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by Emma Kunz (1892-1963),



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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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AN ENCYCLOPEDIA OUTLINE OF  
**Masonic, Hermetic,  
 Qabbalistic and Rosicrucian  
 Symbolical Philosophy**  
*Being an Interpretation of the  
 Secret Teachings concealed within the Rituals, Allegories  
 and Mysteries of all Ages*  
 BY  
**MANLY P. HALL**  
 THE ILLUSTRATIONS IN COLOR BY  
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Secret Teachings of All Ages, Program 01 - with Francis Donald

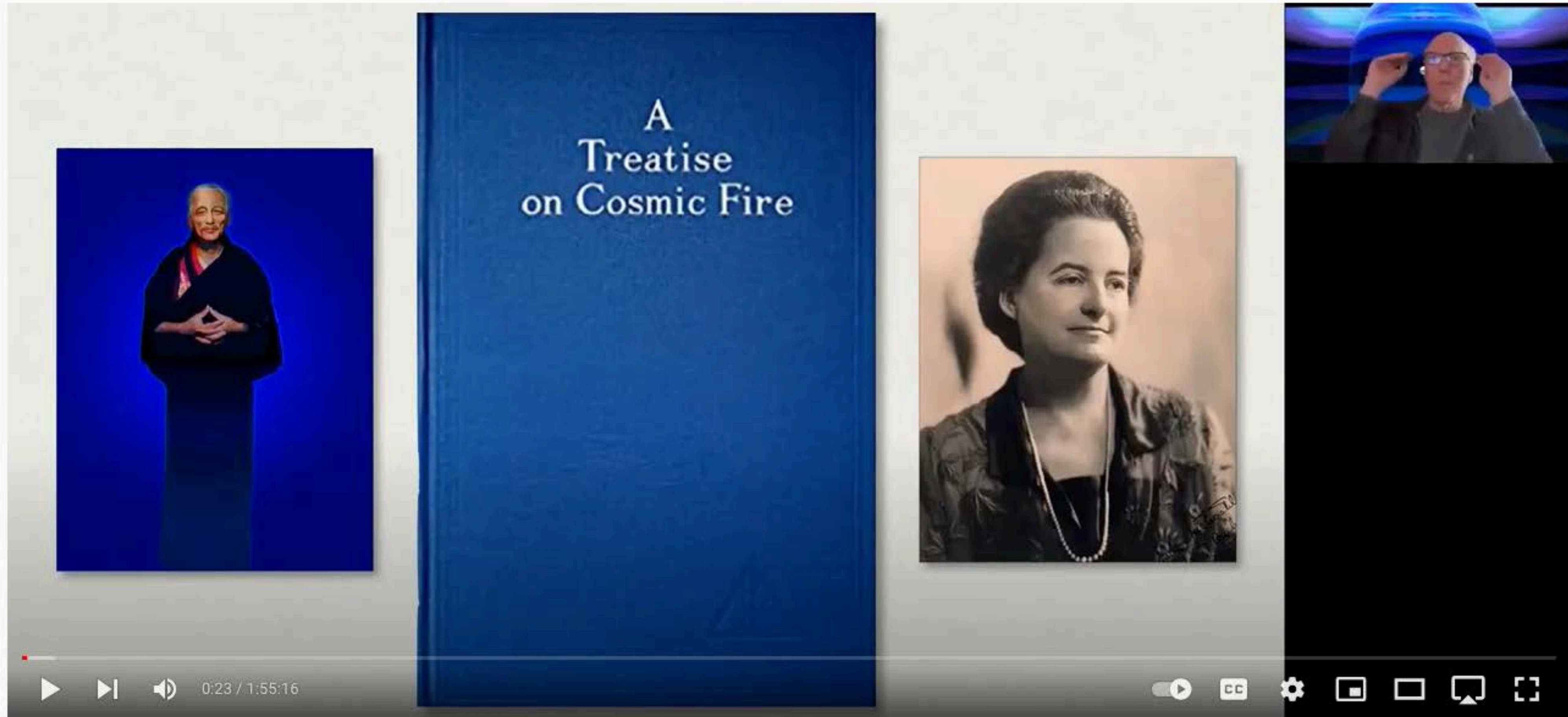
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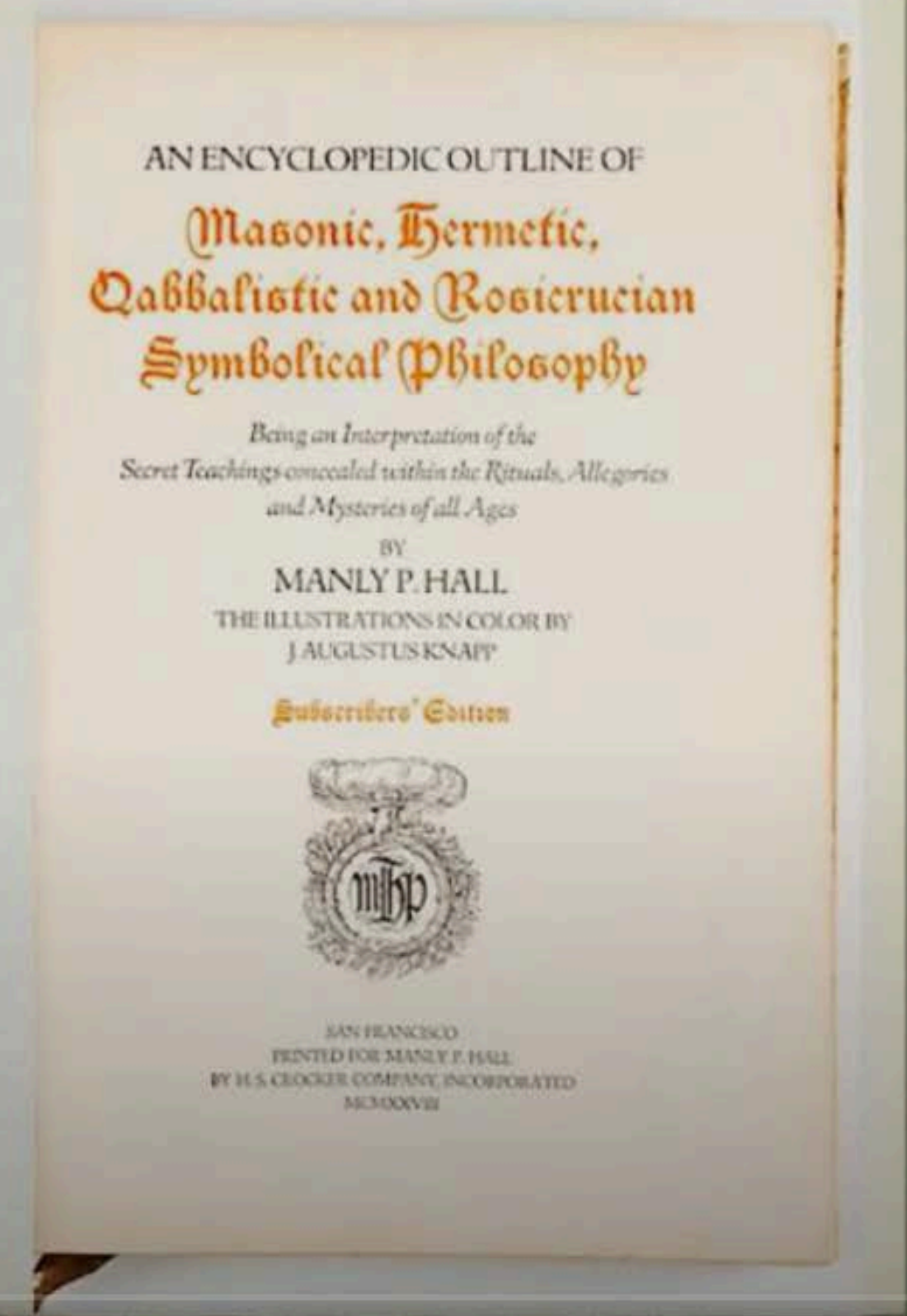
A Treatise on Cosmic Fire New Fellowship, Program 01  
Program was held on June 24, 2022 and facilitated by Francis Donald  
Francis continues with the Etheric body [Page 84/85-87 TCF]

francis donald secret teachings



The Secret Teachings of All Ages 1

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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



