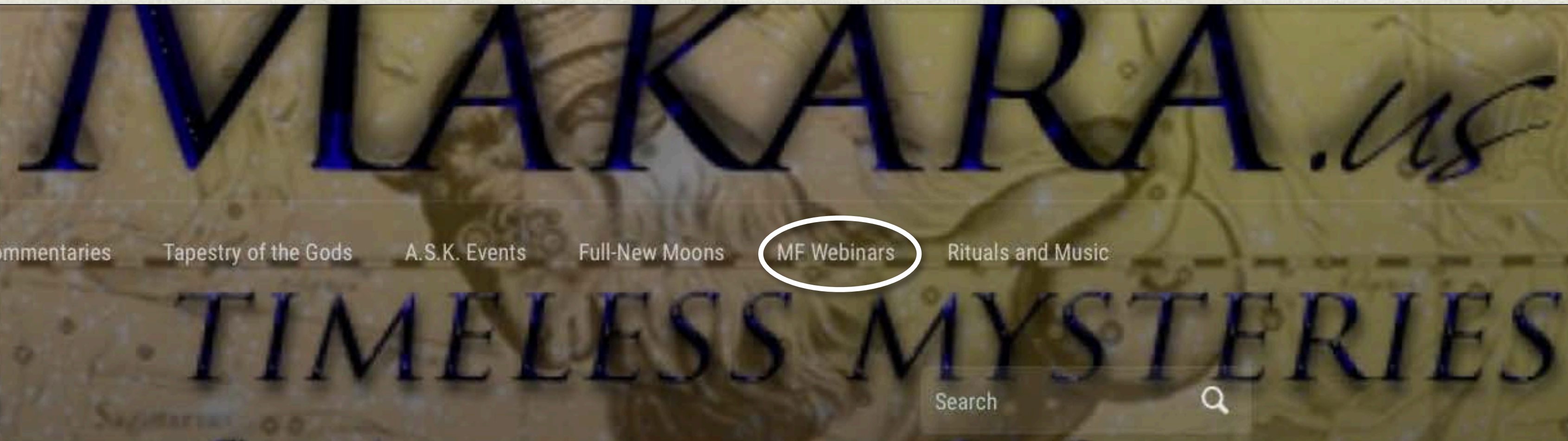


Commune Design,
by Emma Kunz



Michael Robbins
31 March 1943– 16 February 2022



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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

Index of Morya Federation Webinar Series

Webinar Series in Progress

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[Esoteric Healing Services and Global Sharing Group \(Nicole Resciniti\)](#)

[Secret Doctrine Webinars \(Francis Donald\)](#)

[Secret Teachings of All Ages Webinars \(Francis Donald\)](#)

Prior Webinar Series

[Awakening the Higher Mind \(Duane Carpenter\)](#)

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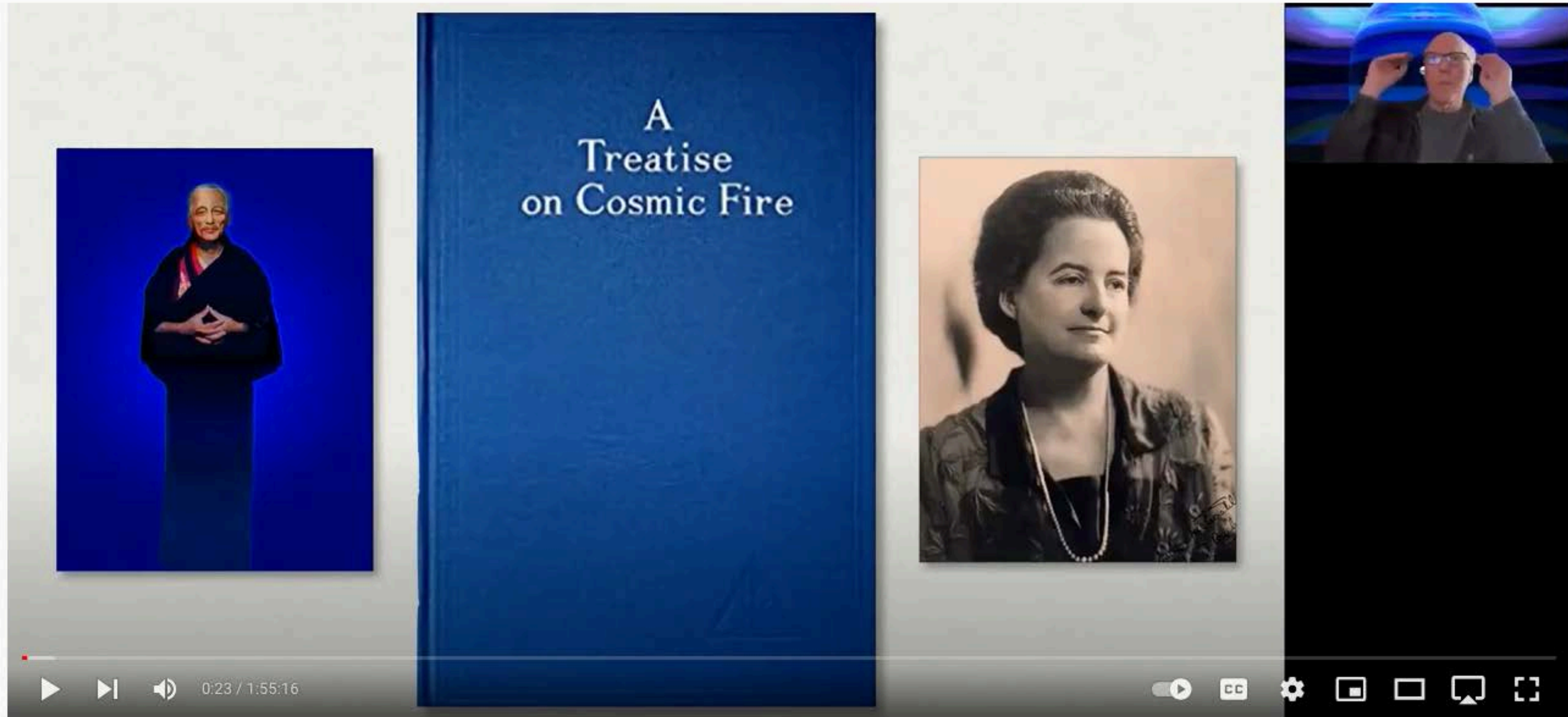
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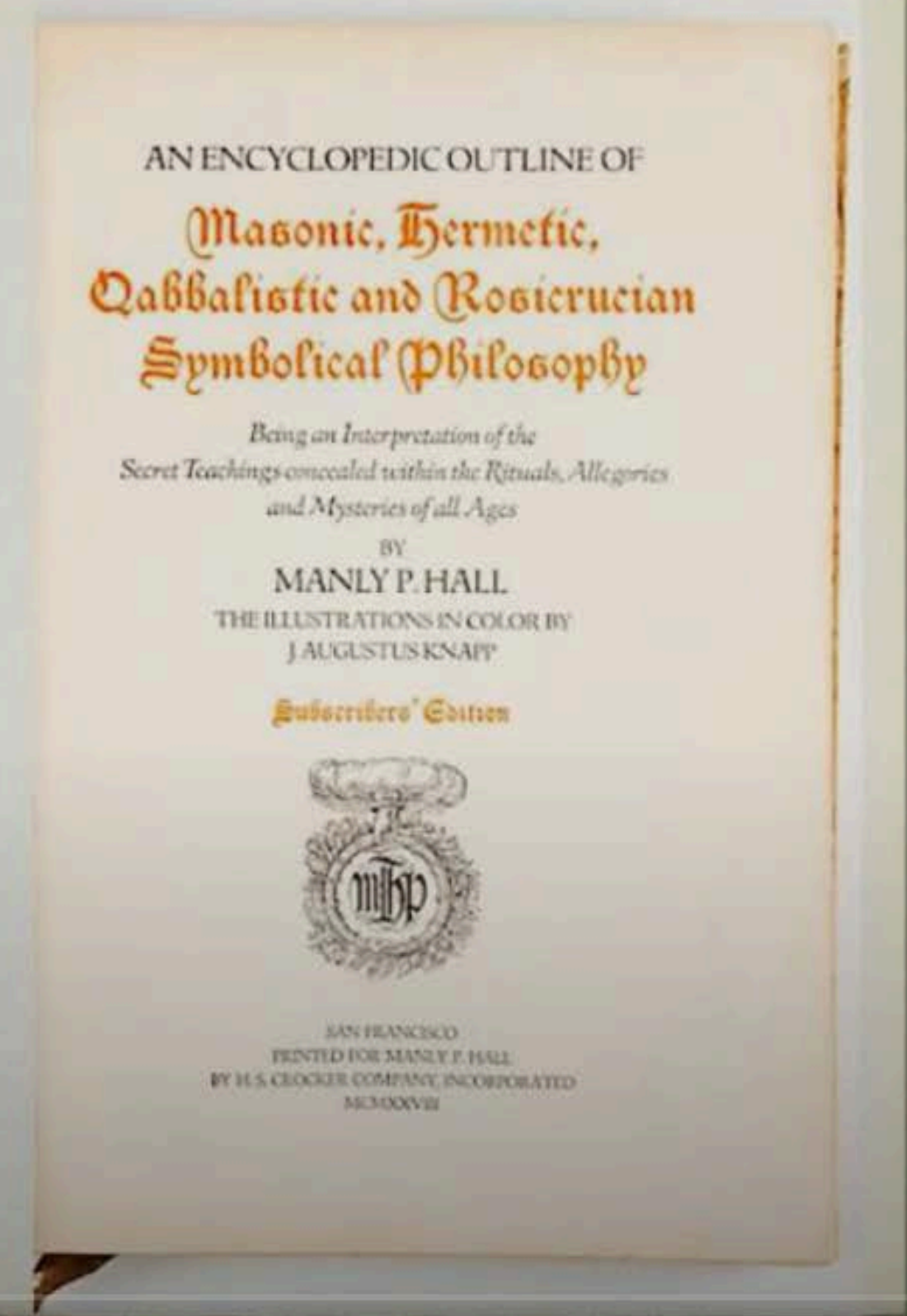
A Treatise on Cosmic Fire New Fellowship, Program 01
Program was held on June 24, 2022 and facilitated by Francis Donald
Francis continues with the Etheric body [Page 84/85-87 TCF]

francis donald secret teachings



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[New Fellowship of Cosmic Fire Group, 12 Aug 2022, 5pm GMT](#)

[Webinar: The Secret Doctrine, Aug 21, 2022](#)

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MORYA FEDERATION

ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

Welcome!

The Morya Federation is an international [Esoteric](#) School whose faculty members and students represent more than 25 countries in North and South America, Africa, Europe, Southeast Asia, Australia and New Zealand.

Our campus resides on the Internet, where students can access all resources needed for successful learning and a rewarding Spiritual Quest experience. We offer a variety of programs to suit students at various levels of expertise and time availability.

All individuals who are drawn to spiritual teachings and to a comprehensive program of esoteric [Meditation](#), [Study](#) and [Service](#) are welcome.

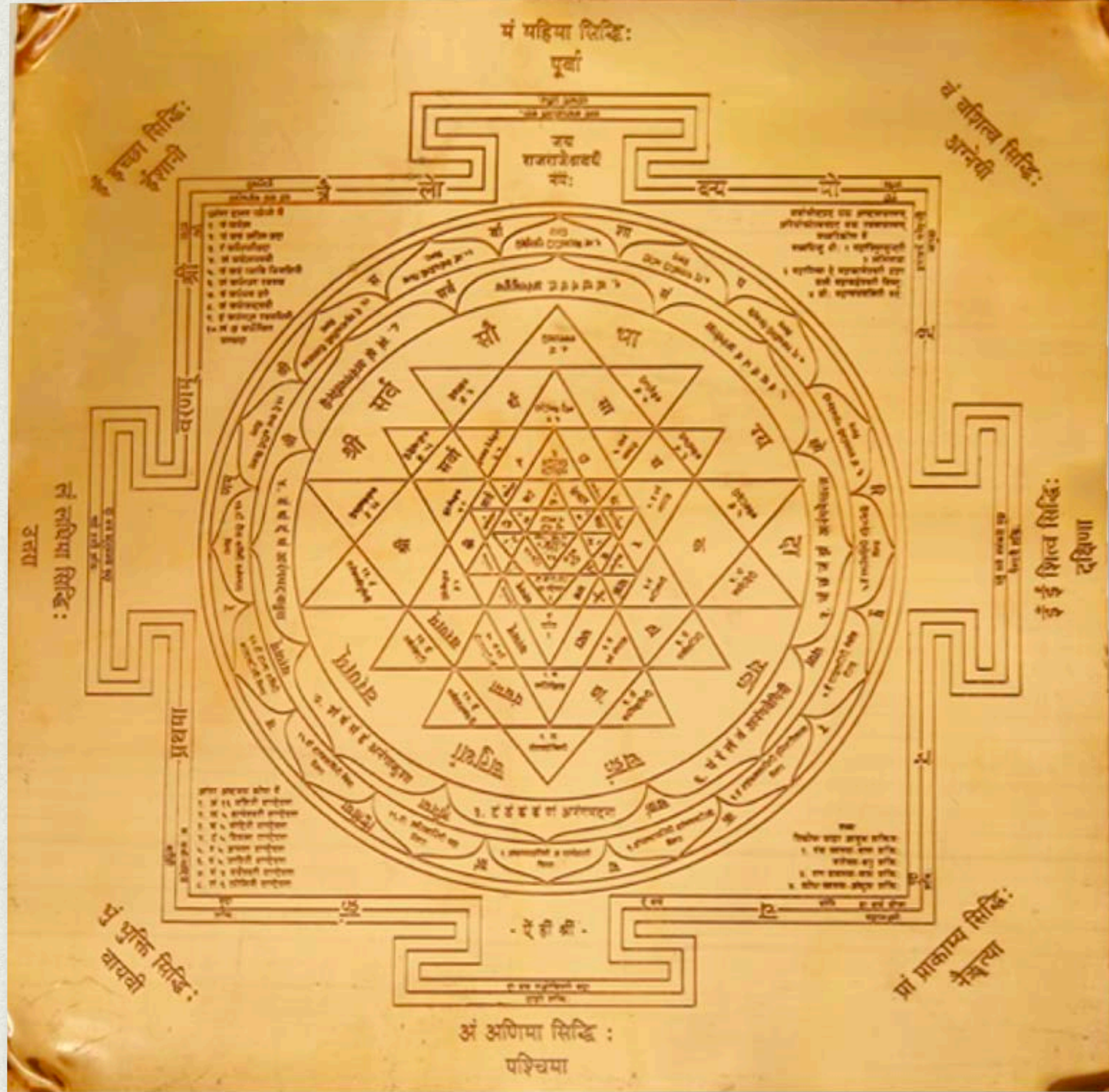
Our goal is to help create soul-illuminated servers of humanity—servers inspired by love, spiritual will and spiritual intelligence—who can cooperate in establishing the new culture and civilization of the long-awaited [Age of Aquarius](#).



The next day's audience was extremely demonstrative as I went on to treat Idols, and Idol Worship, from the side of psychological science. There were many college men present who had no clear conception of the actual process by which a mere block of stone, metal, or wood, carved into a certain conventional shape, is changed into a sort of psychic dynamo, soaked with human aura and efficacious for the production of psychological and physiological effects upon sensitive worshippers. The process is called in Sanskrit *Prana Pratishtha*—the focalising of auric power (prana)—and is intensely

interesting to the amateur of mesmerism. Without going into details, it will suffice to say that the image goes through a process which extends over forty days and includes the withdrawing from the image of all innate impurities, and the subsequent imbuing or saturating of it with a purified human magnetism—i.e., aura. Then to fix this supply, as it were, it is customary for the officiating adept, or Chief Brahmin, to prepare, or have engraved on a sheet of copper, a geometrical symbol, called *chakram*, into which a magic power is imparted by the concentration of the trained Will.

Shiva



Copper Chakram

This copper-plate is placed under the image when fixed in its place, and there left so long as the temple stands. Now, the wiser and purer the adept-consecrator, the more real, effective, and permanent the infusion of prana into the image; and the more carefully the *chakram* is prepared and placed, the more lasting its efficacy as a storage-battery of divine power. One sees, from all this, that the good Bishop Heber was more or less silly in saying:

*The Heathen in his blindness
Bows down to wood and stone.*

In point of fact, neither is the Heathen blind, nor does he bow

down to wood and stone: quite the contrary, and the average Missionary is the real blind one, since he knows nothing at all about the Powers, symbols, customs, or ceremonies which he reviles.

On to *Cuddalore*, my last station of this tour, where I lectured on Idols in the Temple, where I was surrounded by them; and on 1st June I got back to Adyar, with a thankful heart for having escaped sunstroke or heat-apoplexy, and, despite the high temperature, having done so much to restore the old kindly feeling between the South Indian people and ourselves.

—ODL3:262-3

Ring Pass-Not

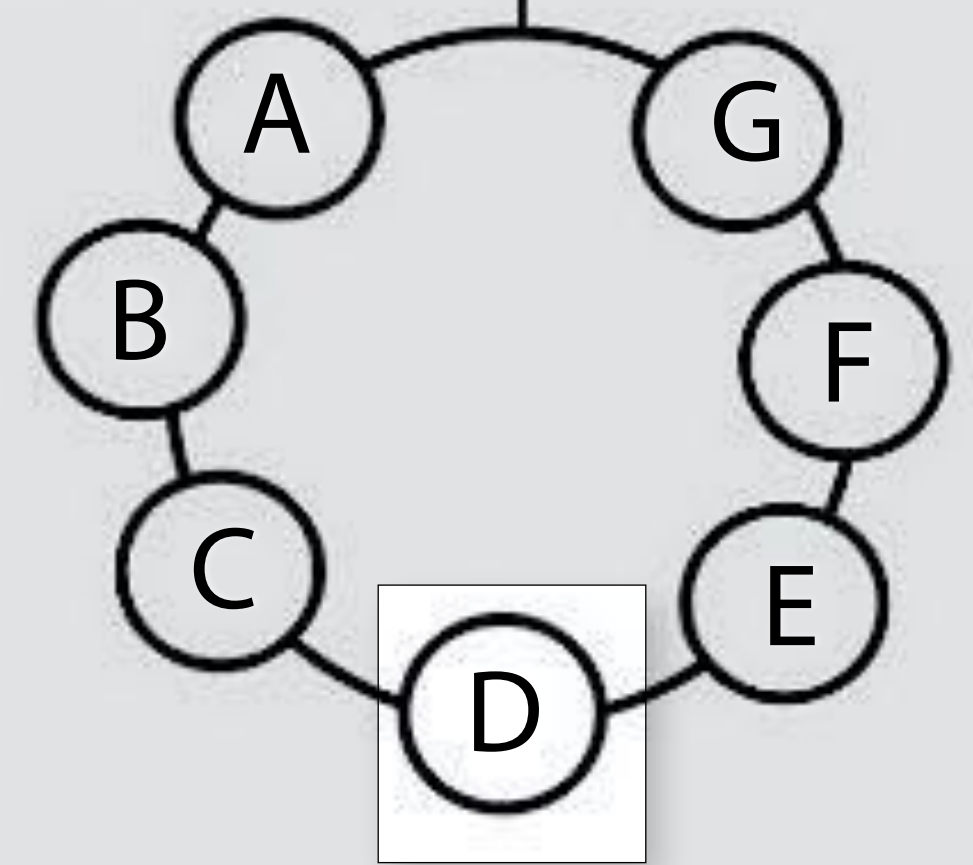


**Nirvana
& Pralaya**
between
planets



Egos from Moon
chain arrive on Earth

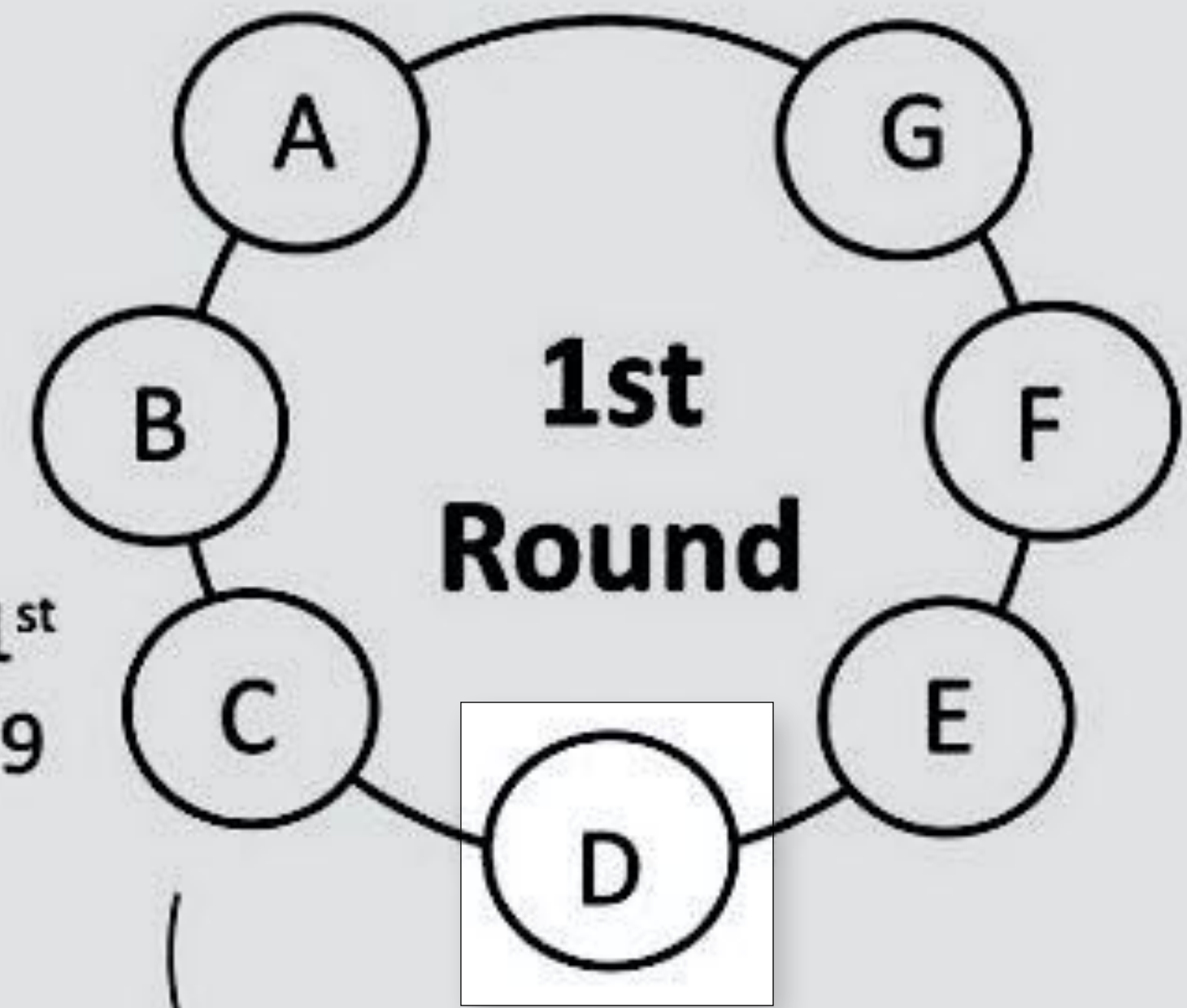
**Moon
chain**

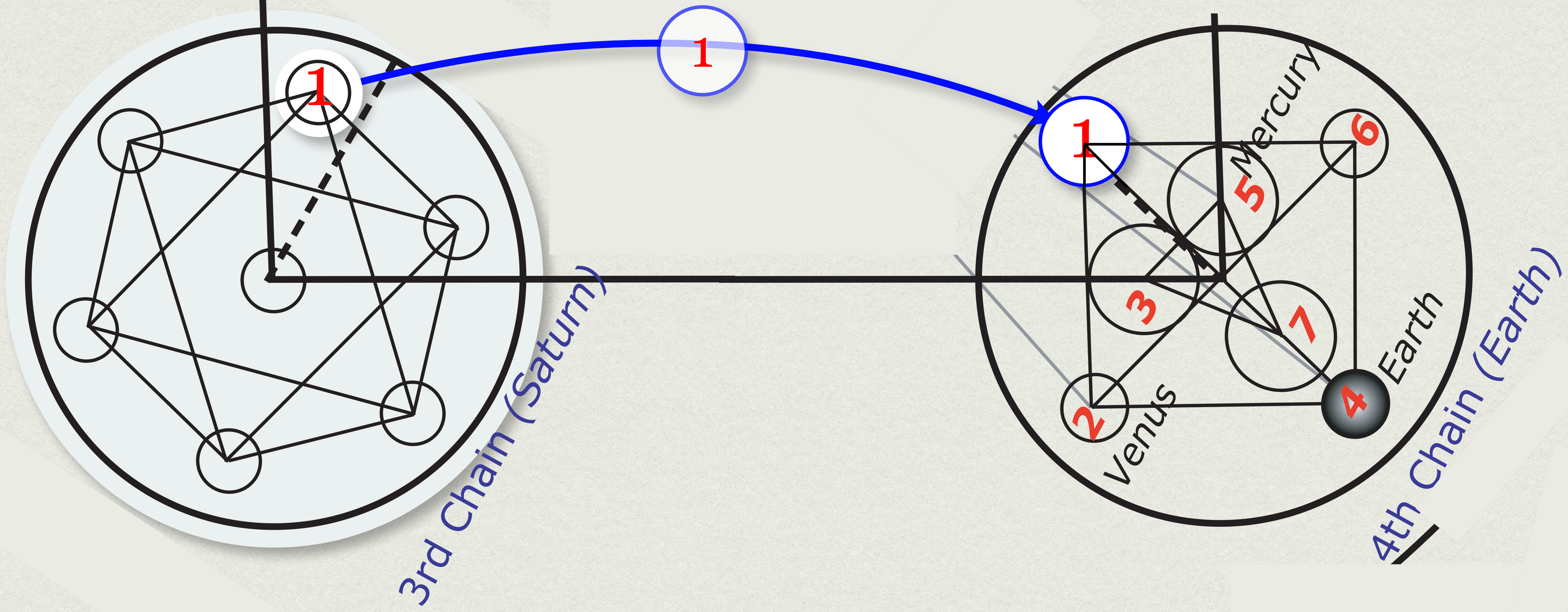


7 Globes A-G = **one Round**

FIRE

the element of 1st
Round SD 1:259







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

The following table and its explanatory text are reprinted from the "Theosophist" of Madras, and they are also contained in "Five Years of Theosophy."

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3. The vehicle of Prana. ‡			
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5. Mind { (a) Volitions and feelings, etc. (b) Vignanam.			Vignanamaya kosa.
6. Spiritual Soul.	Anandamaya kosa.	Karanopadhi.	
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† "Life."

‡ The astral body or Linga Sarira.

§ Sthula-Upadhi, or basis of the principle.

|| Buddhi.

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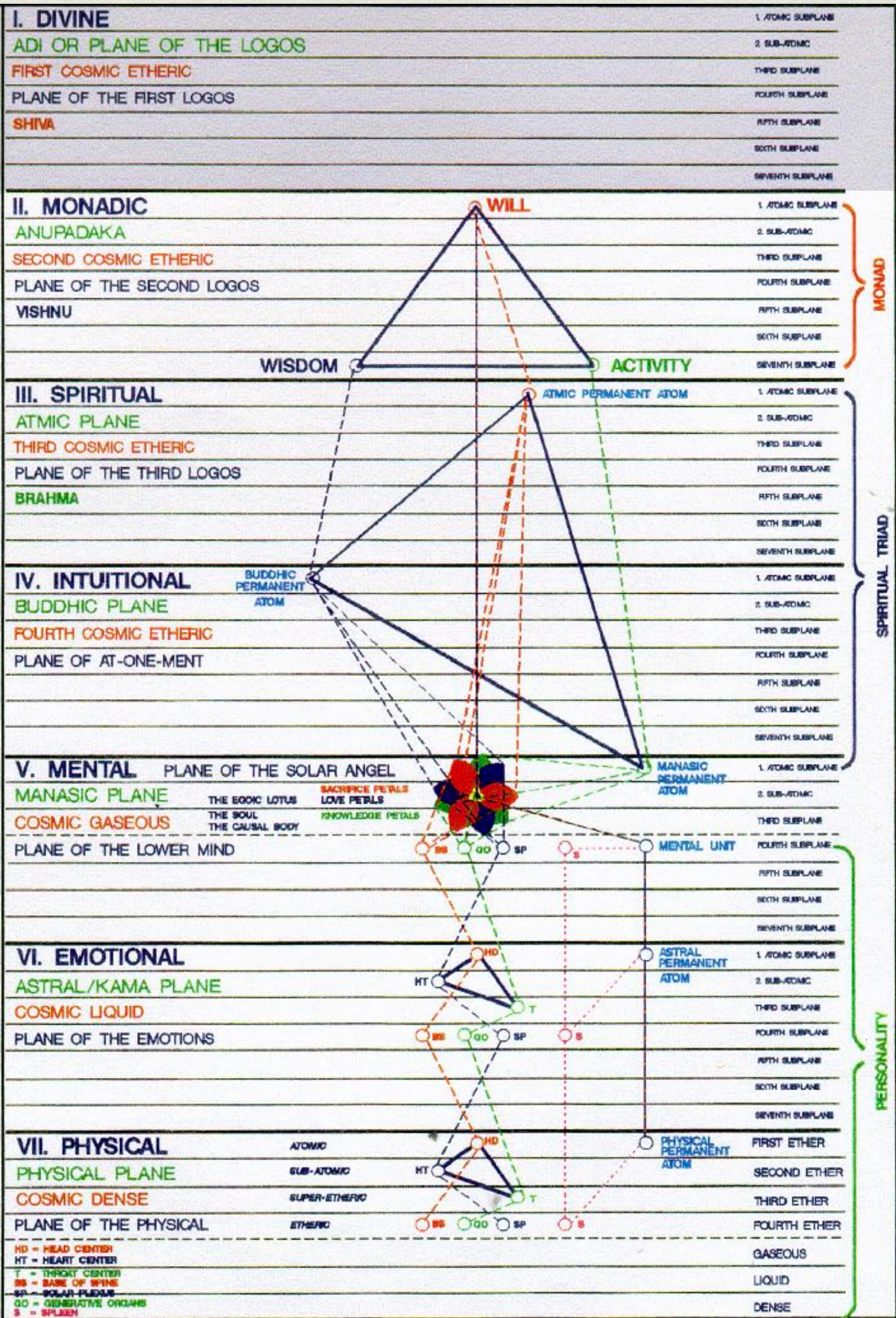
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THE SEVEN PLANES AND FORTY-NINE SUB-PLANES OF THE COSMIC PHYSICAL PLANE



CLASSIFICATION IN ESOTERIC BUDDHISM.	VEDANTIC CLASSIFICATION.	CLASSIFICATION IN TARAKA RAJA YOGA.
Atma	Atma	Atma
Spiritual Soul	Anandamaya kosa	Karanopadhi
Mind	Vignanam	Sukshmopadhi
	Volitions and Feelings	
Kama-rupa	Manomaya kosa	Sthulopadhi
Pranic Vehicle	Pranamaya kosa	
Sthula-sarira	Annamaya kosa	

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Sthula-sarira: The physical body, usually considered as the lowest substance-principle of the sevenfold human constitution. This human form is the result of the harmonious co-working on the physical plane of forces and faculties streaming through their astral vehicle or linga-sarira, the pattern or model of the physical body. The *sthula-sarira* may be considered concreted effluvium or dregs of the *linga-sarira*.

Annamaya kosa: food-built sheath; according to the Vedantic classification of the human constitution, the fifth and grossest of the *panchakosa* (five sheaths) which enclose the atman (divine monad), corresponding to the sthula-sarira (physical body) in the sevenfold theosophical division. -TG

HD = HEAD CENTER	GASEOUS
HT = HEART CENTER	
T = THROAT CENTER	LIQUID
BS = BASE OF SPINE	
SP = SOLAR PLEXUS	DENSE
GO = GENERATIVE ORGANS	
S = SPLEEN	

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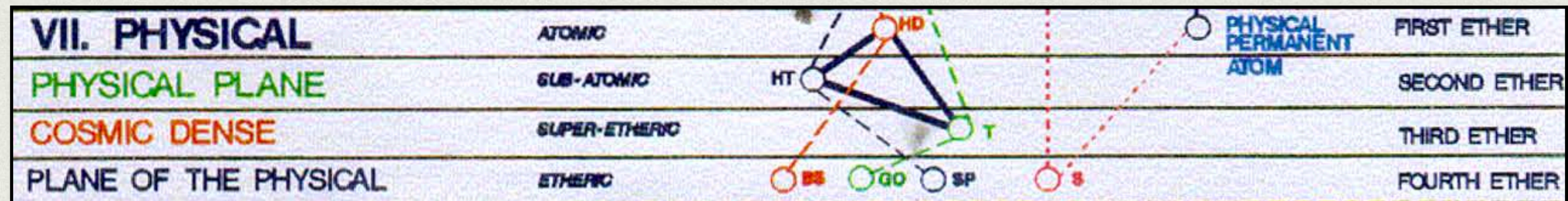
‡ The astral body or Linga Sarira.

§ Sthula-Upadhi, or basis of the principle.

|| Buddhi.

Prana: In theosophy, the breath of life; the third principle in the ascending scale of the sevenfold human constitution. This life or prana works on, in, and around us, pulsating unceasingly during the term of physical existence. Prana is "the radiating force or Energy of Atma — as the Universal Life and the One Self, — Its lower or rather (in its effects) more physical, because manifesting, aspect.

Pranamaya-kosa: The sheath formed of life or breath, the vital-astral soul. According to the Vedantic classification of the human constitution, the fourth of the *panchakosa* (five sheaths) which enclose the atman or divine monad. It corresponds to *prana* and *linga-sarira* in the sevenfold human division. -TG



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.	} Sukshmopadhi.
5. Mind { (a) Volitions and feelings, etc.		
(b) Vignanam.	Vignanamaya kosa.	
6. Spiritual Soul.	Anandamaya kosa.	Karanopadhi.
7. Atma.	Atma.	Atma.

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

† "Life."

