

THE ALLEGORY OF THE FALL

The Third Race and The Fall

Yet Plato must have known, as would any other initiated adept, about the history of the Third Race after its “Fall,” though as one pledged to silence and secrecy he never showed his knowledge in so many words. Nevertheless, it may become easier now, after acquainting oneself with even the approximate chronology of the Eastern nations—all of which was based upon, and followed the early Aryan calculations—to realize the immense periods of time that must have elapsed since the separation of the sexes, without mentioning the First or even the Second Root-Races. As these must remain beyond the comprehension of minds trained in Western thought, it is found useless to speak in detail of the First and Second, and even of the Third Race in its earliest stage.¹ One has to begin with the latter, when it reached its full human period, lest the uninitiated reader should find himself hopelessly bewildered.

The THIRD RACE FELL—and created no longer: it *begot* its progeny. Being still mindless at the period of separation it begot, moreover, anomalous offspring, until its physiological nature had adjusted its instincts in the right direction. Like the “lords the gods” of the Bible the “Sons of Wisdom,” the Dhyan-Chohans, had warned them to leave alone the fruit forbidden by Nature: but the warning proved of no value. Men realized the unfitness—we must not say sin—of what they had done, only when too late: after the angelic monads from higher spheres had incarnated in, and endowed them with understanding. To that day they had remained simply physical, like the animals generated from them. For what is the distinction? The doctrine teaches that the only difference between animate and inanimate objects on earth, between an animal and a human frame, is that in some the various “fires” are latent, and in others they are active. The *vital fires* are in all things and not an atom is devoid of them. But no animal has the three higher principles awakened in him; they are simply potential, latent, and thus *non-existing*. And so would the animal frames of men be to this day, had they been left as they came out from the bodies of their Progenitors, whose *shadows* they were, to grow, unfolded only by the powers and forces immanent in matter. But as said in PYMANDER:

This is a Mystery that to this day was sealed and hidden. Nature² being mingled with Man³ brought forth a wondrous miracle; the harmonious commingling *of the essence of the Seven* (Pitris, governors) and her own; the *Fire* and the *Spirit* and Nature (the noumenon of matter); which (commingling) forthwith brought forth seven men of opposite sexes (negative and positive) according to the essences of the seven governors.

Divine Pymander, Chap. I., Sect. 16

Thus saith Hermes, the thrice great Initiate,⁴ “the Power of the Thought Divine.” St. Paul, another Initiate, called our world “the enigmatical mirror of pure truth,” and St. Gregory, of Nazianzen, corroborated Hermes by stating that “things visible are but the shadow and delineation of things that we cannot see.” It is an eternal combination, and

images are repeated from the higher rung of the ladder of being down to the lower. The “Fall of the Angels,” and the “War in Heaven” are repeated on every plane, the lower “mirror” disfiguring the image of the superior mirror, and each repeating it in its own way. Thus the Christian dogmas are but the reminiscences of the *paradigms* of Plato, who spoke of these things cautiously, as every Initiate would. But it is all as expressed in these few sentences of the *Desatir*:

All that is on Earth, saith the Lord (Ormazd), is the *shadow of something that is in the superior spheres*. This luminous object (light, fire, etc.) is the shadow of that which is still more luminous than itself, and so on till it reaches ME, who am the light of lights.

In the Kabalistic books, and in the *Zohar* pre-eminently, the idea that everything objective on earth or in this Universe is the Shadow—*Dyooknah*—of the eternal Light or Deity, is very strong.

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

The above is made clear in all the great theogonies, principally in the Grecian (*see Hesiod and Theogony*). The *mutilation* of Uranos by his son Kronos, who thus condemns him to impotency, has never been understood by the modern Mythographers. Yet, it is very plain; and having been universal⁵ (*vide foot note infra*), it must have contained a great abstract and philosophical idea, now lost to our modern sages.