## 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](#).

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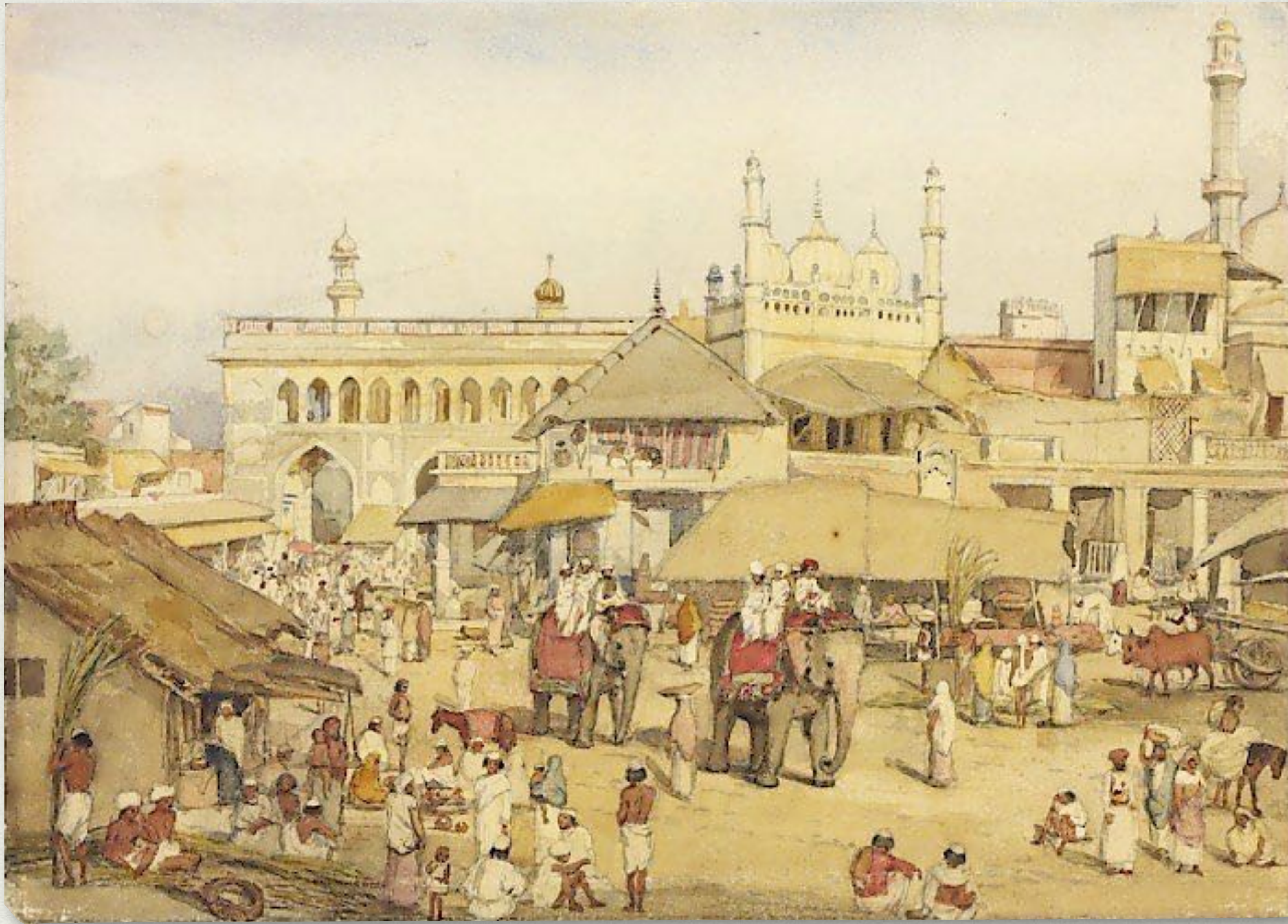
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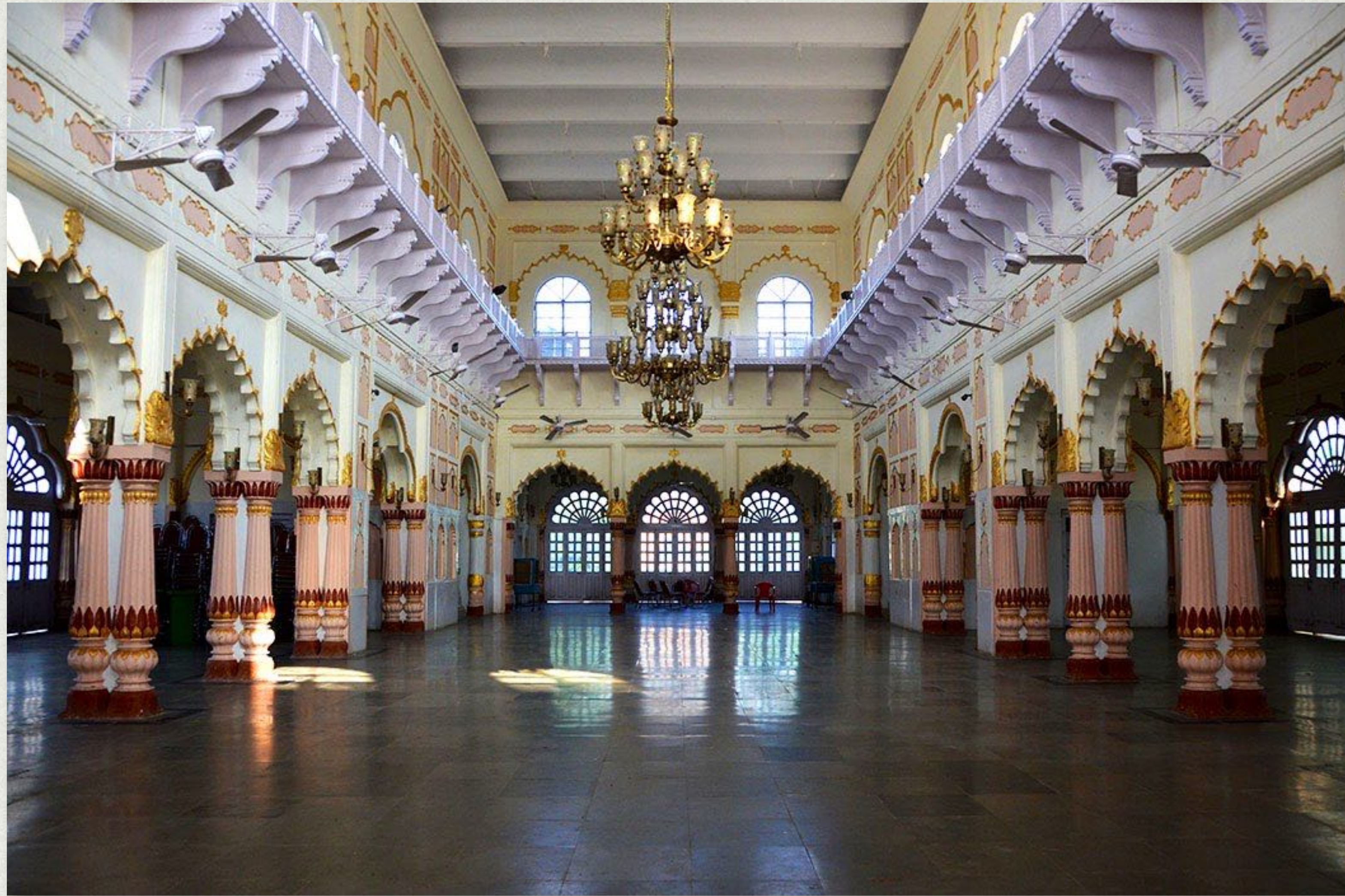
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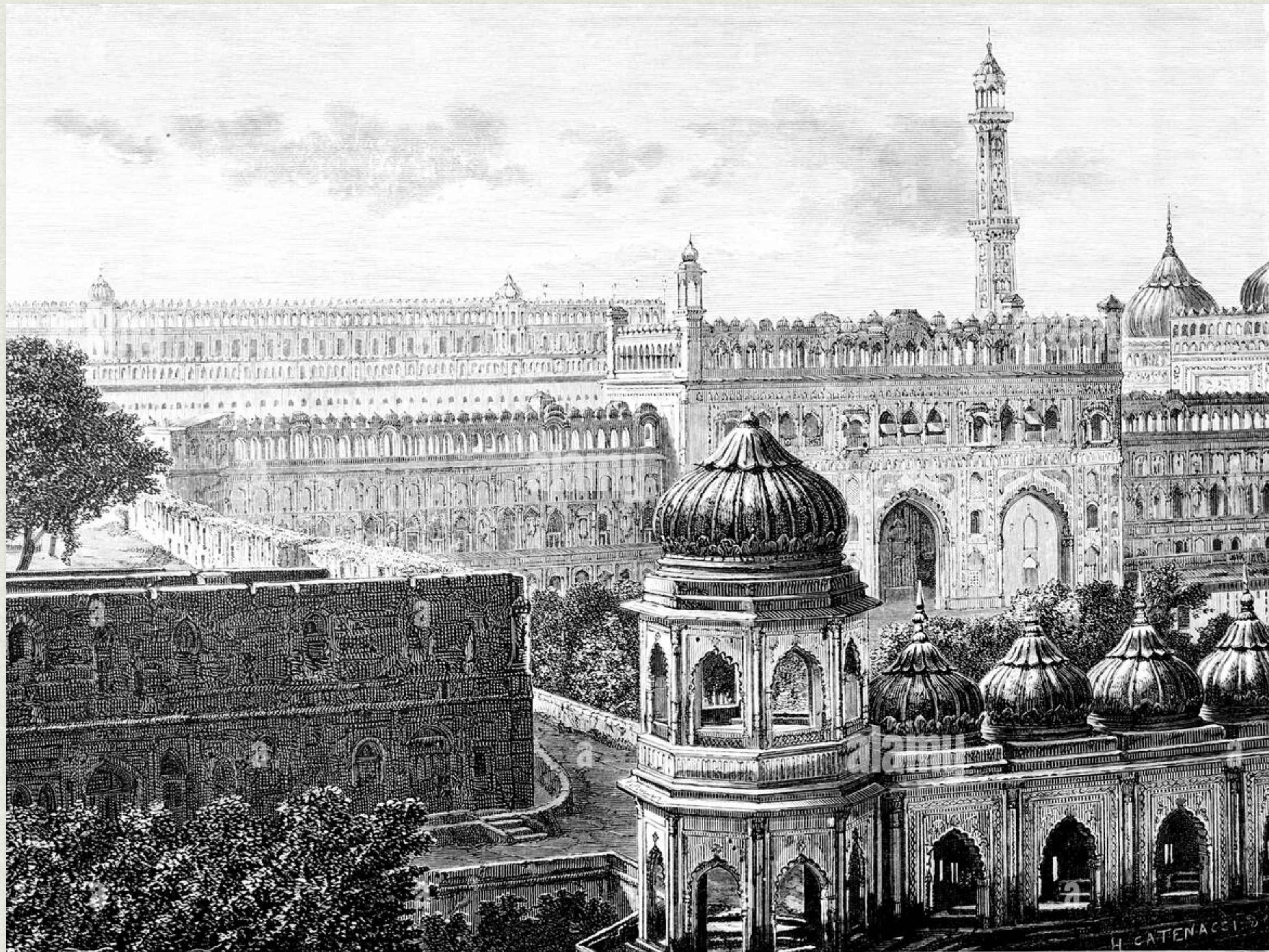
*The Market Place at Lucknow (c.1856), by William Carpenter*

Almost as soon as I arrived in Lucknow I received a shock in the calmly announced fact that the local Committee of our Branch had engaged that I should give a public lecture the next day on the subject of "Islam". I was in a pretty fix when I found out that there was no escape, as the posters and handbills were already issued, and the whole Mussulman public were to be present. The novelty of a white man being about to lecture in a friendly spirit about their religion was doubtless, an irresistible attraction. I could have given the Committee a good thrashing, for I had then no more than the slight knowledge of the subject which one gets in the course of his general reading, and I felt very reluctant to speak before so critical an audience as awaited me. Escape being out of the question, however, I borrowed a copy of Sale's Koran and another Mohammedan book, and sat up all night to read them. Here I found the immense advantage of Theosophy, for, as I read, the key to the exoteric teachings helped me to grasp all that lay between the lines, and light was shed upon the whole system.



Qaiserbagh Baradari – Lucknow

I think I never before realised so fully its incomparable value as an interpreter of religious systems. On entering the huge *Baradari*, or Royal Pleasure Hall, I found it packed with an audience which included most of the notable Mohammedans of the place, together with some hundreds of educated Hindus. I treated the subject not as a professor of the religion but as an impartial Theosophist, to whom the study of all religions is equally interesting, and whose chief desire is to get at the truth beneath them and boldly announce it without fear or favor. Some good genius must have inspired me, for, as I proceeded, I seemed to be able to put myself in Mohammed's place, to translate his thoughts and depict his ideal, as though I were "a native here, and to the manner born". I could see this inspired camel-rider incarnating where he did, to work out a tremendous Karma as the Founder of one of the mightiest religious movements in history.



