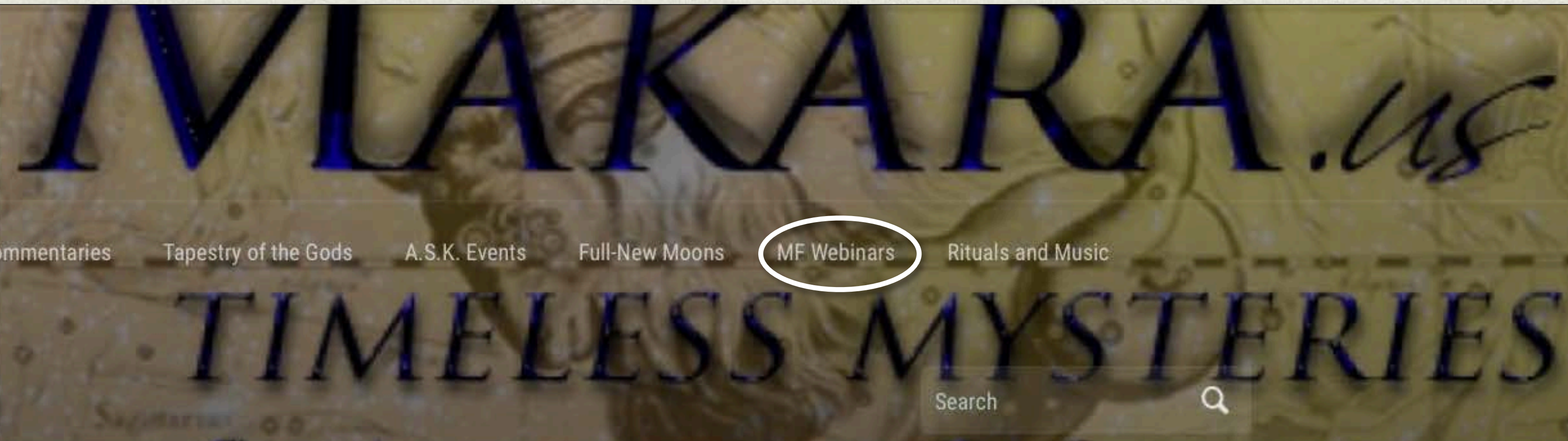


*Drawing No. 020* (c. 1939)  
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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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

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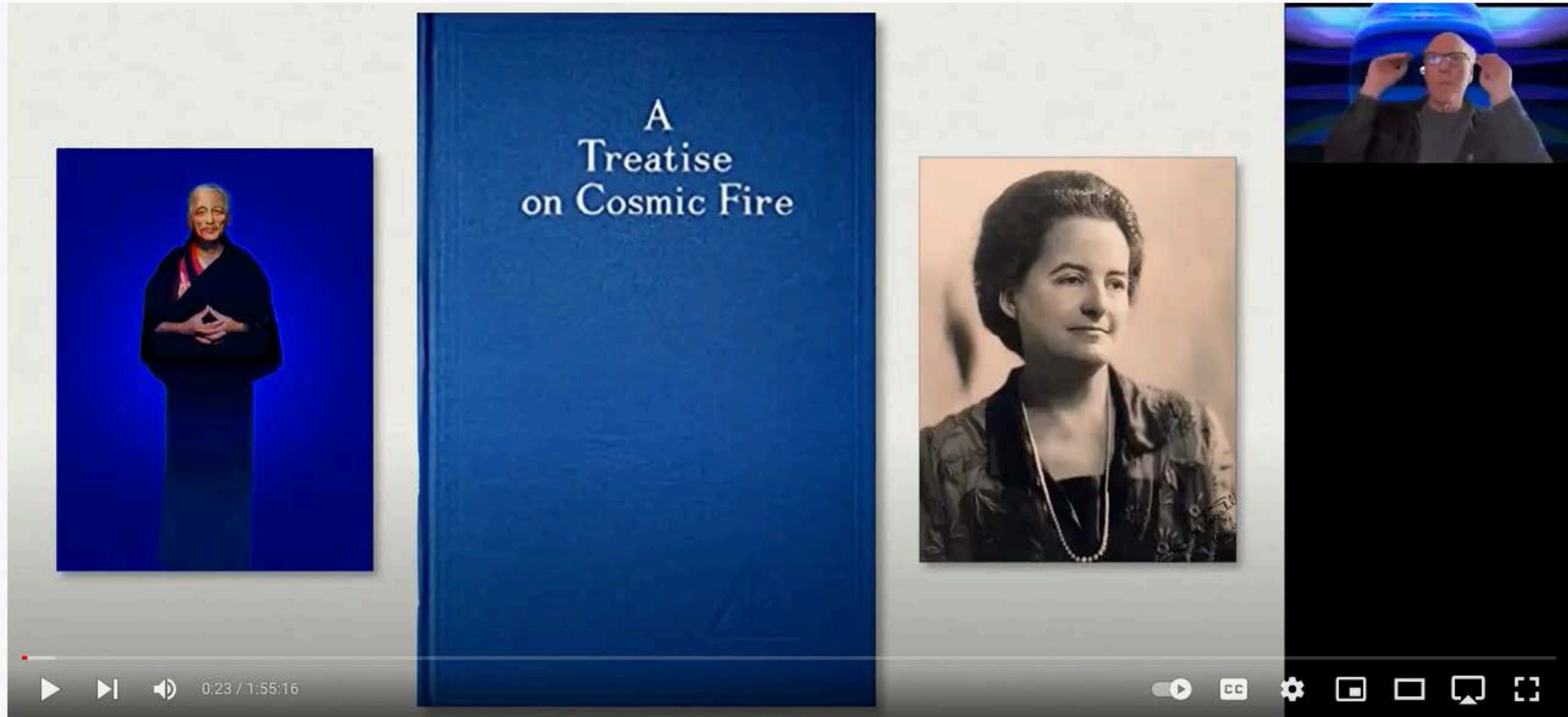
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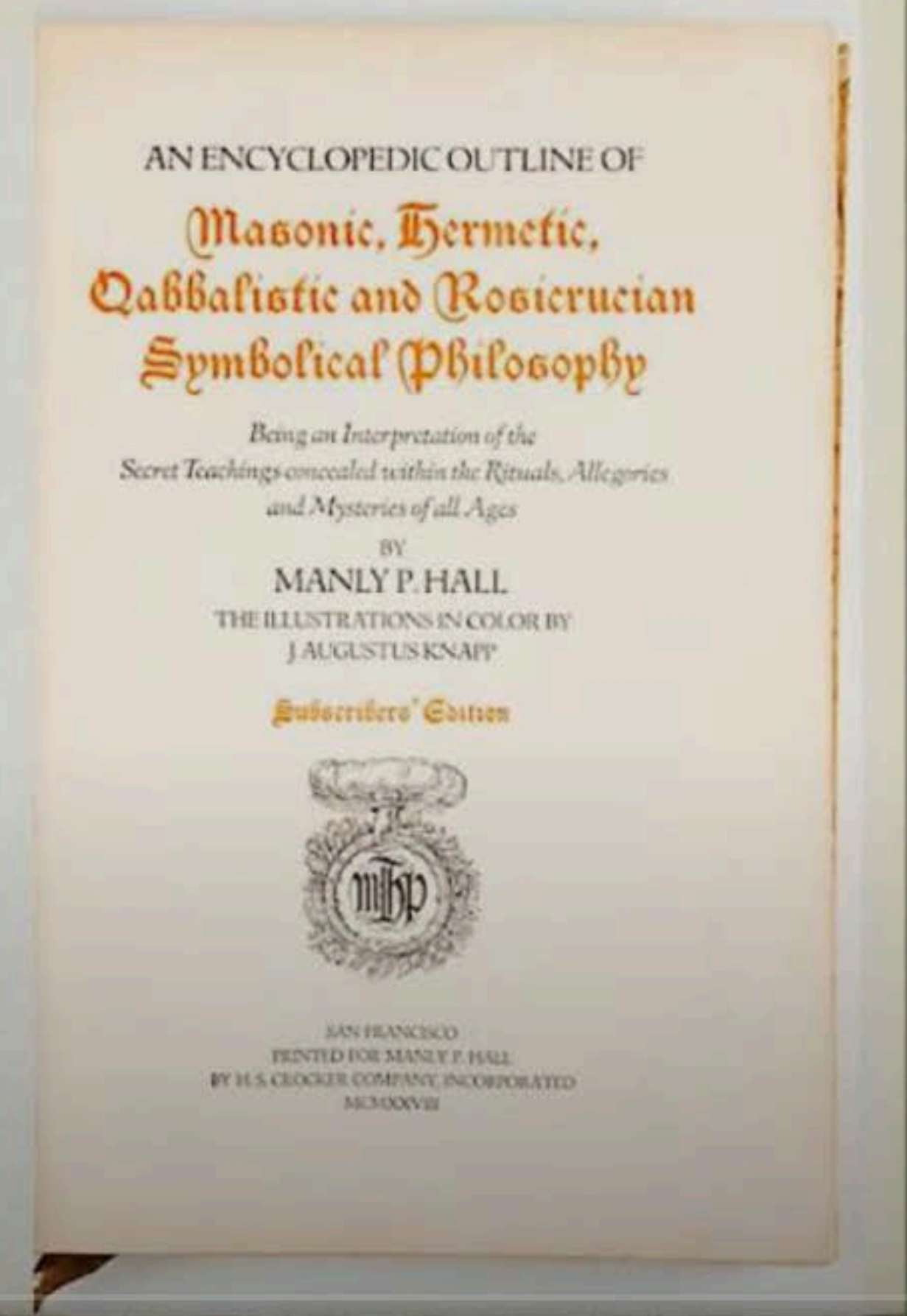
A Treatise on Cosmic Fire New Fellowship, Program 01  
Program was held on June 24, 2022 and facilitated by Francis Donald  
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francis donald secret teachings



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# Morya Federation

Esoteric Schools of Meditation, Study and Service



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## MORYA FEDERATION

ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

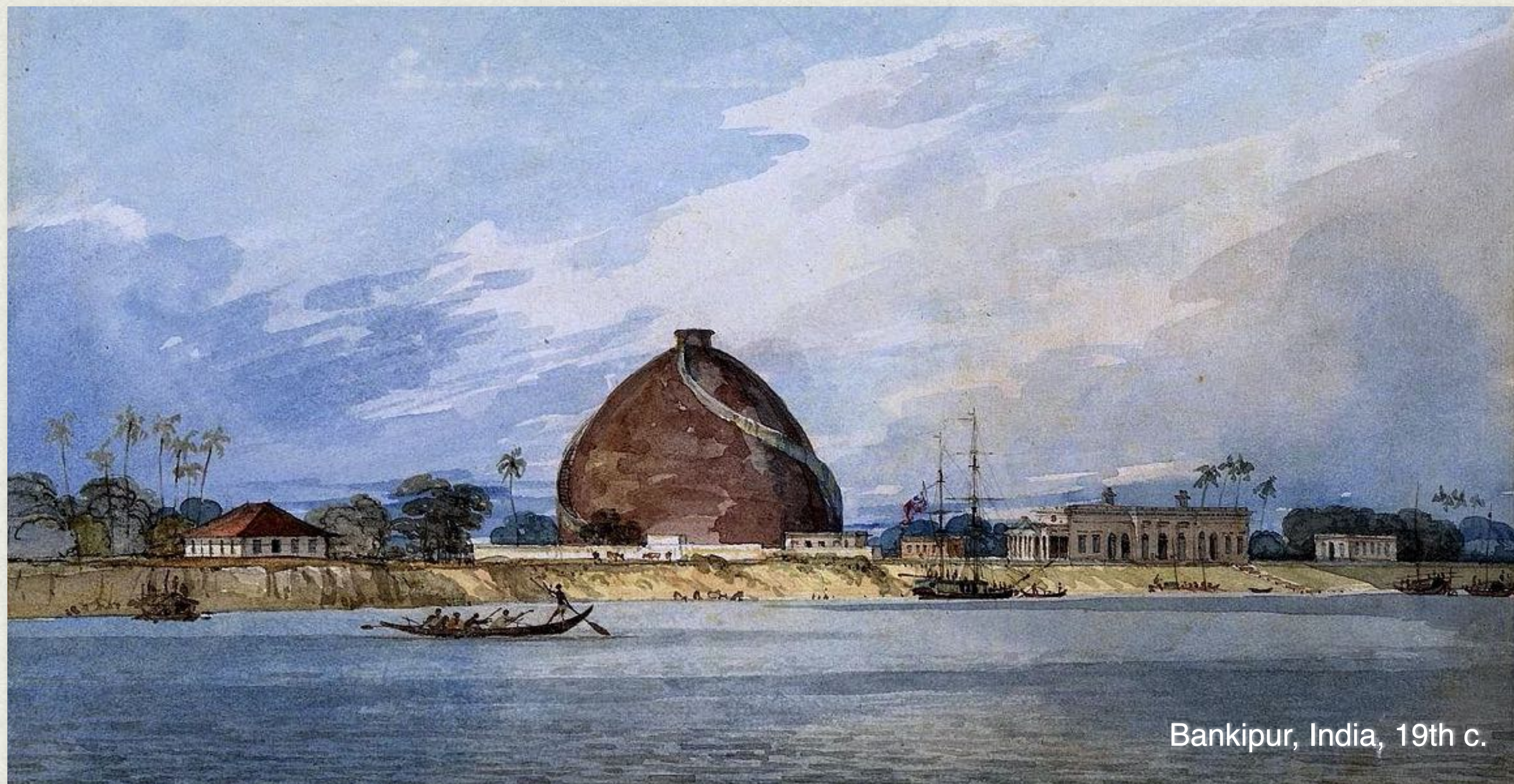
## Welcome!

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](#).



At the College in Bankipur, the next day, I had a very crowded audience, including several hundred students, the ones I most love to address. One of the Professors, an English gentleman, was good enough to preside, and his boys were particularly enthusiastic. The Principal, however, moved by an unreasoning prejudice, refused the hall for the second lecture, and the Committee had to make other arrangements. If these narrow-minded men could only realise how they weaken their

personal influence with their pupils by these futile attempts to do us harm; how, in fact, they largely increase their sympathy and their enjoyment of your discourses on the national literature and religion, surely they would not be so tactless as they usually are. Not one of them ever heard a Theosophical lecturer say one word that was opposed to good morals, or that had the slightest tendency to make his or her hearers worse than they are; quite the contrary; yet they go on nourishing hatred

against us, and vainly trying to belittle our strong influence in every way by word and action. Poor creatures, they might as well try to pull the stars out of the sky! While they are dreaming their impotent dreams of malice, the influence of Theosophy is traveling the whole earth, like a thrill of electric force that might run around the planet. One has to come to India to realise how a whole community of European people can become steeped in besotted prejudice against us.





High Tea in 19th century India

Their own relatives at home throng Mrs. Besant's lectures, buy our books, take in our magazines, and join our Branch Societies; but these hold themselves aloof, and use the name of our dear H.P.B. as a word to curse by. More's the pity, for I am perfectly sure that it would only need the aid of some ardent society man, like the late Samuel Ward, or society woman, like some I know of in our European and American Branches, to bring around nine-tenths of the community. But

then we public speakers should have to lecture to them and such few of the higher-class Hindus as they might choose to invite, or to confine our talks to their drawing-rooms where no ordinary Hindu is welcomed. In a word, the color line is drawn across the gateway of almost every Anglo-Indian bungalow, and our obliviousness to this fact is one the strongest causes of our unpopularity. One could see, when Mr. and Mrs. Sinnett and Mr. Hume were introducing us into Anglo-

Indian society at Simla, that there were no insuperable obstacles between them and ourselves, and that if we could run in their grooves we might in time become quite friendly. But this we could never do, for that would mean almost cutting ourselves adrift from Hindu society; and so we must go on as hitherto, close to the hearts of the Indians and far away from the other community, our blood relations and nearest of kin in the flesh—of this incarnation.

