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## Morya Federation

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## Webinar Series in Progress

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The Secret Doctrine, Program 01 - with Francis Donald
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Secret Teachings of All Ages, Program 01 - with Francis Donald

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## A <br> Treatise on Cosmic Fire



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A Treatise on Cosmic Fire / A New Fellowship, Program 01 - Francis Donald
147 views • Jun 26, 2022



New Events "

Webinar: The Secret Teachings of All Ages, August 7, 2022

New Fellowship of Cosmic Fire Group, 12 Aug 2022, 5pm GMT

Webinar: The Secret Doctrine, Aug 21, 2022

Activities \& Programs »

Weekly Morya Federation Events

World Invocation Day 2022

What is Service?

The Personal Identity Profile Version 3 (PIP III) is Here!

## 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-illumined 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 higherclass 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.

## THE SECRET DOCTRINE.

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 $\dagger$-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.
$\dagger$ Many more planets are enumerated in the Secret Books than in modern stronomical 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
4. Its Humanity develops fully
only in the Fourth - our present Round. Up to this fourth LifeCycle, 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 companinn globes. (See Diagram No. 3, after verse 6 of this commentary.) The evolution of life proceeds on these seven globes or bodies from the ist to the 7 th in Seven Rounds or Scven Cycles.
2. These glohes are formed by a process which the Dccultists 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 dic out. The "planctary" dissolution (pruluya) is at hand, and its hour has struck; each globe has to transler its life and cnergy to another planct. (Sce diagram No. 2 inffa, "The Mown and the Earth.")
3. Our Earth, as the visible representative of its invisible superior fellow globes, its "lords" or "principles" (see diagram No. r), has to live, as have the others, through seven Rounds. During the first threc, it forms and consolidates; during the fourth it settles and hardens; during the last threc it gradually returns to its first ethercal form: it is spiritualised, so to say.
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"Beginning so carly as with the 2nd round, Evolution procceds already on quite a different plan. It is only during the ist round that (heavenly) man heromes a human heing on globe A (reberomes) 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
a aithoritative. ietter.
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When the present work was commenced, the writer, fecling sure that Che speculation aboul Mars and Mercury was a mistake, applied to the Tcachers by letter for explanation and an authoritative version. Both came in due time, and verioum extracts from these are now given.

It is quite correct that Mars is in a stato of obscuration at present, and Mercury just beginning to get out of it. You might add that Venus pren her last Round. If neither Mercury row is in her last Round. If neither Mercuyy nor Vemus have satellites, it is because of the reasons . . (vide footnote supra, , at all. As remarked long ago by Laplace and now by Fayo (sce comptes , rendus, Tome XC., p. 569), Phöbos keeps a too short periodic time, and therefore there 'wust exist some defect in the moiher idea of the theory' as Faye justhy observes. . . . Again, both (Mars and Mercury) ave septenary chains, as independent of the Farth's sidereal lords and superiors as you are independent of the 'principies' of Daumling (Tom Thumb)-which were perhapts his six brothers, with or weithout night-caps.

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## knoceledge dwells <br> In heads replele with thonyhts of olher men,

Wisdum in minds allentive to their owen.
You can never impress it too profoundily 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 ame anthnrity. This time it is in answer to snme ohjections laid before the Teachers. They are based upon extremely scientific, and as 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

Saturn 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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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 spivitual teachings more fully understood, it would tecome next to impossible to even imagine such an incongmity. Uniess less ouble is taken to reconcile the irreconsileable-that is to say, the meta physical and sintual scionces with thesical ratural fhiosoply ' natural' being a symomer
 r ) Jon, is in orestime xhihits itself in its $g$

Hence it only stands to vason that the globes which mershadn:e mur Farth must he on different and suberior pianes. In short, as Globes, they are in co-adunition but not in consubstantiality with our earth and thus pertain to quite andiher sate of consciousness. Our planct (ike al those we see) is adapted to the pecmitar slare of is human stock, lnal slate which cnables us to see with our naked eye the sidereal bodies which are co-essential with our terrene plane and substance, iust as their resbective inhabitants, the Jovians, Martians and others can perccive our little world: because our planes of consciousness, differing as they bo in degrec but being the same in kind, are on the same laver of differcotiated Watter. What I urost was 'The minor Pralaya concerns only our whe (We ched 'Strings' in these days lie anite ' 'To
 also 'strings ' or CHAINS.
If he (meaning the objector) would perceive even the dim silhouette of one of such 'planots' on the higher planes, he has to jurst throw off even the thin ciouds of the asiral maiter that stands between him and the next plane.
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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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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

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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 Christforce 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

A Few Early Theosophical Misconceptions

## Concerning Planets, Rounds, and Man (cont)

It is to be regretted that few of us have followed the wise advice; and that many a priceless pearl, many a jewel of wisdom, has been cast to an enemy unable to understand its value and who has turned round and rent us. "Let us imagine," wrote the same Master to his two 'lay chelas,' as he called the author of 'Esoteric Buddhism' and another gentleman, his co-student for some time -"let us imagine that our Earth Is ONE OF A GROUP OF SEVEN PLANETS OR MAN-BEARING WORLDS. . . (The SEVEN planets are the sacred planets of antiquity, and are all septenary.) Now the life-impulse reaches A, or rather that which is destined to become