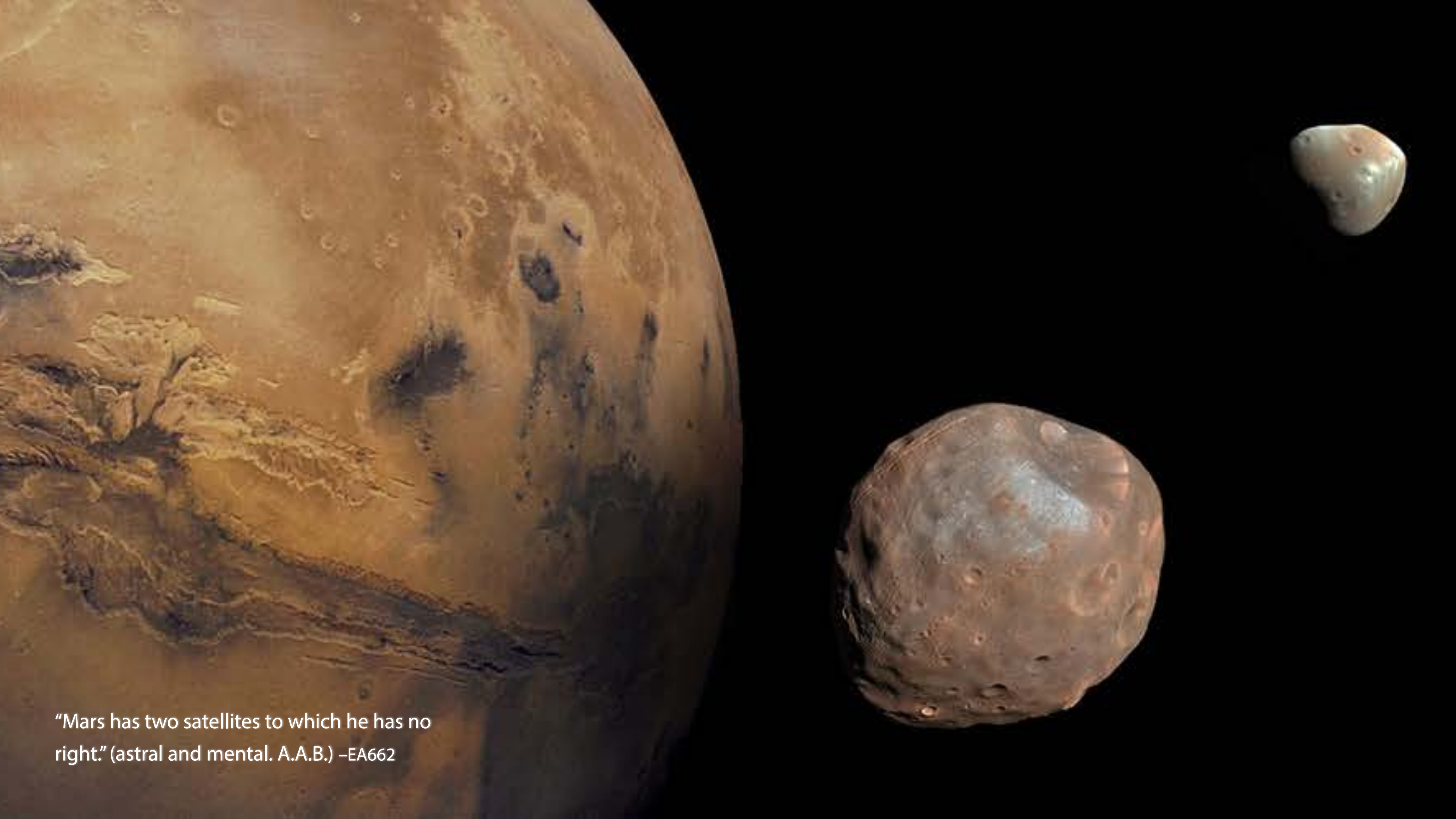
Lucknow, India (19th c.)

The audience were certainly aroused to a pitch of enthusiasm, for they gave it tumultuous expression, and the next day a Committee waited on me with an address of thanks, in which every blessing of Allah was invoked for me, and the wish was expressed that their children knew "one-tenth as much about their religion" as I did. Ye gods! how cheaply a reputation is sometimes made! From this experience I venture to say that an intelligent Theosophist is better qualified than any other man to take up the study of any given religion, and will be more likely to get at its inner meaning than the most learned philologist who has sought the key only in the crypt of his rationalistic mind. ODL3:297-8



My dear friend: You are certainly on the right path: the path of deeds and actions not mere words—May you live long and keep on! I hope this will not be regarded by you as an encouragement to be "goodly-goodly"—a happy expression which made us laugh—but you indeed step in as a kind of Kalka Adhatar dispelling the shadow of Kali-Yag—the black night of the perishing U.S. and driving away before you the fata Morgana of its Ruler. I must advise the word secret to appear after your name in invisible but indelible characters on the list of the General Council as it may prove some day, a secret door to the heart of the sternest of Hobitgaws...

This's a good deal occupied—also, as usual—I must content to send you a somewhat lengthy farewell epistle before you take up a journey that may have most important results—and not alone for our cause... You understand, do you not, that it is no fault of mine if I cannot meet you as I would? Nor is it yours, but rather that of your life-long environment and a special delicate task I have been entrusted with since I knew you. Do not blame me then, if I do not show myself in more tangible shape, as will



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

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

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. . . .”

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



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



## Apollo's Lyre and our Septenary Universe



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

**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

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

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 produce certain results); "**Maha-Vidya**," the great (Magic) knowledge, now degenerated into Tantrika worship; "**Guhya-Vidya**," the science of Mantras and their true rhythm or chanting, of mystical incantations, etc.—it is only the last one, "**Atma-Vidya**," or the true *Spiritual* and *Divine wisdom*, which can throw absolute and final light upon the teachings of the three first named. Without the help of Atma-Vidya, the other three remain no better than *surface* sciences, geometrical magnitudes having

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.

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

produce certain results); "Maha-Vidya," the great (Magic) knowledge, now degenerated into Tantrika worship; "Guhya-Vidya," the science of Mantras and their true rhythm or chanting, of mystical incantations, etc.—it is only the last one, "Atma-Vidya," or the true *Spiritual* and *Divine wisdom*, which can throw absolute and final light upon the teachings of the three first named. Without the help of Atma-Vidya, the other three remain no better than *surface* sciences, geometrical magnitudes having 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.

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."

And well he may; for *outside* of metaphysics no occult philosophy, no esotericism is possible. It is like trying to explain the aspirations and affections, the love and hatred, the most private and sacred workings in

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 versa*. 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 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

EARTH CHAIN.

LUNAR CHAIN.

FIG. 2.

FIG. 1.

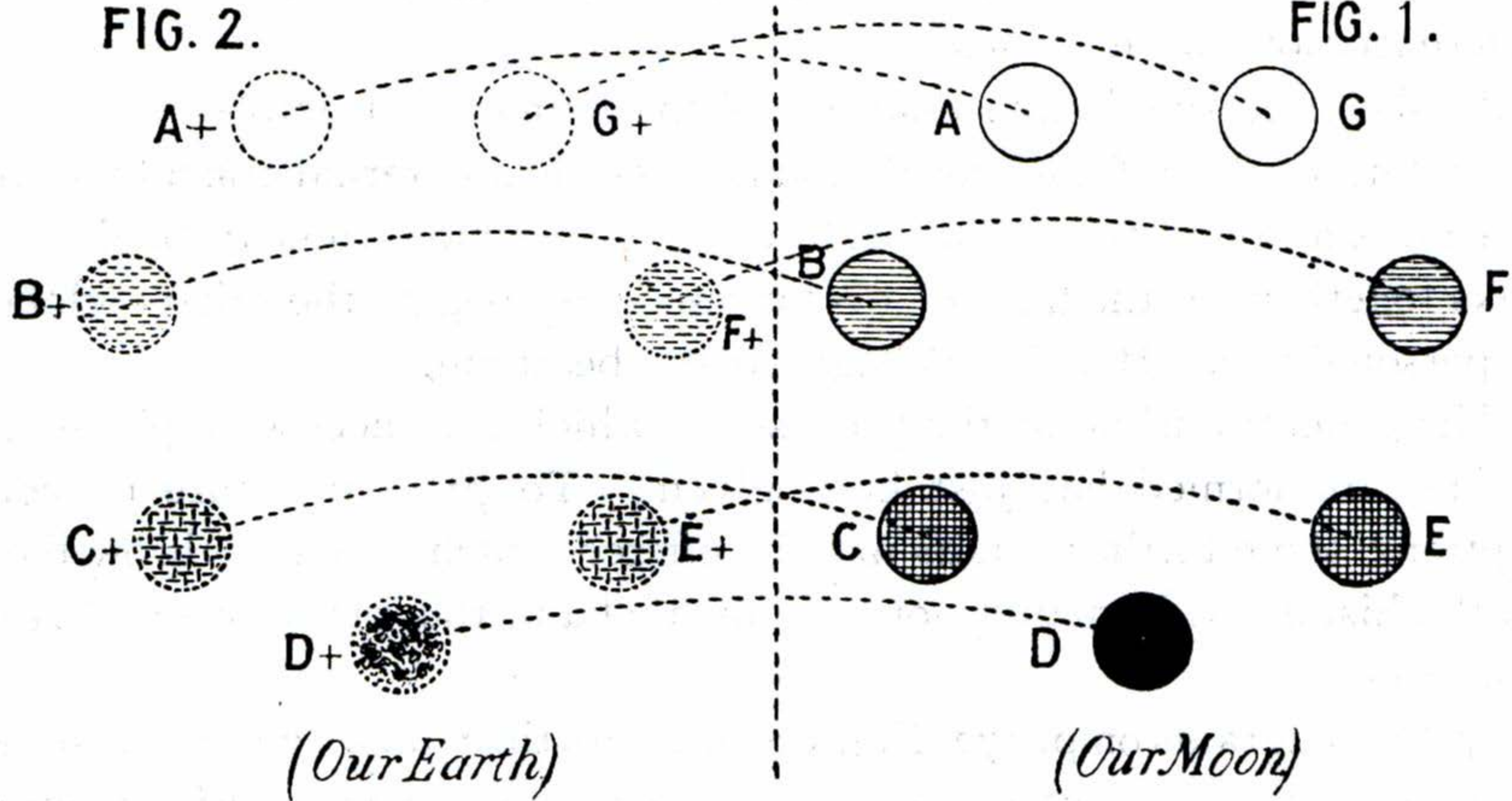


DIAGRAM II.

points solved. As the evolution of the Globes and that of the Monads are so closely interblended, we will make of the two teachings one. In reference to the Monads, the reader is asked to bear in mind that Eastern philosophy rejects the Western theological dogma of a newly-created soul for every baby born, as being as unphilosophical as it is impossible in the economy of Nature. There must be a limited number of Monads evolving and growing more and more perfect through their assimilation of many successive personalities, in every new Manvantara. This is absolutely necessary in view of the doctrines of Rebirth, Karma, and the gradual return of the human Monad to its source—*absolute* Deity. Thus, although the hosts of more or less progressed Monads are almost incalculable, they are still finite, as is everything in this Universe of differentiation and finiteness.

As shown in the double diagram of the human “principles” and the ascending Globes of the world-chains, there is an eternal concatenation of causes and effects, and a perfect analogy which runs through, and links together, all the lines of evolution. One begets the other—globes as personalities. But, let us begin at the beginning.

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.

In the diagrams on p. 172, Fig. 1 represents the “lunar-chain” of seven planets at the outset of its seventh or last Round; while Fig. 2 represents the “earth-chain” which will be, but is not yet in existence. The seven Globes of each chain are distinguished in their cyclic order by the letters A to G, the Globes of the Earth-chain being further marked by a cross—+—the symbol of the Earth.

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.

Again, in the Seventh Round on the Lunar chain, when Class 7, the

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

In the diagrams on p. 172, Fig. 1 represents the "lunar-chain" of seven planets at the outset of its seventh or last Round; while Fig. 2 represents the "earth-chain" which will be, but is not yet in existence. The seven Globes of each chain are distinguished in their cyclic order by the letters A to G, the Globes of the Earth-chain being further marked by a cross — + — the symbol of the Earth.

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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 "laya-centre," 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 the other, each forming a fresh Globe of the "earth-chain." Our Moon was the fourth Globe of the series, and was

EARTH CHAIN.

LUNAR CHAIN.