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.

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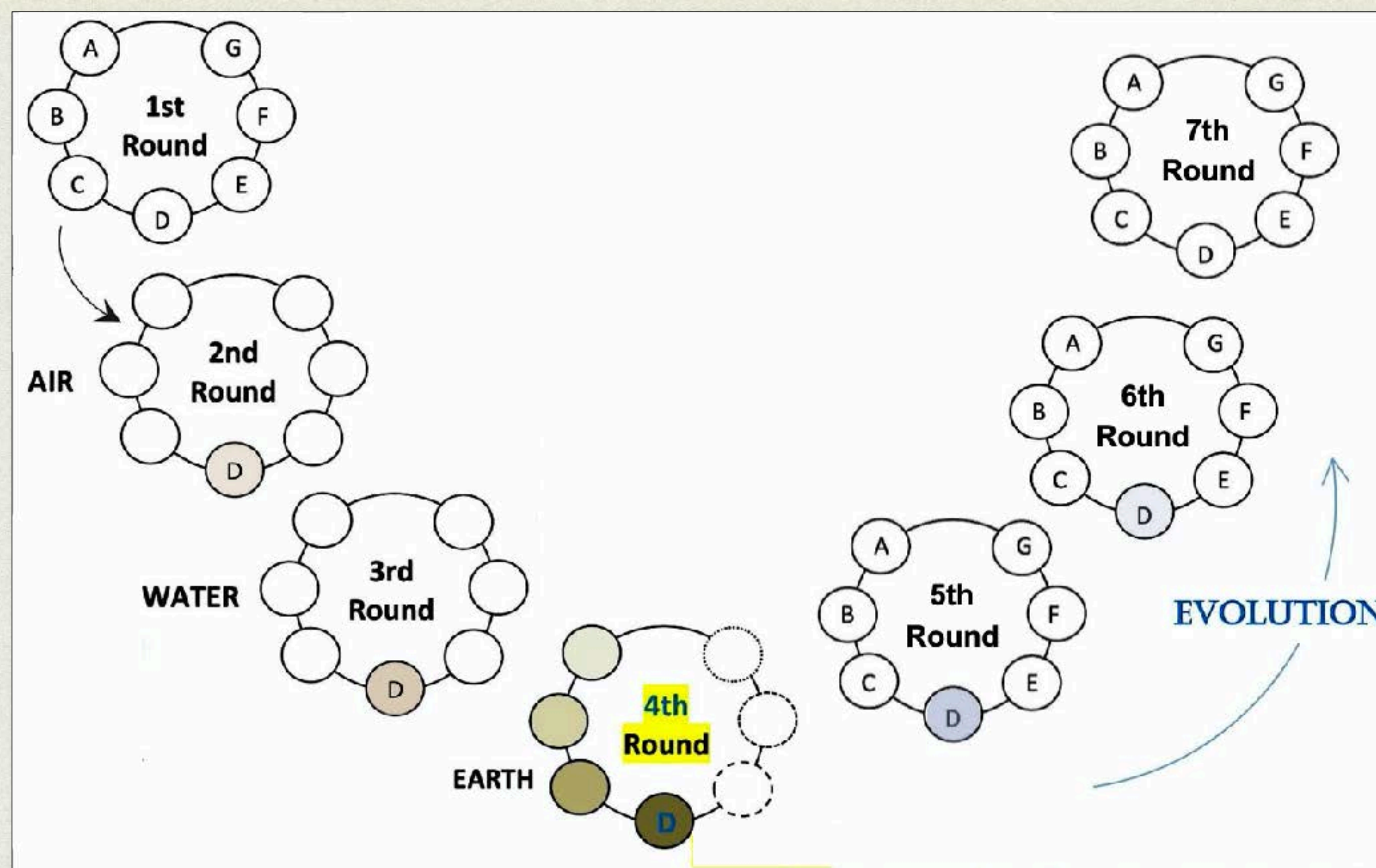
#### A FEW EARLY THEOSOPHICAL MISCONCEPTIONS CONCERNING PLANETS, ROUNDS, AND MAN.

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

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\* 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.



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

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

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 lifecycles 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.

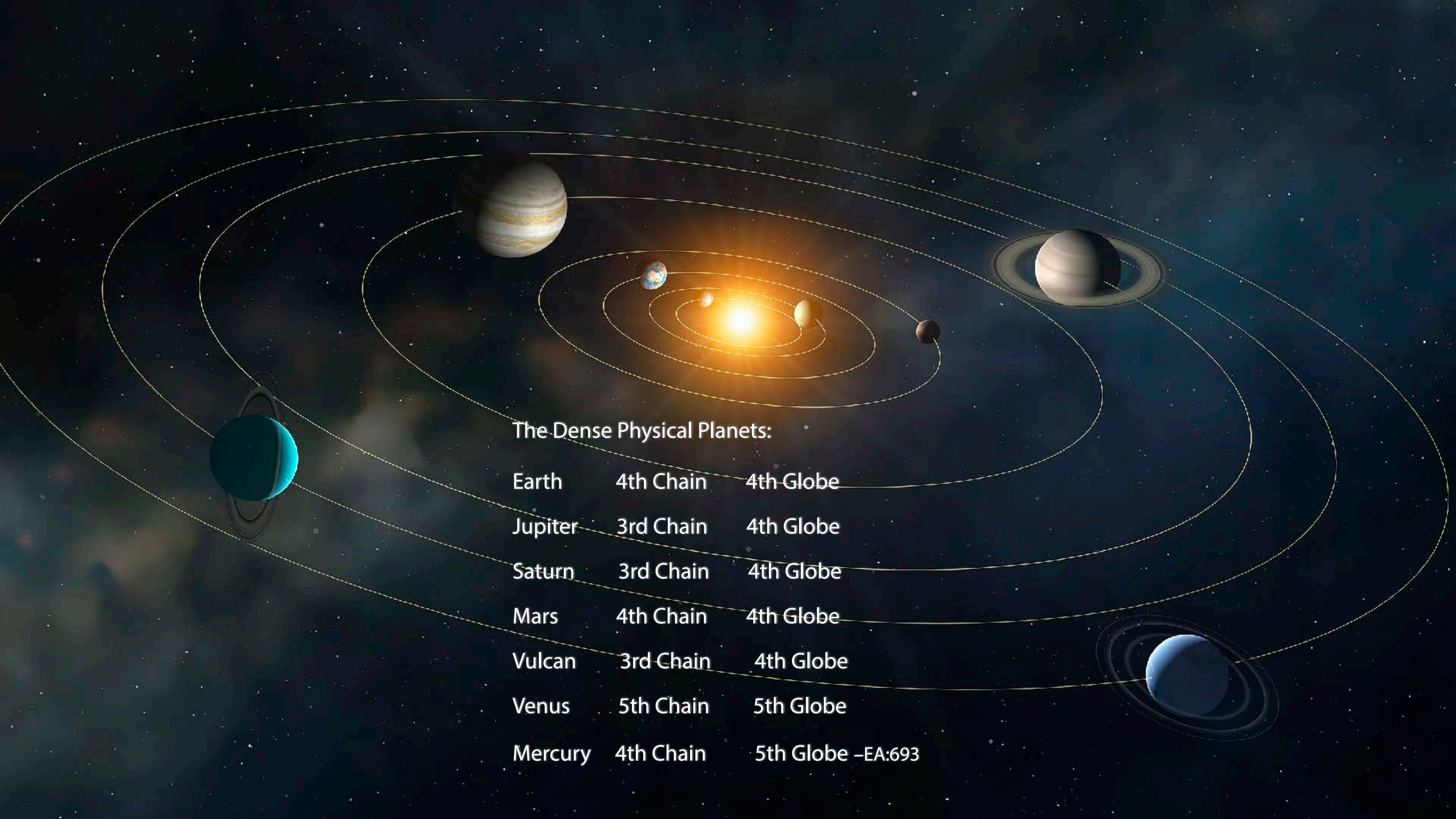
or invisible, is credited with six companion globes. (See Diagram No. 3, after verse 6 of this commentary.) The evolution of life proceeds on these seven globes or bodies from the 1st to the 7th in Seven ROUNDS or Seven Cycles.

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.”)

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 lifecycles 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



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
Mercury	4th Chain	5th Globe -EA:693

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

“... It is quite correct that Mars is in a state of obscurity at present, and Mercury just beginning to get out of it. You might add that Venus is in her last Round... If neither Mercury nor Venus have satellites, it is because of the reasons... (**vide footnote supra**, where those reasons are given), and also because Mars has two satellites to which he has no right... Phobos, the supposed inner satellite, is no satellite at all. As remarked long ago by Laplace and now by Faye (see *COMPTES RENDUS* Tome XC., p. 569), Phobos keeps a too short periodic time, and therefore there ‘must exist some defect in the mother idea of the theory’ as Faye justly observes... Again, both (Mars and Mercury) are septenary chains, as independent of the Earth’s sidereal lords

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own...’

You can never impress it too profoundly on the minds of those to whom you impart some of the esoteric teachings...”

what was revealed was merely the esoteric lining of that which is contained in almost all the exoteric Scriptures of the world-religions pre-eminently in the Brahmanas, and the Upanishads of the Vedas and even in the Puranas. It was a small portion of what is divulged far more fully now in the present volumes; and even this is very incomplete and fragmentary.

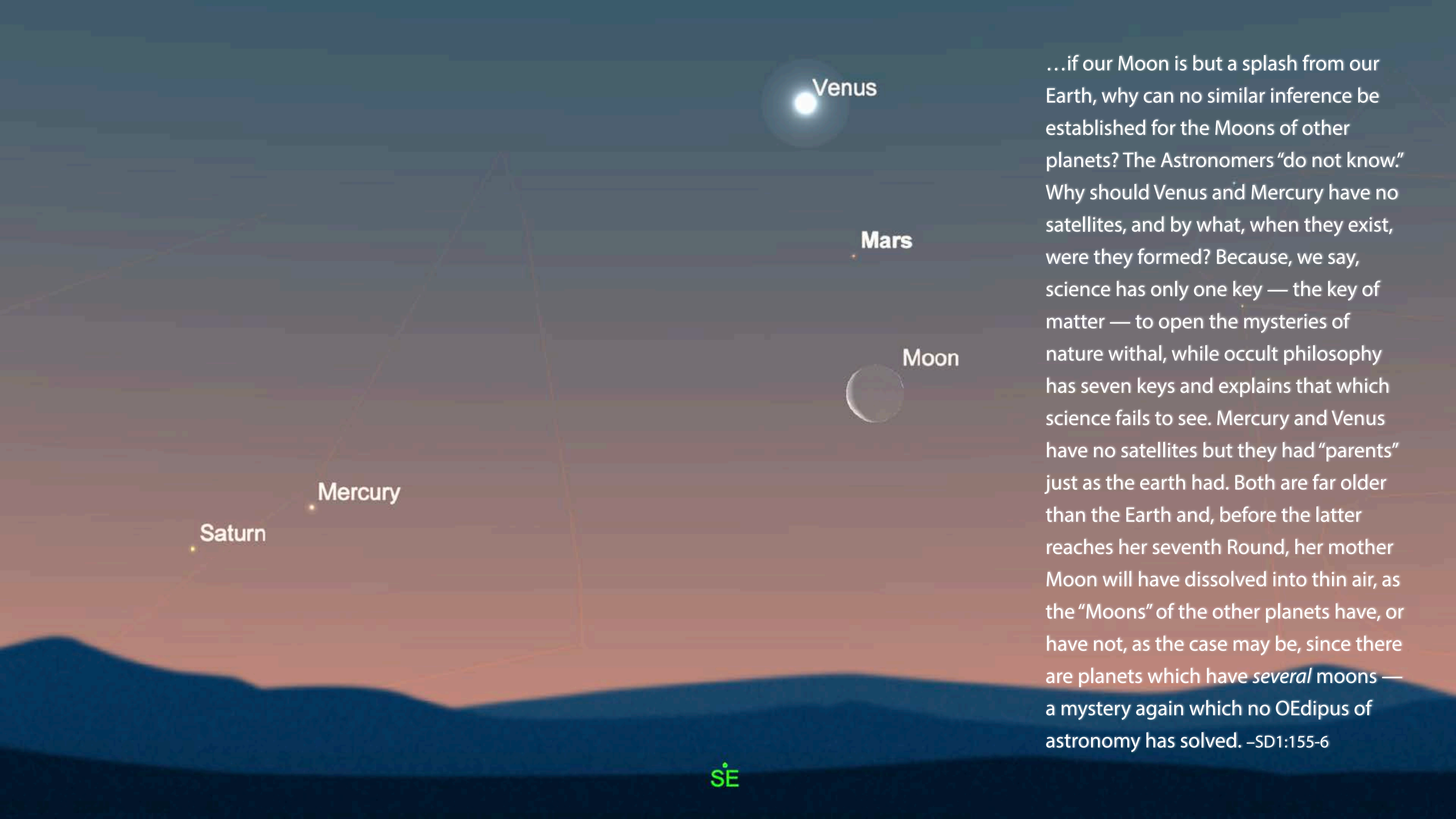
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...if our Moon is but a splash from our Earth, why can no similar inference be established for the Moons of other planets? The Astronomers "do not know." Why should Venus and Mercury have no satellites, and by what, when they exist, were they formed? Because, we say, science has only one key — the key of matter — to open the mysteries of nature withal, while occult philosophy has seven keys and explains that which science fails to see. Mercury and Venus have no satellites but they had "parents" just as the earth had. Both are far older than the Earth and, before the latter reaches her seventh Round, her mother Moon will have dissolved into thin air, as the "Moons" of the other planets have, or have not, as the case may be, since there are planets which have *several* moons — a mystery again which no OEdipus of astronomy has solved. -SD1:155-6

