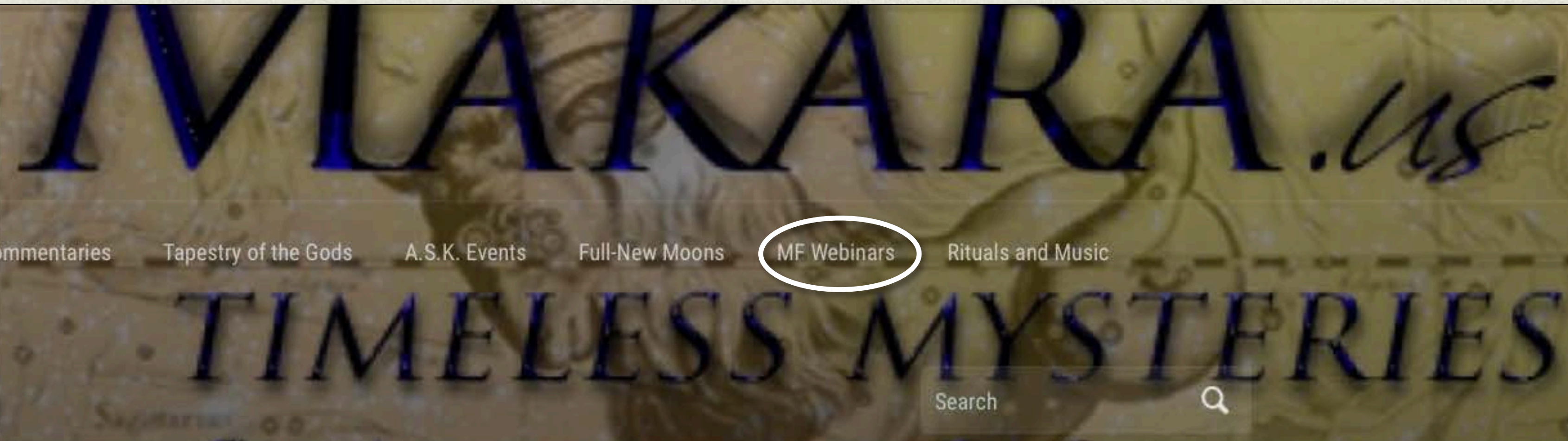


Emma Kunz
1892-1963

Unknown title,
by Emma Kunz



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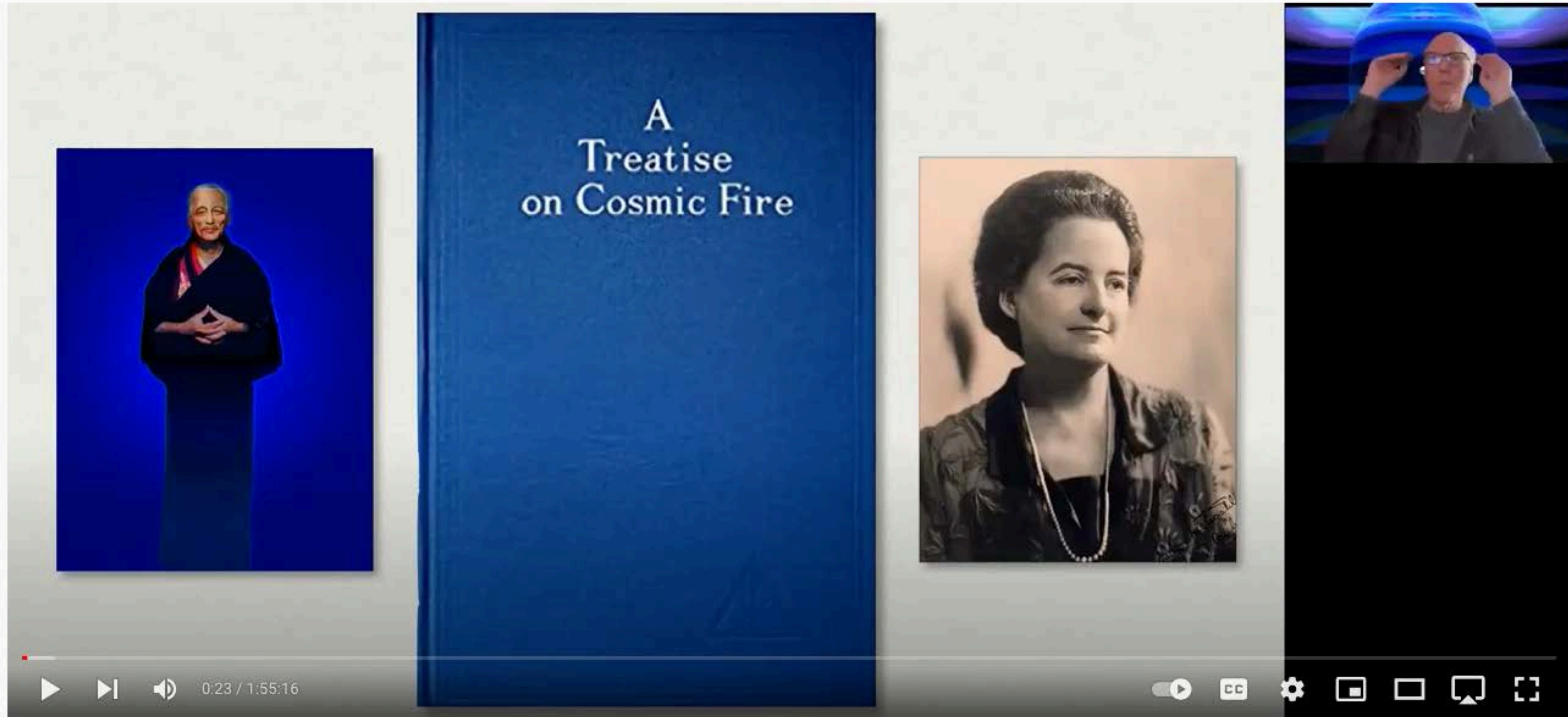
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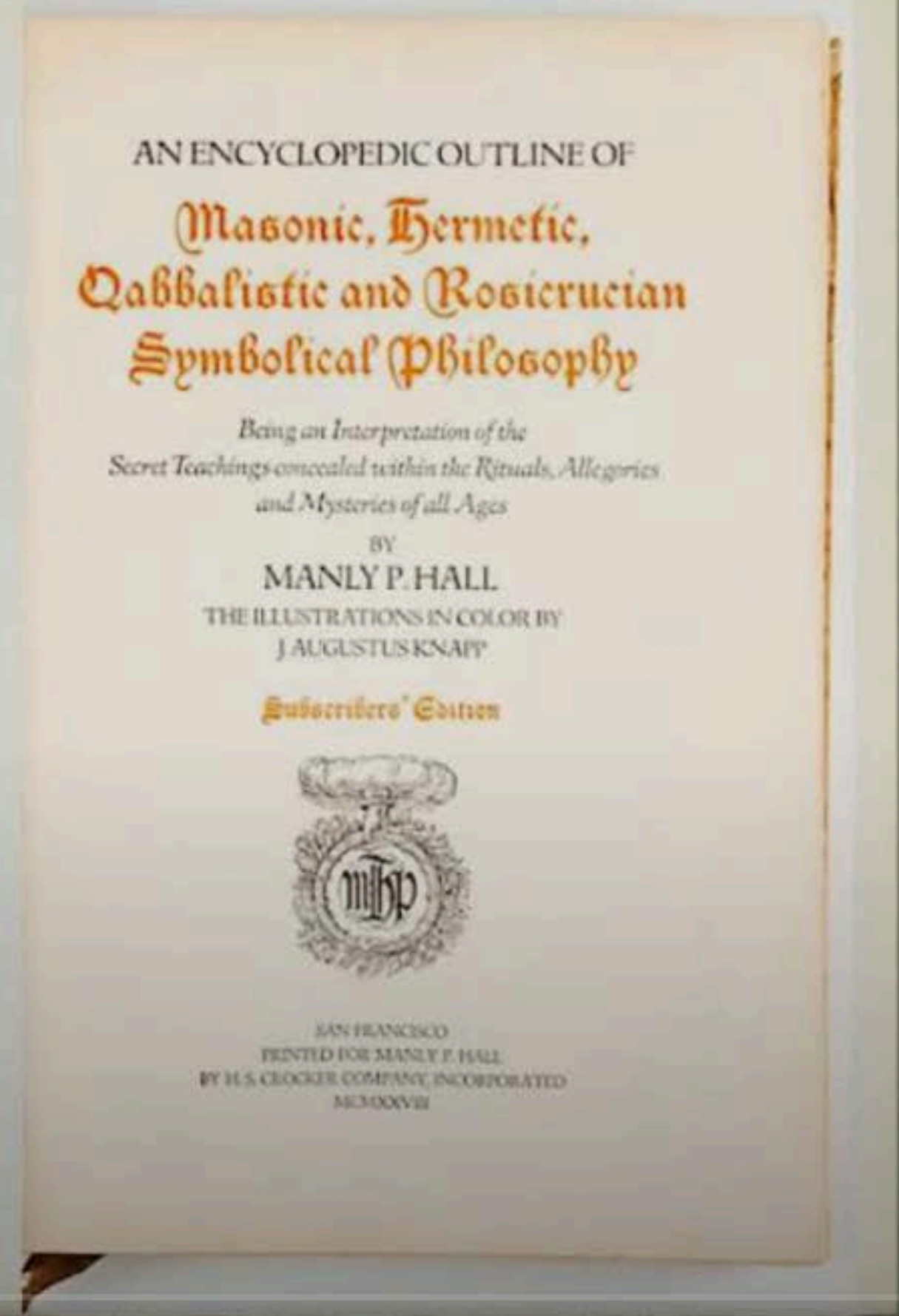
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Francis continues with the Etheric body [Page 84/85-87 TCF]

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THE
Doc. H. H. H. H.
CELESTIAL TELEGRAPH:
first published 1848
SECRETS OF THE LIFE TO COME,
REVEALED THROUGH
MAGNETISM;
WHEREIN THE KAFFIRIN, THE FERN, AND THE OCCUPATIONS OF THE SOUL, AFTER ITS
SEPARATION FROM THE BODY, ARE PROVED BY MANY YEARS' EXPERIENCES,
BY THE MEANS OF
EIGHT ECSTATIC SOMNAMBULISTS,
WHO HAD
EIGHTY PERCEPTIONS OF THIRTY-SIX DECEASED PERSONS OF
VARIOUS CONDITIONS:
A DESCRIPTION OF THEM, THEIR CONVERSATION, ETC.,
WITH
PROOFS OF THEIR EXISTENCE IN THE SPIRITUAL WORLD.
BY L. ALPH. CAHAGNET.
Alphonse Cahagnet
FIRST AMERICAN EDITION.
New York:
PARTRIDGE AND BRITTAN
500 BROADWAY.
1855.

At about this time news was received from Paris that our sole surviving French Honorary Fellow Alphonse Cahagnet, was dead. He and the late Baron Du Potét were our only two, and both were distinguished authorities in psychical science. The first book of Cahagnet's that I read was his *Celestial Telegraph*, which appeared in its English translation at New York in about the year 1851. It was almost the first of my reading about the clairvoyant faculty and modern ecstatical visions of the world of spirits. Unfortunately I never had the chance of conversing with its

honest and enthusiastic author, but he sent me his photograph and that of his wife, the ecstatic "Adèle", which I keep hanging in my private rooms. Not a visitor has ever guessed that the heavy-bodied peasant woman of the picture was even a clairvoyant at all, let alone that soaring visionary whose soul-flights through space took her to supernal planes, where she was swallowed up in a great blinding light, that drove back the less ethereal clairvoyants whom Cahagnet sometimes set to watching her in her upward progress.

The Celestial Telegraph
by Alphonse Cahagnet



Elsewhere, when writing on the subject of clairvoyance, I have quoted from Cahagnet's book his description of the agony felt by him on finding himself powerless to draw Adèle's soul back into her body when she felt so merged in the spirit sphere as to declare she should never re-enter the "corpse" that seemed so repugnant to her. He tells us that the body began to even change color like a real corpse, and show the preliminary signs of decomposition; while he, in the greatest distress and fear, vainly brought his strongest will to bear upon her soul to come back, and not leave him to be perhaps

Alphonse Cahagnet

tried for murdering the adored wife of his bosom. Poor man! his plight is one that many have, and anyone may, experience. The last resource that he employed was prayer to God, which succeeded. Of course it would in the case of a man of his temperament, for by praying he raised his consciousness and yearning to the celestial levels on which Adèle was functioning, and so got into touch with her as he could not by the mere use of his brain-power. If one sets out to chase a bird, one must get bird's wings and fly after it; to walk on the ground will be useless. – ODL3:257-9

most accurate of all such works) has not touched. On the other hand, even he has introduced several mistaken notions which must now be presented in their true mystic light, as far as the present writer is capable of doing so.

Let us then make a short break between the Slokas just explained and those which follow, for the Cosmic periods which separate them are of immense duration. This will afford us ample time to take a bird's-eye view of some points pertaining to the Secret Doctrine, which have been presented to the public under a more or less uncertain and sometimes mistaken light.

A FEW EARLY THEOSOPHICAL MISCONCEPTIONS CONCERNING PLANETS, ROUNDS, AND MAN.

Among the eleven Stanzas omitted* there is one which gives a full description of the formation of the planetary chains one after another, after the first Cosmic and Atomic differentiation had commenced in the primitive *Acosmism*. It is idle to speak of "laws arising when Deity prepares to create" for (a) laws or rather LAW is eternal and uncreated; and (b) that Deity is Law, and *vice versâ*. Moreover, the one eternal LAW unfolds everything in the (to be) manifested Nature on a sevenfold principle; among the rest, the countless circular chains of worlds, composed of seven globes, graduated on the four lower planes of the world of formation (the three others belonging to the Archetypal Universe). Out of these seven only *one, the lowest and the most material of those globes*, is within our plane or means of perception, the six others lying outside of it and being therefore invisible to the terrestrial eye. Every such chain of worlds is the progeny and creation of another, *lower, and dead chain—its reincarnation*, so to say. To make it clearer: we are told of the planets—of which *seven only* were held as sacred, as being ruled by the highest regents or gods, and not at all because the ancients knew nothing of the others†—that each of these, whether known or unknown, is a septenary, as is the chain to which the Earth belongs (see "Esoteric

* See the note which follows the Commentary on the preceding page, and also the summary of the Stanzas in the Proem, page 22.

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the soul and mind of the living man, by an anatomical description of the chest and brain of his dead body.

Let us now examine two tenets mentioned above and hardly alluded to in "Esoteric Buddhism," and supplement them as far as lies in our power.

ADDITIONAL FACTS AND EXPLANATIONS CONCERNING THE GLOBES AND THE MONADS.

Two statements made in "Esoteric Buddhism" must be noticed and the author's opinions quoted. On p. 47 (fifth edition) it is said:—

" . . . the spiritual monads . . . do not fully complete their mineral existence on Globe A, then complete it on Globe B, and so on. They pass several times round the whole circle as minerals, and then again several times round as vegetables, and several times as animals. We purposely refrain for the present from going into figures," etc., etc.

This was a wise course to adopt in view of the great secrecy maintained with regard to figures and numbers. This reticence is now partially relinquished; but it would perhaps have been better had the real numbers concerning Rounds and evolutionary gyrations been either entirely divulged at the time, or as entirely withheld. Mr. Sinnett understood this difficulty well when saying (p. 140) that: "For reasons which are not easy for the outsider to divine, the possessors of occult knowledge are especially reluctant to give out facts relating to Cosmogony, though it is hard for the uninitiated to understand why they should be withheld."

That there were such reasons is evident. Nevertheless, it is to this reticence that most of the confused ideas of some Eastern as well as Western pupils are due. The difficulties in the way of the acceptance of the two particular tenets under consideration seemed great, just because of the absence of any data to go upon. But there it was. For the figures belonging to the Occult calculations cannot be given—as the Masters have many times declared—outside the circle of pledged chelas, and not even these can break the rules.

To make things plainer, without touching upon the mathematical aspects of the doctrine, the teaching given may be expanded and some obscure

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Moreover, the one eternal LAW unfolds everything in the (to be) manifested Nature on a sevenfold principle; among the rest, the countless circular chains of worlds, composed of seven globes, graduated on the four lower planes of the world of formation (the three others belonging to the Archetypal Universe). Out of these seven only *one, the lowest and the most material of those globes*, is within our plane or means of perception, the six others lying outside of it and being therefore invisible to the terrestrial eye.

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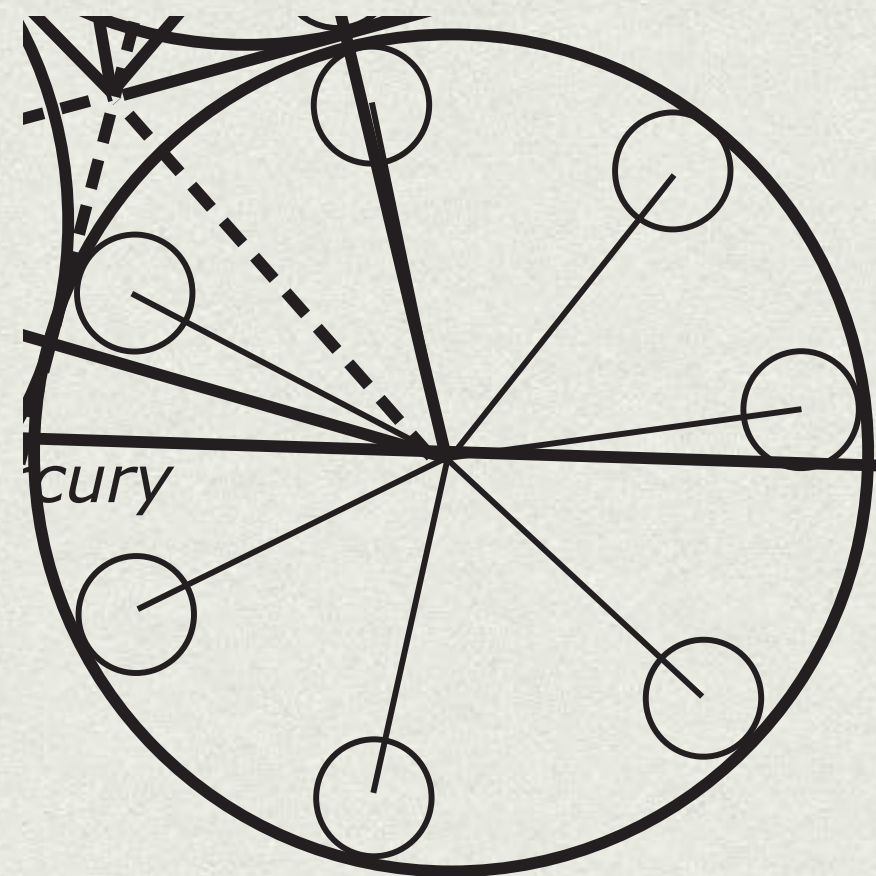
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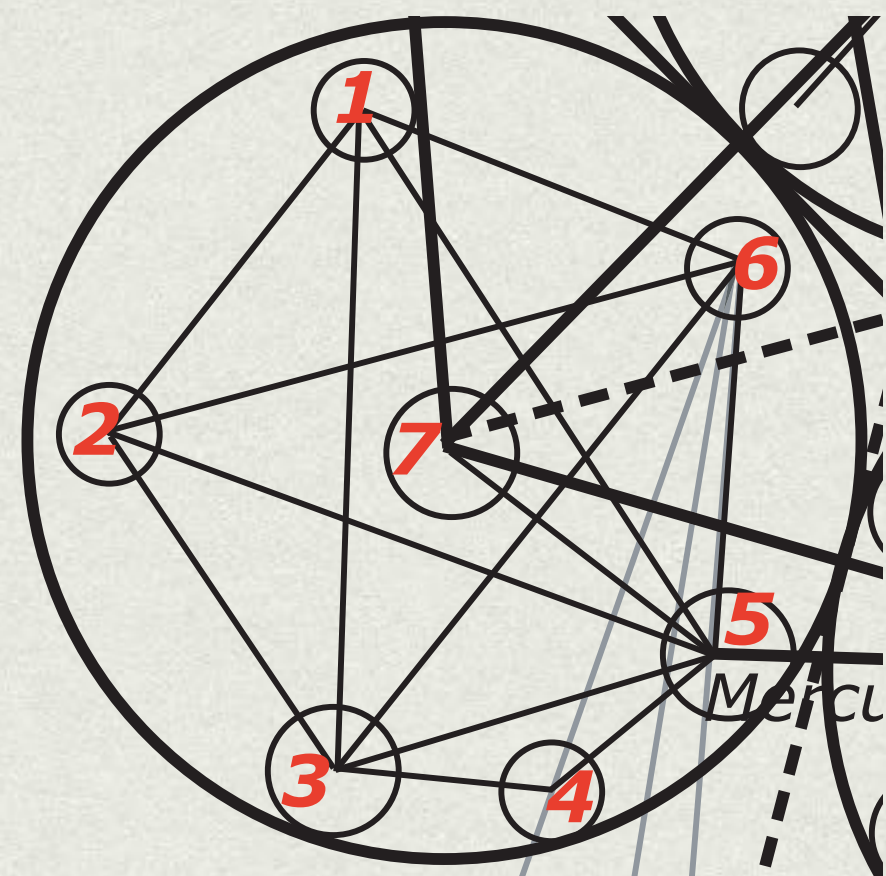
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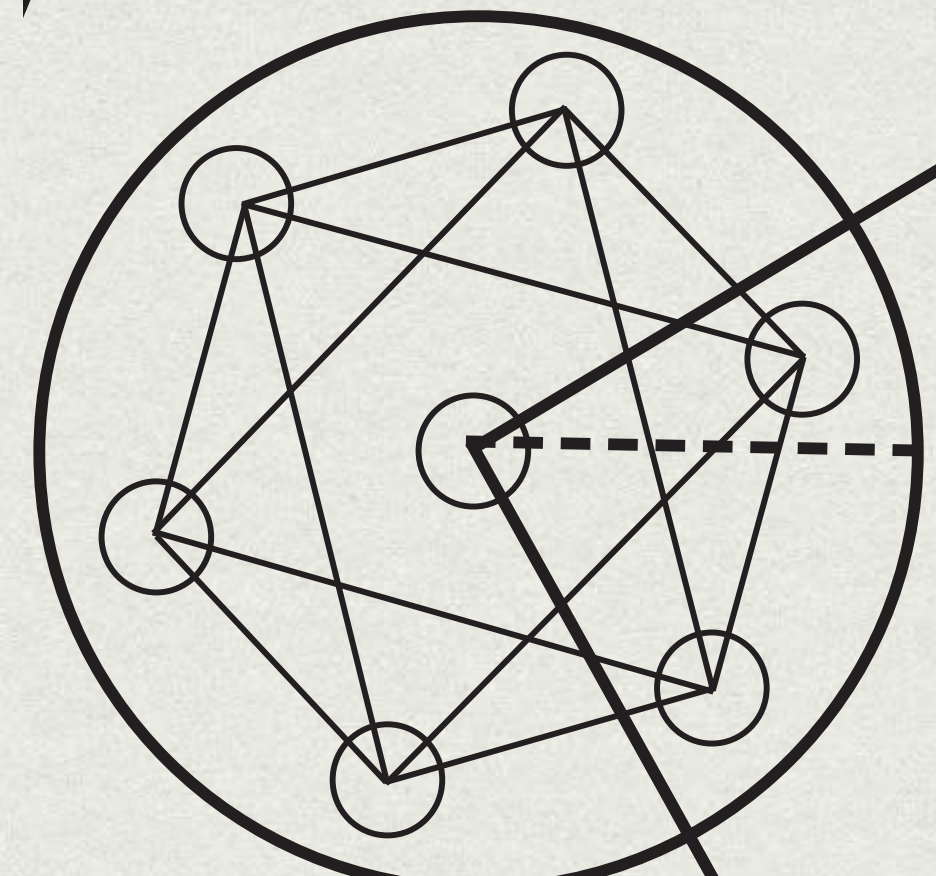
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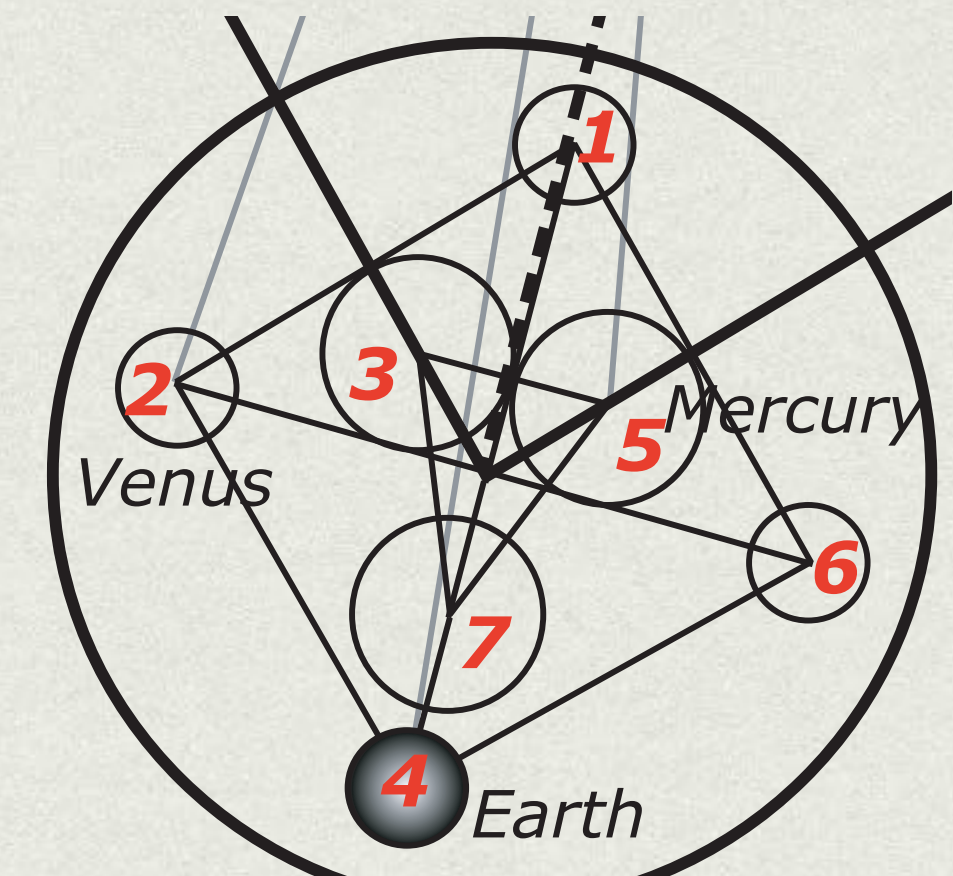
1st Chain (Neptune)