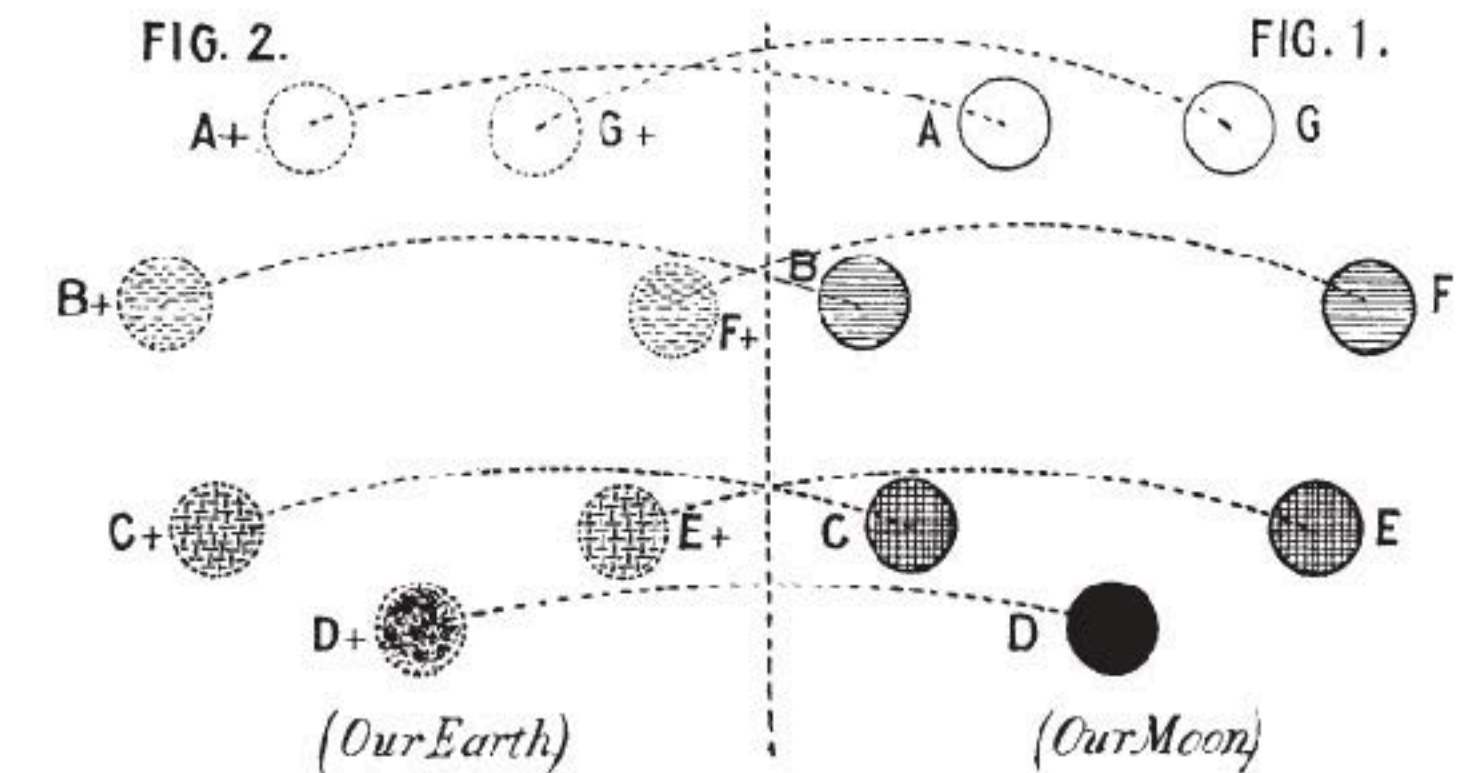


DIAGRAM II.

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

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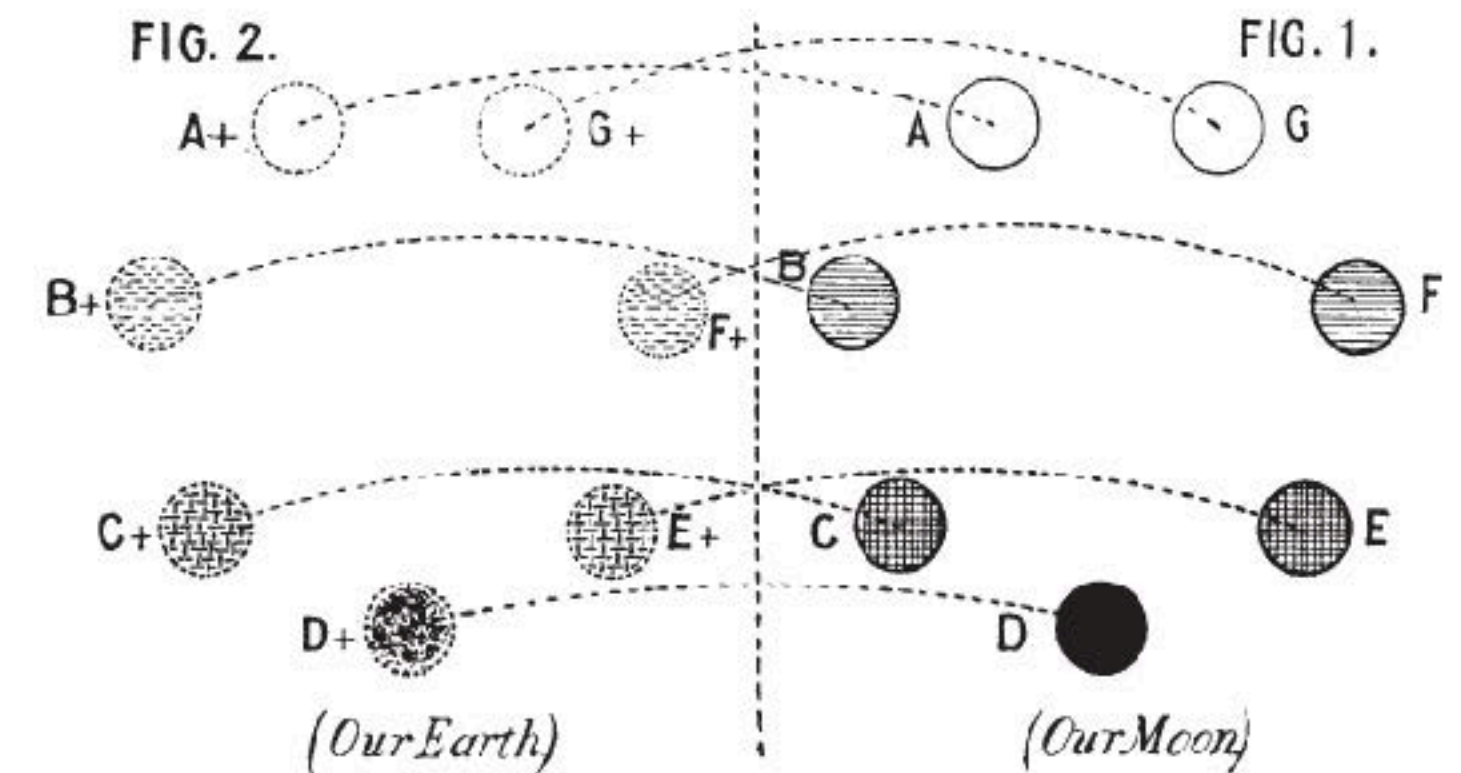


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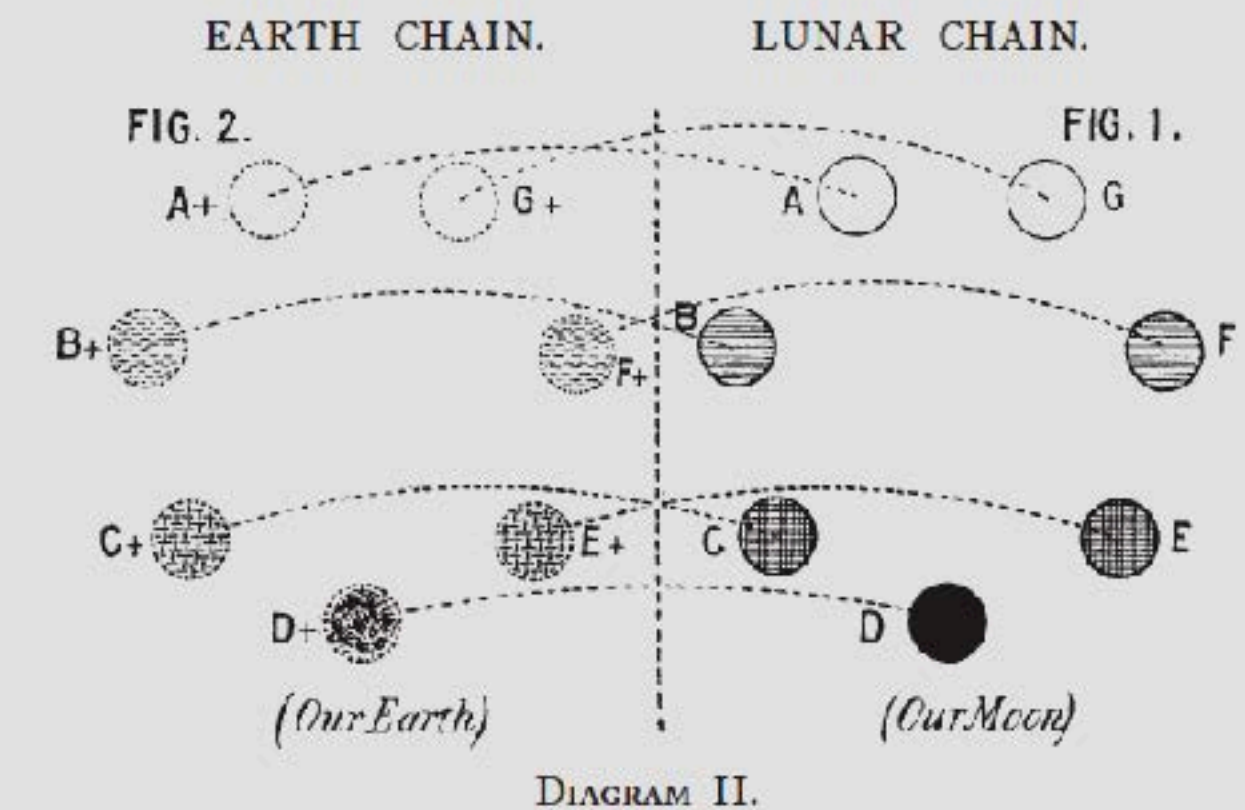
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Again in the solar system itself similar action will eventuate at the close of a Mahamanvantara. The Logos will withdraw within Himself, abstracting His three major principles. His body of manifestation—the Sun and the seven sacred Planets, all existing 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