The Secret Doctrine, ii p. 266–269

H.P. Blavatsky

1 In that wonderful volume of Donnelly’s “Atlantis, the Antediluvian World,” the author, speaking of the Aryan colonies from Atlantis, and of the arts and sciences the legacy of our Fourth Race—bravely announces that “the roots of the institutions of to-day reach back to the Miocene age.” This is an enormous allowance for a modern scholar to make; but civilization dates still further back than the Miocene Atlantians. “Secondary-period” man will be discovered, and with him his long forgotten civilization.

2 Nature is the *natural* body, the shadow of the Progenitors.

3 MAN is the “Heavenly man,” as already stated.

4 The “Pyramider” of our museums and libraries is an abridgement of one of the Books of Thoth, by a Platonist of Alexandria. In the Third Century it was remodelled after old

Hebrew and Phœnician MSS. by a Jewish Kabbalist, and called the “Genesis of Enoch.” But even its disfigured remnants show how closely its text agrees with the Archaic Doctrine, as is shown in the creation of the Seven Creators and *seven primitive men*. As to Enoch, Thoth or Hermes, Orpheus and Kadmus, these are all generic names, branches and offshoots of the seven primordial sages (incarnated Dhyan Chohans or Devas, in *illusive*, not mortal bodies) who taught Humanity all it knew, and whose earliest disciples assumed their master’s names. This custom passed from the Fourth to the Fifth Race. Hence the sameness of the traditions about Hermes (of whom Egyptologists count five) Enoch, etc., they are all inventors of letters; none of them dies but still lives, and they are the first Initiators into, and Founders of the Mysteries. *The Genesis of Enoch* disappeared only very lately among the Kabbalists. Guillaume Postel saw it. It was most certainly in a great measure a transcript from the books of Hermes, and far anterior to the Books of Moses, as Eliphas Levi tells his readers.

5 Uranos is a modified Varuna, “the Universal encompasser,” the all-embracer, and one of the oldest of the Vedic deities—SPACE, the maker of Heaven and Earth, since both are manifested out of his (or its) seed. It is only later that Varuna became the chief of the Adityas and a kind of Neptune riding on the *Leviathan—Makara*, now the most sacred and mysterious of the signs of the Zodiac. Varuna, “without whom no creature can even wink,” was degraded like Uranos, and, like him, *he fell into generation*, his functions, “the grandest cosmical functions,” as Muir calls them, having been lowered down from heaven to earth by exoteric anthropomorphism. As the same Orientalist says, “The attributes ascribed to Varuna (in the Vedas) impart to his character a moral elevation and sanctity far surpassing that attributed to any other Vedic Deity.” But to understand correctly the reason of his fall, like that of Uranos, one has to see in every exoteric religion the imperfect and sinful work of man’s fancy, and also to study the mysteries which Varuna is said to have imparted to Vasishta. Only . . . “his secrets and those of Mitra *are not to be revealed to the foolish*.”

The Mystery of the Ego

Our incarnating Ego was a God in its origin, as were all the primeval emanations of the One Unknown Principle. But since its “fall into Matter,” having to incarnate throughout the cycle, in succession, from first to last, it is no longer a free and happy god, but a poor pilgrim on his way to regain that which he has lost. I can answer you more fully by repeating what is said of the INNER MAN in ISIS UNVEILED (Vol. II. 593): —

From the remotest antiquity mankind as a whole have always been convinced of the existence of a personal spiritual entity within the personal physical man. This inner entity was more or less divine, according to its proximity to the crown. The closer the union the more serene man’s destiny, the less dangerous the external conditions. This belief is neither bigotry nor superstition, only an ever-present, instinctive feeling of the proximity of another spiritual and invisible world, which, though it be subjective to the senses of the outward man, is

perfectly objective to the inner ego. Furthermore, they believed that there are external and internal conditions which affect the determination of our will upon our actions. They rejected fatalism, for fatalism implies a blind course of some still blinder power. But they believed in destiny or Karma, which from birth to death every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided by that presence termed by some the guardian angel, or our more intimate astral inner man, who is but too often the evil genius of the man of flesh or the personality. Both these lead on MAN, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable law of compensation and retribution steps in and takes its course, following faithfully the fluctuating of the conflict. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this self-made destiny. It then either fixes him like the inert shell against the immovable rock, or like a feather carries him away in a whirlwind raised by his own actions.