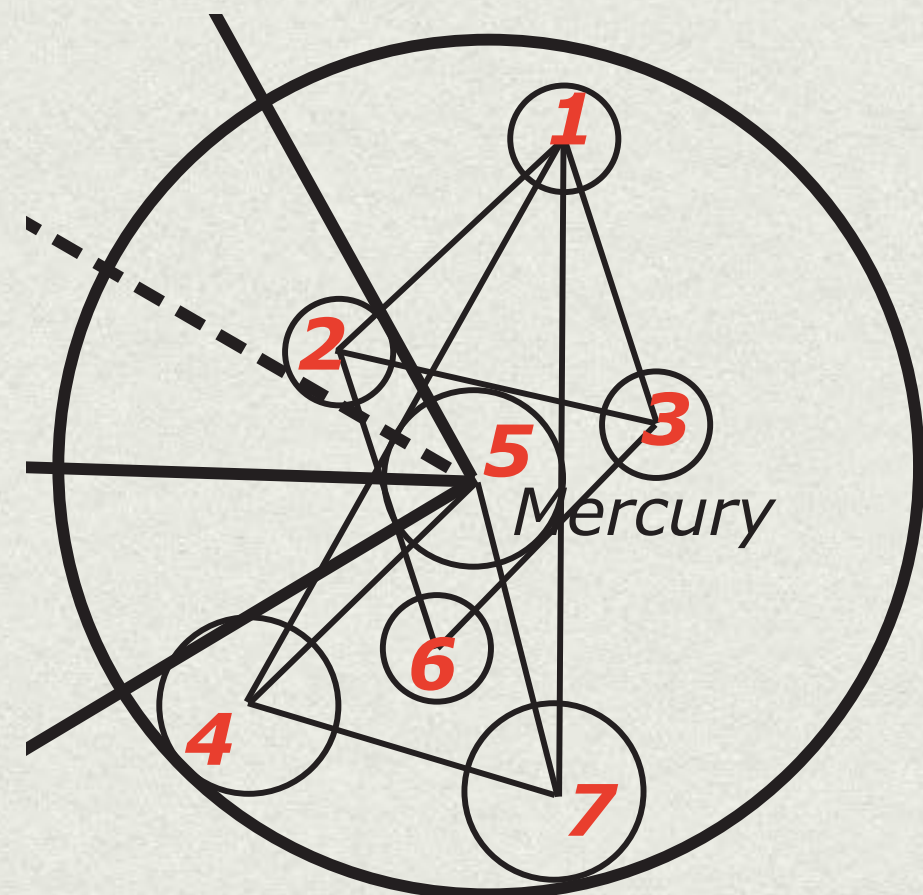
2nd Chain (Venus)



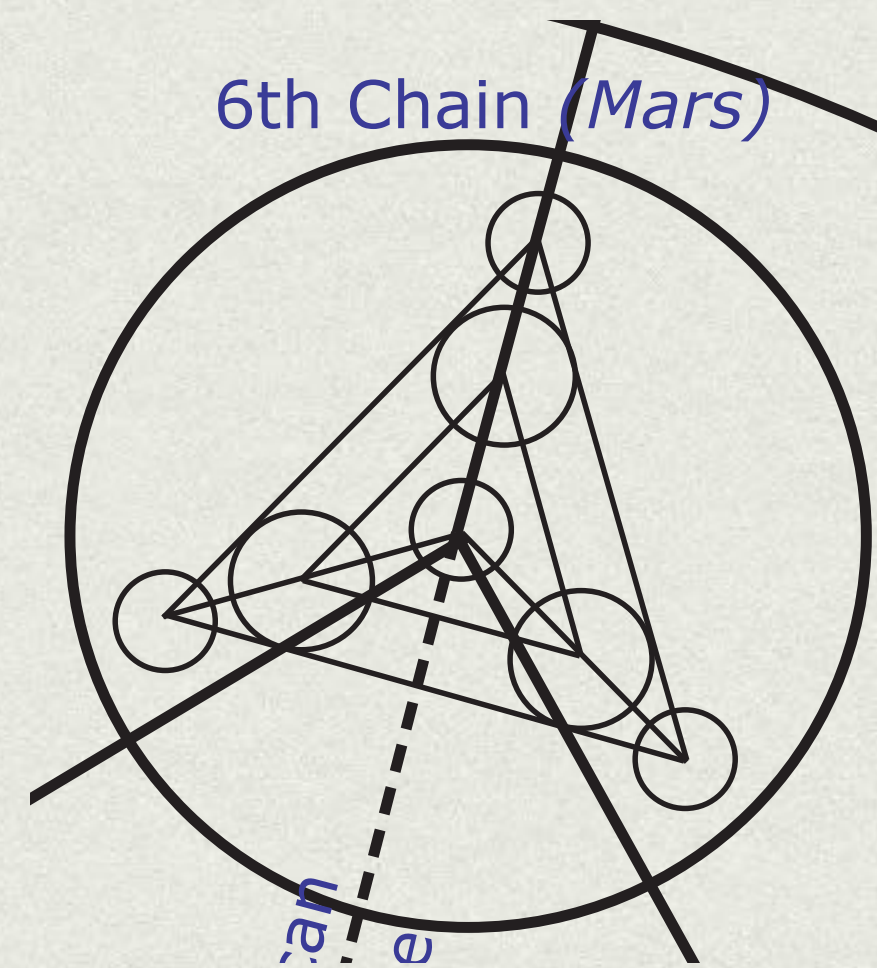
3rd Chain (Saturn)



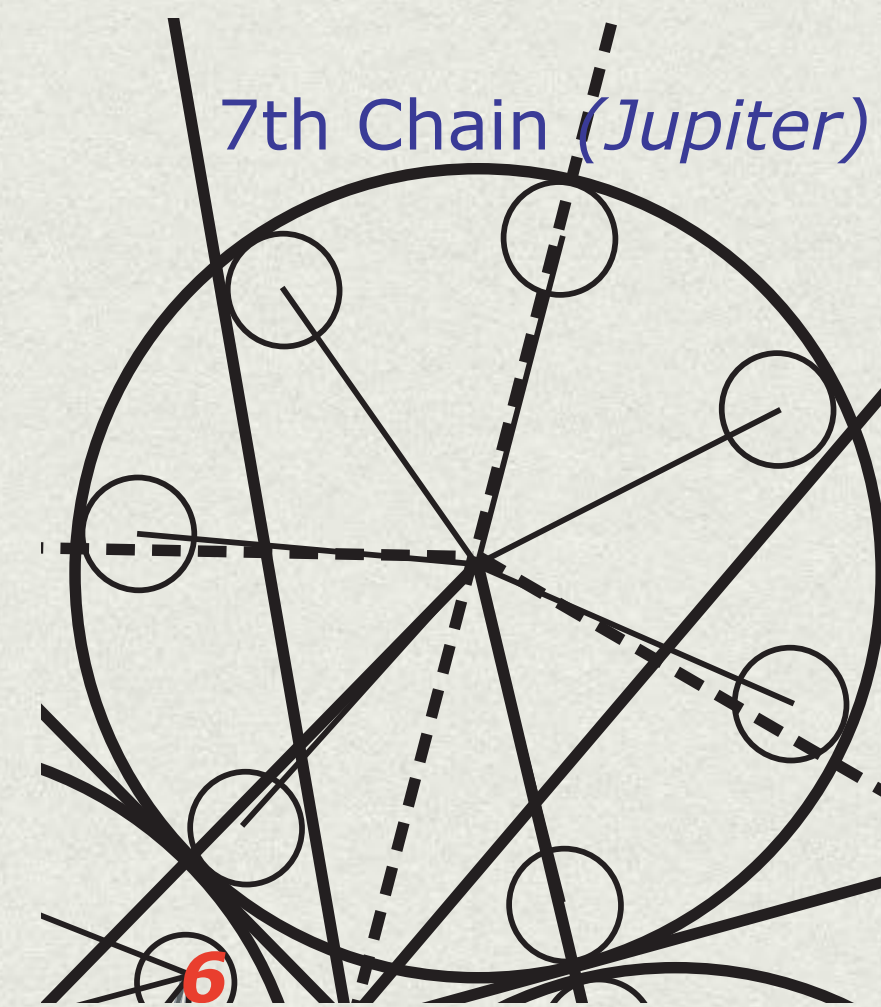
4th Chain (Earth)



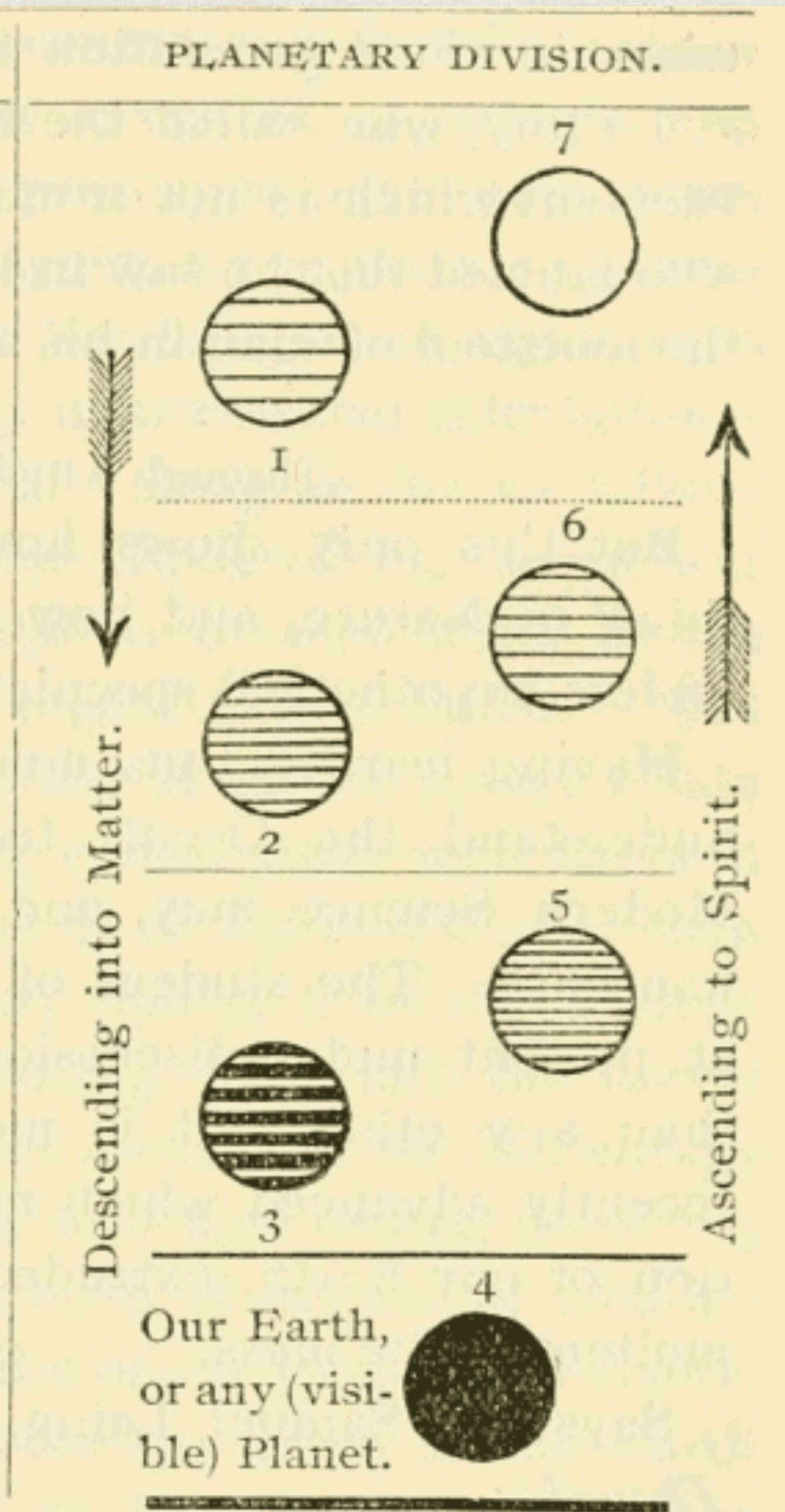
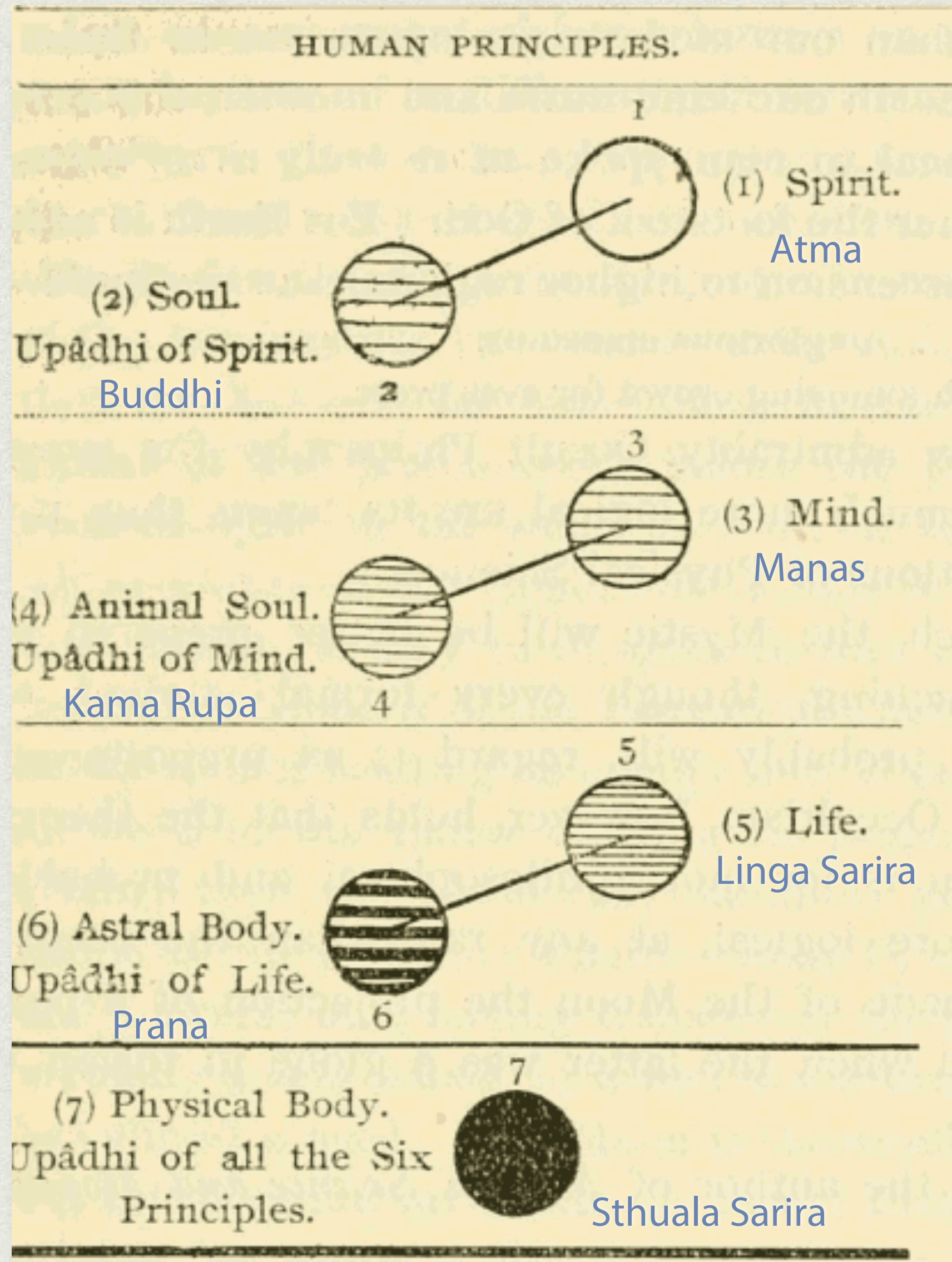
5th Chain (Mercury)



6th Chain (Mars)



7th Chain (Jupiter)



DESCENDING AND RE-ASCENDING STATES. 153

Buddhism"). For instance, all such planets as Mercury, Venus, Mars, Jupiter, Saturn, etc., etc., or our Earth, are as visible to us as our globe, probably, is to the inhabitants of the other planets, if any, because they are all on the same plane; while the superior fellow-globes of these planets are on other planes quite outside that of our terrestrial senses. As their relative position is given further on, and also in the diagram appended to the Comments on Verse 7 of Stanza VI., a few words of explanation is all that is needed at present. These invisible companions correspond curiously to that which we call "the principles in Man." The seven are on three material planes and one spiritual plane, answering to the three *Upadhis* (material bases) and one spiritual vehicle (*Vahan*) of our seven principles in the human division. If, for the sake of a clearer mental conception, we imagine the human principles to be arranged as in the following scheme, we shall obtain the annexed diagram of correspondences:—

HUMAN PRINCIPLES.	PLANETARY DIVISION.
<p>(1) Spirit * (2) Soul Vehicle of Spirit</p> <p>(3) Mind (4) Animal Soul Upādhi of Mind</p> <p>(5) Life (6) Astral Body Upādhi of Life</p> <p>(7) Physical † Body</p>	<p>7</p> <p>6</p> <p>5</p> <p>4</p> <p>3</p> <p>2</p> <p>1</p> <p>Descending into matter</p> <p>Ascending to Spirit</p> <p>Our Earth or any (Visible) Planet</p>

DIAGRAM I.

* As we are proceeding here from Universals to Particulars, instead of using the inductive or Aristotelean method, the numbers are reversed. Spirit is enumerated the first instead of seventh, as is usually done, but, in truth, ought not to be done.

† Or as usually named after the manner of Esoteric Buddhism and others: 1, Atma; 2, Buddhi (or Spiritual Soul); 3, Manas (Human Soul); 4, Kama Rupa (Vehicle of Desires and Passions); 5, Linga Sarira; 6, Prana; 7, Sthula Sarira.

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A Few Early Theosophical Misconceptions Concerning Planets, Rounds, and Man (cont)

The dark horizontal lines of the lower planes are the Upadhis in one case, and the planes in the case of the planetary chain. Of course, as regards the human principles, the diagram does not place them quite in order, yet it shows the correspondence and analogy to which attention is now drawn. As the reader will see, it is a case of descent into matter, the adjustment—in both the mystic and the physical senses—of the two, and their inter-blending for the great coming "struggle of life" that awaits both the entities.

"Entity" may be thought a strange term to use in the case of a globe; but the ancient philosophers, who saw in the earth a huge "animal," were wiser in their generation than our modern geologists are in theirs; and Pliny, who called the Earth our kind nurse and mother, the only element which is not inimical to man, spoke more truly than Watts, who fancied that he saw in her the footstool of God. For Earth is only the footstool of man in his ascension to higher regions; the vestibule—

"... to glorious mansions, through which a moving crowd for ever press."

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But this only shows how admirably the occult philosophy fits everything in Nature, and how much more logical are its tenets than the lifeless hypothetical speculations of physical science.

