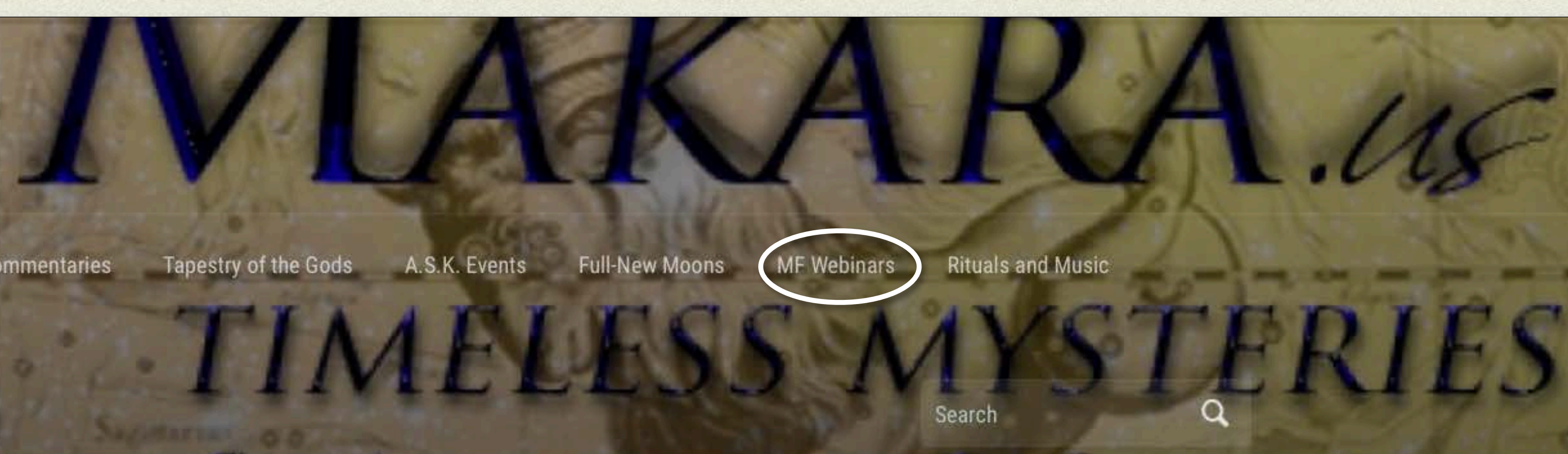


No. 165,
by Emma Kunz



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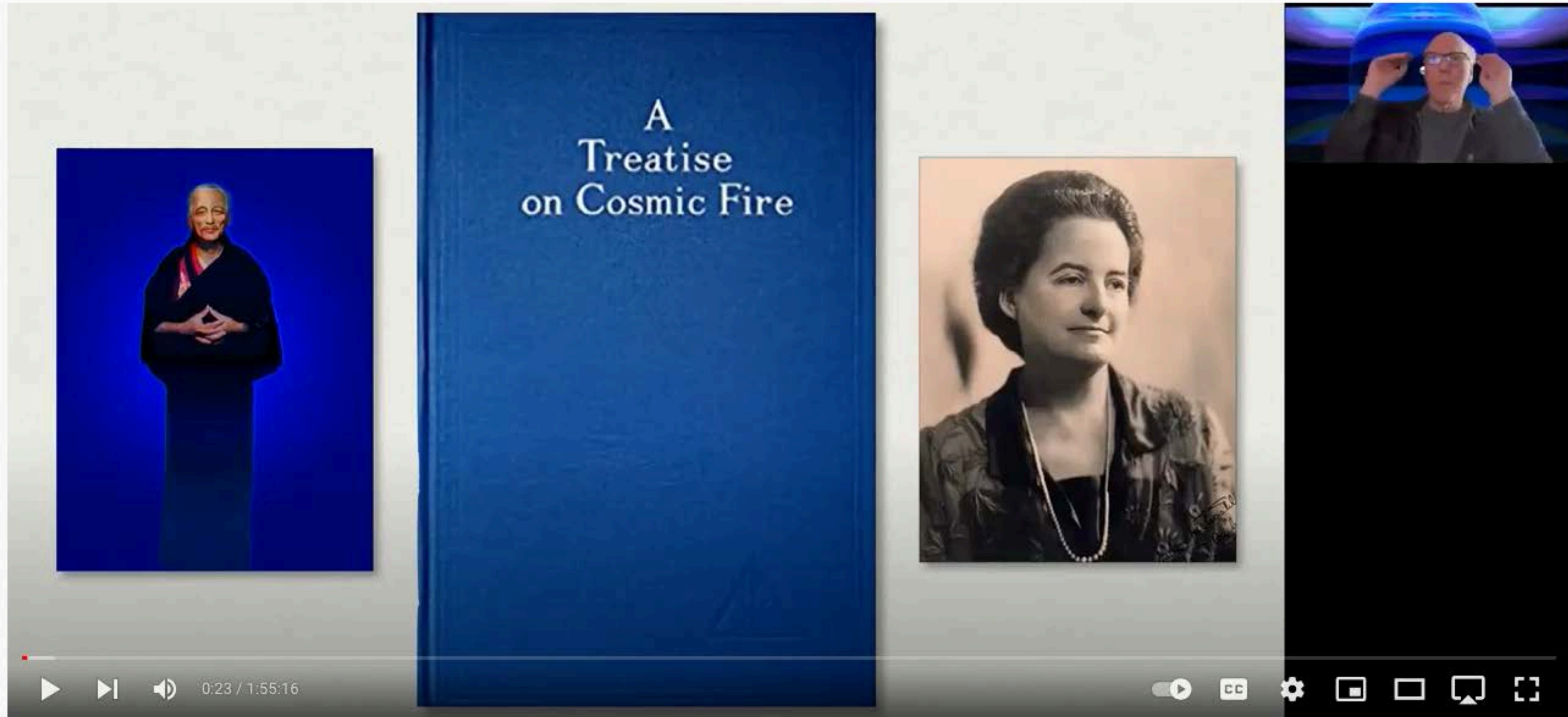
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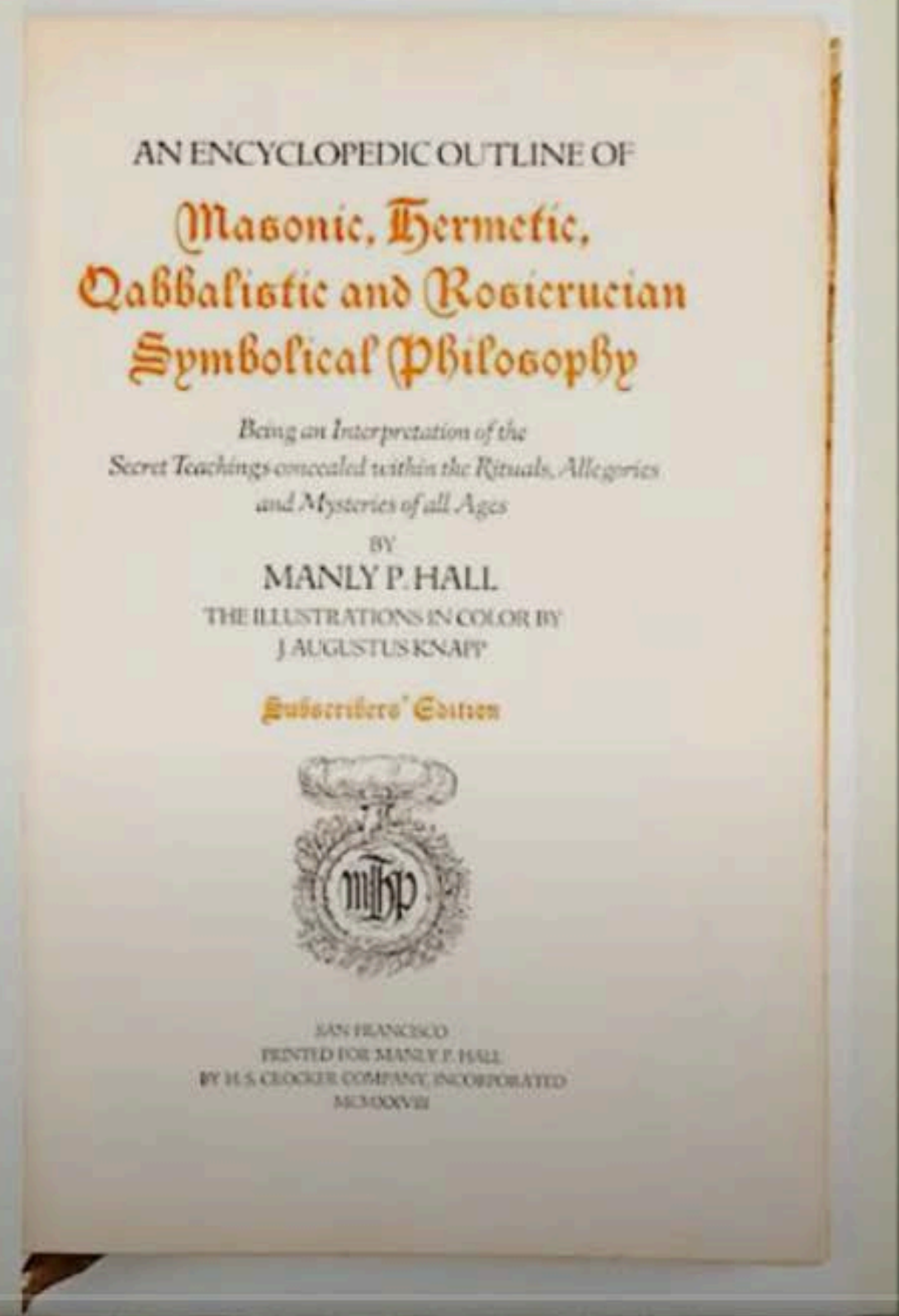
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Our goal is to help create soul-illuminated servers of humanity—servers inspired by love, spiritual will and spiritual intelligence—who can cooperate in establishing the new culture and civilization of the long-awaited [Age of Aquarius](#).



Bhagalpore, India

I reached Bhagalpore, my next station, on the 12th, and became the guest of Tej Narain, whom I have mentioned in my notes on the Darjeeling visit. Here I met Babu Baidyanath Bannerji, my blind patient of Calcutta, whose sight I restored as the reader will probably remember. Well, I found him again blind. His restored sight lasted only six months and

then faded out, and the pall of black night again descended upon him. As before, a boy now led him into my presence, and he looked up into my face with that inexpressibly touching expression that one finds in the eyes of the sightless ones. I felt very sorry, and not altogether hopeful of being able to do any good. However, I drew

him into the room, kept him standing, and began the same course of manipulation that I had employed so successfully two years before. I touched my finger-points to his closed eyes, sometimes those of one hand, sometimes of both; when it was the former it was the right hand that I held to the eyes, and the left was laid on the nape of the neck.



Healing the Man Born Blind
by Annibale Carracci

Then I made passes before the eyes and the brow, and, finally, breathed gently on the eyeballs through a glass tube. All the while, of course, I was willing with my whole strength that the sight should be restored. Thus keeping on for a half-hour, I was at last rejoiced to hear him ask: "Is that a table behind you?" It was, and thenceforward and by degrees the blessed light came back into his darkened orbs, until he could at last distinguish every object in

the room. Ah, if you could have seen the heavenly smile that spread over his features then! You would have stood there, as I did, amazed at the discovery that you had this sort of divine gift of healing, and that it needed but a few passes of your fingers and a few breathings over a blind man's eyes to draw him out of midnight gloom into the sunlight of sight, with the whole panorama of surrounding objects opened before him. -ODL3:286-7

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.

† Many more planets are enumerated in the Secret Books than in modern astronomical works.

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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

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

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

SEPTENARY DIVISION IN DIFFERENT INDIAN SYSTEMS.

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.

leading part in the coming *Anthropogenesis*. This brings us directly to the septenary constitution of man; and as some discussion has arisen of late about the best classification to be adopted for the division of the microcosmic entity, two systems are now appended with a view to facilitate comparison. 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 "Ariat Esoteric School." 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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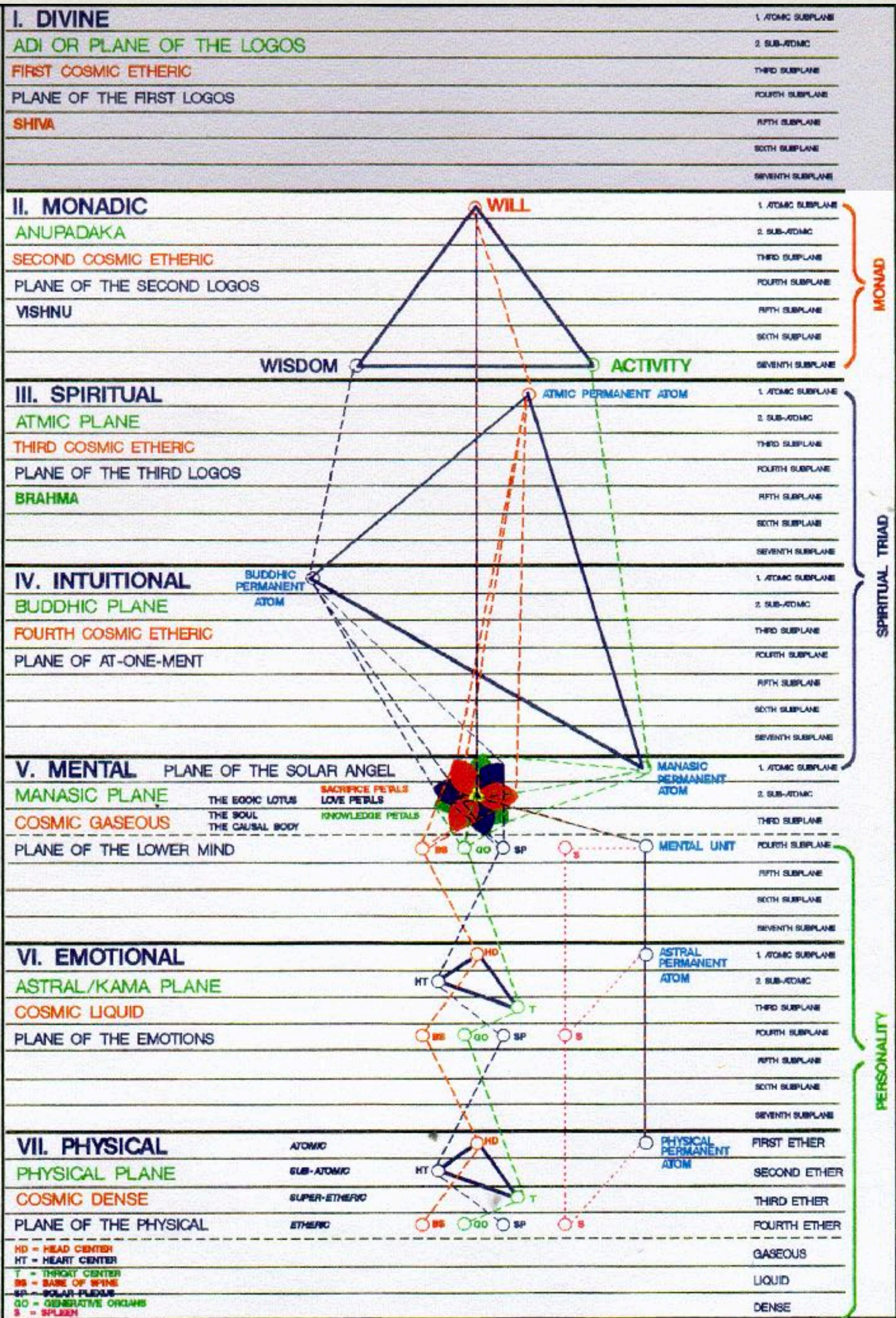
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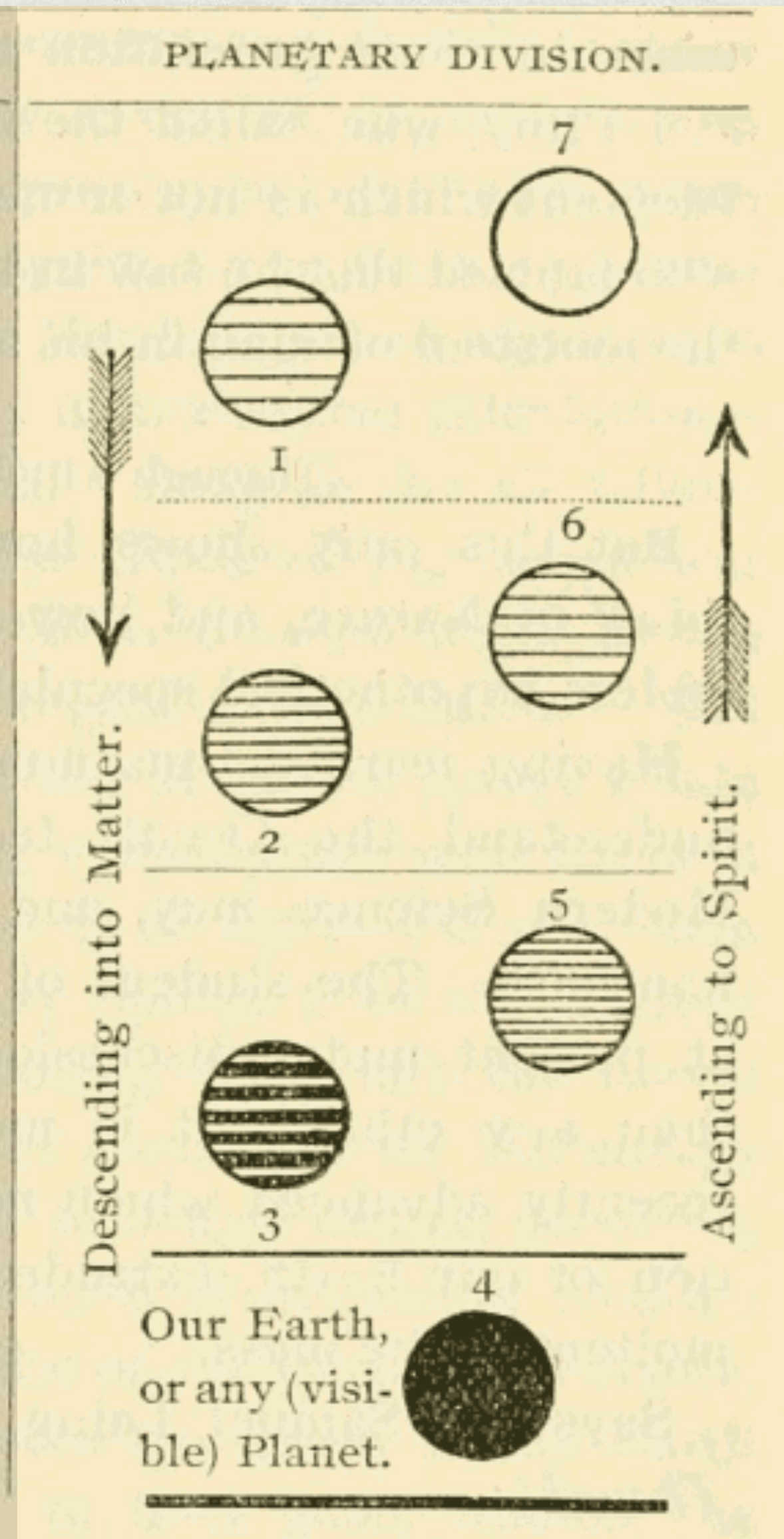
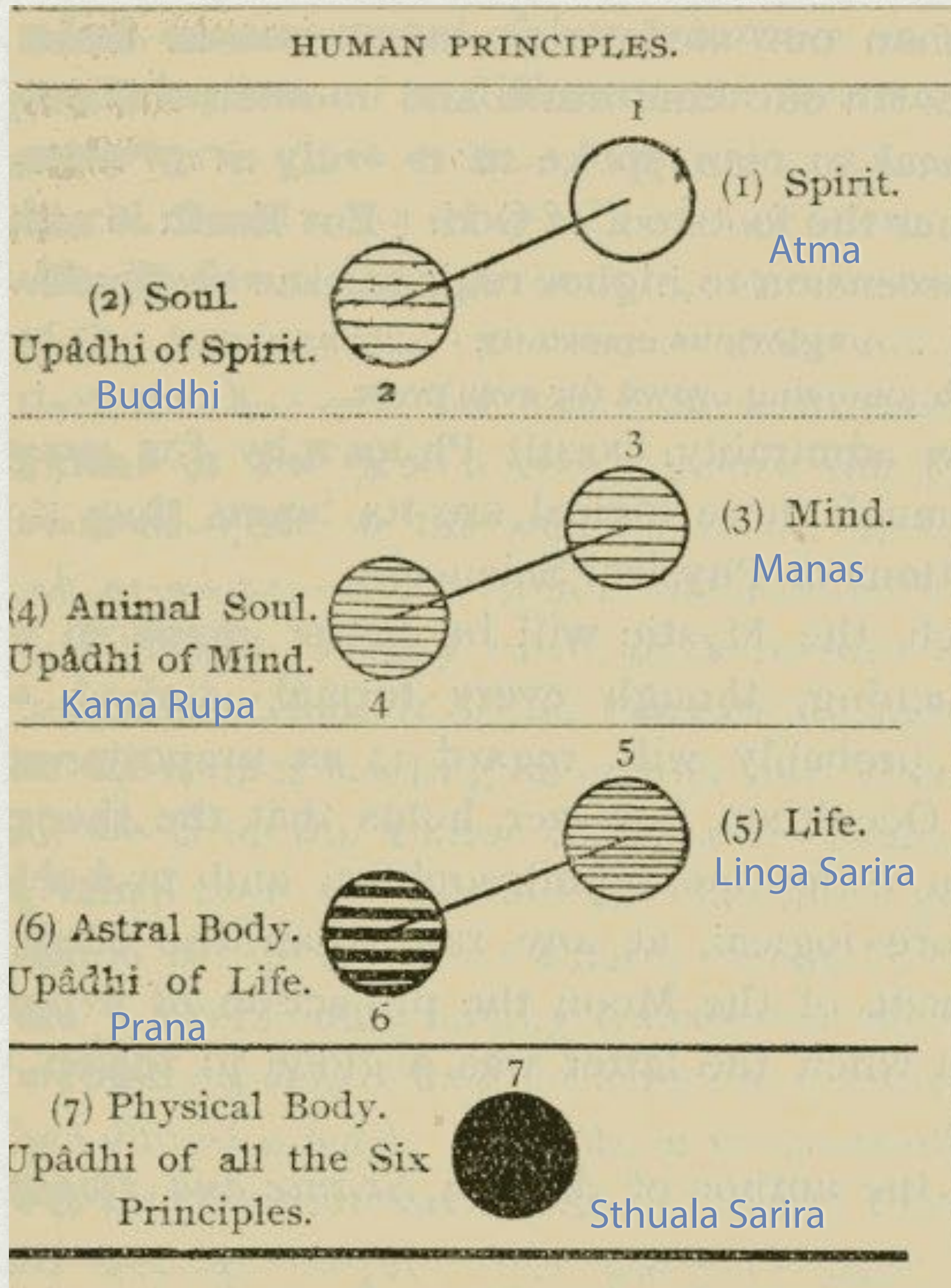
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|| Buddhi.