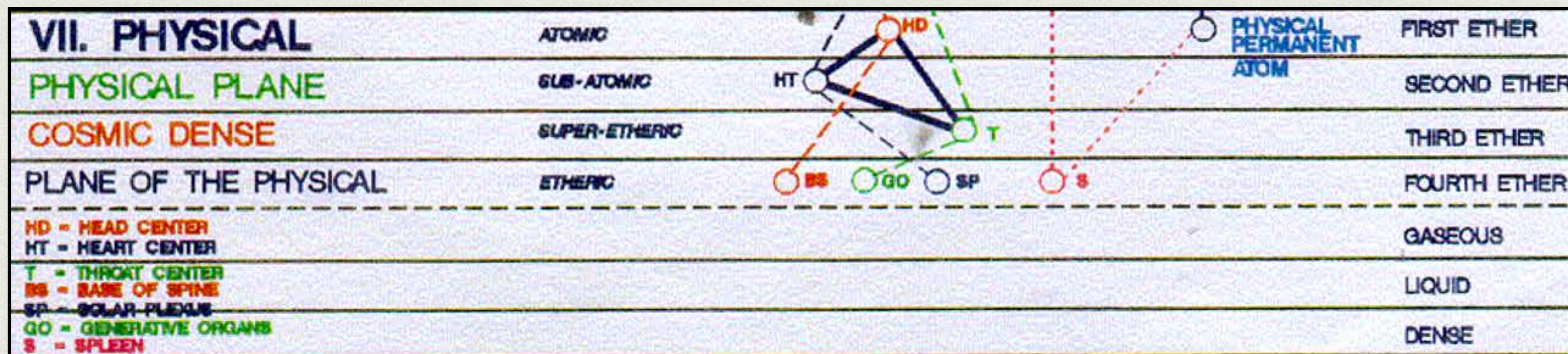
‡ The astral body or Linga Sarira.

§ Sthula-Upadhi, or basis of the principle.

|| Buddhi.

Sthulopadhi: The gross base or vehicle in the human constitution, consisting of the physical body (*sthula-sarira*), the astral model-body (*linga-sarira*), and the vital activities (*prana*). According to the Taraka Raja Yoga school there are three

upadhis (bases) in the human constitution: *karanopadhi*, *sukshmopadhi*, and *sthulopadhi*. The *sthulopadhi* corresponds to the combination of the *annamaya-kosa* and *pranamaya-kosa* of the Vedantic classification. –TG



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.	Sukshmopadhi.
5. Mind { (a) Volitions and feelings, etc. (b) Vignanam.		
6. Spiritual Soul.	Vignanamaya kosa.	Karanopadhi.
7. Atma.	Anandamaya kosa.	
	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.

Kama-rupa: The desire body; the portion of the human inner constitution in which inhere the various mental and psychic energies. After death it becomes the vehicle in the *kama-loka* of the usually unconscious higher principles of the person that was. After death there occurs what is called the 'second death,' which is the separation of the immortal part of the second or intermediate

Duad from the lower portions of this Duad, which lower portions remain as the *kama-rupa* in the etheric or higher astral spheres, which are intermediate between the *devachanic* and the earthly spheres. In time this *kama-rupa* gradually fades out in its turn, its life-atoms at such dissolution passing on to their various and unceasing peregrinations. -TG



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.	} Sukshmopadhi.
5. Mind { (a) Volitions and feelings, etc.		
(b) Vignanam.	Vignanamaya kosa.	
6. Spiritual Soul.	Anandamaya kosa.	Karanopadhi.
7. Atma.	Atma.	Atma.

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

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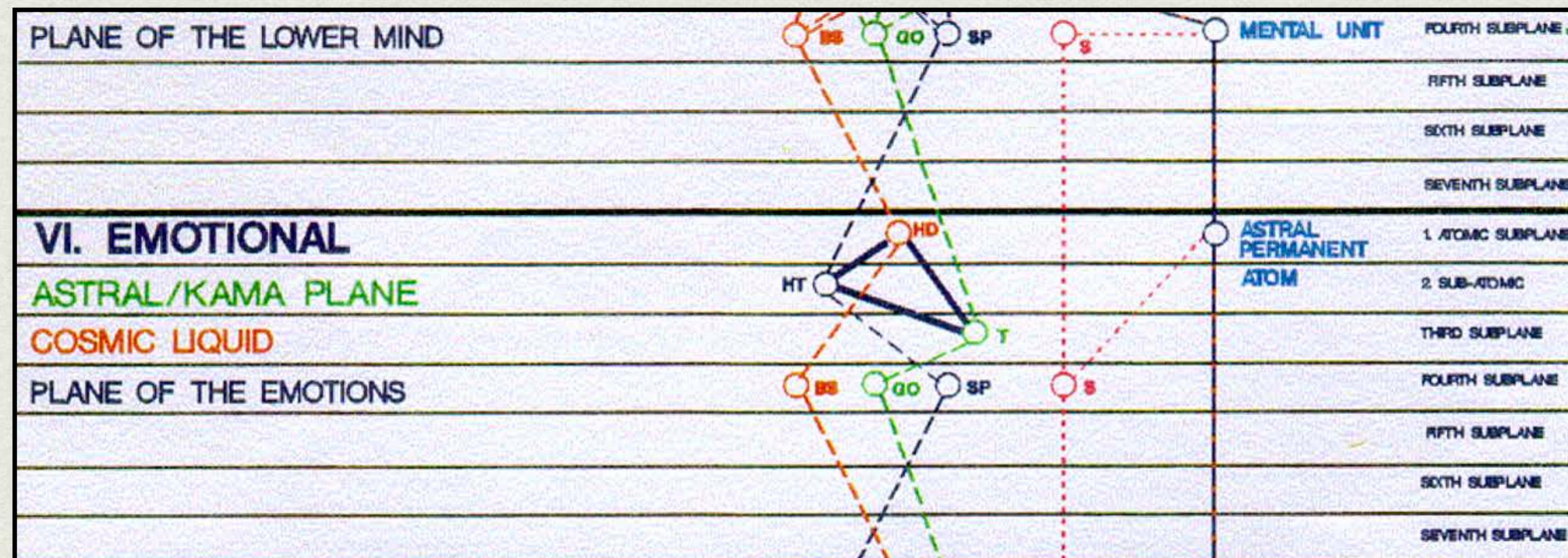
‡ The astral body or Linga Sarira.

§ Sthula-Upadhi, or basis of the principle.

|| Buddhi.

Manomaya Rosa: The sheath formed of mind, the human soul; according to the Vedantic classification of the human principles, the third of the pancha-kosa (five sheaths) which enclose the divine

monad or atman. Manomaya-kosa corresponds with the lower manas combined with kama, and therefore has a closer affinity with the fourth principle, kama, than with the sixth or buddhi. -TG



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

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

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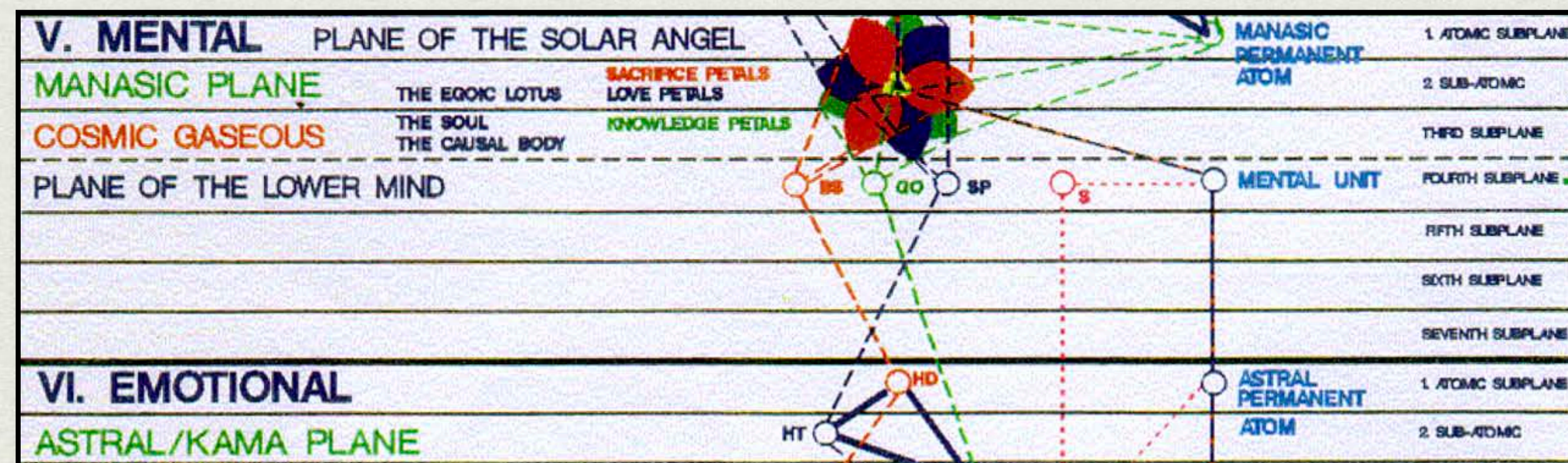
‡ The astral body or Linga Sarira.

§ Sthula-Upadhi, or basis of the principle.

|| Buddhi.

Sukshmopadhi: The subtle base or vehicle, in the human constitution the combined qualities of the higher manas, the lower manas, the kama-energy, and their astral veil or vehicle infilled with life. According to Taraka Raja Yoga there are three upadhis in the human constitution: *karanopadhi*, *sukshmopadhi*, and *sthulopadhi*. The *sukshmopadhi* comprehends manas in its dual aspect in union with kama and the vital-astral portions in

the theosophic sevenfold division of man, and likewise corresponds to the *manomaya-kosa* of the Vedantic classification. The state of consciousness known as the *svapna* or sleeping condition is connected causally with the *sukshmopadhi*. This upadhi when developed and trained in the adept is the seat of a number of remarkable faculties or powers, among them spiritual clairvoyance and clairsaudience. –TG



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. ‡		} Manomaya kosa.
4. Kama Rupa.	} Sukshmopadhi.	
5. Mind { (a) Volitions and feelings, etc.		} Vignanamaya kosa.
(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.

Vignanamaya-kosa: The sheath formed of knowledge or discernment, the *manasaputric* soul. According to Vedantic classification of the human

principles, the second of the *panchakosa* (five sheaths) which enwrap the divine monad or atman. This sheath corresponds to the higher manas. -TG



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

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. ‡		} Manomaya kosa.	} Sukshmopadhi.
4. Kama Rupa.	} Vignanamaya kosa.		
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.

Anandamaya-kosa: Bliss-built sheath; in the Vedantic classification, the first of the *panchakosa* (five sheaths) of the human constitution which enclose the divine monad (atman); it corresponds to the spiritual soul (buddhi). *Anandamayakosa* is sometimes mystically referred to as the sheath of the sun.

Karanopadhi: Causal instrument, or instrumental cause in the long series of re-embodiments to which reembodying entities are subject. An upadhi is made up of certain natural properties or constitutional characteristics which are supposed to be the disguises, clothing, or masks in and through which the spiritual monad works, bringing about the repetitive manifestations upon the earth-chain of certain of its functions and powers, and intimately connected with the peregrinations of the monad through the various spheres of the solar kosmos. In one sense, therefore, *karanopadhi* is almost interchangeable with maya or the illusory disguises through which spiritual monadic entities work and manifest themselves. -TG

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. ‡		} Manomaya kosa.
4. Kama Rupa.	} Vignanamaya kosa.	
5. Mind { (a) Volitions and feelings, etc.		} Anandamaya kosa.
(b) Vignanam.	Sukshmopadhi.	
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.

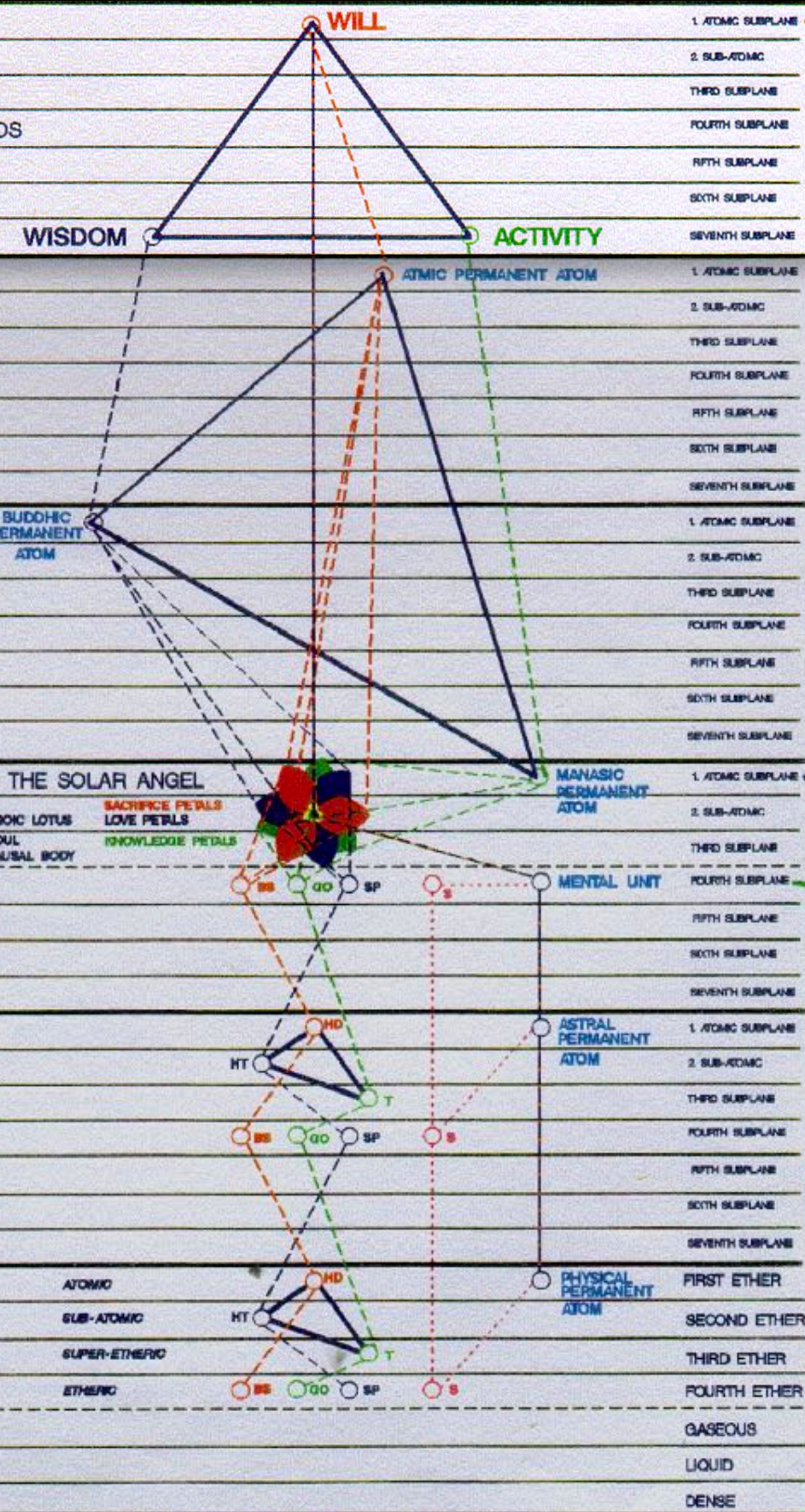
|| Buddhi.

Atma: *Ātman* Self; the highest part a human being: pure consciousness, that cosmic self which is the same in every dweller on this globe and on every one of the planetary or stellar bodies in space. It is the knowledge of "I am," pure cognition, the abstract idea of self. It does not differ at all throughout the cosmos except in degree of self-recognition. Though universal, it belongs, in our present stage of evolution, to the fourth cosmic plane, though it is our seventh principle counting upwards. It may also be considered as the First Logos in the human microcosm. During incarnation the lowest aspects of atman take on attributes, because it is linked with buddhi, as the buddhi is linked

with manas, as the manas is linked with kama, etc. Atman is for each individualized consciousness its laya-center or entrance way into cosmic manifestation. It is our self precisely because it is a link which connects us with the cosmic hierarchy. Through this atmic laya-center stream the divine forces from above, which by their unfolding on the lower planes originate and become seven principles. *"We say that the Spirit (the 'Father in secret' of Jesus), or Atman, is no individual property of any man, but is the Divine essence which has no body, no form, which is imponderable, invisible and indivisible, that which does not exist and yet is, as the Buddhists say of Nirvana. It only overshadows the mortal;*

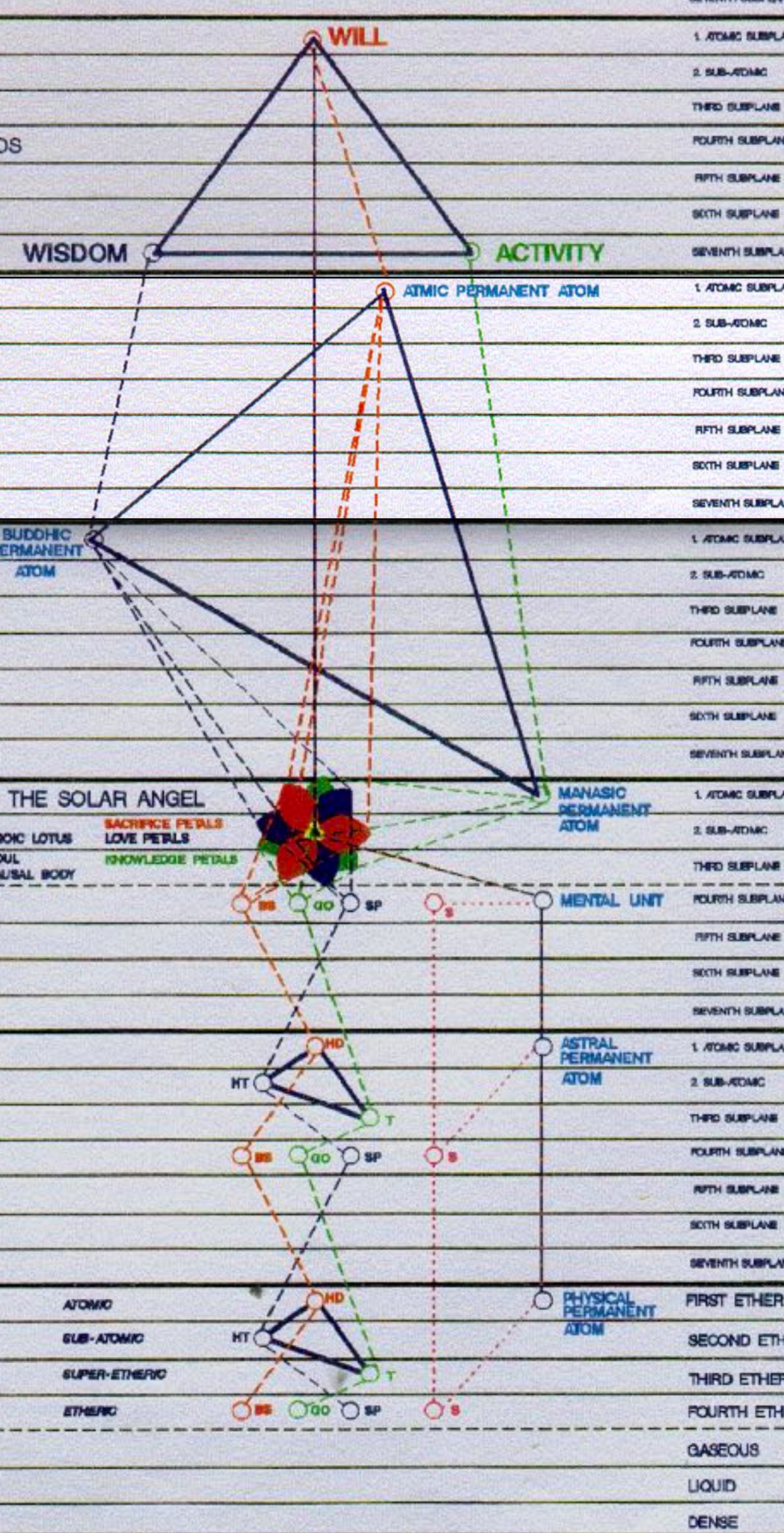
that which enters into him and pervades the whole body being only its omnipresent rays, or light, radiated through Buddhi, its vehicle and direct emanation" (Key to Theosophy 101). Atman is also sometimes used to denote the universal self or spirit, called in Sanskrit Brahman or *paramatman*. The individual is rooted in the surrounding kosmos by three superior principles, which are that atman's highest and most glorious parts. Atman is included among the human principles because it is the universal absolute essence of which buddhi, the soul-spirit, is the carrier, transmitting its rays to the remainder of the human constitution. -TG

I. DIVINE			1. ATOMIC SUBPLANE
ADI OR PLANE OF THE LOGOS			2. SUB-ATOMIC
FIRST COSMIC ETHERIC			THIRD SUBPLANE
PLANE OF THE FIRST LOGOS			FOURTH SUBPLANE
SHIVA			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
II. MONADIC			1. ATOMIC SUBPLANE
ANUPADAKA			2. SUB-ATOMIC
SECOND COSMIC ETHERIC			THIRD SUBPLANE
PLANE OF THE SECOND LOGOS			FOURTH SUBPLANE
VISHNU			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
III. SPIRITUAL			1. ATOMIC SUBPLANE
ATMIC PLANE			2. SUB-ATOMIC
THIRD COSMIC ETHERIC			THIRD SUBPLANE
PLANE OF THE THIRD LOGOS			FOURTH SUBPLANE
BRAHMA			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
IV. INTUITIONAL			1. ATOMIC SUBPLANE
BUDDHIC PLANE			2. SUB-ATOMIC
FOURTH COSMIC ETHERIC			THIRD SUBPLANE
PLANE OF AT-ONE-MENT			FOURTH SUBPLANE
			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
V. MENTAL	PLANE OF THE SOLAR ANGEL		1. ATOMIC SUBPLANE
MANASIC PLANE	THE BOONIC LOTUS	SACRIFICE PETALES	2. SUB-ATOMIC
	THE SOUL	LOVE PETALES	THIRD SUBPLANE
COSMIC GASEOUS	THE CAUSAL BODY	KNOWLEDGE PETALES	FOURTH SUBPLANE
PLANE OF THE LOWER MIND			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
VI. EMOTIONAL			1. ATOMIC SUBPLANE
ASTRAL/KAMA PLANE			2. SUB-ATOMIC
COSMIC LIQUID			THIRD SUBPLANE
PLANE OF THE EMOTIONS			FOURTH SUBPLANE
			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
VII. PHYSICAL			FIRST ETHER
PHYSICAL PLANE	ATOMIC		SECOND ETHER
	SUB-ATOMIC		THIRD ETHER
COSMIC DENSE	SUPER-ETHERIC		FOURTH ETHER
PLANE OF THE PHYSICAL	ETHERIC		GASEOUS
			LIQUID
			DENSE



} 7. Atma. | Atma. | Atma.

I. DIVINE			1. ATOMIC SUBPLANE
ADI OR PLANE OF THE LOGOS			2. SUB-ATOMIC
FIRST COSMIC ETHERIC			THIRD SUBPLANE
PLANE OF THE FIRST LOGOS			FOURTH SUBPLANE
SHIVA			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
II. MONADIC			1. ATOMIC SUBPLANE
ANUPADAKA			2. SUB-ATOMIC
SECOND COSMIC ETHERIC			THIRD SUBPLANE
PLANE OF THE SECOND LOGOS			FOURTH SUBPLANE
VISHNU			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
III. SPIRITUAL			1. ATOMIC SUBPLANE
ATMIC PLANE			2. SUB-ATOMIC
THIRD COSMIC ETHERIC			THIRD SUBPLANE
PLANE OF THE THIRD LOGOS			FOURTH SUBPLANE
BRAHMA			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
IV. INTUITIONAL			1. ATOMIC SUBPLANE
BUDDHIC PLANE			2. SUB-ATOMIC
FOURTH COSMIC ETHERIC			THIRD SUBPLANE
PLANE OF AT-ONE-MENT			FOURTH SUBPLANE
			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
V. MENTAL	PLANE OF THE SOLAR ANGEL		1. ATOMIC SUBPLANE
MANASIC PLANE	THE BODIC LOTUS		2. SUB-ATOMIC
COSMIC GASEOUS	THE SOUL	SACRIFICE PETALES	THIRD SUBPLANE
PLANE OF THE LOWER MIND	THE CAUSAL BODY	LOVE PETALES	FOURTH SUBPLANE
		KNOWLEDGE PETALES	FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
VI. EMOTIONAL			1. ATOMIC SUBPLANE
ASTRAL/KAMA PLANE			2. SUB-ATOMIC
COSMIC LIQUID			THIRD SUBPLANE
PLANE OF THE EMOTIONS			FOURTH SUBPLANE
			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
VII. PHYSICAL			FIRST ETHER
PHYSICAL PLANE	ATOMIC		SECOND ETHER
COSMIC DENSE	SUB-ATOMIC		THIRD ETHER
PLANE OF THE PHYSICAL	SUPER-ETHERIC		FOURTH ETHER
	ETHERIC		GASEOUS
			LIQUID
			DENSE



} 7. Atma. | Atma. | Atma.

I. DIVINE		1. ATOMIC SUBPLANE
ADI OR PLANE OF THE LOGOS		2. SUB-ATOMIC
FIRST COSMIC ETHERIC		THIRD SUBPLANE
PLANE OF THE FIRST LOGOS		FOURTH SUBPLANE
SHIVA		FIFTH SUBPLANE
		SIXTH SUBPLANE
		SEVENTH SUBPLANE
II. MONADIC		1. ATOMIC SUBPLANE
ANUPADAKA		2. SUB-ATOMIC
SECOND COSMIC ETHERIC		THIRD SUBPLANE
PLANE OF THE SECOND LOGOS		FOURTH SUBPLANE
VISHNU		FIFTH SUBPLANE
		SIXTH SUBPLANE
		SEVENTH SUBPLANE
III. SPIRITUAL		1. ATOMIC SUBPLANE
ATMIC PLANE		2. SUB-ATOMIC
THIRD COSMIC ETHERIC		THIRD SUBPLANE
PLANE OF THE THIRD LOGOS		FOURTH SUBPLANE
BRAHMA		FIFTH SUBPLANE
		SIXTH SUBPLANE
		SEVENTH SUBPLANE
IV. INTUITIONAL		1. ATOMIC SUBPLANE
BUDDHIC PLANE		2. SUB-ATOMIC
FOURTH COSMIC ETHERIC		THIRD SUBPLANE
PLANE OF AT-ONE-MENT		FOURTH SUBPLANE
		FIFTH SUBPLANE
		SIXTH SUBPLANE
		SEVENTH SUBPLANE
V. MENTAL		1. ATOMIC SUBPLANE
PLANE OF THE SOLAR ANGEL		2. SUB-ATOMIC
MANASIC PLANE		THIRD SUBPLANE
THE BOONIC LOTUS	SACRIFICE PETALES	FOURTH SUBPLANE
THE SOUL	LOVE PETALES	FIFTH SUBPLANE
THE CAUSAL BODY	KNOWLEDGE PETALES	SIXTH SUBPLANE
COSMIC GASEOUS		SEVENTH SUBPLANE
PLANE OF THE LOWER MIND		1. ATOMIC SUBPLANE
		2. SUB-ATOMIC
		THIRD SUBPLANE
		FOURTH SUBPLANE
		FIFTH SUBPLANE
		SIXTH SUBPLANE
		SEVENTH SUBPLANE
VI. EMOTIONAL		1. ATOMIC SUBPLANE
ASTRAL/KAMA PLANE		2. SUB-ATOMIC
COSMIC LIQUID		THIRD SUBPLANE
PLANE OF THE EMOTIONS		FOURTH SUBPLANE
		FIFTH SUBPLANE
		SIXTH SUBPLANE
		SEVENTH SUBPLANE
VII. PHYSICAL		FIRST ETHER
PHYSICAL PLANE		SECOND ETHER
COSMIC DENSE		THIRD ETHER
PLANE OF THE PHYSICAL		FOURTH ETHER
		GASEOUS
		LIQUID
		DENSE

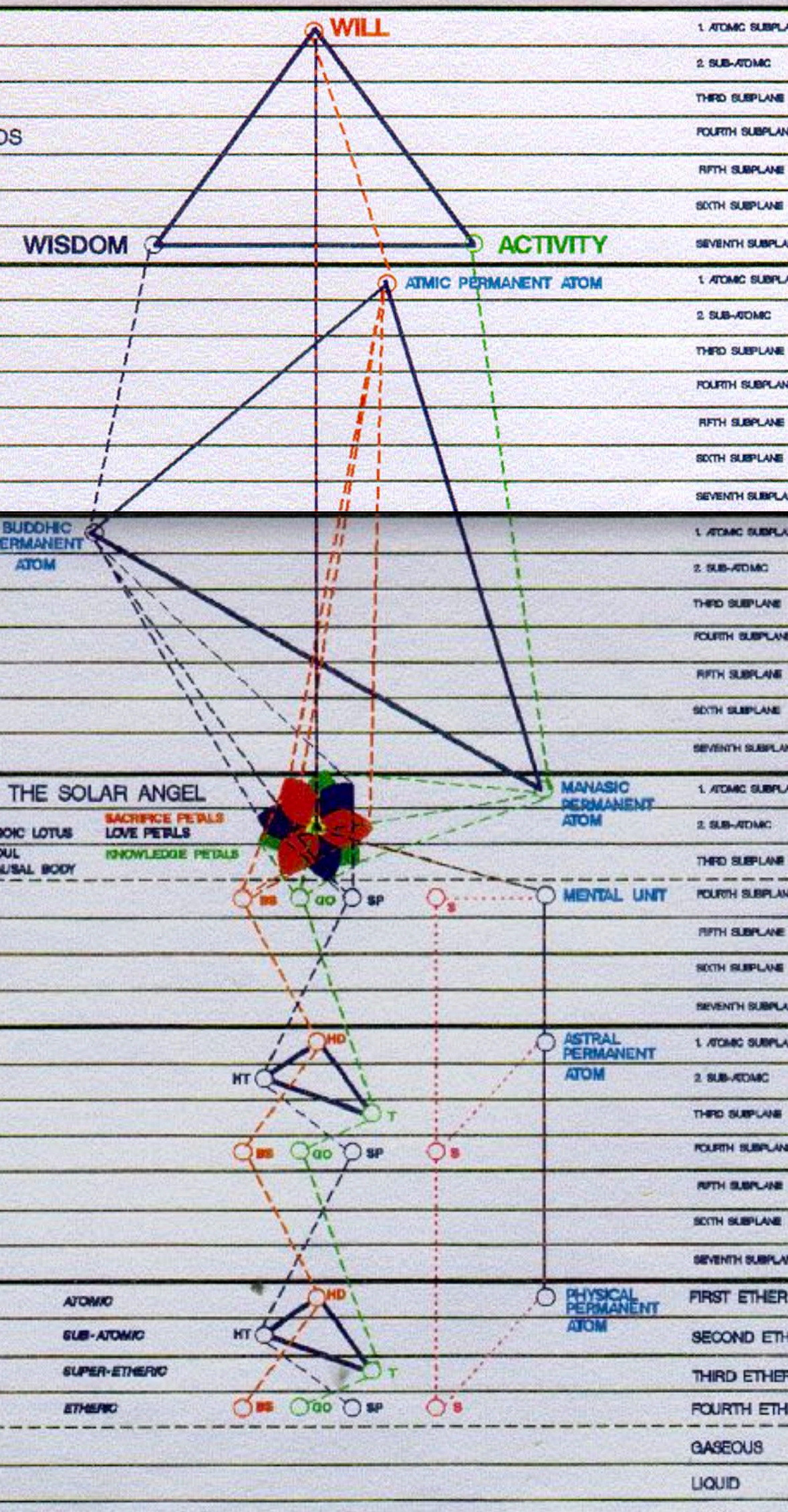
They built in many spheres, beginning with the third. Upon this plane their work commenced. They built the sheath of atma and strung it to its Primary. TCF:12

7. Atma.

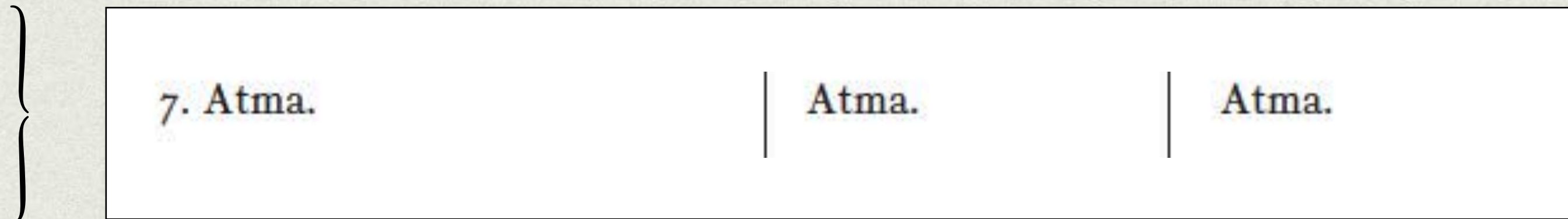
Atma.

Atma.