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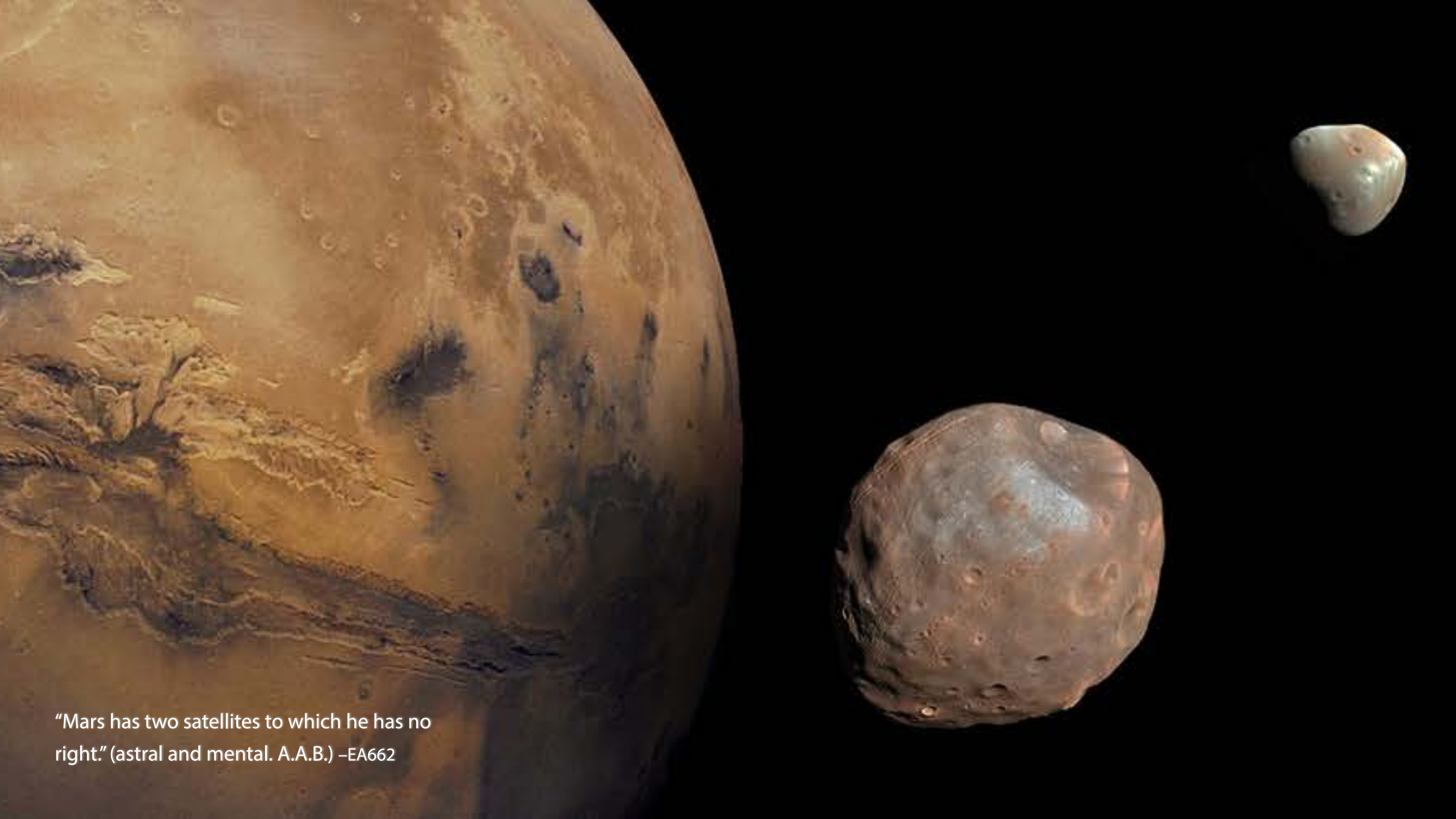
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"Mars has two satellites to which he has no right." (astral and mental. A.A.B.) -EA662

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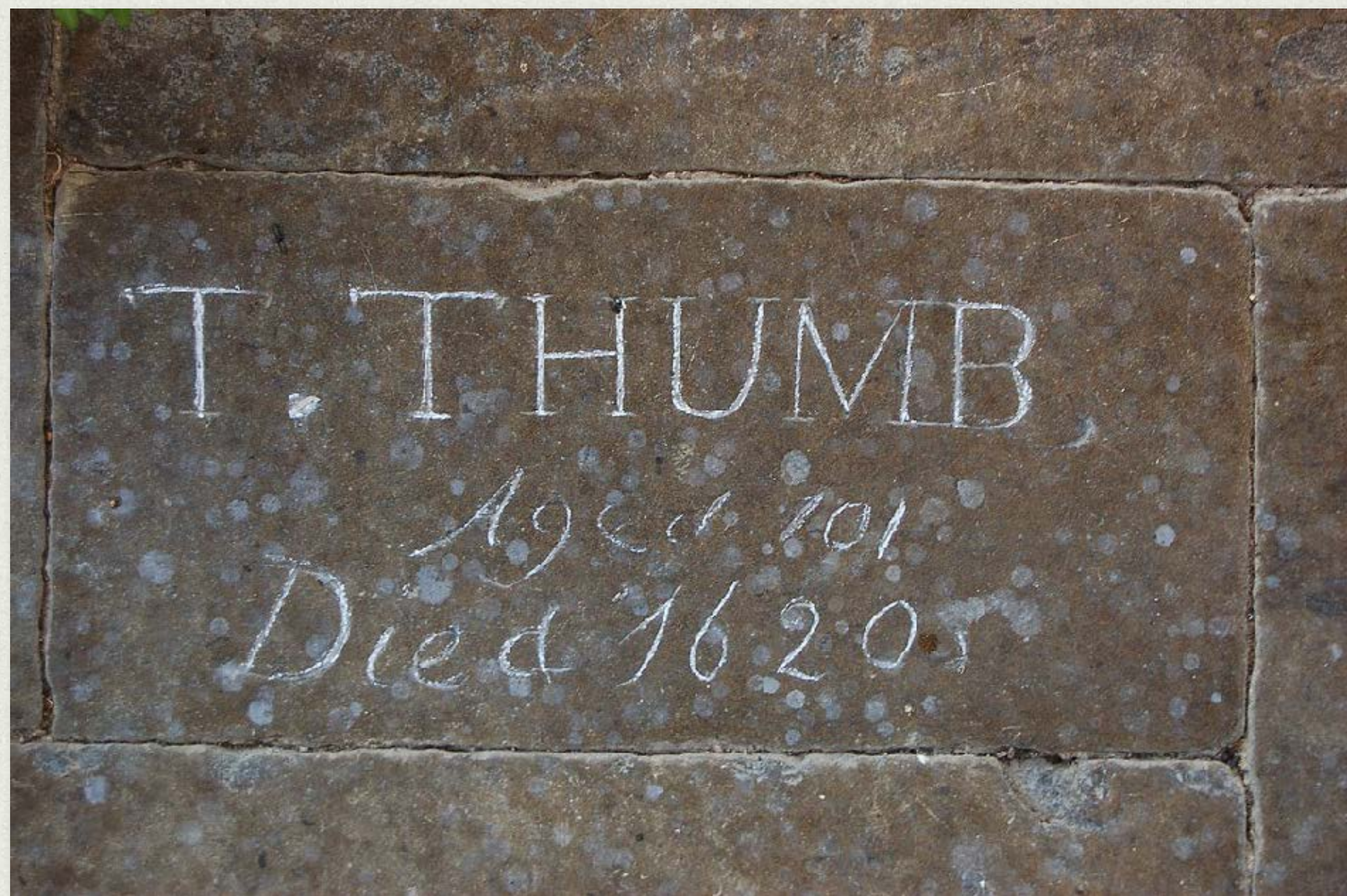
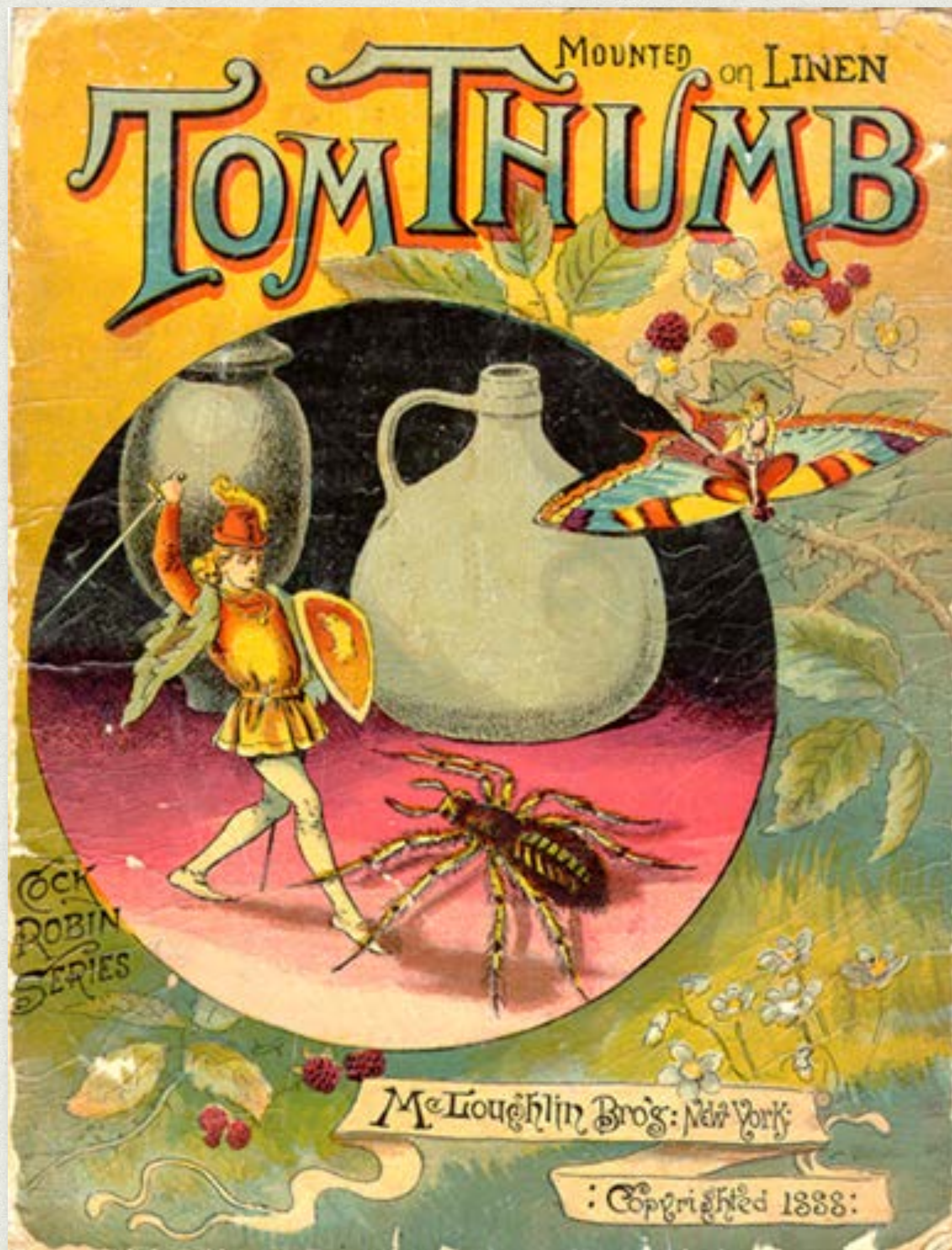
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what was revealed was merely the esoteric lining of that which is contained in almost all the exoteric Scriptures of the world-religions pre-eminently in the Brahmanas, and the Upanishads of the Vedas and even in the Puranas. It was a small portion of what is divulged far more fully now in the present volumes; and even this is very incomplete and fragmentary.

When the present work was commenced, the writer, feeling sure that the speculation about Mars and Mercury was a mistake, applied to the Teachers by letter for explanation and an authoritative version. Both came in due time, and *verbatim* extracts from these are now given.

“... It is quite correct that Mars is in a state of obscurity at present, and Mercury just beginning to get out of it. You might add that Venus is in her last Round... If neither Mercury nor Venus have satellites, it is because of the reasons... (vide footnote supra, where those reasons are given), and also because Mars has two satellites to which he has no right... Phobos, the supposed inner satellite, is no satellite at all. As remarked long ago by Laplace and now by Faye (see *COMPTES RENDUS*, Tome XC., p. 569), Phobos keeps a too short periodic time, and therefore there ‘must exist some defect in the mother idea of the theory’ as Faye justly observes... Again, both (Mars and Mercury) are septenary chains, as independent of the Earth’s sidereal lords and superiors as you are independent of the ‘principles’ of Daumling (Tom Thumb)—which were perhaps his six brothers, with or without night-caps... ‘Gratification of curiosity is the end of knowledge for some men,’ was said by Bacon, who was as right in postulating this truism, as those who were familiar with it before him were right in hedging off WISDOM from Knowledge, and tracing limits to that which is to be given out at one time... Remember:—

‘... knowledge dwells  
In heads replete with thoughts of other men,  
Wisdom in minds attentive to their own...’

You can never impress it too profoundly on the minds of those to whom you impart some of the esoteric teachings...”

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

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

*Our Globe, as taught from the first, is at the bottom of the arc of descent, where the matter of our perceptions exhibits itself in its grossest form. . . Hence it only stands to reason that the globes which overshadow our Earth must be on different and superior planes. In short, as Globes, they are in CO-ADUNITION but not IN CONSUBSTANTIALITY WITH OUR EARTH and thus pertain to quite another state of consciousness. Our planet (like all those we see) is adapted to the peculiar state of its human stock, that state which enables us to see with our naked eye the sidereal bodies which are co-essential with our terrene plane and substance, just as their respective inhabitants, the Jovians,*

*Martians and others can perceive our little world: because our planes of consciousness, differing as they do in degree but being the same in kind, are on the same layer of differentiated matter. . . What I wrote was 'The minor Pralaya concerns only our little STRINGS OF GLOBES.' (We called chains 'Strings' in those days.) . . . 'To such a string our Earth belongs.' This ought to have shown plainly that the other planets were also 'strings' or CHAINS. . . If he (meaning the objector) would perceive even the dim silhouette of one of such 'planets' on the higher planes, he has to first throw off even the thin clouds of the astral matter that stands between him and the next plane. . ."*

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*" . . . . Were psychic and spiritual teachings more fully understood, it would become next to impossible to even imagine such an incongruity. Unless less trouble is taken to reconcile the irreconcilable—that is to say, the metaphysical and spiritual sciences with physical or natural philosophy, 'natural' being a synonym to them (men of science) of that matter which falls under the perception of their corporeal senses—no progress can be really achieved. Our Globe, as taught from the first, is at the bottom of the arc of descent, where the matter of our perceptions exhibits itself in its grossest form. . . . Hence it only stands to reason that the globes which overshadow our Earth must be on different and superior planes. In short, as Globes, they are in CO-ADUNITION but not IN CONSUBSTANTIALITY WITH OUR EARTH and thus pertain to quite another state of consciousness. Our planet (like all those we see) is adapted to the peculiar state of its human stock, that state which enables us to see with our naked eye the sidereal bodies which are co-essential with our terrene plane and substance, just as their respective inhabitants, the Jovians, Martians and others can perceive our little world: because our planes of consciousness, differing as they do in degree but being the same in kind, are on the same layer of differentiated matter. . . . What I wrote was 'The minor Pralaya concerns only our little STRINGS OF GLOBES.' (We called chains 'Strings' in those days of lip-confusion.) . . . 'To such a string our Earth belongs.' This ought to have shown plainly that the other planets were also 'strings' or CHAINS. . . . If he (meaning the objector) would perceive even the dim silhouette of one of such 'planets' on the higher planes, he has to first throw off even the thin clouds of the astral matter that stands between him and the next plane. . . ."*