## 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 IMMERSSED 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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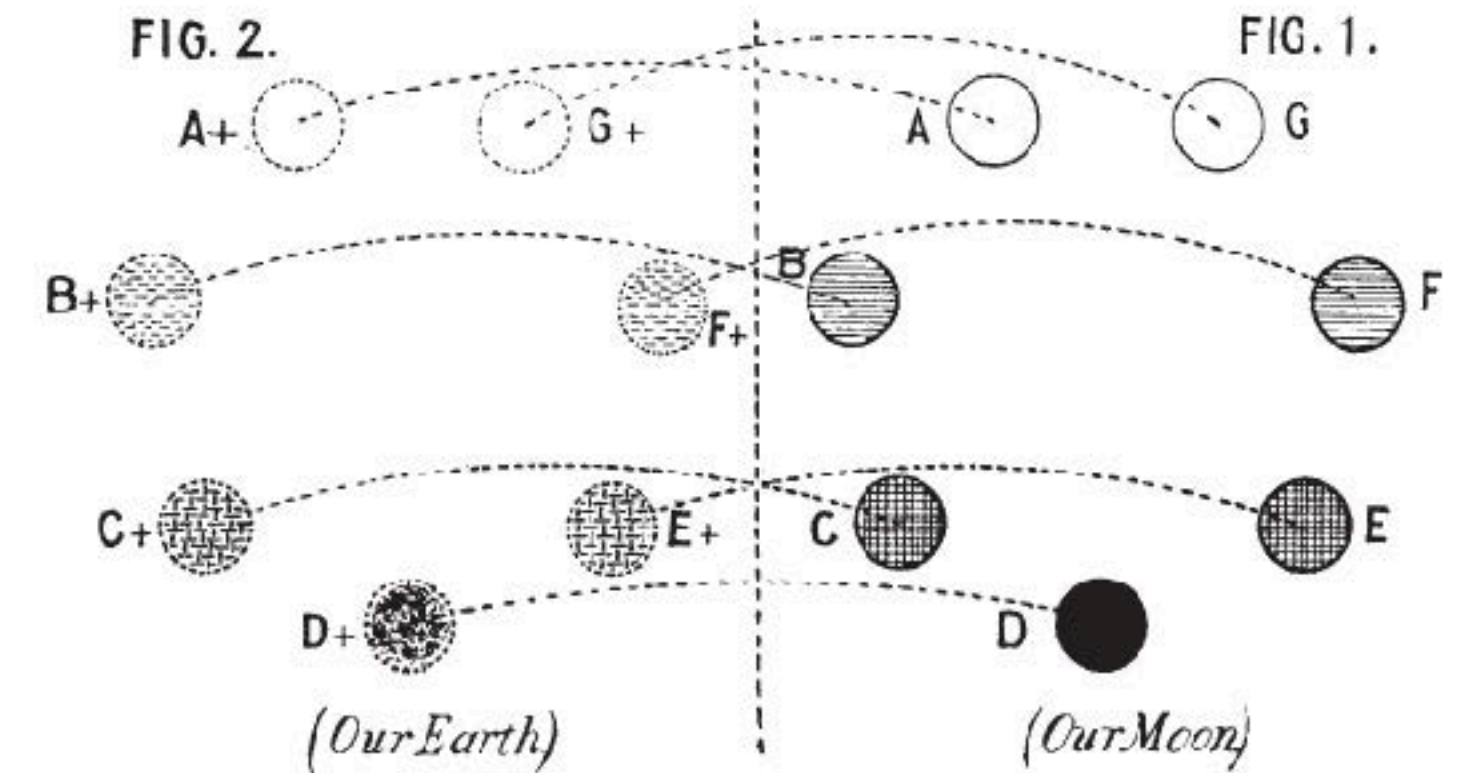


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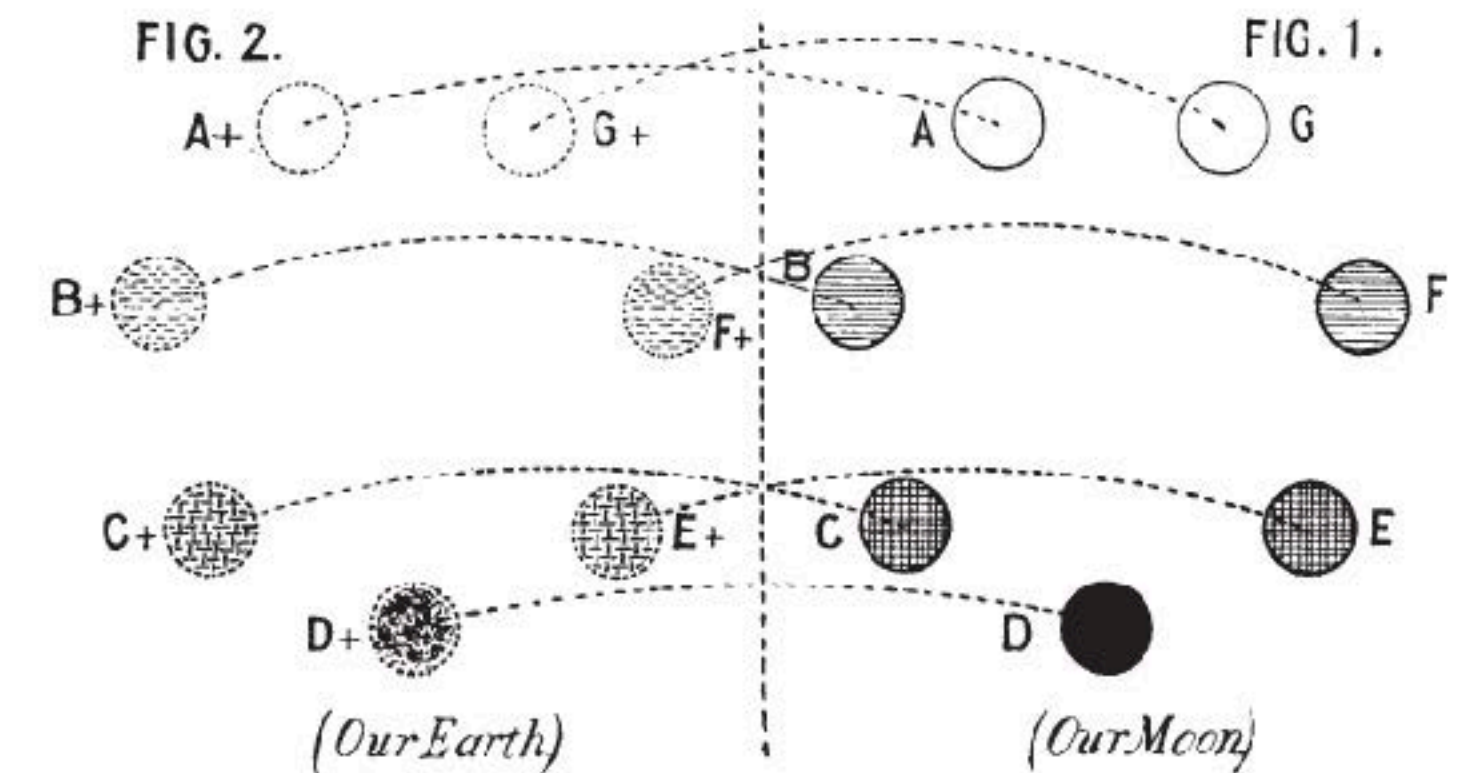


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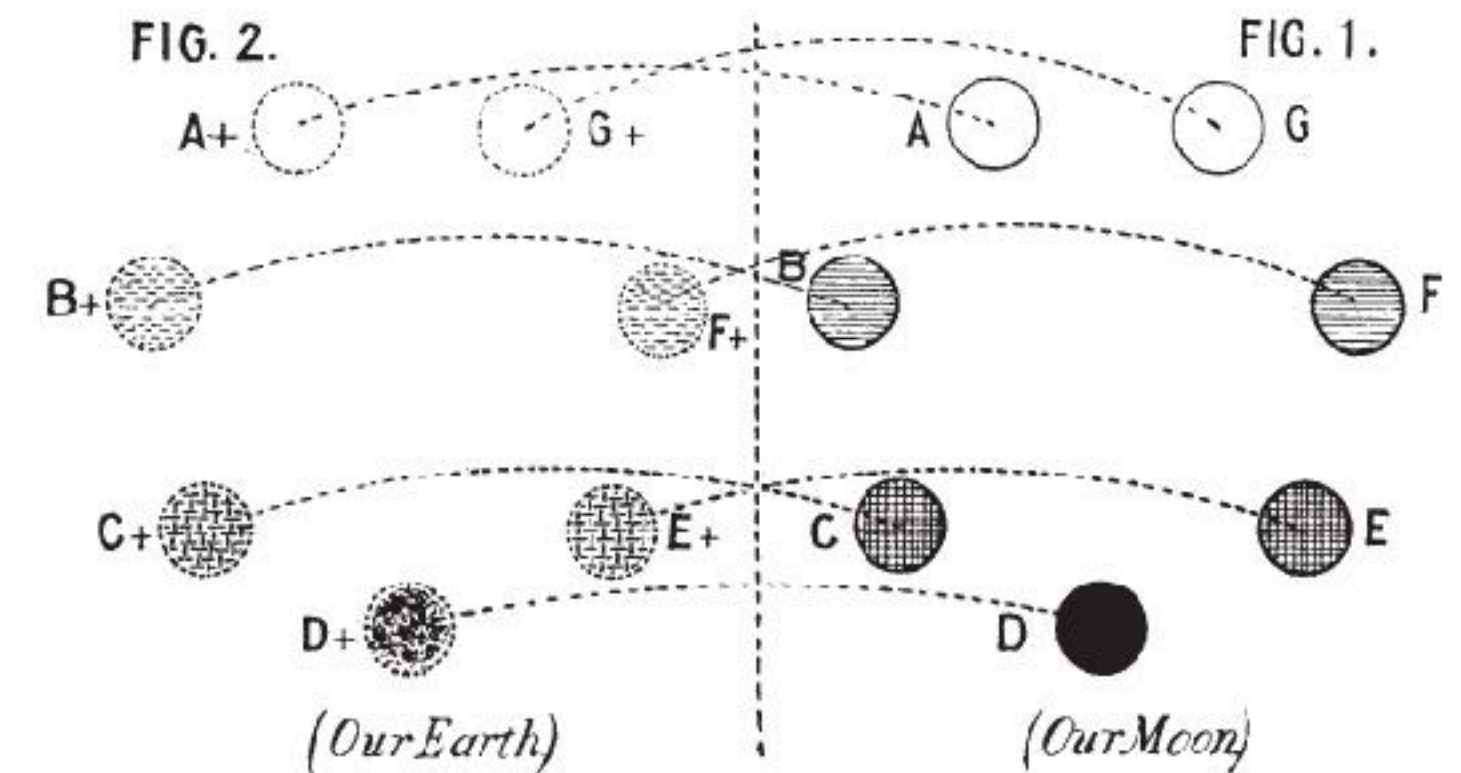