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	



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 style="font-size: small;">* 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.</p> <p style="font-size: small;">† 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.</p>	<p style="font-size: small;">DIAGRAM I.</p>

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EARTH CHAIN.

LUNAR CHAIN.

FIG. 2.

FIG. 1.

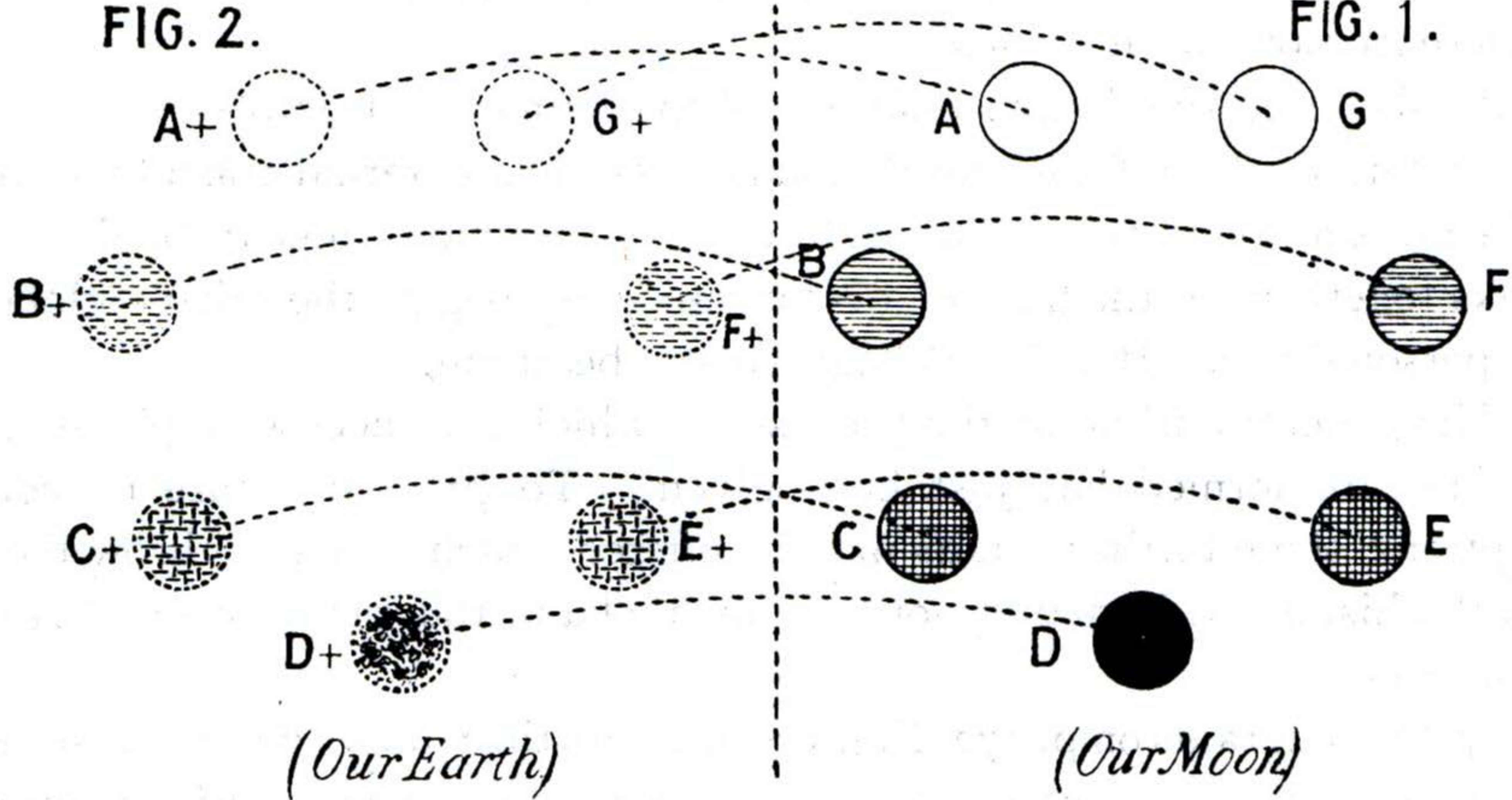


DIAGRAM II.

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

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.

From the foregoing table it will be seen that the third principle in the Buddhist classification is not separately mentioned in the Vedantic division, as it is merely the vehicle of Prana. It will also be seen that the Fourth principle is included in the third Kosa (Sheath), as the same principle is but the vehicle of will-power, which is but an energy of the mind. It must also be noticed that the Vignanamaya Kosa is considered to be distinct from the Manomaya Kosa, as a division is made after death between the lower part of the mind, as it were, which has a closer affinity with the fourth principle than with the sixth; and its higher part, which attaches itself to the latter, and which is, in fact, the basis for the higher spiritual individuality of man.

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."

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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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3. Our Earth, as the visible representative of its invisible superior fellow globes, its "lords" or "principles" (see diagram No. 1), has to live, as have the others, through seven Rounds. During the first three, it forms and consolidates; during the fourth it settles and hardens; during the last three it gradually returns to its first ethereal form: it is spiritualised, so to say.

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 Chohanian 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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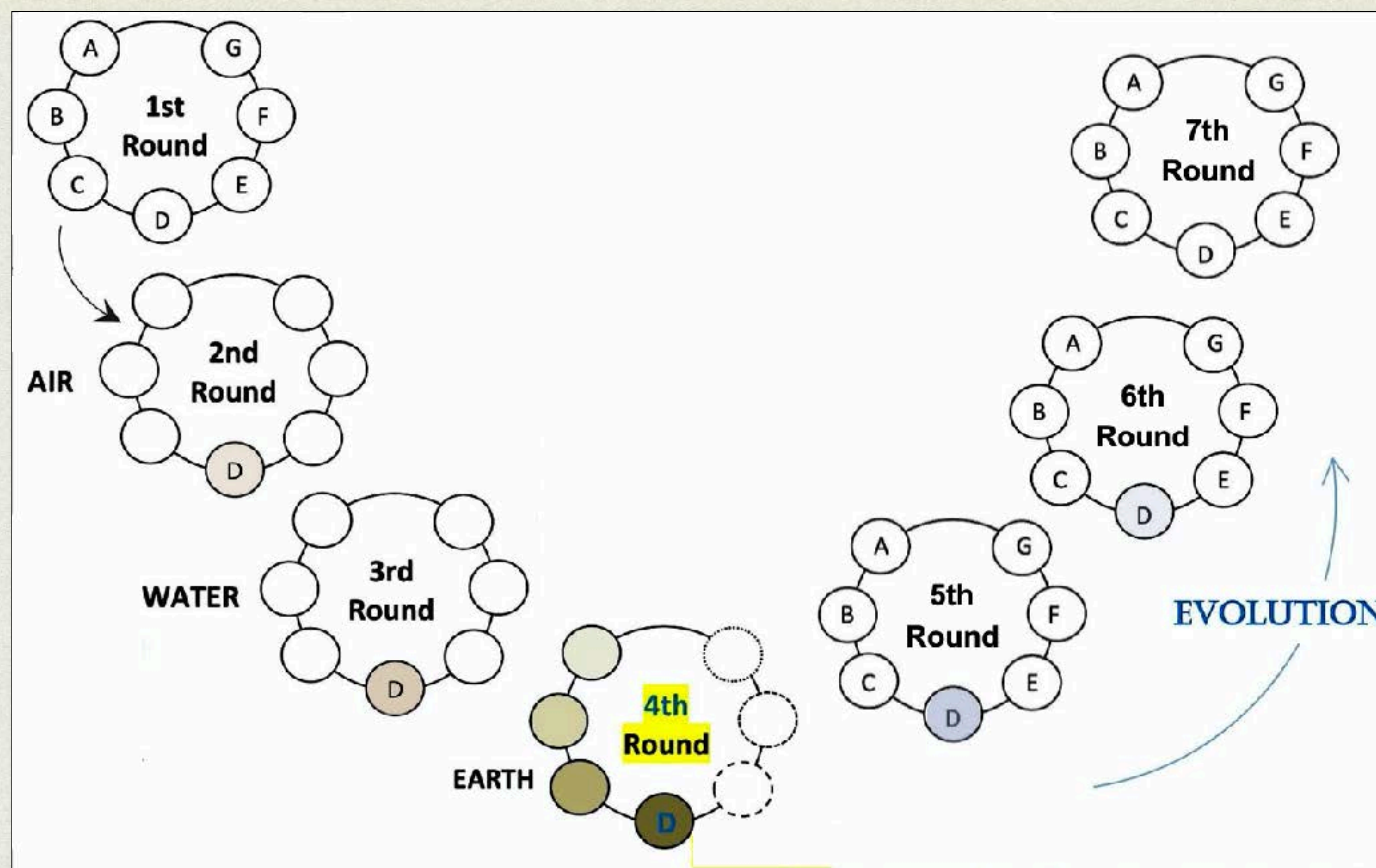
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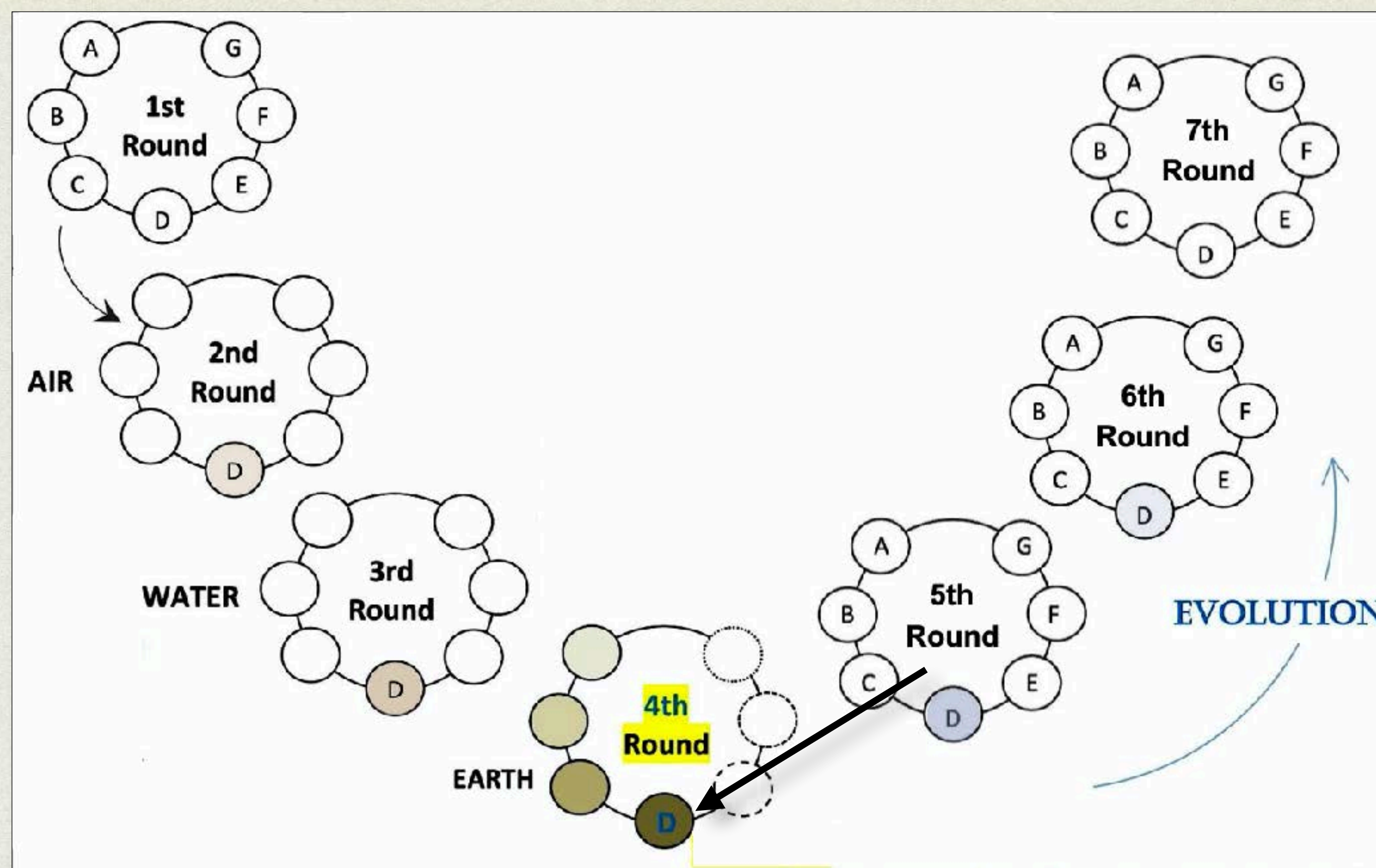


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Others reach the Human stage only during later Rounds, i.e., in the second, third, or first half of the Fourth Round. And finally the most retarded of all, i.e., those still occupying animal forms after the middle turning-point of the Fourth Round — 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,

