, was near. That which was to become man had lived in every form which the infinite combinations of this world's elements could shape; had learned to mold and remold them; had functioned through each until perfection and impossibility of fault was reached and had then passed on to more complex forms.

During all these eternities this, the monad, had been overshadowed by the hosts of heaven, by denizens of greater worlds and of interstellar spaces. Through their guidance myriads of lesser lives had at the cyclic moment taken up their abode in the growing complex form which was to become the human temple. New faculties sprang into being as it silently moved toward its destiny. But of the exhaustless storehouse of nature were brought to this marvelous form the living replica of all her riches, furnishing it with the means to unlock every door of her secret chambers. Patience, love, wisdom, had done their utmost. In such ways were built up these bodies which we too often desecrate; whose exquisite mechanism we disturb for a passing pleasant sensation; whose harmony and grace we carelessly destroy. But at the period of which we speak there were no discords. The lives presiding over the various organs knew well their little kingdoms (as they do now), and unnecessary disturbers of the peace were absent. The Wise Men of the East, also, from the spiritual sun brought their gifts to the temple being prepared for the inner Christos.

For dwelling within the living form was its spiritual monad. Nothing was lacking but mind. The earlier creators had given what they had, the external form was by them built up, the barhishad pitris had given physical creative fire; but mind or spiritual fire was not theirs to offer. Thus the lower and the higher consciousness in this frame were separate. One knew not the other: they were too different in nature. The lower animal was active, the higher part was latent and must continue so to be unless the gulf were spanned. (See *The Secret Doctrine*, Volume 2, pages 57, 79, 94-5, 241-3.)

Then the gods descended -- the solar gods, the radiant manasaputras -- and took up their abode in those dwellings which were at last ready. They incarnated in those mindless forms and quickened their latent fires. This great change for human kind happened over eighteen million years ago. (See Volume 2, pages 46, 149, 157, 250, 255.)

The story is told in allegory in the myth of Prometheus, who brought the spiritual fire from heaven to mortals and was chained to a rock for ages -- the rock of matter, which was the animal body. The lacking principle was mind or manas, which must have lain sleeping as a germ forever had not Prometheus lighted and awakened it with spiritual fire. To quicken it permanently; to make a mortal, immortal; to change a dawning intelligence into a god -- for this, a long manvantara is needed. If at any time in the long-ago past the fire-bringer had quitted his post, or during the eternities yet to be of this earth-cycle, he should do so, the fire would die out, and the form return to idiocy. Up to this mysterious and momentous event, the lunar pitris were the formative powers in the races of men, but from this time onward, the higher ego *should be* the ruling power -- although too often, alas! it is dragged down by the fierce and dominating lower nature.

Between man and the animal -- whose Monads (or Jivas) are fundamentally identical -- there is the impassable abyss of Mentality and Self-consciousness. What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence -- and, in some rare cases of incarnation, the *very essence* -- of a higher Being: one from a higher and divine plane? Can man -- a god in the animal form -- be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, Monad -- seeing that the intellectual potentialities of the two differ as the Sun does from the Glow-worm? And what is it that creates such difference, unless man is an animal *plus a living god* within his physical shell? Let us pause and ask ourselves seriously the question. -- 2: 81

Stanza VII, Volume 2, page 161, referring to this part of the history, reads as follows:

24. The Sons of Wisdom, the Sons of Night . . . ready for re-birth, came down. They saw the (*intellectually*) vile forms of the first third (*still senseless Race*). "We can choose," said the Lords, "we have wisdom." Some entered the Chhayas. Some projected a spark. Some deferred till the Fourth (*Race*). From their own essence they filled (*intensified*) the Kama (*the vehicle of desire*). Those who received but a spark remained destitute of (*higher*) knowledge. The spark burnt low. The Third remained mindless. Their Jivas (*Monads*) were not ready. These were set apart among the Seven (*primitive human species*). They (*became the*) narrow-headed. The third were ready. In these shall we dwell, said the Lords of the Flame and of the Dark Wisdom.

H. P. Blavatsky, in commenting on the above, says this Stanza contains the whole key to the mysteries of evil. It explains the puzzling inequalities in human life, and many problems which have baffled the great minds of our races. Intellect may be said to have been born at this time, and during this fourth round it developed as a fit vehicle for the higher faculty, buddhi or intuition. But manas or mind will not be *fully* developed until the next or fifth round, and will have the opportunity of becoming *entirely* divine at the end of the seventh round.

Those who were "not ready," are represented at present by some native Australian, African, and Oceanic tribes. Their being not ready does not imply any fault on their part, nor any partiality on the part of those above them. All are given what they can take, just as is the case all through this long pilgrimage, and as conscious life grows,

each is given what he has earned. Nature is never partial. The Bushman represents simply a later arrival on the scene, one who had not gone through the necessary changes to fit him to step up higher. These, it is said, will have to evolve through this and the other three globes of this round before they will arrive at the level of the average class. But nature is full of compensations. Blavatsky gives here this hint:

The MONADS of the lowest specimens of humanity (the "narrow-brained" savage South-Sea Islander, the African, the Australian) *had no Karma to work out when first born as men, as their more favored brethren in intelligence had*. The former are spinning out Karma only now; the latter are burdened with past, present and future Karma. In this respect the poor savage is more fortunate than the greatest genius of *civilized countries*. -- 2: 168

Our average present humanity are those who received "but a spark." It is our destiny to acquire intellectuality in its fulness during the present manvantara or life-period of this earth. When the life-forces of this planet re embody on the next, as did those of the moon on earth, we shall be ready for the full reception of the "sons of wisdom."