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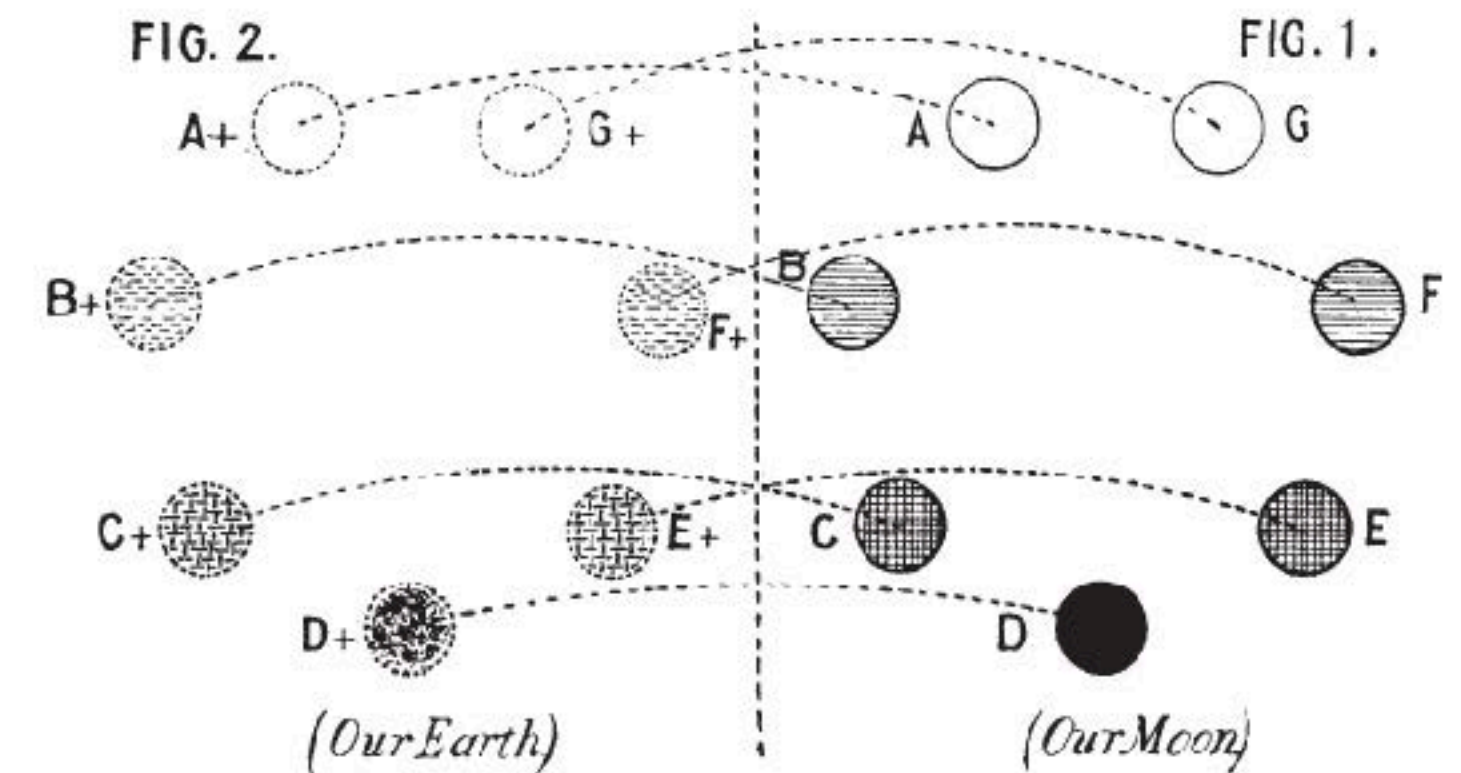


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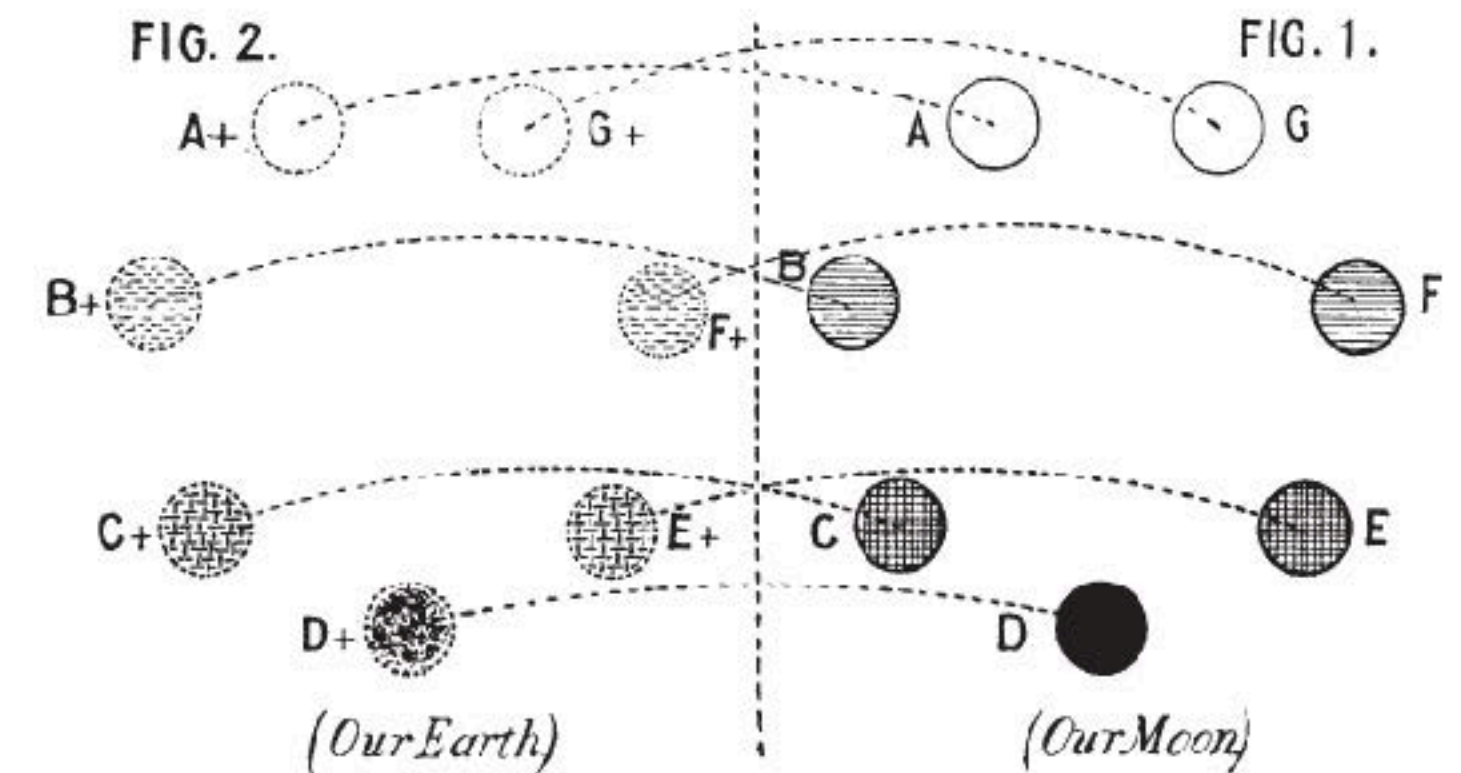


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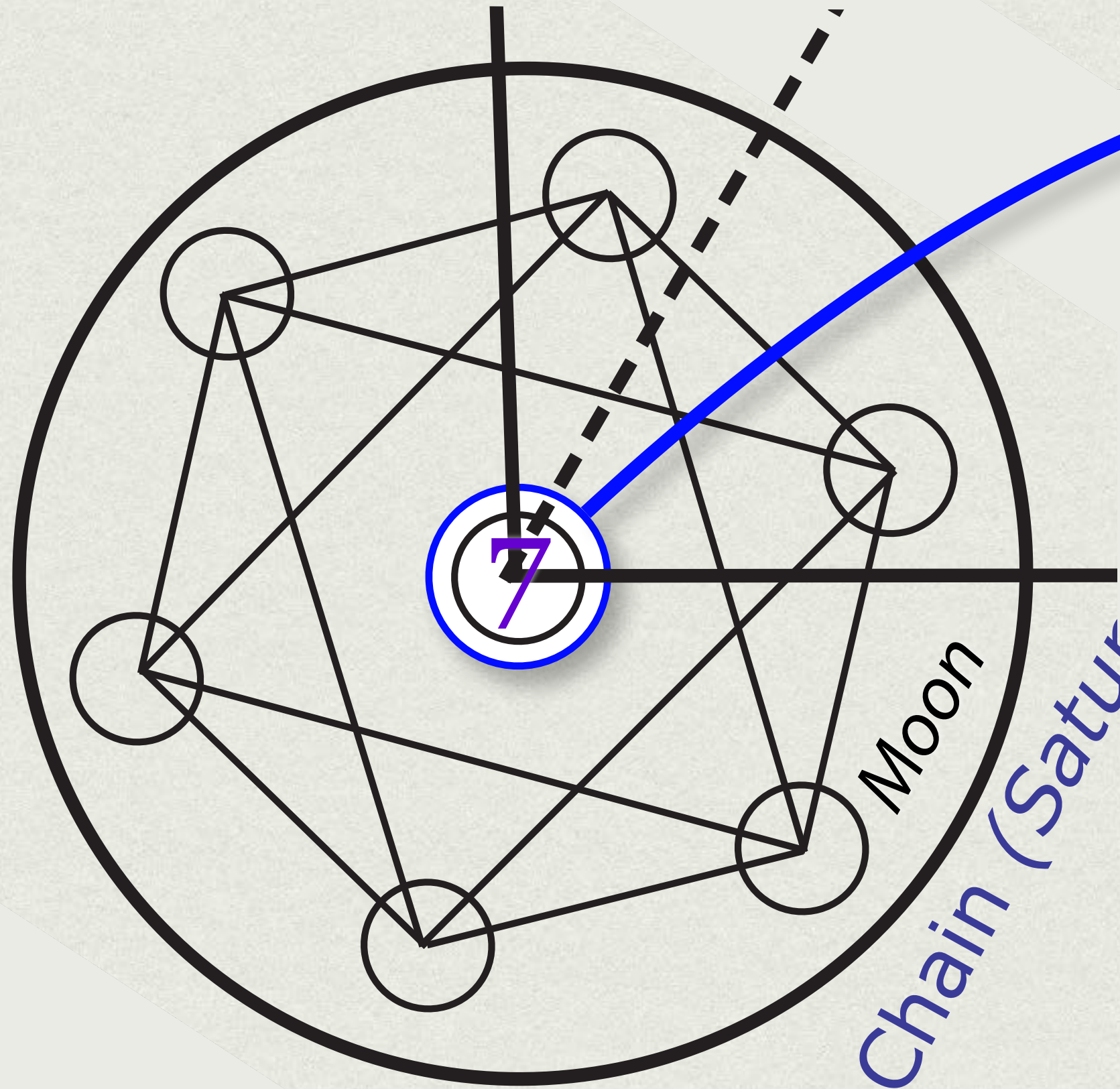
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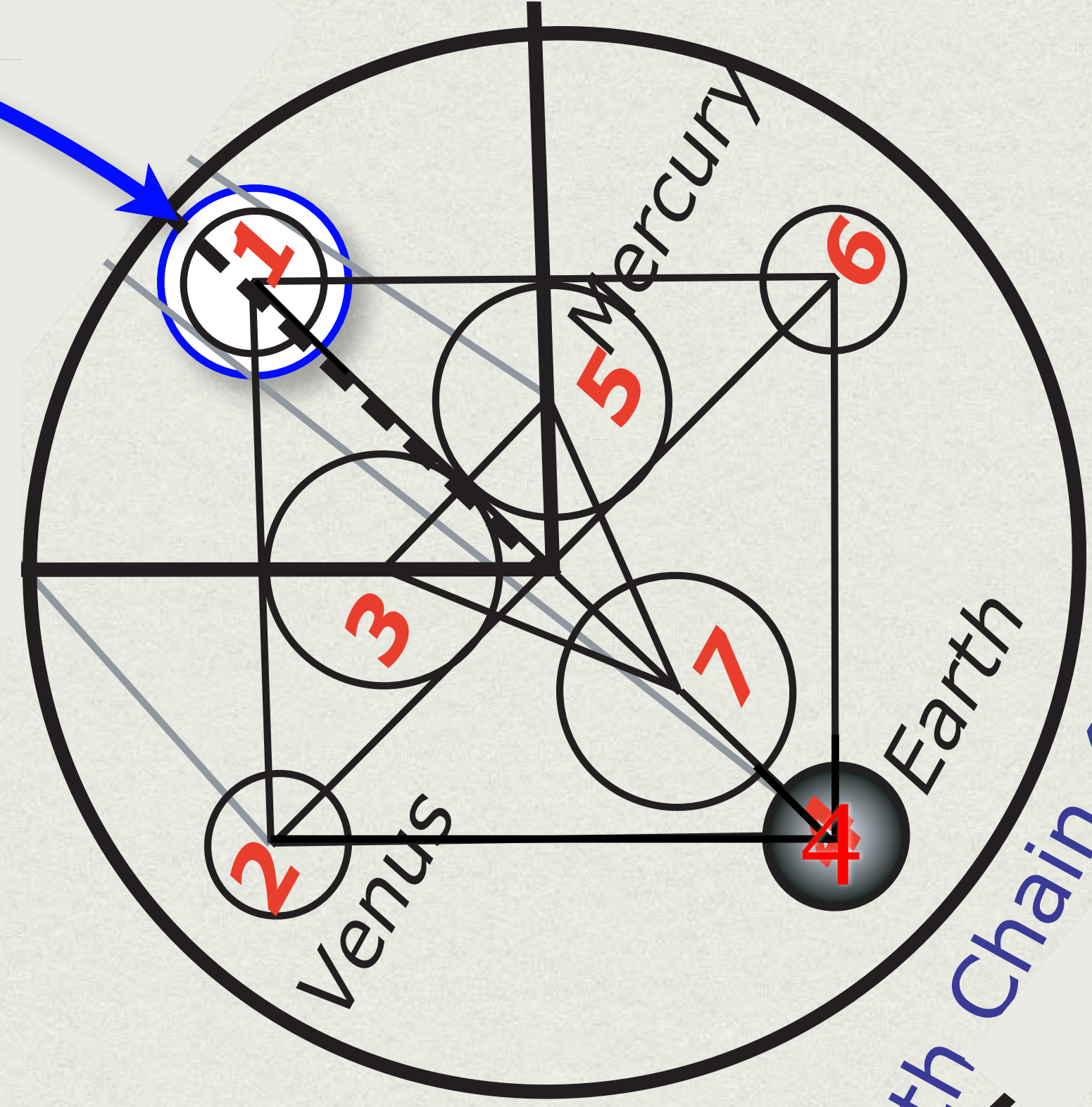
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3rd Chain (Saturn)