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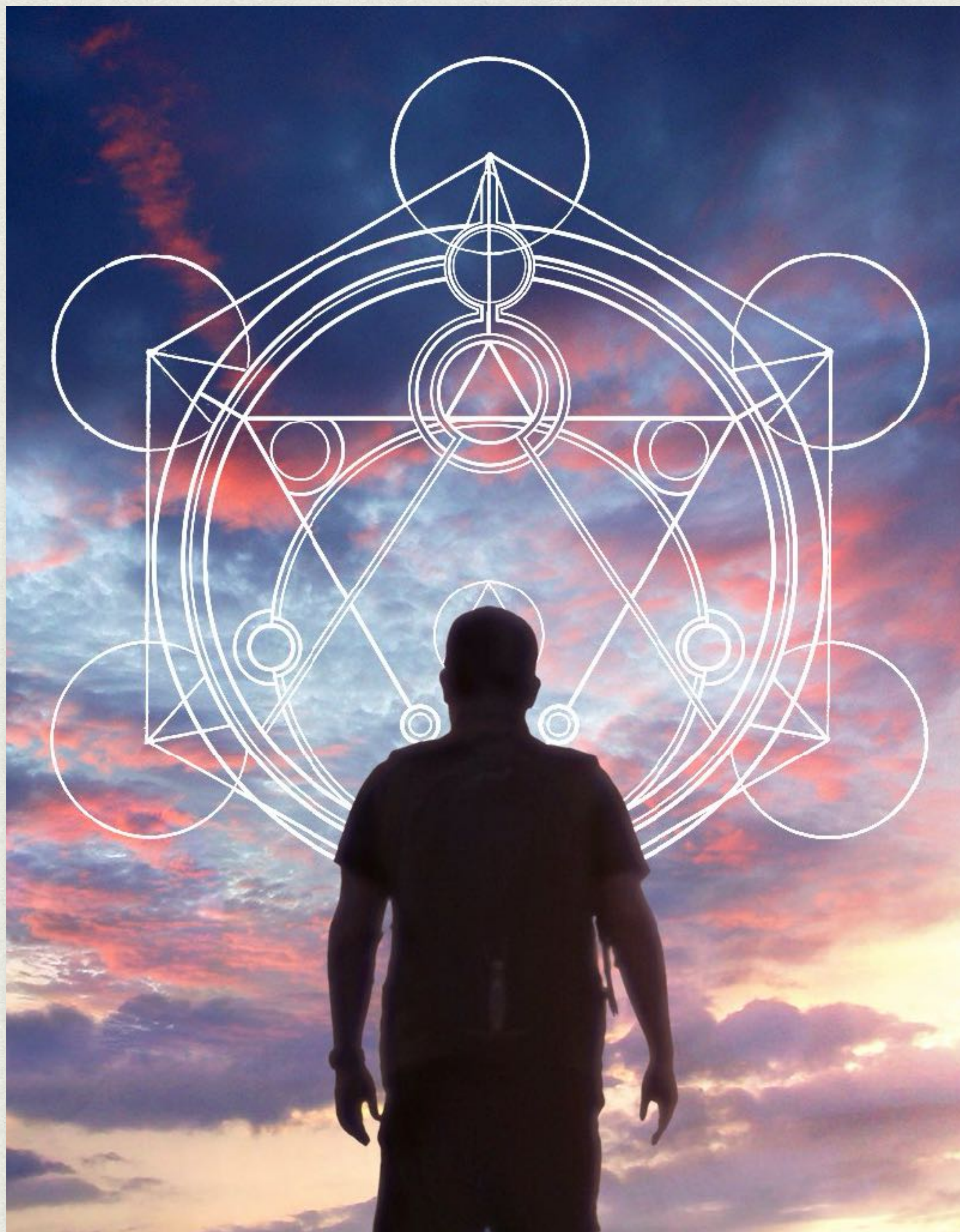
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"Transmutation is the work of transferring the life from one stage of atomic existence to another, and it involves three distinct steps, which can be seen and traced by means of the higher clairvoyance, and from the higher planes." -TCF:483

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There are four veils of maya, constructed necessarily of seven forces, and these produce the factual and phenomenal aspect (in time and space) of the Great Illusion, in its three forms of illusion, glamour and maya. There are seven points of energy through which different aspects of the force needed to produce the desired effects within the veils of maya can flow, and these correspond to the seven ray types or qualities. –Rays and Initiations:183

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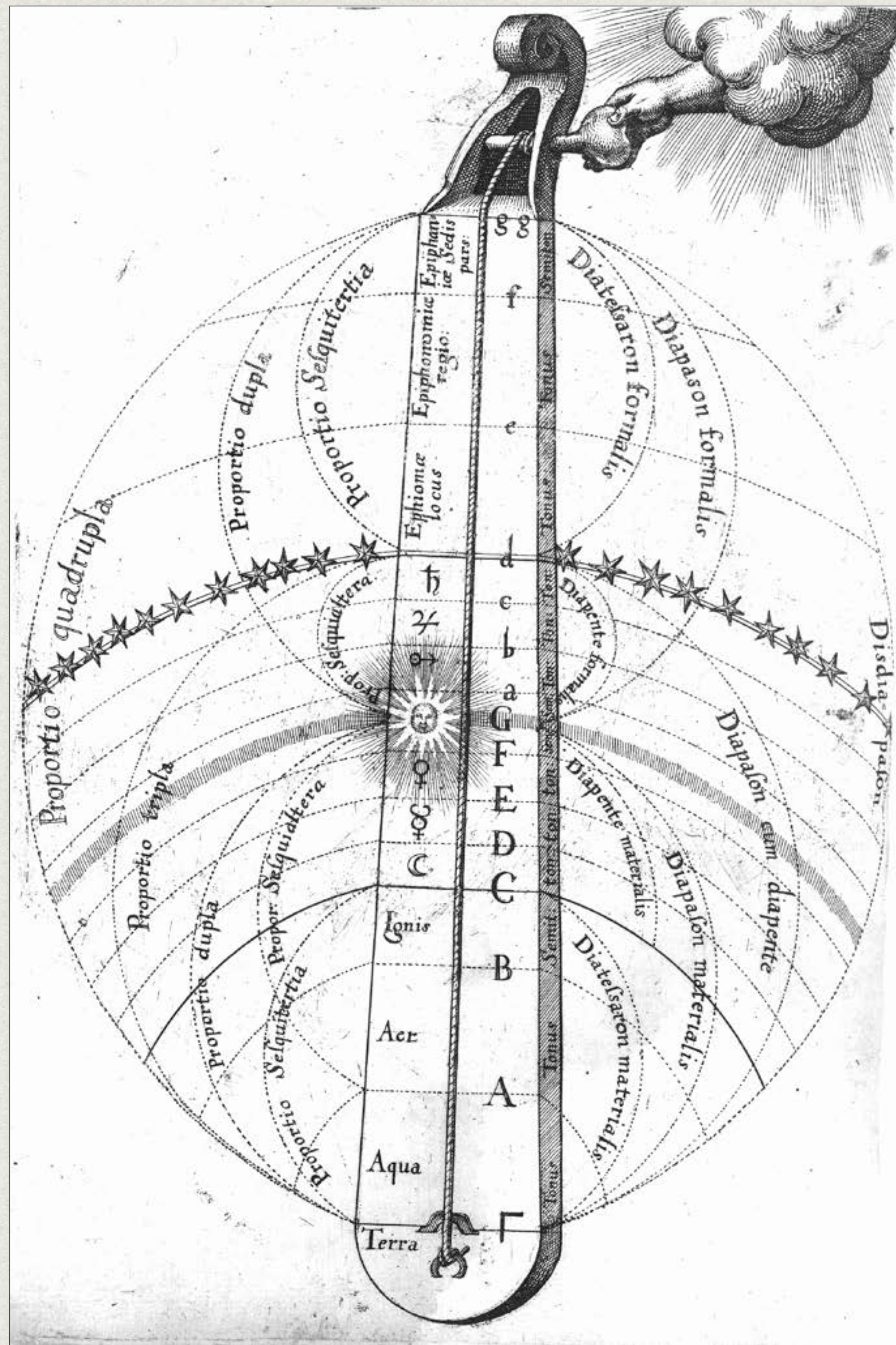
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The Sound which was the first indication of the activity of the planetary Logos is not a word, but a full reverberating sound, holding within itself all other sounds, all chords and certain musical tones (which have been given the name of the "music of the spheres") and dissonances, unknown as yet to the modern ear. It is this Sound which the "Rising One" must learn to recognise, and to which he must respond not only by means of the sense of hearing and its higher correspondences, but through a response from every part and aspect of the form nature in the three worlds. –Esoteric Healing:688-9

*De naturae Historia*, Robert Fludd, 1618

It becomes patent why we could not perceive, even with the help of the best earthly telescopes, that which is outside our world of matter. Those alone, whom we call adepts, who know how to direct their mental vision and to transfer their consciousness—physical and psychic both—to other planes of being, are able to speak with authority on such subjects. And they tell us plainly:—

*“Lead the life necessary for the acquisition of such knowledge and powers, and Wisdom will come to you naturally. Whenever you are able to attune your consciousness to any of the seven chords of 'Universal Consciousness,' those chords that run along the sounding-board of Kosmos, vibrating from one Eternity to another; when you have studied thoroughly 'the music of the Spheres,' then only will you become quite free to share your knowledge with those with whom it is safe to do so. Meanwhile, be prudent. Do not give out the great Truths that are the inheritance of the future Races, to our present generation. Do not attempt to unveil the secret of being and non-being to those unable to see the hidden meaning of Apollo's HEPTACHORD—the lyre of the radiant god, in each of the seven strings of which dwelleth the Spirit, Soul and Astral body of the Kosmos, whose shell only has now fallen into the hands of Modern Science. . . . Be prudent, we say, prudent and wise, and above all take care what those who learn from you believe in; lest by deceiving themselves they deceive others . . . for such is the fate of every truth with which men are, as yet, unfamiliar. . . . Let rather the planetary chains and other super- and sub-cosmic mysteries remain a dreamland for those who can neither see, nor yet believe that others can. . . .”*

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We find a similar idea expressed in the Greek legend of the 7 stringed lyre given to Orpheus by Apollo his father, Apollo being the god of the sun or of spiritual Light, and the lyre representing the 7 creative nature notes or the 7 color-rays emanating from the 7 planets, while Orpheus typified the animating principle or The Christ-force which alone can draw divine harmony from the forces of Nature. These notes represent lines of force emanating from the sun, 1 of which is picked out, focused and concentrated by each of the 7 planets and again sent forth. It is because of these rays of force, acting upon the 7 sacred centers in man which correspond to the planets, that the planetary forces affect man. Hence man can sweep the strings of his golden harp in harmony, only as he correlates with the sun-force (The Christ) within, and can listen, understand and respond, to the 7 mystic notes only as he builds into his life the planetary forces and rules them. -The Key to the Universe:225-6



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Notwithstanding this agreement, many mistakes, owing to this confusion, crept into the earliest teachings. The Races even were occasionally mixed up with the "Rounds" and "Rings," and led to similar mistakes in "Man." From the first the Master had written—

"Not being permitted to give you *the whole truth*, or divulge the number of isolated fractions . . . I am unable to satisfy you."

This in answer to the questions, "If we are right, then the total existence prior to the man-period is 637," etc., etc. To all the queries relating to figures, the reply was, "Try to solve the problem of 777 incarnations. . . . *Though I am obliged to withhold information . . . yet if you should work out the problem by yourself, it will be my duty to tell you so.*"

But they never were so worked out, and the results were—never-ceasing perplexity and mistakes.

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Even the teaching about the Septenary constitution of the sidereal bodies and of the macrocosm—from which the septenary division of the microcosm, or Man—has until now been among the most esoteric. In olden times it used to be divulged only at the Initiation and along with the most sacred figures of the cycles. Now, as stated in one of the Theosophical journals,\* the revelation of the whole system of Cosmogony had not been contemplated, nor even thought for one moment possible, at a time when a few bits of information were sparingly given out in answer to letters written by the author of "Esoteric Buddhism," in which he put forward a multiplicity of questions. Among these were questions on such problems as *no MASTER, however high and independent he might be, would have the right to answer, thus divulging to the world the most time-honoured and archaic of the mysteries of the ancient college-temples.* Hence only a few of the doctrines were revealed in their broad outlines, while details were constantly withheld, and all the efforts made to elicit more information about them were systematically eluded from the beginning. This is perfectly natural. Of the four Vidyas—out of the seven branches of Knowledge mentioned in the Purânas—namely, "Yajna-Vidya" (the performance of religious rites in order to

\* "Lucifer," May, 1883.

THE  
MAHATMA  
LETTERS TO  
A. P. SINNETT

From THE MAHATMAS M. and K. H.

*Transcribed & Compiled*  
by  
A. T. BARKER



THIRD & REVISED EDITION

*Edited by Christmas Humphreys and Elsie Benjamin*

ADYAR

**Student:** So, one round with seven races and seven sub-races with a life in each equals  $13 \times 7 \times 7$ , which equals 637 lives. Please set us right here stating the normal number of lives.

**KH:** On each planet — our earth included — [a man] has to perform seven rounds through seven races (one in each) and  $7 \times 7$  offshoots. There are seven root-races, and seven sub-races or offshoots. What I call "race" you

would perhaps term "stock" though sub-race expresses better what we mean than the word family or division of the genus homo. However, to set you right so far I will say— one life in each of the seven root-races; seven lives in each of the 49 sub-races — or  $7 \times 7 \times 7 = 343$  and add 7 more. And then a series of lives in offshoot and branchlet races; making the total incarnations of man in each station or planet 777. —Mahatma Letters:82-3

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length and breadth, but no thickness. They are like the soul, limbs, and mind of a sleeping man: capable of mechanical motions, of chaotic dreams and even sleep-walking, of producing visible effects, but stimulated by instinctual not intellectual causes, least of all by fully conscious spiritual impulses. A good deal can be given out and explained from the three first-named sciences. But unless the key to their teachings is furnished by Atma-Vidya, they will remain for ever like the fragments of a mangled text-book, like the adumbrations of great truths, dimly perceived by the most spiritual, but distorted out of all proportion by those who would nail every shadow to the wall.

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Then, again, another great perplexity was created in the minds of students by the incomplete exposition of the doctrine of the evolution of the Monads. To be fully realised, both this process and that of the birth of the Globes must be examined far more from their metaphysical aspect than from what one might call a statistical standpoint, involving figures and numbers which are rarely permitted to be broadly used. Unfortunately, there are few who are inclined to handle these doctrines only metaphysically. Even the best of the Western writers upon our doctrine declares in his work that "on pure metaphysics of that sort we are not now engaged," when speaking of the evolution of the Monads ("Esoteric Buddhism," p. 46). And in such case, as the Teacher remarks in a letter to him, "Why this preaching of our doctrines, all this uphill work and swimming *in adversum flumen*? Why should the West . . . learn . . . from the East . . . that which can never meet the requirements of the special tastes of the æsthetics?" And he draws his correspondent's attention "to the formidable difficulties encountered by us (the Adepts) in every attempt we make to explain our metaphysics to the Western mind."