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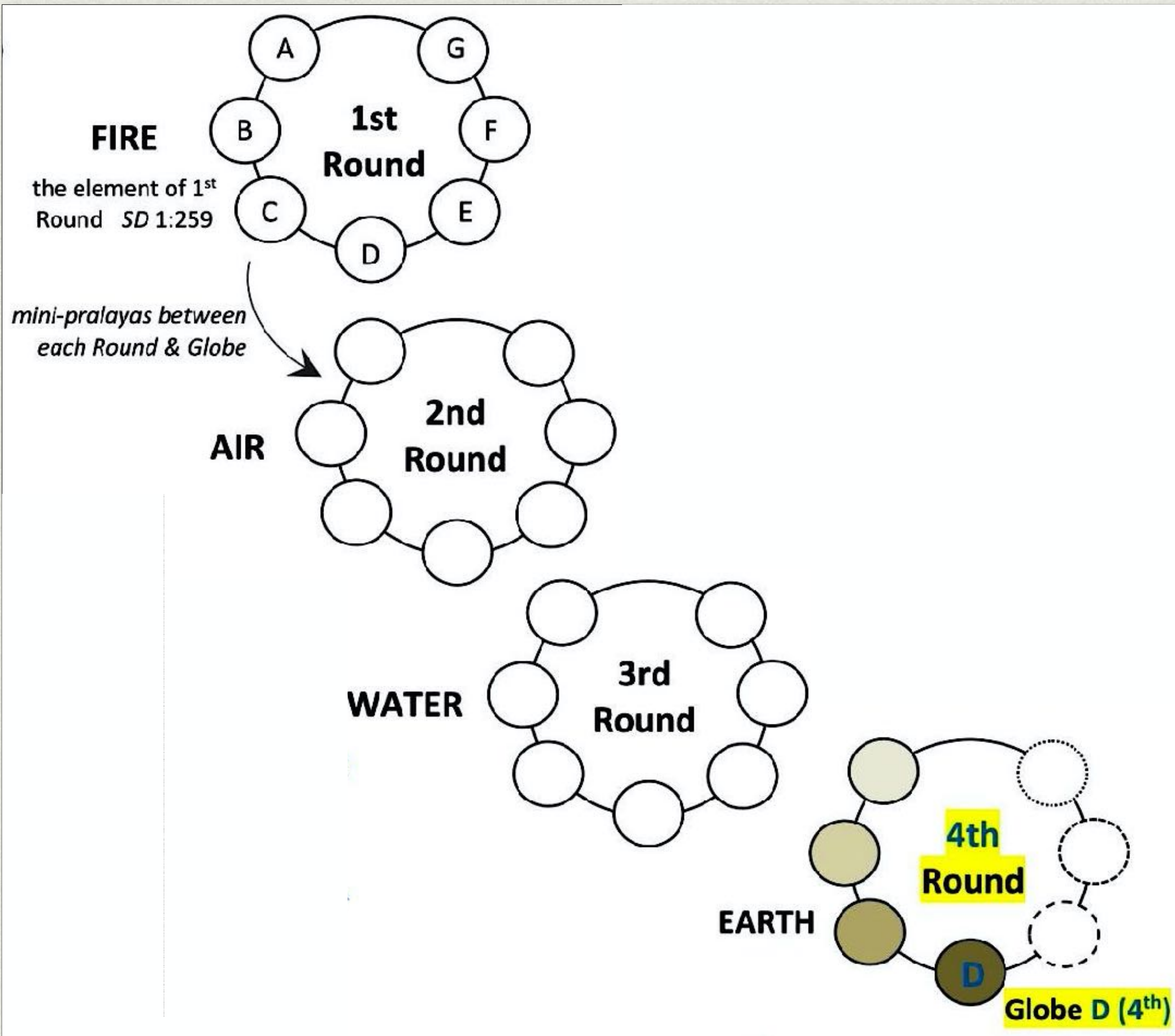
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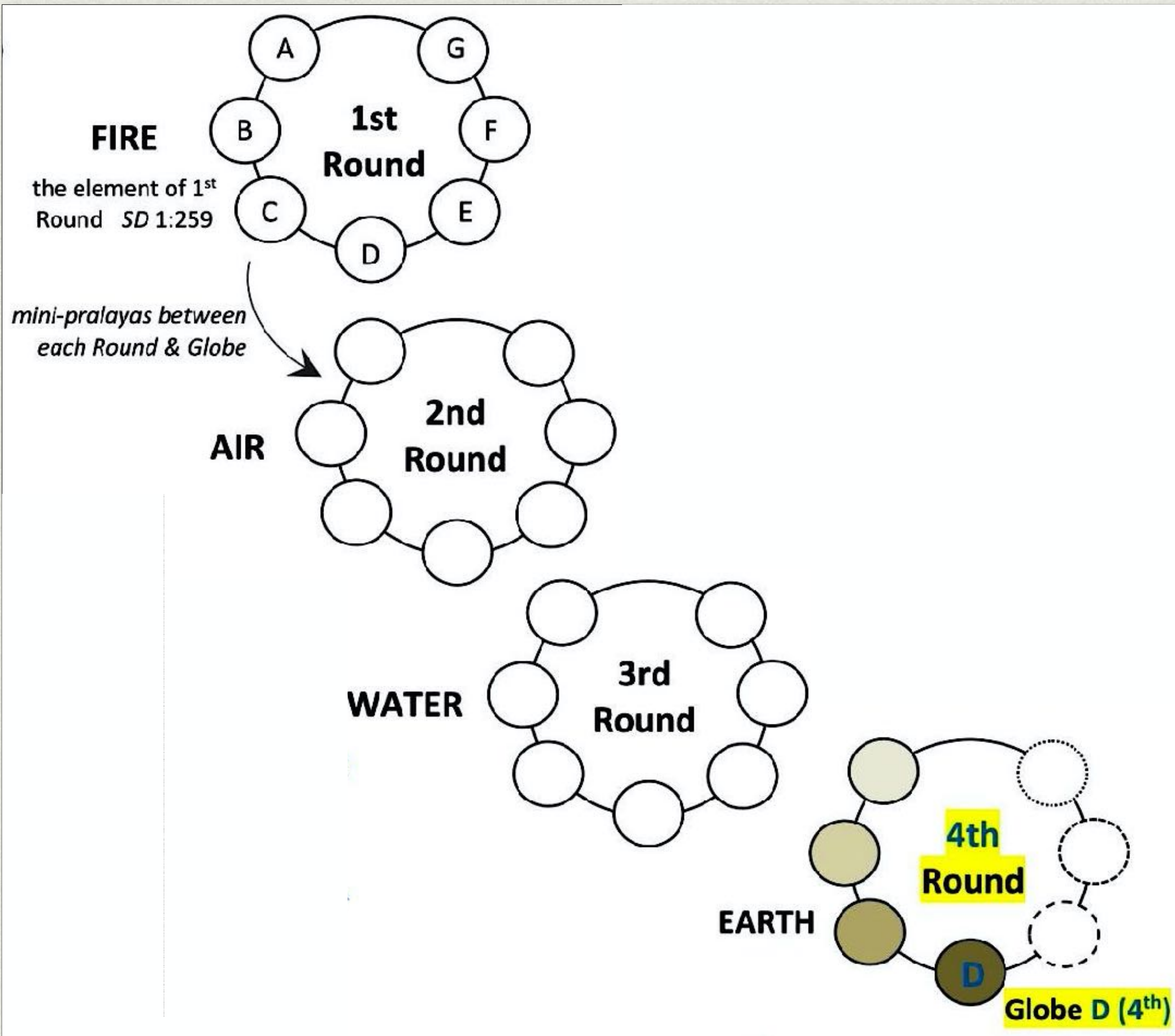
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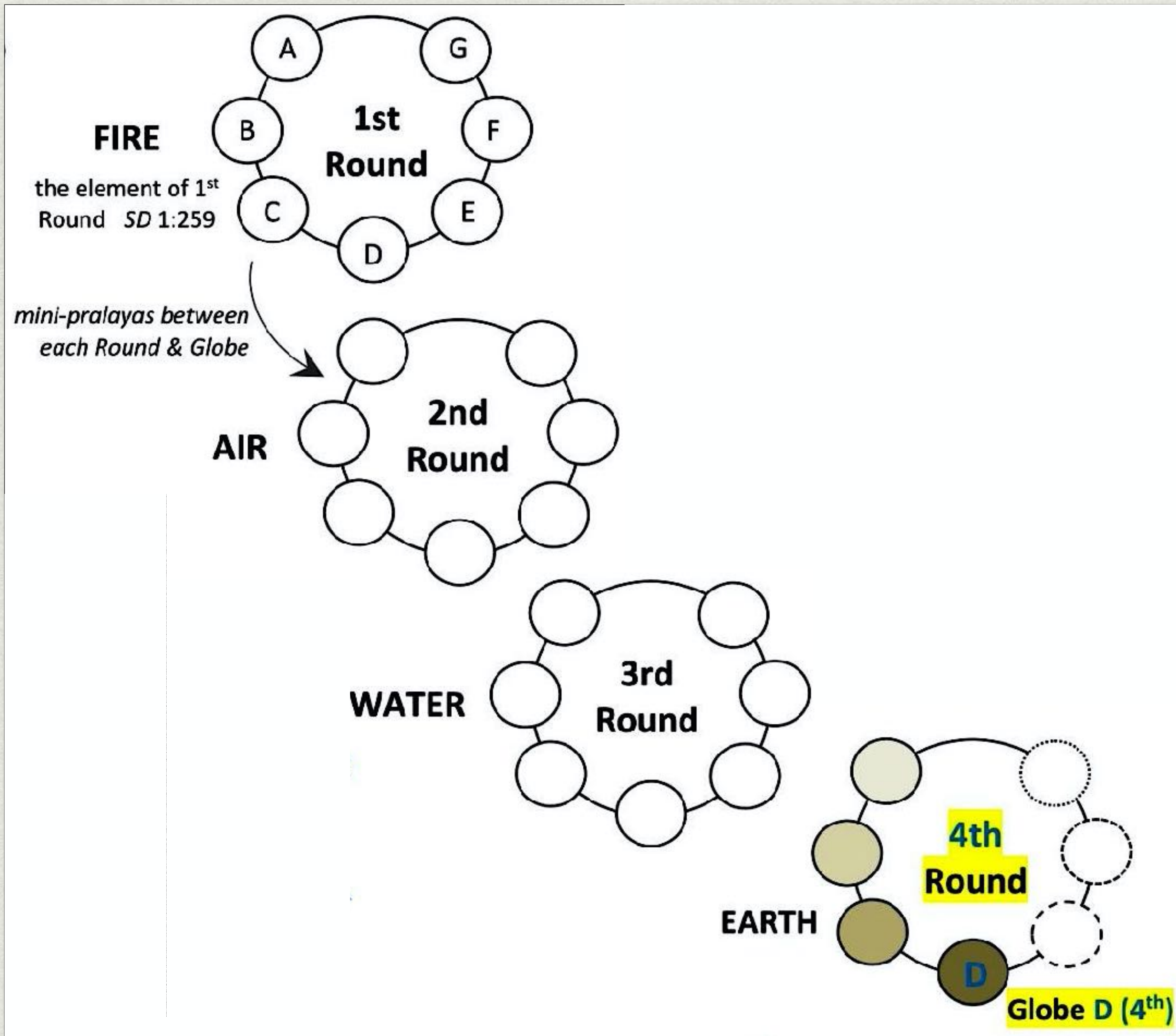


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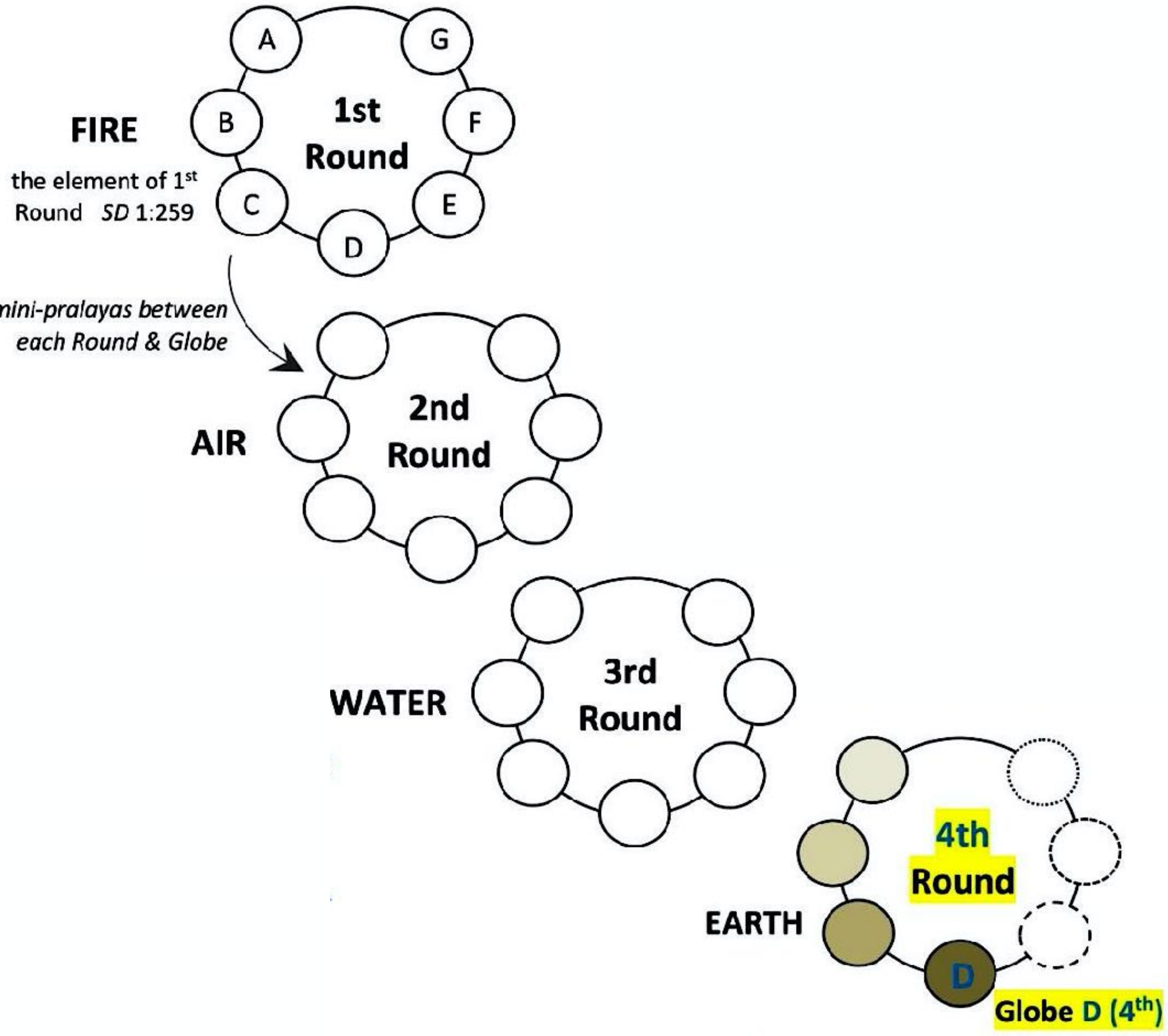
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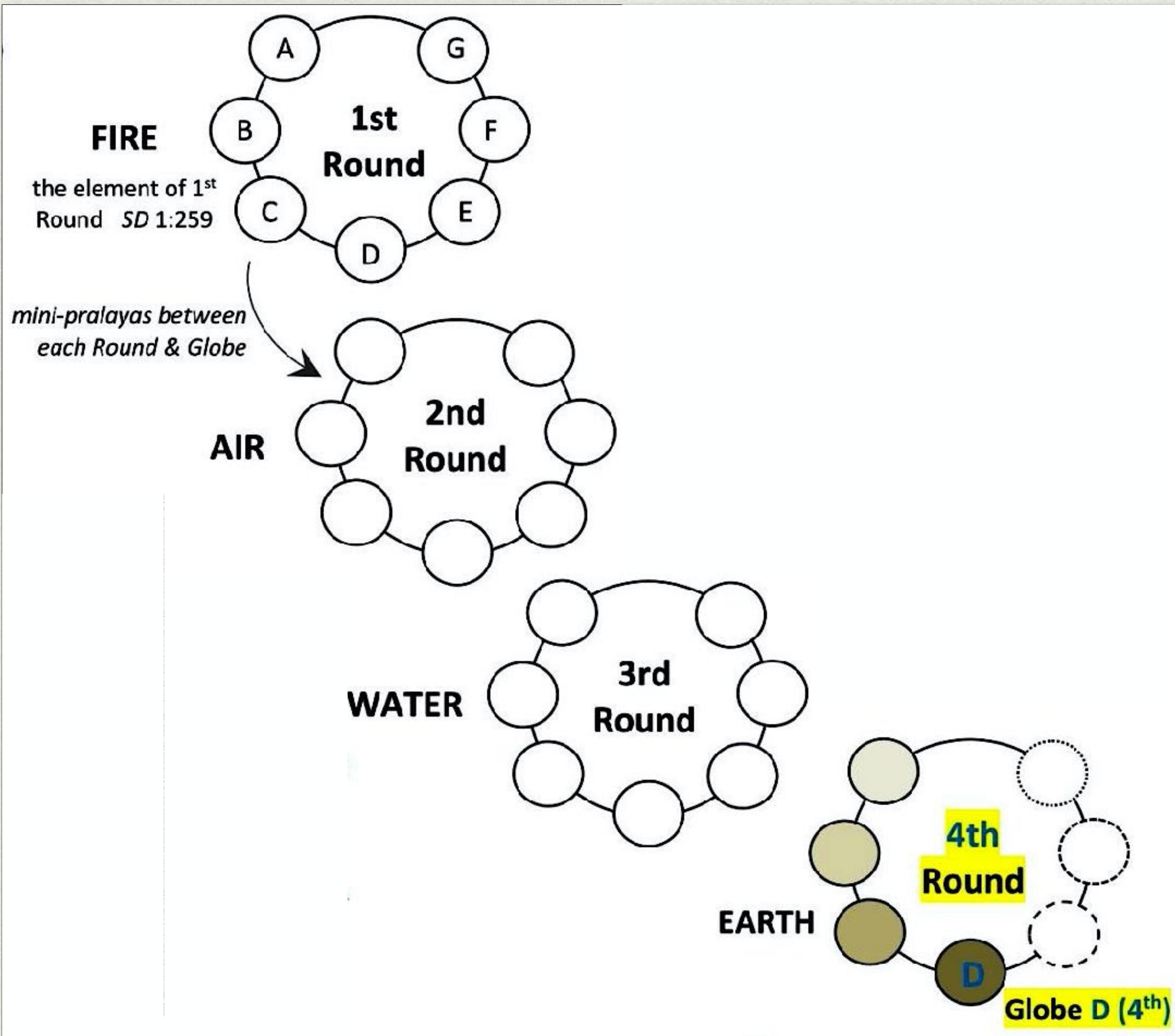
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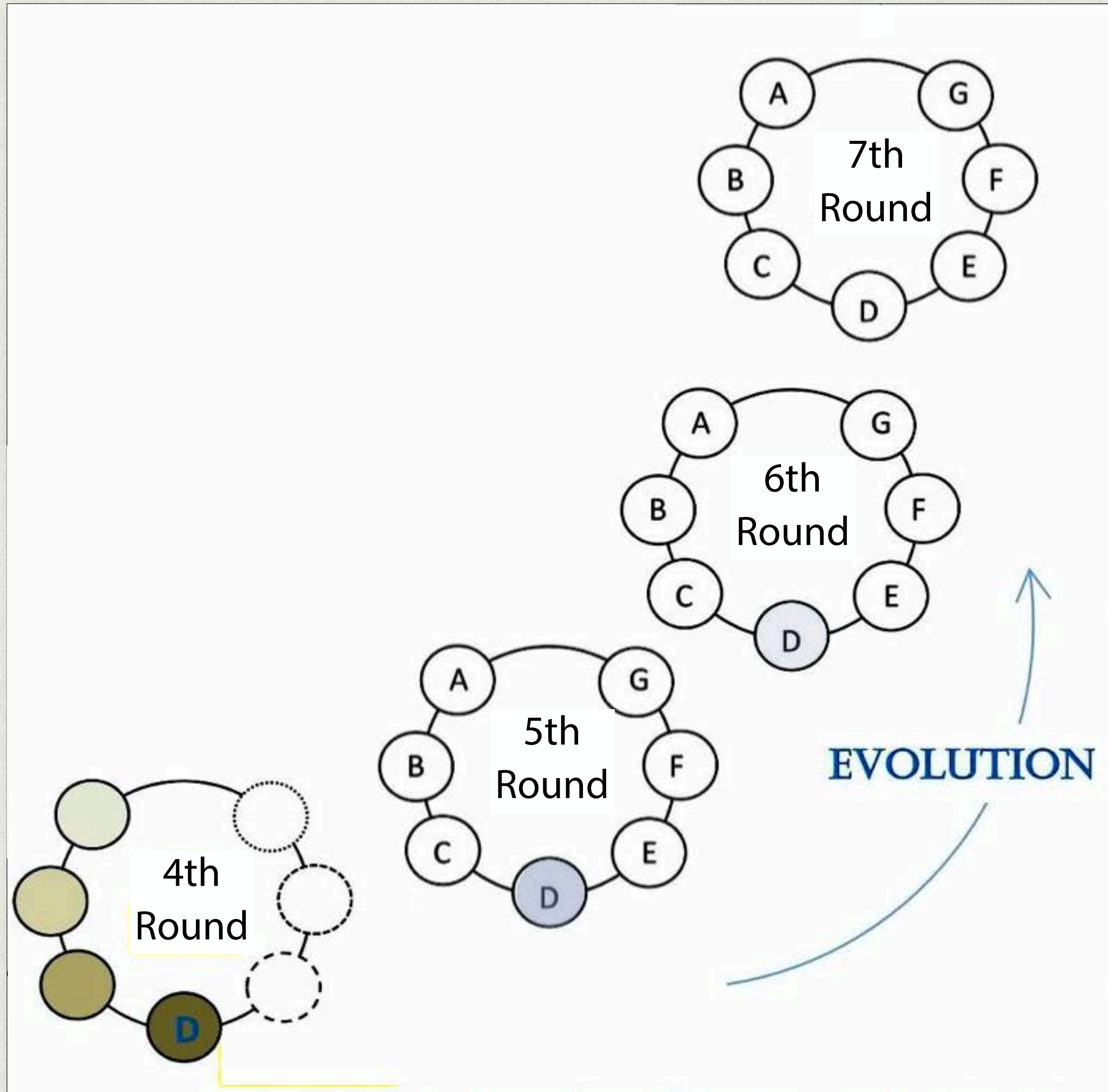
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 take our human life-wave as an
 example— all the individuals of the
 human life-wave will be fully developed
 seven-principled beings, every one of
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 manvantara, or chain, during this Day of
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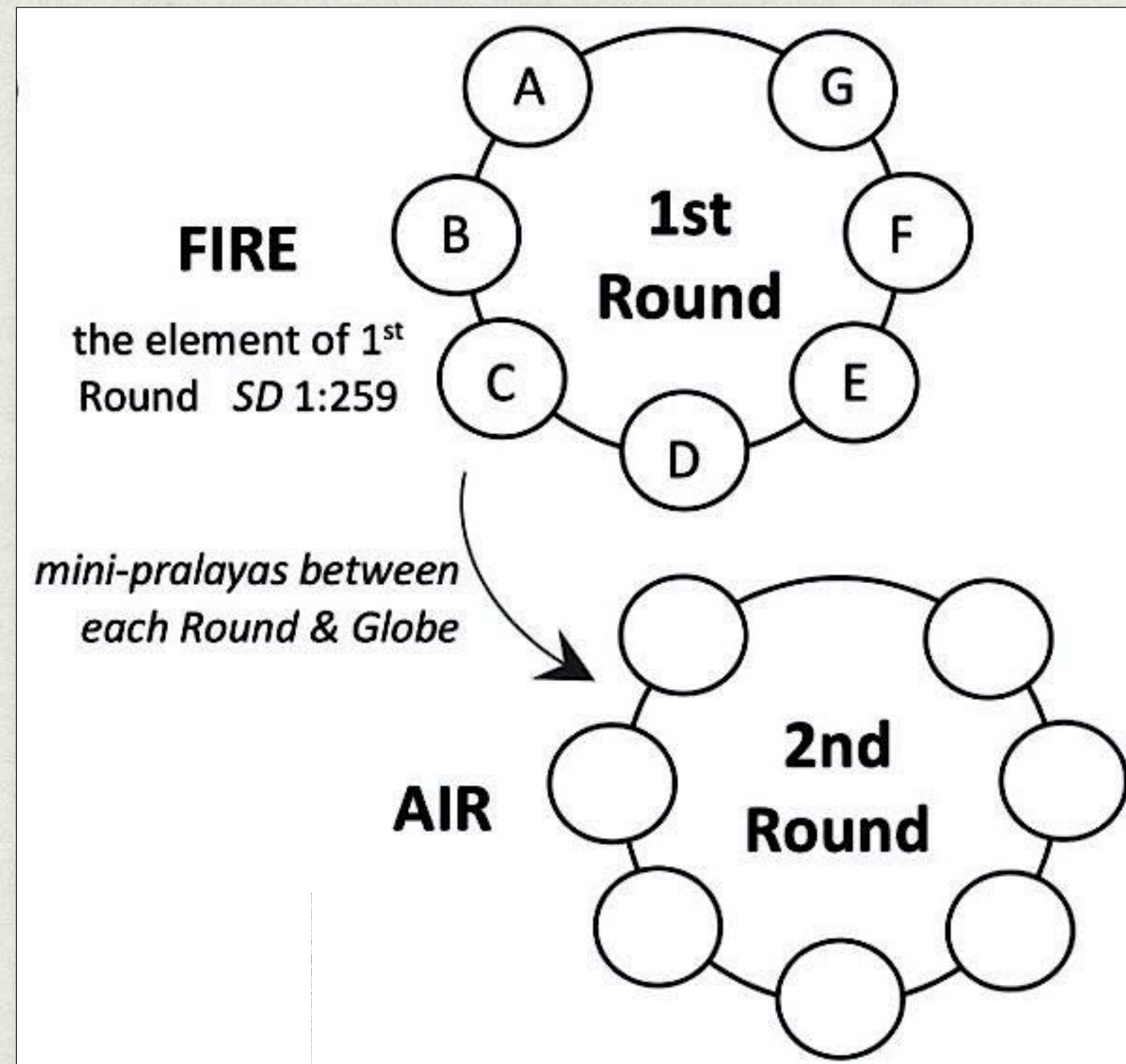
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After this long interplanetary nirvana, when it is ended, then opens round 2 on globe A, and round 2 is the exemplar, or sets the example, of the evolutionary process for all the succeeding five rounds, seven rounds in all; and while, indeed, the same general procedure or plan of evolving on each globe, and from globe to globe, that was followed in the first round still holds, there is this immense difference: that all the "houses," the "tenements," used by the evolving entities in the second round were built during the first round for them. They are ready and awaiting the incoming monads, as the *sishtas*, the remainders, of the