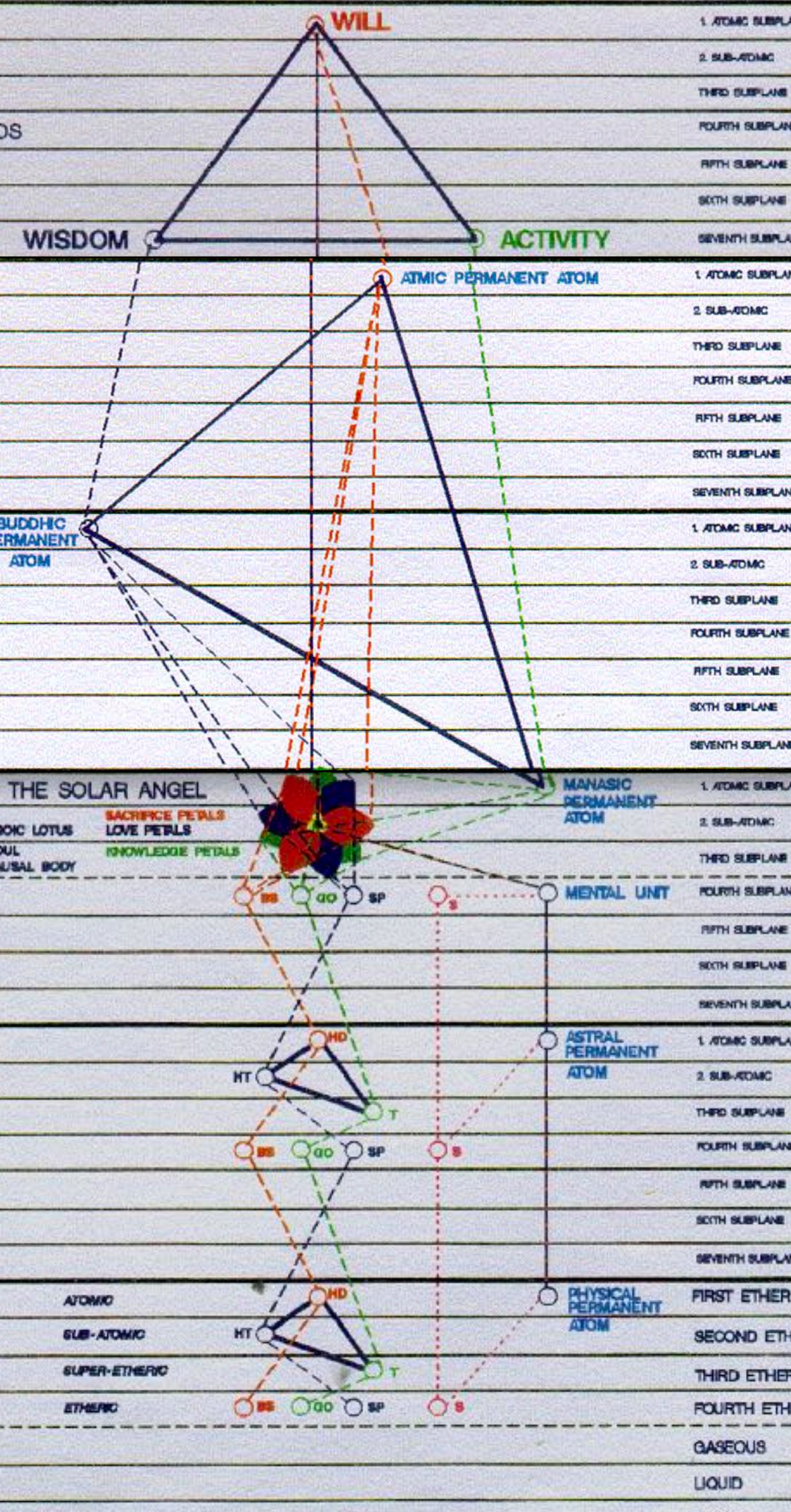
I. DIVINE			1. ATOMIC SUBPLANE
ADI OR PLANE OF THE LOGOS			2. SUB-ATOMIC
FIRST COSMIC ETHERIC			THIRD SUBPLANE
PLANE OF THE FIRST LOGOS			FOURTH SUBPLANE
SHIVA			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
II. MONADIC			1. ATOMIC SUBPLANE
ANUPADAKA			2. SUB-ATOMIC
SECOND COSMIC ETHERIC			THIRD SUBPLANE
PLANE OF THE SECOND LOGOS			FOURTH SUBPLANE
VISHNU			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
III. SPIRITUAL			1. ATOMIC SUBPLANE
ATMIC PLANE			2. SUB-ATOMIC
THIRD COSMIC ETHERIC			THIRD SUBPLANE
PLANE OF THE THIRD LOGOS			FOURTH SUBPLANE
BRAHMA			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
IV. INTUITIONAL			1. ATOMIC SUBPLANE
BUDDHIC PLANE			2. SUB-ATOMIC
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PLANE OF AT-ONE-MENT			FOURTH SUBPLANE
			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
V. MENTAL	PLANE OF THE SOLAR ANGEL		1. ATOMIC SUBPLANE
MANASIC PLANE	THE BOONIC LOTUS	SACRIFICE PETALES	2. SUB-ATOMIC
	THE SOUL	LOVE PETALES	THIRD SUBPLANE
COSMIC GASEOUS	THE CAUSAL BODY	KNOWLEDGE PETALES	FOURTH SUBPLANE
PLANE OF THE LOWER MIND			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
VI. EMOTIONAL			1. ATOMIC SUBPLANE
ASTRAL/KAMA PLANE			2. SUB-ATOMIC
COSMIC LIQUID			THIRD SUBPLANE
PLANE OF THE EMOTIONS			FOURTH SUBPLANE
			FIFTH SUBPLANE
			SIXTH SUBPLANE
			SEVENTH SUBPLANE
VII. PHYSICAL			FIRST ETHER
PHYSICAL PLANE	ATOMIC		SECOND ETHER
	SUB-ATOMIC		THIRD ETHER
COSMIC DENSE	SUPER-ETHERIC		FOURTH ETHER
PLANE OF THE PHYSICAL	ETHERIC		GASEOUS
			LIQUID
			DENSE



They built in many spheres, beginning with the third. Upon this plane their work commenced. They built the sheath of atma and strung it to its Primary. TCF:12



I. DIVINE		1. ATOMIC SUBPLANE
ADI OR PLANE OF THE LOGOS		2. SUB-ATOMIC
FIRST COSMIC ETHERIC		THIRD SUBPLANE
PLANE OF THE FIRST LOGOS		FOURTH SUBPLANE
SHIVA		FIFTH SUBPLANE
		SIXTH SUBPLANE
		SEVENTH SUBPLANE
II. MONADIC		1. ATOMIC SUBPLANE
ANUPADAKA		2. SUB-ATOMIC
SECOND COSMIC ETHERIC		THIRD SUBPLANE
PLANE OF THE SECOND LOGOS		FOURTH SUBPLANE
VISHNU		FIFTH SUBPLANE
		SIXTH SUBPLANE
		SEVENTH SUBPLANE
III. SPIRITUAL		1. ATOMIC SUBPLANE
ATMIC PLANE		2. SUB-ATOMIC
THIRD COSMIC ETHERIC		THIRD SUBPLANE
PLANE OF THE THIRD LOGOS		FOURTH SUBPLANE
BRAHMA		FIFTH SUBPLANE
		SIXTH SUBPLANE
		SEVENTH SUBPLANE
IV. INTUITIONAL		1. ATOMIC SUBPLANE
BUDDHIC PLANE		2. SUB-ATOMIC
FOURTH COSMIC ETHERIC		THIRD SUBPLANE
PLANE OF AT-ONE-MENT		FOURTH SUBPLANE
		FIFTH SUBPLANE
		SIXTH SUBPLANE
		SEVENTH SUBPLANE
V. MENTAL		1. ATOMIC SUBPLANE
PLANE OF THE SOLAR ANGEL		2. SUB-ATOMIC
MANASIC PLANE		THIRD SUBPLANE
THE BOON LOTUS	SACRIFICE PETALES	FOURTH SUBPLANE
THE SOUL	LOVE PETALES	FIFTH SUBPLANE
THE CAUSAL BODY	KNOWLEDGE PETALES	SIXTH SUBPLANE
COSMIC GASEOUS		SEVENTH SUBPLANE
PLANE OF THE LOWER MIND		1. ATOMIC SUBPLANE
		2. SUB-ATOMIC
		THIRD SUBPLANE
		FOURTH SUBPLANE
		FIFTH SUBPLANE
		SIXTH SUBPLANE
		SEVENTH SUBPLANE
VI. EMOTIONAL		1. ATOMIC SUBPLANE
ASTRAL/KAMA PLANE		2. SUB-ATOMIC
COSMIC LIQUID		THIRD SUBPLANE
PLANE OF THE EMOTIONS		FOURTH SUBPLANE
		FIFTH SUBPLANE
		SIXTH SUBPLANE
		SEVENTH SUBPLANE
VII. PHYSICAL		FIRST ETHER
PHYSICAL PLANE		SECOND ETHER
COSMIC DENSE		THIRD ETHER
PLANE OF THE PHYSICAL		FOURTH ETHER
		GASEOUS
		LIQUID
		DENSE



7. Atma.

Atma.

Atma.

6. Spiritual Soul.||

Anandamaya kosa.

Karanopadhi.

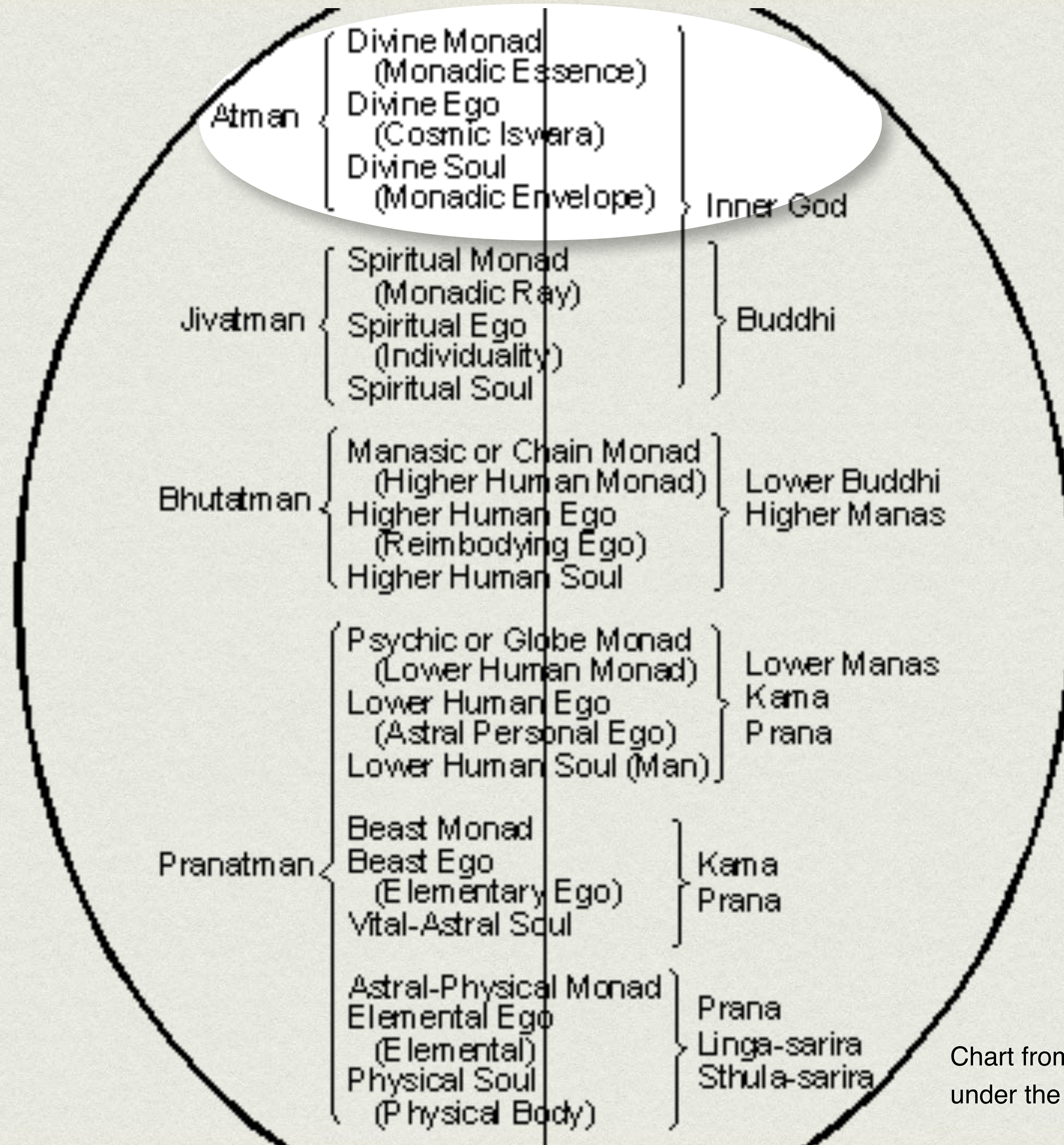


Chart from the Theosophical Glossary under the subheading "Monad"

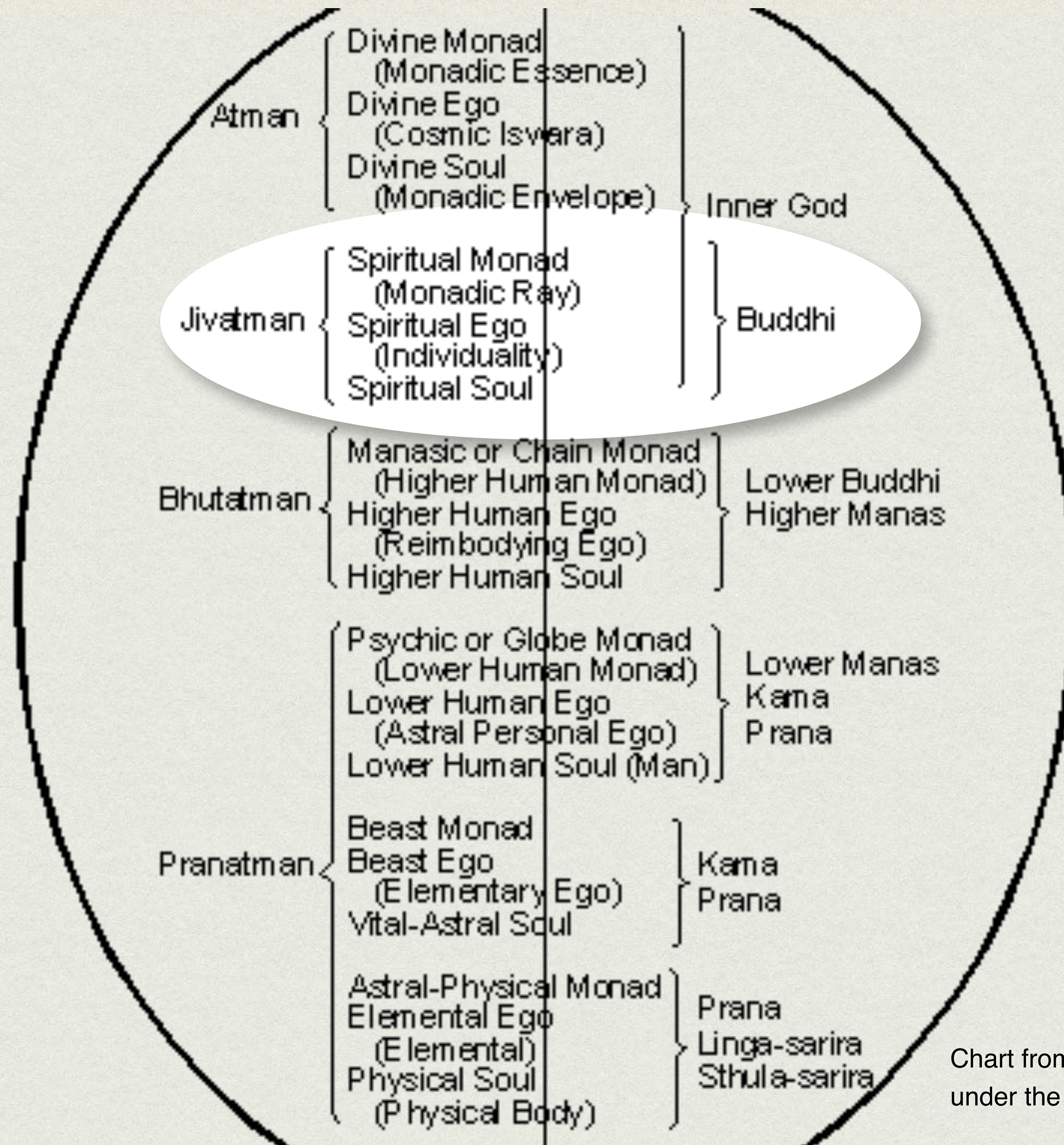


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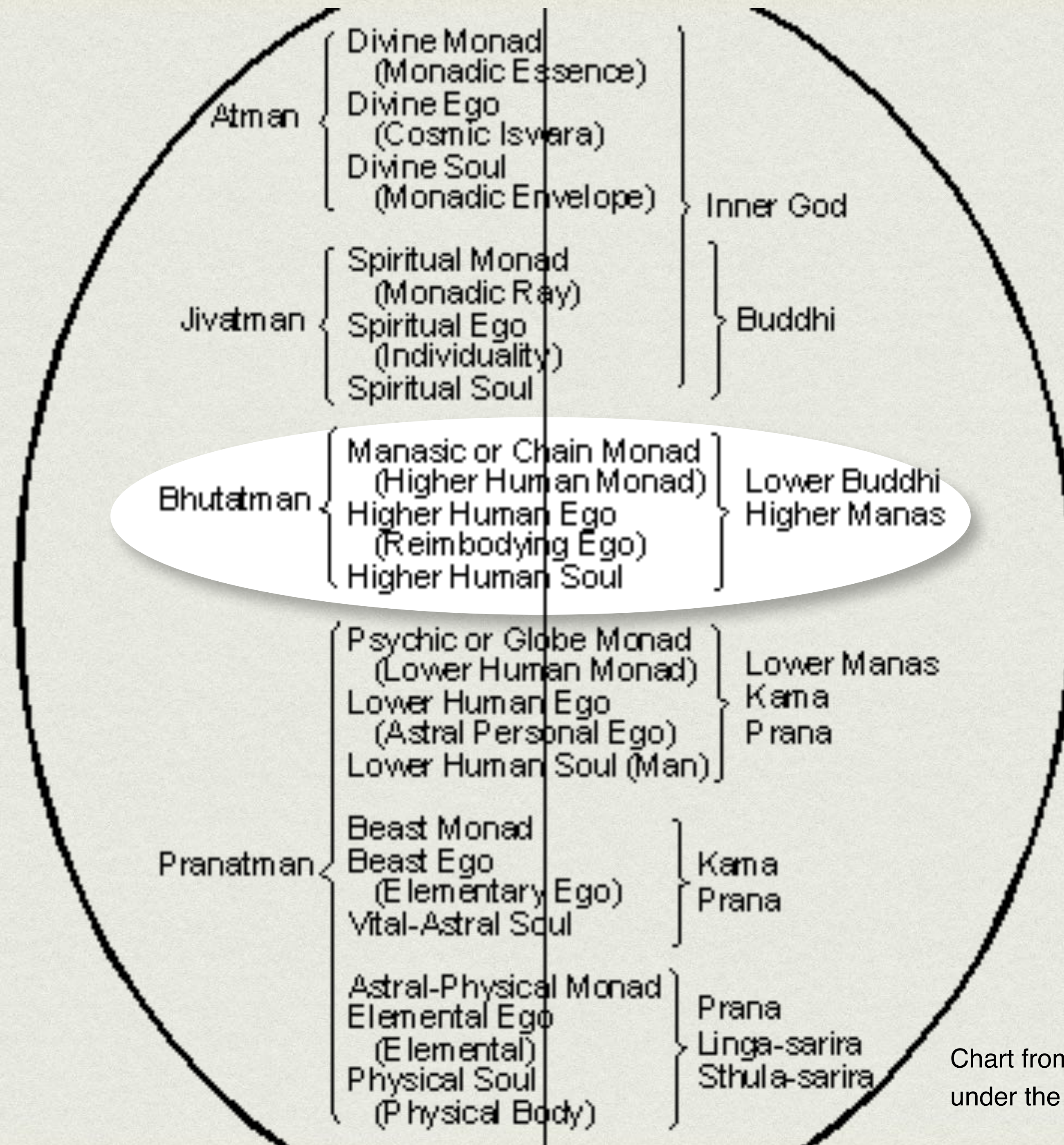


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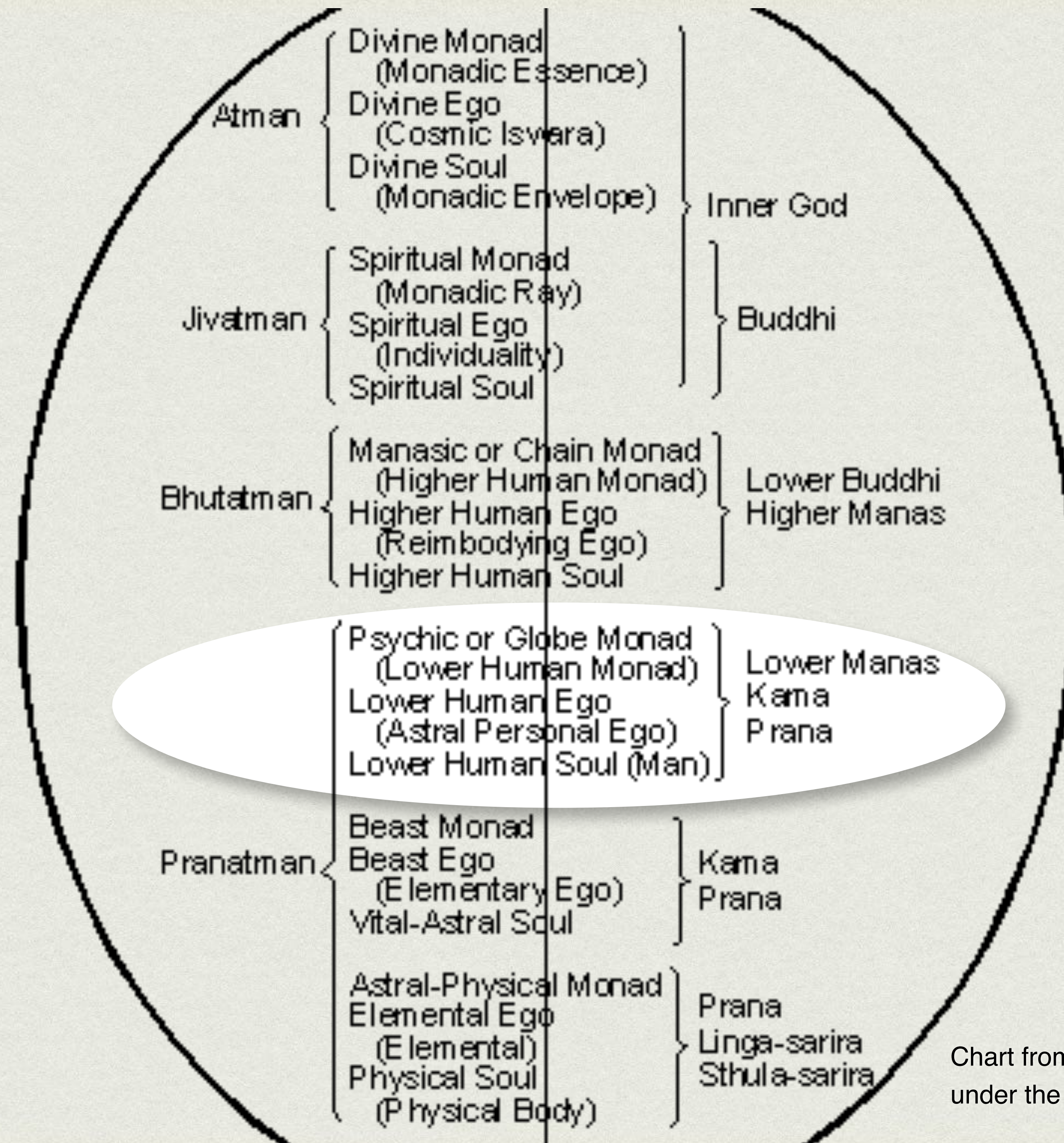


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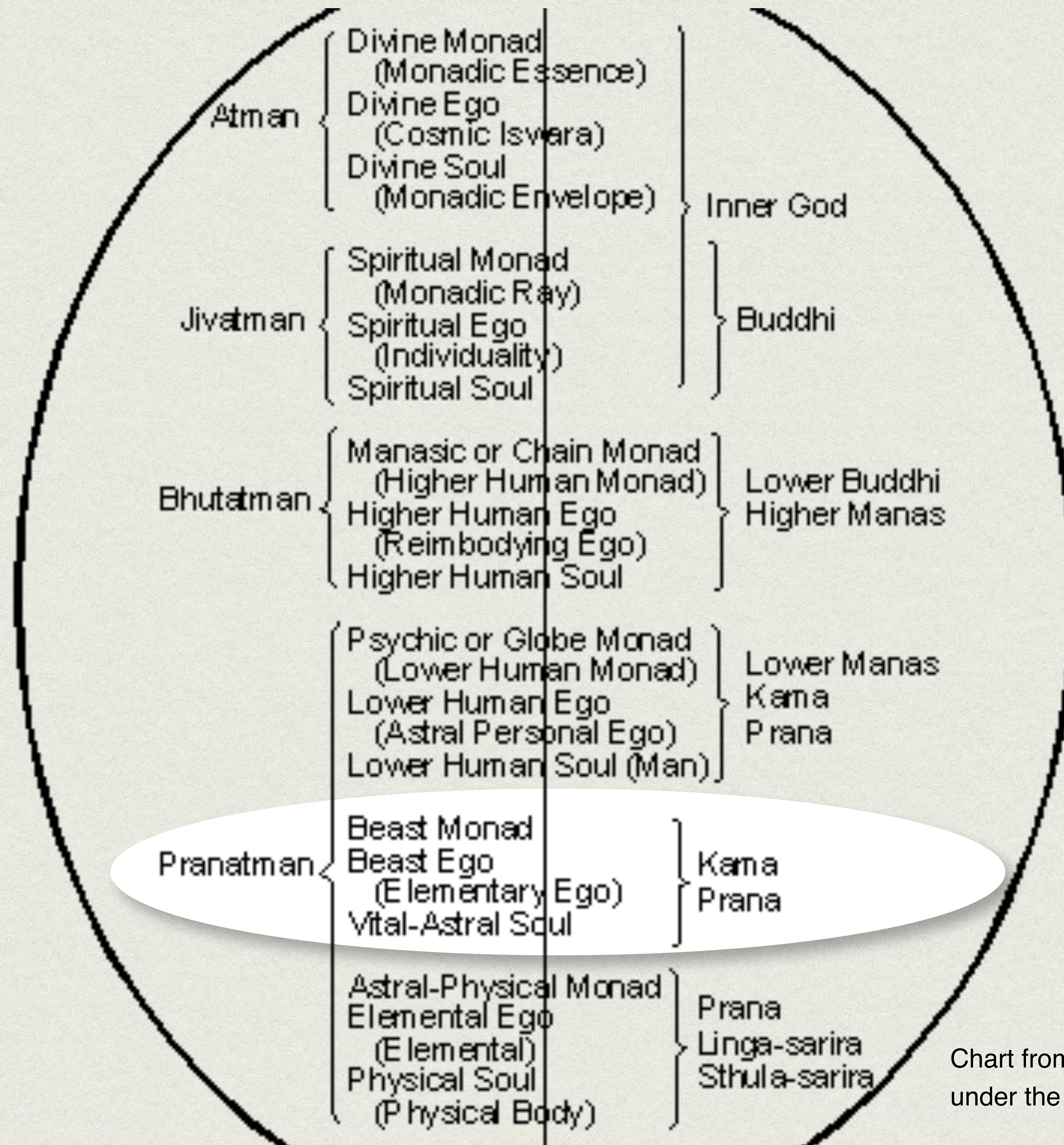


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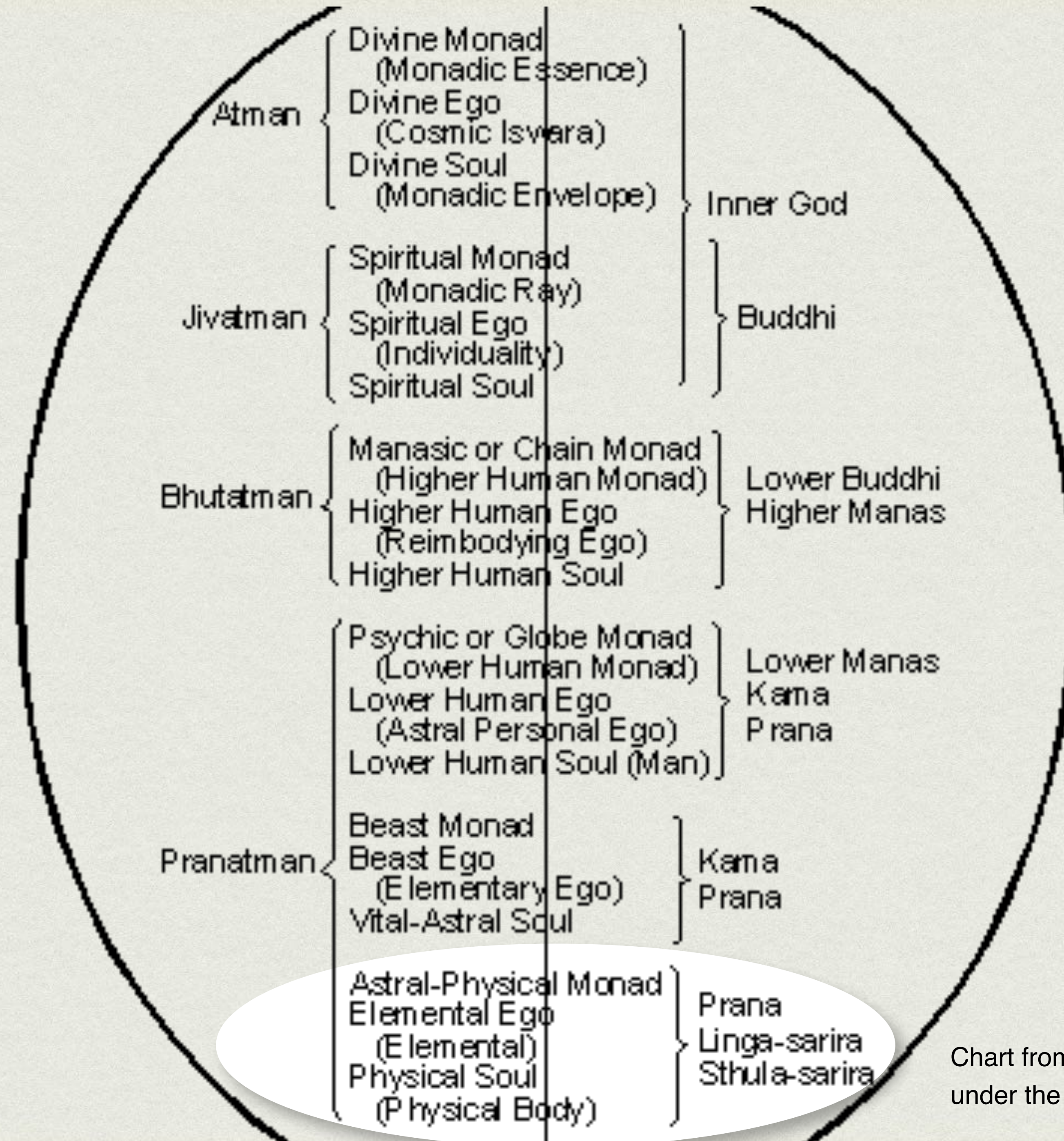
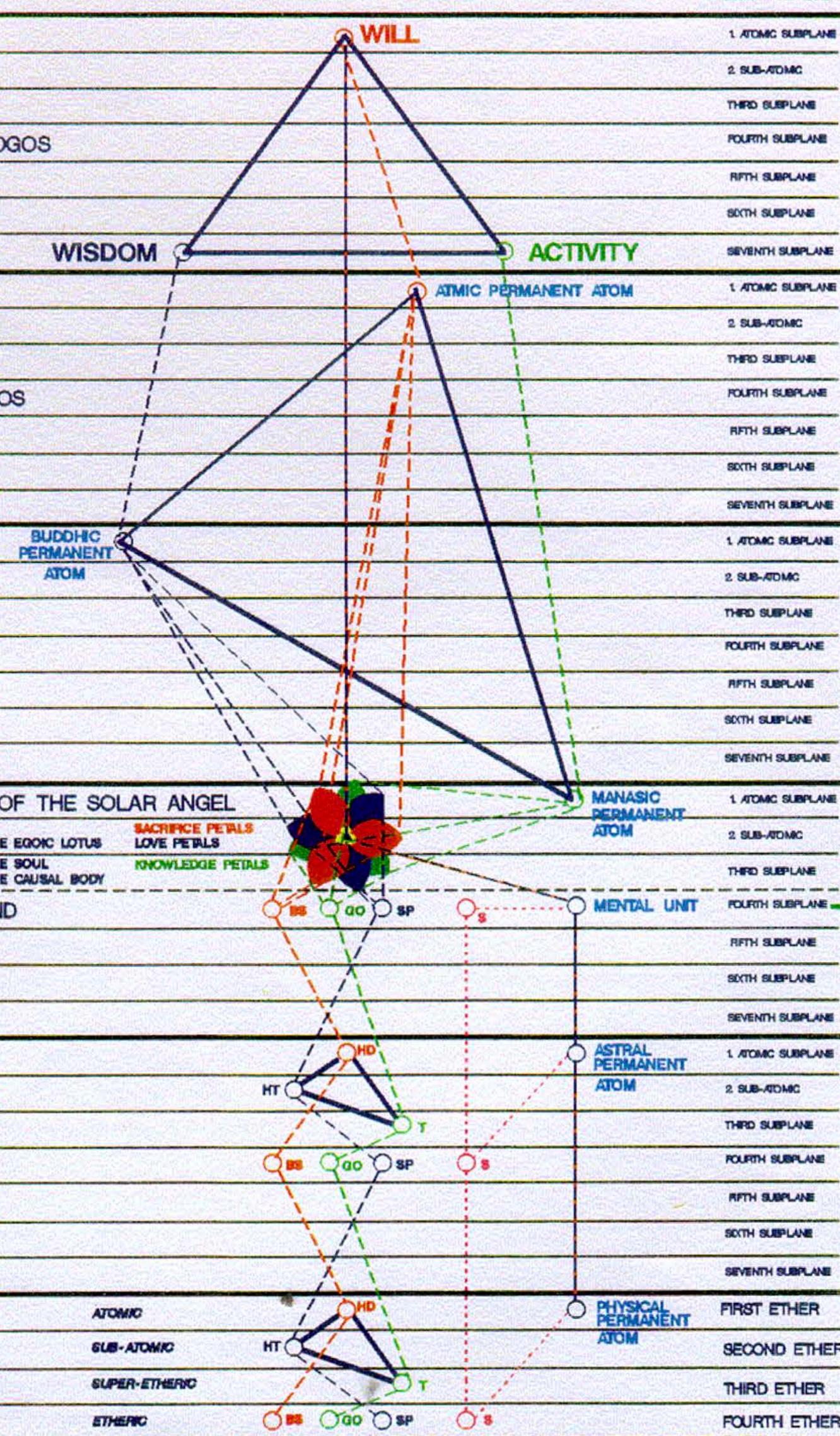