7/1



4th Chain (Earth)

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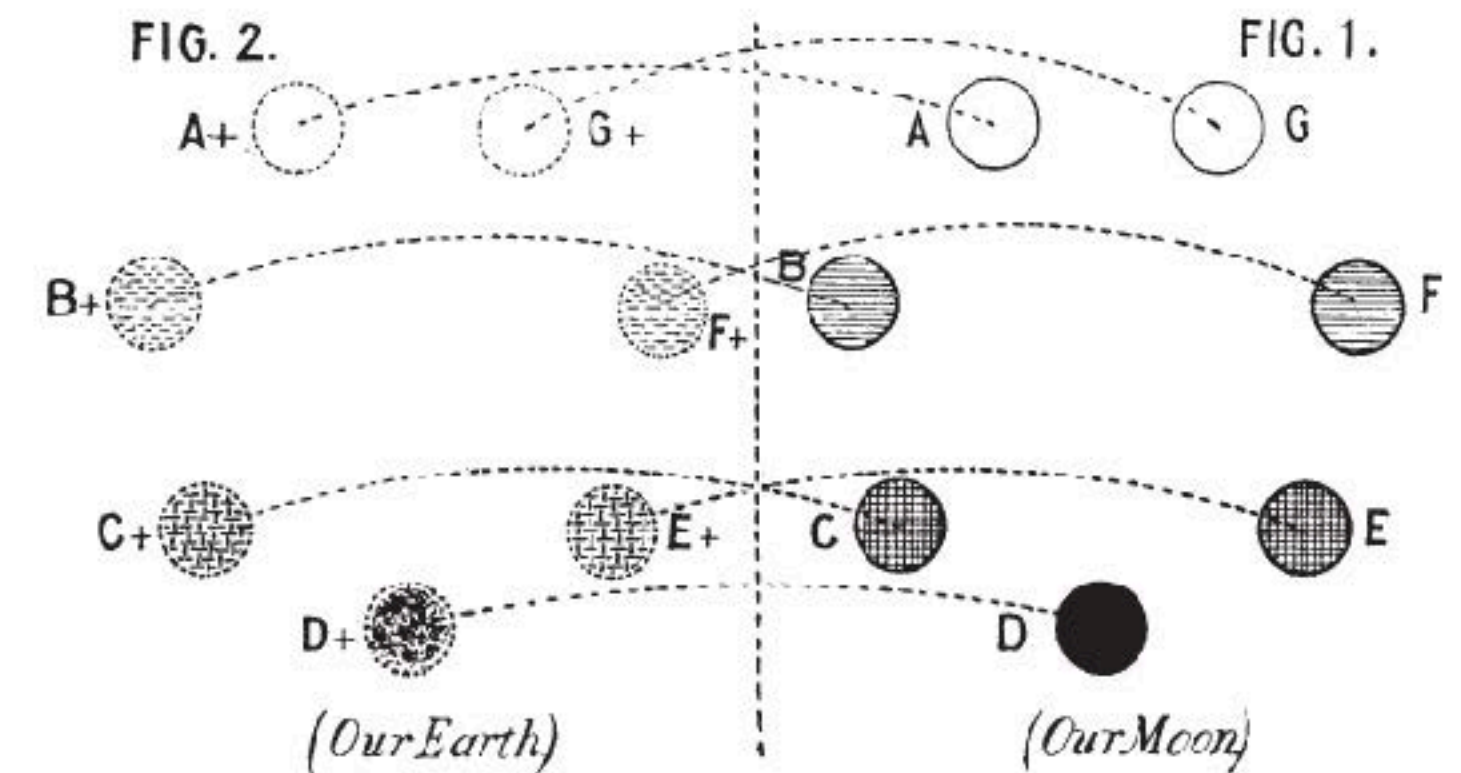


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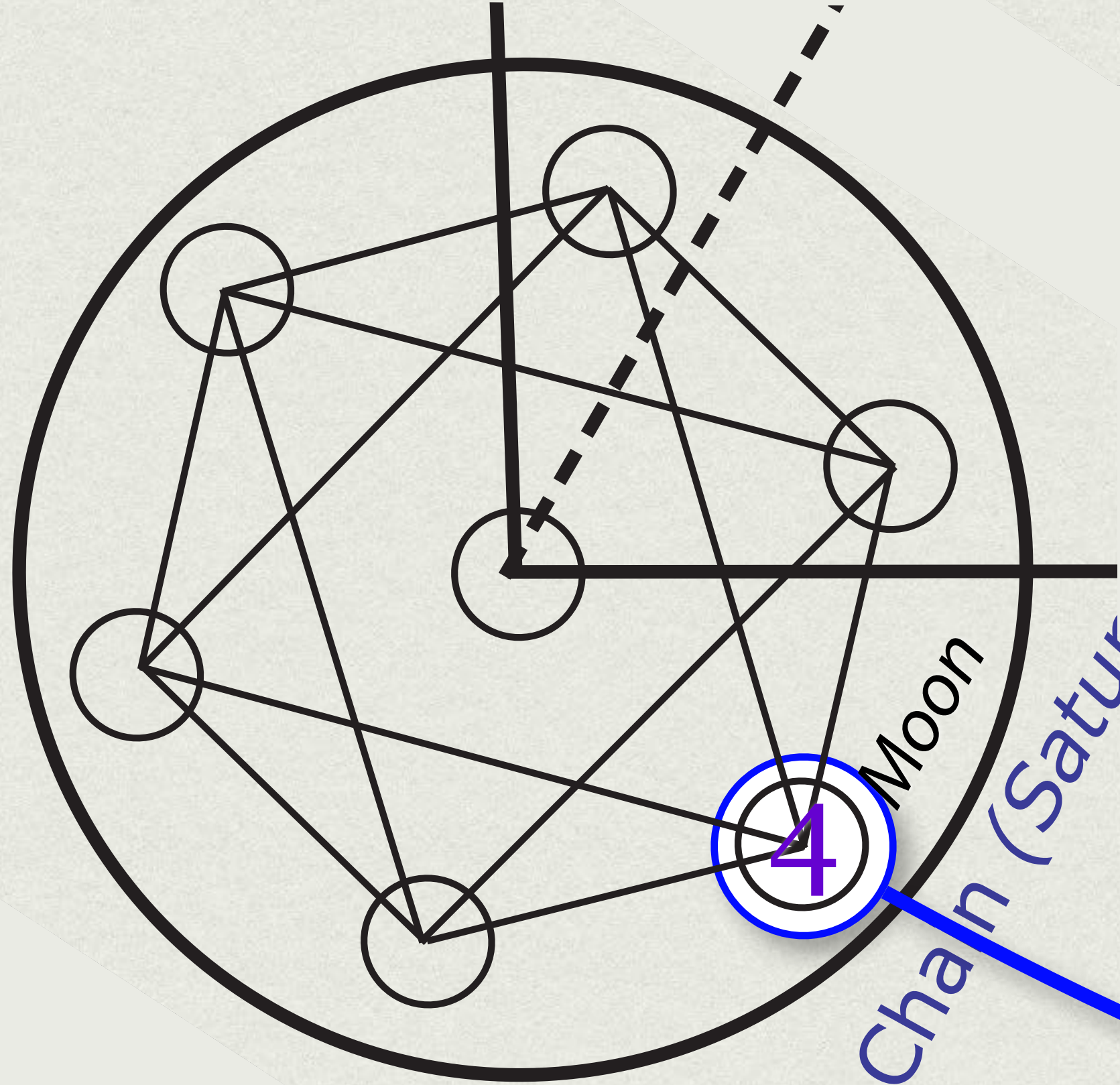
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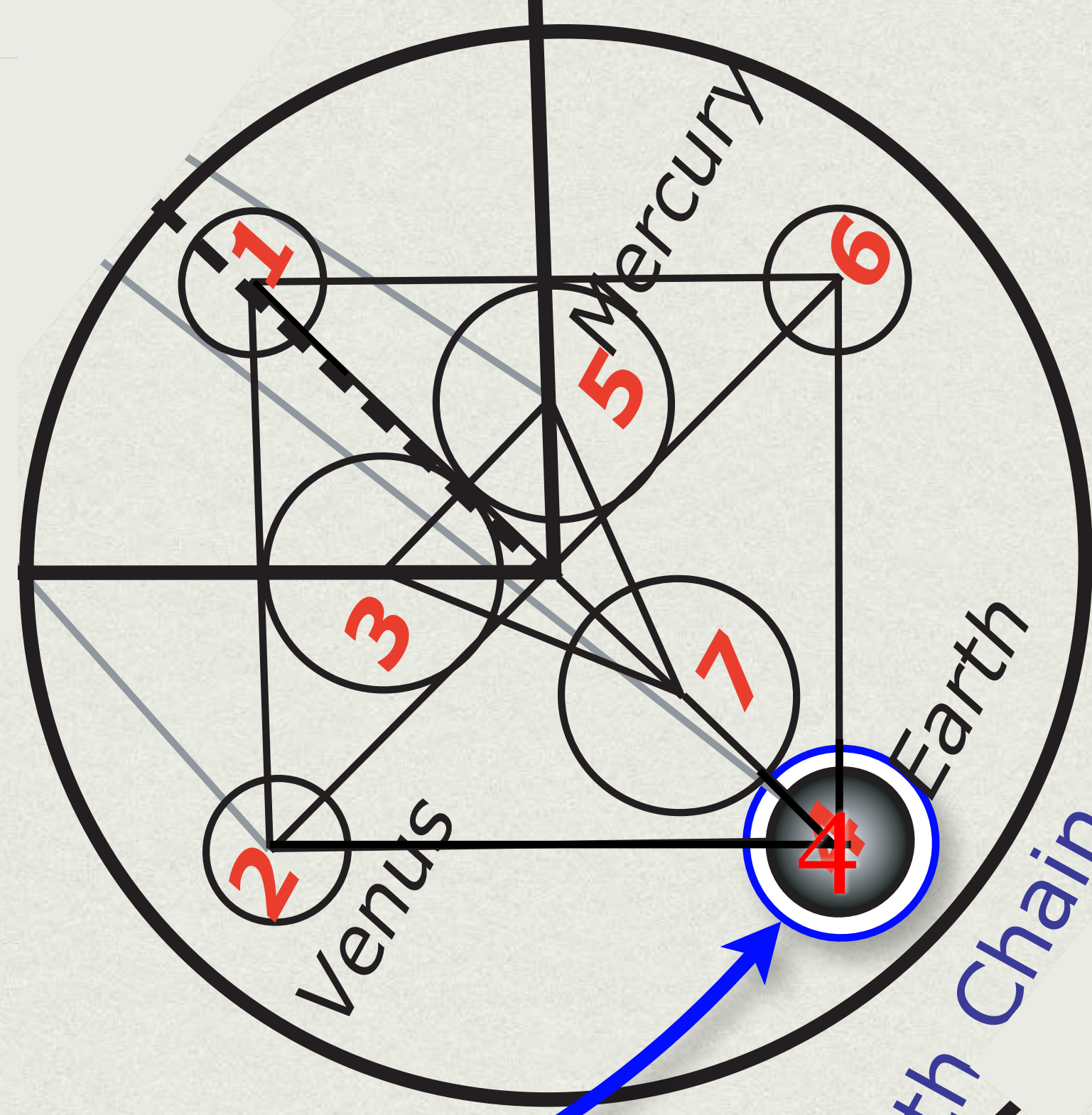
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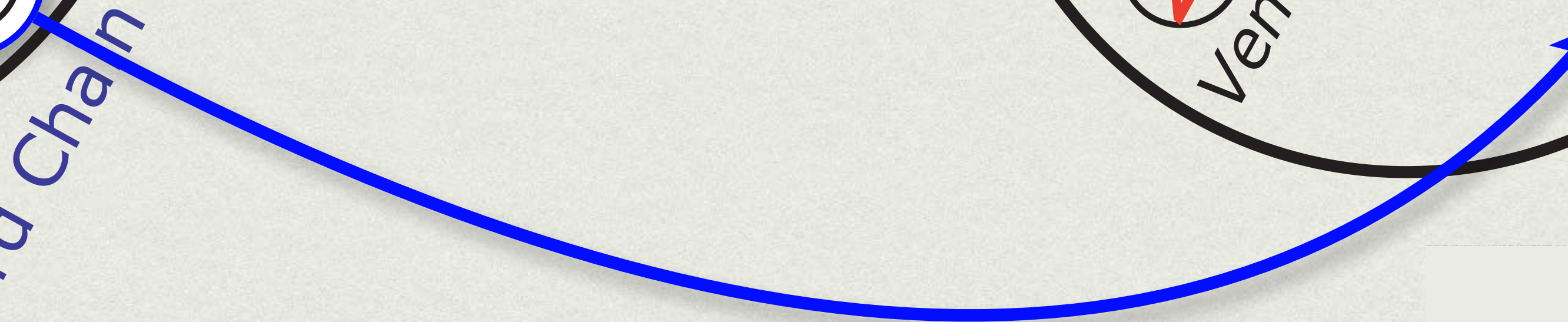
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4th Chain (Earth)