Having learned thus much, the mystic will be better prepared to understand the occult teaching, though every formal student of modern science may, and probably will, regard it as preposterous nonsense. The student of occultism, however, holds that the theory at present under discussion is far more philosophical and probable than any other. It is more logical, at any rate, than the theory recently advanced which made of the moon the projection of a portion of our Earth extruded when the latter was but a globe in fusion, a molten plastic mass.*

It is said that the planetary chains having their "Days" and their

* Says the author of "Modern Science and Modern Thought," Mr. Samuel Laing: "The astronomical conclusions are theories based on data so uncertain, that while in some cases they give results incredibly short, like that of 15 millions of years for the whole past process of formation of the solar system, in others they give results almost incredibly long, as in that which supposes the moon to have been thrown off when the Earth was rotating in three hours, while the utmost actual retardation obtained from observation would require 600 millions of years to make it rotate in twenty-three hours instead of twenty-four" (p. 48). And if physicists persist, why should the chronology of the Hindus be laughed at as exaggerated?



Portrait of Thomas Taylor by Sir Thomas Lawrence, circa 1812



Pliny the Elder

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The dark horizontal lines of the lower planes are the Upadhis in one case, and the planes in the case of the planetary chain. Of course, as regards the human principles, the diagram does not place them quite in order, yet it shows the correspondence and analogy to which attention is now drawn. As the reader will see, it is a case of descent into matter, the adjustment—in both the mystic and the physical senses—of the two, and their interblending for the great coming “struggle of life” that awaits both the *entities*. “Entity” may be thought a strange term to use in the case of a globe; but the ancient philosophers, who saw in the earth a huge “animal,” were wiser in their generation than our modern geologists are in theirs; and Pliny, who called the Earth our kind nurse and mother, the only element which is not inimical to man, spoke more truly than Watts, who fancied that he saw in her the footstool of God. For Earth is only the footstool of man in his ascension to higher regions; the vestibule—

“ to glorious mansions,
Through which a moving crowd for ever press.”

But this only shows how admirably the occult philosophy fits everything in Nature, and how much more logical are its tenets than the lifeless hypothetical speculations of physical science.

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* Says the author of “Modern Science and Modern Thought,” Mr. Samuel Laing : “The astronomical conclusions are theories based on data so uncertain, that while in some cases they give results incredibly short, like that of 15 millions of years for the whole past process of formation of the solar system, in others they give results almost incredibly long, as in that which supposes the moon to have been thrown off when the Earth was rotating in three hours, while the utmost actual retardation obtained from observation would require 600 millions of years to make it rotate in twenty-three hours instead of twenty-four” (p. 48). And if physicists persist, why should the chronology of the Hindus be laughed at as exaggerated?

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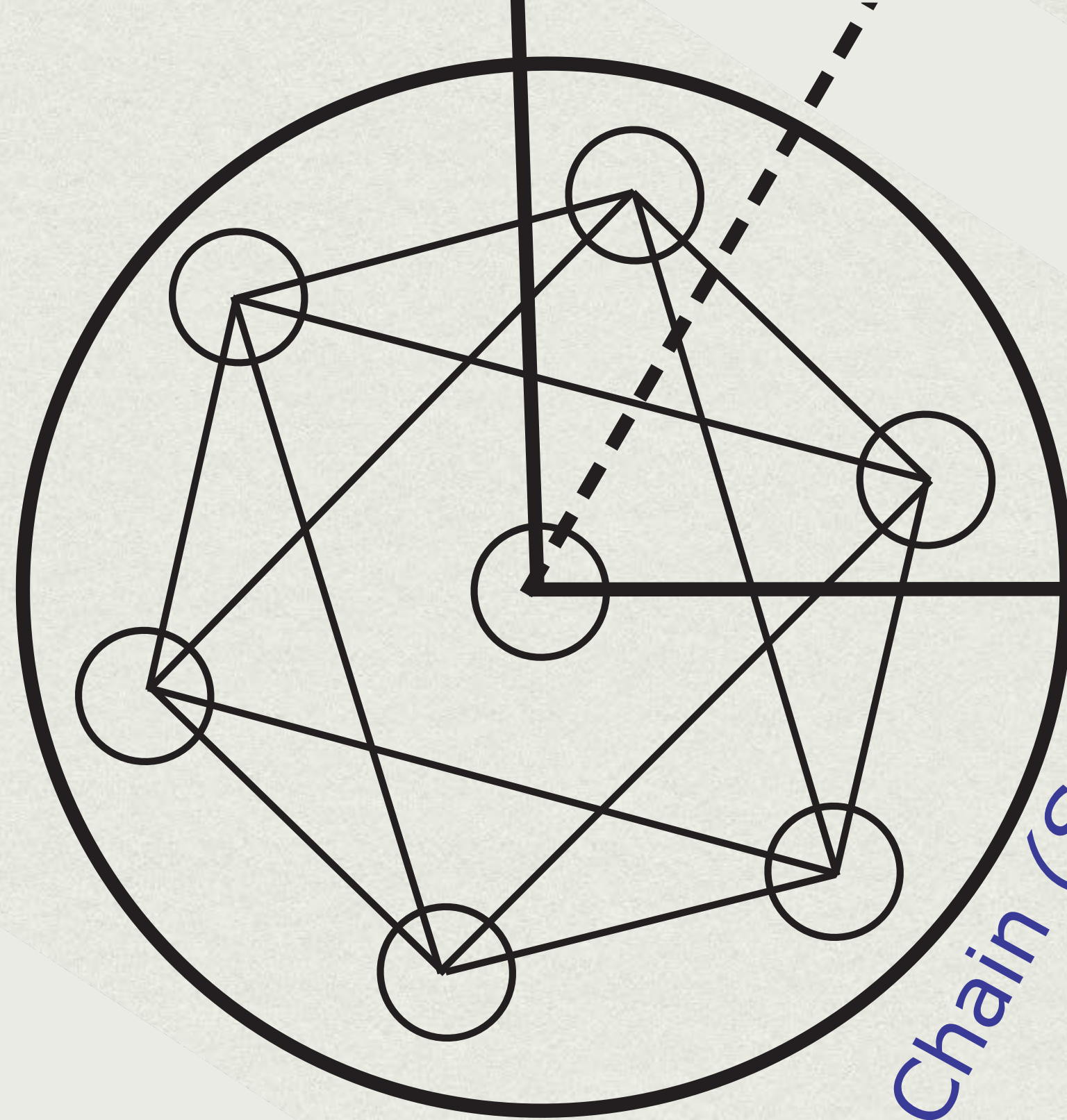
EXCHANGE OF LIFE-PRINCIPLES.

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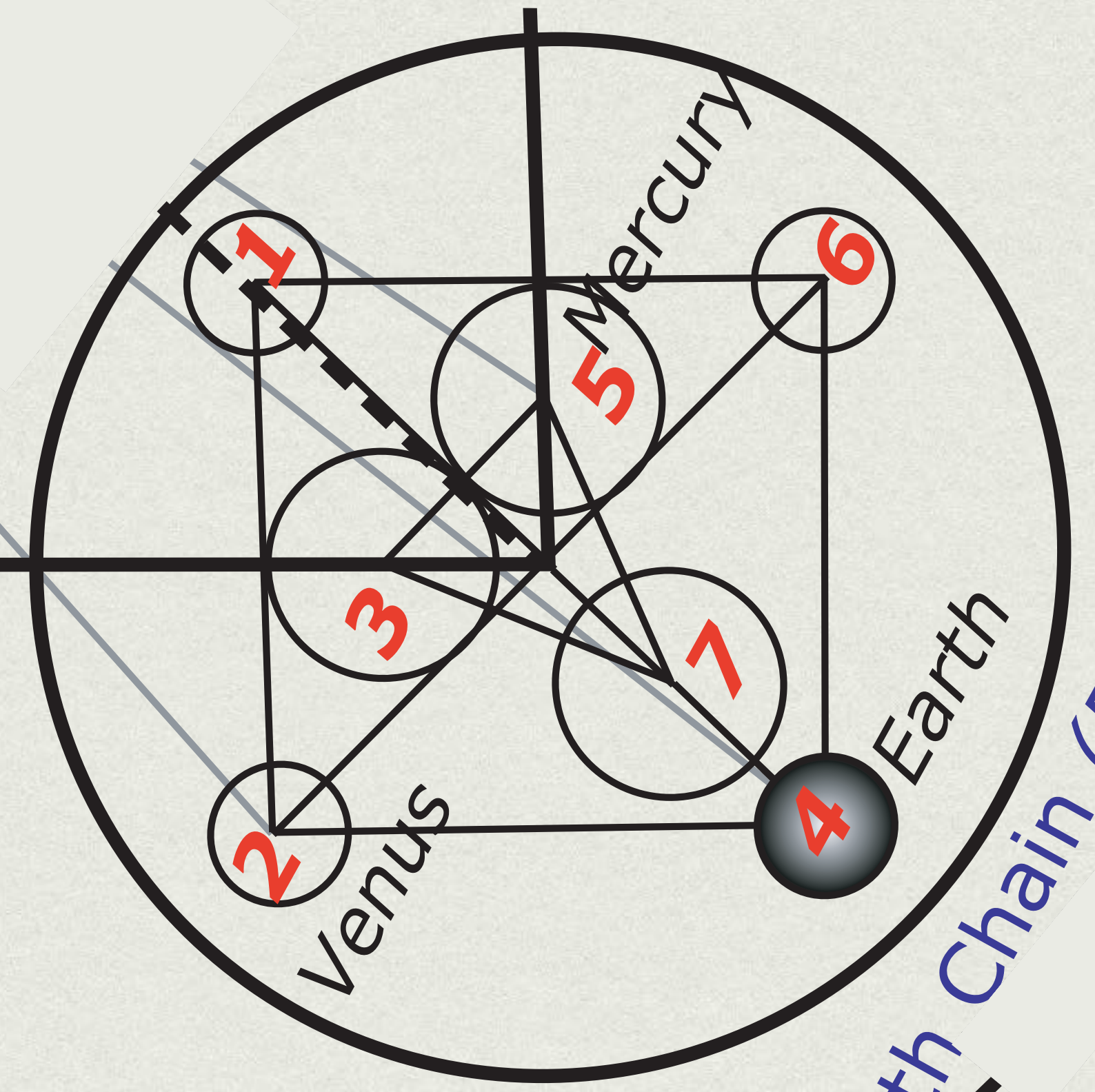
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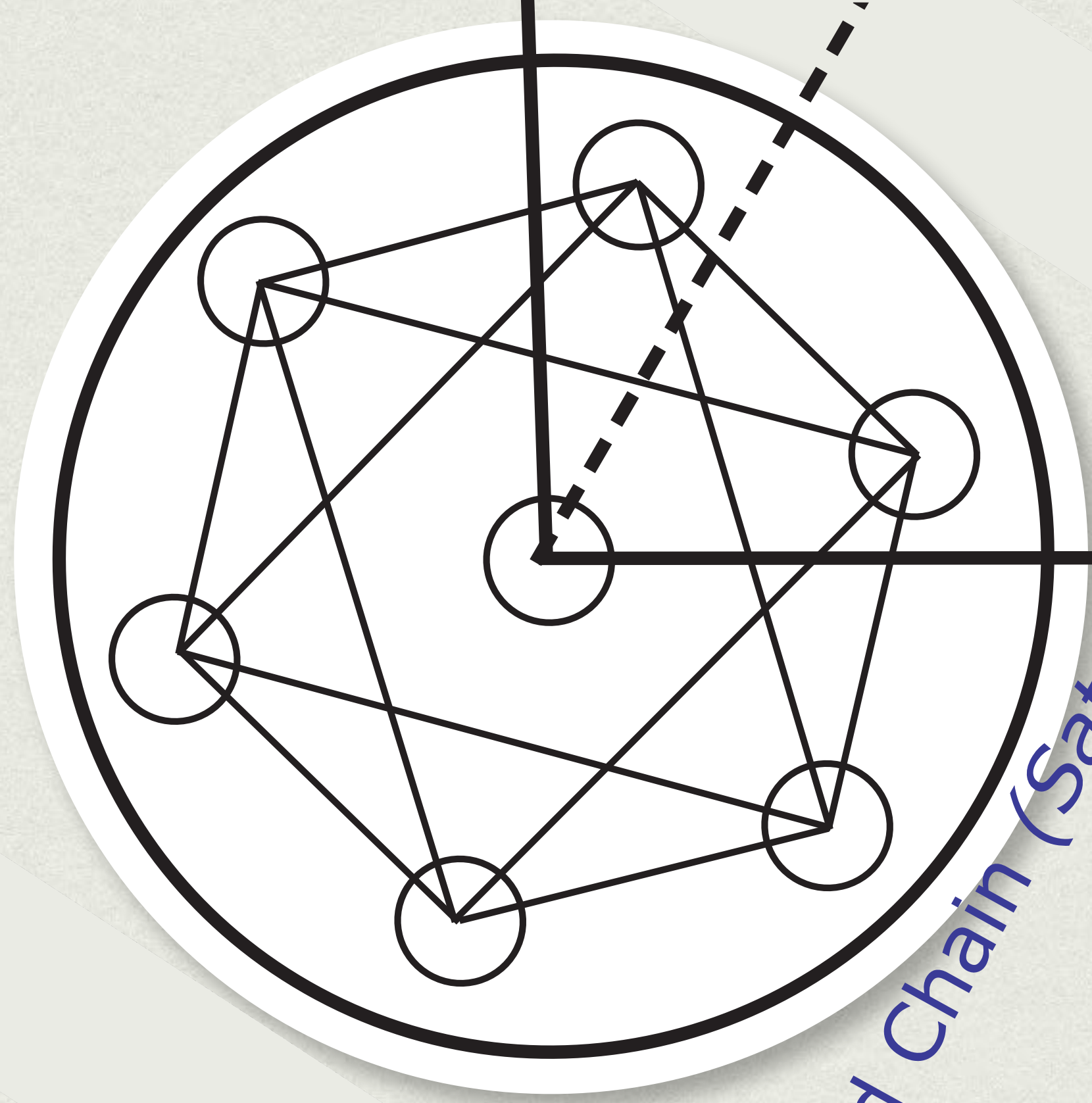
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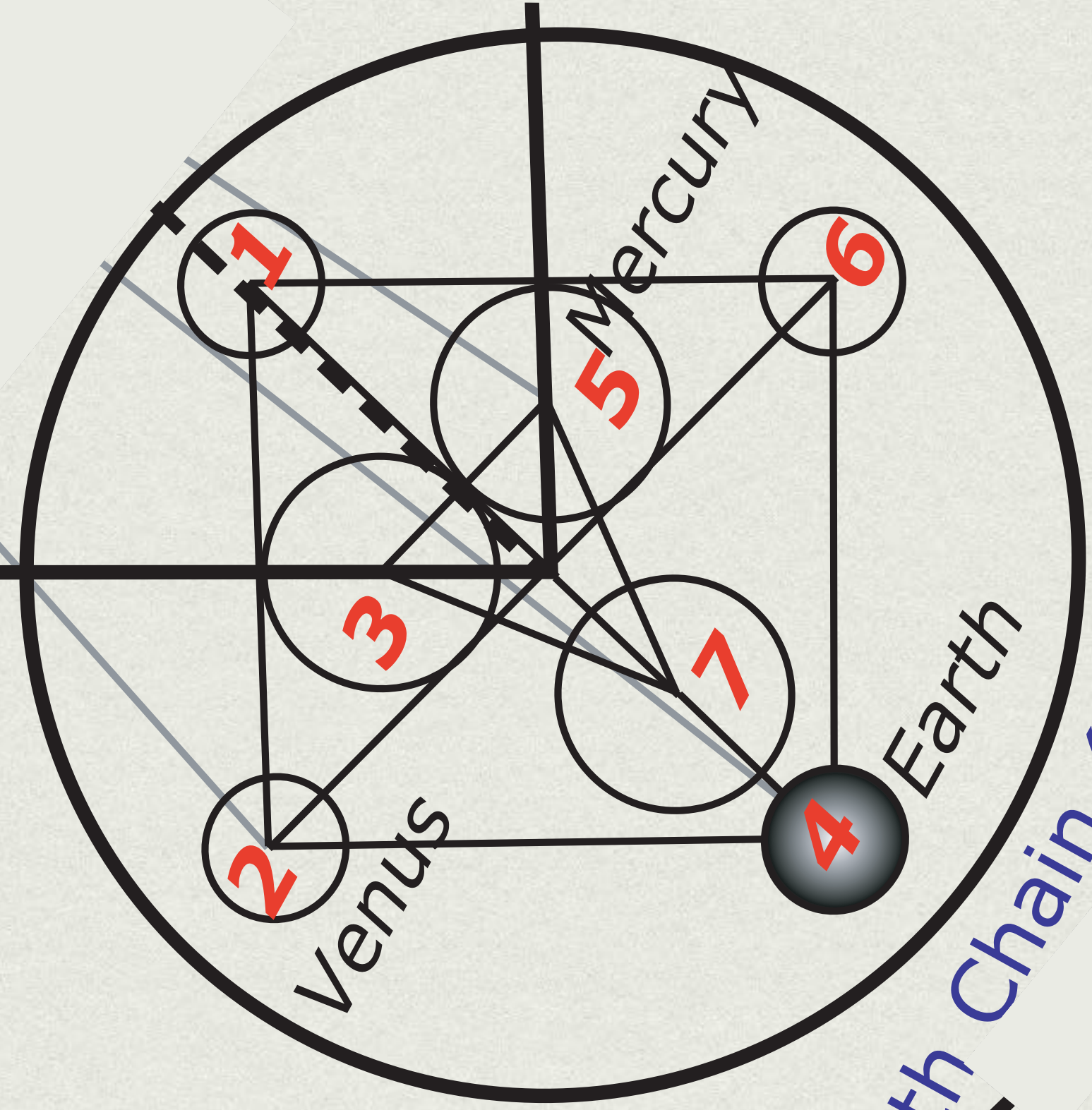
3rd Chain (Saturn)



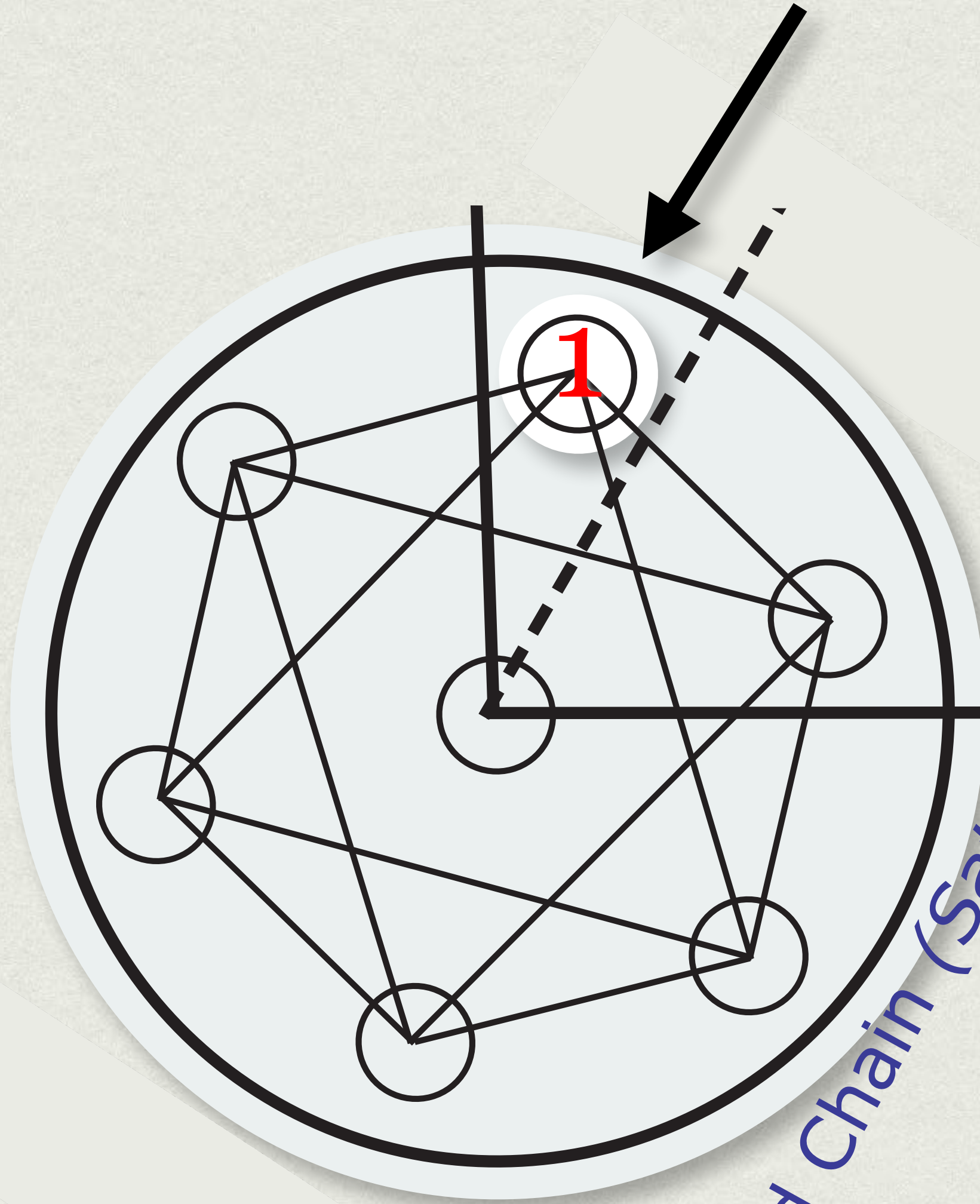
4th Chain (Earth)