Chart from the Theosophical Glossary under the subheading "Monad"

I. DIVINE				1. ATOMIC SUBPLANE
ADI OR PLANE OF THE LOGOS				2. SUB-ATOMIC
FIRST COSMIC ETHERIC				THIRD SUBPLANE
PLANE OF THE FIRST LOGOS				FOURTH SUBPLANE
SHIVA				FIFTH SUBPLANE
				SIXTH SUBPLANE
				SEVENTH SUBPLANE
II. MONADIC				1. ATOMIC SUBPLANE
ANUPADAKA				2. SUB-ATOMIC
SECOND COSMIC ETHERIC				THIRD SUBPLANE
PLANE OF THE SECOND LOGOS				FOURTH SUBPLANE
VISHNU				FIFTH SUBPLANE
				SIXTH SUBPLANE
				SEVENTH SUBPLANE
III. SPIRITUAL				1. ATOMIC SUBPLANE
ATMIC PLANE				2. SUB-ATOMIC
THIRD COSMIC ETHERIC				THIRD SUBPLANE
PLANE OF THE THIRD LOGOS				FOURTH SUBPLANE
BRAHMA				FIFTH SUBPLANE
				SIXTH SUBPLANE
				SEVENTH SUBPLANE
IV. INTUITIONAL				1. ATOMIC SUBPLANE
BUDDHIC PLANE				2. SUB-ATOMIC
FOURTH COSMIC ETHERIC				THIRD SUBPLANE
PLANE OF AT-ONE-MENT				FOURTH SUBPLANE
				FIFTH SUBPLANE
				SIXTH SUBPLANE
				SEVENTH SUBPLANE
V. MENTAL	PLANE OF THE SOLAR ANGEL			1. ATOMIC SUBPLANE
MANASIC PLANE	THE EGOIC LOTUS	SACRIFICE PETALS LOVE PETALS		2. SUB-ATOMIC
COSMIC GASEOUS	THE SOUL THE CAUSAL BODY	KNOWLEDGE PETALS		THIRD SUBPLANE
PLANE OF THE LOWER MIND				FOURTH SUBPLANE
				FIFTH SUBPLANE
				SIXTH SUBPLANE
				SEVENTH SUBPLANE
VI. EMOTIONAL				1. ATOMIC SUBPLANE
ASTRAL/KAMA PLANE				2. SUB-ATOMIC
COSMIC LIQUID				THIRD SUBPLANE
PLANE OF THE EMOTIONS				FOURTH SUBPLANE
				FIFTH SUBPLANE
				SIXTH SUBPLANE
				SEVENTH SUBPLANE
VII. PHYSICAL				FIRST ETHER
PHYSICAL PLANE	ATOMIC			SECOND ETHER
COSMIC DENSE	SUB-ATOMIC			THIRD ETHER
PLANE OF THE PHYSICAL	SUPER-ETHERIC			FOURTH ETHER
	ETHERIC			GASEOUS
				LIQUID
				DENSE



Atman { Divine Monad (Monadic Essence)
Divine Ego (Cosmic Isvara)
Divine Soul (Monadic Envelope) }

HD = HEAD CENTER
HT = HEART CENTER
T = THROAT CENTER
BS = BASE OF SPINE
SP = SOLAR PLEXUS
GO = GENERATIVE ORGANS
S = SPLEEN

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5. Mind { (a) Volitions and feelings, etc.		
(b) Vignanam.	Anandamaya kosa.	
6. Spiritual Soul.	Atma.	Atma.
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Upadhi (Sanskrit)... An upadhi is the vehicle, carrier, or means by which a higher or superior energy of whatever plane is enabled to manifest its characteristics and qualities on the lower plane, out of the substance of which lower plane the upadhi is built. Sometimes upadhi is interchangeable with *vahana* (vehicle); thus manas is spoken of as the upadhi or *vahana* of buddhi. But the more frequent use of upadhi is as a foundation or base. For instance, Blavatsky speaks of

hydrogen as the upadhi of both air and water; and of akasa as the upadhi of divine thought. *“Cosmic Ideation focussed in a principle or upadhi (basis) results as the consciousness of the individual Ego. Its manifestation varies with the degree of upadhi, e.g., through that known as Manas it wells up as Mind-Consciousness; through the more finely differentiated fabric (sixth state of matter) of the Buddhi resting on the experience of Manas as its basis — as a stream of spiritual intuition”* (SD 1:329n). -TG

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2. Prana.†	} Pranamaya kosa.	
3. The vehicle of Prana.‡		
4. Kama Rupa.	} Manomaya kosa.	} Sukshmopadhi.
5. Mind { (a) Volitions and feelings, etc.		
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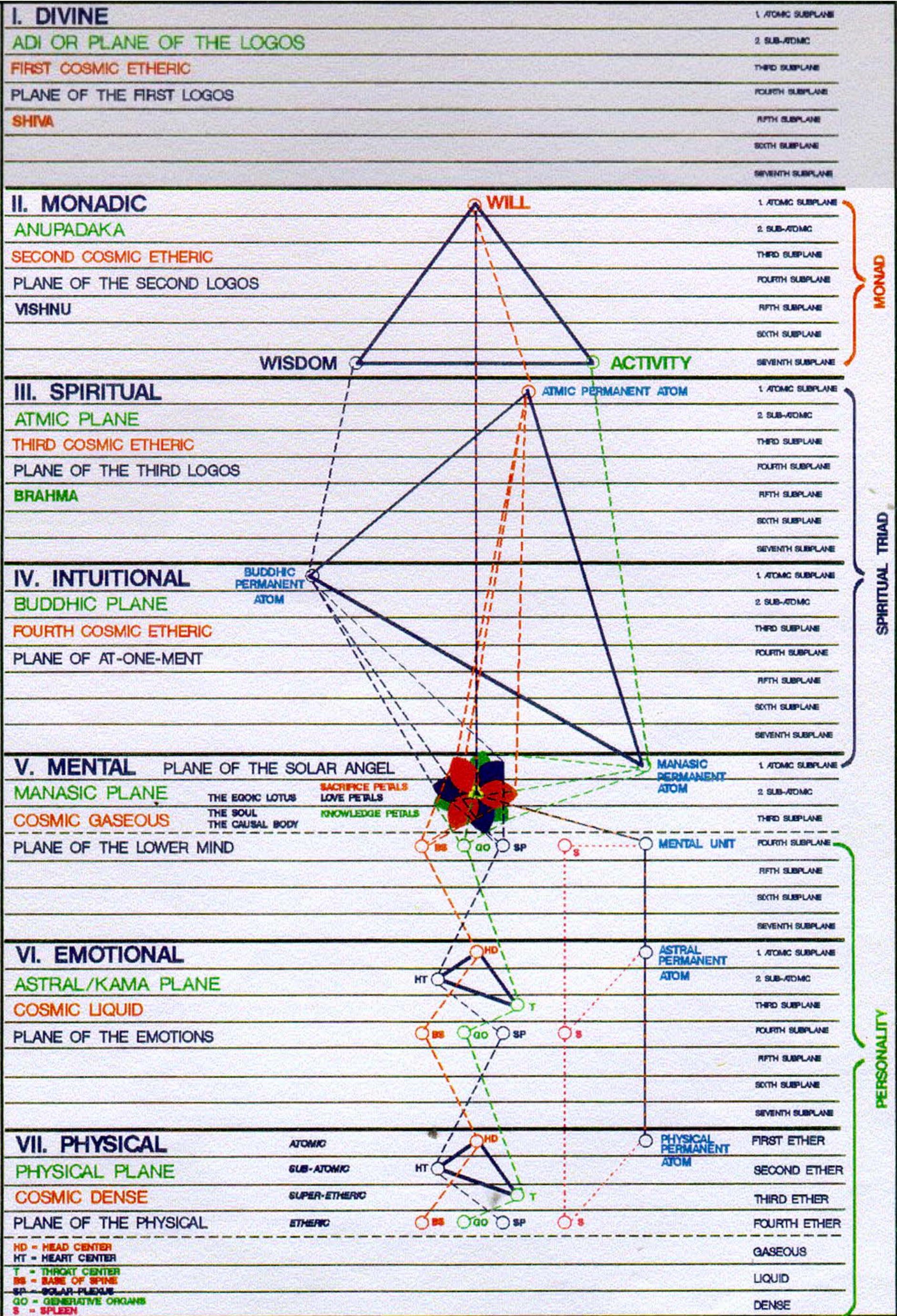
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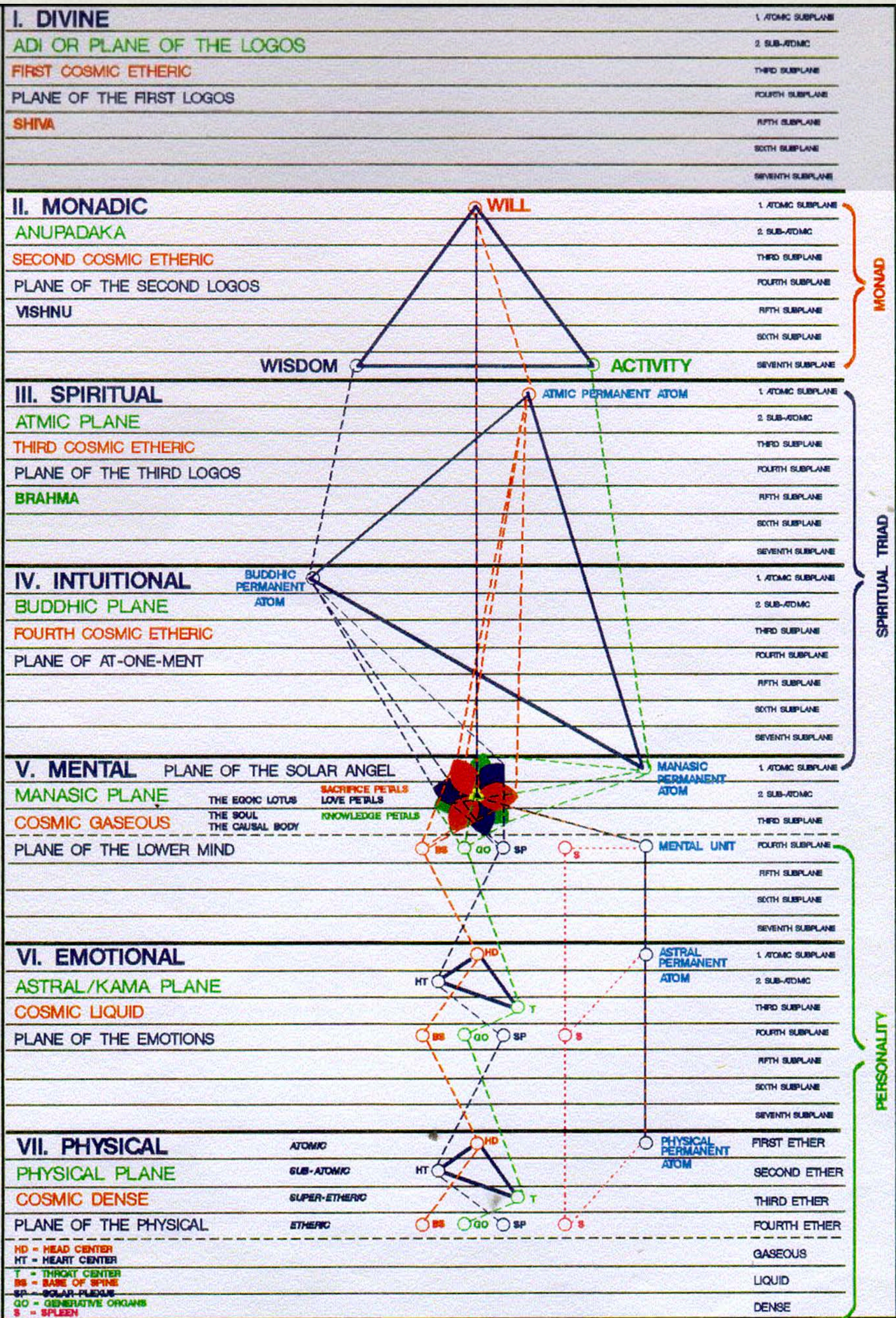
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THE SEVEN PLANES AND FORTY-NINE SUB-PLANES OF THE COSMIC PHYSICAL PLANE