Such is the destiny of the Man—the true Ego, not the Automaton, the shell that goes by that name. It is for him to become the conqueror over matter.

The Key to Theosophy, p. 182

H.P. Blavatsky

Descent and Ascent

Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested Space—the Pilgrim, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, he has made in his own image. In order to progress upwards and homewards, the “God” has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Visvakarman he has to sacrifice himself to himself in order to redeem all creatures, to resurrect from the many into the One Life.

The Secret Doctrine, i, p. 268

H.P. Blavatsky

Mysteries of Incarnation

The supposed “rebels,” then, were simply those who, compelled by Karmic law to drink the cup of gall to its last bitter drop, *had to incarnate* anew, and thus make responsible thinking entities of the astral statues projected by their inferior brethren. Some are said to have refused, because they had not in them the requisite materials—*i.e.*, an astral body—since they were *arupa*. The refusal of others had reference to their

having been Adepts and Yogis of long past preceding Manvantaras; another mystery. But, later on, as *Nirmanakayas*, they sacrificed themselves for the good and salvation of the *Monads* which were waiting for their turn, and which otherwise would have had to linger for countless ages in irresponsible, animal-like, though in appearance human, forms. It may be a parable and an allegory *within an allegory*. Its solution is left to the intuition of the student, if he only reads that which follows with his *spiritual eye*.

The Secret Doctrine, ii p 94

H.P. Blavatsky

Classes of Creators

Each class of Creators endows man with what it has to give: the one builds his external form; the other gives him its essence, which later on becomes the Human *Higher Self* owing to the *personal exertion of the individual*; but they could not make men as they were themselves—perfect, because sinless; sinless, because having only the first, pale shadowy outlines of attributes, and these all perfect—from the human standpoint—white, pure and cold as the virgin snow. Where there is no struggle, there is no merit. Humanity, “of the Earth earthy,” was not destined to be created by the angels of the first divine Breath: therefore they are said to *have refused* to do so, and man had to be formed by more material creators,¹ who, in their turn, could give only what they had in their own natures, and no more. Subservient to eternal law, the pure gods could only project out of themselves *shadowy* men, a little less ethereal and spiritual, less *divine and perfect* than themselves—shadows still. The first humanity, therefore, was a pale copy of its progenitors; too material, even in its ethereality, to be a hierarchy of gods; too spiritual and pure to be MEN, endowed as it is with every *negative (Nirguna)* perfection. Perfection, to be fully such, must be born out of imperfection, the *incorruptible* must grow out of the corruptible, having the latter as its vehicle and basis and contrast. Absolute light is absolute darkness, and *vice versa*. In fact, there is neither light nor darkness in the realms of truth. Good and Evil are twins, the progeny of Space and Time, under the sway of Maya. Separate them, by cutting off one from the other, and they will both die. Neither exists *per se*, since each has to be generated and created out of the other, in order to come into being; both must be known and appreciated before becoming objects of perception, hence, in mortal mind, they must be divided.

The Secret Doctrine ii, p 95–96

H.P. Blavatsky

1 In spite of all efforts to the contrary, Christian theology—having burdened itself with the Hebrew esoteric account of the creation of man, which is understood *literally*—cannot find any reasonable excuse for its “*God, the Creator*,” who produces a man devoid of mind and sense; nor can it justify the punishment following an act, for which Adam and Eve might plead *non compos*. For if the couple is admitted to be ignorant of good and evil before the eating of the forbidden fruit, how could it be expected to know that *disobedience was evil*? If primeval man was meant to remain a half-witted,

or rather witless, being, then his creation was aimless and even *cruel*, if produced by an omnipotent and perfect God. But Adam and Eve are shown, even in Genesis, to be created by a class of lower divine Beings, the *Elohim*, who are so jealous of their personal prerogatives as reasonable and intelligent creatures, that they will not allow man to become “as one of us.” This is plain, even from the dead-letter meaning of the Bible. The Gnostics, then, were right in regarding the Jewish God as belonging to a class of lower, material and not very holy denizens of the invisible World.