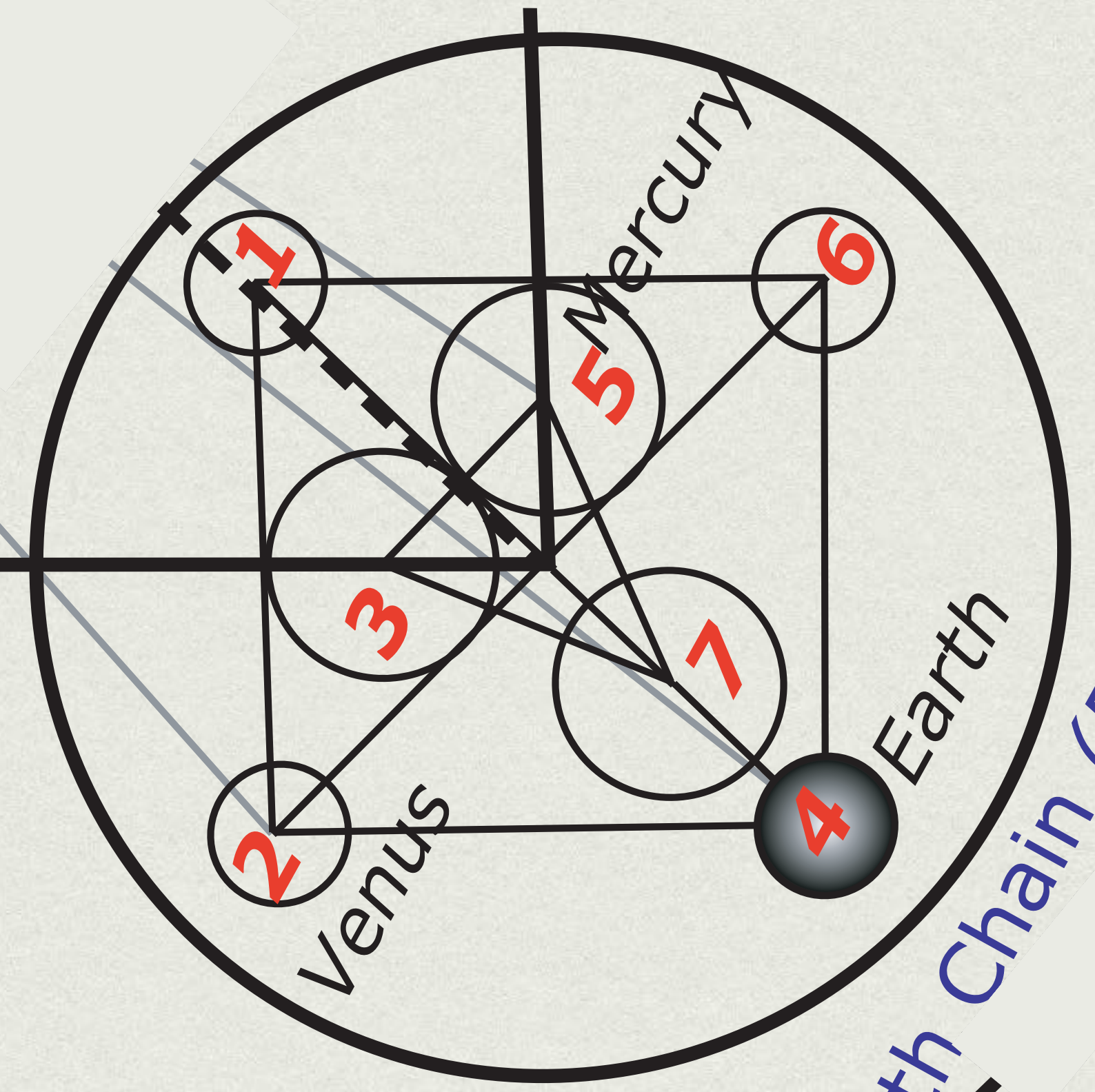
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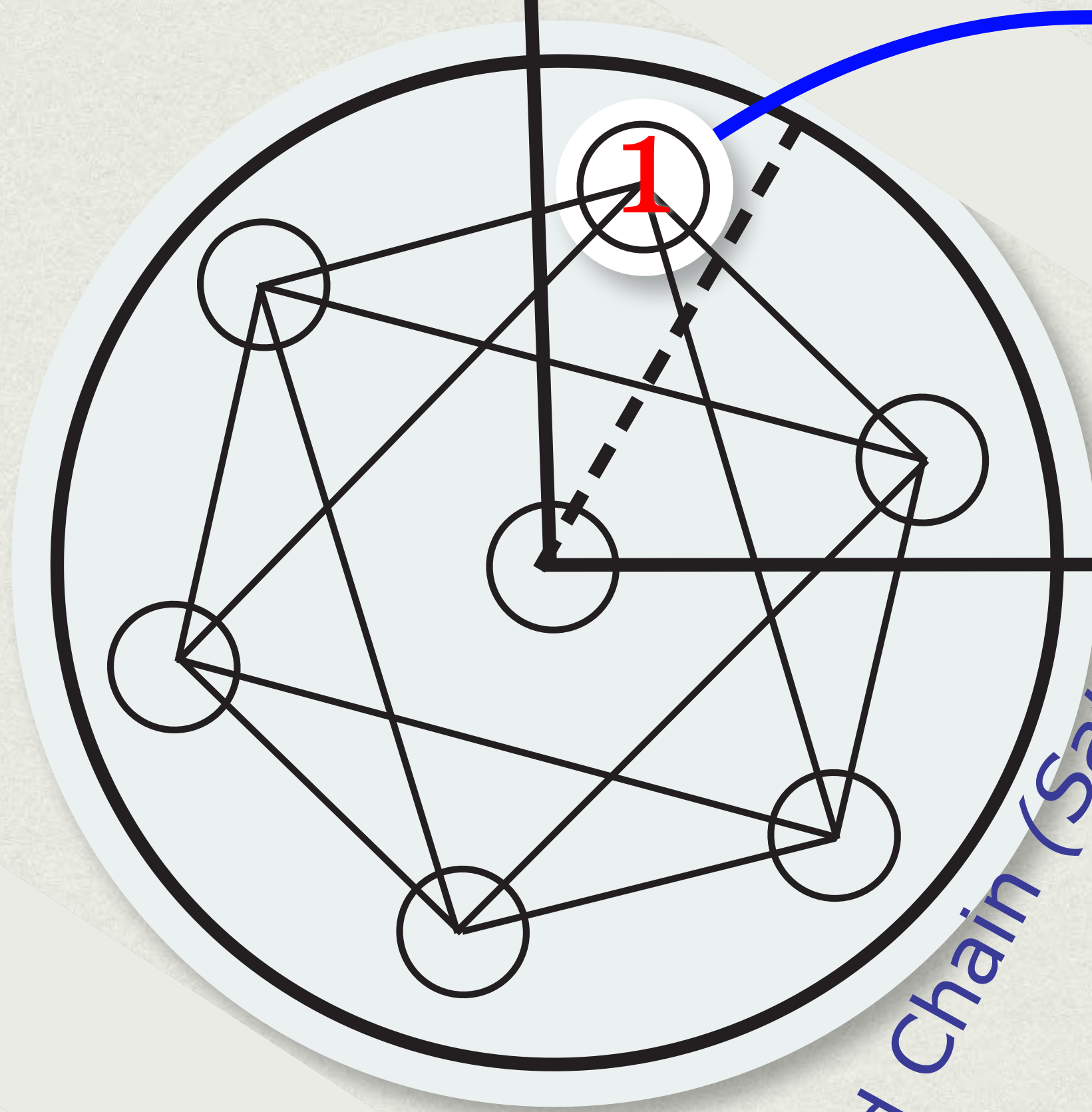
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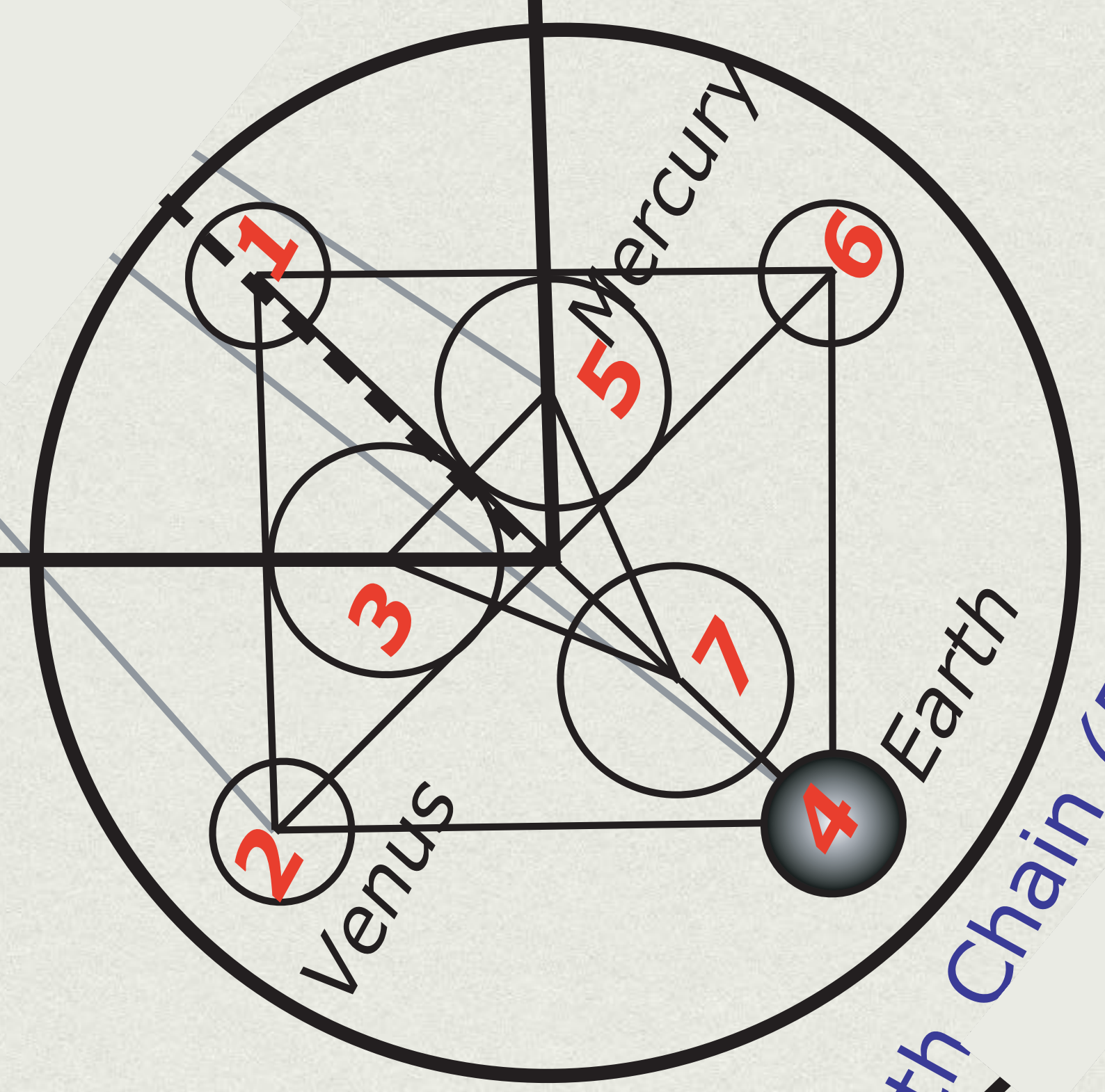
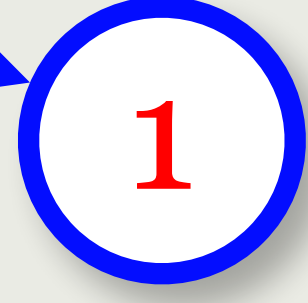
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Ring Pass-Not

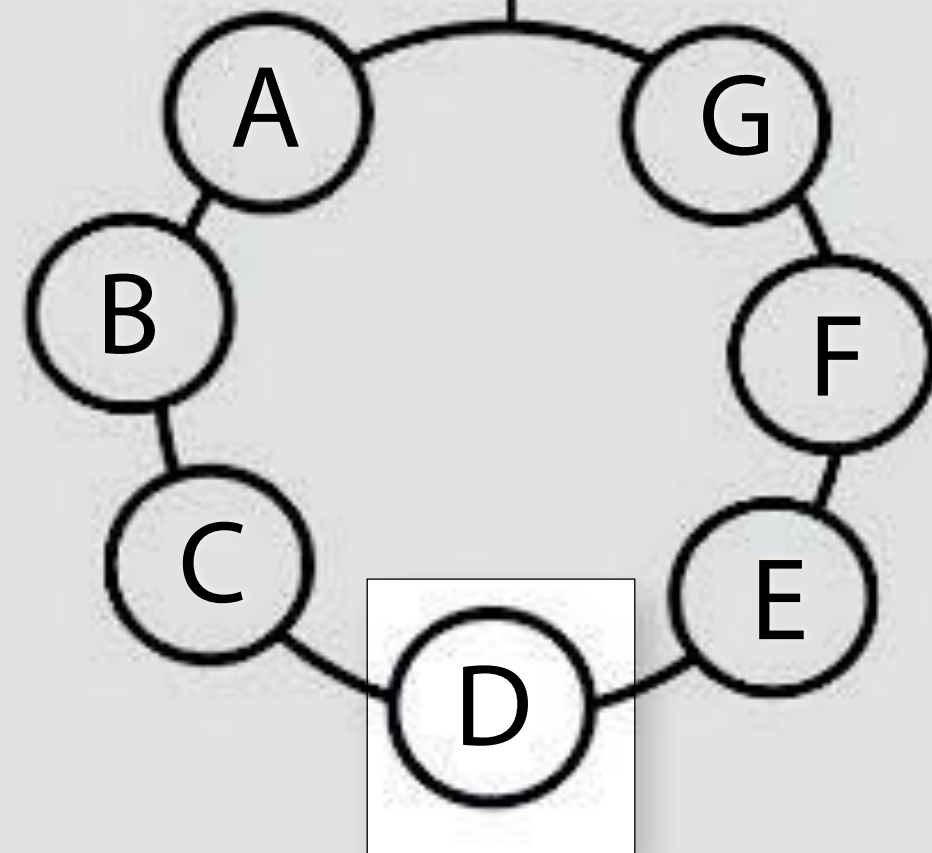


**Nirvana
& Pralaya**
between
planets



Egos from Moon
chain arrive on Earth

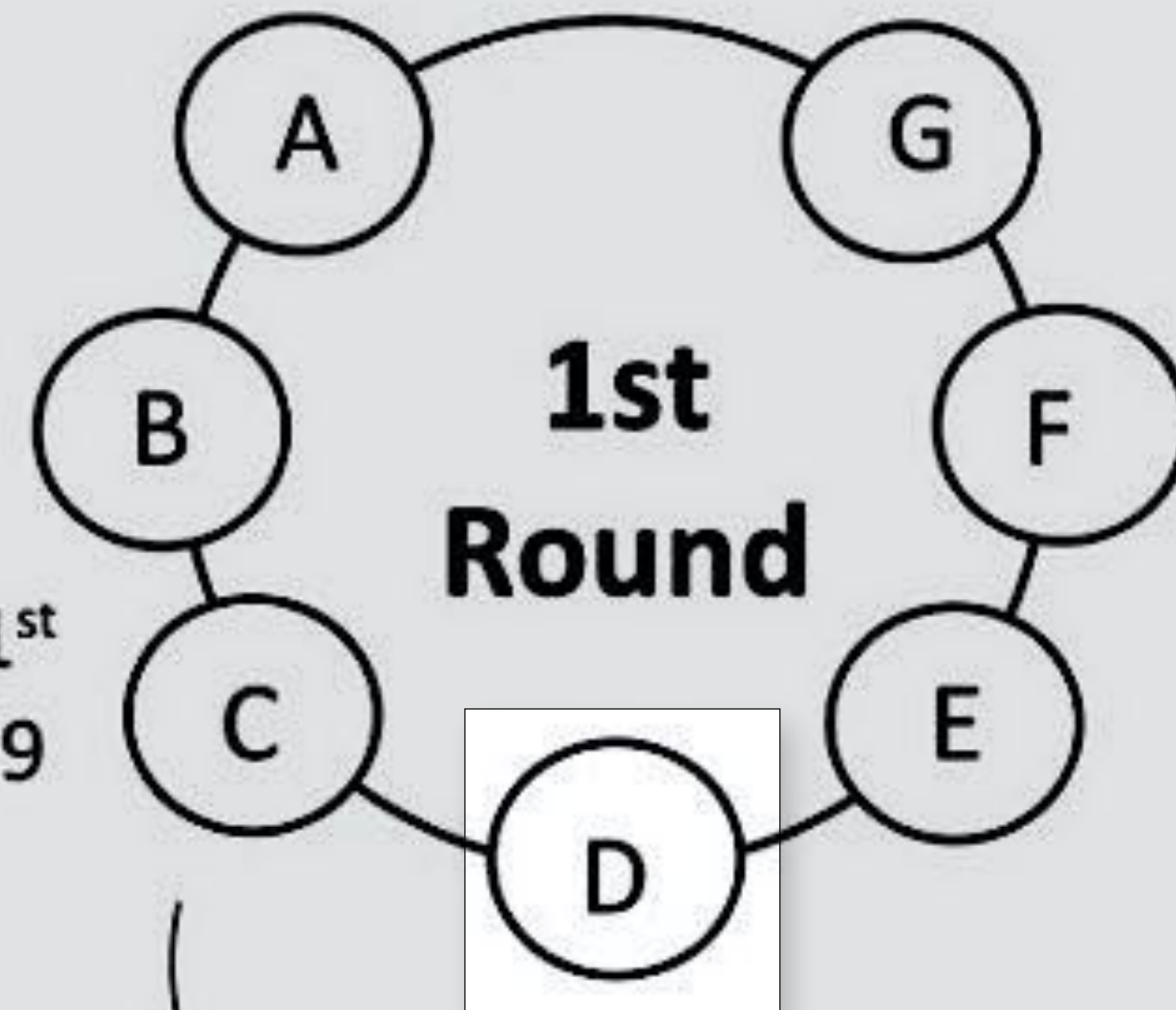
**Moon
chain**



7 Globes A-G = **one Round**

FIRE

the element of 1st
Round SD 1:259



**1st
Round**

A Few Early Theosophical Misconceptions Concerning Planets, Rounds, and Man (cont)

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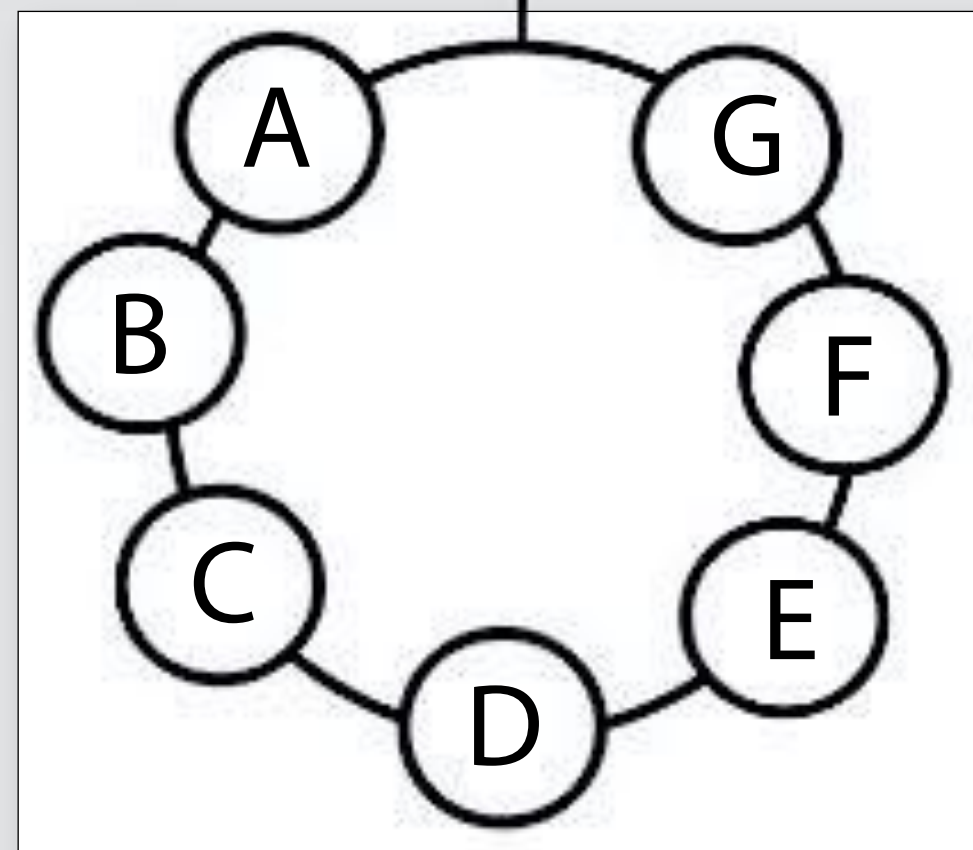