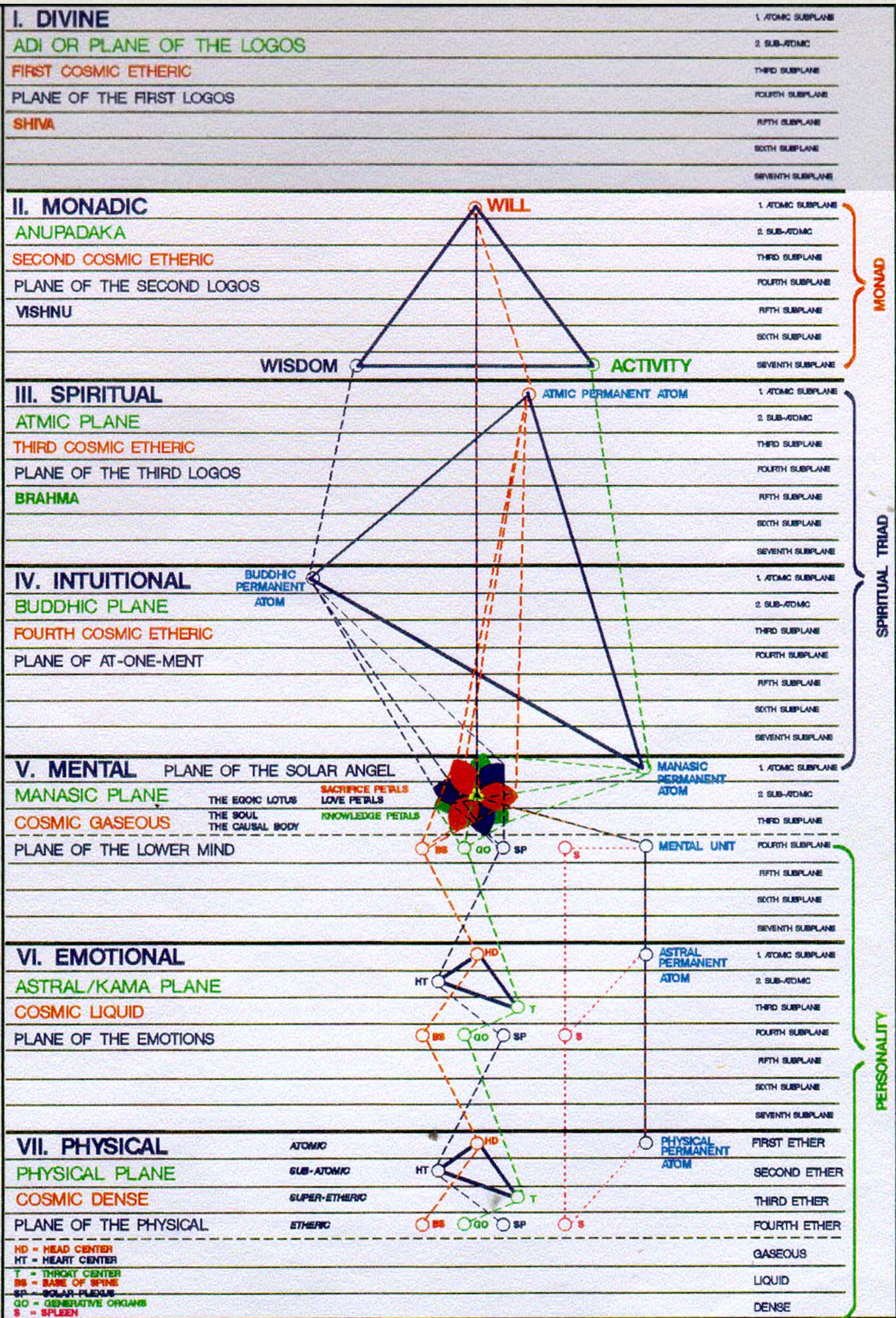


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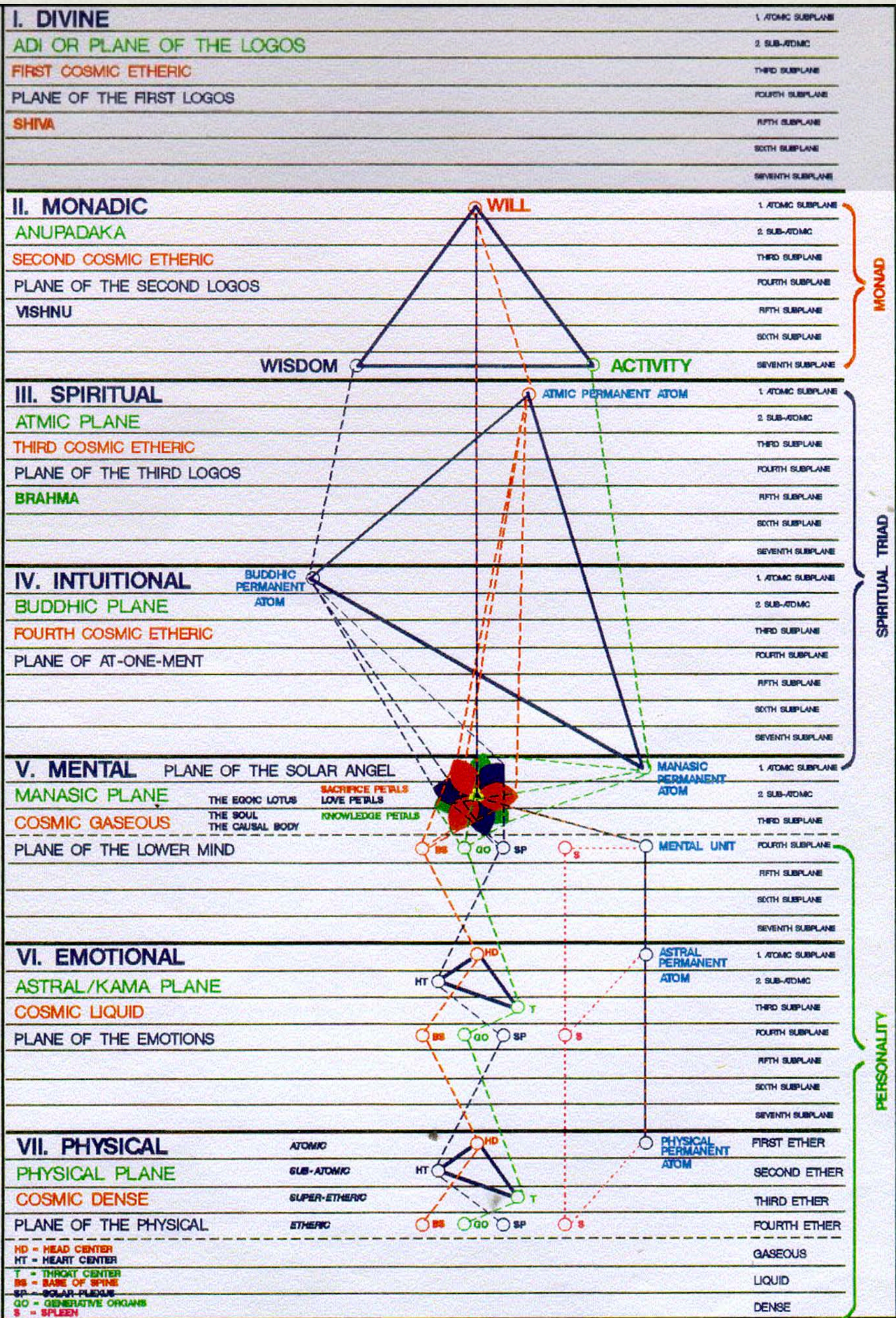
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Spiritual Soul		Anandamaya kosa	Karanopadhi
Mind	Vignanam	Vignanam kosa	Sukshmopadhi
	Volitions and Feelings	Manomaya kosa	
Kama-rupa			
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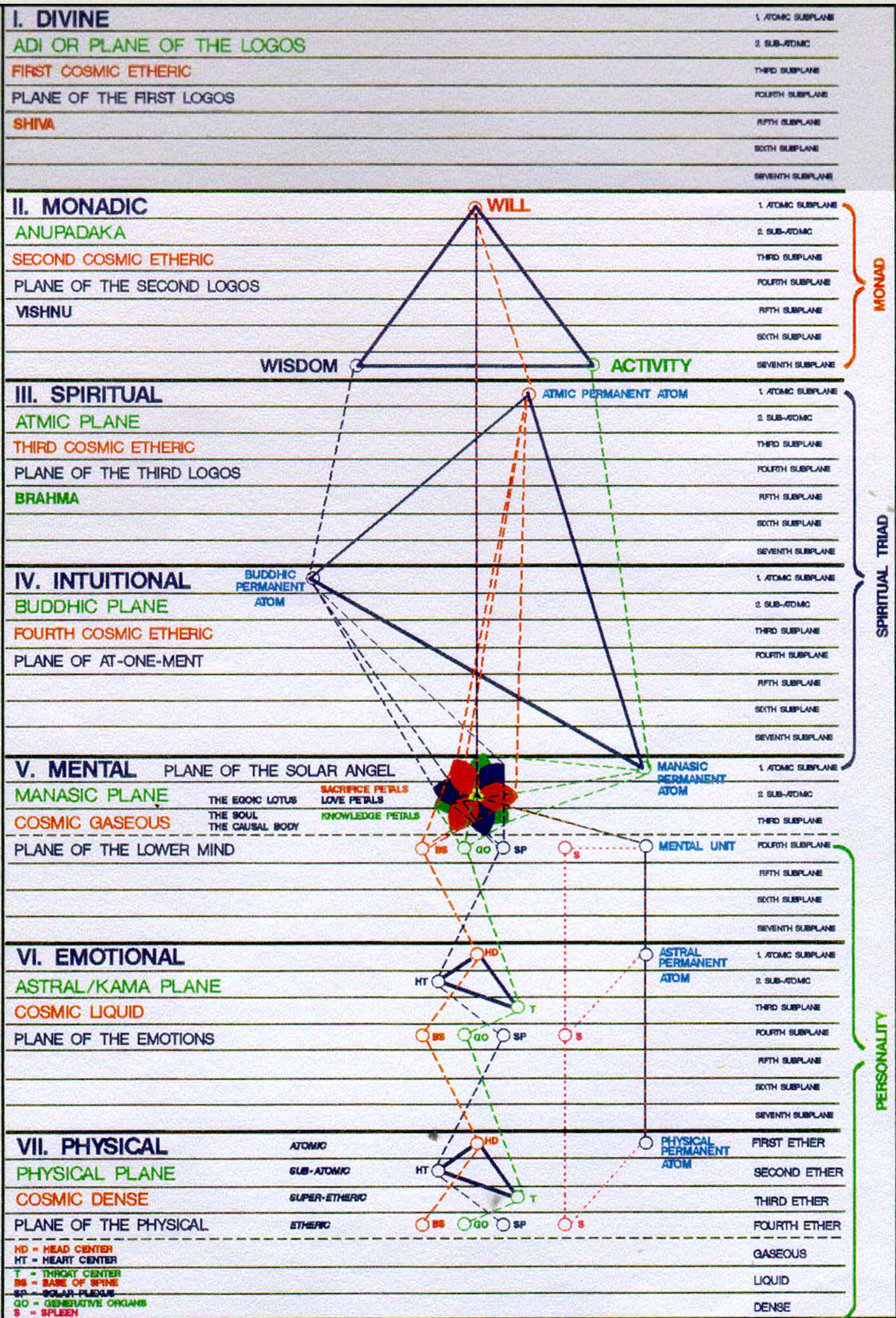
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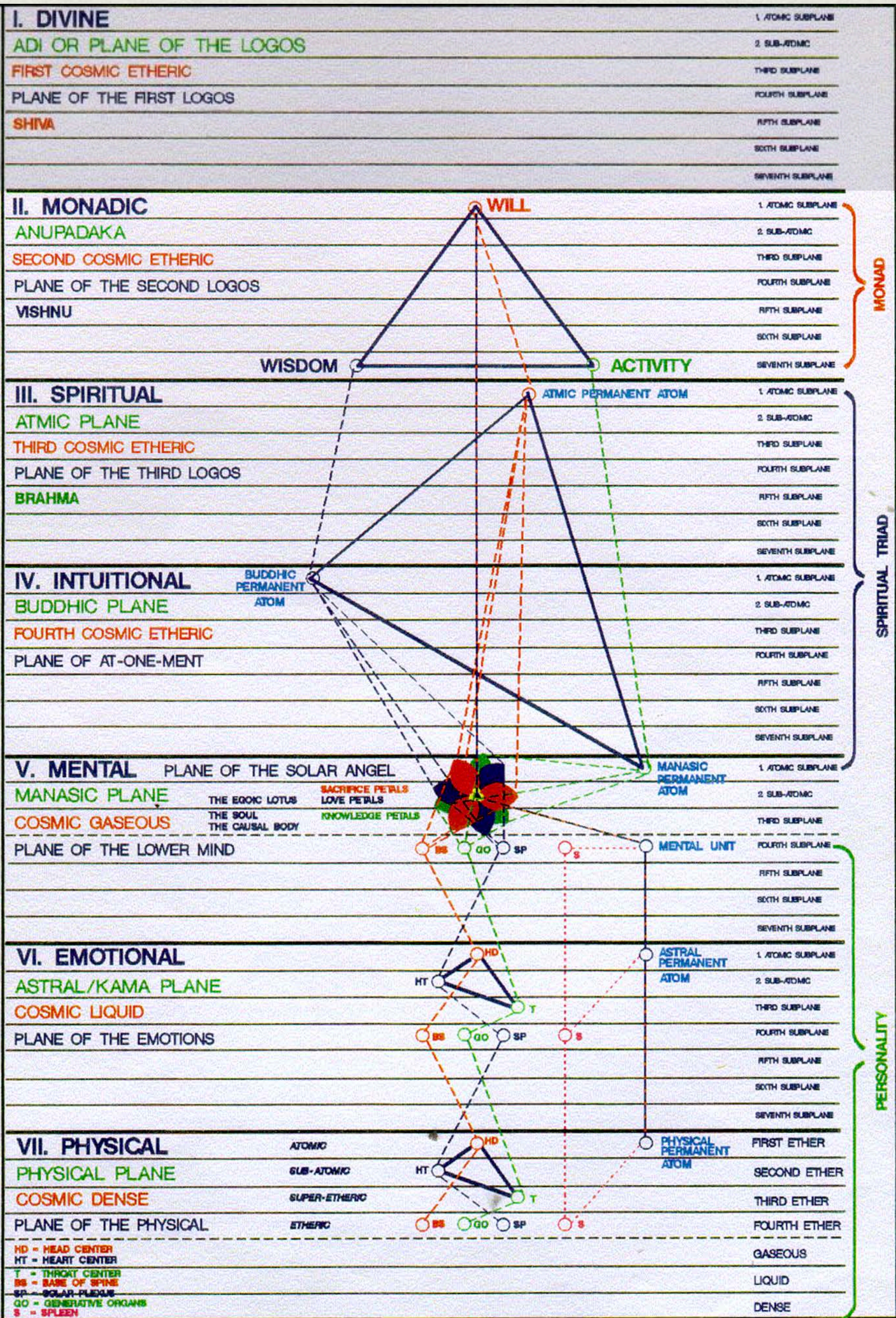
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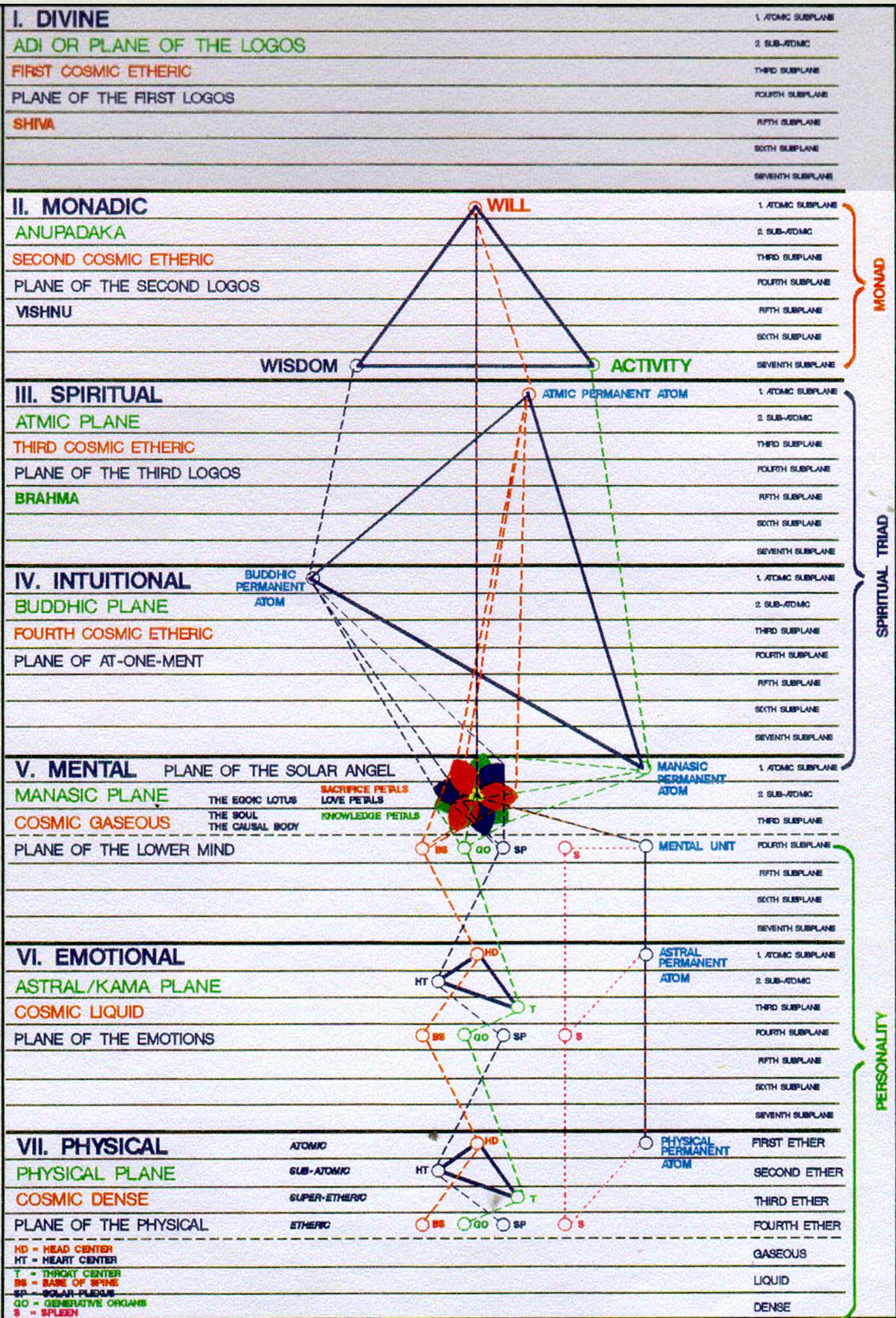
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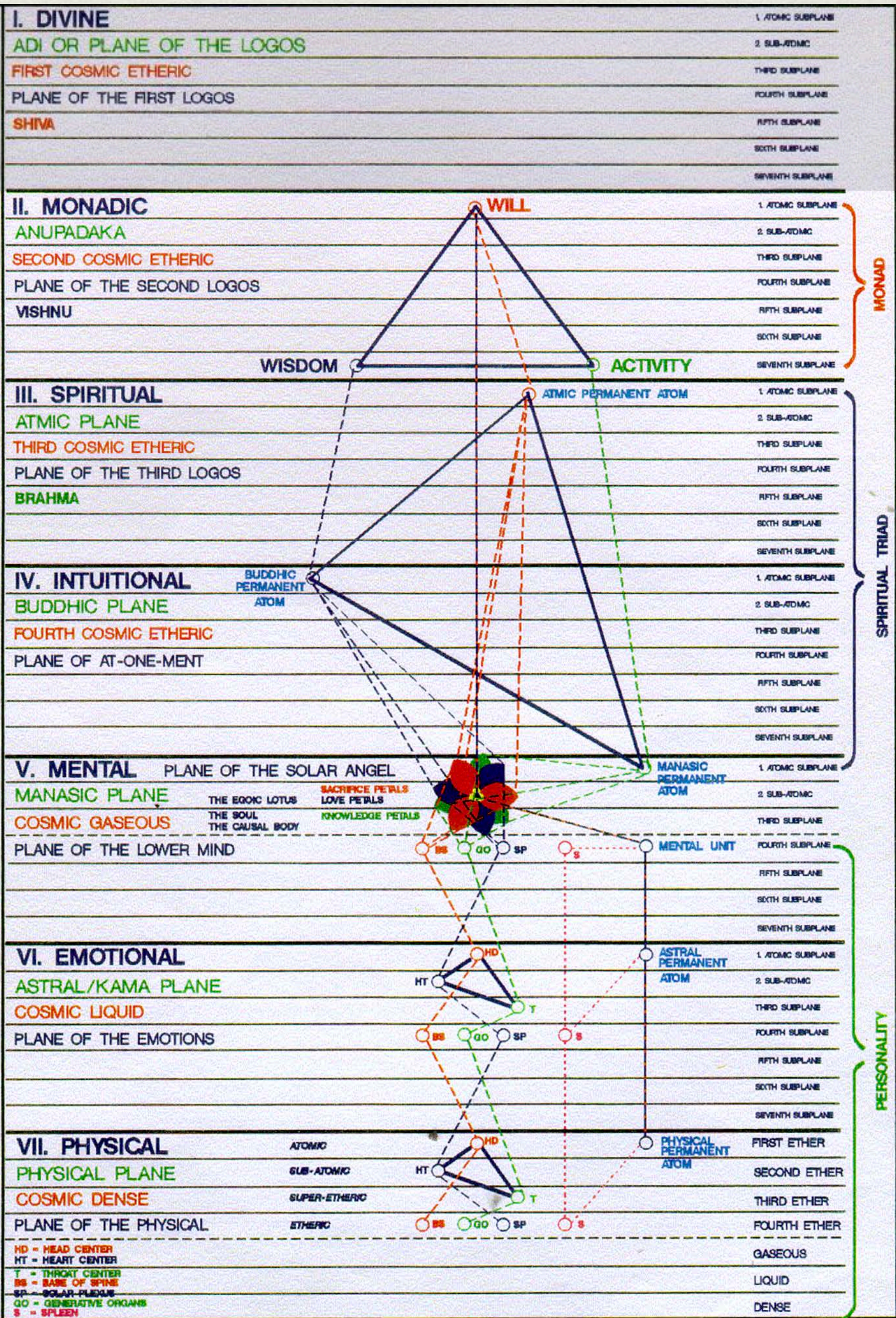
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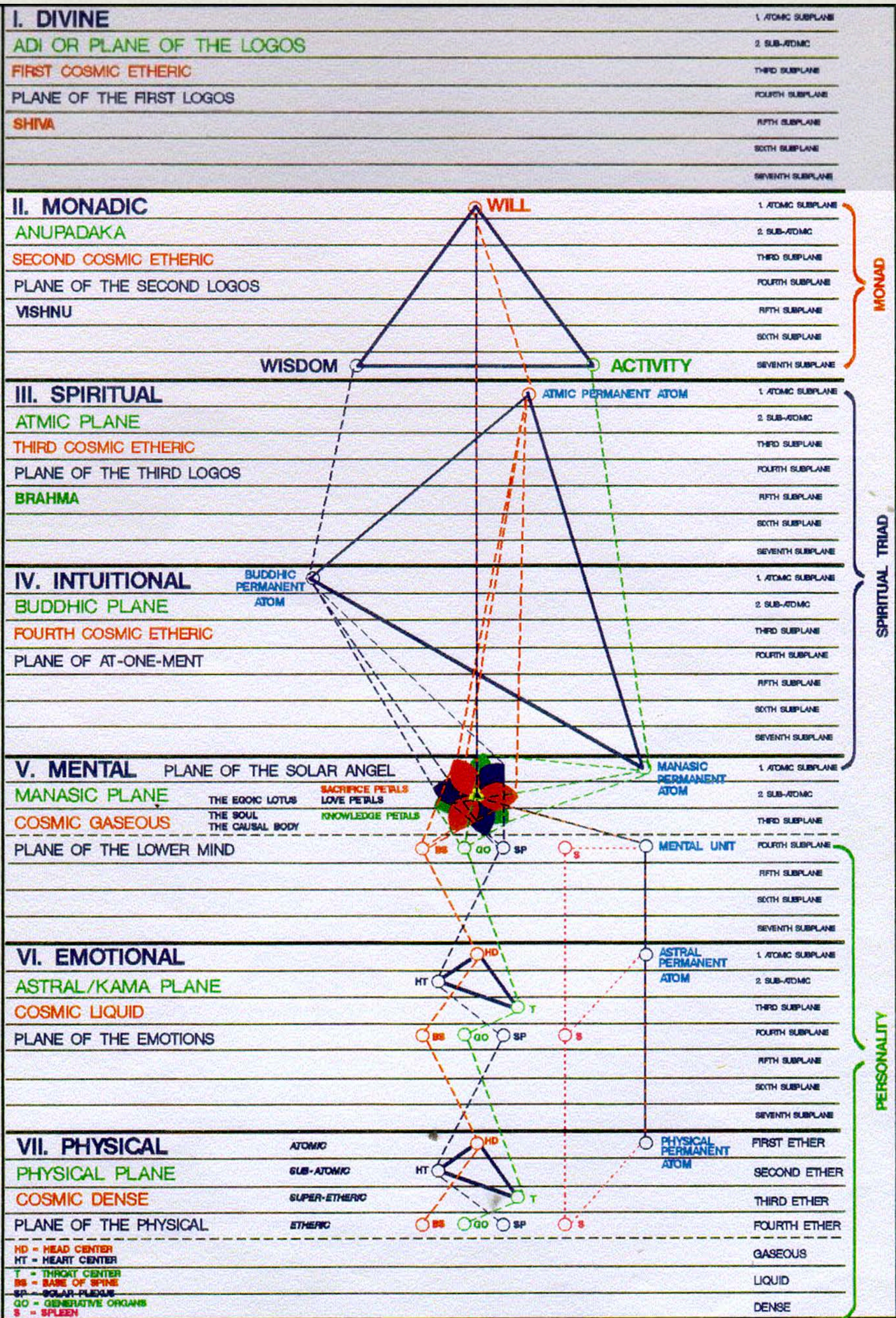
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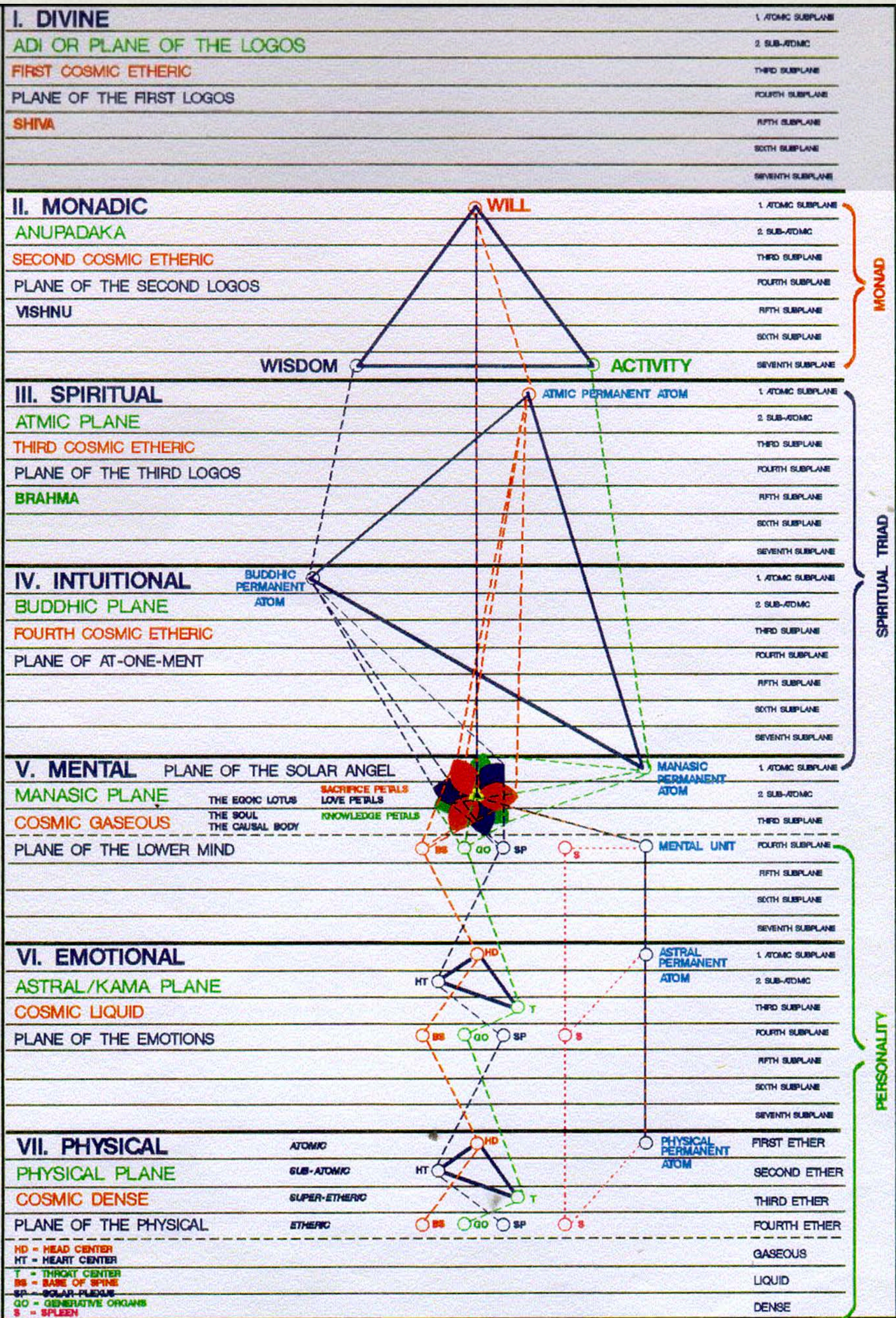
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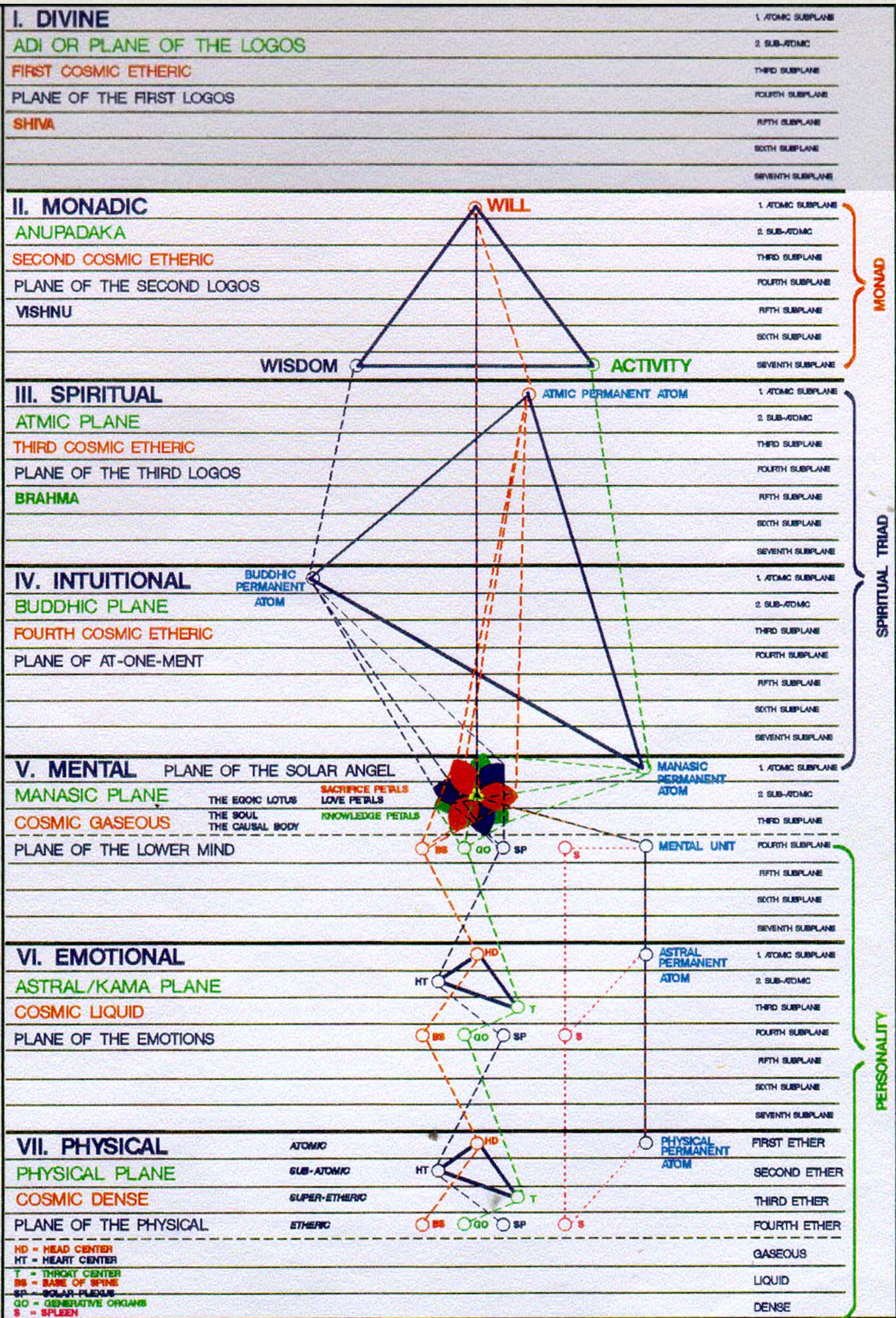
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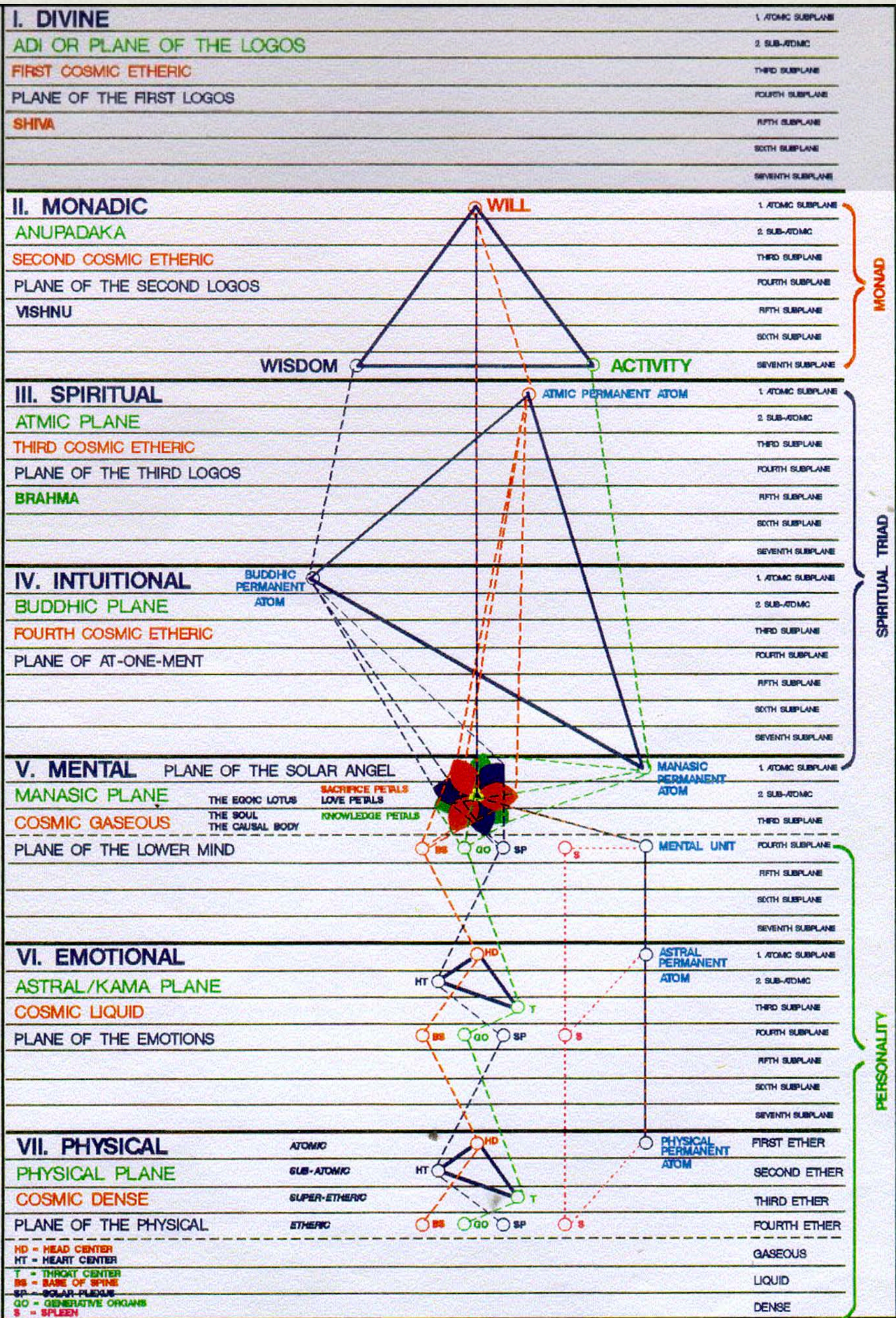
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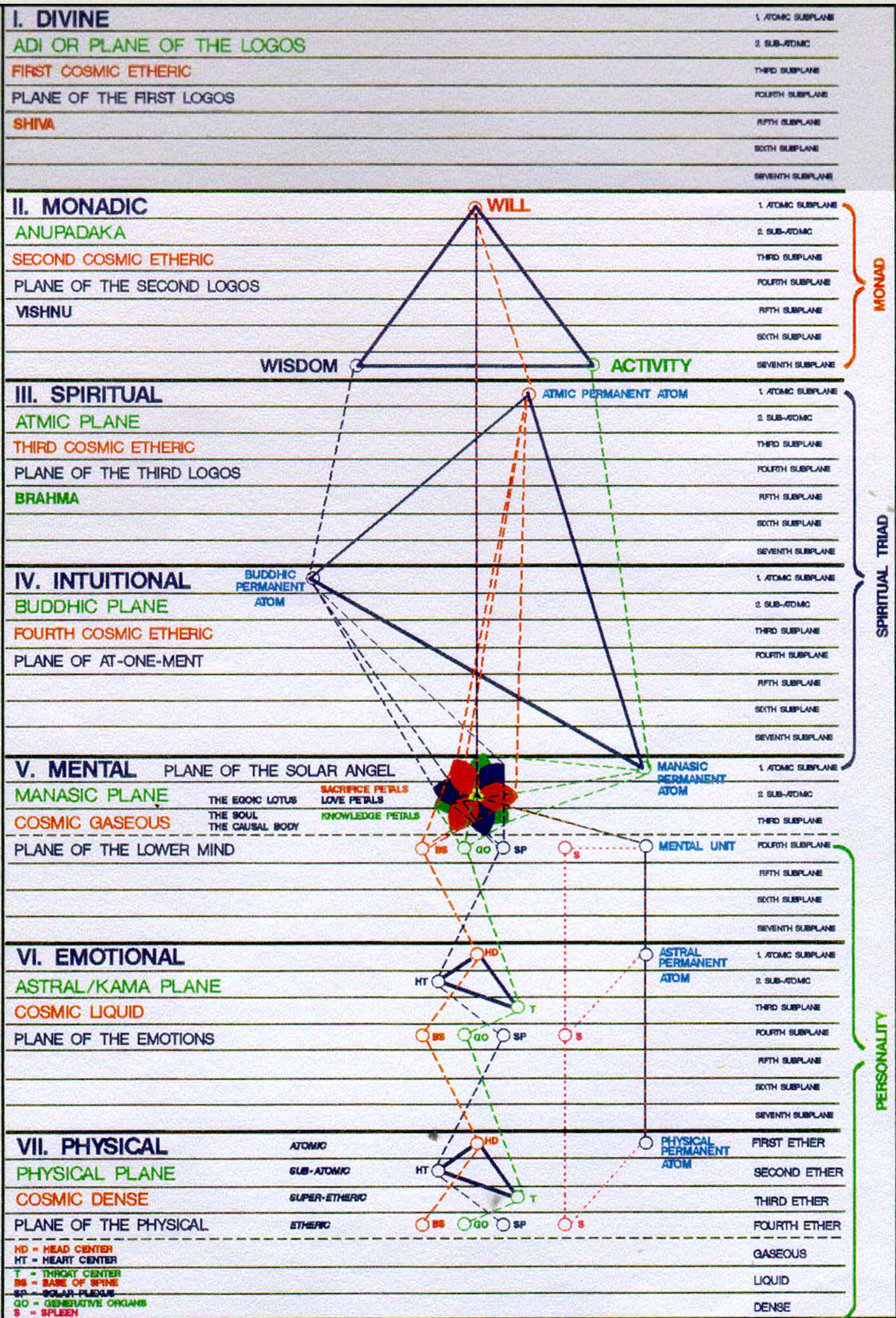
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THE SEVEN PLANES AND FORTY-NINE SUB-PLANES OF THE COSMIC PHYSICAL PLANE



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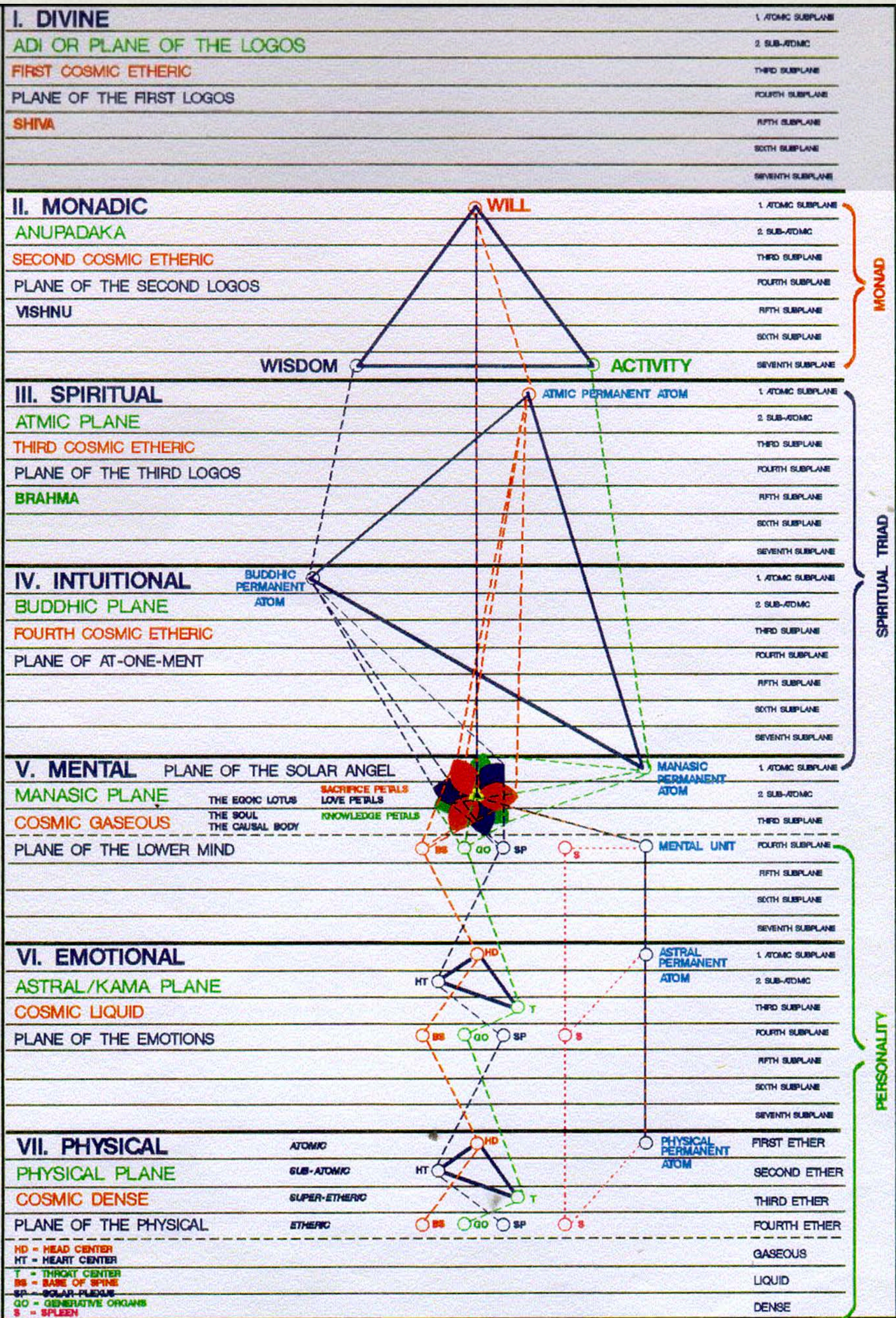
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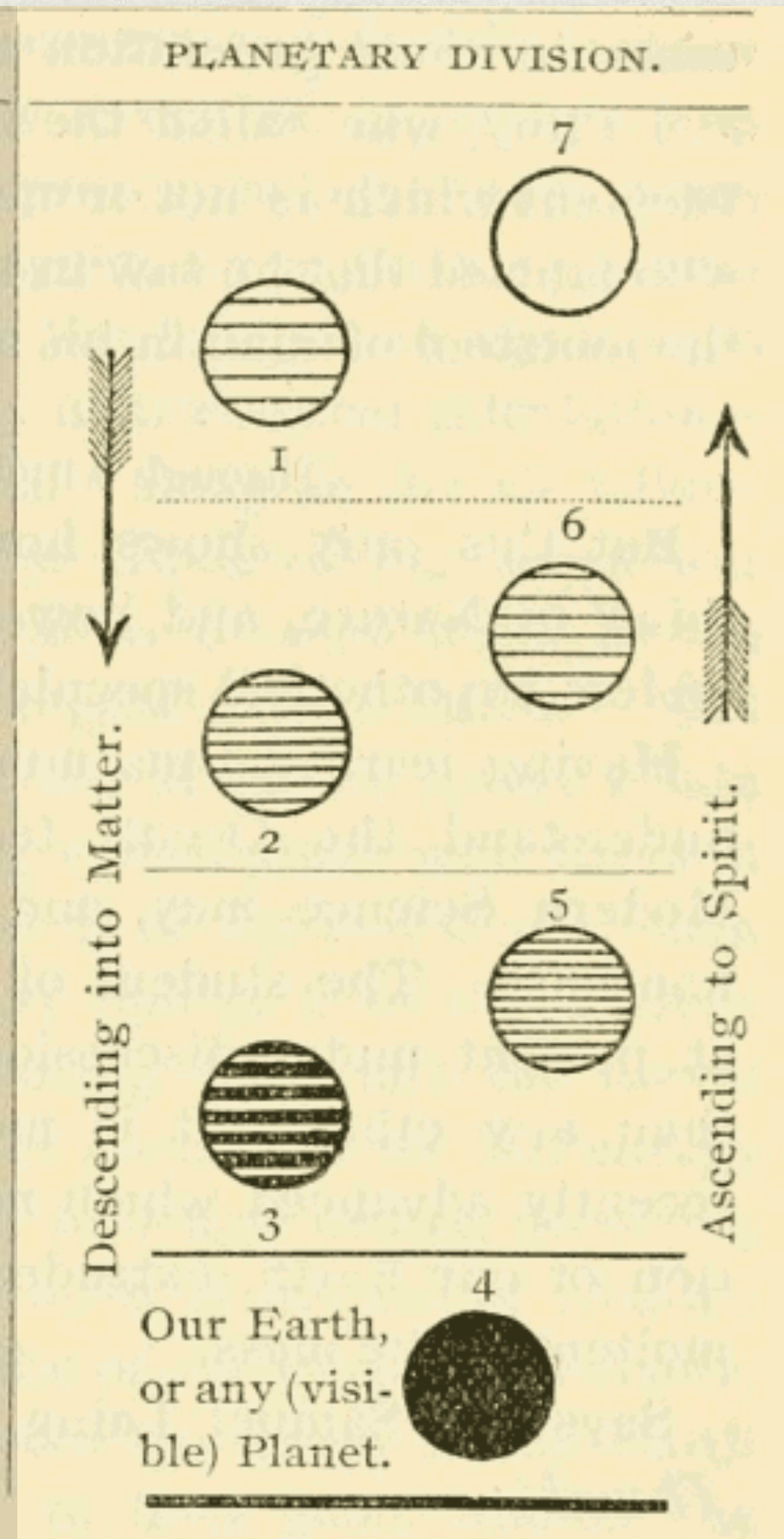
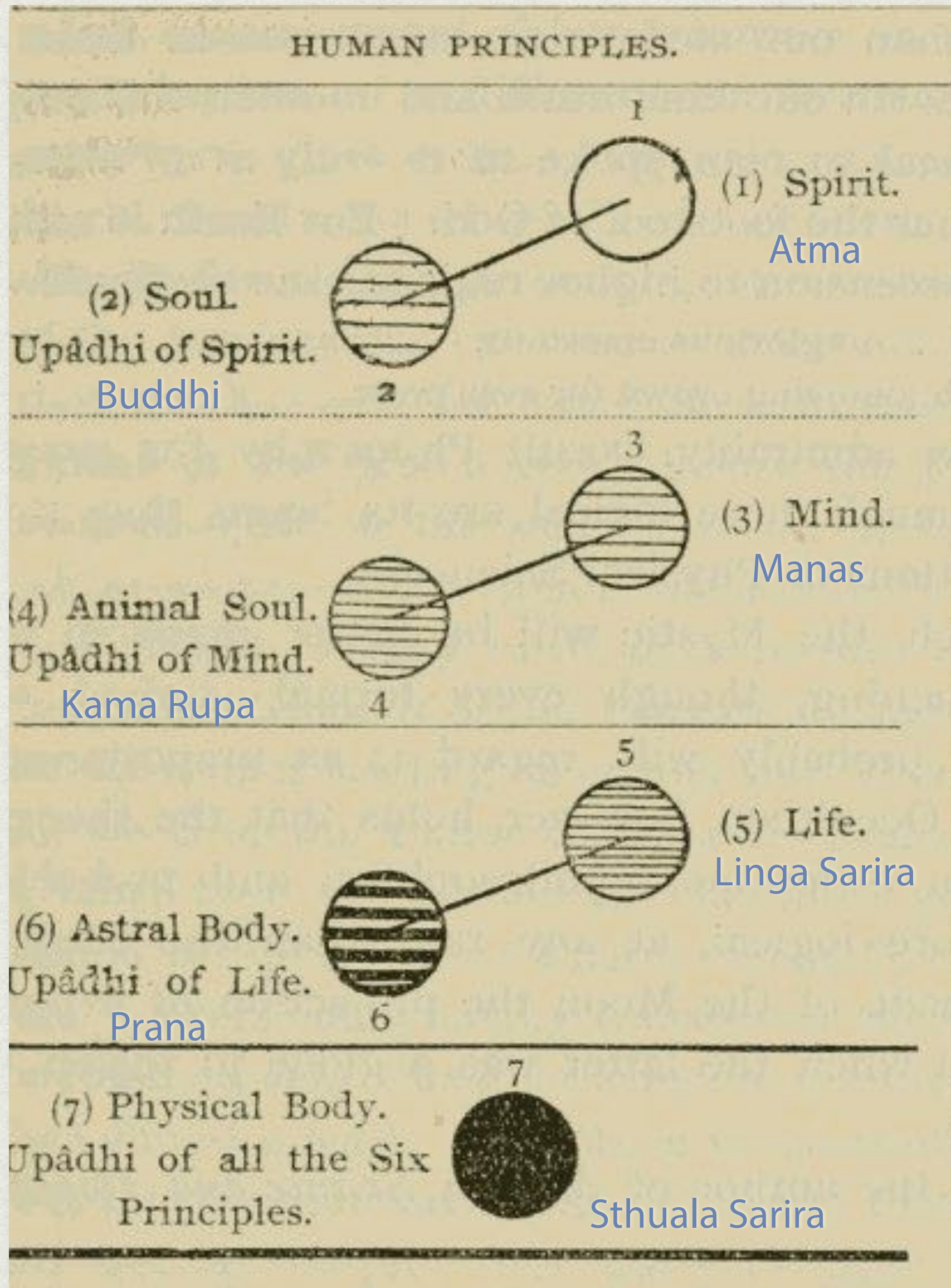
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DESCENDING AND RE-ASCENDING STATES. 153