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**Vidya**

**vidyā**

**विद्या**

"The meaning of the word Vidyâ can only be rendered by the Greek term gnosis, the knowledge of hidden and spiritual things; or again, the knowledge of Brahma, that is to say, of the God that contains all the gods." –HPB's Collected Writings, v. 11, p.271

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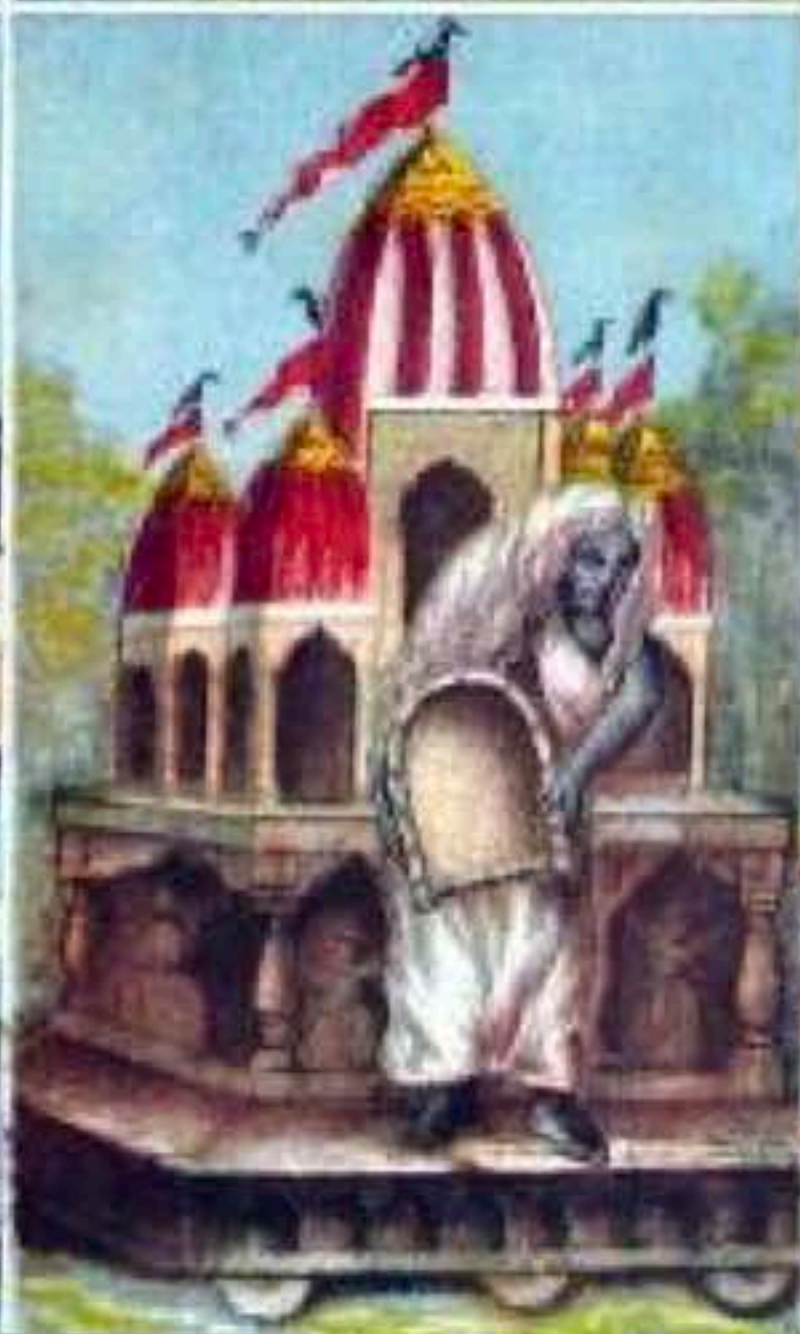
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As shown in the double diagram of the human "principles" and the ascending

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The general outline of the process by which the successive planetary chains are formed has just been given. To prevent future misconceptions, some further details may be offered which will also throw light on the history of humanity on our own chain, the progeny of that of the Moon.

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Now, it must be remembered that the Monads cycling round any septenary chain are divided into seven classes or hierarchies according to their respective stages of evolution, consciousness, and merit. Let us follow, then, the order of their appearance on planet A, in the first Round. The time-spaces between the appearances of these hierarchies on any one Globe are so adjusted that when Class 7, the last, appears on Globe A, Class 1, the first, has just passed on to Globe B, and so on, step by step, all round the chain.

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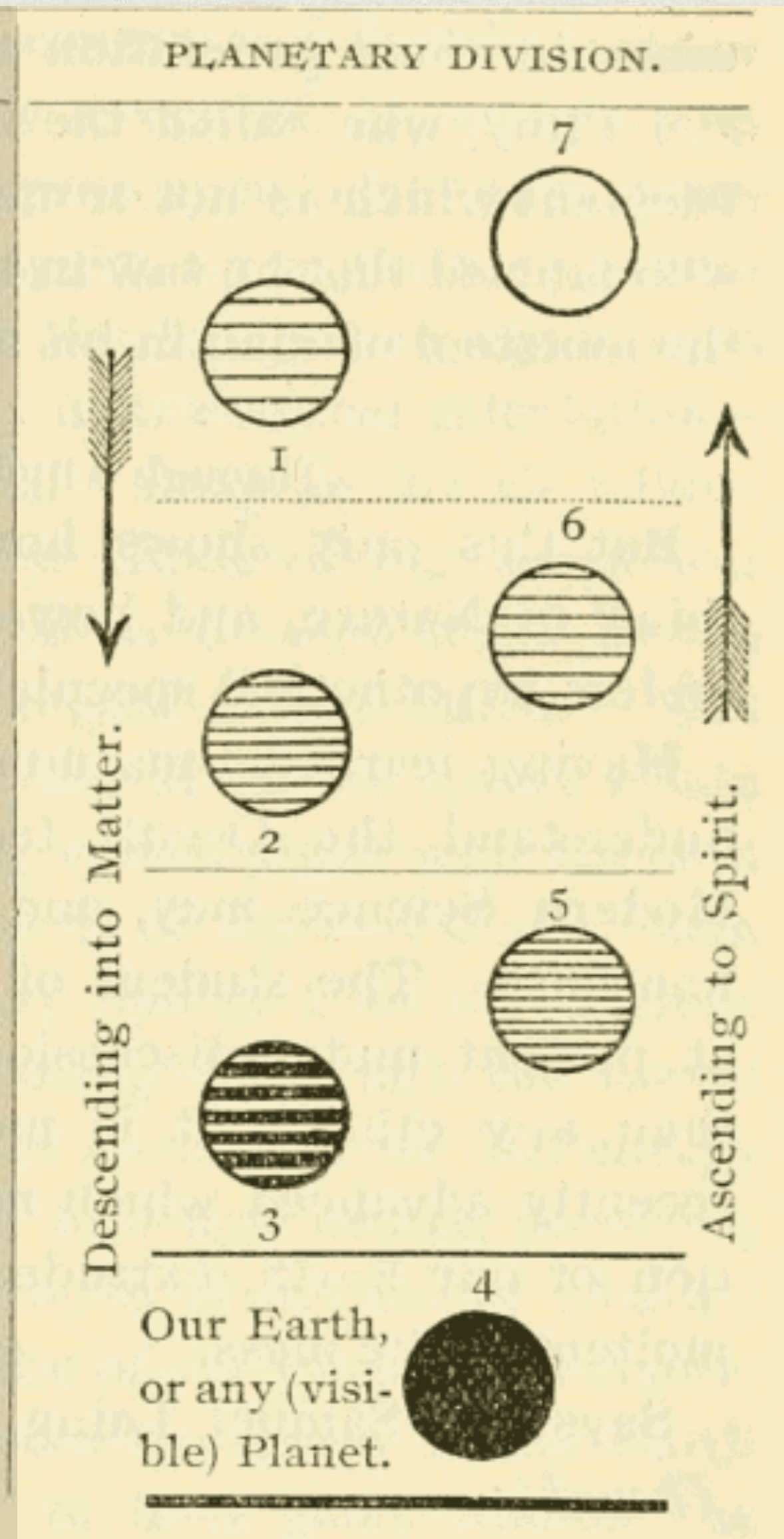
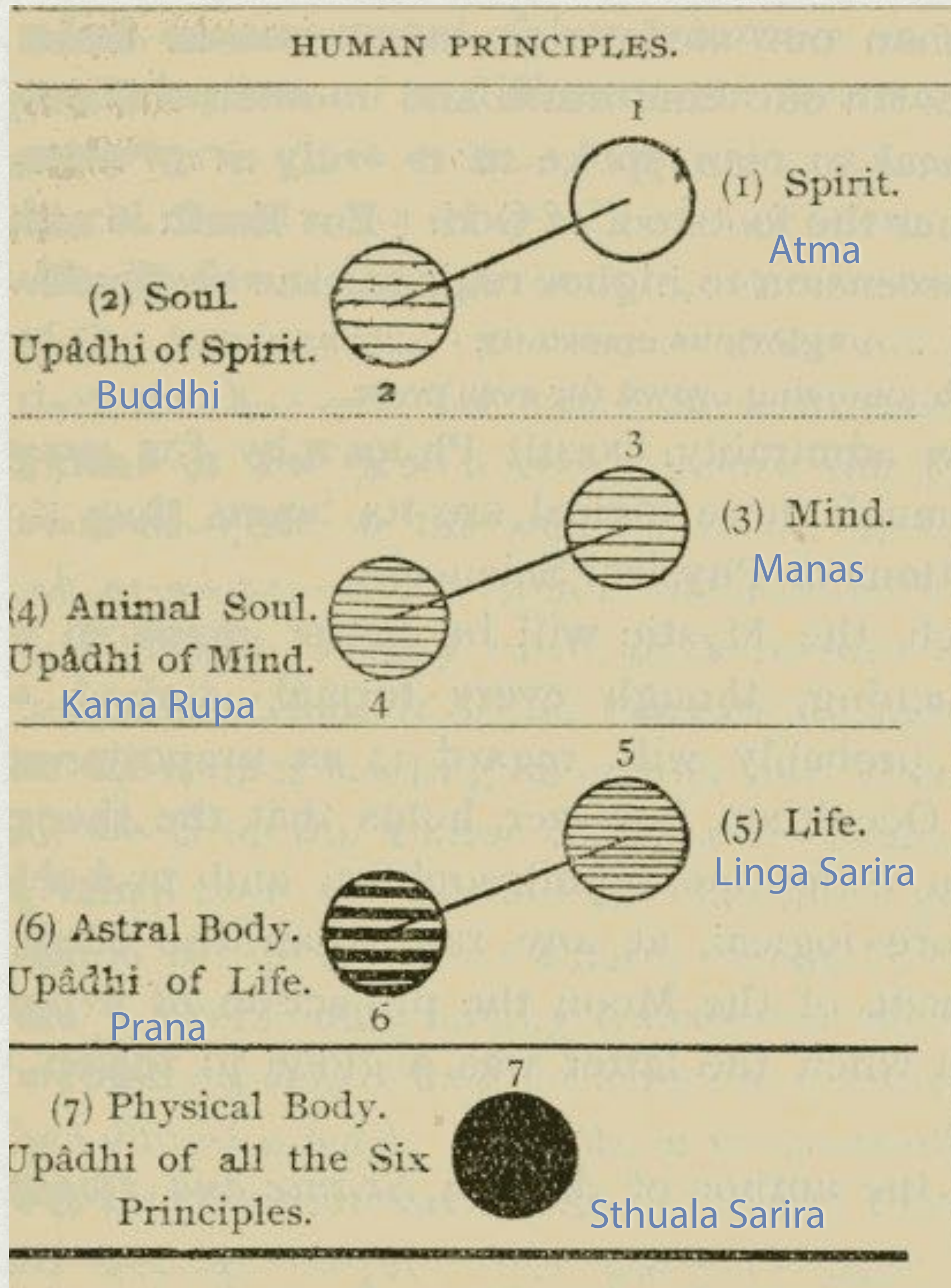
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DESCENDING AND RE-ASCENDING STATES. 153

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:—

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

DIAGRAM I.

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

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

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EARTH CHAIN.

LUNAR CHAIN.

FIG. 2.

FIG. 1.

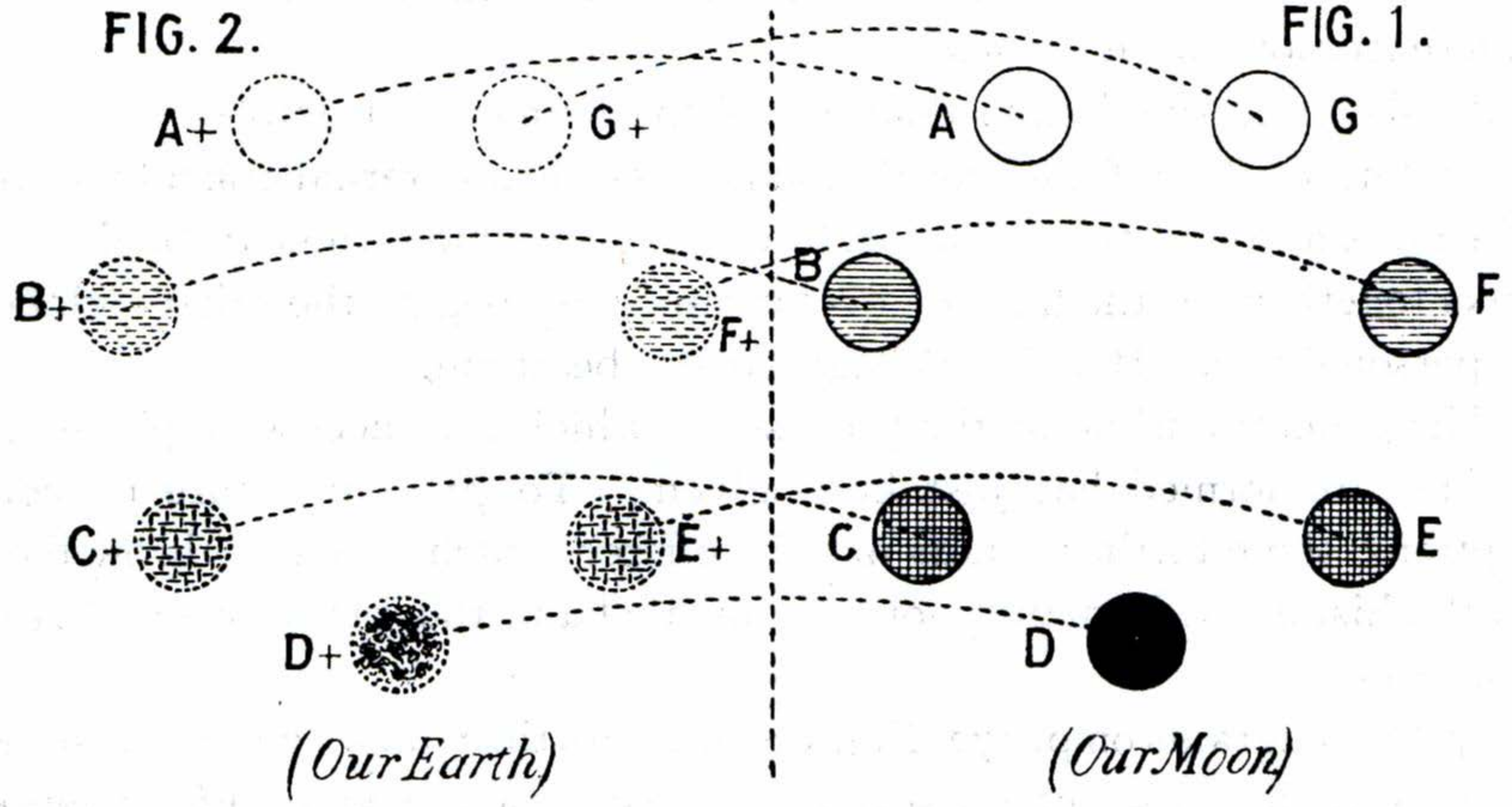


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## The 7 Creative Hierarchies of the 2nd Solar System

#	Ray	Names, Symbols, and Numbers (# down, # in this SS, # up)	Sign	Energy	#UP
6	I	<i>Divine Flames, Divine Lives, Lions of Life, Sons of Necessity, Burning sons of desire.</i> EA39. <i>The Son of God Himself, the 1st born in a cosmic sense.</i> EA38. <i>Symbol: Golden lotus w/ petals folded.</i> EA38. 6-1-7	<b>1. Leo</b> Sun [Uranus] Orange Head Center	Parashakti– Supreme energy The 1st aspect of the 6th type of cosmic electricity. [Notice correlation to #'s in the “Names” column] EA39. Expresses the mental vibration of the solar logos. EA40.	7
7	II	<i>Divine Builders, (Conferring Soul), Bright-crested.</i> SD1-453. 7-2-6	<b>2. Virgo</b> Jupiter– Blue– Heart Center	Kriyashakti– Materializing ideal The 2nd aspect of the 7th type of force	6
8	III	<i>Lesser Builders (Conferring form), The Triple Flowers, The Triads.</i> EA40. <i>Lords of Sacrifice and Love.</i> EA41. 8-3-5	<b>3. Libra</b> Saturn– Green– Throat Center	Jnanashakti– Force of Mind Wields the 3rd aspect of electric force of the 1st type of cosmic energy. They stand for the recurrent cycle of that 1st type symbolized by the number 8. EA41.	5
9	IV	<i>Human Hierarchy, The Initiates, Lords of Sacrifice, Lords of Love, Human Monads, Imperishable Jivas.</i> EA42. <i>Solar Angels. Lords of Flame</i> 9-4-4	<b>4. Scorpio</b> Mercury– Yellow– [Solar Plexus]	Mantrikashakti The WORD made flesh– Speech	4
10	V	<i>Human Personality, The Crocodiles [Dragons], Makara, the mystery Seekers of Satisfaction.</i> EA41. <i>The Perfect Ones.</i> EA42. <i>The Fivefold Links, The Benign Uniter, Producers of Atonement, Saviours of the Race, The Hearts of Fiery Love.</i> EA46. 10-5-3	<b>5. Capricorn</b> Venus– Indigo– [Spleen]	Ichchhashakti Will to manifest	3
11	VI	<i>Lunar Lords, Sacrificial Fires, Greater Builders</i> 11-6-2	<b>6. Sagittarius</b> Mars– Red	Kundalinishakti Energy of Matter. Form	2
12	VII	<i>Elemental Lives, The Basket of Nourishment</i> <i>The Blinded Lives, The Lesser Builders</i> 12-7-1	<b>7. Aquarius</b> The Moon– Violet	None [Instinctual selfishness]	1