**Nirvana
& Pralaya**
between
planets



Egos from Moon
chain arrive on Earth

**Moon
chain**



7 Globes A-G = **one Round**

FIRE

the element of 1st
Round SD 1:259

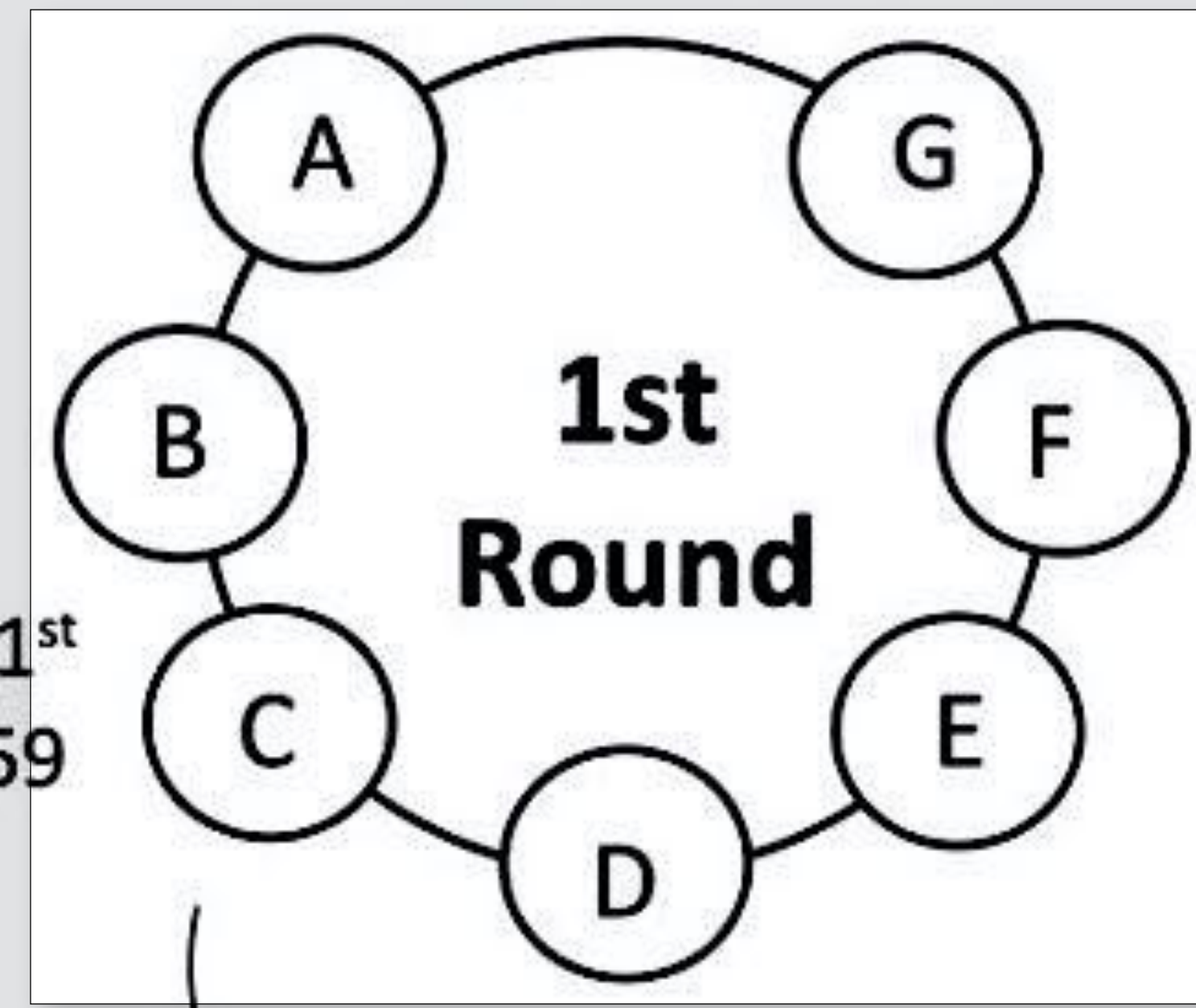
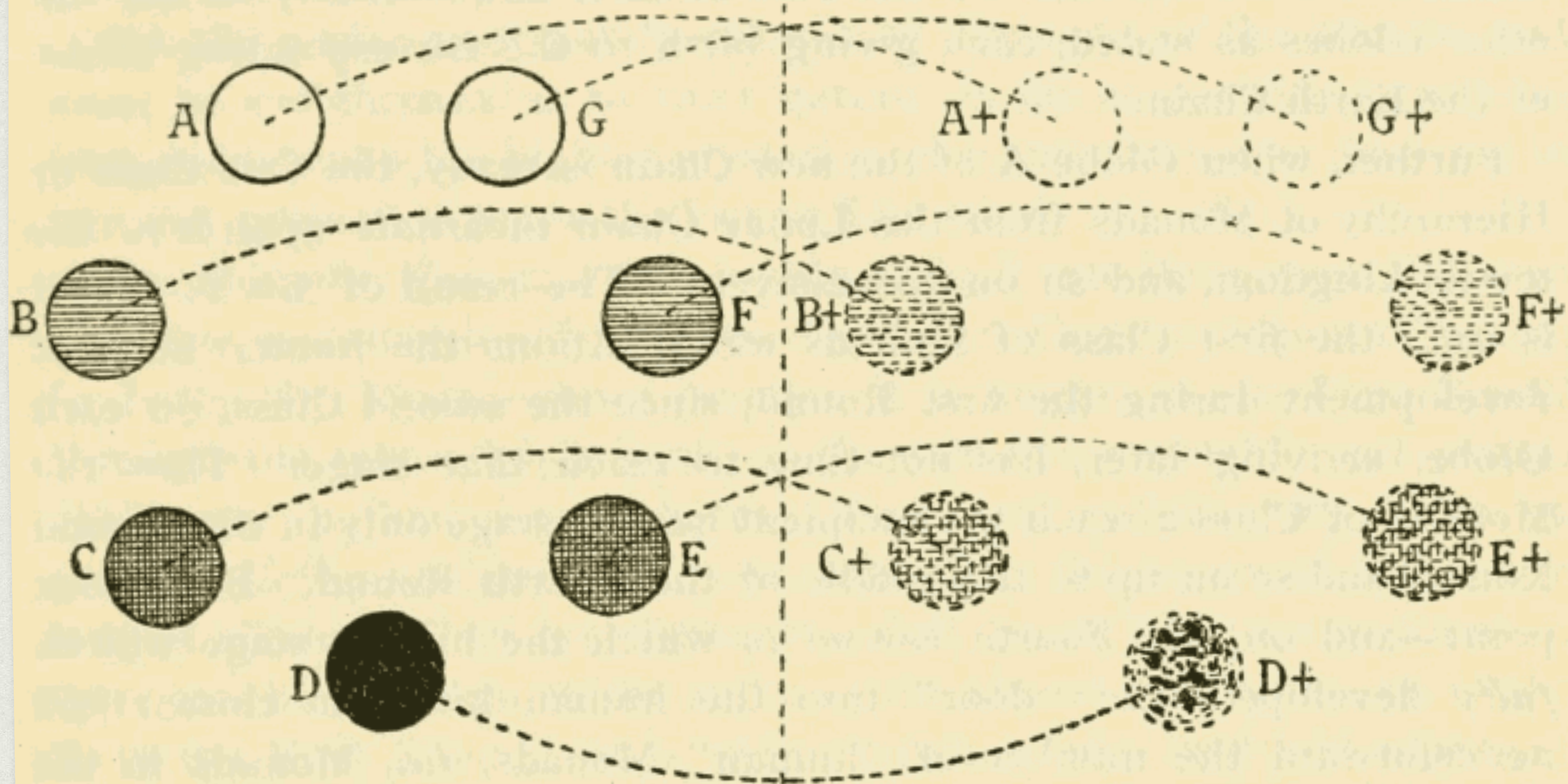


FIG. 1.

LUNAR CHAIN.

EARTH CHAIN.

FIG. 2.



A Few Early Theosophical Misconceptions Concerning Planets, Rounds, and Man (cont)

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A Few Early Theosophical Misconceptions Concerning Planets, Rounds, and Man (cont)

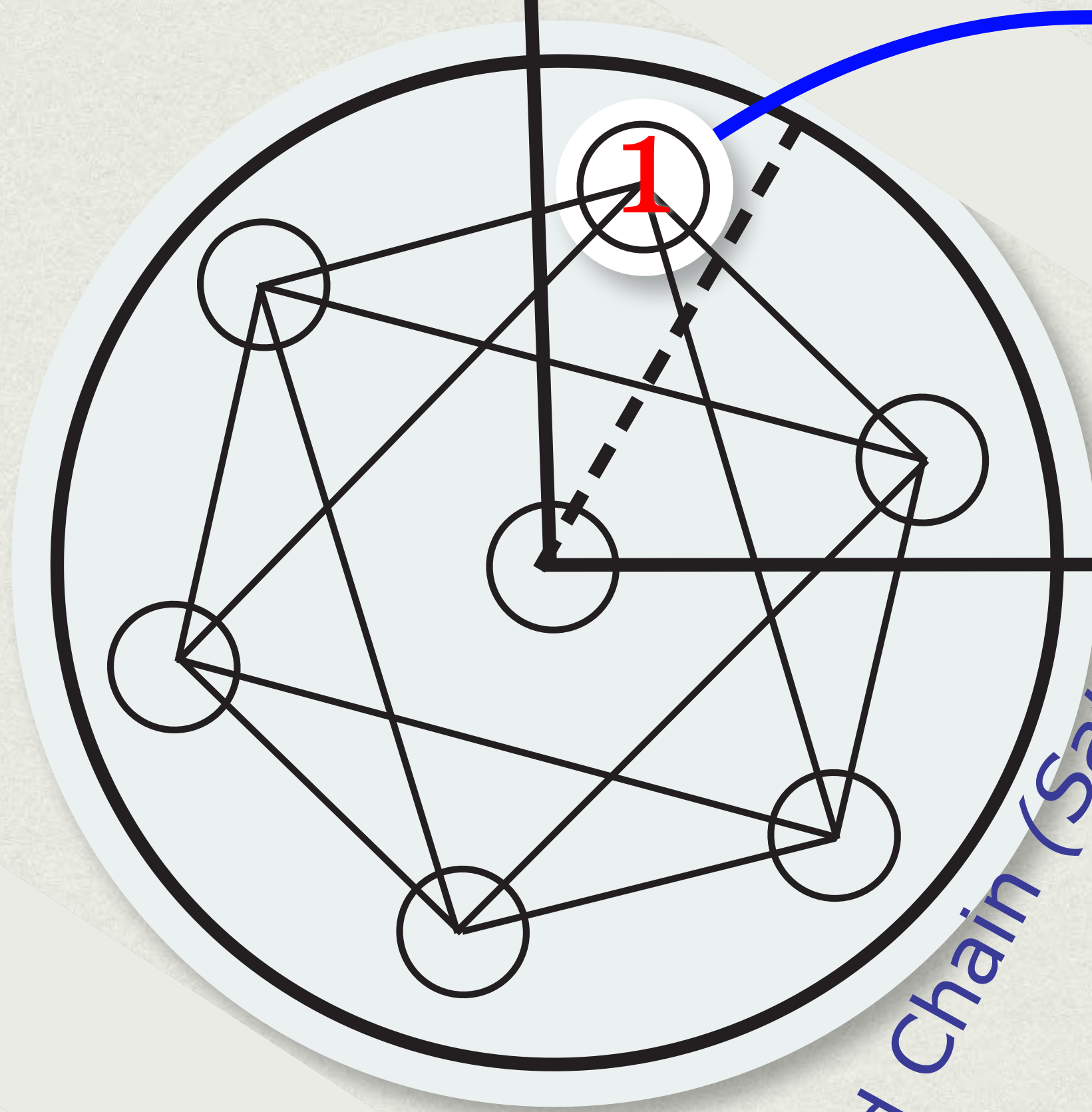
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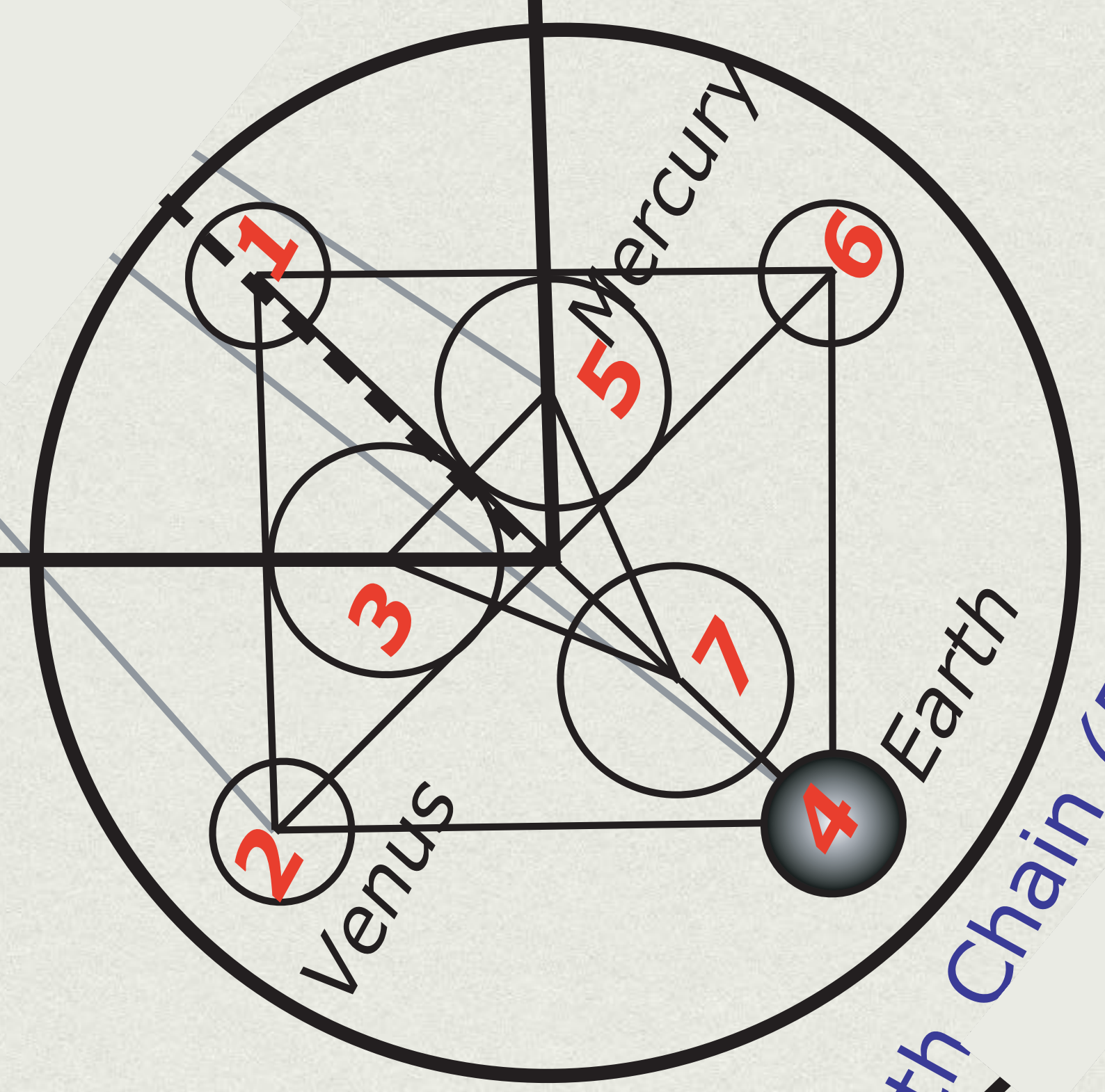
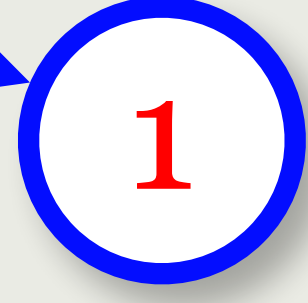
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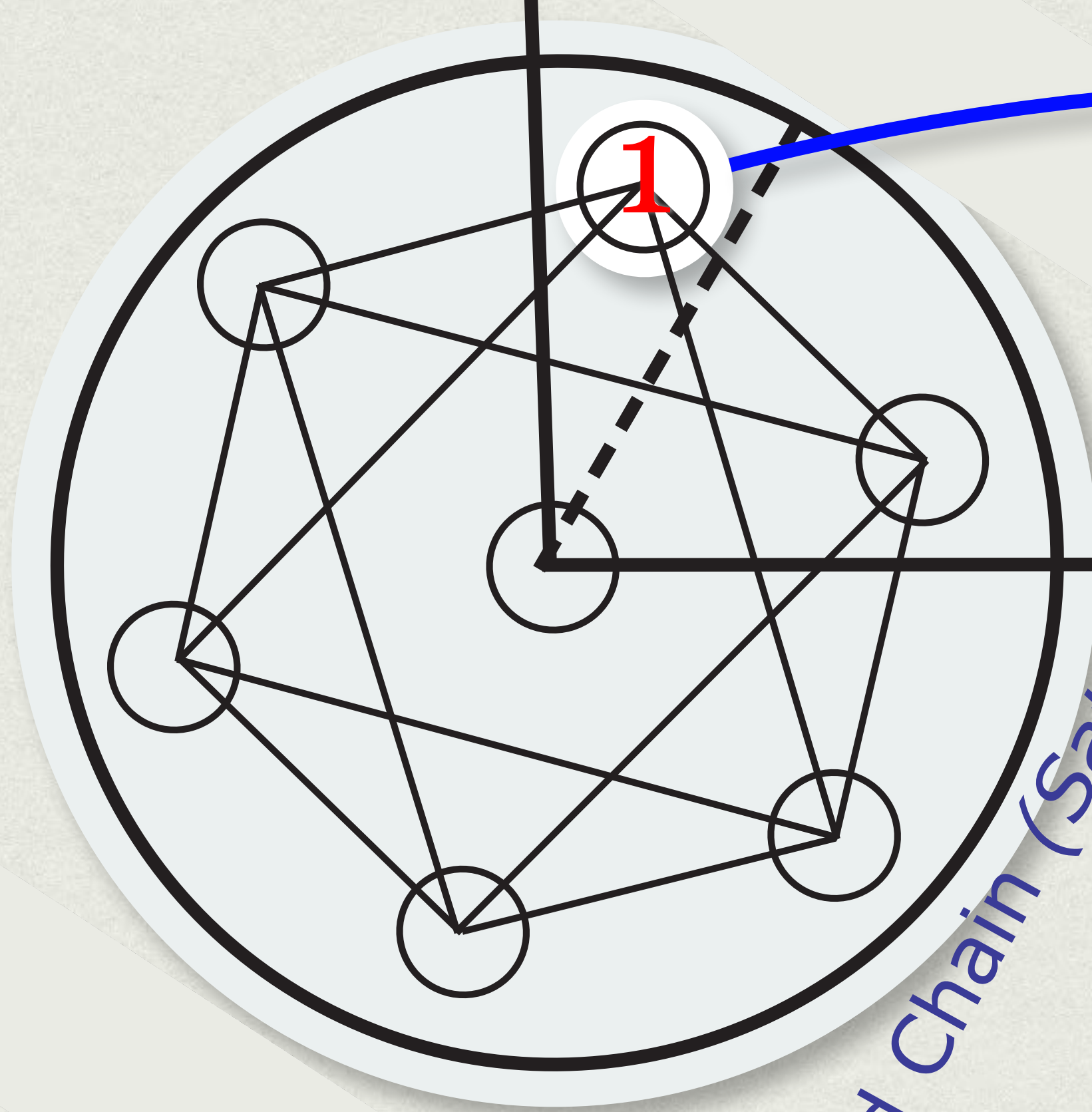
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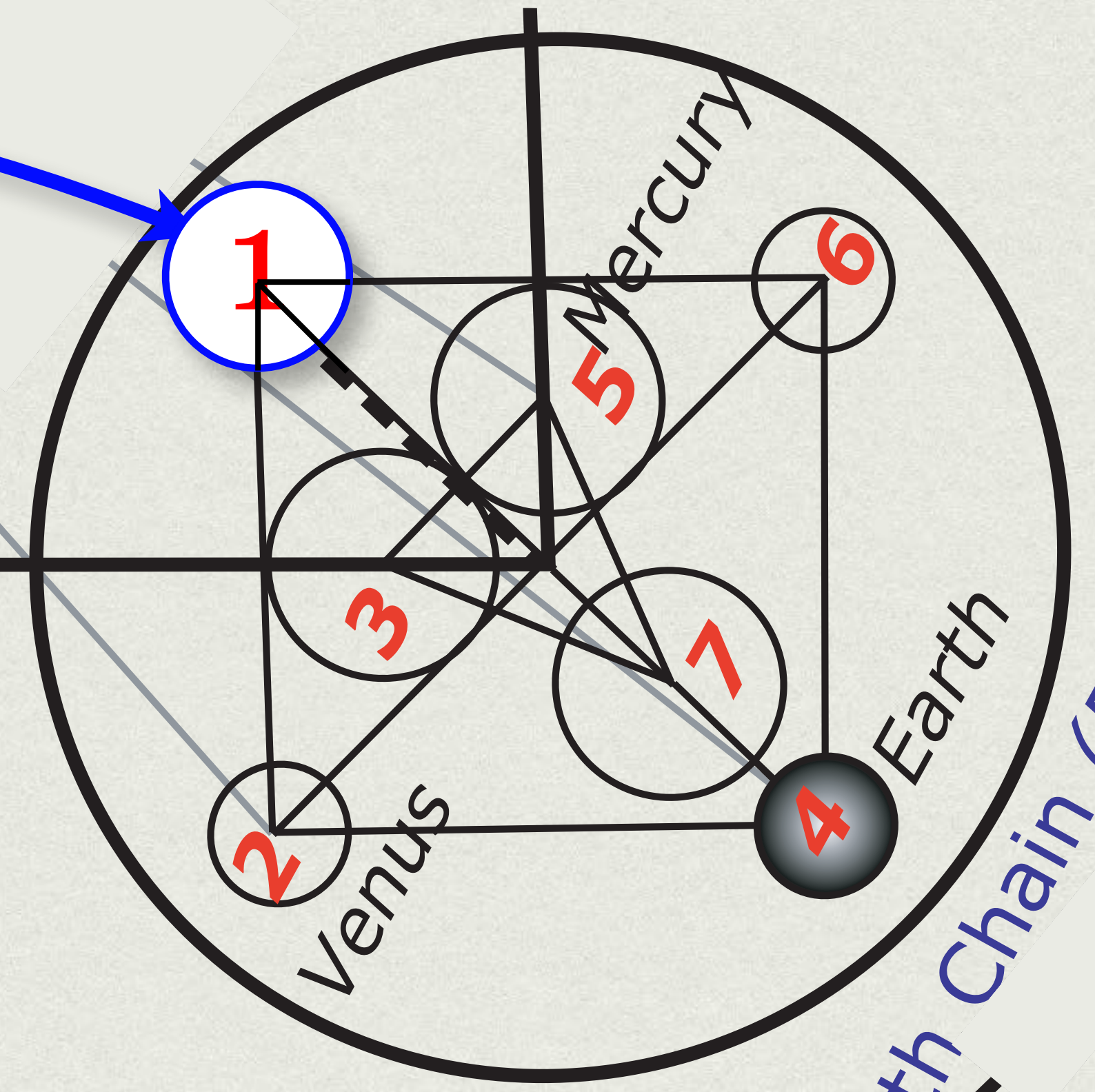
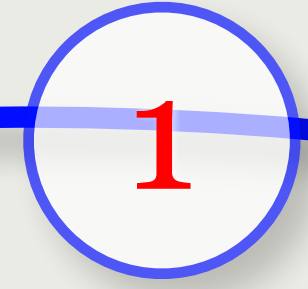
3rd Chain (Saturn)



4th Chain (Earth)



3rd Chain (Saturn)



4th Chain (Earth)

A Few Early Theosophical Misconceptions Concerning Planets, Rounds, and Man (cont)