first round. So that the entities, the host of monads, when they return to globe A and the other globes of the chain for the second round, have but to step into and thus awaken these sleeping bodies or houses, each host passing into its own class, instead of having to build anew and go through the lowest houses or bodies up to the highest, as was the case in the first round; for each kingdom now enters into its own appropriate bodies evolved during the first round and now waiting for the incoming monads. And so it is on each of the seven globes of the planetary chain [of the 2nd round] –Fundamentals of Esoteric Philosophy:596-7.



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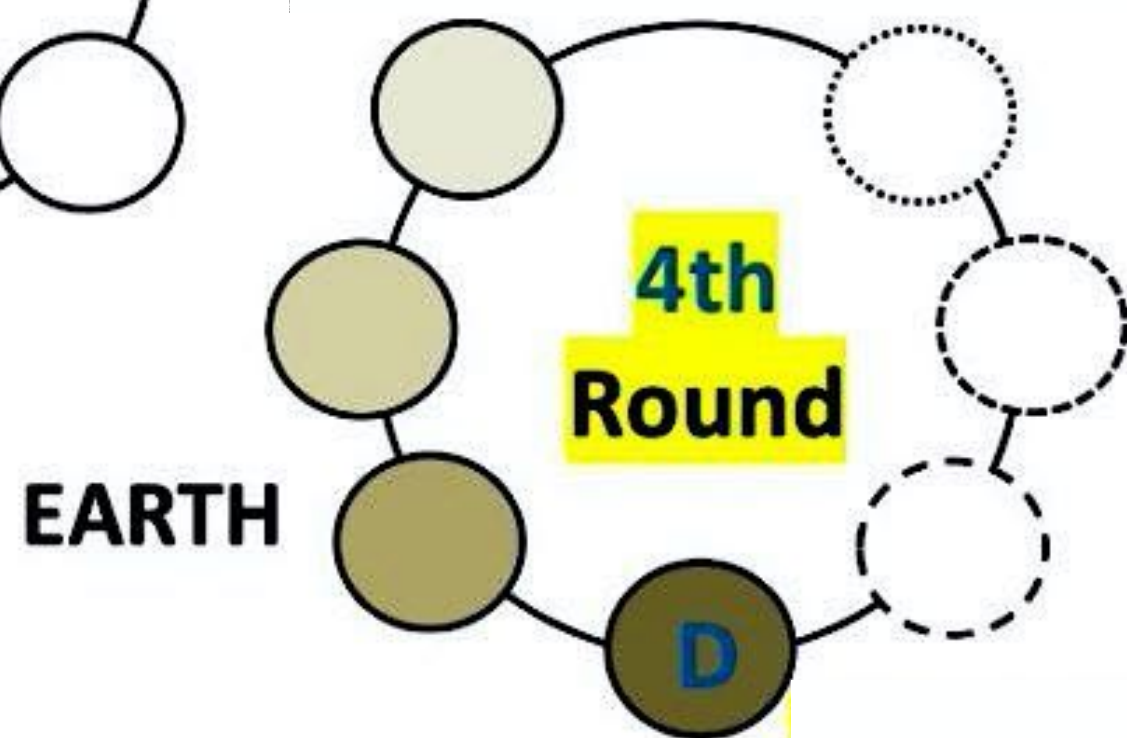