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"laya centre") . . .etc."
In these early letters, in which the terms had to be invented and words coined, the "Rings" very often became "Rounds," and the "Rounds" life-cycles, and vice versa. To a correspondent who called a "Round" a "World-Ring," the Teacher wrote: "I believe this will lead to a further confusion. A Round we are agreed to call the passage of a monad from Globe A to Globe G or Z. . . The 'World-Ring' is correct. . . Advise Mr. . . . strongly, to agree upon a nomenclature before going any further. . ."
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## A Few Early Theosophical Misconceptions <br> Concerning Planets, Rounds, and Man (cont)

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. occasionally mixed up with the "Rounds" and "Rings," and led to similar mistakes in "Man." From the first the Master lad written:-
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But they never were so worked out, and the results were-neverceasing perplexity and mistakes.
Fiven the teaching abont the Septenary constitution of the sidereal bodies and of the marrocosm-from which the septenary division of he 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 "Ezoteric. Muddhism," in which he put forward a multiplicity of questions. Among these were questions on such problems as no MASTK, however s he whe the most time-hoynued and archaic of the musteries of the ancient In whes. Hence only a few of the doctrines were revealed in their road outlines, while dctails werc constantly withhcld, and all the cfforts ode to licit more information about them were systematically eluded the beginning. This is perfertly natural Of the four Vidyas-
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## THE

## MAHATMA

## LETTERS TO <br> 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 rootraces, 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 $7 x$ $7 \times 7=343$ 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

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

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"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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153
Buddhism '". For instance, all such plancts as Mcrcury, Venus, Mars, Jupiler, Saturn, etc., etc., or our Earlh, are as visille to us as our globe, probably, is to the inhabitants of the other plancts, if any, because they are all on the same plane; while the superior fellow-globes of these plancts are on other plancs 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 V1, 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 scven are on three matcrial planes and one spiritual planc, answering to the liree Opaums (material bases) and une spiritual vehicle (Vanak) of nur seven principles in the human division. If, for the sake of a clearer mental conception, we imagine the human principle the annexed diagram of corres

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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 | Divine Flames, Divine Lives, Lions of Life, Sons of Necessity, Burning sons of desire. EA39. The Son of God Himself, the 1st born in a cosmic sense. EA38. Symbol: Golden lotus w/ petals folded. EA38. $6-1-7$ | 1. Leo Sun [Uranus] Orange Head Center | Parashakti- Supreme energy <br> 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 | Divine Builders, (Conferring Soul), Bright-crested. SD1-453. $7-2-6$ | 2. Virgo Jupiter- BlueHeart Center | Kriyashakti- Materializing ideal The 2nd aspect of the 7th type of force | 6 |
| 8 | III | Lesser Builders (Conferring form), The Triple Flowers, The Triads. EA40. Lords of Sacrifice and Love. EA41. 8-3-5 | 3. Libra Saturn- Green- Throat Center | Jnanashakti- Force of Mind <br> 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 | Human Hierarchy, The Initiates, Lords of Sacrifice, Lords of Love, Human Monads, Imperishable Jivas. EA42. Solar Angels. Lords of Flame 9-4-4 | 4. Scorpio Mercury-Yellow- [Solar Plexus] | Mantrikashakti <br> The WORD made flesh- Speech | 4 |
| 10 | V | Human Personality, The Crocodiles [Dragons], Makara, the mystery Seekers of Satisfaction. EA41. The Perfect Ones. EA42. The Fivefold Links, The Benign Uniters, Producers of Atonement, Saviours of the Race, The Hearts of Fiery Love. EA46. 10-5-3 | 5. Capricorn Venus- Indigo[Spleen] | Ichchhashakti Will to manifest | 3 |
| 11 | VI | Lunar Lords, Sacrificial Fires, Greater Builders 11-6-2 | 6. Sagittarius <br> Mars- Red | Kundalinishakti Energy of Matter. Form | 2 |
| 12 | VII | Elemental Lives, The Basket of Nourishment The Blinded Lives, The Lesser Builders 12-7-1 | 7. Aquarius The Moon- Violet | None [Instinctual selfishness] | 1 |

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the other, each forming a fresh Globe of the "earth-chain." Our Moon was the fourth Globe of the series, and was on the same plane of perception as our Earth. But Globe A of the lunar chain is not fully "dead" till the first Monads of the first class have passed from Globe G or Z, the last of the "lunar chain," into the Nirvana which awaits them between the two chains; and similarly for all the other Globes as stated, each giving birth to the corresponding globe of the "earth-chain."

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Again, in the Seventh Round on the Lunar chain, when Class 7, the last, quits Globe A, that Globe, instead of falling asleep, as it had done in previous Rounds, begins to die (to go into its planetary pralaya);* and in dying it transfers successively, as just said, its "principles," or life-elements and energy, etc., one after the other to a new "layacentre," which commences the formation of Globe A of the Earth Chain A similar process takes place for each of the Globes of the "lunar chain" one after
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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 manu 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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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

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

Additional Facts And Explanations Concerning The Globes And The Monads (cont.)
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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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Man, the indwélling 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 dòes 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

## Additional Facts And Explanations Concerning The Globes And The Monads (cont.)

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