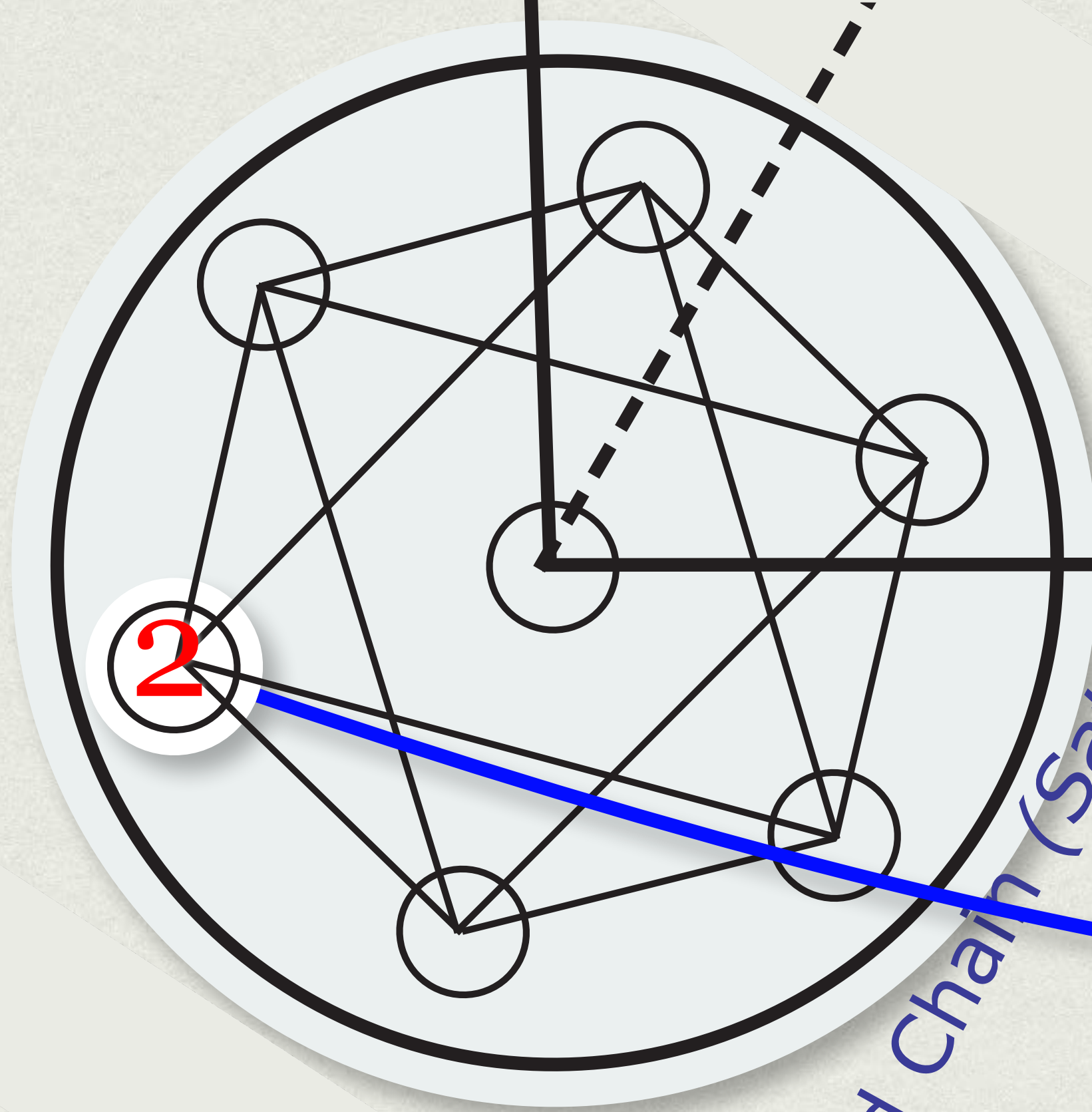
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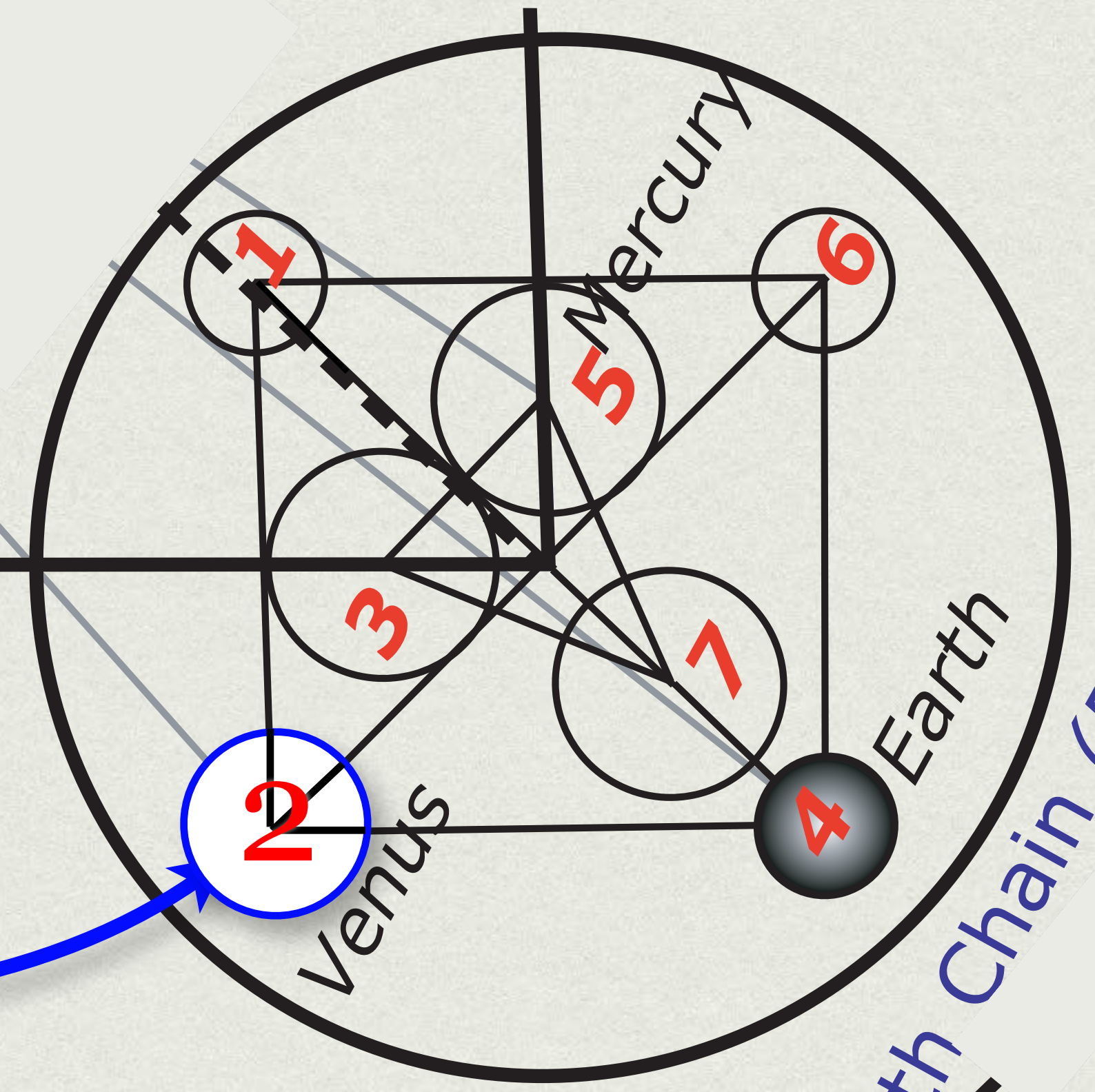
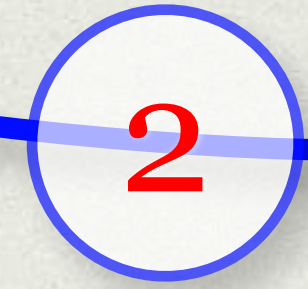
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3rd Chain (Saturn)



4th Chain (Earth)

A Few Early Theosophical Misconceptions Concerning Planets, Rounds, and Man (cont)

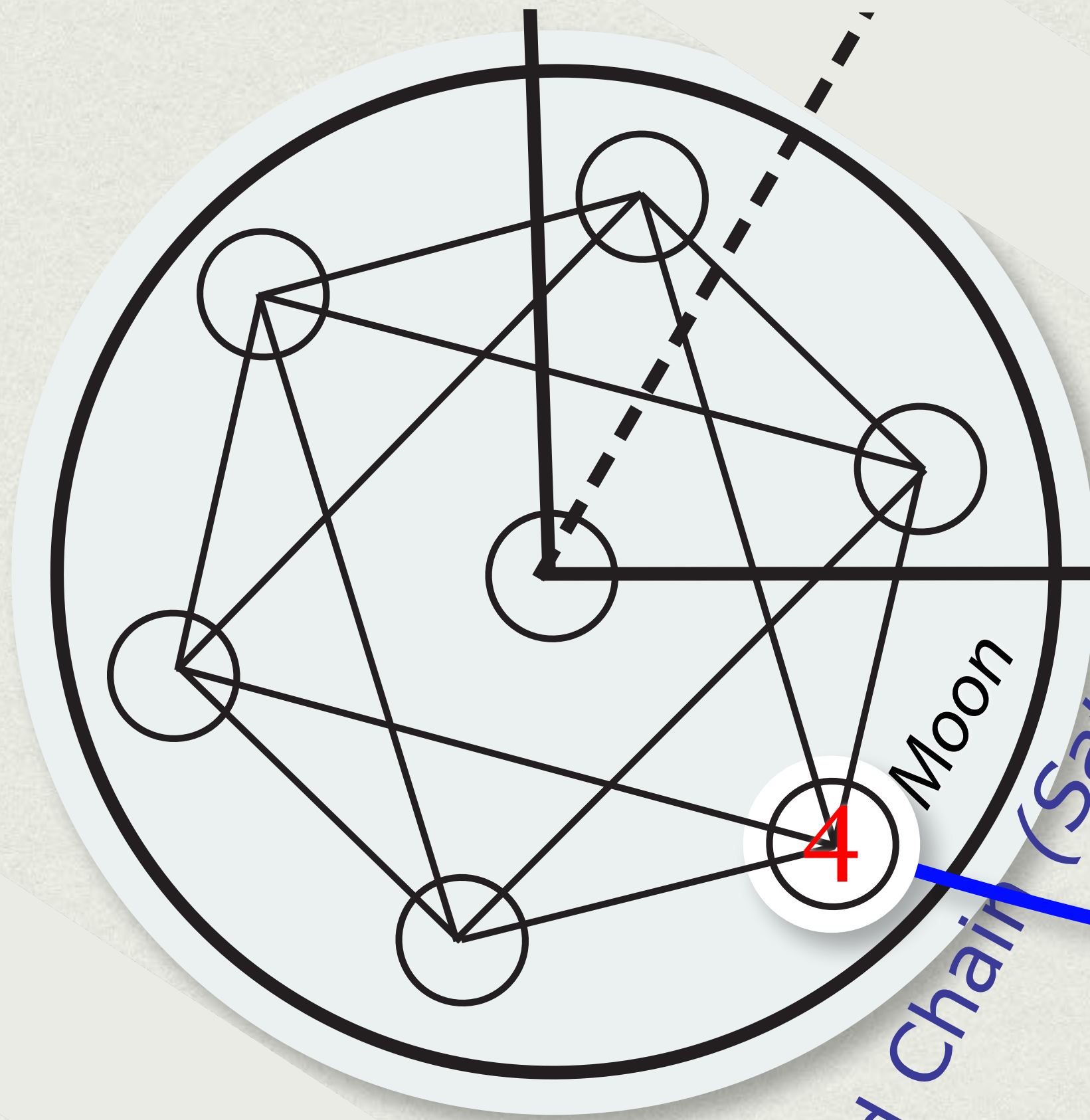
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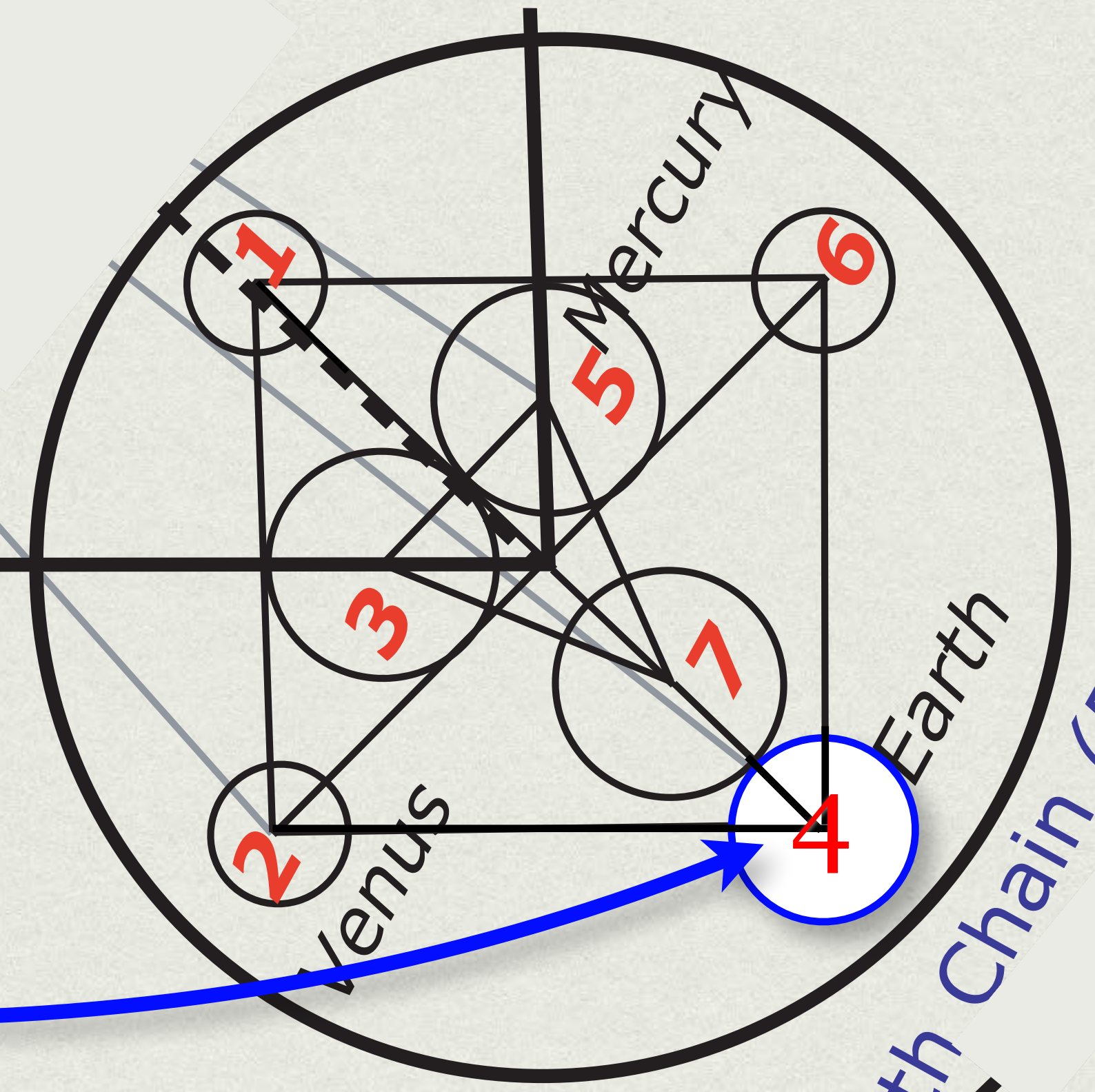
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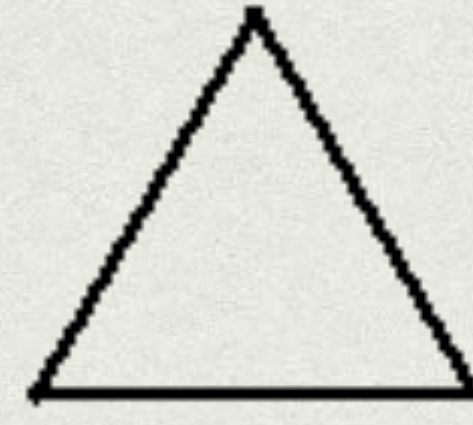
3rd Chain (Saturn)

4

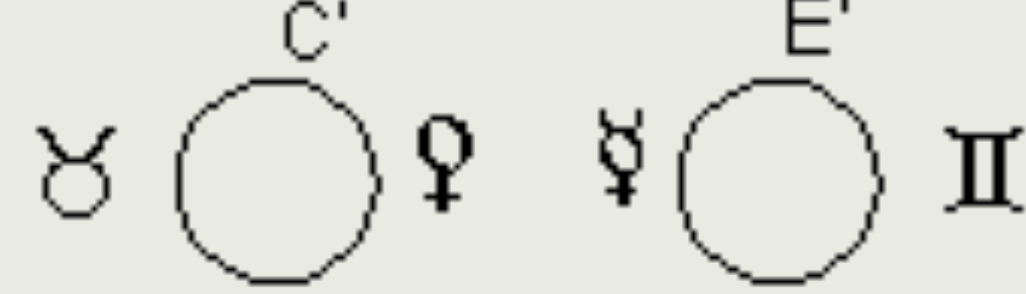
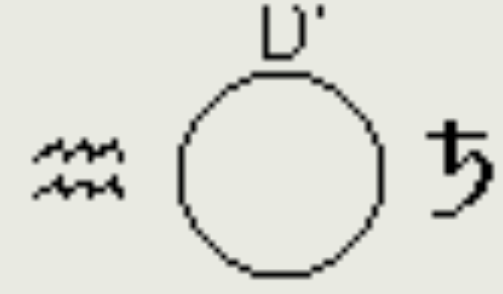


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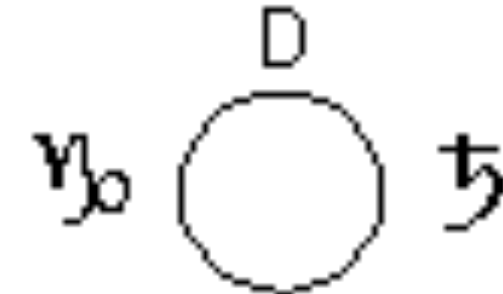
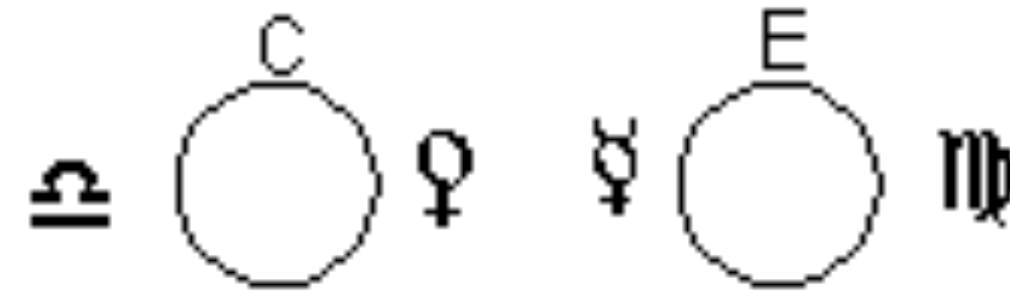
Arupa-Dhatu
1
2
3



Rupa-Dhatu
4
5
6



Kama-Dhatu
7
8
9
10



A Few Early Theosophical Misconceptions
Concerning Planets, Rounds, and Man (cont)

The Moon is now the cold residual quantity, the shadow dragged after the new body, into which her living powers and "principles" are transfused. She now is doomed for long ages to be ever pursuing the Earth, to be attracted by and to attract her progeny. *Constantly vampirised* by her child, she revenges herself on it by soaking it through and through with the nefarious, invisible, and poisoned influence which emanates from the occult side of her nature. For she is a *dead*, yet a *living body*. The particles of her decaying corpse are full of active and destructive life, although the body which they had formed is soulless and lifeless.

Therefore its emanations are at the same time beneficent and maleficent—this circumstance finding its parallel on earth in the fact that the grass and plants are nowhere more juicy and thriving than on the graves; while at the same time it is the graveyard or corpse-emanations, which kill. And like all ghouls or vampires, the moon is the friend of the sorcerers and the foe of the unwary. From the archaic æons and the later times of the witches of Thessaly, down to some of the present *tantrikas* of Bengal, her nature and properties were known to every Occultist, but have remained a closed book for physicists.

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Such is the moon from the astronomical, geological, and physical standpoints. As to her metaphysical and psychic nature it must remain an occult secret in this work, as it was in the volume on "Esoteric Buddhism," notwithstanding the rather sanguine statement made therein on p. 113 (5th edition) that "there is not much mystery left now in the riddle of the eighth sphere." These are topics, indeed, "on which the adepts are very reserved in their communications to uninitiated pupils," and since they have, moreover, never sanctioned or permitted any published speculations upon them, the less said the better.

Yet without treading upon the forbidden ground of the "eighth sphere," it may be useful to state some additional facts with regard to ex-monads of the lunar chain—the "lunar ancestors"—as they play a

into thin air, as the "Moons" of the other planets have, or have not, as the case may be, since there are planets which have *several* moons—a mystery again which no Œdipus of astronomy has solved.