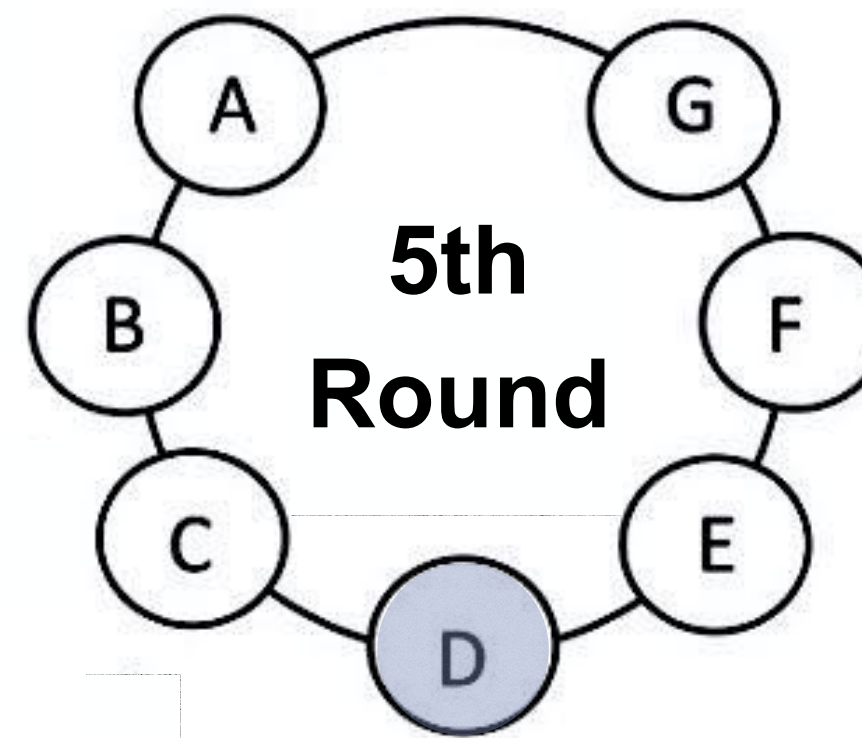
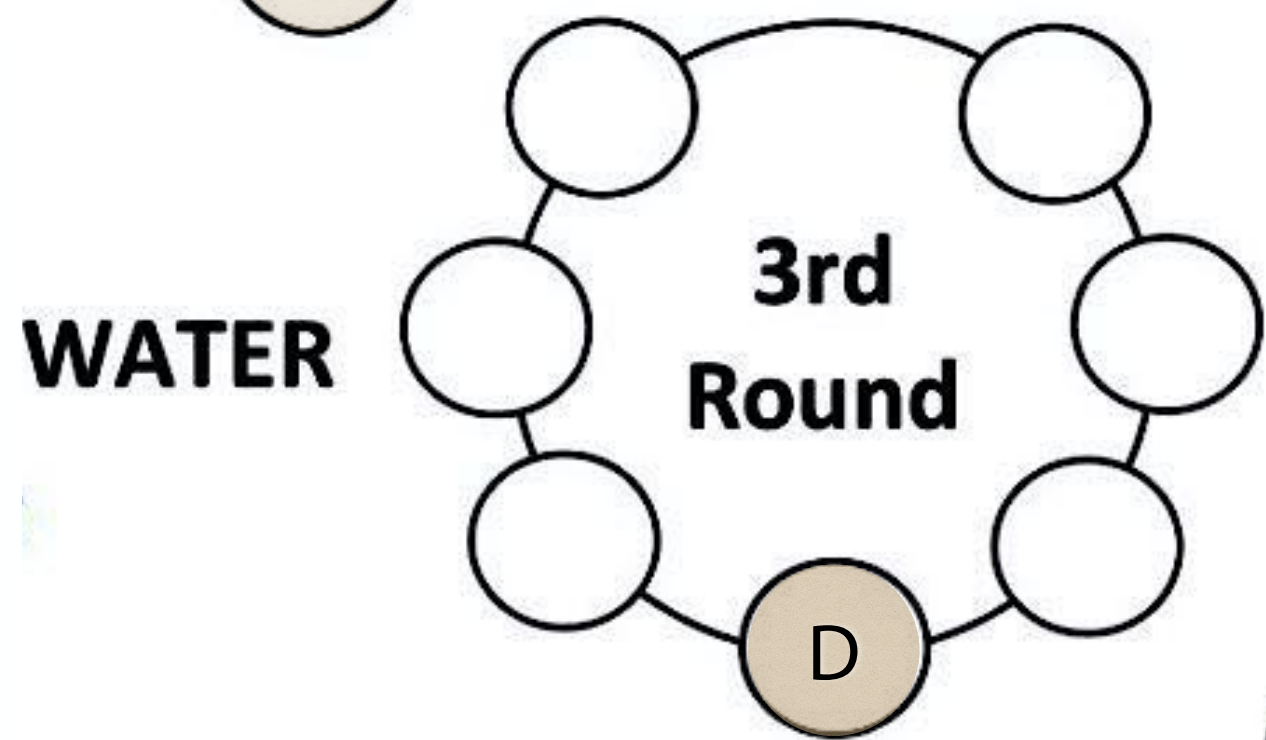
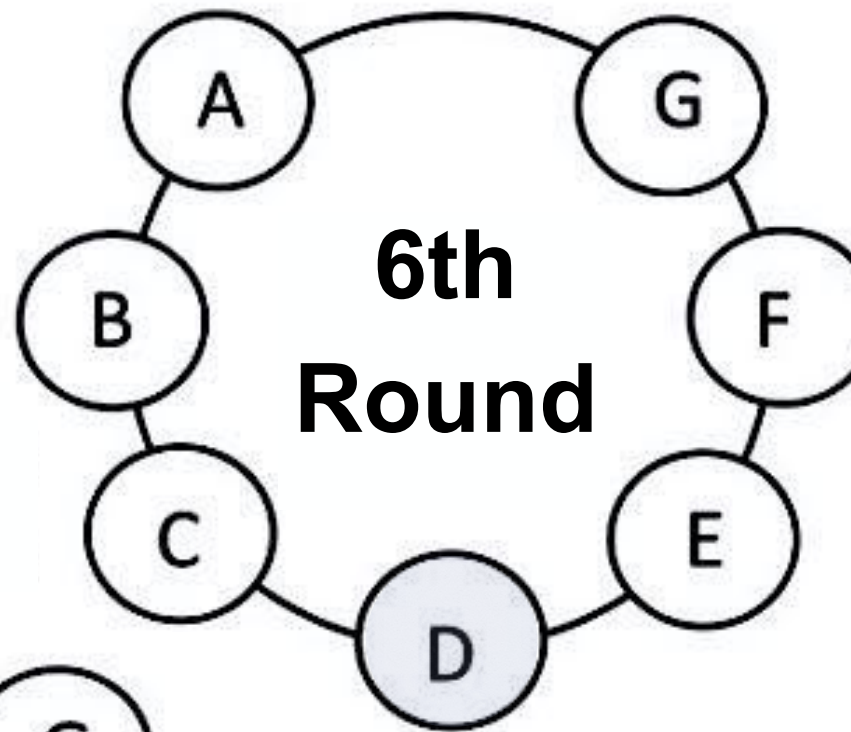
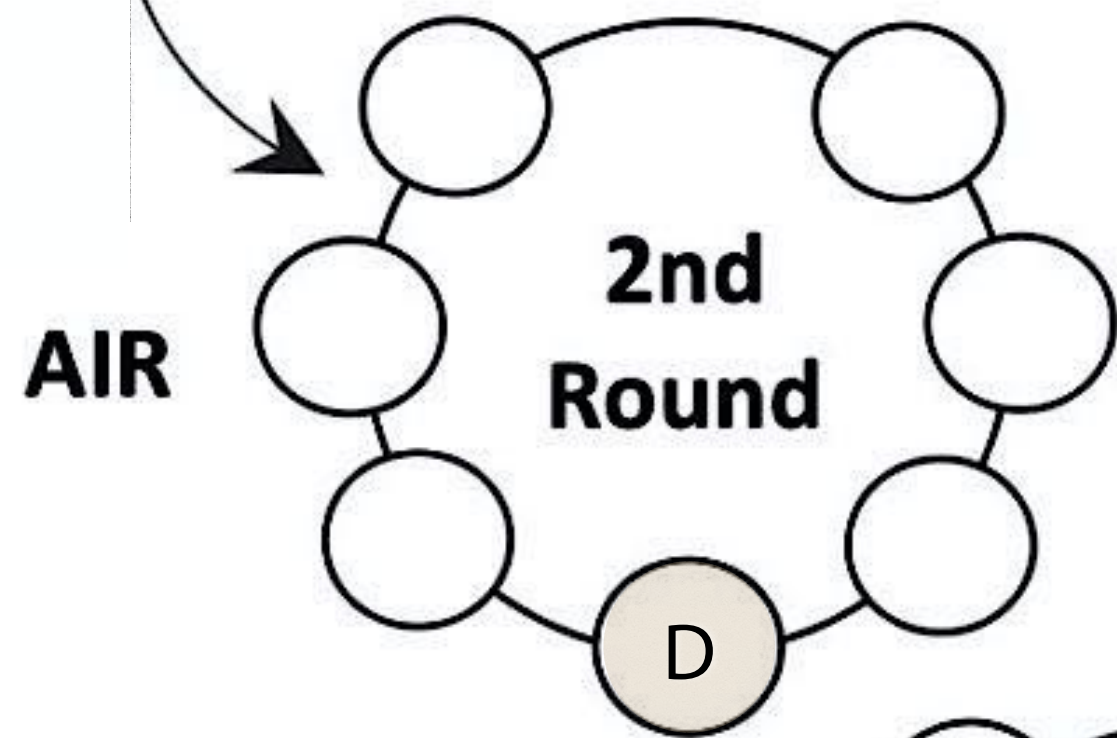
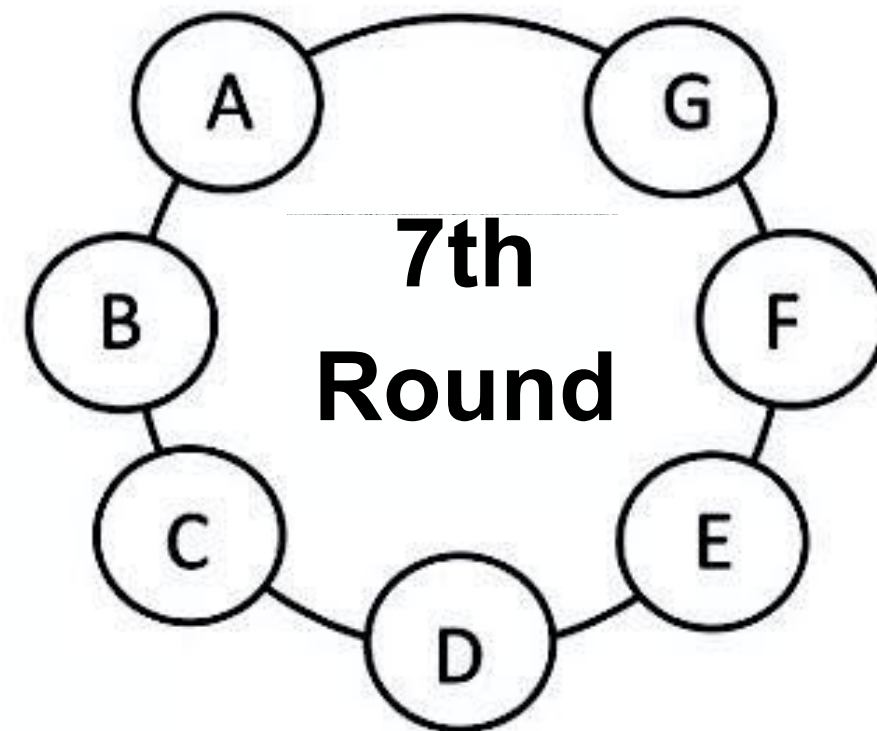
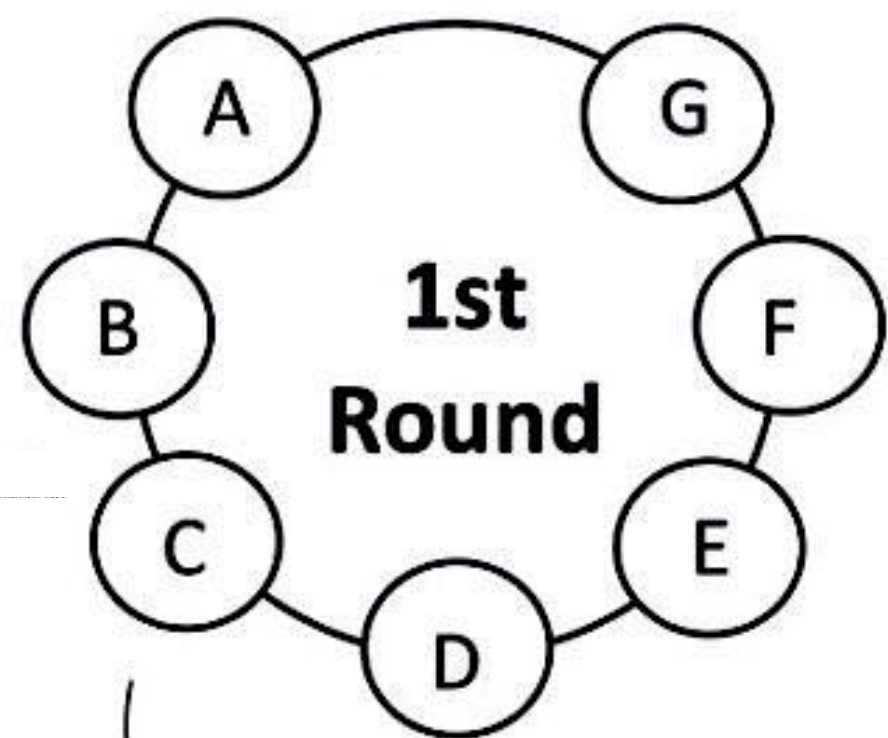
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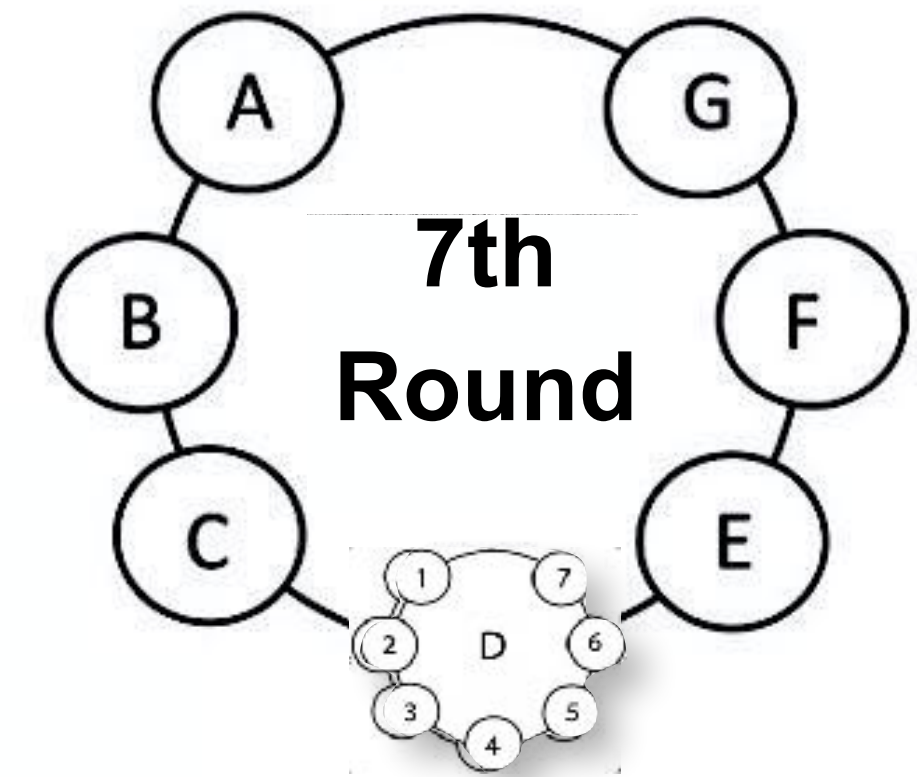
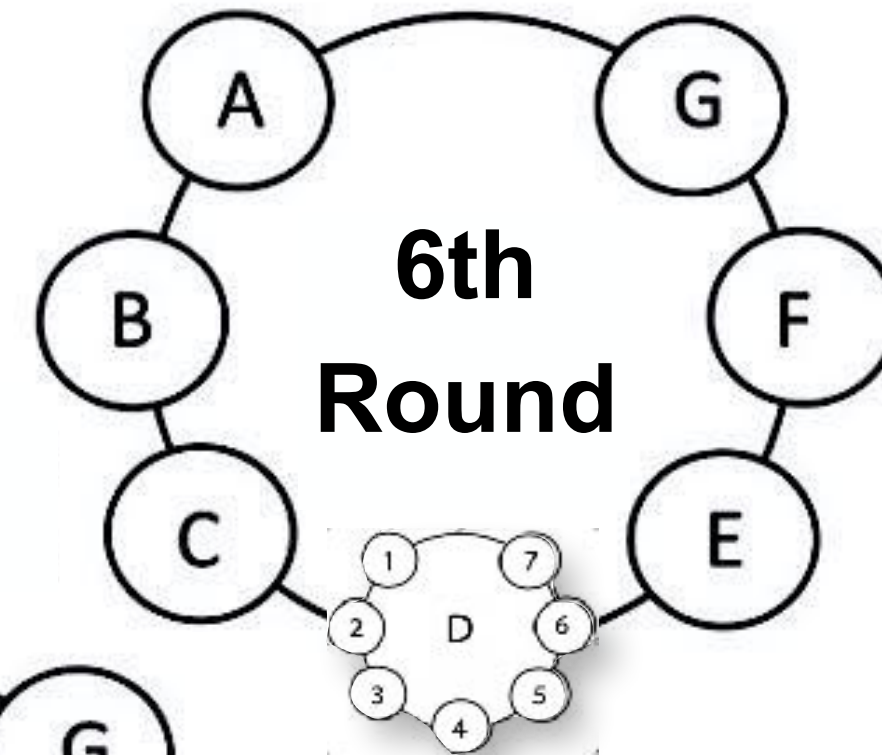
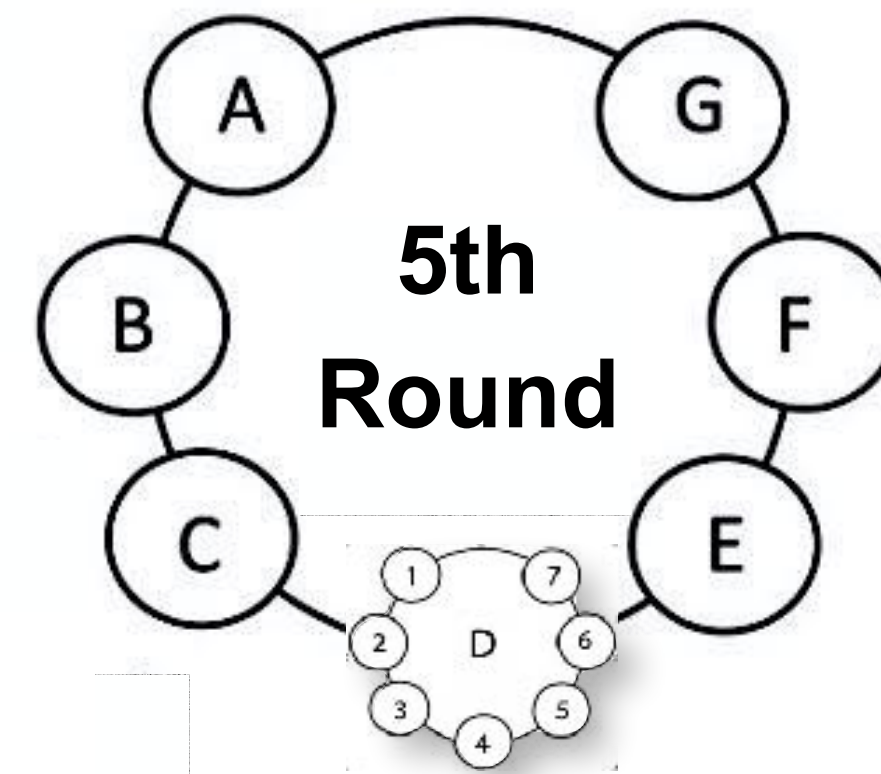
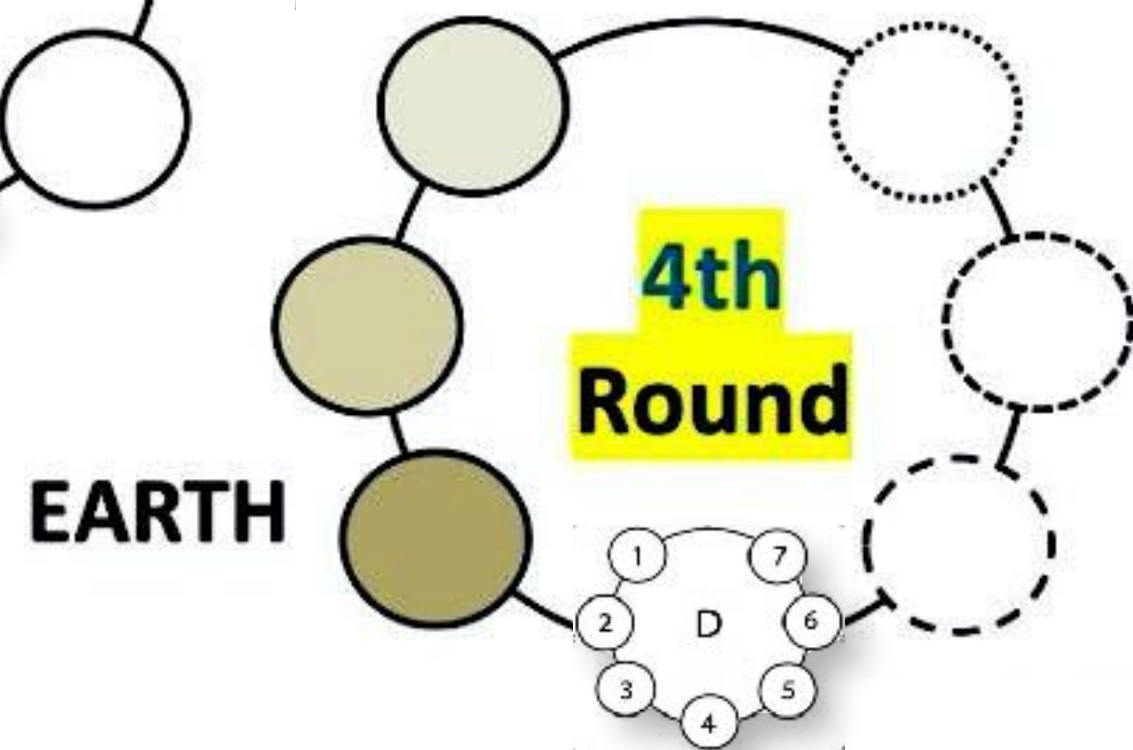
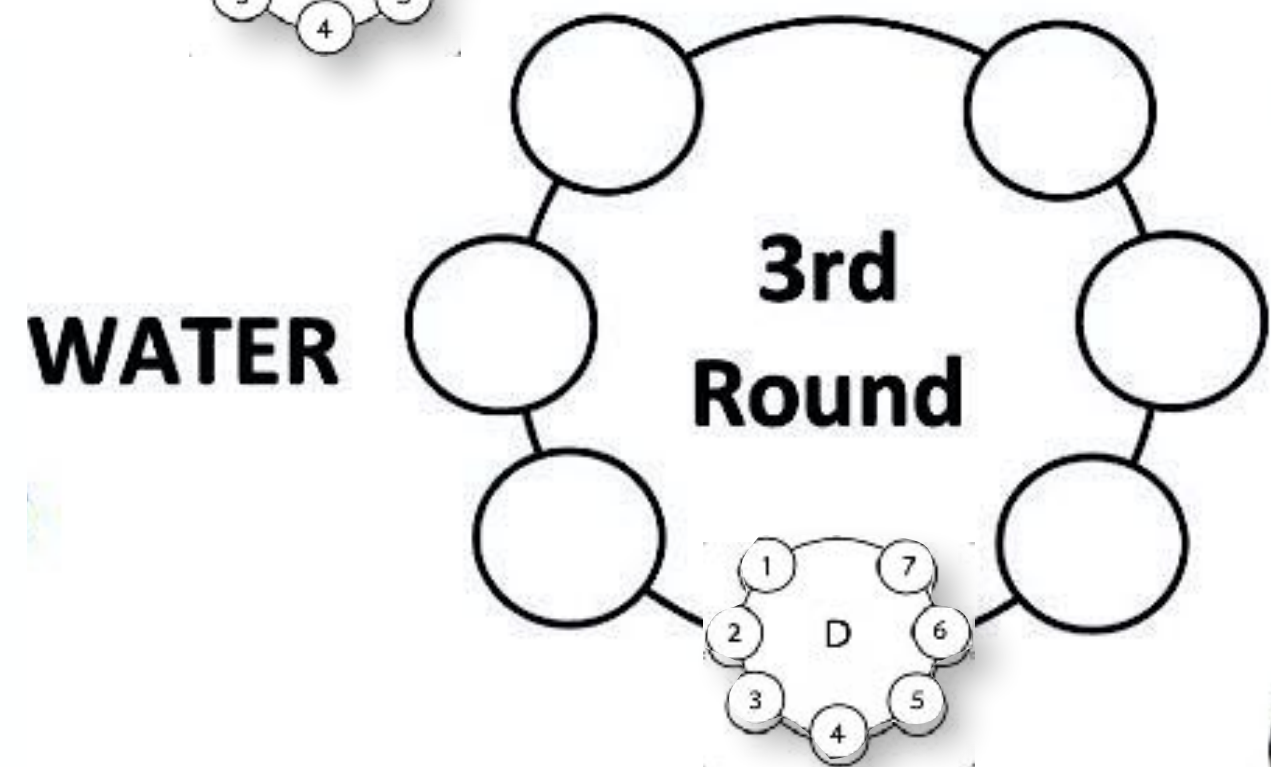
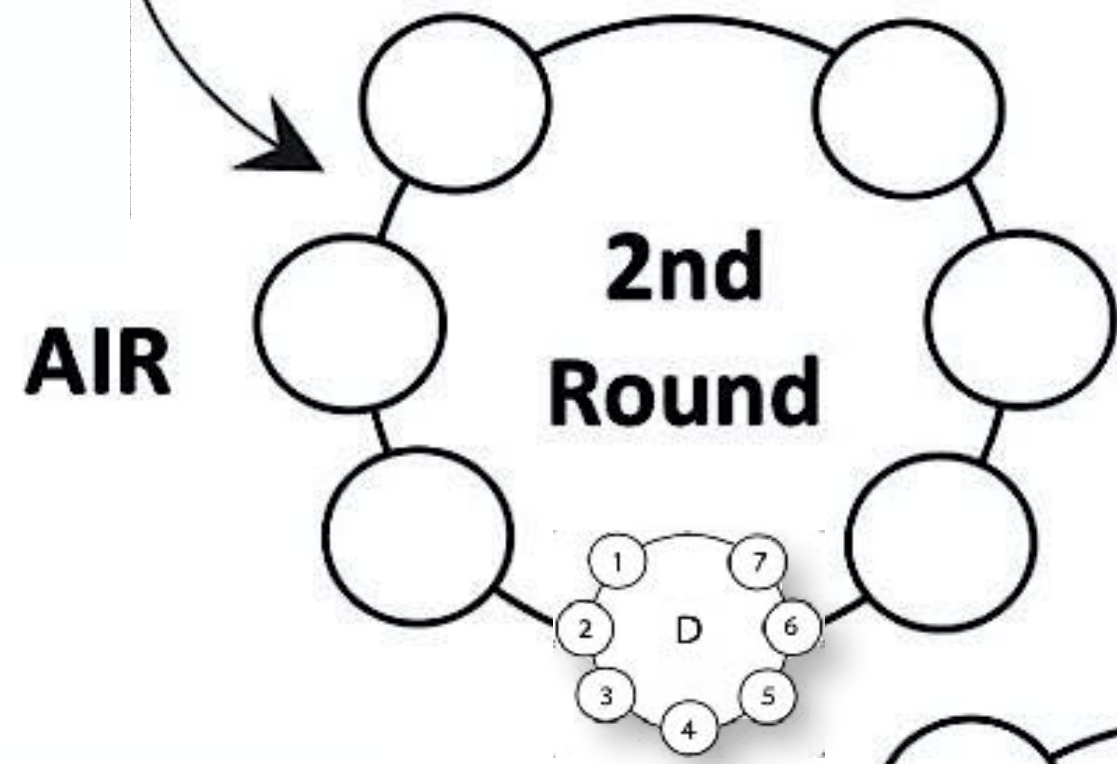
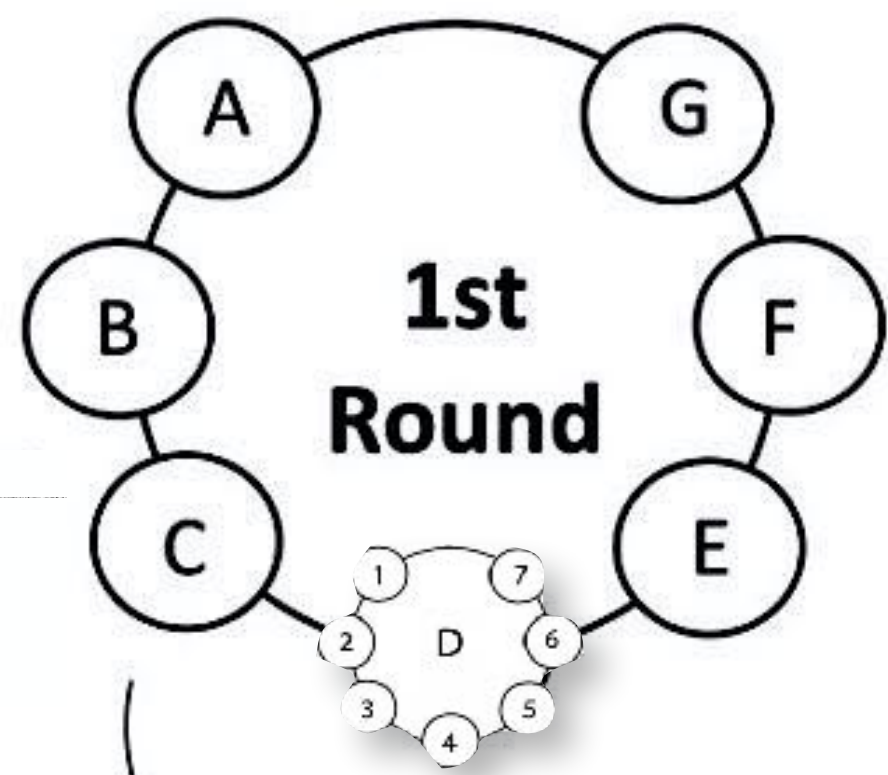
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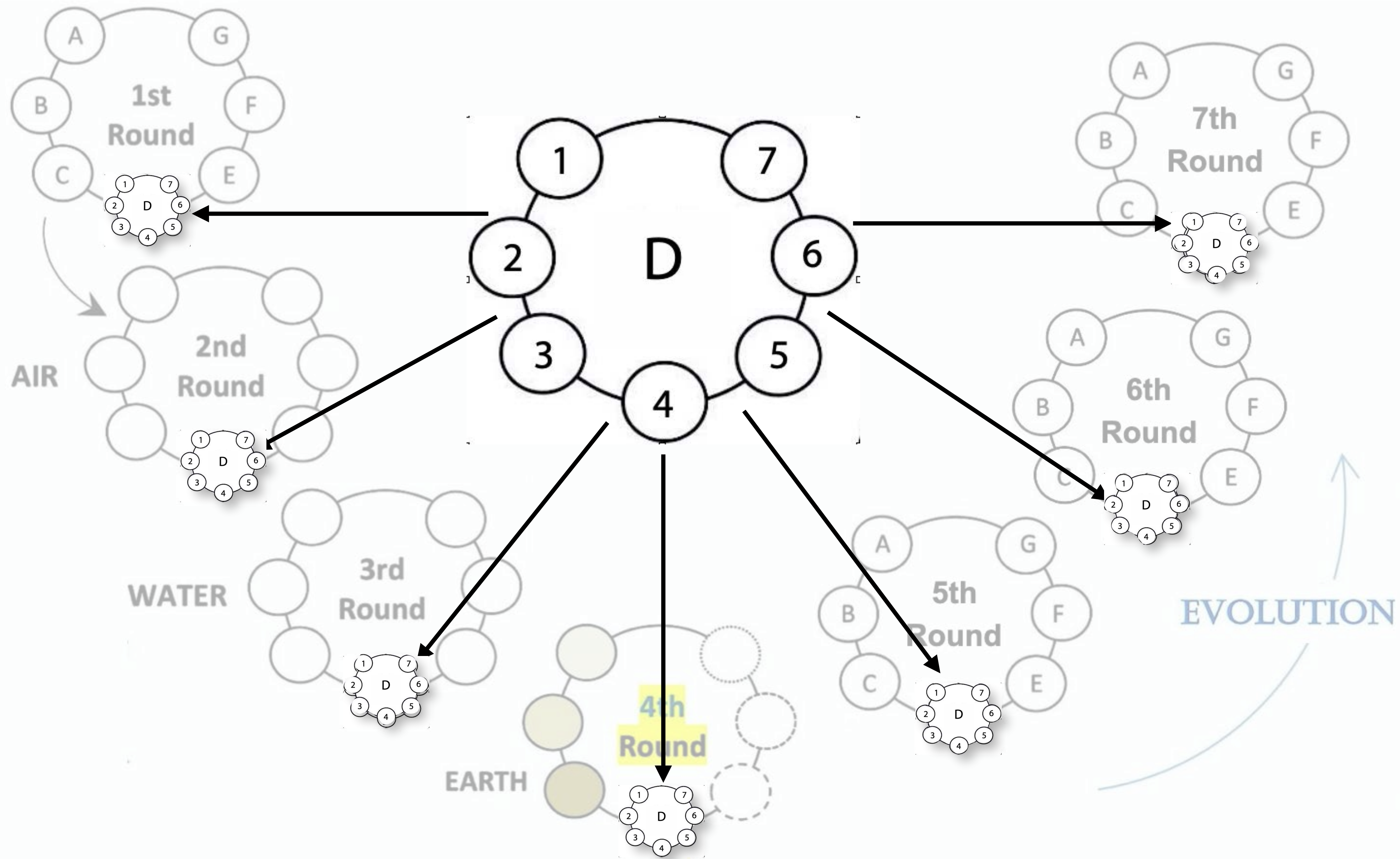