This era is the point so often referred to in ancient philosophy where the two streams of evolution meet, coming in opposite directions.

There was a spiritual, a psychic, an intellectual, and an animal evolution, from the highest to the lowest, as well as a physical development -- from the simple and homogeneous, up to the more complex and heterogeneous; though not quite on the lines traced for us by the modern evolutionists. This double evolution in two contrary directions, required various ages, of divers natures and degrees of spirituality and intellectuality, to fabricate the being now known as man. Furthermore, the one absolute, ever acting and never erring law, which proceeds on the same lines from one eternity (or Manvantara) to the other ever furnishing an ascending scale for the manifested, or that which we call the great Illusion (*Maha-Maya*), but plunging Spirit deeper and deeper into materiality on the one hand, and then *redeeming it through flesh* and liberating it -- this law, we say, uses for these purposes the Beings from other and higher planes, men, or *Minds* (Manus), in accordance with their Karmic exigencies. -- 2: 87-8

This is typical of the process of all evolution. Something higher meets something lower for their mutual benefit. But here this occurred on a huge scale. Physical nature had been struggling for long eternities to reach the level where it could receive and be united with the other pole of the One Life -- spirit. It was a point at which the whole face of life on this globe changed radically. From a dull vegetative existence, all was transformed in a manner and with a rapidity unbelievable -- relative however, as to rapidity. It must not be forgotten that the period of even a subrace is, roughly speaking, 210,000 years. But the change ran all the way from beings with no language to some of the highest civilizations the earth has yet known.

The wonderful quickening of life was due, of course, to those who fully incarnated and became "Arhats."

There is an eternal cyclic law of re-births, and the series is headed at every new Manvantaric dawn by those who had enjoyed their rest from re-incarnations in previous Kalpas for incalculable *Aeons* -- by the highest and the earliest *Nirvanis*. It was the turn of those "Gods" to incarnate in the present Manvantara; hence their presence on Earth, . . . -- 2: 232

Also we have a suggestive passage from the letter of a great teacher, bearing on this subject:

Says the letter: "Now there are, and there must be, failures in the ethereal races of the many classes of Dhyan-Chohans, or Devas (*progressed entities of a previous planetary period*), as well as among men. But still, as the *failures* are too far progressed and spiritualized to be thrown back forcibly from Dhyan-Chohanship into the vortex of a new primordial evolution through the lower Kingdoms, this then happens. Where a new solar system has to be evolved these Dhyan-Chohans are borne in by influx 'ahead' of the Elementals (Entities . . . to be developed into humanity at a *future time*) and remain as a latent or inactive spiritual force, in the aura of a nascent world . . . until the stage of human evolution is reached. . . . Then they *become an active force* and commingle with the Elementals, to *develop little by little the full type of humanity*."

That is to say, to develop in, and endow man with his Self-conscious mind, or *Manas*. -- 2: 233n

Others from the great past had come to form the outer and inner man. Now that the seven principles which are needed to complete a human being were united, these great ones came to teach men how to live.

Let us begin by the mode of reproduction of the later sub-races of the Third human race, by those who found themselves endowed with the *sacred fire* from the spark of higher and then independent Beings, who were the psychic and spiritual parents of Man, as the lower *Pitar-Devas* (*the Pitris*) were the progenitors of his physical body. That Third and holy Race consisted of men who, at their zenith, were described as, "towering giants of godly strength and beauty, and the depositaries of all the mysteries of Heaven and Earth." . . . the chief gods and heroes of the Fourth and Fifth Races, as of later antiquity, are the *deified images of these men of the Third*. The days of their physiological purity, and those of their so-called Fall, have equally survived in the hearts and memories of their descendants. -- 2: 171-2

This race created, not as those who had received a "spark," but by the power of will, known as *kriyasakti*, that mysterious power latent in the will of every person, but not to be developed in ordinary humanity for ages yet to come.

The Third Race had thus created the so-called SONS OF WILL AND YOGA, or the "ancestors" (the *spiritual* forefathers) of all the subsequent and present Arhats, or Mahatmas, in a truly *immaculate* way. They were indeed *created*, not *begotten*, as were their brethren of the Fourth Race, who were generated sexually after the separation of the sexes, the *Fall of Man*. For creation is but the result of will acting on phenomenal matter, the calling forth out of it the primordial divine Light and eternal Life. They were the "holy seed-grain" of the future Saviors of Humanity. -- 2: 173

They were a conscious production, as a portion of the race was already animated with the divine spark of spiritual, superior intelligence. It was not a Race, this progeny. It was at first a wondrous Being, called the "Initiator," and after him a group of semi-divine and semi-human beings. "*Set apart*" in Archaic *genesis* for certain purposes, they are those in whom are said to have incarnated the highest Dhyanis, "Munis and Rishis from previous Manvantaras" -- *to form the nursery for future human adepts*, on this earth and during the present cycle. These "Sons of Will and Yoga" born, so to speak, in an immaculate way, remained, it is explained, entirely apart from the rest of mankind. -- 1: 207

It is called the "undying race" esoterically, for

Happily for the human race the "Elect Race" had already become the vehicle of incarnation of the (intellectually and spiritually) highest Dhyanis before Humanity had become quite material. When the last sub-races -- save some lowest -- of the Third Race had perished with the great Lemurian Continent, "the seeds of *the Trinity of Wisdom*" had already acquired the secret of immortality on Earth, that gift which allows the same great personality to step *ad libitum* from one worn-out body into another. -- 2: 276

They will once more produce "mind-born" immaculate sons in the seventh root-race.