A Few Early Theosophical Misconceptions
Concerning Planets, Rounds, and Man (cont)

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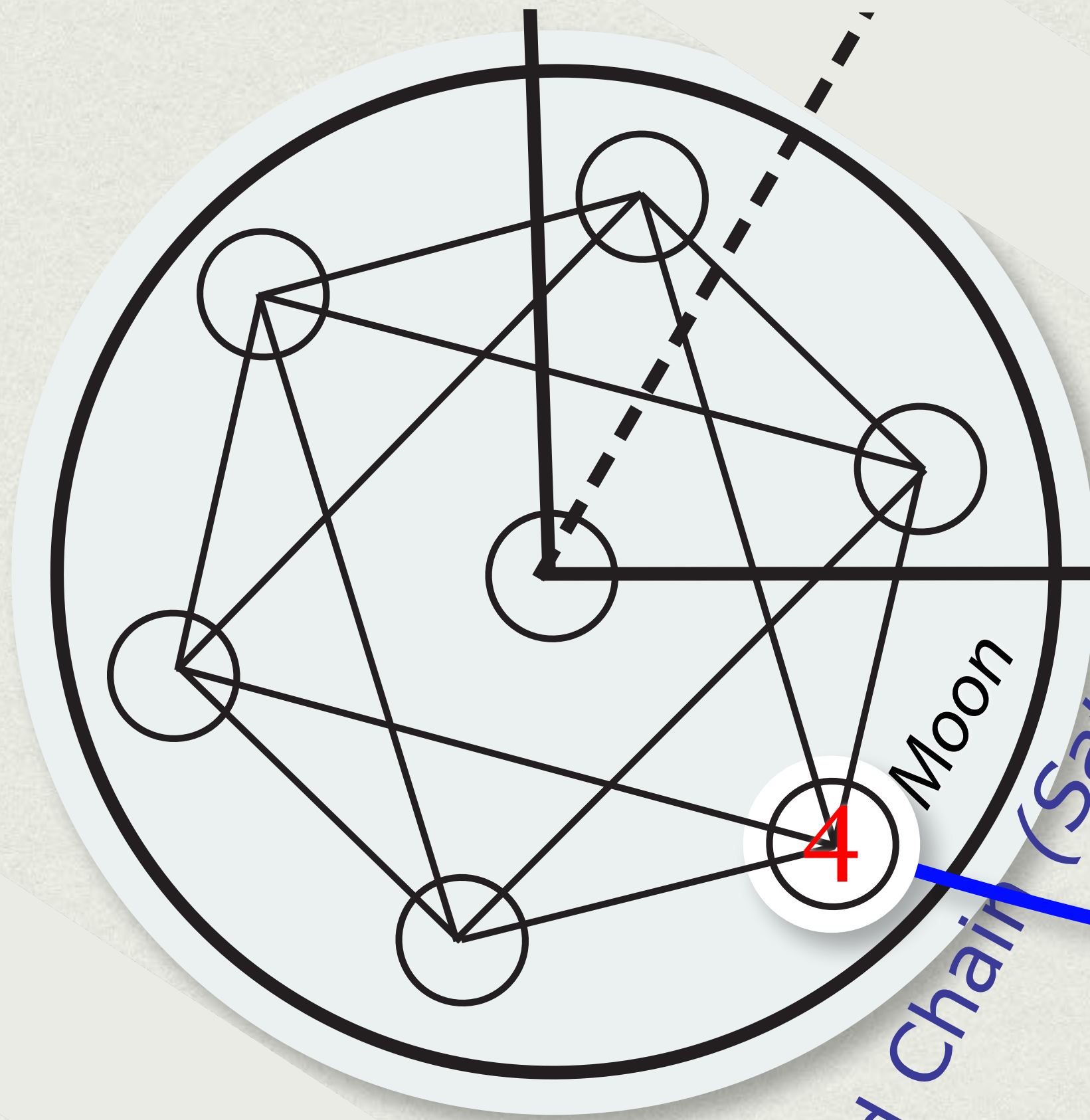
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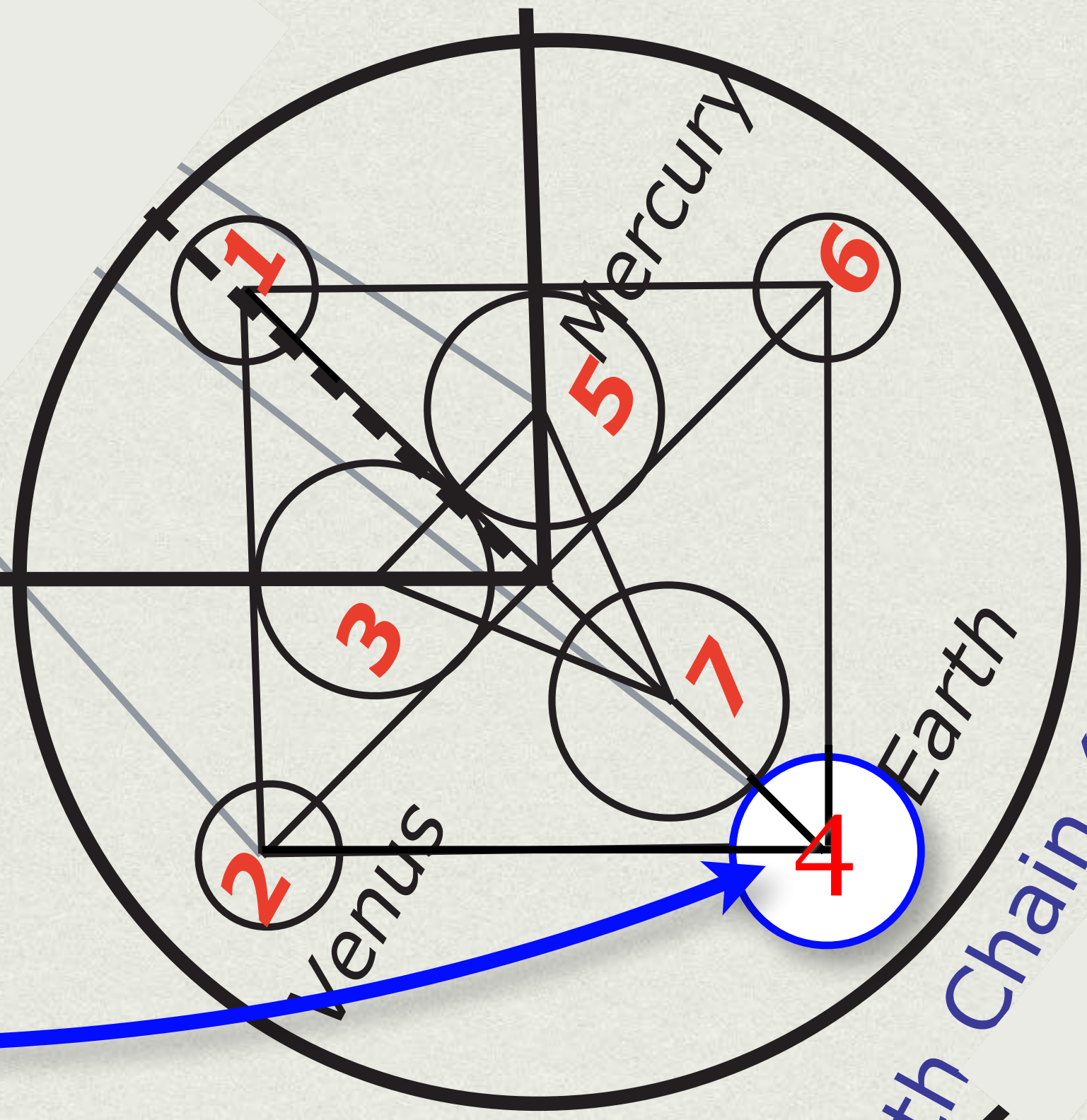
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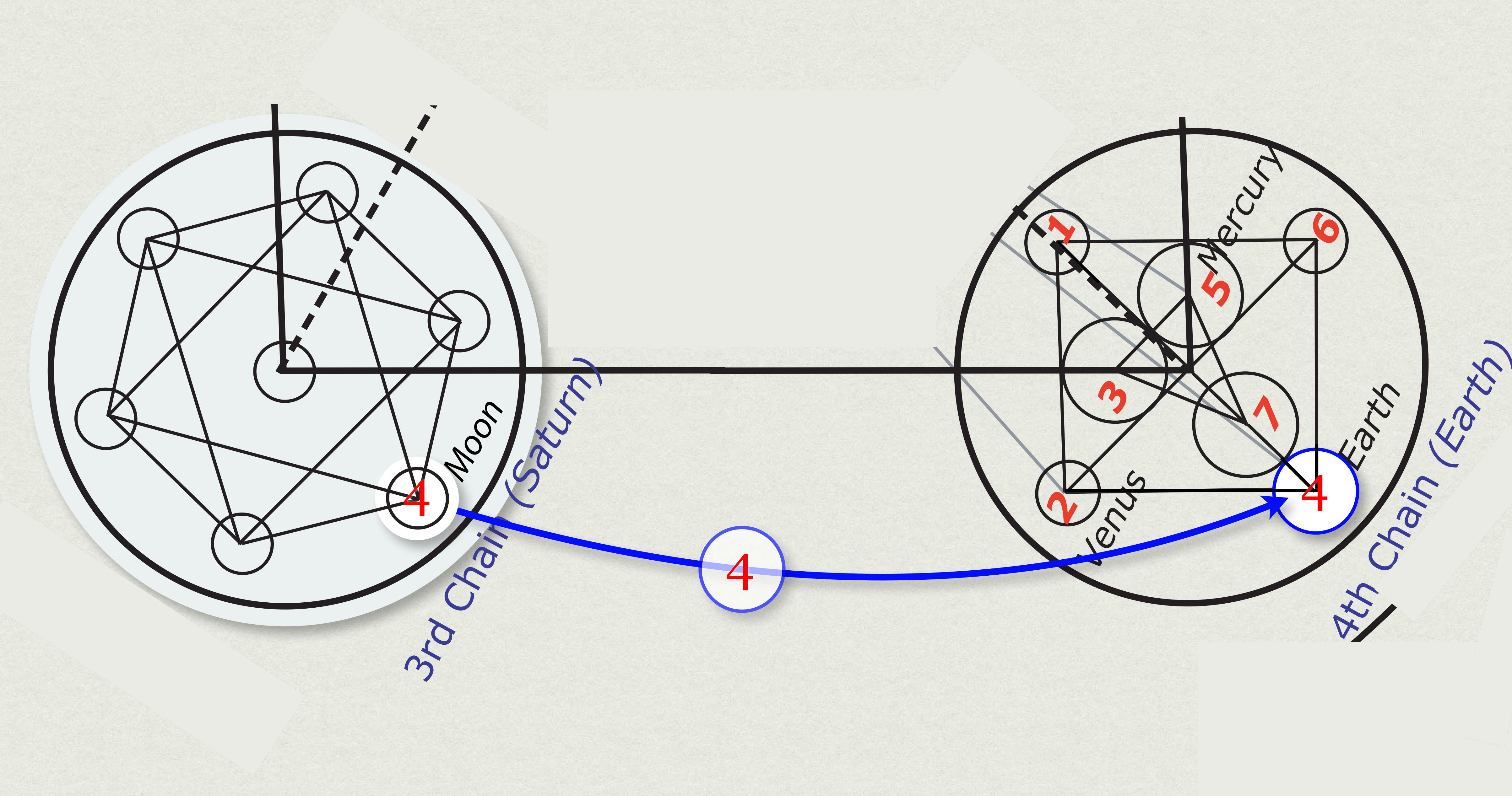


3rd Chain (Saturn)

4



4th Chain (Earth)



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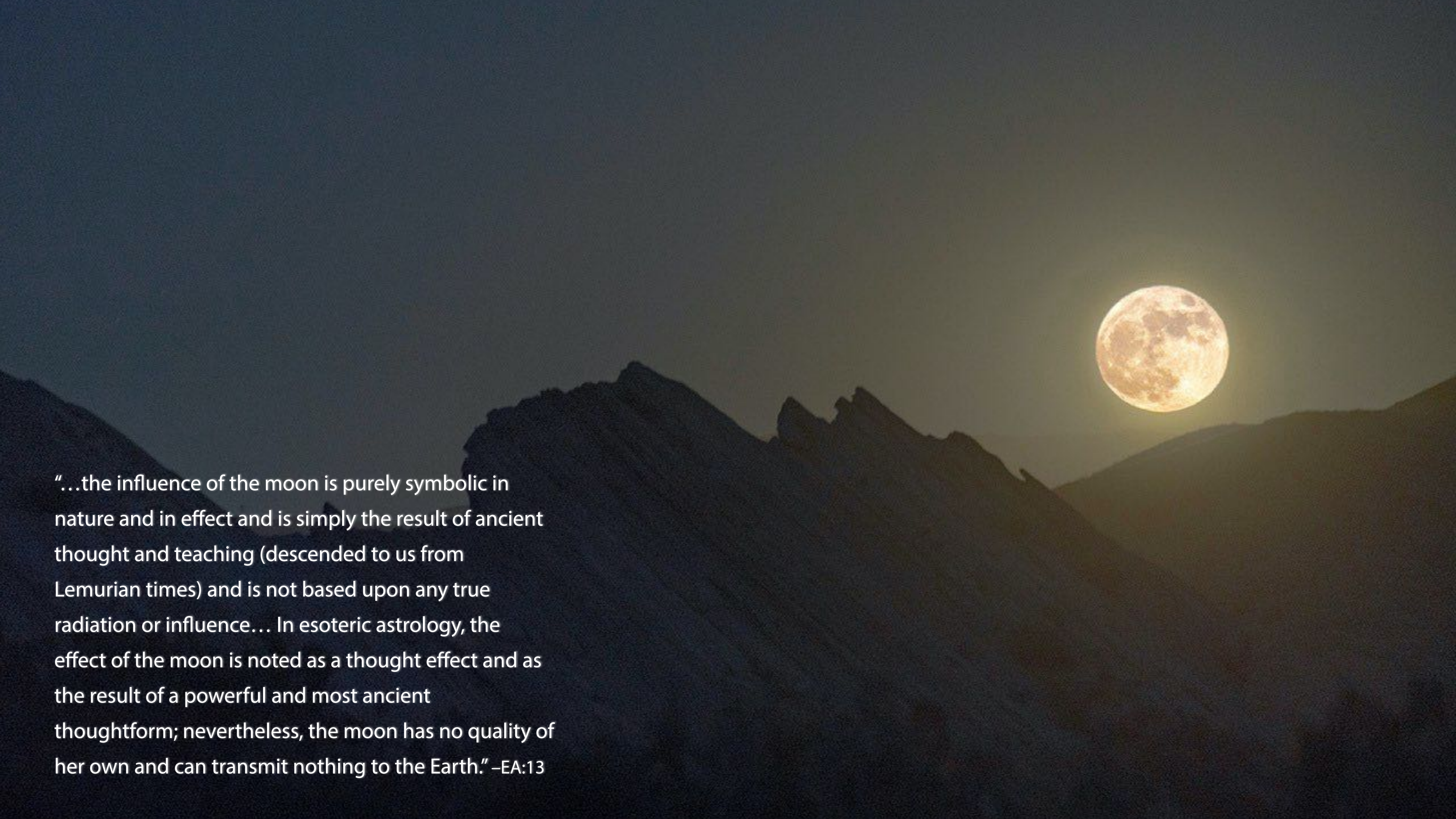
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A full moon is visible in a dark, clear sky, positioned in the upper right quadrant. Below the moon, the dark silhouettes of a mountain range stretch across the horizon. The overall scene is a night landscape with a prominent celestial body.

“...the influence of the moon is purely symbolic in nature and in effect and is simply the result of ancient thought and teaching (descended to us from Lemurian times) and is not based upon any true radiation or influence... In esoteric astrology, the effect of the moon is noted as a thought effect and as the result of a powerful and most ancient thoughtform; nevertheless, the moon has no quality of her own and can transmit nothing to the Earth.” –EA:13

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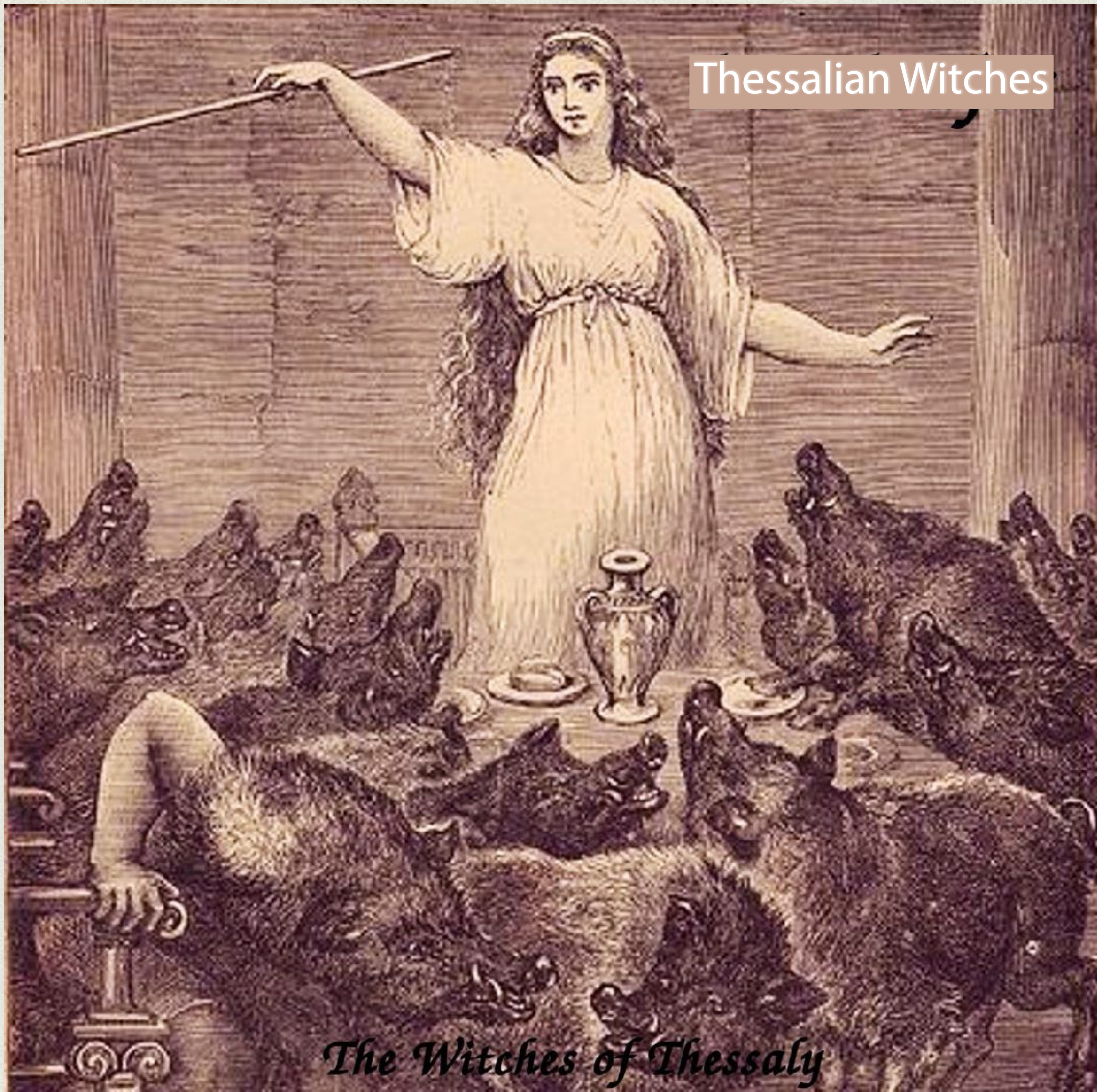
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Thessalian Witches



The Witches of Thessaly



Tantrikas of Bengal

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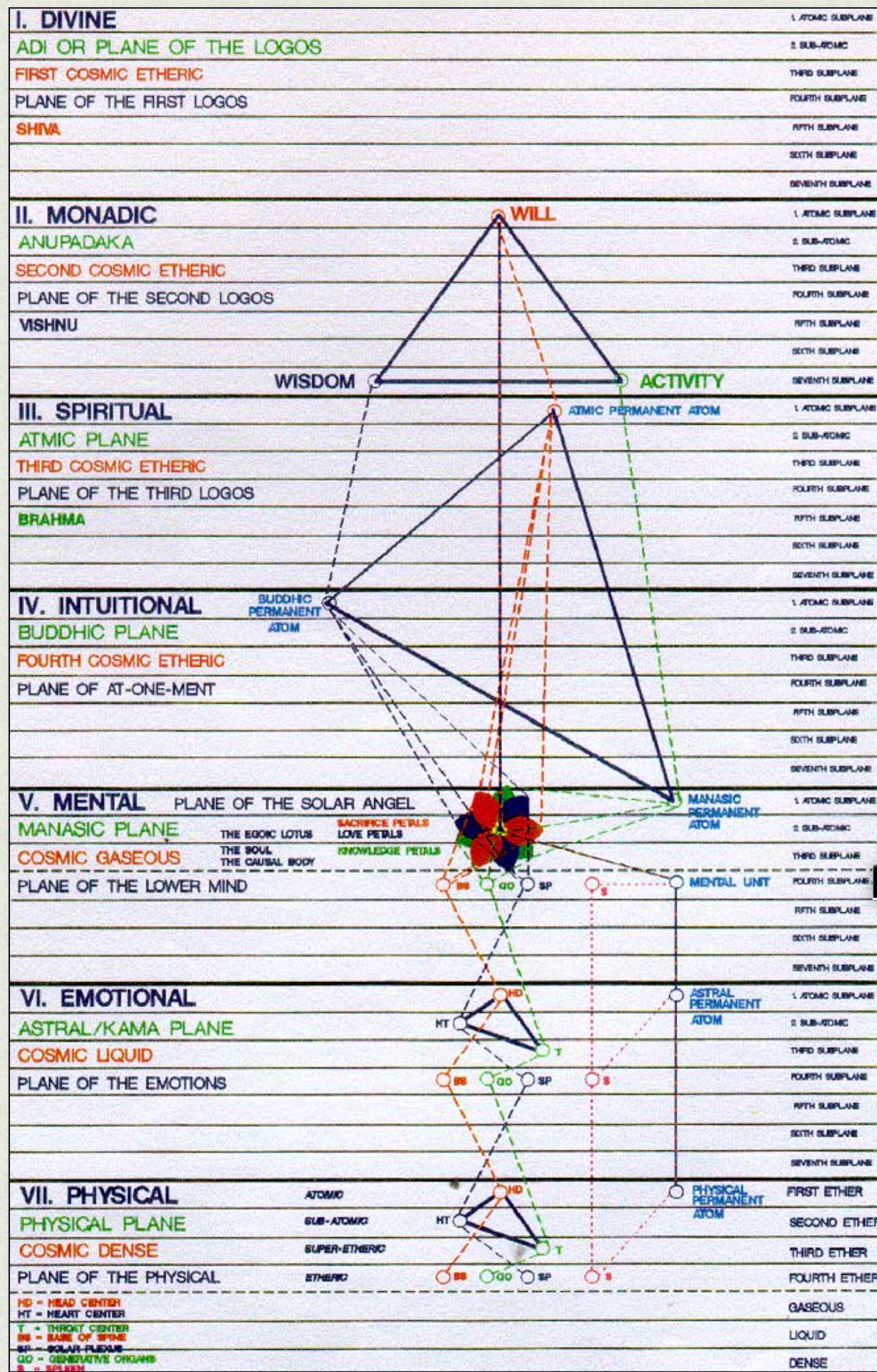
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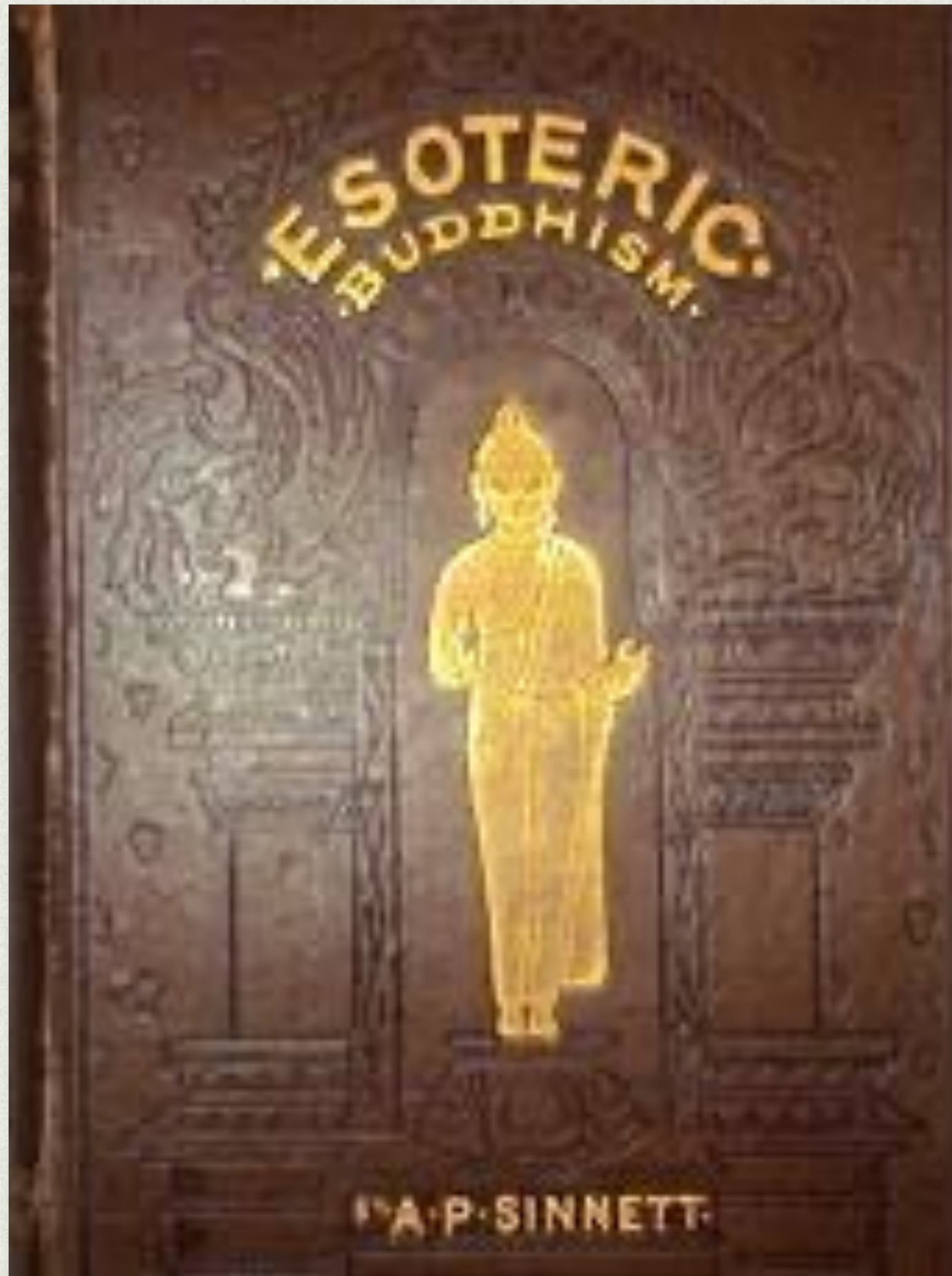
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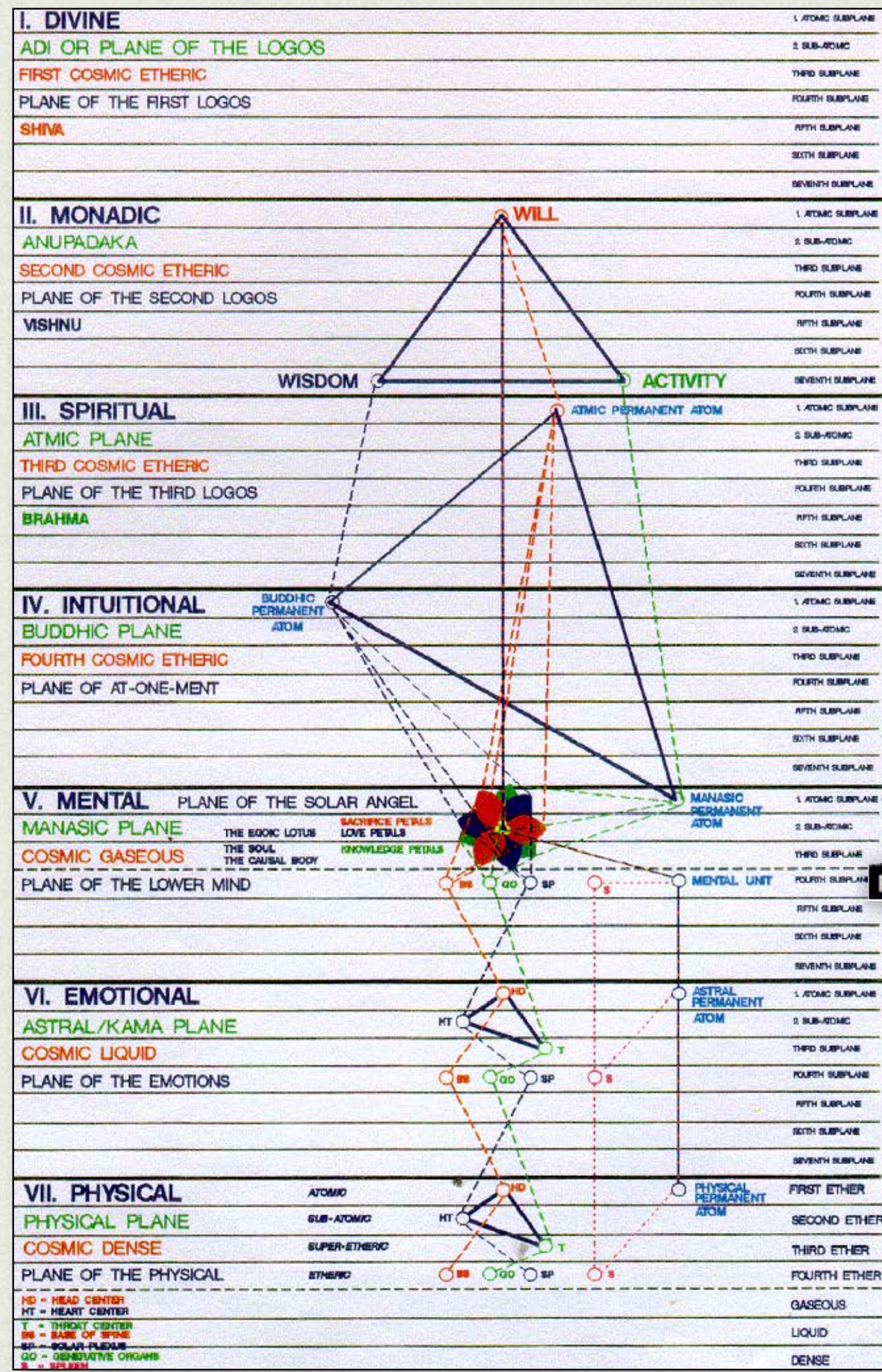