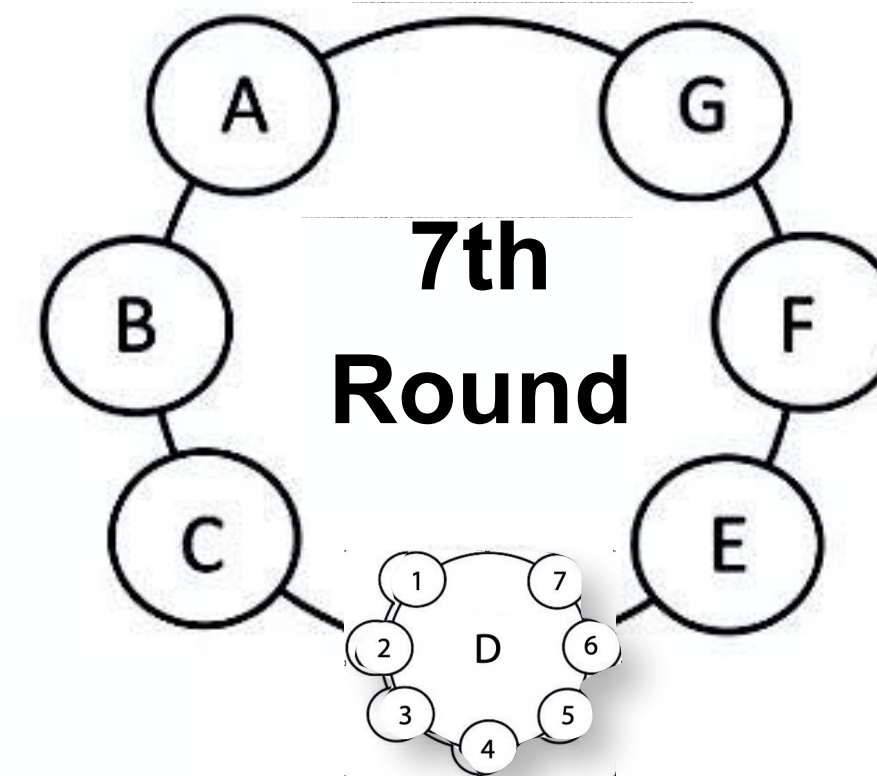
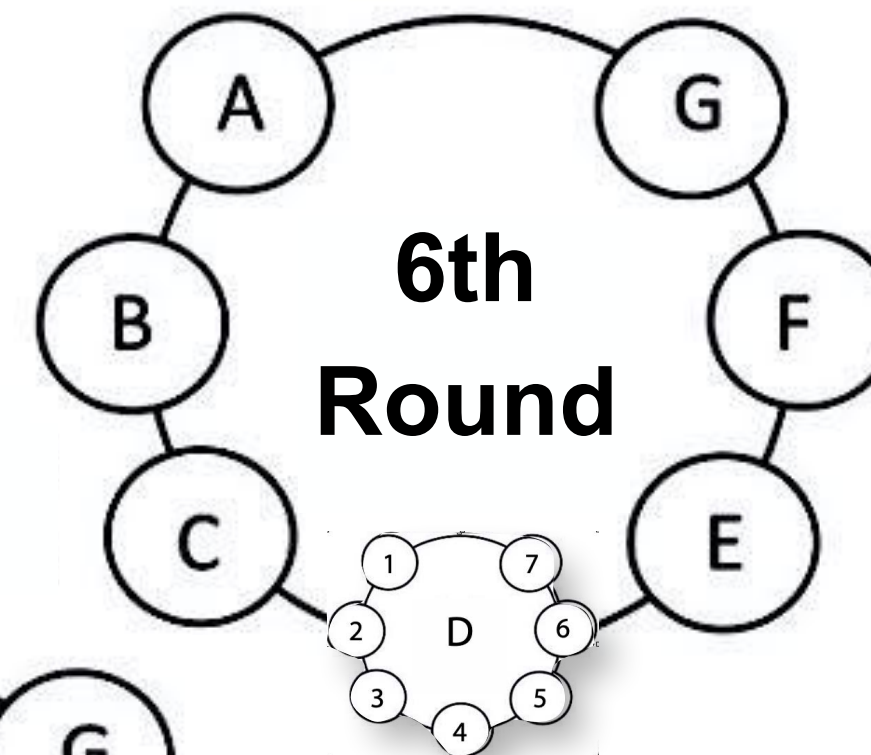
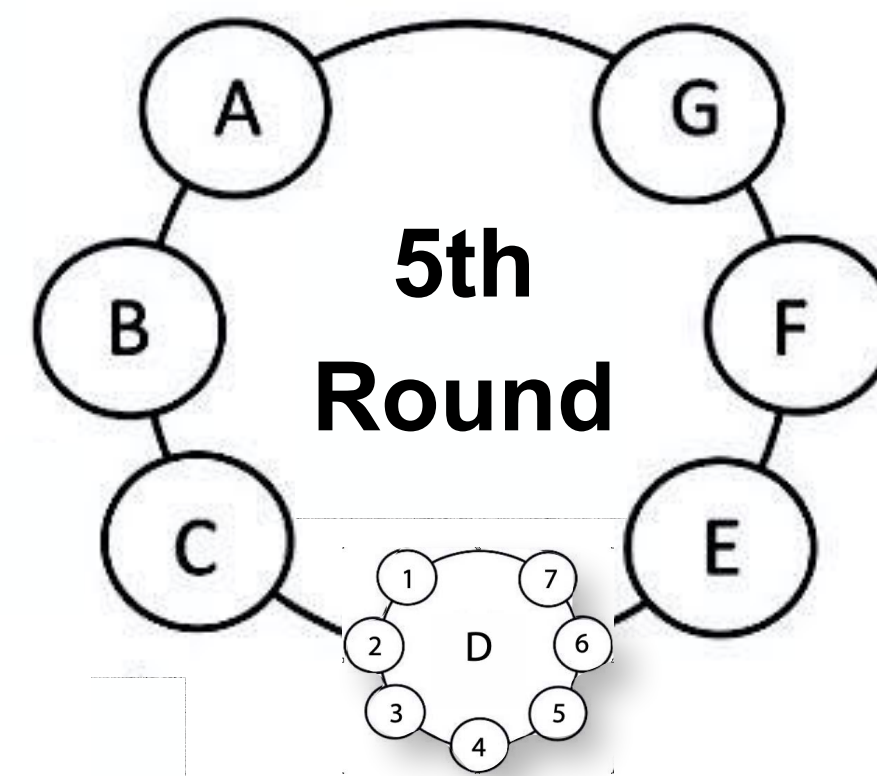
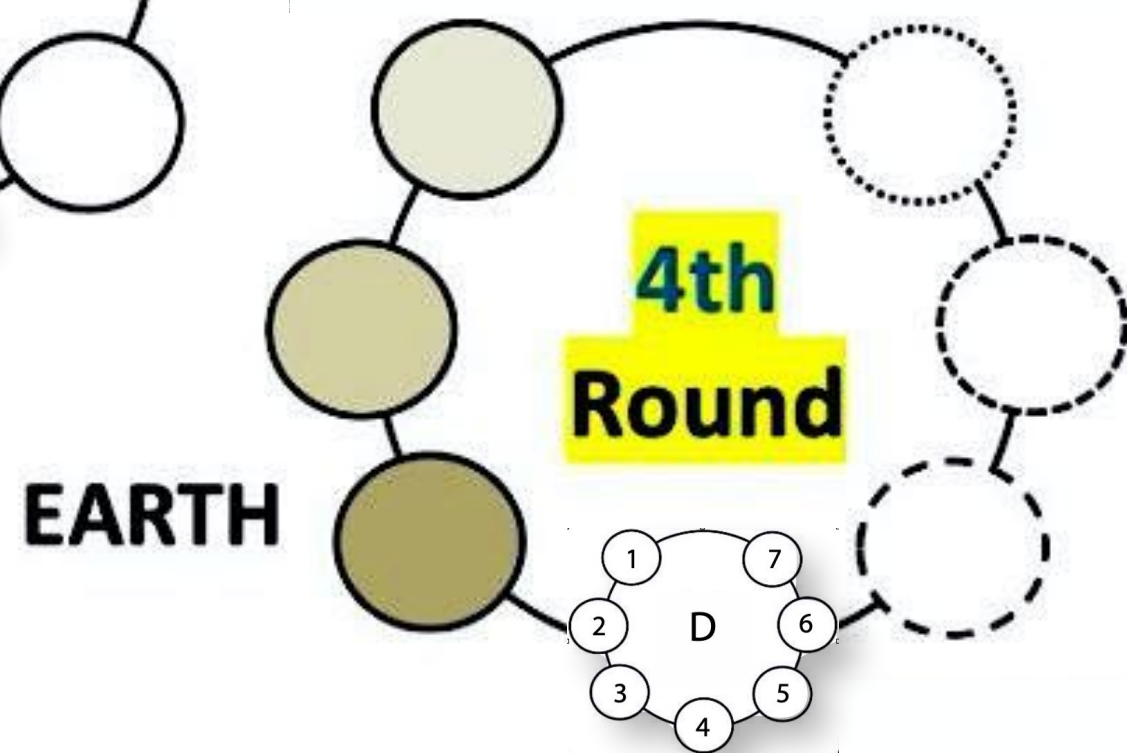
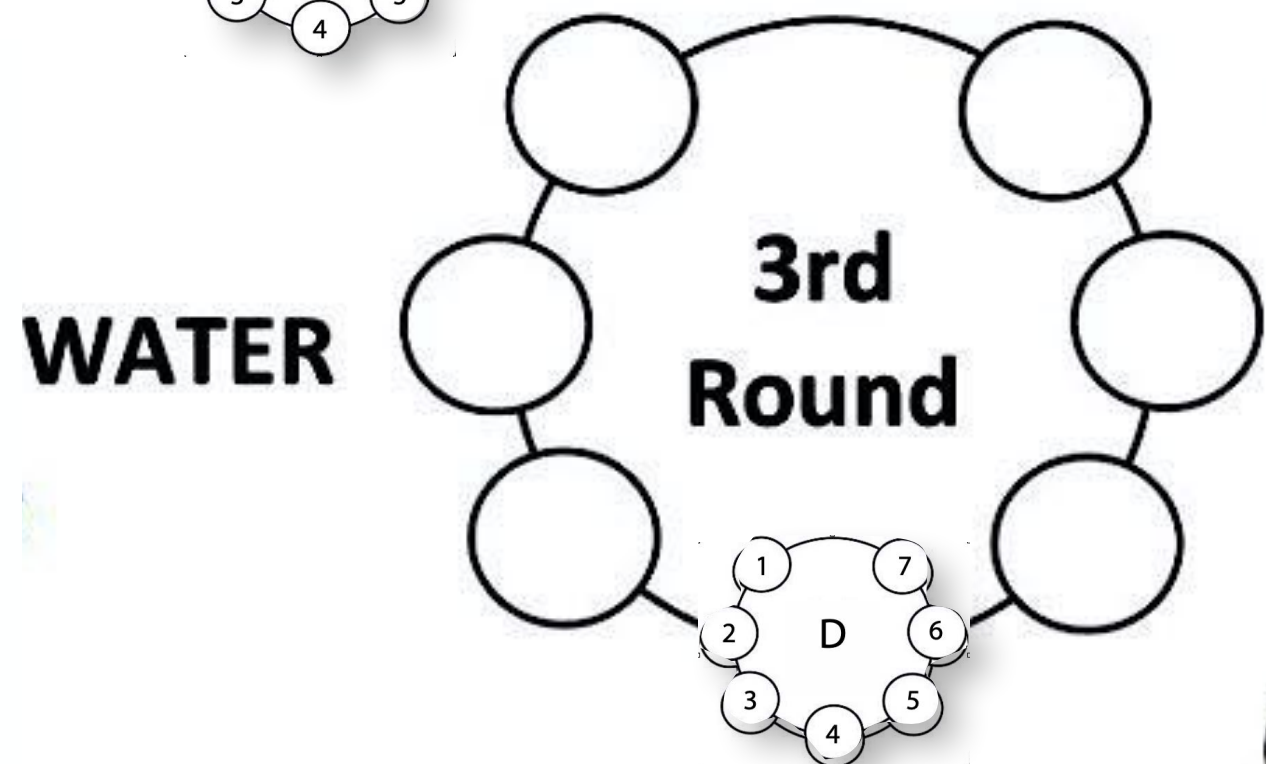
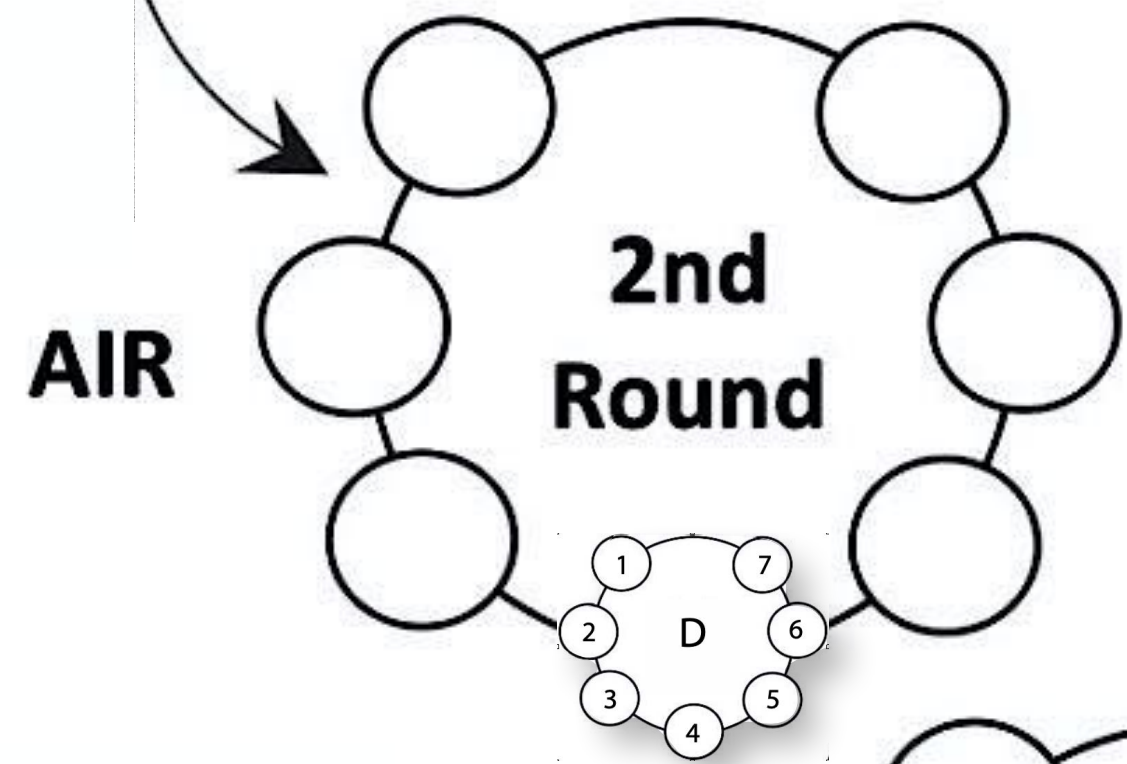
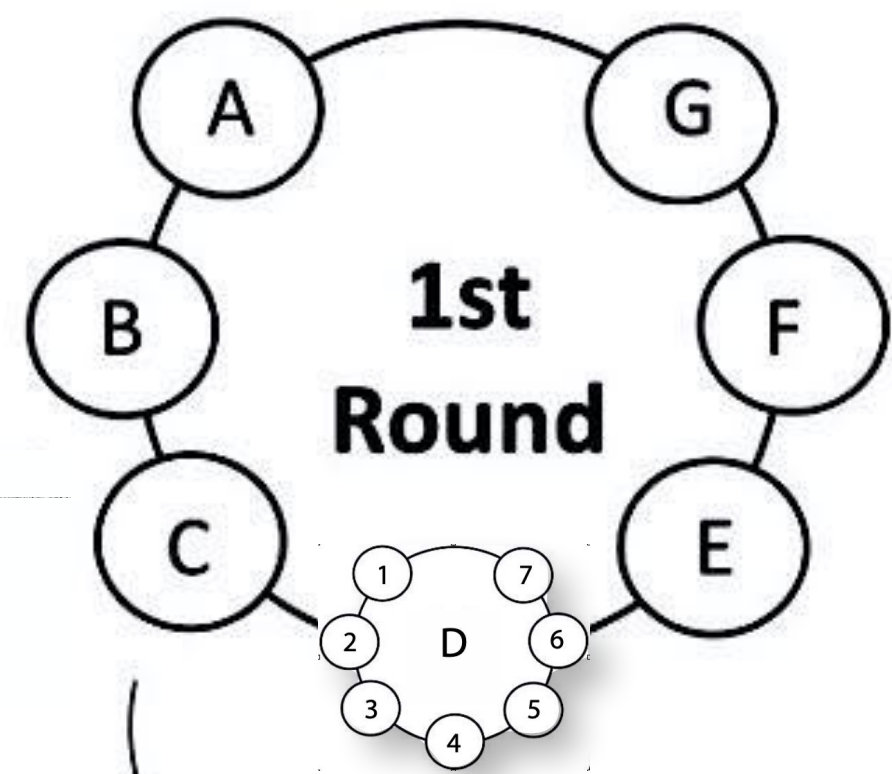
EVOLUTION