Impermeability, Invulnerability and Immortality

The modern Prometheus has now become *Epi-metheus*, “he who sees only after the event”; because the universal philanthropy of the former has long ago degenerated into selfishness and self-adoration. Man will rebecome the *free* Titan of old, but not before cyclic evolution has re-established the broken harmony between the two natures—the terrestrial and the divine; after which he becomes impermeable to the lower titanic forces, invulnerable in his personality, and immortal in his individuality, which cannot happen before every animal element is eliminated from his nature.

The Secret Doctrine ii, p. 422

H.P. Blavatsky

The Meridian Point of Races

Calculating as advised, we find that during that transitional period—namely, in the second half of the First Spiritual ethero-astral race—nascent mankind was devoid of the intellectual brain element. As it was on its descending line, and as we are parallel to it, on the ascending, we are, therefore devoid of the Spiritual element, which is now replaced by the intellectual. For, remember well, as we are in the manasa period of our cycle of races, or in the Fifth, we have, therefore, crossed the meridian point of the perfect adjustment of Spirit and Matter—or that equilibrium between brain intellect and Spiritual perception. One important point has, however, to be borne in mind.

We are only in the Fourth Round, and it is in the Fifth that the full development of Manas, as a direct ray from the Universal MAHAT—a ray unimpeded by matter—will be finally reached. Nevertheless, as every sub-race and nation have their cycles and stages of developmental evolution repeated on a smaller scale, it must be the more so in the case of a Root-Race. Our race then has, as a Root-race, crossed the equatorial line and is cycling onward on the Spiritual side; but some of our sub-races still find themselves on the shadowy descending arc of their respective national cycles; while others again—the oldest—having crossed their crucial point, which alone decides whether a race, a nation, or a tribe will live or perish, are at the apex of spiritual development as sub-races. It becomes comprehensible now why the “odd eye” has been gradually transformed into a simple gland, after the physical Fall of those we have agreed to call the “Lemurians.”

The “eye of Siva” did not become entirely atrophied before the close of the Fourth

Race. When spirituality and all the divine powers and attributes of the deva-man of the Third had been made the hand-maidens of the newly-awakened physiological and psychic passions of the physical man, instead of the reverse, the eye lost its powers. But such was the law of Evolution, and it was, in strict accuracy, no FALL. The sin was not in using those newly-developed powers, but in misusing them; in making of the tabernacle, designed to contain a god, the fane of every spiritual iniquity. And if we say “sin” it is merely that everyone should understand our meaning; as the term Karma would be the right one to use in this case; while the reader who would feel perplexed at the use of the term “spiritual” instead of “physical” iniquity, is reminded of the fact that there can be no physical iniquity. The body is simply the irresponsible organ, the tool of the psychic, if not of the “Spiritual man.” While in the case of the Atlanteans, it was precisely the Spiritual being which sinned, the Spirit element being in those days. Thus it is in those days that the heaviest Karma of the Fifth Race was generated by our Monads.

The Secret Doctrine ii, p. 300–302

H.P. Blavatsky

Whisperings of Buddhi

As the lost jewel may be recovered from the very depths of the tank’s mud, so can the most abandoned snatch himself from the mire of sin, if only the precious Gem of Gems, the sparkling germ of the Atma, is developed. Each of us must do that for himself, each can if he but will and persevere. Good resolutions are mind-painted pictures of good deeds: fancies, day-dreams, whisperings of the Buddhi to the Manas. If we encourage them they will not fade away like a dissolving mirage in the Shamo desert, but grow stronger and stronger until one’s whole life becomes the expression and outward proof of the divine motive within. . . .

There are innumerable pages of your life-record still to be written up; fair and blank they are as yet. Child of your race and of your age, seize the diamond-pen and inscribe them with the history of noble deeds, days well-spent, years of holy striving. So will you win your way ever upward to the higher planes of spiritual consciousness. Fear not, faint not, be faithful to the ideal you can now dimly see.

Mahatma K. H.
in a letter to Francesca Arundale