PLANE OF THE LOWER MIND



The spheres of the cyclic process of evolution are seven in number, but there is an eighth in connection with our earth, our earth being, it will be remembered, the turning-point in the cyclic chain, and this eighth sphere is out of circuit, a cul de sac, and the bourne from which it may be truly said no traveller returns. It will readily be guessed that the only sphere connected with our planetary chain, which is lower than our own in the scale, having spirit at the top and matter at the bottom, must itself be no less visible to the eye and to optical instruments than the earth itself, and as the duties which this sphere has to perform in our planetary system are immediately associated with this earth, there is not

much mystery left now in the riddle of the eighth sphere, nor as to the place in the sky where it may be sought. The conditions of existence there, however, are topics on which the adepts are very reserved in their communications to uninitiated pupils, and concerning these I have for the present no further information to give. One statement though is definitely made- viz., that such a total degradation of a personality as may suffice to draw it, after death, into the attraction of the eighth sphere, is of very rare occurrence. From the vast majority of lives there is something which the higher principles may draw to themselves, something to redeem the page of existence just passed from total destruction. –Esoteric Buddhism:113



Much has been hinted at in certain of our occult books about the eighth sphere. I would suggest that in this linking factor of intelligent mind, we have a clue to the mystery. When mind becomes unduly developed and ceases to unite the higher and the lower, it forms a sphere of its own. This is the greatest disaster that can overtake the human unit. -TCF:261



THE PLANET OF DEATH

Moreover, shells of this nature [lost souls] do not remain for any great length of time in the atmosphere of this earth, but like straws floating near a whirlpool get caught up by and dragged down in that terrible Maelstrom, which hurries off the failures towards disintegration, in other words to the planet of matter and death — the mental as well as the physical satellite of our earth. — TheTheosophist, Sept. 1882, p. 312

This somber planet is what at different times has been called the Planet of Death, or the Eighth Sphere, or the realm of Mara. As a globe it is slowly dying, and therefore is in its last round. It is almost a corpse, and is properly called, in two ways,

the Planet of Death. It is of material so dense, so heavy, that we, with our relatively ethereal bodies and the relatively ethereal physical substance around us, do not perceive it as a material sphere. However, there are rare occasions when, due to a number of converging causes including the materializing influence of the moon, certain individuals may catch a glimpse of it in the moon's neighborhood. The reason that we do not see it is that very gross or material substance is as invisible and as intangible to us as is highly ethereal or spiritual substance, because both planes are different from our physical plane. Further, this Planet of Death has a retrograde motion of rotation. —Fountain Source of Occultism:346

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The subjoined short article is from the pen of Mr. T. Subba Row, a learned Vedantin scholar. He prefers the Brahmanical division of the Raja Yoga, and from a metaphysical point of view he is quite right. But, as it is a question of simple choice and expediency, we hold in this work to the "time-honoured" classification of the trans-Himalayan "Arhat Esoteric School."

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SEPTENARY DIVISION IN DIFFERENT INDIAN SYSTEMS.

"We give below in a tabular form the classifications adopted by the Buddhist and Vedantic teachers of the principles of man:—

CLASSIFICATION IN ESOTERIC BUDDHISM.	VEDANTIC CLASSIFICATION.	CLASSIFICATION IN TARAKA RAJA YOGA.
1. Sthula Sarira.	Annamaya kosa.*	} Sthulopadhi. §
2. Prana. †	} Pranamaya kosa.	
3. The vehicle of Prana. ‡		
4. Kama Rupa.	} Manomaya kosa.	} Sukshmapadhi.
5. Mind { (a) Volitions and feelings, etc.		
(b) Vignanam.		
6. Spiritual Soul.	Anandamaya kosa.	Karanopadhi.
7. Atma.	Atma.	Atma.

* Kosa (kosha) is "Sheath" literally, the sheath of every principle.

† "Life."

‡ The astral body or Linga Sarira.

§ Sthula Upadhi, or basis of the principle.

|| Buddhi.

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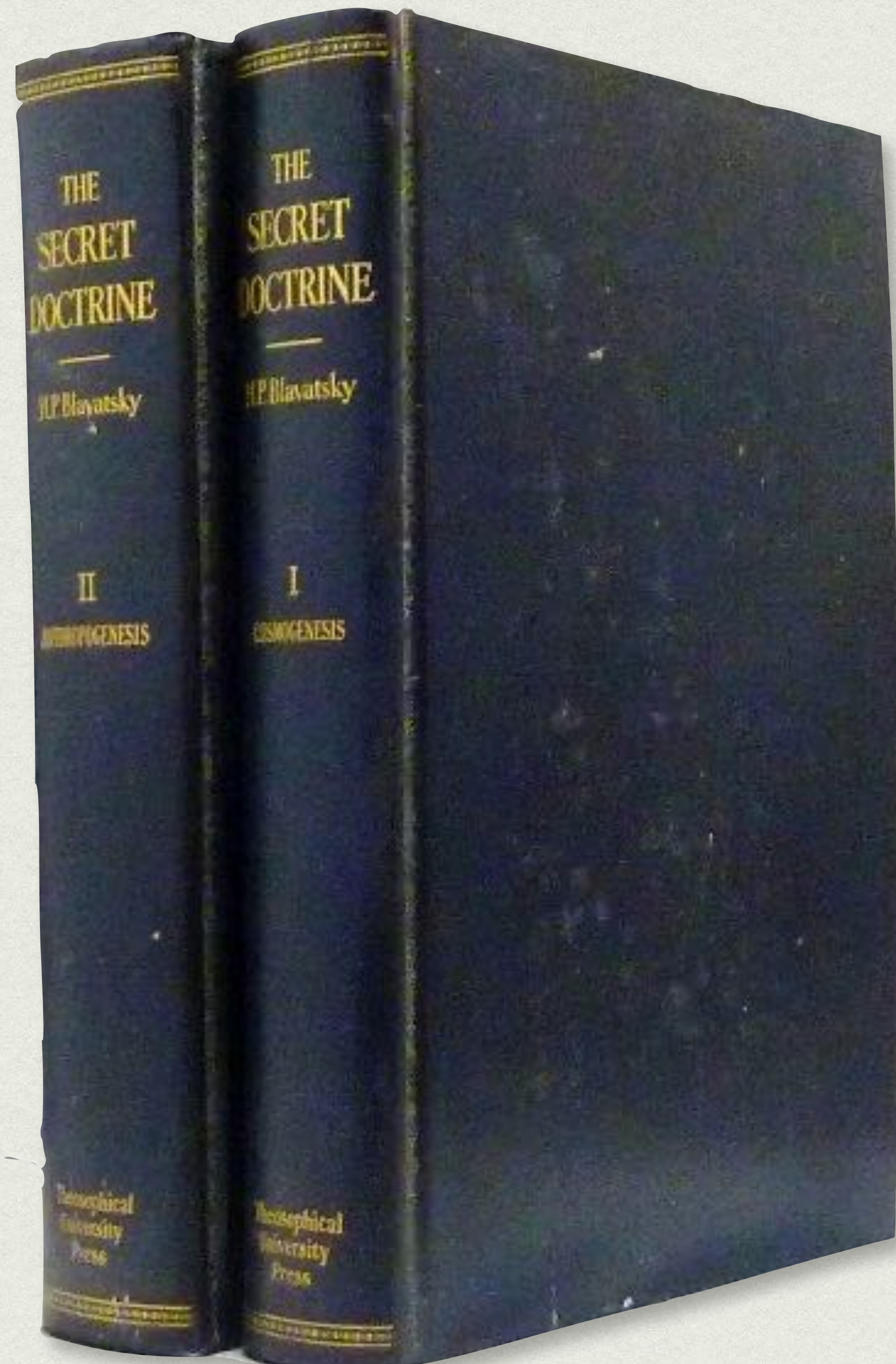
THE SECRET DOCTRINE

VOL II ~ ANTHROPOGENESIS

THE SYNTHESIS OF
SCIENCE, RELIGION, AND PHILOSOPHY



By
H. P. BLAVATSKY



A Few Early Theosophical Misconceptions Concerning Planets, Rounds, and Man (cont)

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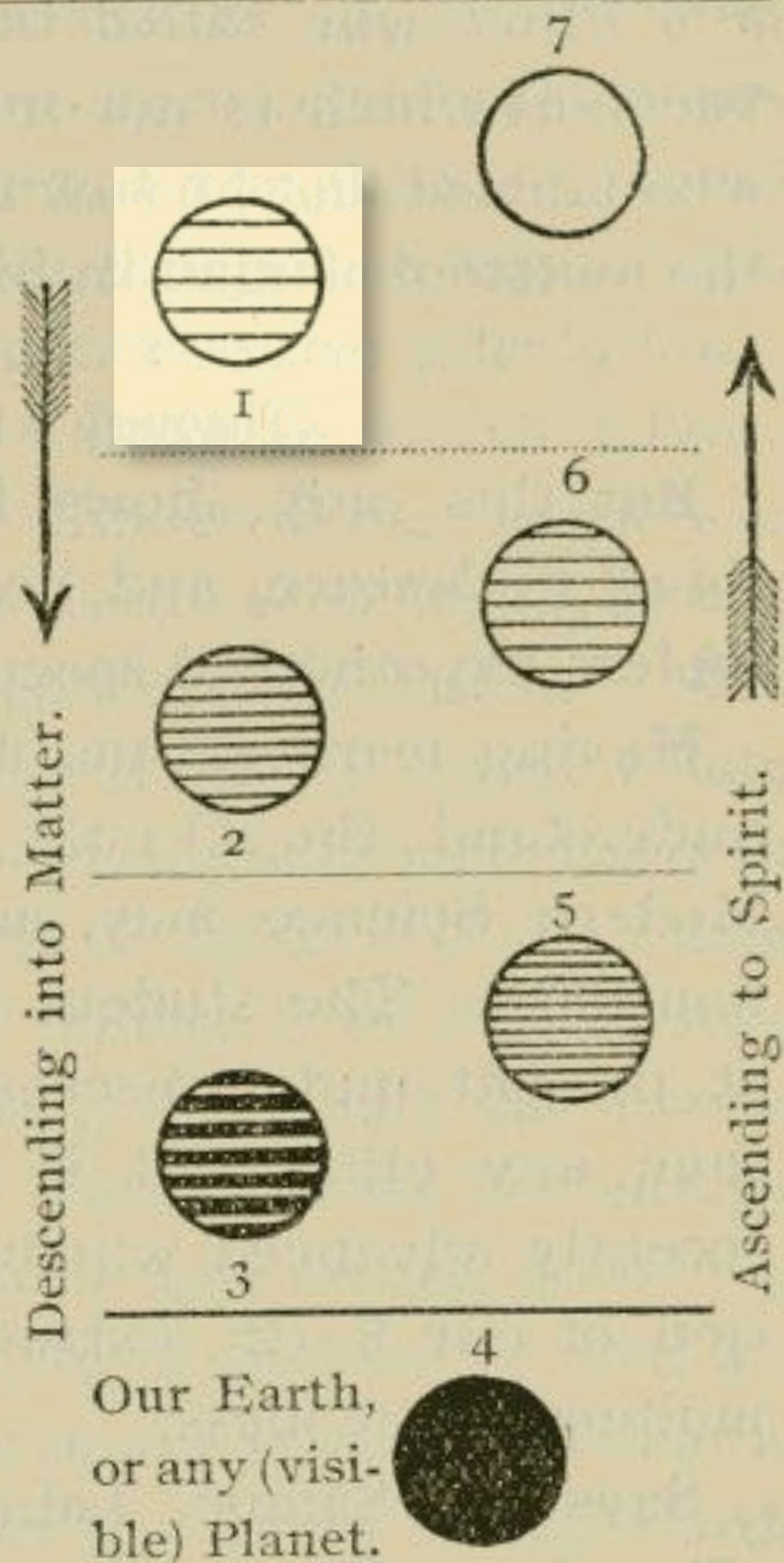
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PLANETARY DIVISION.



It is, then, the Moon that plays the largest and most important part, as well in the formation of the Earth itself, as in the peopling thereof with human beings. The "Lunar Monads" or Pitris, the ancestors of man, become in reality man himself. They are the "Monads" who enter on the cycle of evolution on Globe A, and who, passing round the chain of planets, evolve the human form. At the beginning of the human stage of the Fourth Round on this Globe, they "ooze out" their astral doubles from the "ape-like" forms which they had evolved in Round III. And it is this subtle, finer form, which serves as the model round which Nature builds physical man. These "Monads" or "divine sparks" are thus the "Lunar" ancestors, the Pitris themselves. For these "Lunar Spirits" have to become "Men" in order that their "Monads" may reach a higher plane of activity and self-consciousness... -SD1:180

The greater Builders are the solar Pitris, whilst the lesser Builders are the lunar ancestors. I would here explain the occult meaning of the word "ancestor," as used in esotericism. It means literally initiatory life impulse. It is that subjective activity which produces objectivity, and concerns those emanatory impulses which come from any positive centre of force, and which sweep the negative aspect into the line of that force, and thus produce a form of some kind. The word "ancestor" is used in connection with both aspects. -TCF:613

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THE PHILOSOPHY OF THE BHAGAVAD-GITA

T. SUBBA ROW

BY

T. SUBBA ROW

*Four Lectures delivered at the Eleventh Annual Convention
of the Theosophical Society, held at Adyar,
on December 27, 28, 29 and 30, 1886*

(Second Edition)

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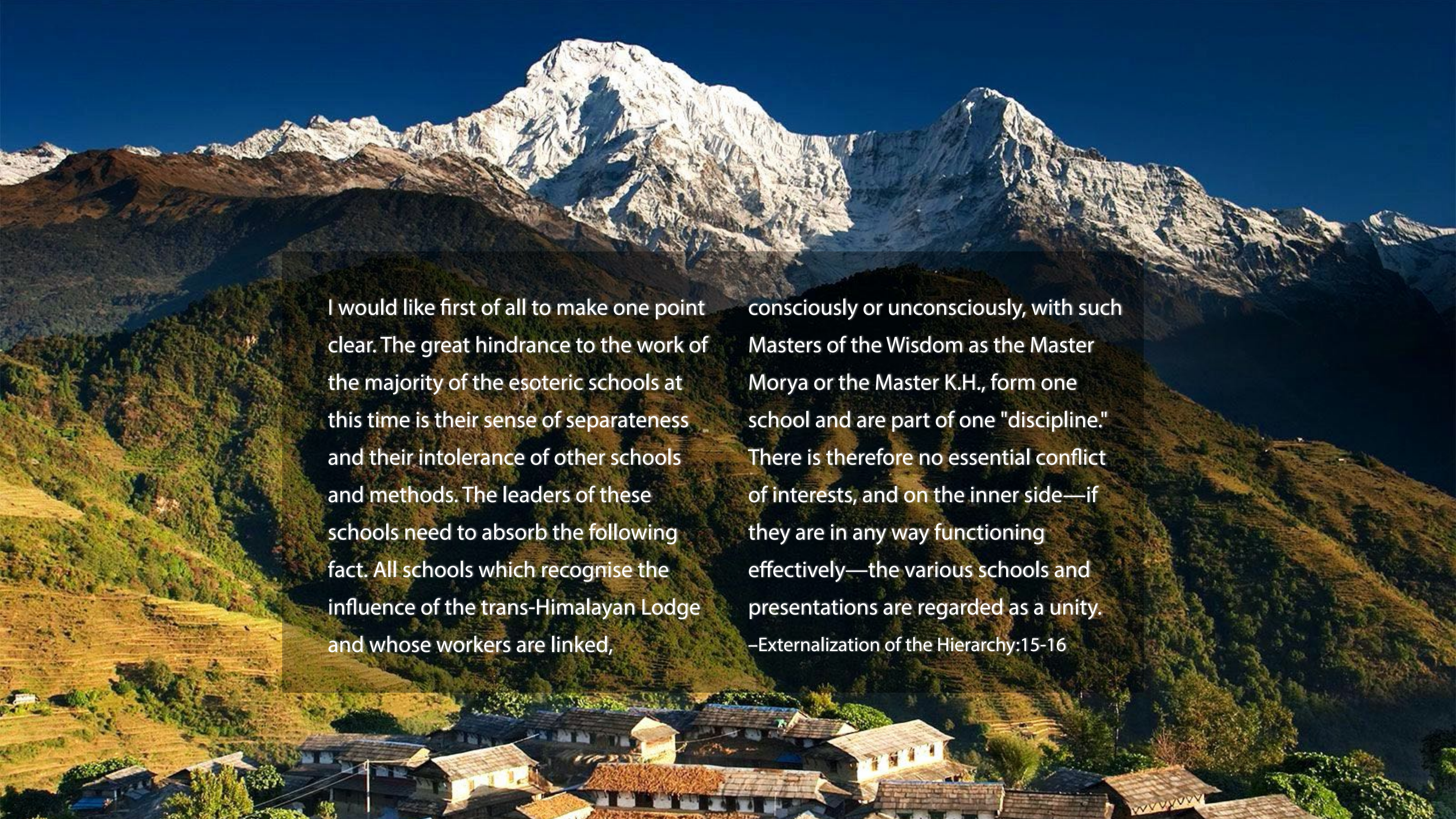
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I would like first of all to make one point clear. The great hindrance to the work of the majority of the esoteric schools at this time is their sense of separateness and their intolerance of other schools and methods. The leaders of these schools need to absorb the following fact. All schools which recognise the influence of the trans-Himalayan Lodge and whose workers are linked,

consciously or unconsciously, with such Masters of the Wisdom as the Master Morya or the Master K.H., form one school and are part of one "discipline." There is therefore no essential conflict of interests, and on the inner side—if they are in any way functioning effectively—the various schools and presentations are regarded as a unity.

—Externalization of the Hierarchy:15-16

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