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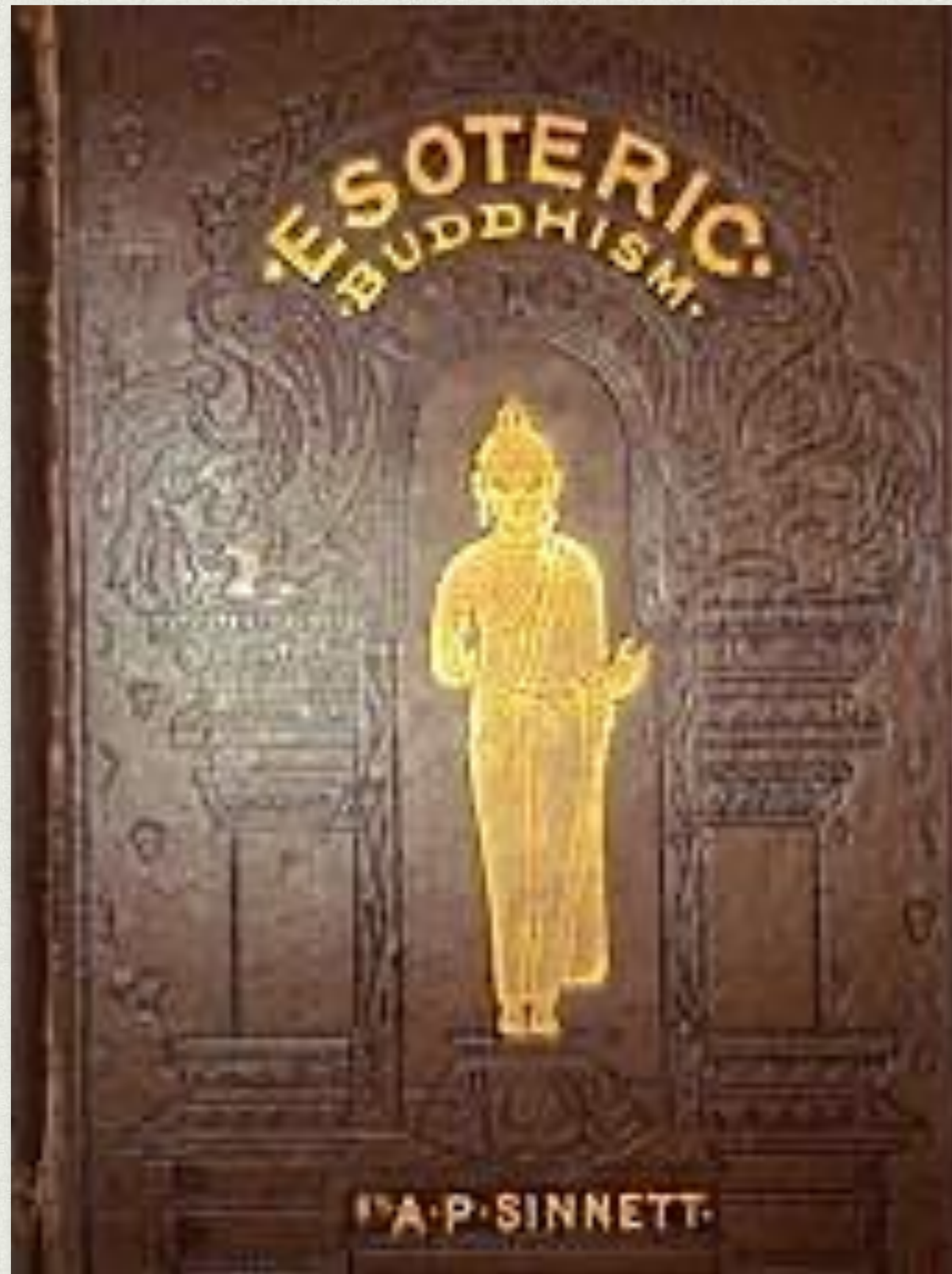
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6. The first root-race, i.e., the first “men” on earth (irrespective of form) were the progeny of the “celestial men,” called rightly in Indian philosophy the “Lunar Ancestors” or the Pitris, of which there are seven classes or Hierarchies. As all this will be sufficiently explained in the following sections and in Book II., no more need be said of it here.

But the two works already mentioned, both of which treat of subjects from the occult doctrine, need particular notice. “Esoteric Buddhism” is too well known in Theosophical circles, and even to the outside world, for it to be necessary to enter at length upon its merits here. It is an excellent book, and has done still more excellent work. But this does not alter the fact that it contains some mistaken notions, and that it has led many Theosophists and lay-readers to form an erroneous conception of the Secret Eastern Doctrines. Moreover it seems, perhaps, a little too materialistic.

“MAN,” which came later, was an attempt to present the archaic doctrine from a more ideal standpoint, to translate some visions in and from the Astral Light, to render some teachings partly gathered from a Master’s thoughts, but unfortunately misunderstood. This work also speaks of the evolution of the early Races of men on Earth, and contains some excellent pages of a philosophical character. But so far it is only an interesting little mystical romance. It has failed in its mission, because the conditions required for a correct translation of these visions were not present. Hence the reader must not wonder if our Volumes contradict these earlier descriptions in several particulars.

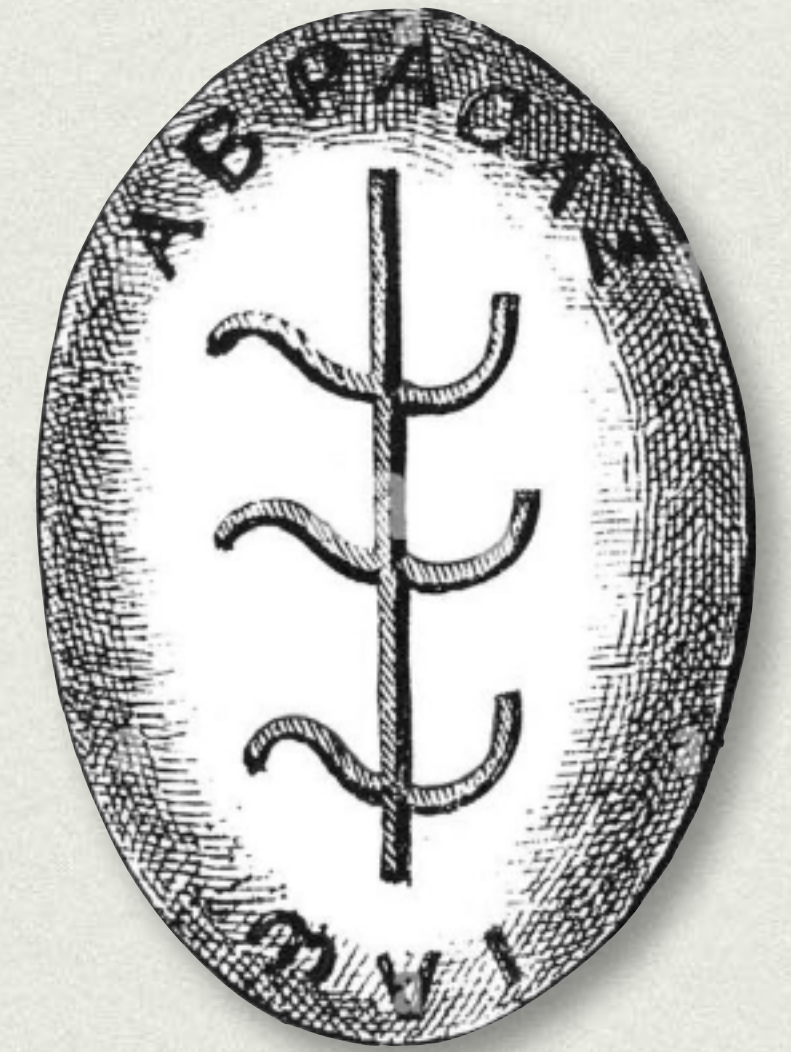
* We are not concerned with the other Globes in this work except incidentally.



Khonsu, Egyptian moon-god

The Aryan or Brahmanical call the Pitris “the lunar ancestors” of men; and the Egyptians made of the Moon-God, *Taht-Esmun*, the first human ancestor. This “moon-god” expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one. The seven rays of the Chaldean *Heptakis* or *Iao*, on the Gnostic stones indicate

the same septenary of souls. The first form of the mystical seven was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers.” As is well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandinas*. –SD1:227fn



Chaldean/Gnostic IAO

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

From the doctrine — rather incomprehensible to western minds — which deals with the periodical “obscurations” and successive “Rounds” of the Globes along their circular chains, were born the first perplexities and misconceptions [found in A.P. Sinnett’s “Esoteric Buddhism”]. One of such has reference to the “Fifth-” and even “Sixth-Rounders.” Those who knew that a Round was preceded and followed by a long *Pralaya*, a pause of rest which created an impassable gulf between two Rounds until the time

came for a renewed cycle of life, could not understand the “fallacy” of talking about “fifth and sixth Rounders” in our Fourth Round. Gautama Buddha, it was held, was a Sixth-Rounder, Plato and some other great philosophers and minds, “Fifth-Rounders.” How could it be? One Master taught and affirmed that there were such “Fifth-Rounders” even now on Earth; and though understood to say that mankind was yet “in the Fourth Round,” in another place he seemed to say that we were in the Fifth.

Esoteric “Cosmogony” in general, and the evolution of the human Monad especially, differ so essentially in these two books and in other Theosophical works written independently by *beginners*, that it becomes impossible to proceed with the present work without special mention of these two earlier volumes, for both have a number of admirers—“Esoteric Buddhism” especially. The time has arrived for the explanation of some matters in this direction. Mistakes have now to be checked by the original teachings and corrected. If one of the said works has too pronounced a bias toward materialistic science, the other is decidedly too idealistic, and is, at times, fantastic.

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ESOTERIC BUDDHISM

BY

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HOUGHTON, MIFFLIN AND COMPANY
The Riverside Press, Cambridge
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...it is only now that we have passed the halfway point of evolution on this halfway planet, that the fifth rounders are beginning to drop in. –Esoteric: Buddhism:67

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

To this day it is evident that theosophists have utterly failed to understand the meaning of the term “Fifth and Sixth Rounders.” But it is simply this: every “Round” brings about a new development and even an entire change in the mental, psychic, spiritual and physical constitution of man, all these principles evolving on an ever ascending scale. Thence it follows that those persons who, like Confucius and Plato, belonged psychically, mentally and spiritually to the higher planes of evolution, were in our Fourth Round as the

average man will be in the Fifth Round, whose mankind is destined to find itself, on this scale of Evolution, immensely higher than is our present humanity. Similarly Gautama Buddha — Wisdom incarnate — was still higher and greater than all the men we have mentioned, who are called Fifth Rounders, while Buddha and Sankaracharya are termed Sixth Rounders, allegorically. Thence again the concealed wisdom of the remark, pronounced at the time “evasive” — that “a few drops of rain do not make the Monsoon, *though they presage it.*”

metaphor and allegory, the Orientalists have made a jumble of the Hindu exoteric philosophy, and the Theosophists were now doing the same with regard to esoteric teachings. To this day it is evident that the latter have utterly failed to understand the meaning of the term “Fifth and Sixth Rounders.” But it is simply this: every “Round” brings about a new development and even an entire change in the mental, psychic, spiritual and physical constitution of man, all these principles evolving on an ever ascending scale. Thence it follows that those persons who, like Confucius and Plato, belonged psychically, mentally and spiritually to the higher planes of evolution, were in our Fourth Round as the average man will be in the Fifth Round, whose mankind is destined to find itself, on this scale of Evolution, immensely higher than is our present humanity. Similarly Gautama Buddha— Wisdom incarnate — was still higher and greater than all the men we have mentioned, who are called Fifth Rounders, while Buddha and Sankaracharya are termed Sixth Rounders, allegorically. Thence again the concealed wisdom of the remark, pronounced at the time “evasive” that “a few drops of rain do not make the Monsoon, *though they presage it.*”

And now the truth of the remark made in “Esoteric Buddhism” by its author will be fully apparent :—

“It is impossible, when the complicated facts of an entirely unfamiliar science are being presented to untrained minds for the first time, to put them forward with all their appropriate qualifications . . . and abnormal developments. . . . We must be content to take the broad rules first and deal with the exceptions afterwards, and especially is this the case with study, in connection with which the traditional methods of teaching, generally followed, aim at impressing every fresh idea on the memory by provoking the perplexity it at last relieves.”

As the author of the remark was himself, as he says, “an untrained mind” in Occultism, his own inferences, and his better knowledge of modern astronomical speculations than of archaic doctrines led him quite naturally, and as unconsciously to himself, to commit a few mistakes of detail rather than of any “broad rule.” One such will now be noticed. It is a trifling one, still it is calculated to lead many a beginner into erroneous conceptions. But as the mistaken notions of the earlier editions were corrected in the annotations of the fifth edition, so the sixth may be revised and perfected. There were several reasons

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

As to Mars, Mercury, and “the four other planets,” they bear a relation to Earth of which no master or high Occultist will ever speak, much less explain the nature.*

As distinctly stated in one of the numerous letters of Mr. Sinnett’s “Teacher,” “*there are other and innumerable Manvantaric chains of globes which bear intelligent Beings both in and outside our solar system.*” But neither Mars nor Mercury belong

to our chain. They are, along with the other planets, septenary *Units* in the great host of “chains” of our system, and all are as visible as their *upper* globes are invisible.

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Let it now be distinctly stated, then, that the theory broached is impossible, with or without the additional evidence furnished by modern Astronomy. Physical Science can supply corroborative, though still very uncertain, evidence, but only as regards heavenly bodies on the same plane of materiality as our objective Universe. Mars and Mercury, Venus and Jupiter, like every hitherto discovered planet (or those still to be discovered), are all, *per se*, the representatives on our plane of such chains. As distinctly stated in one of the numerous letters of Mr. Sinnett's "Teacher," "there are other and innumerable Manvantaric chains of globes which bear intelligent Beings both in and outside our solar system." But neither Mars nor Mercury belong to *our chain*. They are, along with the other planets, septenary *Units* in the great host of "chains" of our system, and all are as visible as their *upper globes* are invisible.

If it is still argued that certain expressions in the Teacher's letters were liable to mislead, the answer comes:—Amen; so it was. The author of "Esoteric Buddhism" understood it well when he wrote that such are "the traditional modes of teaching . . . by provoking the perplexity" . . . they *do*, or *do not relieve*—as the case may be. At all events, if it is urged that this might have been explained earlier, and the true nature of the planets given out as they now are, the answer comes that: "it was not found expedient to do so at the time, as it would have opened the way to a series of additional questions *which could never be answered on account of their esoteric nature*, and thus would only become embarrassing." It had been declared from the first and has been repeatedly asserted since that (1st) no Theosophist, *not even as an accepted chela*—let alone lay students—could expect to have the secret teachings explained to him *thoroughly and completely*, before he *had irretrievably pledged himself to the Brotherhood and passed through at least one initiation*, because no figures and numbers could be given to the public, for figures and numbers are the key to the esoteric system. (2.) That

* In this same letter the impossibility is distinctly stated:— . . . "Try to understand that you are putting me questions pertaining to the highest initiation; that I can give you (only) a general view, but *that I dare not nor will I enter upon details* . . ." wrote one of the Teachers to the author of "Esoteric Buddhism."