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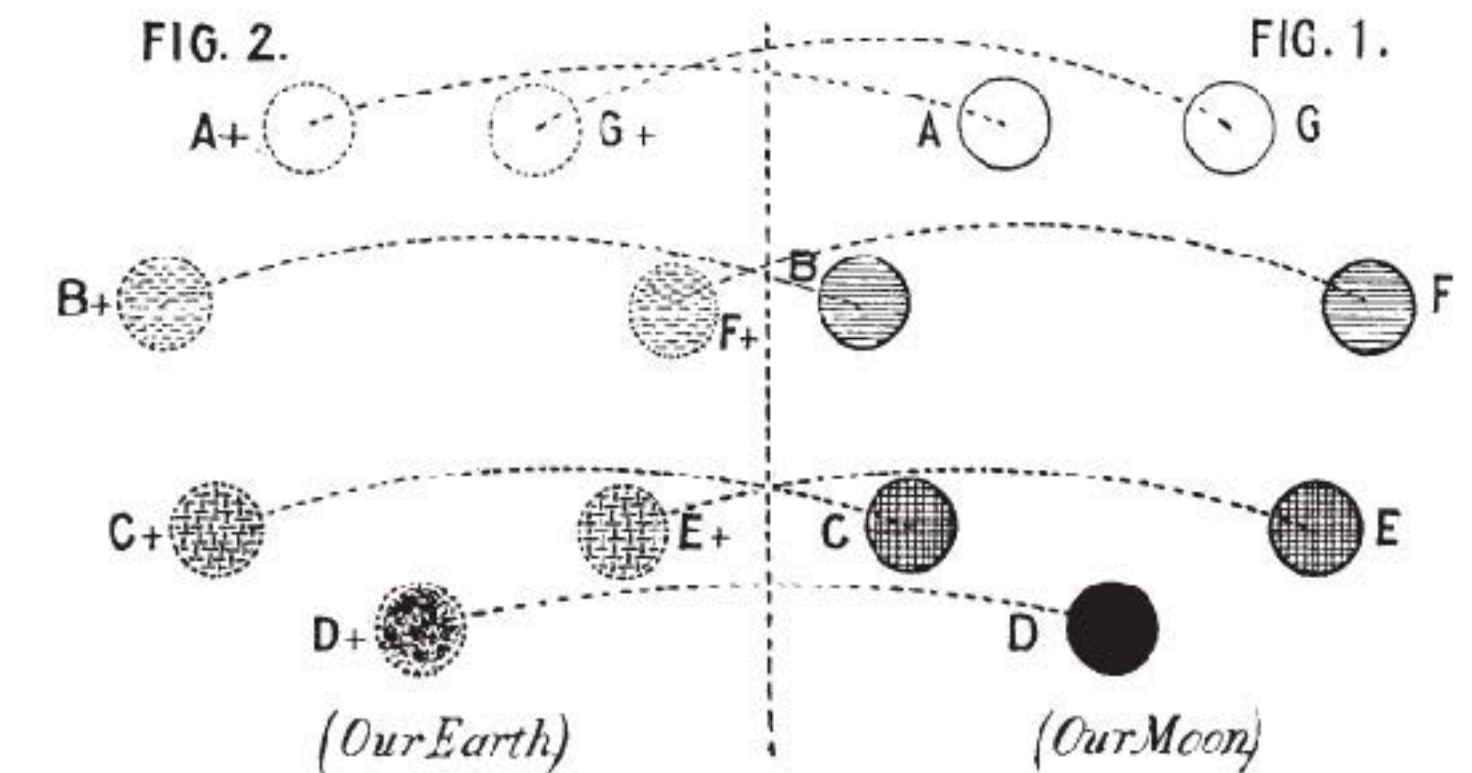


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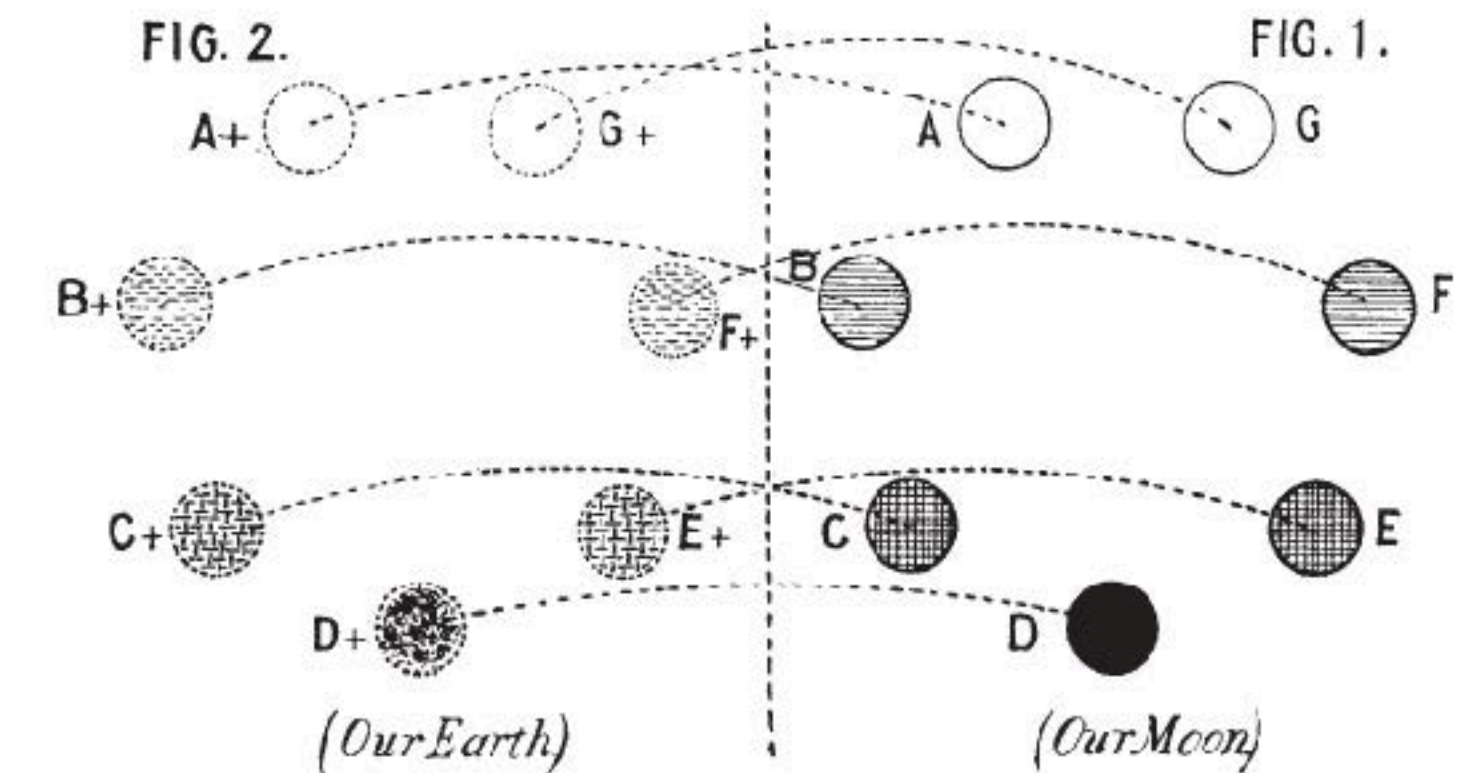


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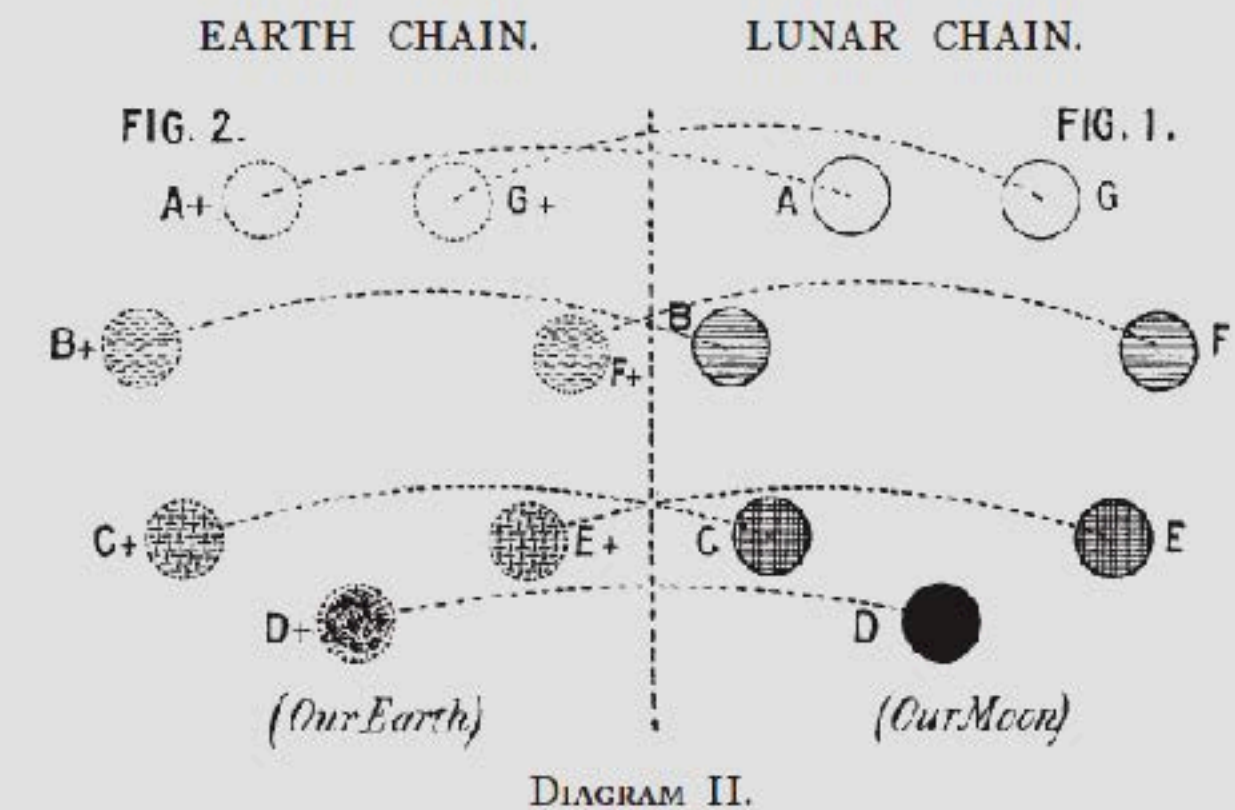
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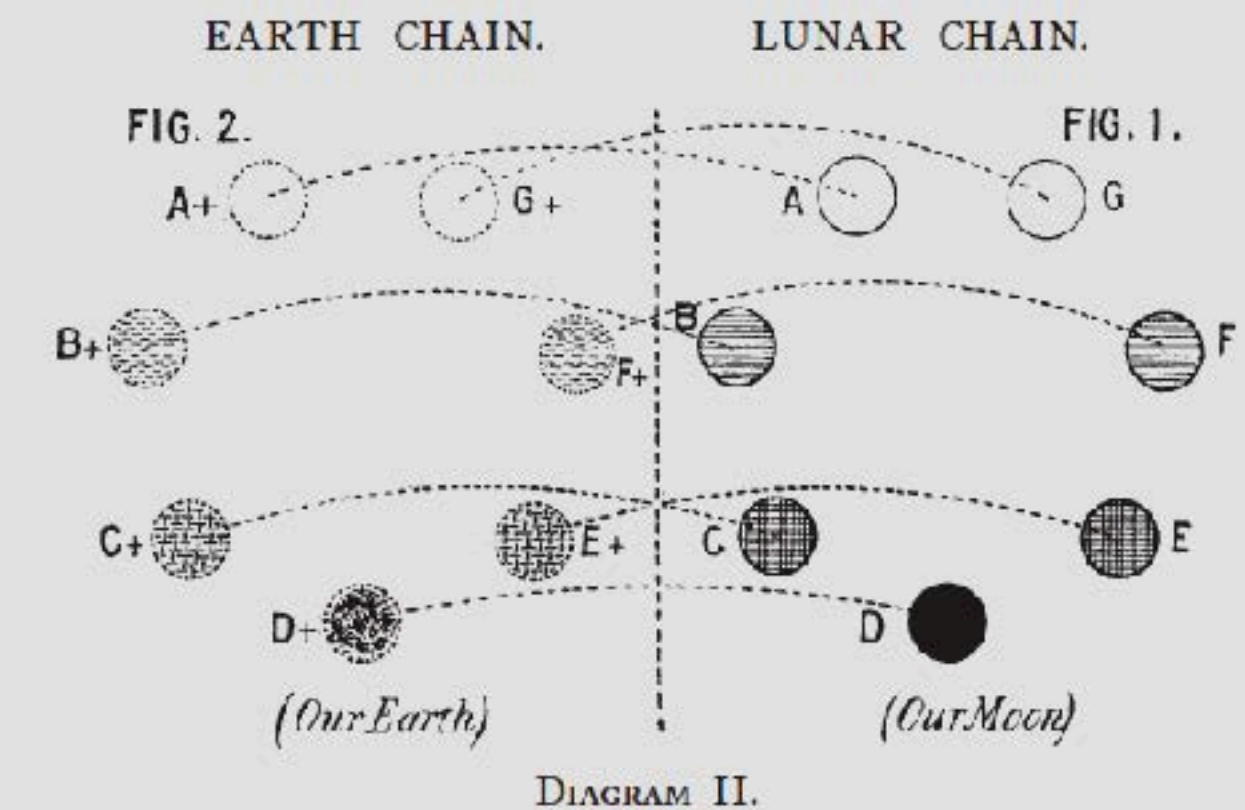
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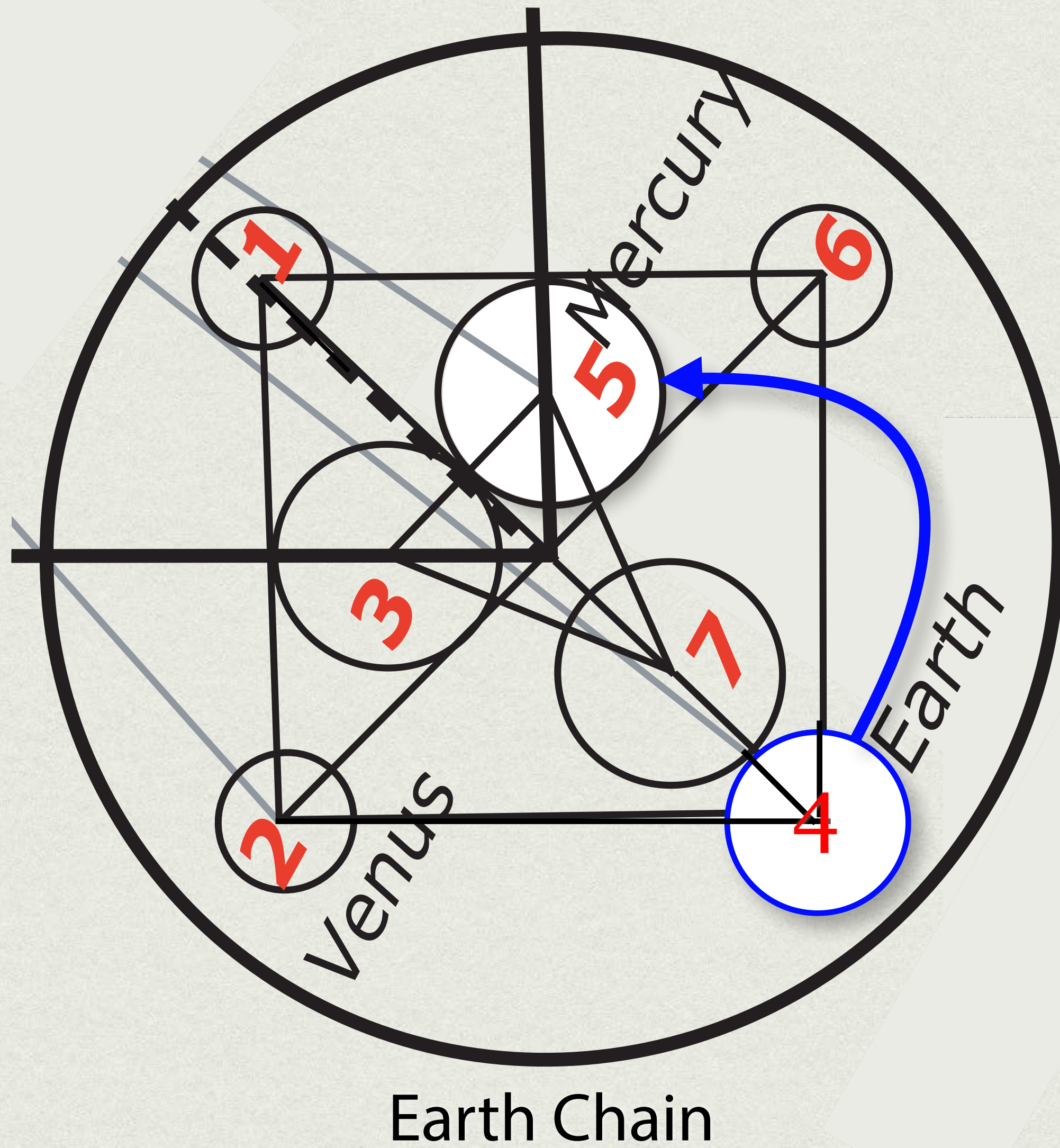
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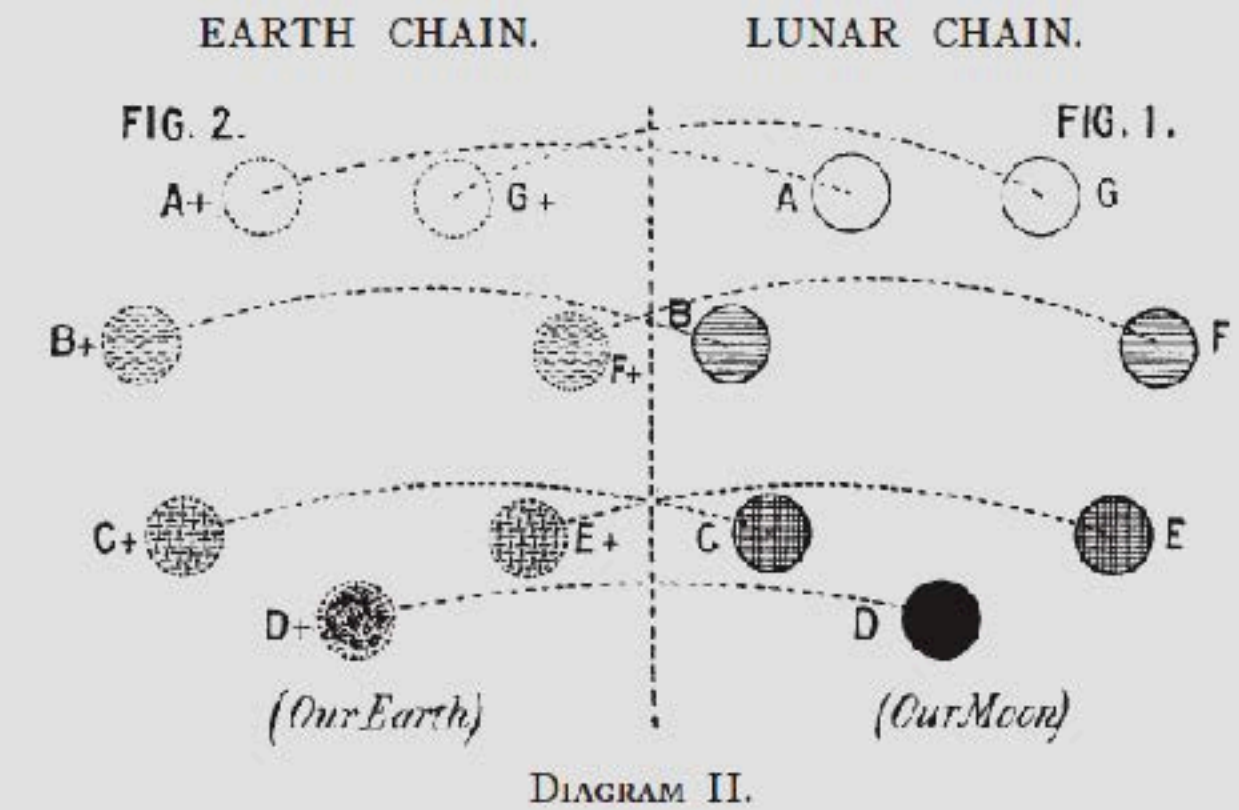