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 *</p> <p>(2) Soul Vehicle of Spirit</p> <p>(3) Mind</p> <p>(4) Animal Soul Upādhi of Mind</p> <p>(5) Life</p> <p>(6) Astral Body Upādhi of Life</p> <p>The Upādhi of all the 6 Princ.</p> <p>(7) Physical † Body</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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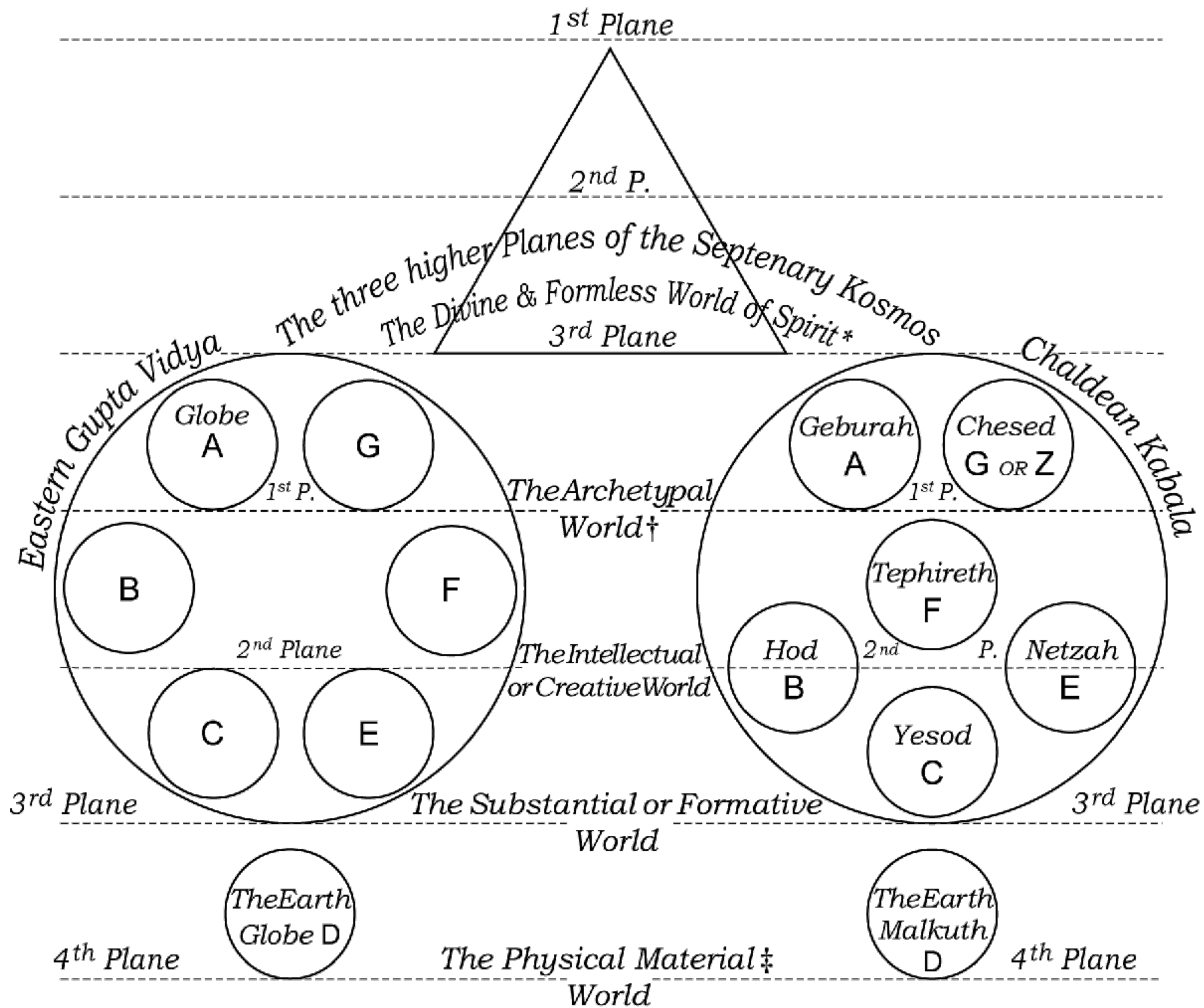
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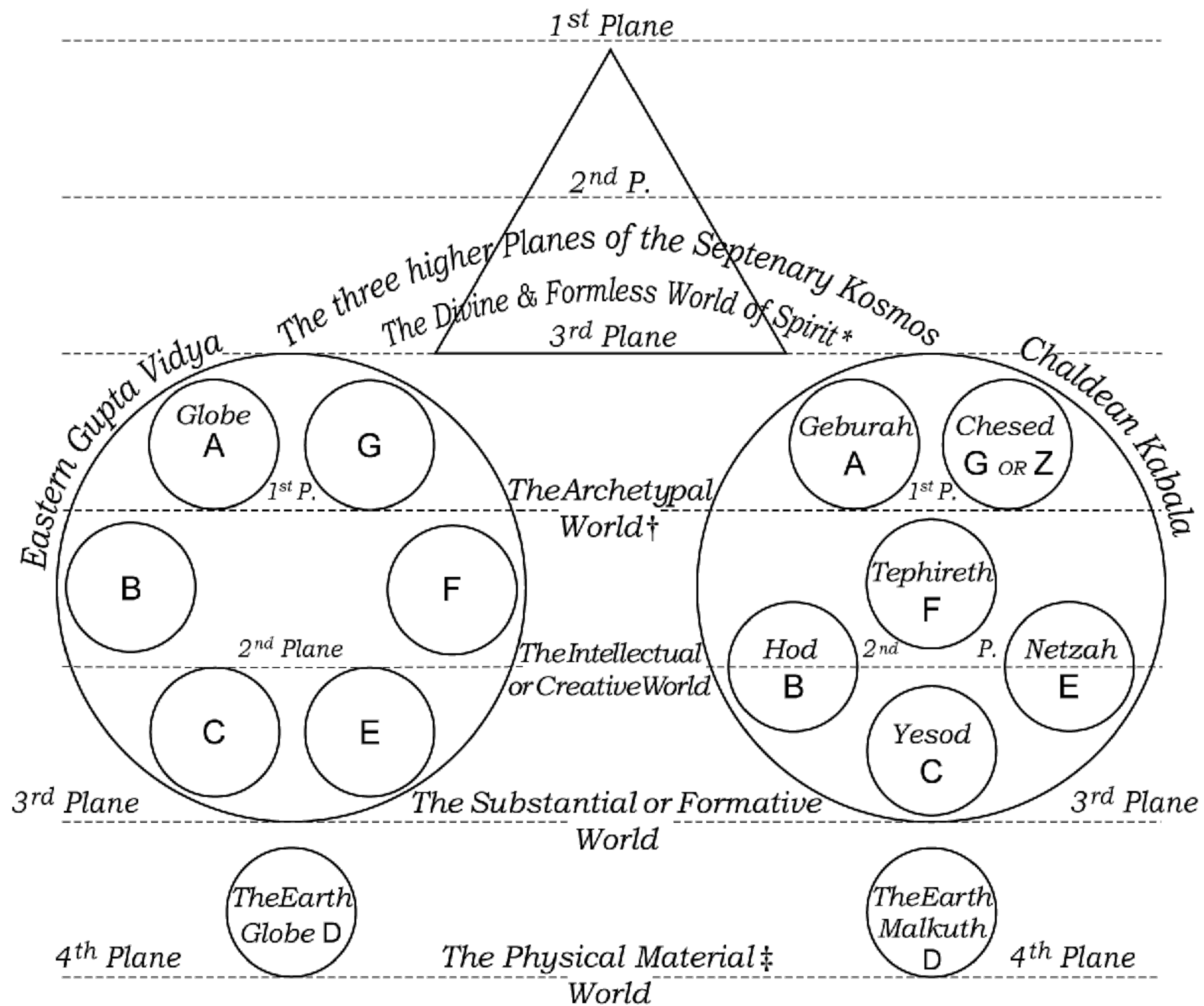
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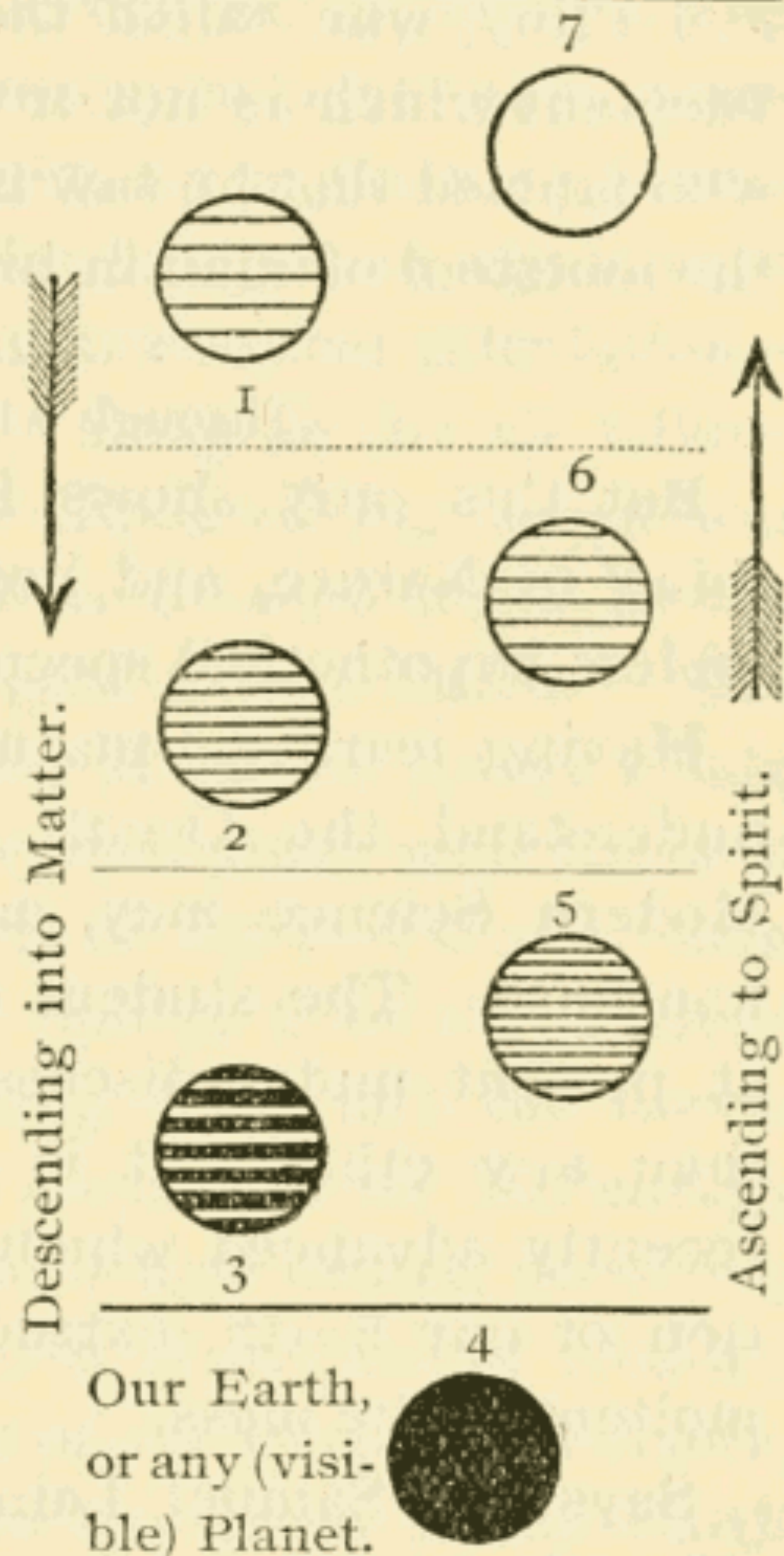
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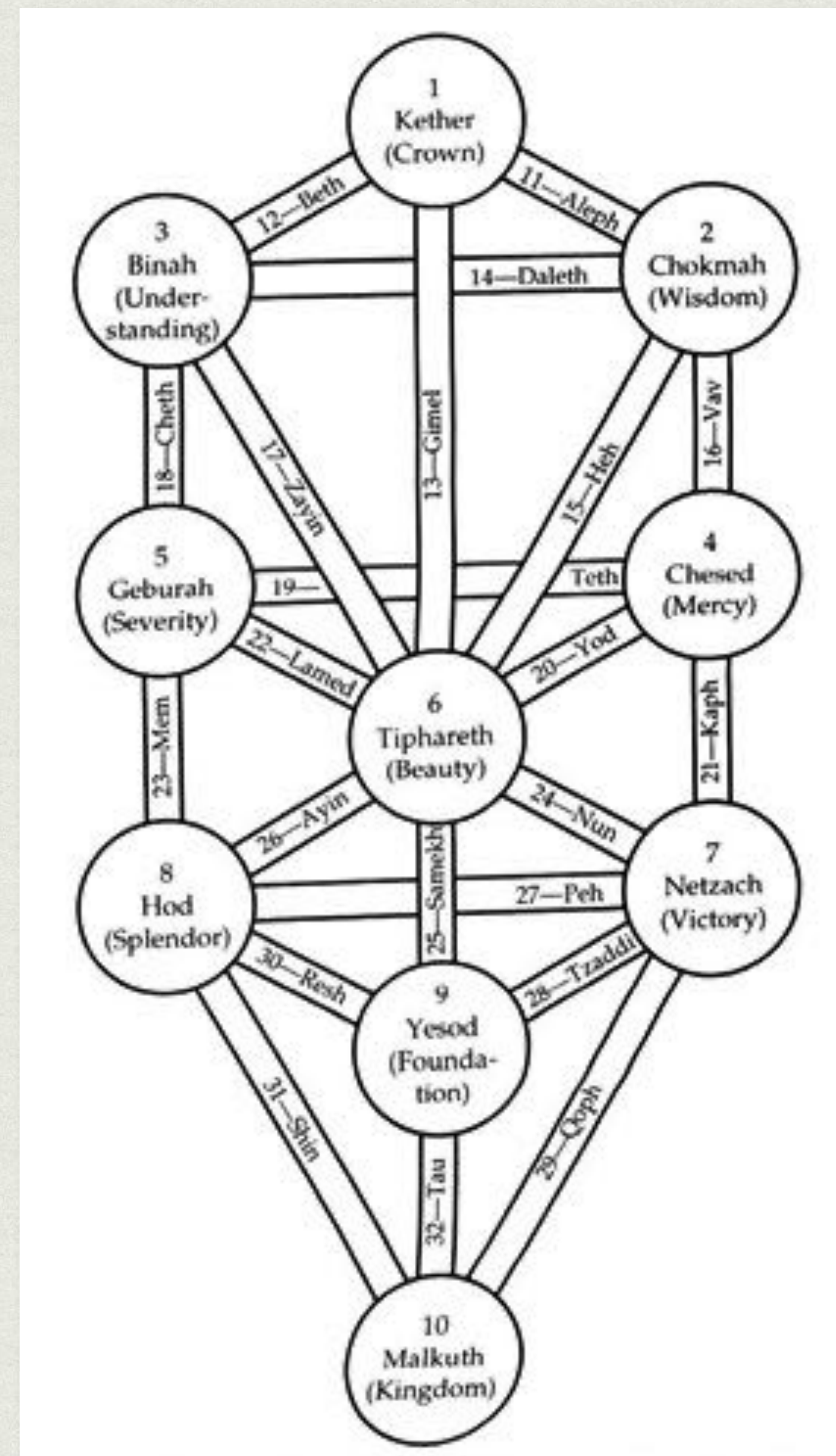
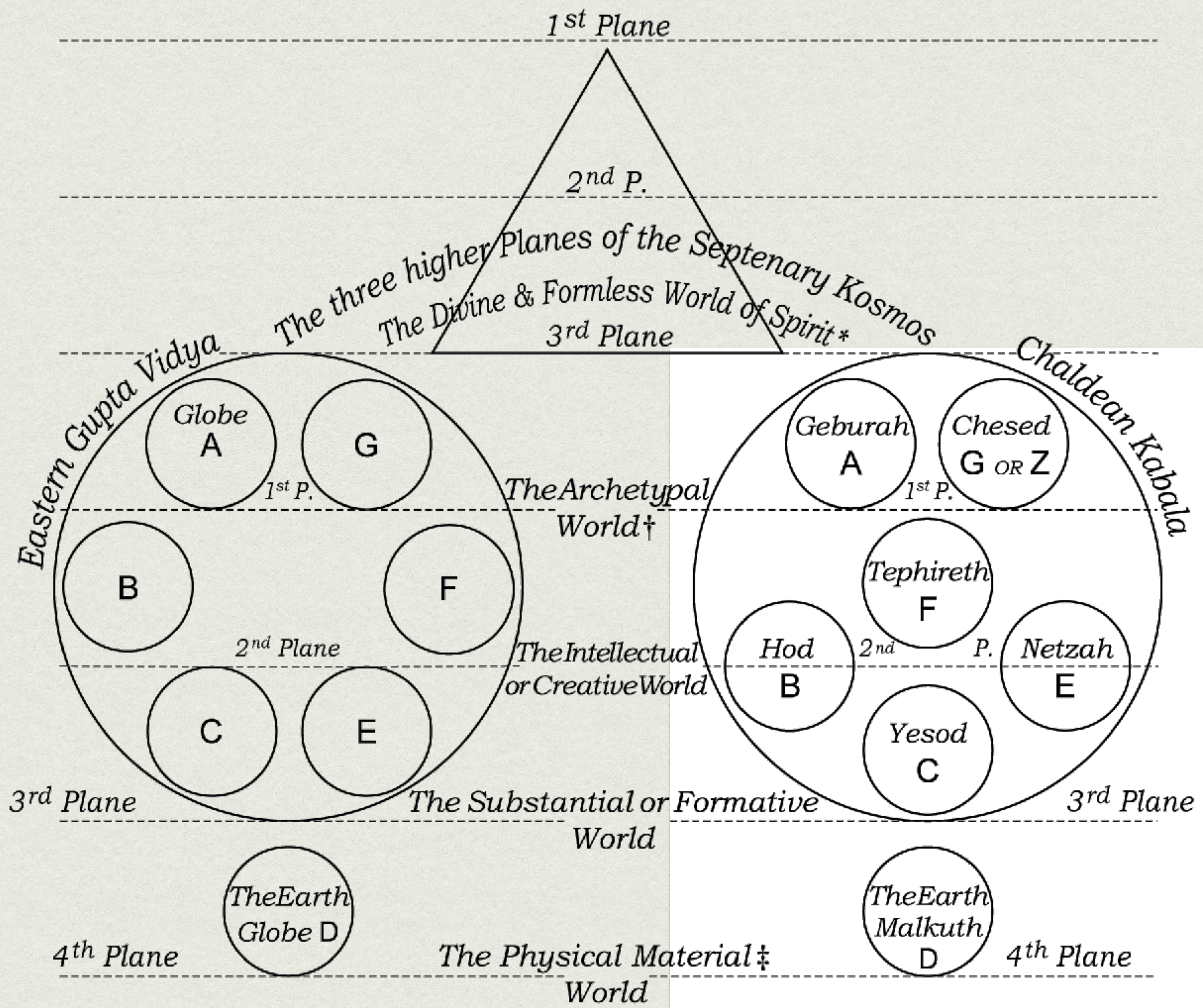
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PLANETARY DIVISION.





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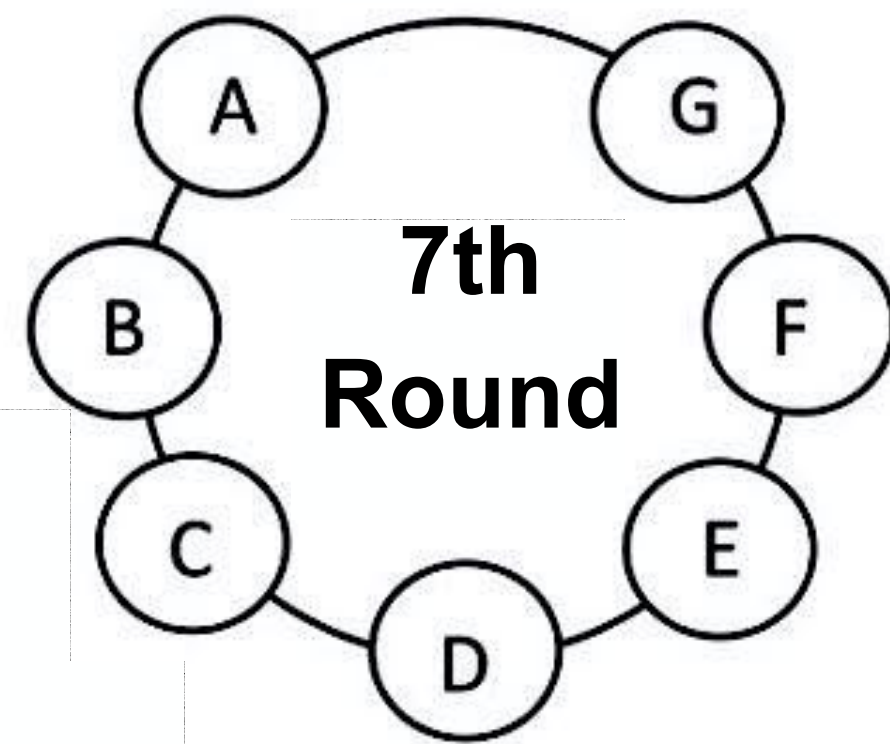
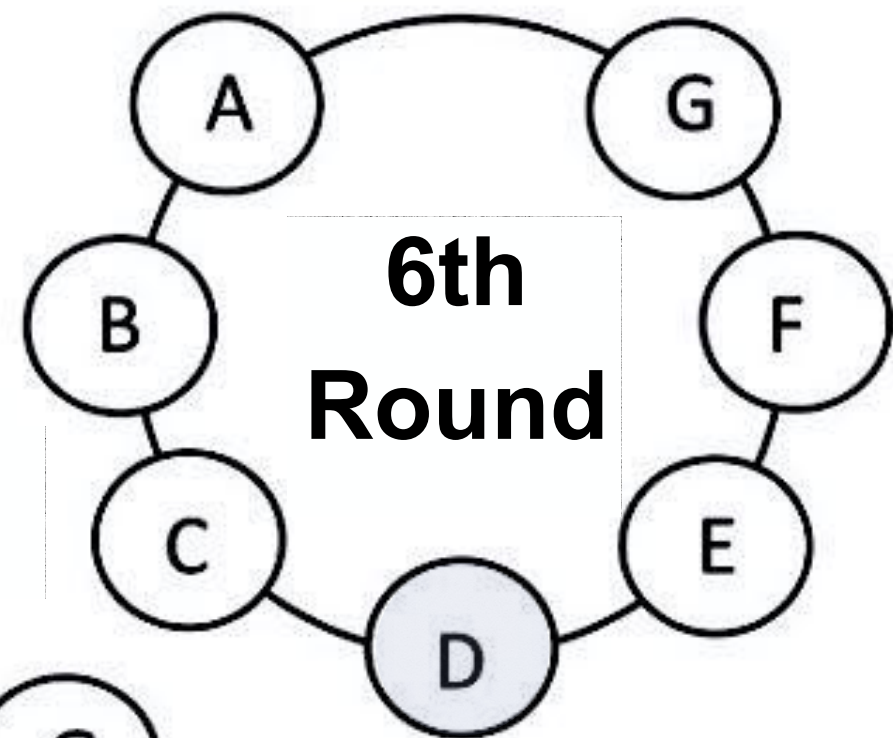
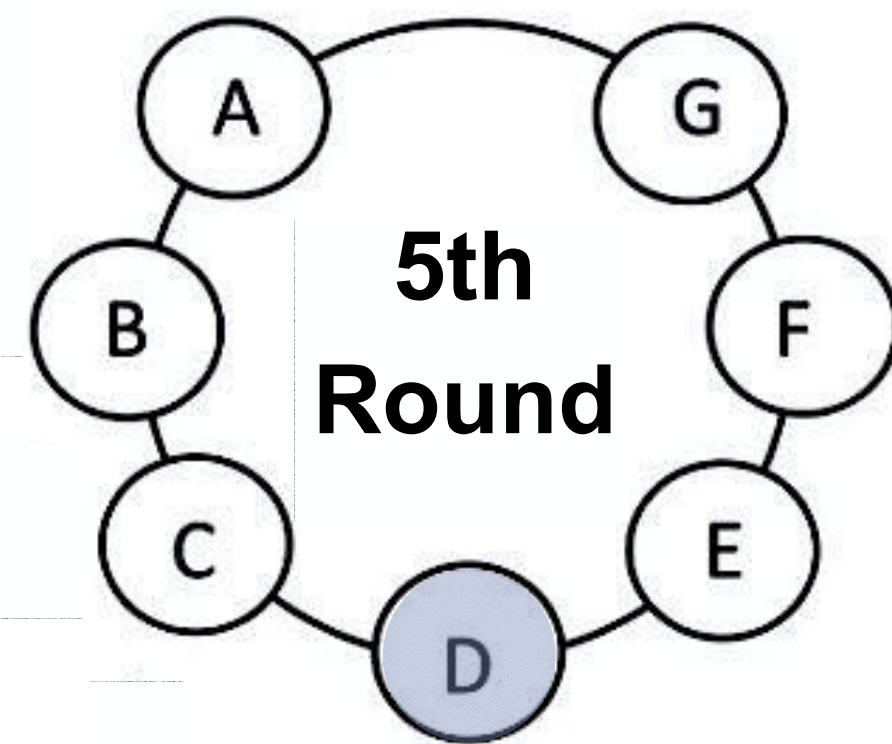
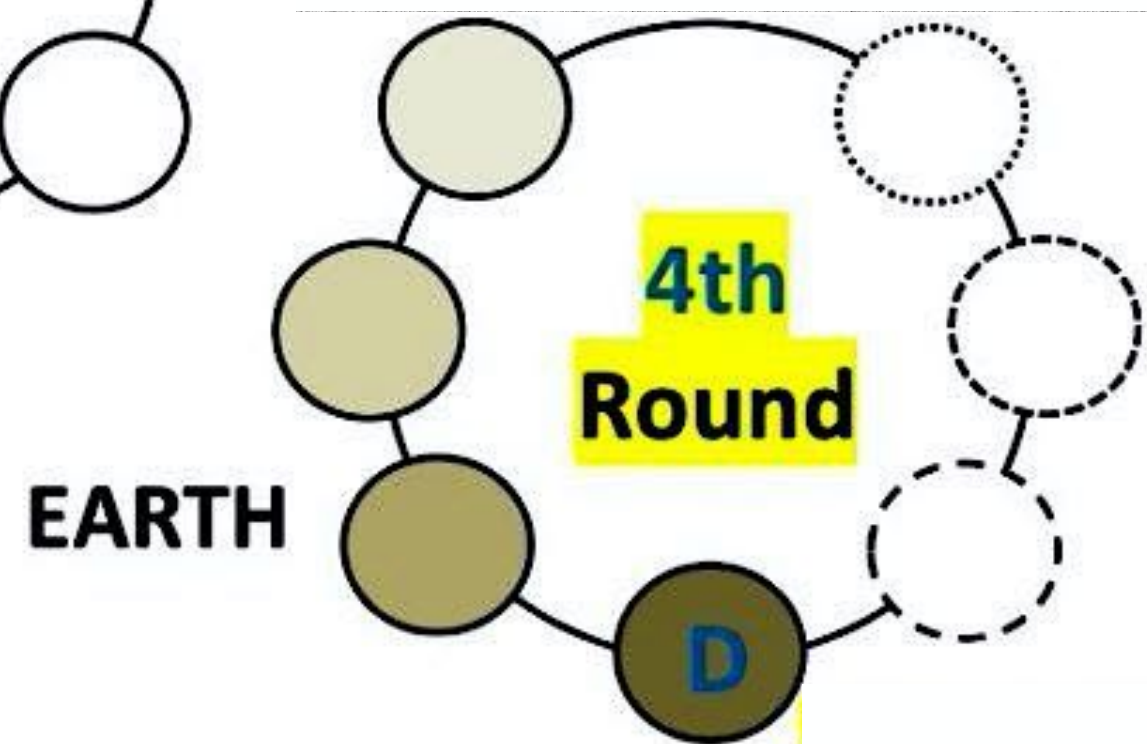
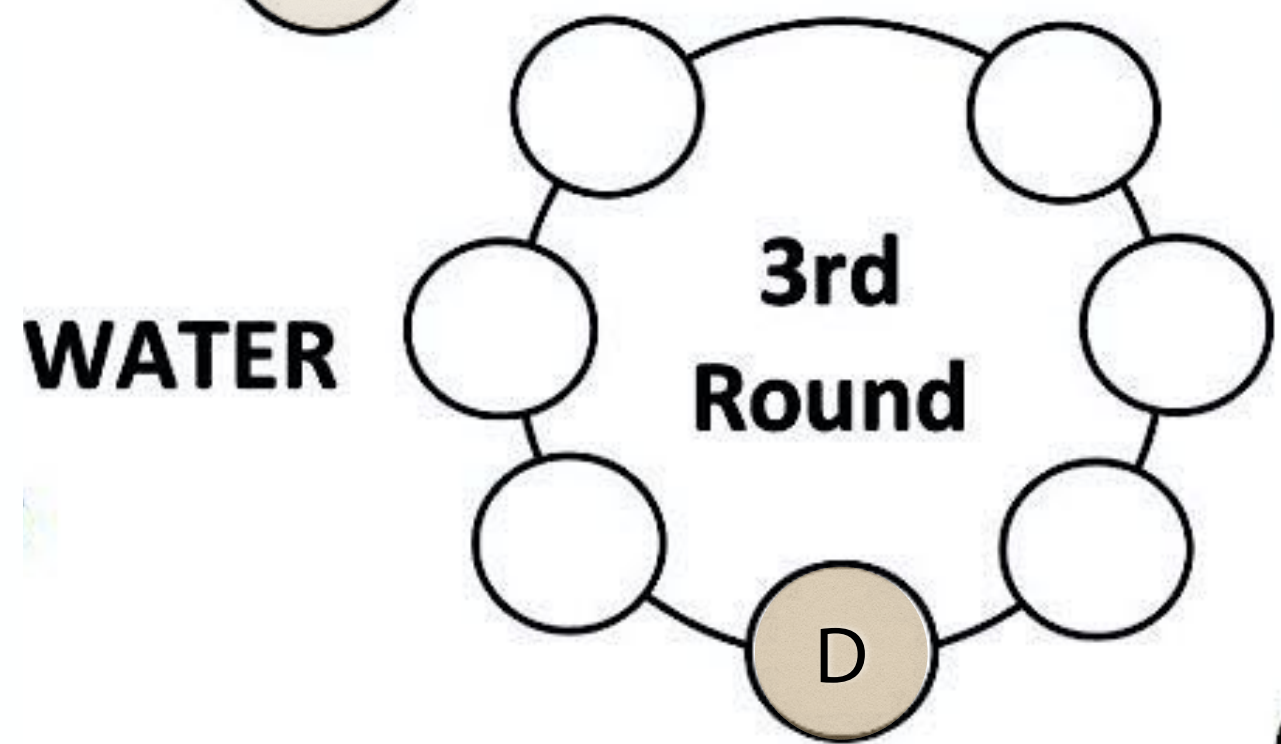
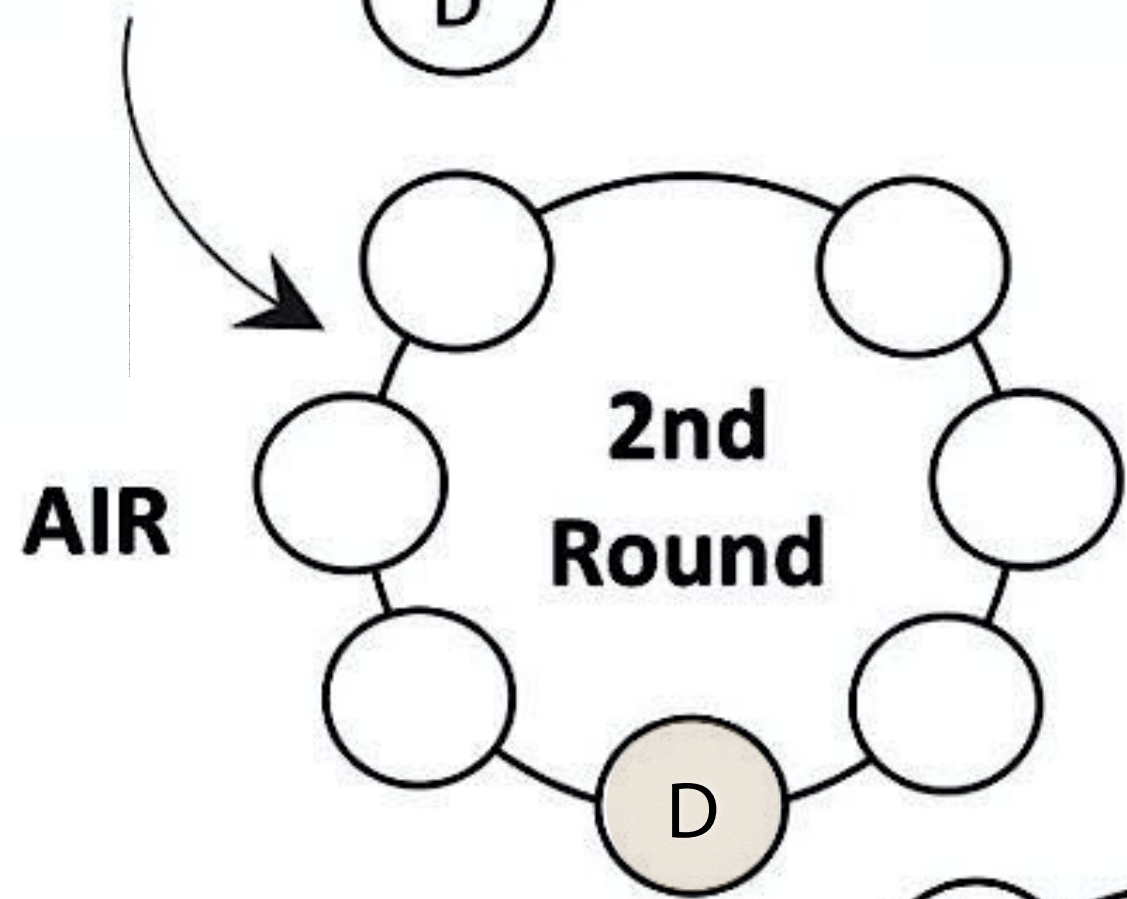
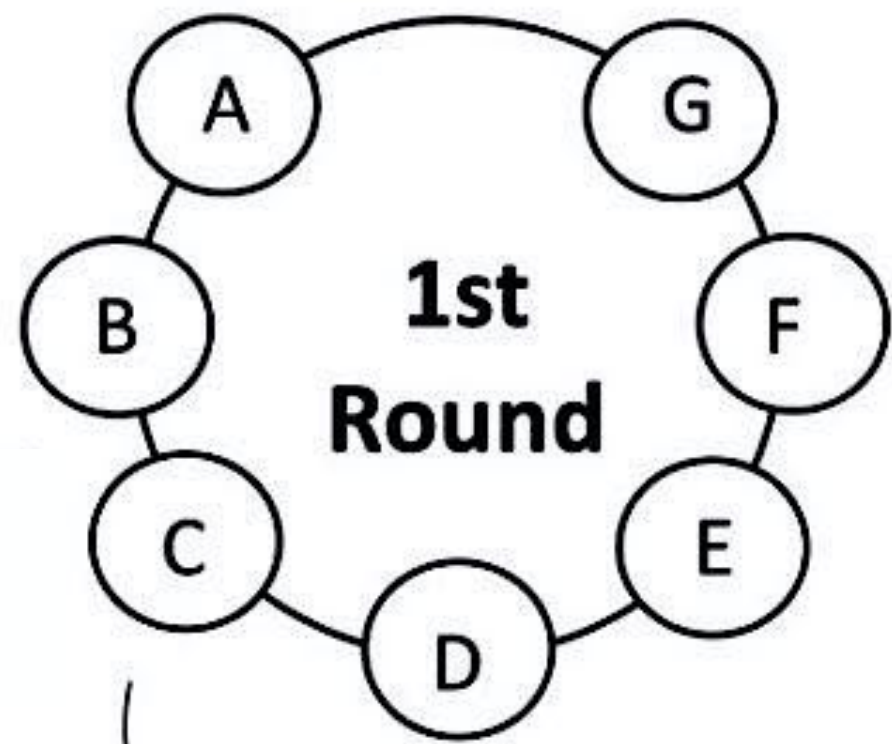
We may also here point out to our readers that the classification mentioned in the last column is, for all practical purposes, connected with Raja Yoga, the best and simplest. Though there are seven principles in man, there are but three distinct Upadhis (bases), in each of which his Atma may work independently of the rest. These three Upadhis can be separated by an Adept without killing himself. He cannot separate the seven principles from each other without destroying his constitution."

The student will now be better prepared to see that between the three Upadhis of the Raja Yoga and its Atma, and our three Upadhis, Atma, and the additional three divisions, there is in reality but very little difference. Moreover, as every adept in cis-Himalayan or trans-Himalayan India, of the Patanjali, the Aryasanga or the Mahayana schools, has to become a Raja Yogi, he must, therefore, accept the Taraka Raja classification in principle and theory whatever classification he resorts to for practical and occult purposes. Thus, it matters very little whether one speaks of the *three Upadhis with their three aspects* and Atma, the eternal and immortal synthesis, or calls them the "seven principles."