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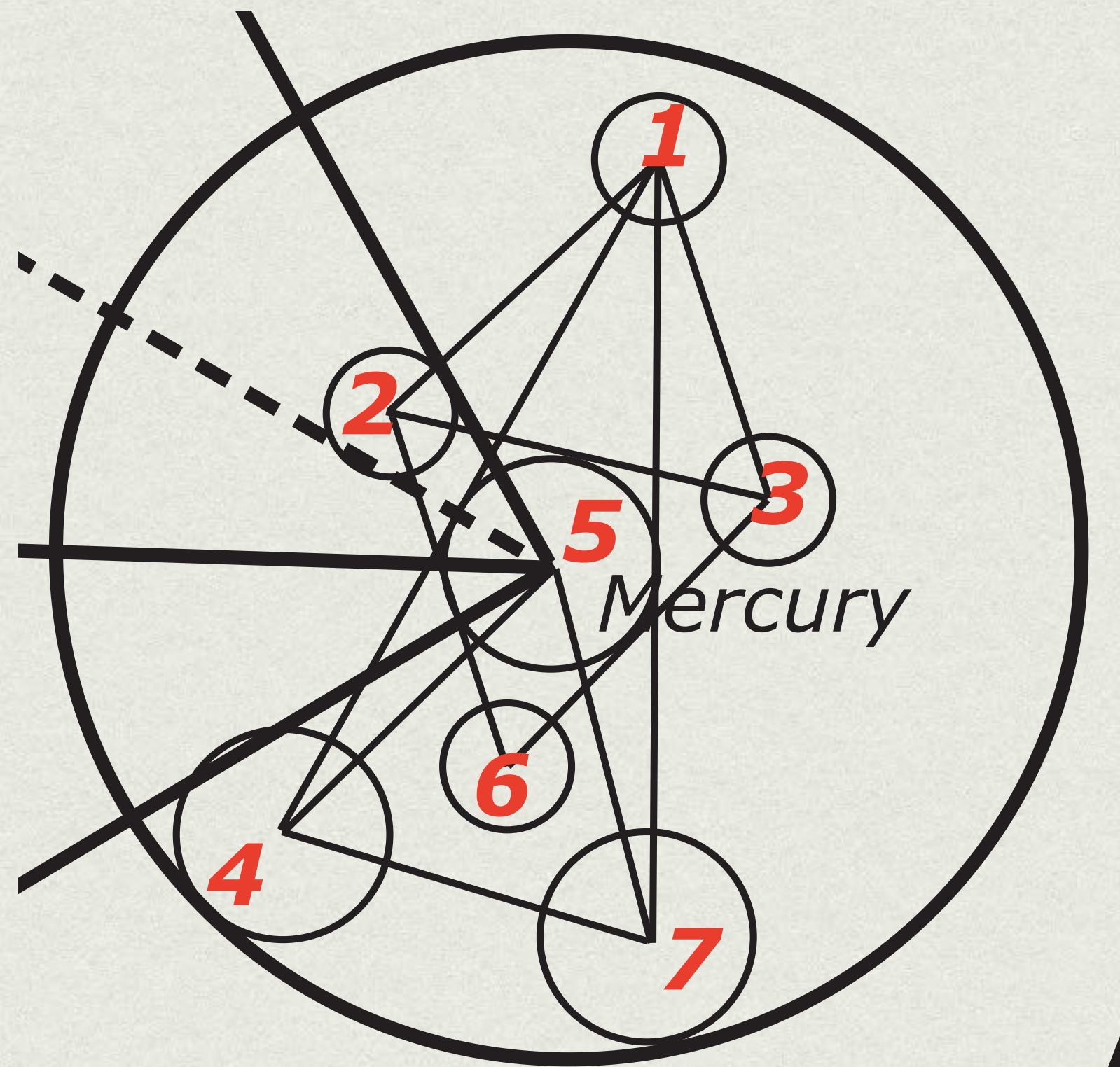
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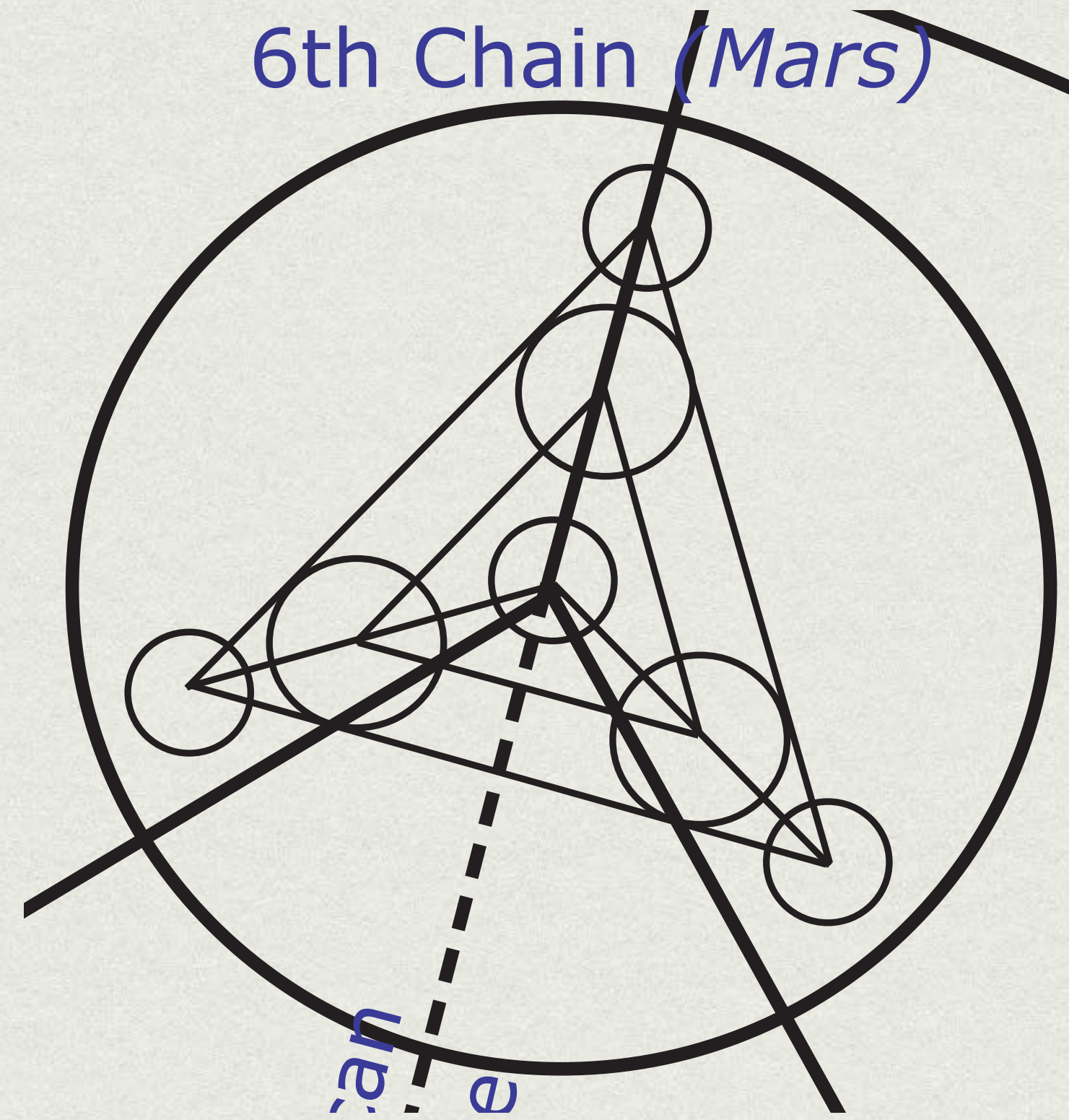
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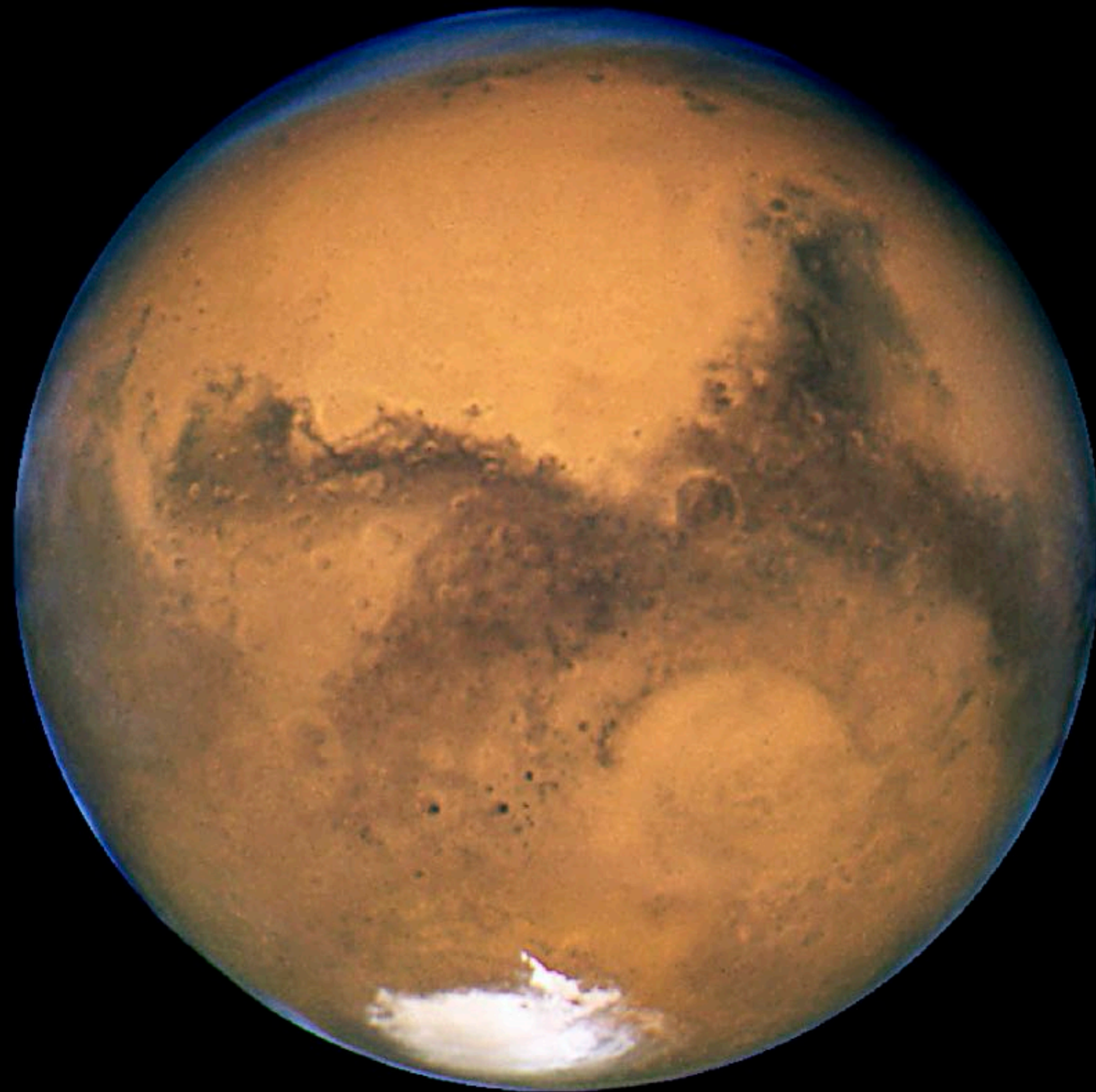
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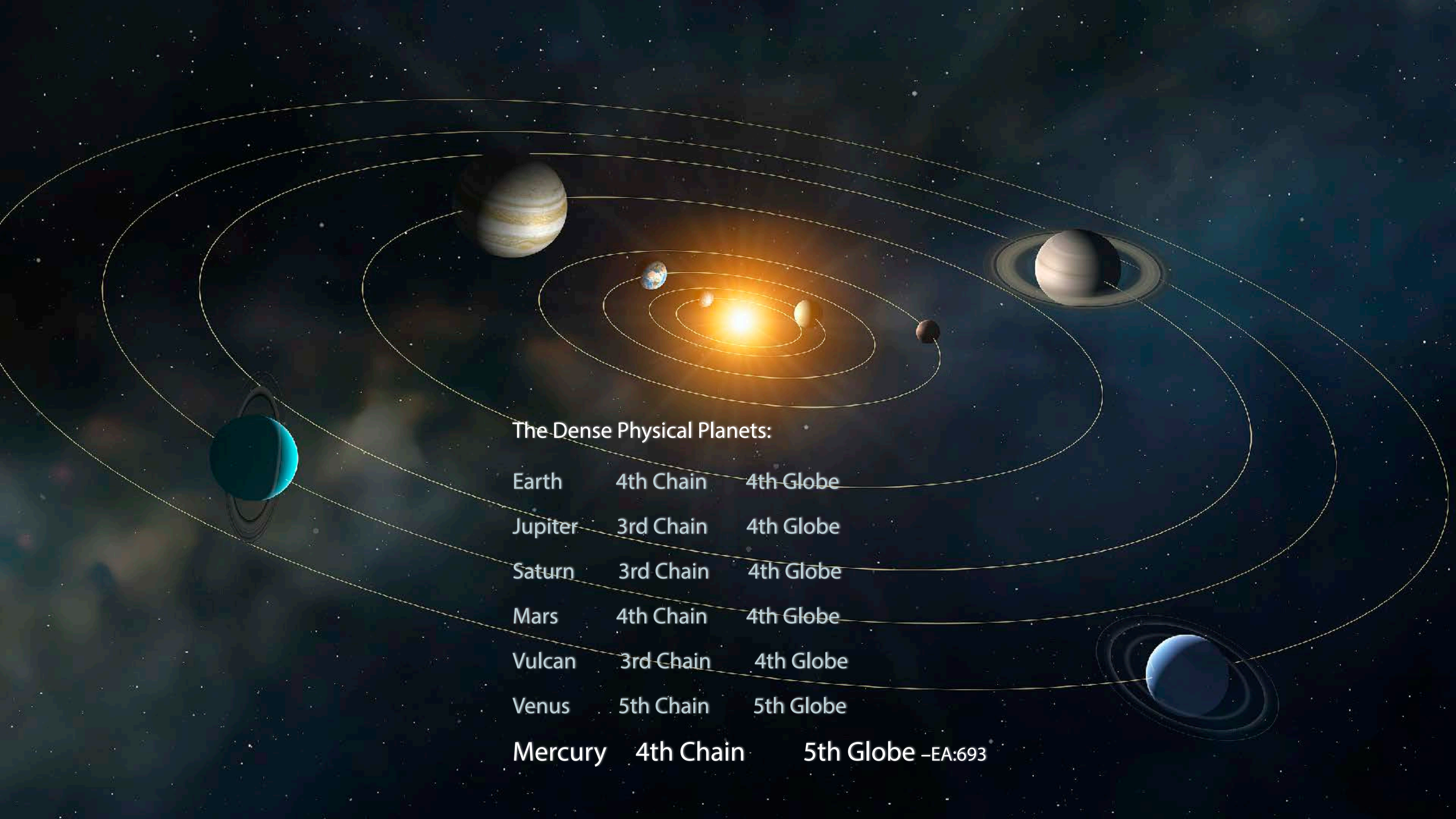
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There are on Mars in its present state of obscurity certain beings left there by its receding life-wave when that planet went into obscurity; and these beings are called in the Sanskrit language *sishtas*, meaning "remainders" or "remains," i.e., those whose duty it is to keep the seeds of life on that planet until the incoming flow of the returning life-wave in the new manvantara to come shall find these bodies ready for them and in all ways appropriate. Now these *sishtas* are of seven kinds:

three elemental; the mineral; the "plant"; the "beast"-type there, which represented the human on Mars; and one other. There are certain ones of these *sishtas* which are not at all of the lower types; they *must have been* higher than the average of its humanity when that planet went into obscurity, in order to provide for the more evolved humanity coming down on its succeeding round, fit and appropriate vehicles for the new life cycle, or manvantara, there. –Fundamentals of Esoteric Philosophy:208



The Dense Physical Planets:

Earth	4th Chain	4th Globe
Jupiter	3rd Chain	4th Globe
Saturn	3rd Chain	4th Globe
Mars	4th Chain	4th Globe
Vulcan	3rd Chain	4th Globe
Venus	5th Chain	5th Globe
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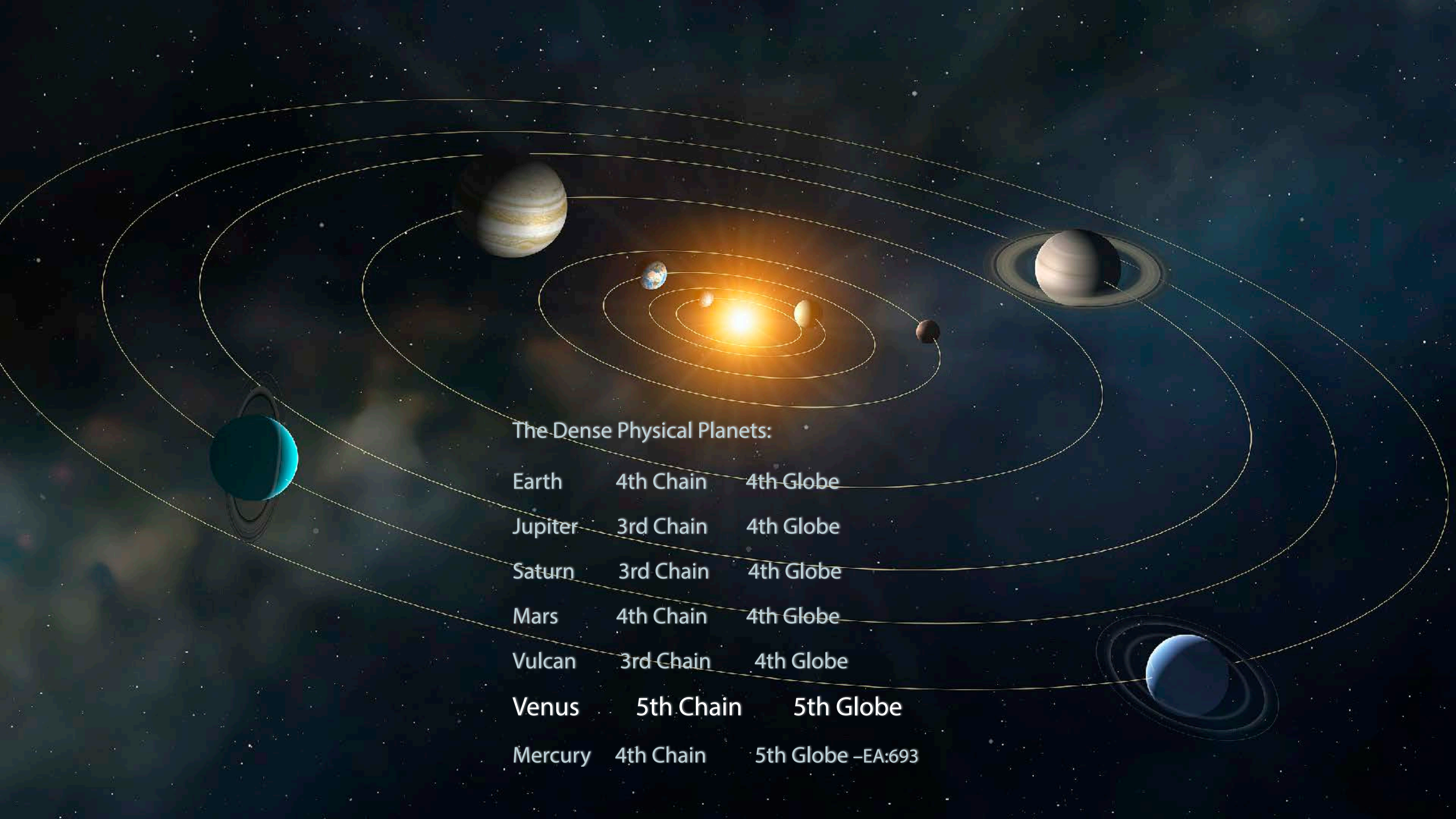
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Again, here are more extracts from another letter written by the same authority. This time it is in answer to some objections laid before the Teachers. They are based upon extremely scientific, and as