Between Two Globes in a Chain. This covers the period of abstraction of the seeds of all life, and its transference from one sphere to another. The seed man of a globe gathers all the life forces into Himself, as does the Logos at the close of a system, and as also transpires at the close of a chain, and holds them quiescent in His aura. This covers a period of a manvantara, or of one day of Brahma. –TCF:743

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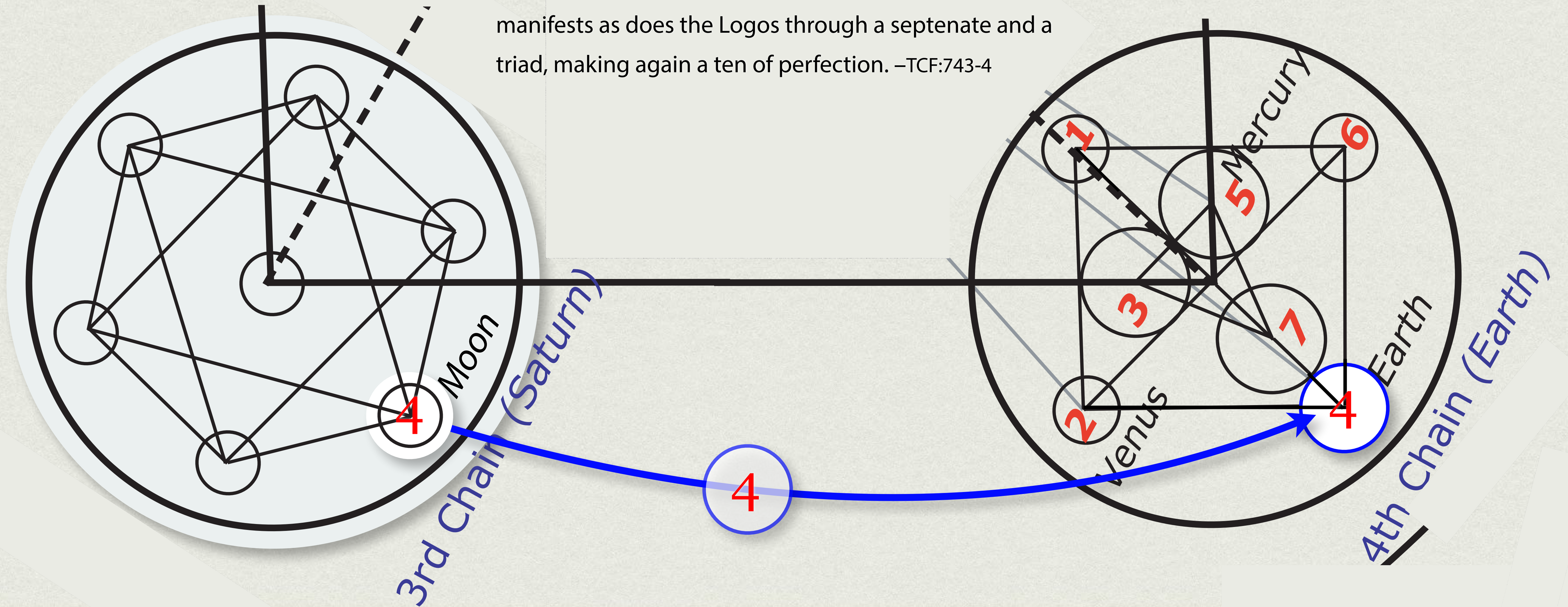
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Between Two Chains. This covers the period of a mahamanvantara, or of one year of Brahma.

There are many ways of arriving at the greater cycles, but there is no need to confuse with the intricacies of figures.

The ten Prajapatis or Rishis, or the ten planetary Logoi, manifest through Their ten schemes in time and space, the hour of Their appearing differing. Each likewise manifests as does the Logos through a septenate and a triad, making again a ten of perfection. –TCF:743-4



H

H. P. Blavatsky  
THE SECRET DOCTRINE DIALOGUES  
H. P. Blavatsky's Talks With Students



Mr. A. Keightley: Does the planetary spirit in charge of a Globe go into Pralaya when his Globe enters Pralaya?

Mme. Blavatsky: The planetary spirits go into Pralaya at the end of the seventh round, not after every one of the rounds, because he is in charge of the Globe, and has to watch the workings of the laws even during the status quo condition of the Globe when it goes into its time of rest, that is to say, during its inter-planetary Pralaya. I explain everything in The Secret Doctrine and this is explained somewhere there.

The Chairman: I don't remember it.

Mr. B. Keightley: I don't think you put it in print.

Mme. Blavatsky: Maybe. Then they must have left it out. Or perhaps it is the third or fourth volume. I remember I have written it.

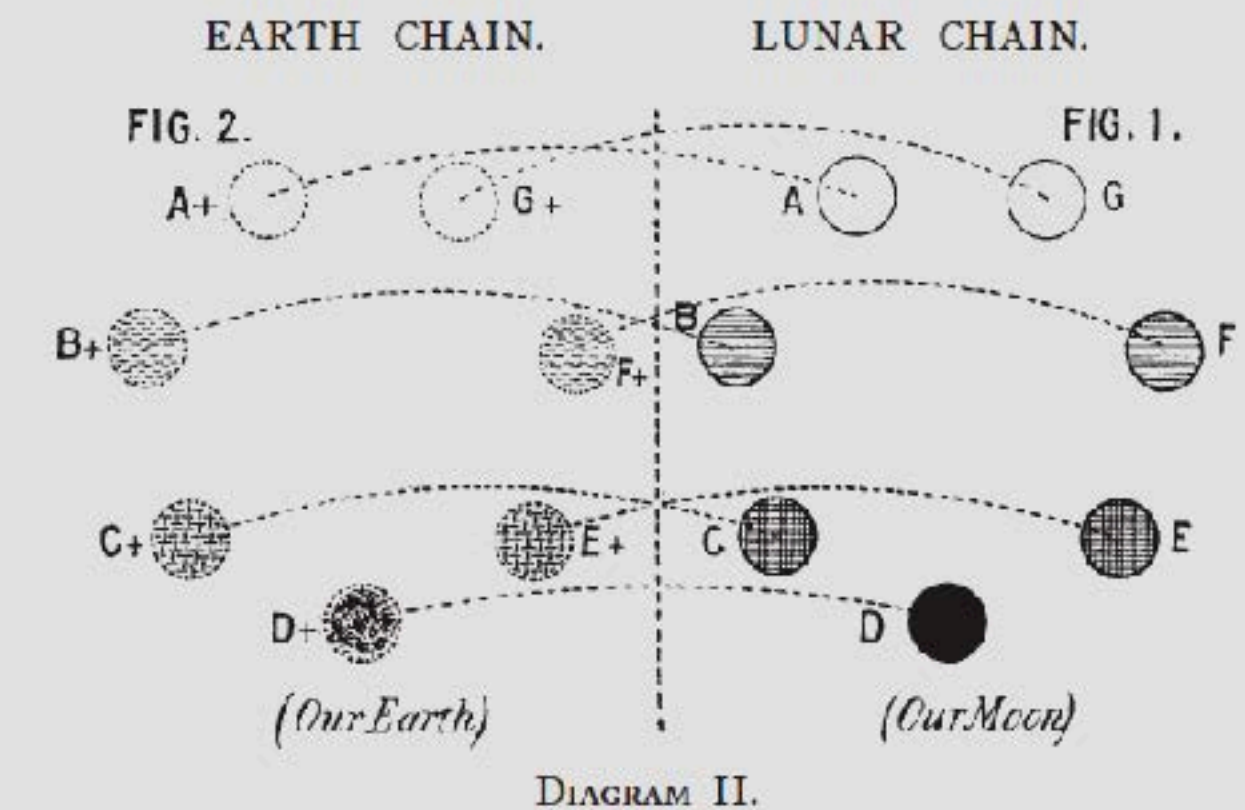
Mr. A. Keightley: Well then, if anything is missed out of The Secret Doctrine, we will say it is in the third volume.