For the benefit of those who may not have read, or, if they have, may not have clearly understood, in Theosophical writings, the doctrine of the septenary chains of worlds in the Solar Kosmos, the teaching is briefly thus:—

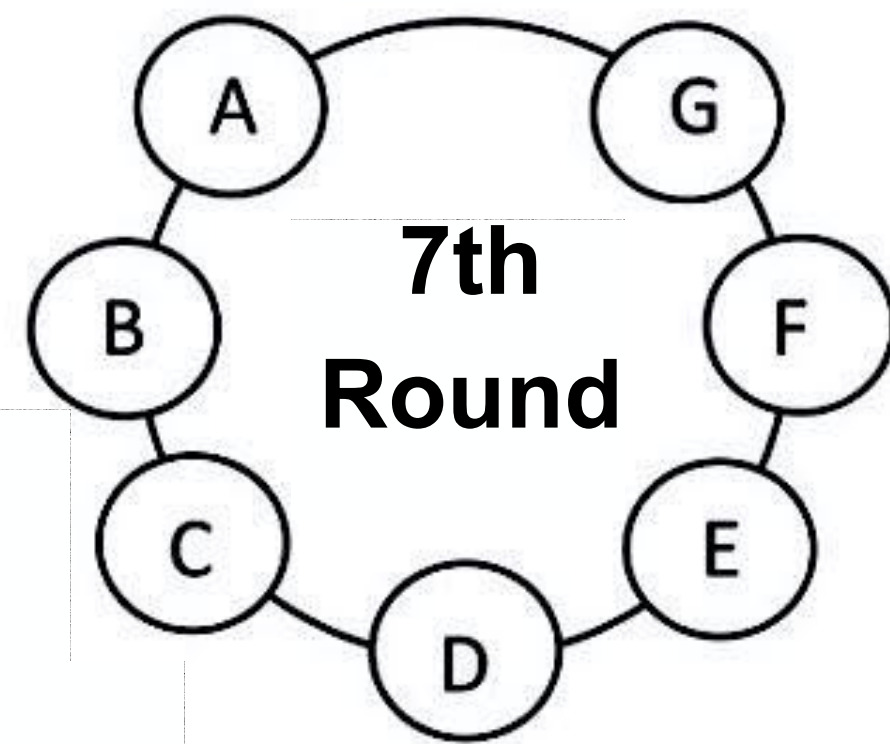
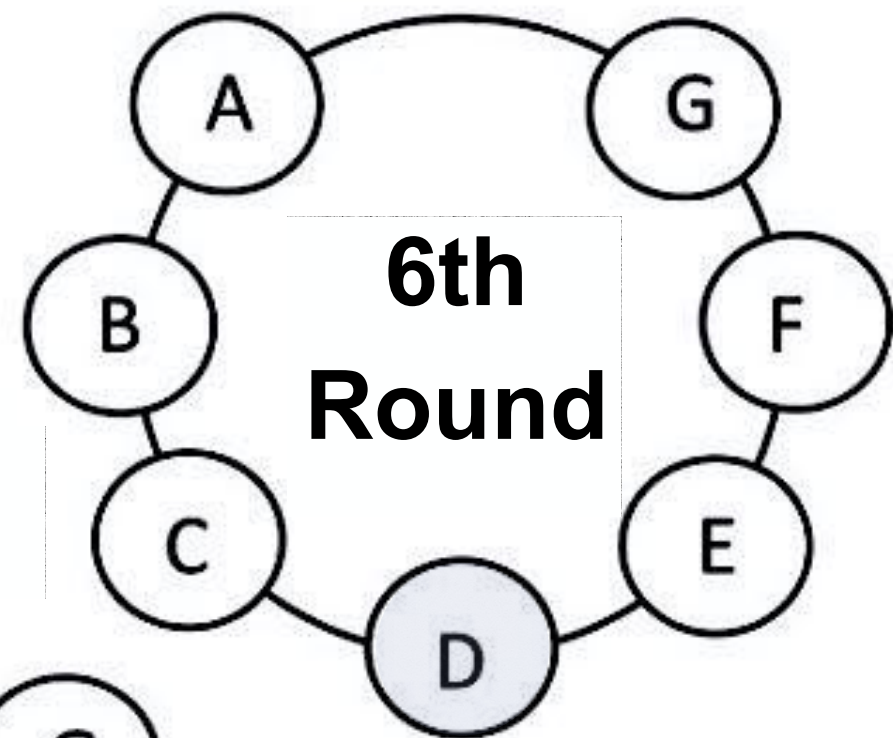
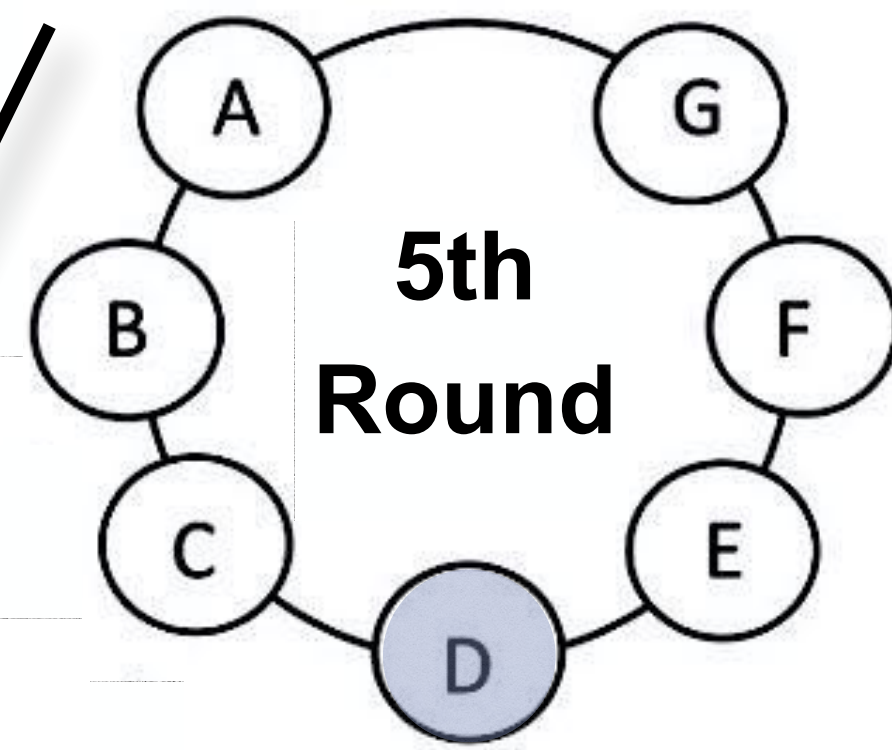
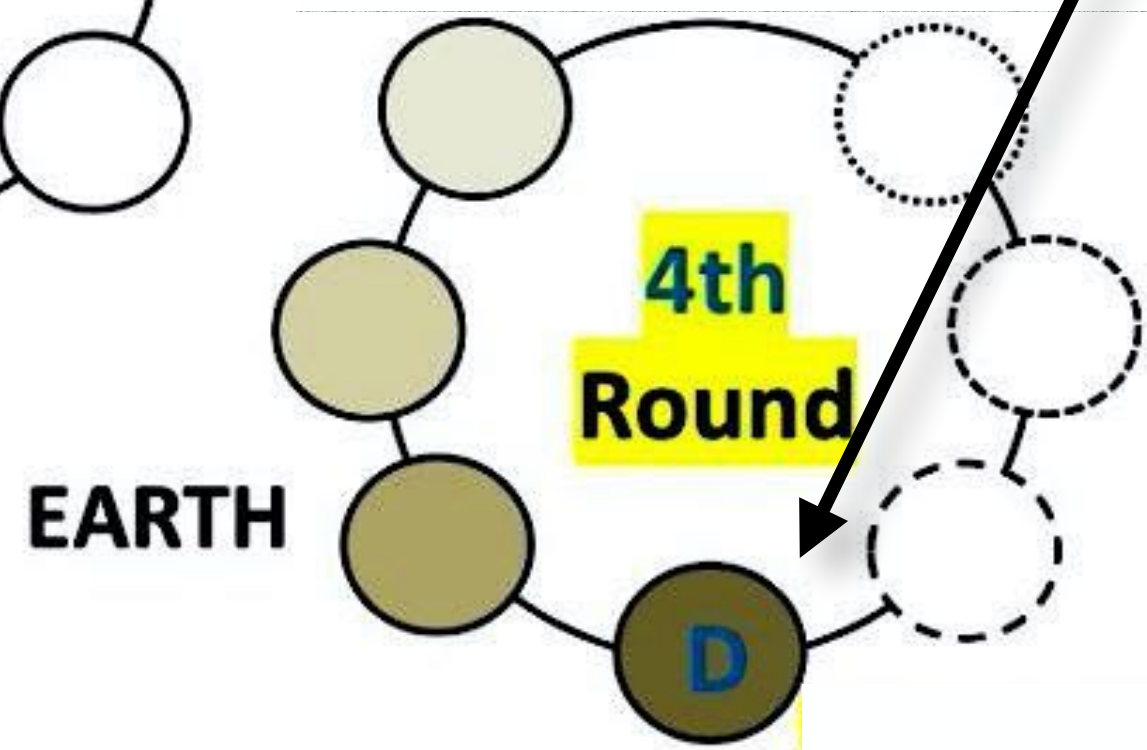
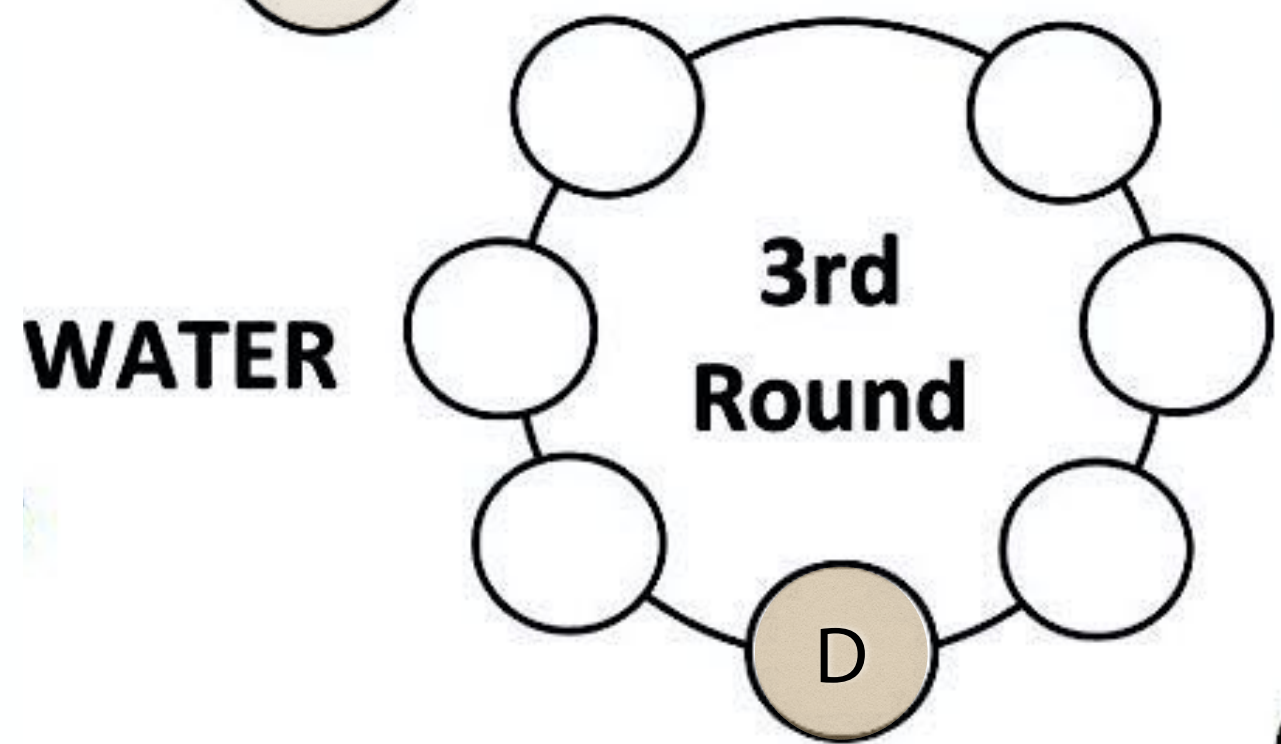
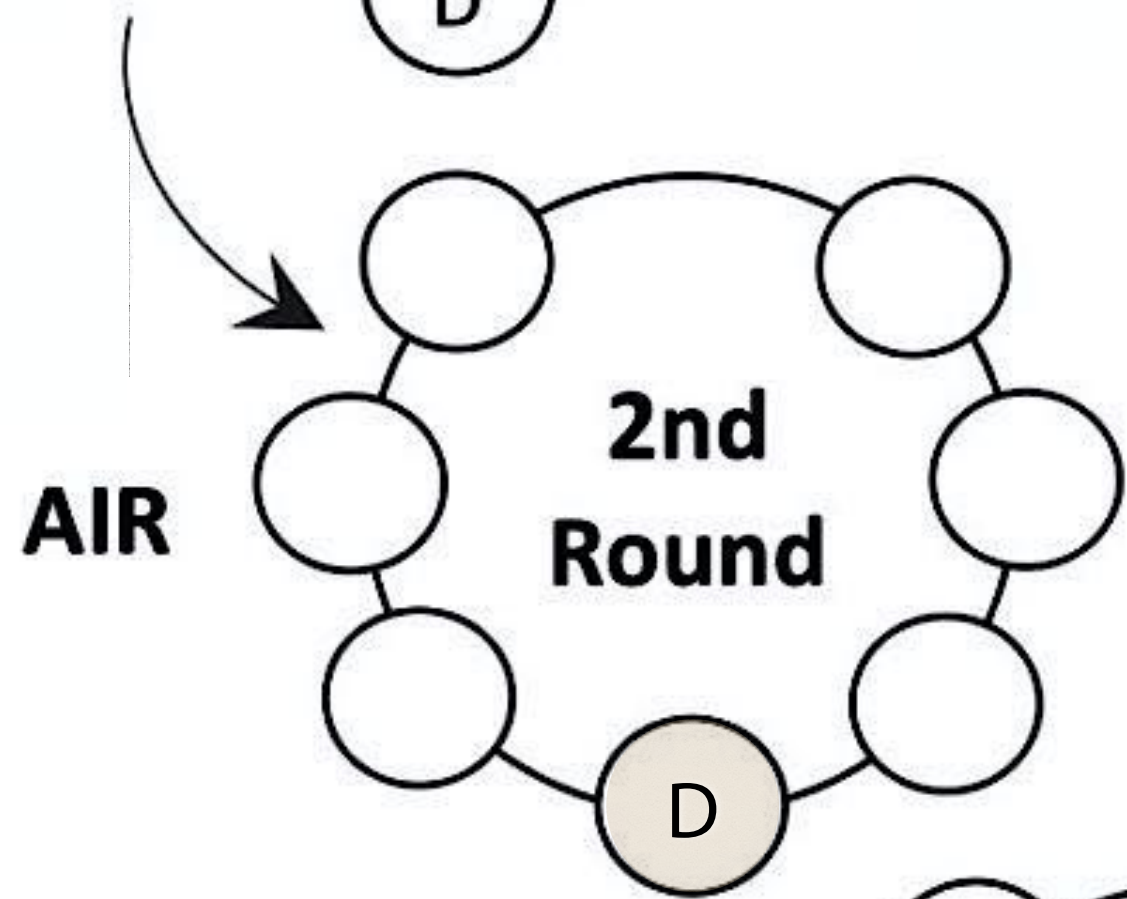
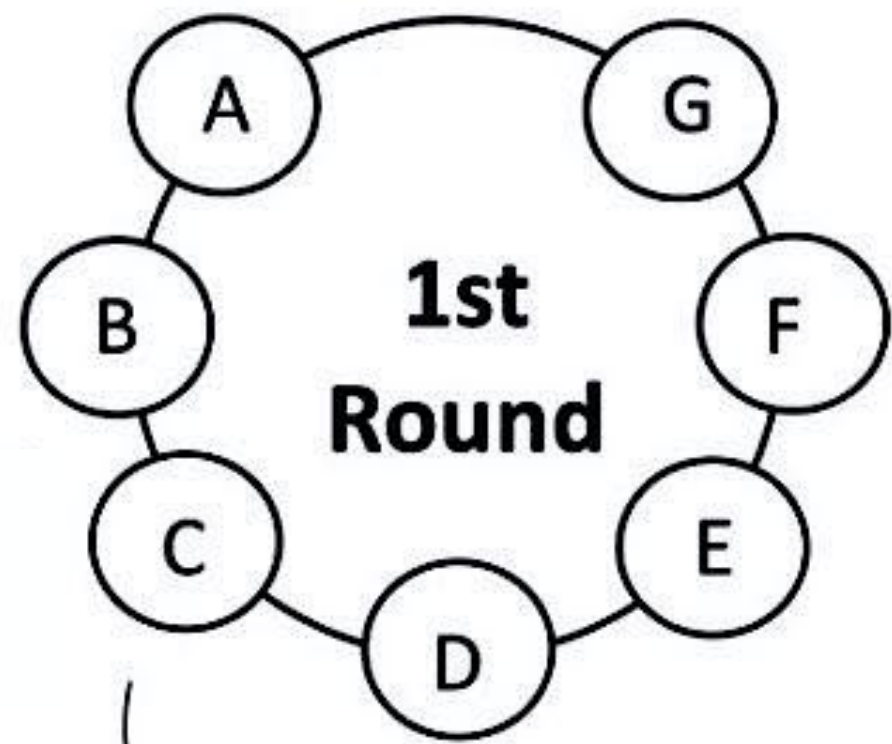
1. Everything in the metaphysical as in the physical Universe is septenary. Hence every sidereal body, every planet, whether visible

or invisible, is credited with six companion globes. (See Diagram No. 3, after verse 6 of this commentary.) The evolution of life proceeds on these seven globes or bodies from the 1st to the 7th in Seven ROUNDS or Seven Cycles.



EVOLUTION

A blue arrow pointing upwards from the 4th Round towards the 7th Round, with the word "EVOLUTION" written in blue below it.



EVOLUTION

A blue arrow pointing upwards from the 5th Round towards the 7th Round, with a curved line below it.

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

2. These globes are formed by a process which the Occultists call the "rebirth of planetary chains (or rings)." When the seventh and last Round of one of such rings has been entered upon, the highest or first globe "A," followed by all the others down to the last, instead of entering upon a certain time of rest—or "obscuration," as in their previous Rounds—begins to die out. The "planetary" dissolution (*pralaya*) is at hand, and its hour has struck; each globe has to transfer its life and energy to another planet. (See diagram No. 2 *infra*, "The Moon and the Earth.")

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4. Its Humanity develops fully only in the Fourth—our present Round. Up to this fourth Life-Cycle, it is referred to as "humanity" only for lack of a more appropriate term. Like the grub which becomes chrysalis and butterfly, Man, or rather that which becomes man, passes through all the forms and kingdoms during the first Round and through all the human shapes during the two following Rounds. Arrived on our Earth at the commencement of the Fourth in the present series of life-cycles and races, MAN is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms—even the latter having to develop and continue its further evolution through man. This will be explained in Book II. During the three Rounds to come, Humanity, like the globe on which it lives, will be ever tending to reassume its primeval form, that of a Dhyan Chohanic Host. Man tends to become a God and then God, like every other atom in the Universe.

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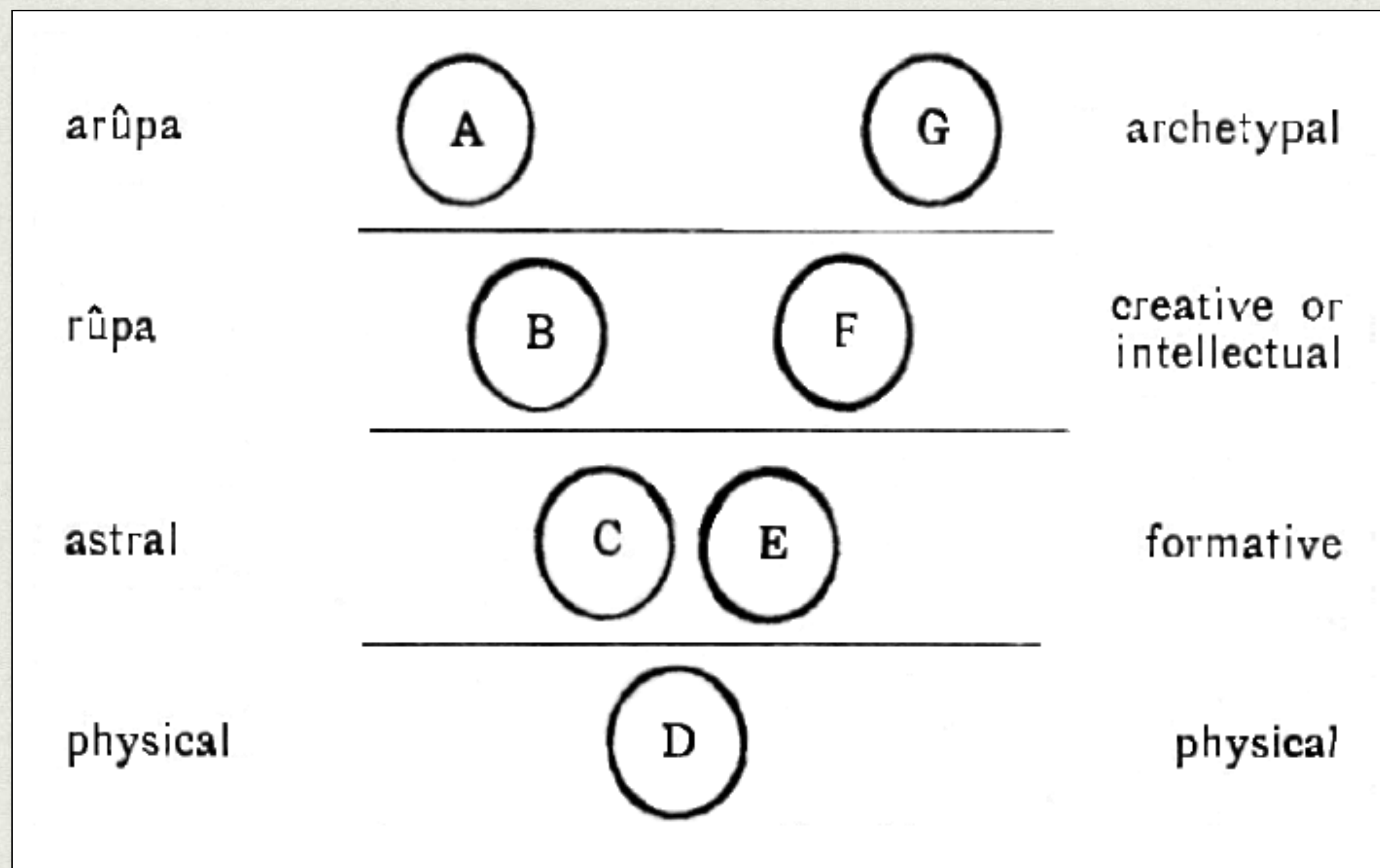
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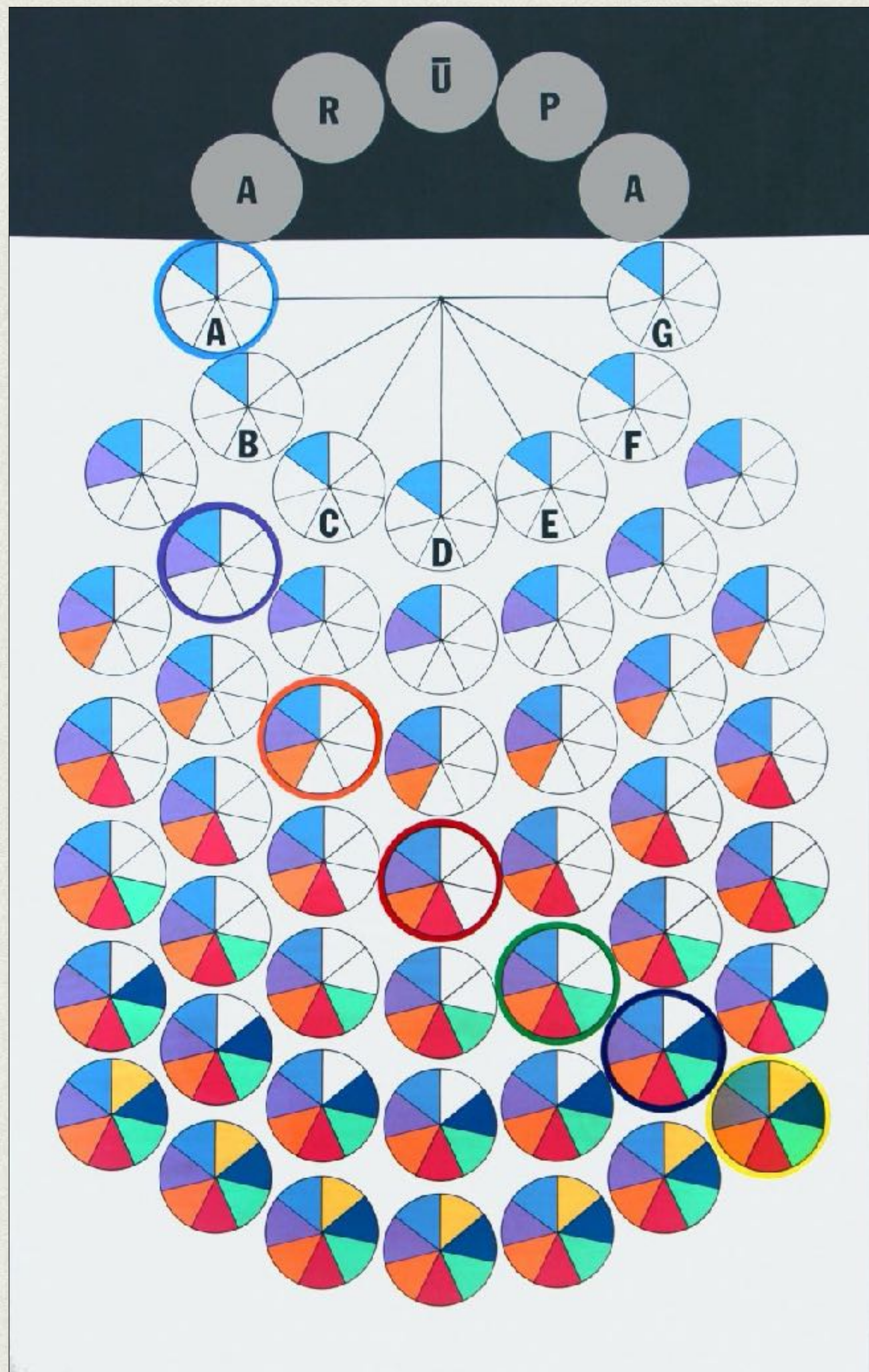


-The Ancient Wisdom by A. Besant, p.316

These seven globes form a planetary ring or chain, and – if for a moment we regard the planetary chain as a whole, as, so to say, an entity, a planetary life or individual – that chain [which] passes through the seven globes as a whole, forms its planetary body, and this planetary body disintegrates and is reformed seven times during the planetary life. The planetary chain has seven incarnations, and the results obtained in one are handed on to the next.

“Every such chain of worlds is the progeny and creation of another lower and dead chain – its reincarnation, so to say.” (SD1:176).

These seven incarnations (technically called “manvantaras”) make up “the planetary evolution” – the realm of the planetary Logos. –The Ancient Wisdom by A. Besant, p.317



The cosmic dust resulting from the dissolution of a former world rests in a laya-center; while the highest principles of that world or planetary chain are in their *paranirvana*, and remain there until the *divine* thirst for active life on the highest plane of descent, which re-arises in the cosmic monad of a planet or sun, pulls, pushes, urges, or impels, that monad to the spiritual frontiers of manifestation; and when it arrives at those frontiers, it bursts through them as it were, or breaks through,

or cycles downward through, into the plane below it, and thus again and again through many planes, till finally the cycling monad reaches and touches or lightens all those lower elements which are remaining in the laya-center: *awakens* them, *reawakens* them, *revivifies* them, *recalls* them into being, *re-illuminates* them from within; and this produces the luminosity or nebulosity seen in so many parts of interstellar space.

–Fundamentals of Esoteric Philosophy:60-1

Diagram of the globes and root-races of a round, by Vonda Urban and Irene Stashinski

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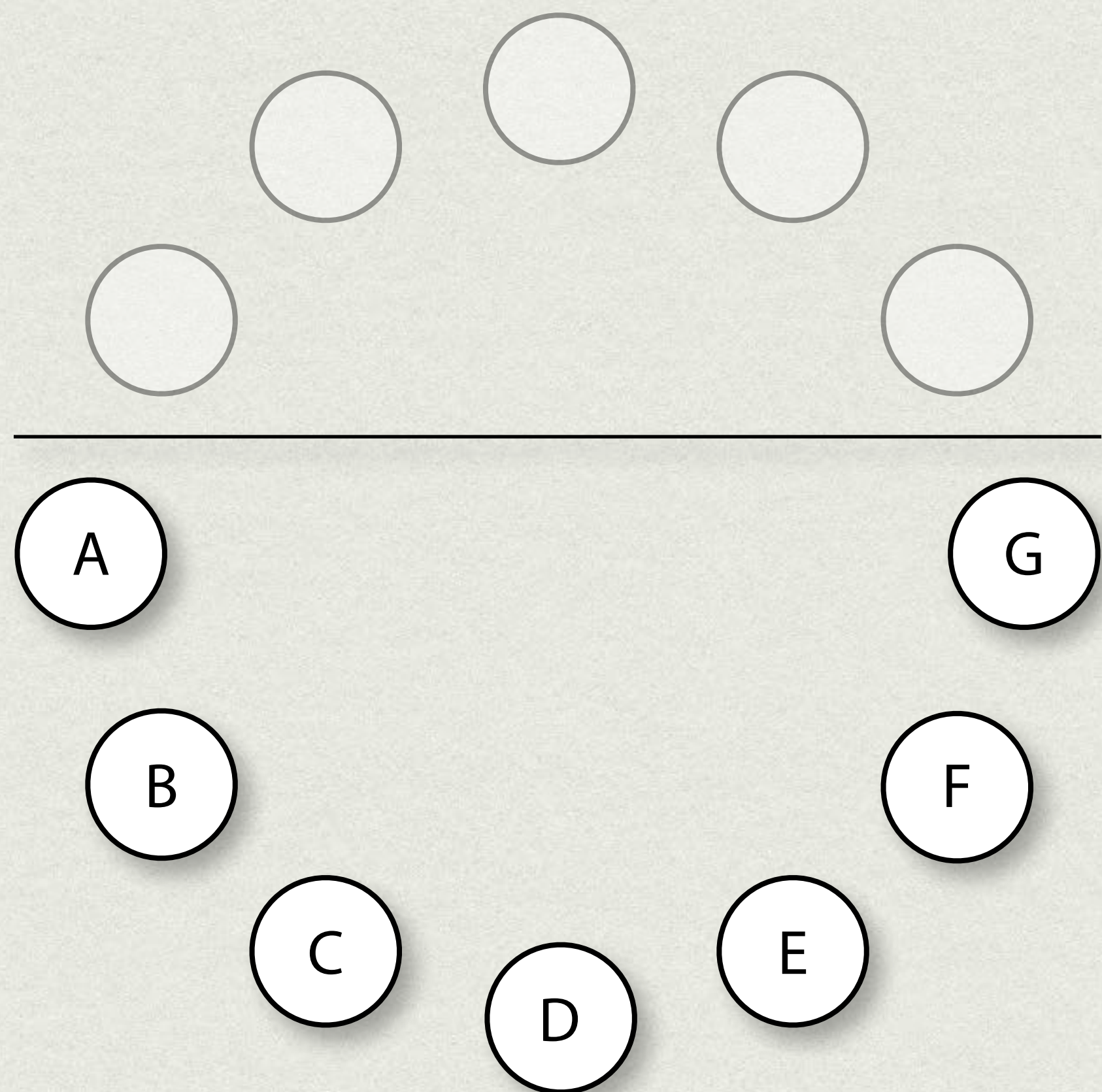
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–from Fundamentals of Esoteric Philosophy:547

Let us take these seven globes, as shown in the diagram, which represent the chain of our earth... When the globe-round on A is completed, or rather nearly completed, the ten classes of life-entities prepare to leave it. The class which is most advanced projects its energy into space, into another point of the solar system, into what is called a laya-center, which is a Sanskrit word meaning a center of homogeneous substance... And this process goes on for all the ten classes of that globe A, each one of these ten families or stocks leaving the globe one by one, until, when the time has come for the last animalcule of the last stock to leave the globe, that globe then suddenly disappears — and is in

abscondito, invisible. And why? The reason is this: all matter, as our scientists today are beginning to realize, is but another form of kosmic force, for force and matter are one. All matter is built up of atoms; these atoms in turn are built up of electrons and protons; and these in their turn are but tiny substantial entities, built up of energetic matter or force— force and matter being fundamentally one, as spirit and substance are fundamentally one. Hence, when the life-atoms leave the globe, it vanishes, because those life-atoms are its ultimate particles. The globe is not annihilated, but it passes into the state which is called in abscondito, or invisibility.

–Fundamentals of Esoteric Philosophy:549

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EARTH CHAIN.

LUNAR CHAIN.

FIG. 2.

FIG. 1.

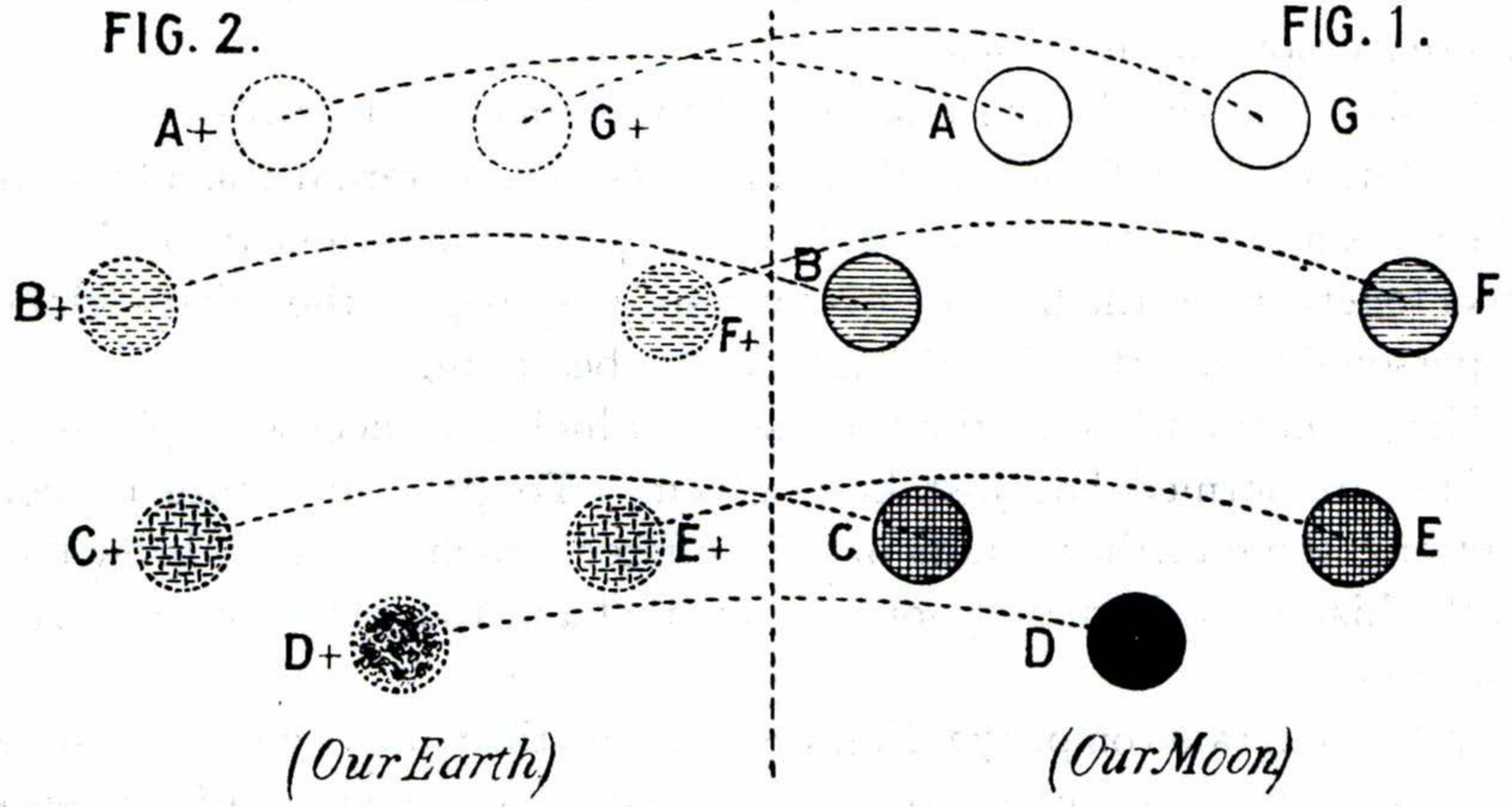


DIAGRAM II.

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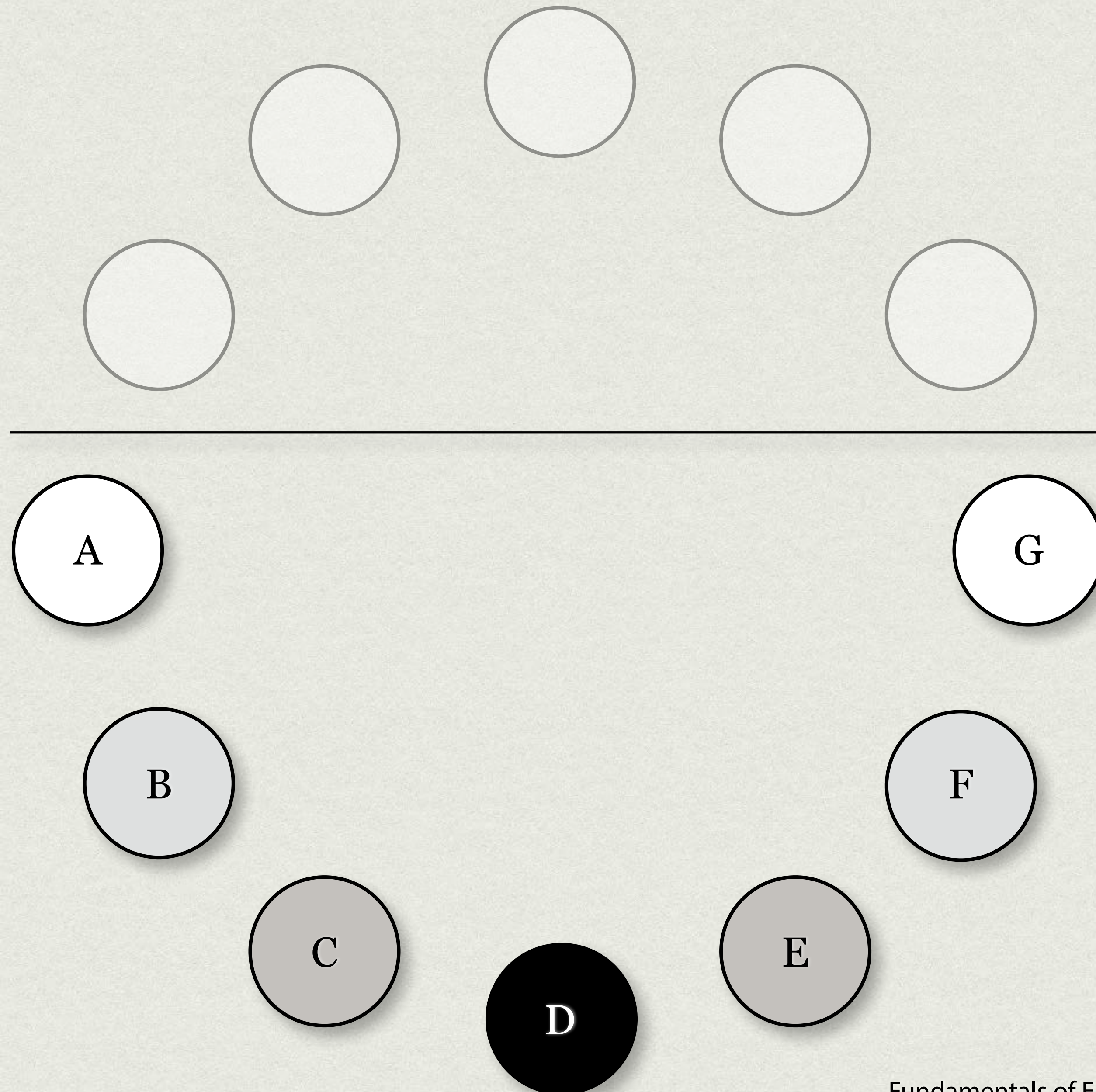
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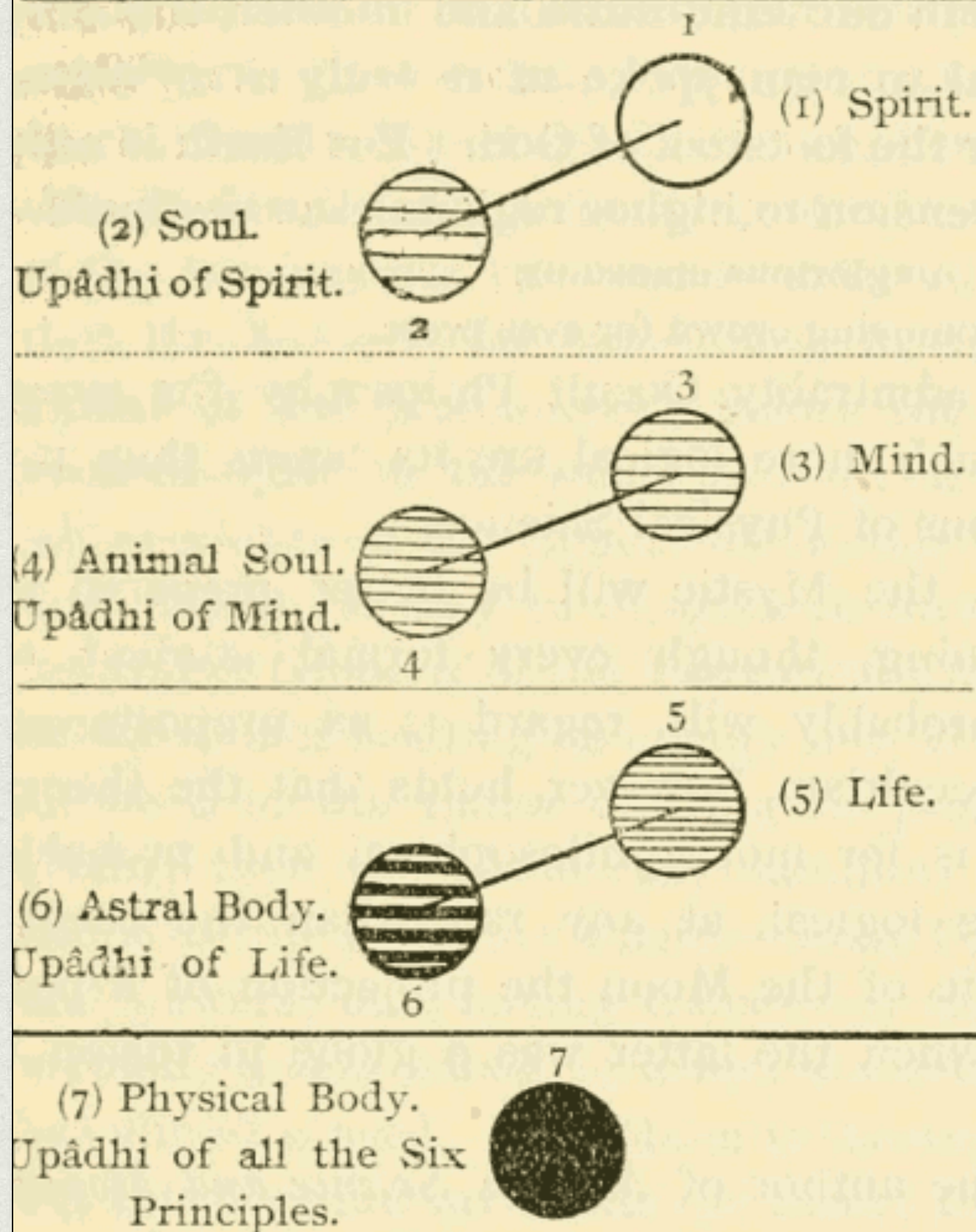
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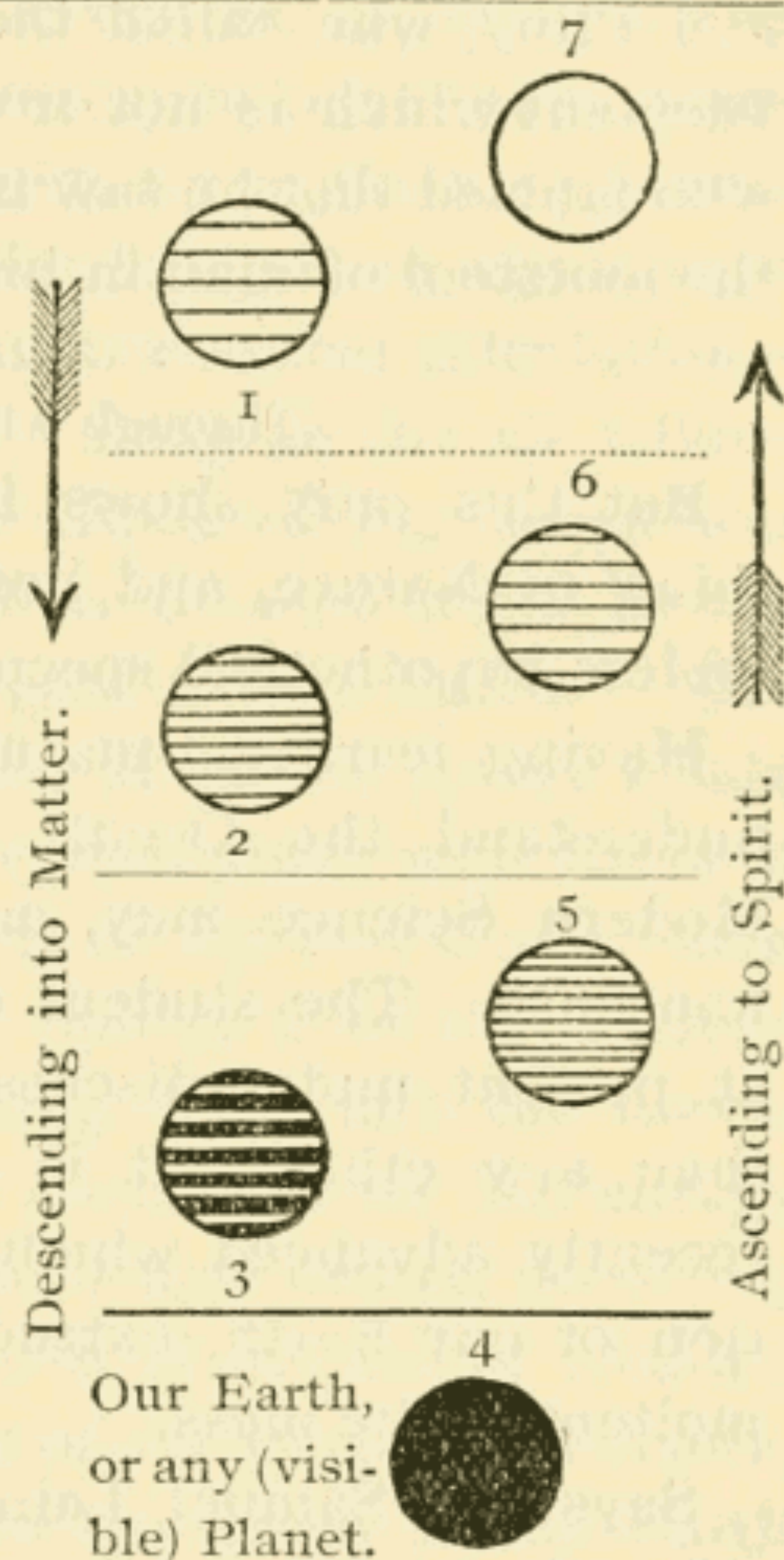
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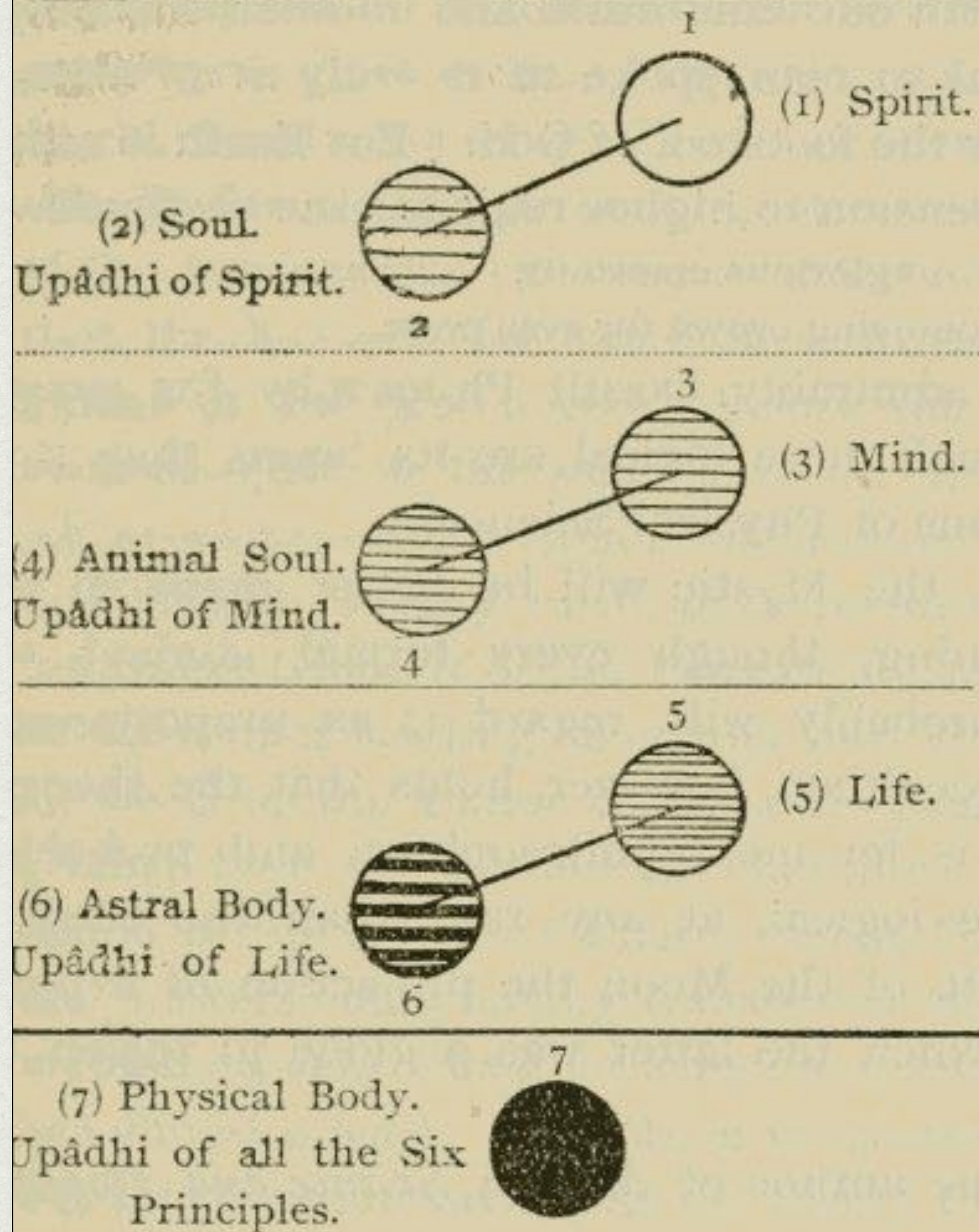
HUMAN PRINCIPLES.



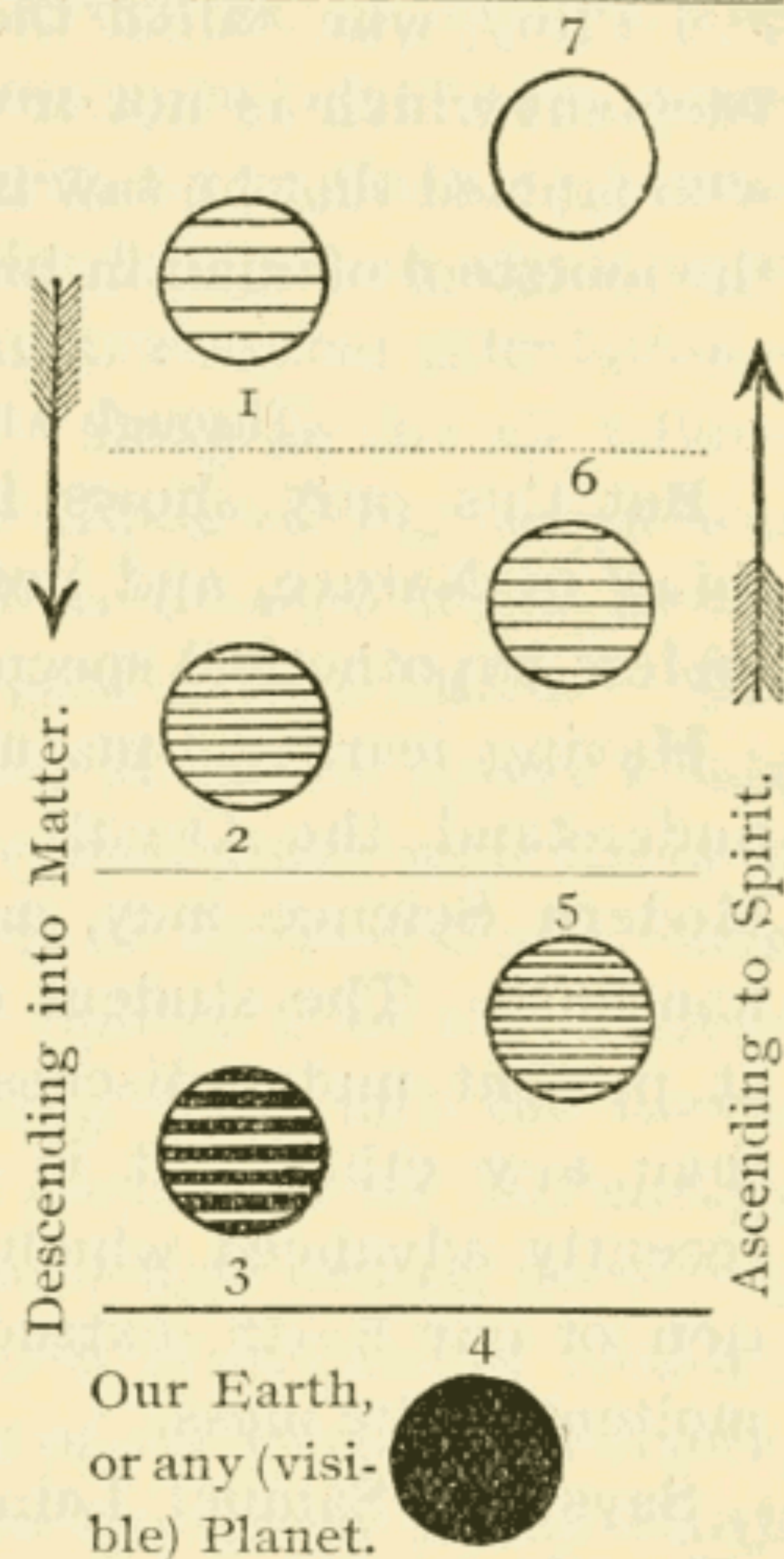
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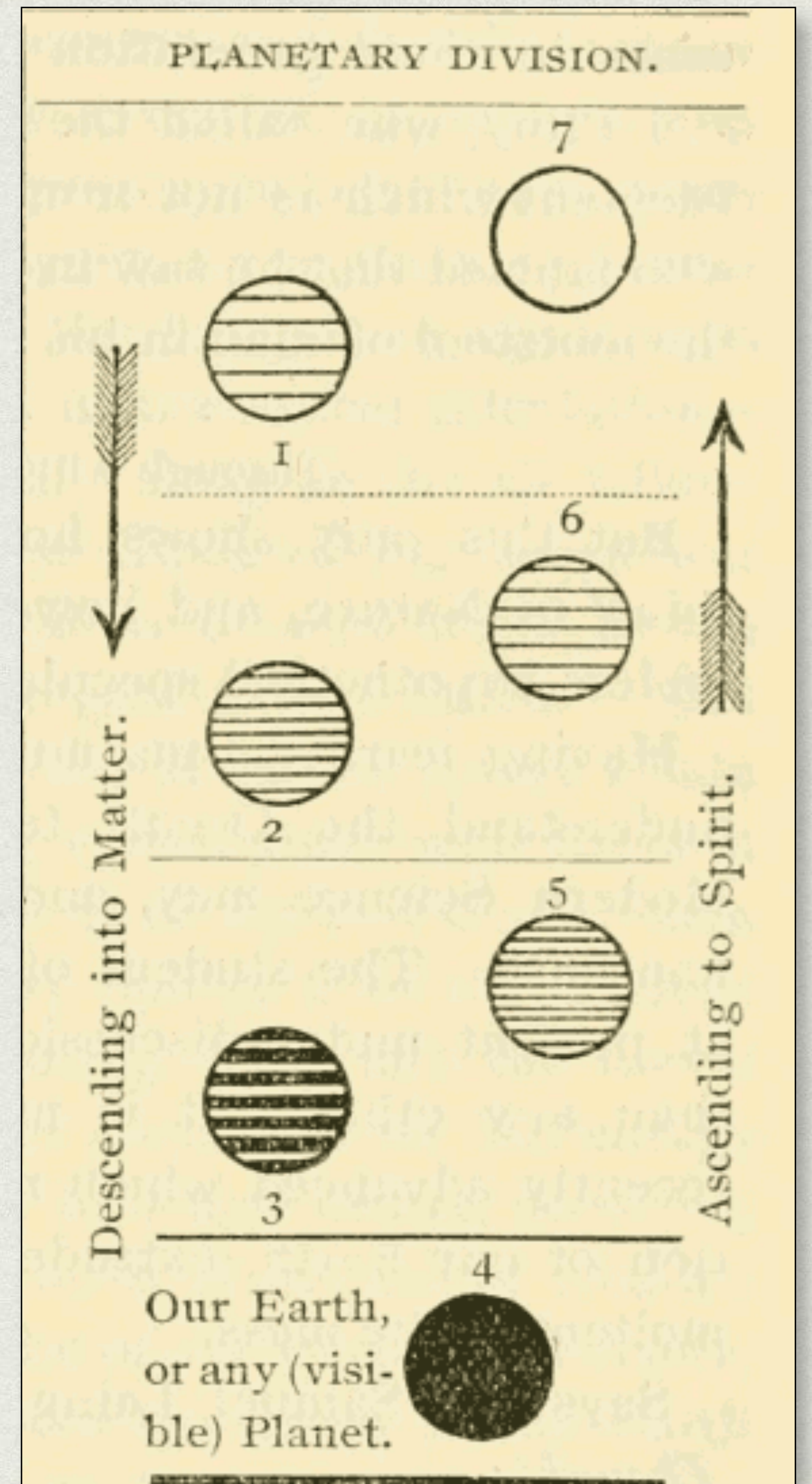
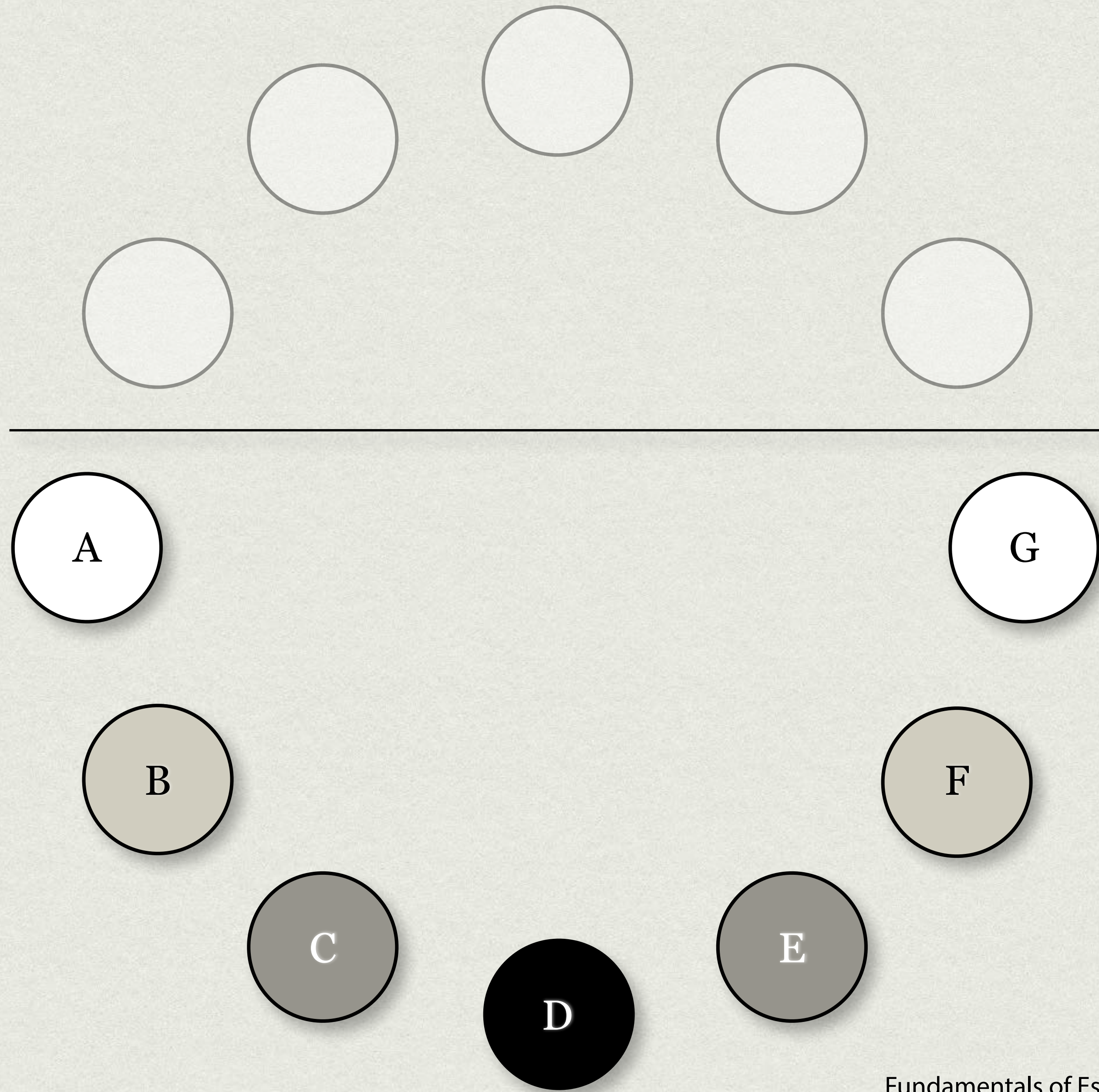
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4. Its Humanity develops fully only in the Fourth—our present Round. Up to this fourth Life-Cycle, it is referred to as “humanity” only for lack of a more appropriate term. Like the grub which becomes chrysalis and butterfly, Man, or rather that which becomes man, passes through all the forms and kingdoms during the first Round and through all the human shapes during the two following Rounds. Arrived on our Earth at the commencement of the Fourth in the present series of life-cycles and races, MAN is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms—even the latter having to develop and continue its further evolution through man. This will be explained in Book II. During the three Rounds to come, Humanity, like the globe on which it lives, will be ever tending to reassume its primeval form, that of a Dhyan Chohanic Host. Man tends to become a God and then GOD, like every other atom in the Universe.

“Beginning so early as with the 2nd round, Evolution proceeds already on quite a different plan. It is only during the 1st round that (heavenly) man becomes a human being on globe A (rebecomes) a mineral, a plant, an animal, on globe B and C, etc. The process changes



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

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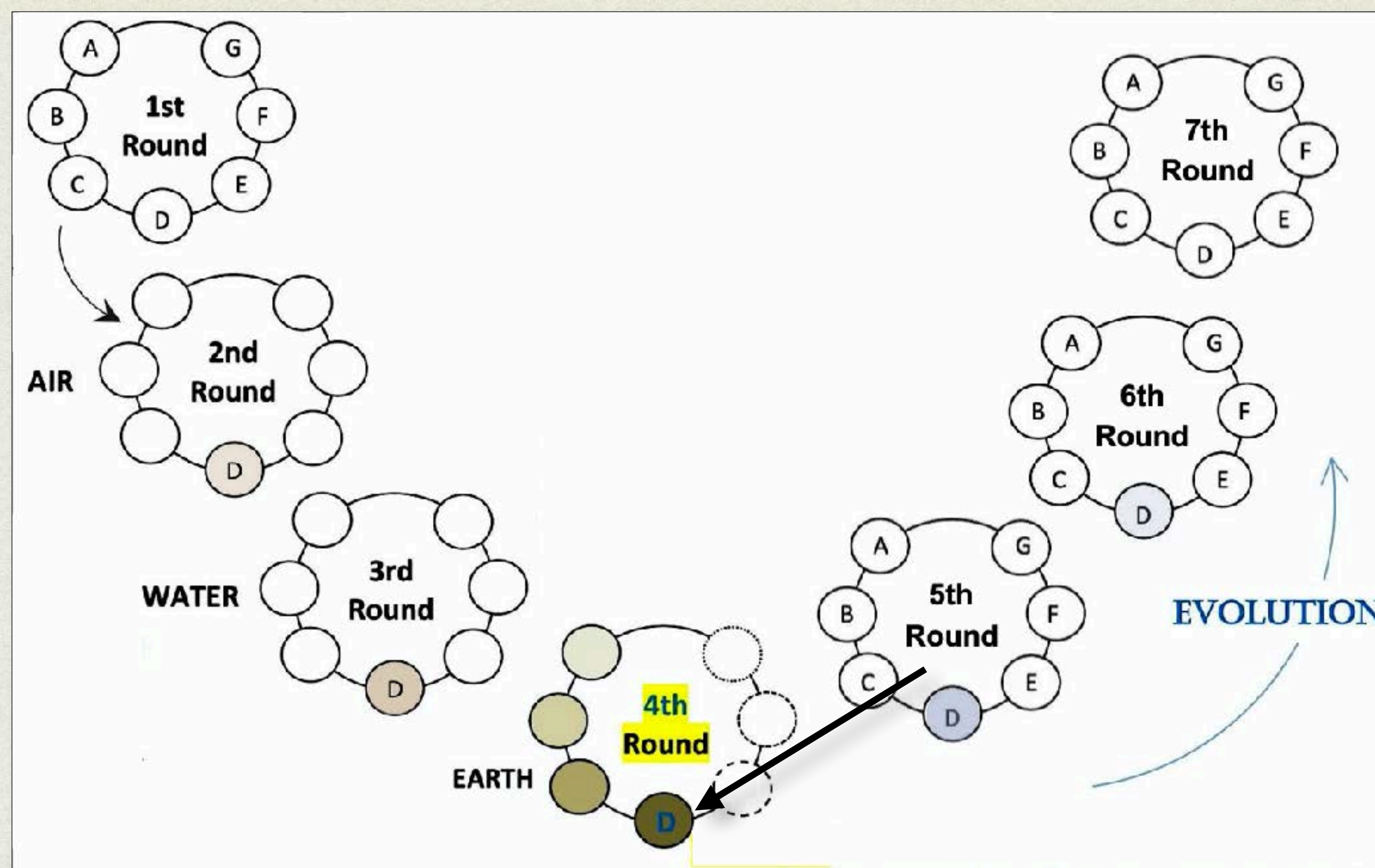
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The most developed Monads (the lunar) reach the human germ-stage in the first Round; become terrestrial, though very ethereal human beings towards the end of the Third Round, remaining on it (the globe) through the “obscuration” period as the seed for future mankind in the Fourth Round, and thus become the pioneers of Humanity at the beginning of this, the Fourth Round.

Others reach the Human stage only during later Rounds, i.e., in the second, third, or first half of the Fourth Round. And finally the most retarded of all, i.e., those still occupying animal forms after the middle turning-point of the Fourth Round — will not become men at all during this Manvantara. They will reach to the verge of humanity only at the close of the seventh Round to be, in their turn,

ushered into a new chain after *pralaya* — by older pioneers, the progenitors of humanity, or the Seed-Humanity (*Sishta*), viz., the men who will be at the head of all at the end of these Rounds.

The student hardly needs any further explanation on the part played by the fourth Globe and the fourth Round in the scheme of evolution. SD1:182