Mme. Blavatsky: No, really, I could show it to you, it is in the third volume. I know I have written it. –Secret Doctrine Dialogues:93-4

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Between Two Solar Systems. This covers the period of one hundred years of Brahma, and through the study of the planetary cycles comprehension of these greater cycles may come. Complication comes to the student nevertheless in the fact that two of the schemes cover their cyclic periods in five rounds, while others have seven; one scheme has but three rounds, but a mystery is hidden here: on the inner round one planet has nine cycles to run before the purpose of its Lord is completed. –TCF:744

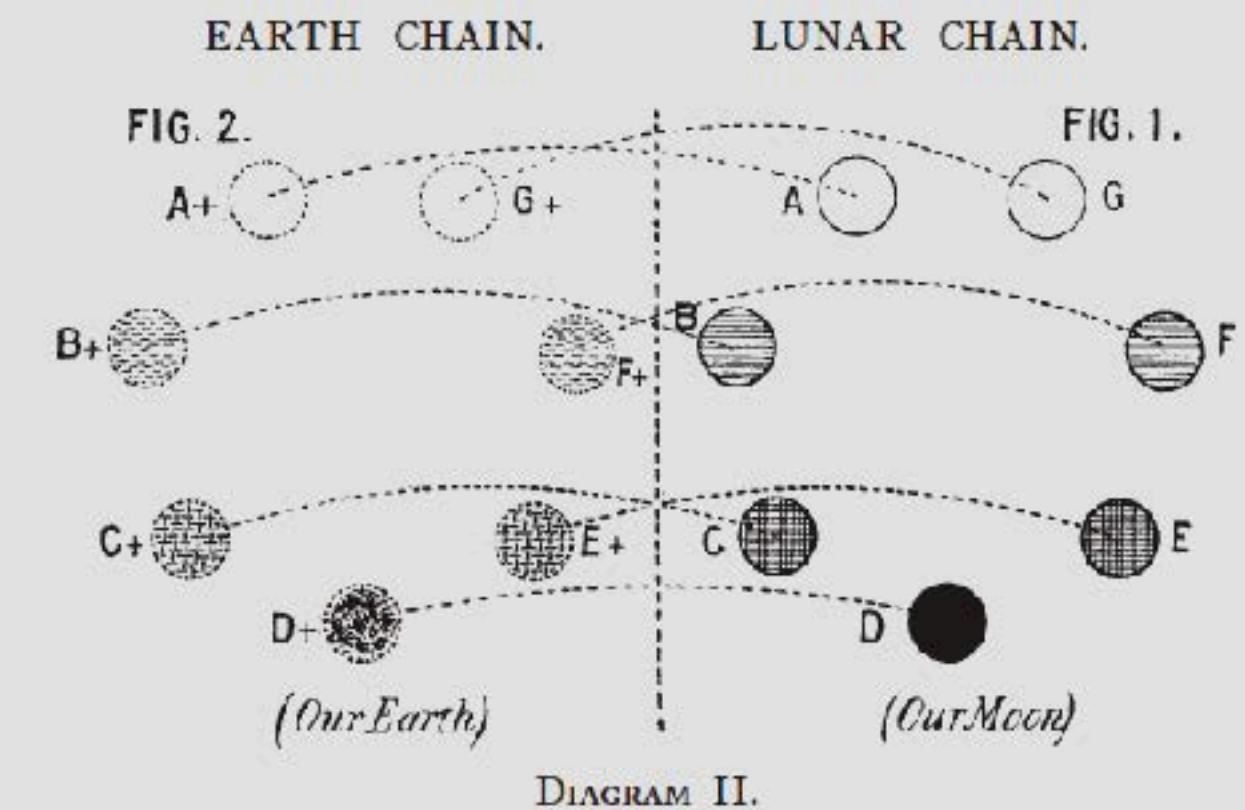
Again in the solar system itself similar action will eventuate at the close of a Mahamanvantara. The Logos will withdraw within Himself, abstracting His three major principles. His body of manifestation—the Sun and the seven sacred Planets, all existing in etheric matter—will withdraw from objectivity and become obscured. From the usual physical standpoint, the light of the system will go out. This will be succeeded by a gradual inbreathing until He shall have gathered all unto Himself; the etheric will cease to exist, and the web will be no more. Full consciousness will be achieved, and in the moment of achievement existence or entified manifestation will cease. –TCF:86-7



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STANZA I.

1. THE ETERNAL PARENT WRAPPED IN HER EVER INVISIBLE ROBES HAD SLUMBERED ONCE AGAIN FOR SEVEN ETERNITIES.

2. TIME WAS NOT, FOR IT LAY ASLEEP IN THE INFINITE BOSOM OF DURATION.

3. UNIVERSAL MIND WAS NOT, FOR THERE WERE NO AH-HI TO CONTAIN IT.

4. THE SEVEN WAYS TO BLISS WERE NOT. THE GREAT CAUSES OF MISERY WERE NOT, FOR THERE WAS NO ONE TO PRODUCE AND GET ENSNARED BY THEM.

5. DARKNESS ALONE FILLED THE BOUNDLESS ALL, FOR FATHER, MOTHER AND SON WERE ONCE MORE ONE, AND THE SON HAD NOT AWAKENED YET FOR THE NEW WHEEL, AND HIS PILGRIMAGE THEREON.

6. THE SEVEN SUBLIME LORDS AND THE SEVEN TRUTHS HAD CEASED TO BE, AND THE UNIVERSE, THE SON OF NECESSITY, WAS IMMersed IN PARANISHPANNA, TO BE OUTBREATHED BY THAT WHICH IS AND YET IS NOT. NAUGHT WAS.

7. THE CAUSES OF EXISTENCE HAD BEEN DONE AWAY WITH; THE VISIBLE THAT WAS, AND THE INVISIBLE THAT IS, RESTED IN ETERNAL NON-BEING — THE ONE BEING.

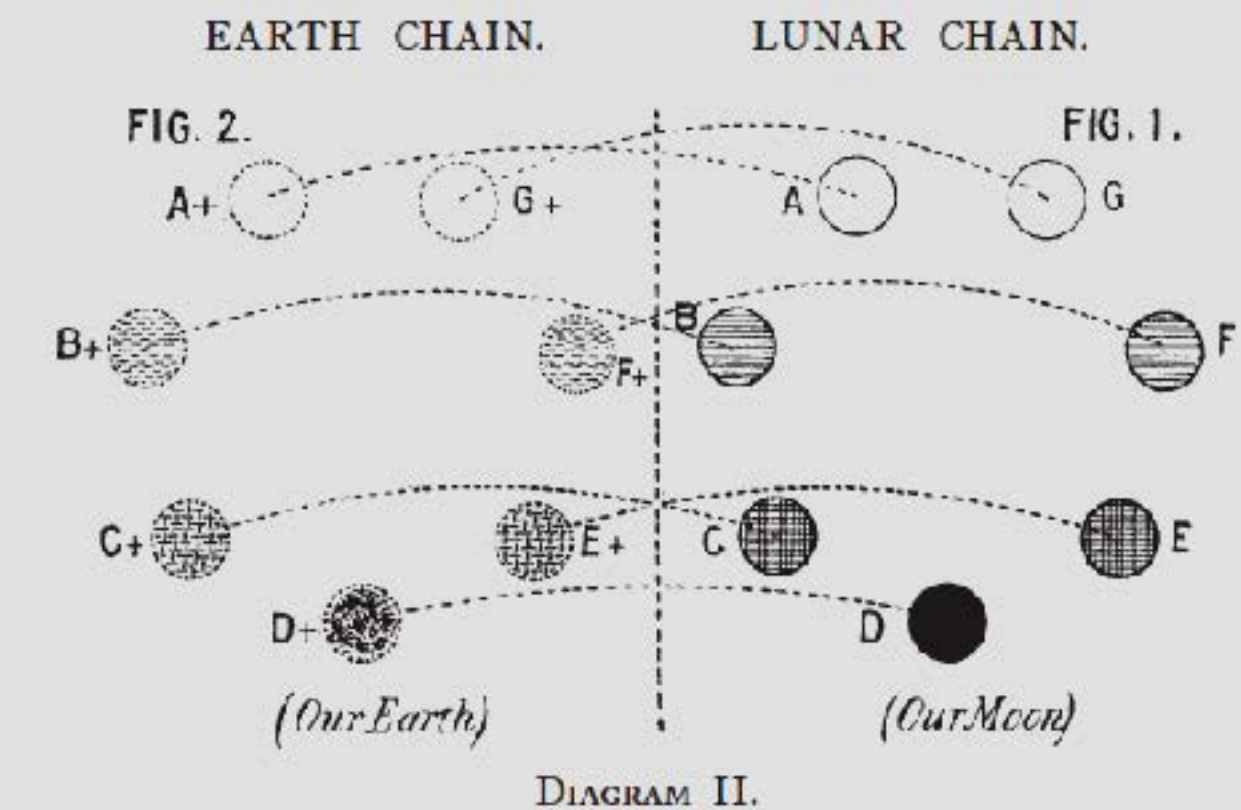
8. ALONE THE ONE FORM OF EXISTENCE STRETCHED BOUNDLESS, INFINITE, CAUSELESS, IN DREAMLESS SLEEP; AND LIFE PULSATED UNCONSCIOUS IN UNIVERSAL SPACE, THROUGHOUT THAT ALL-PRESENCE WHICH IS SENSED BY THE OPENED EYE OF THE DANGMA.

9. BUT WHERE WAS THE DANGMA WHEN THE ALAYA OF THE UNIVERSE WAS IN PARAMARTHA AND THE GREAT WHEEL WAS ANUPADAKA?

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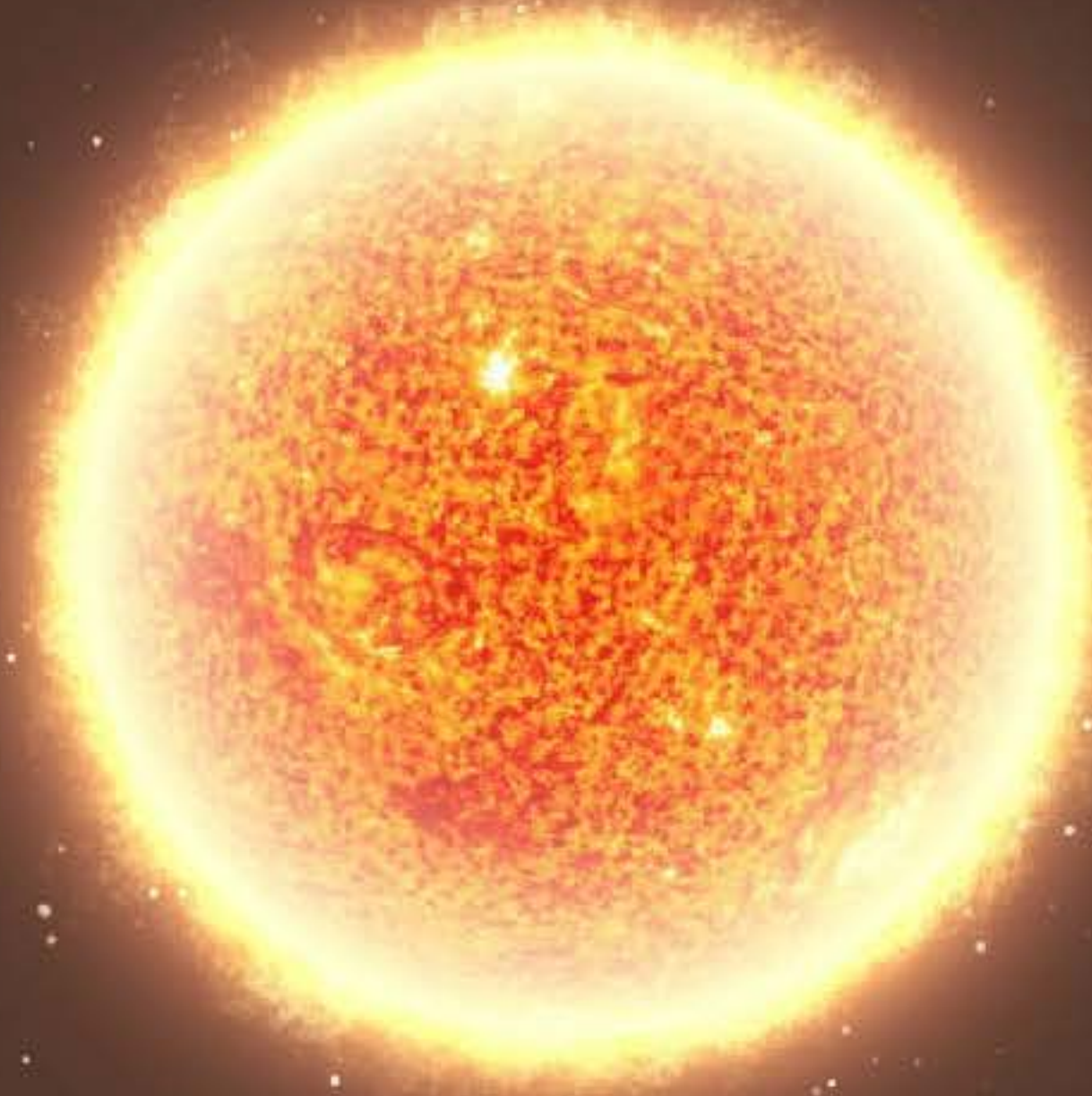


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Man, the indwelling thinker, passes at night from out of his etheric ring-pass-not and functions elsewhere. Therefore, under the law, the planetary Logos likewise can pass His ring-pass-not at stated seasons which correspond in the planet to the hours of man's temporary repose, or pralaya.

The solar Logos likewise does the same during stated cycles, which are not the cycles succeeding those which we term solar pralaya, but lesser cycles succeeding the 'days of Brahma' or periods of lesser activity, periodically viewed. -TCF:111

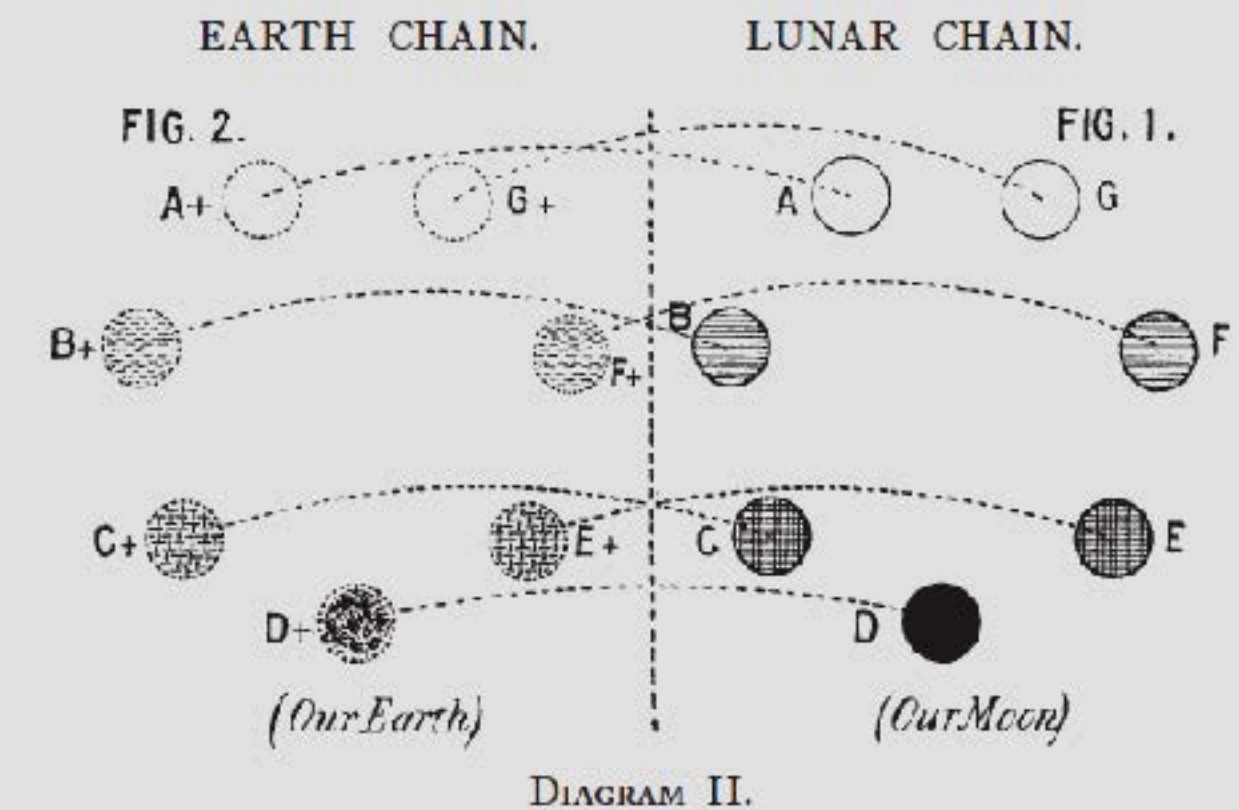




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