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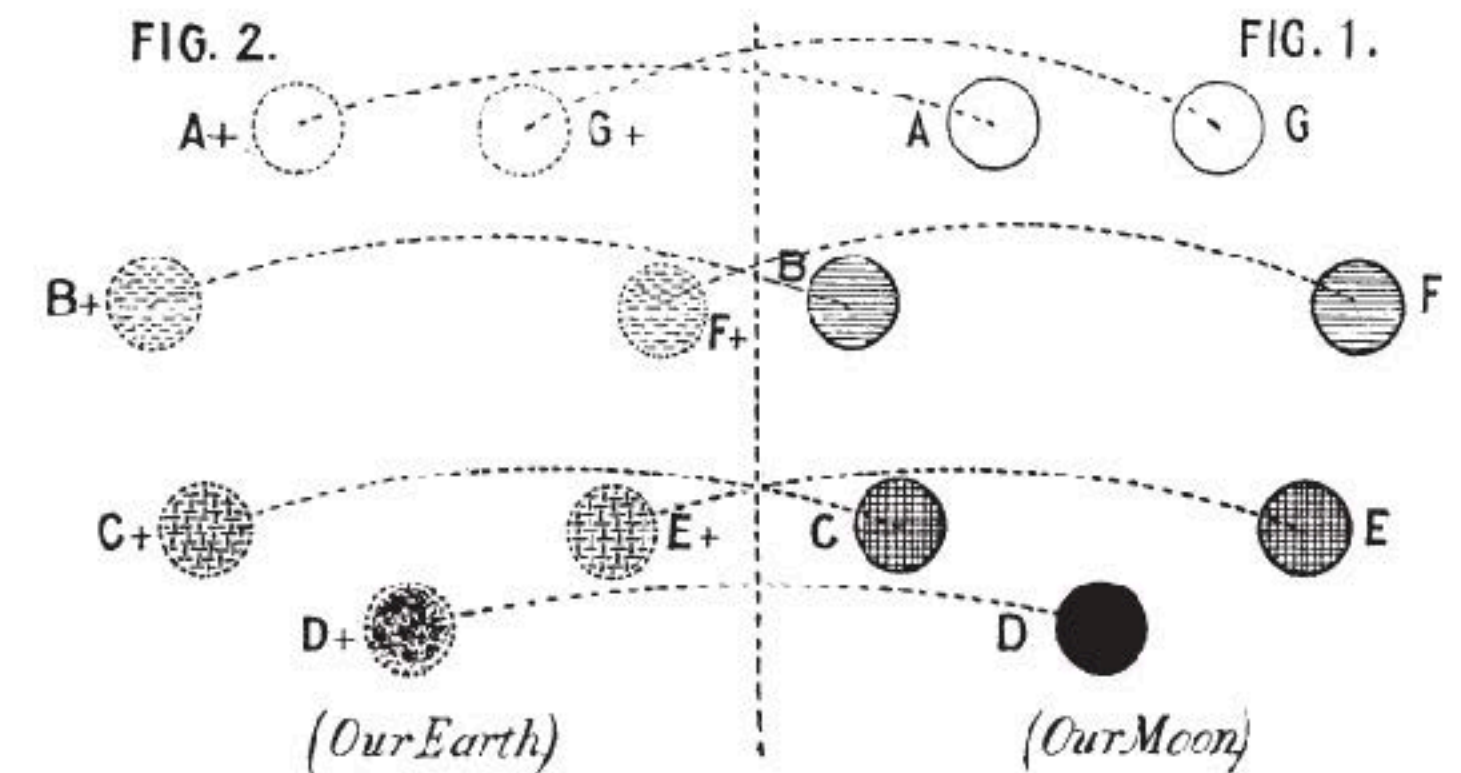


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the other, each forming a fresh Globe of the "earth-chain." Our Moon was the fourth Globe of the series, and was on the same plane of perception as our Earth. But Globe A of the lunar chain is not fully "dead" till the first Monads of the first class 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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EARTH CHAIN.

LUNAR CHAIN.

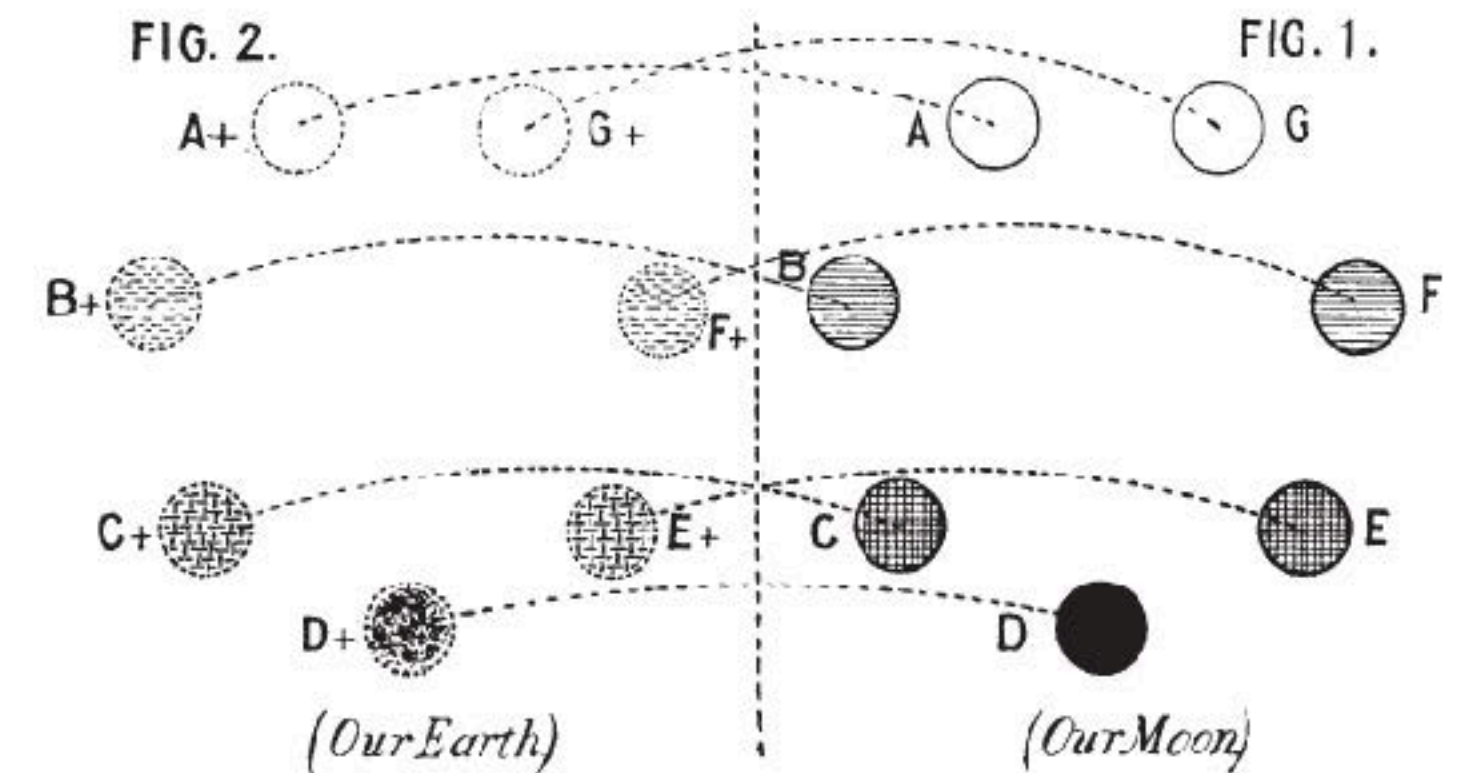


DIAGRAM II.

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\* Occultism divides the periods of Rest (Pralaya) into several kinds; there is the individual pralaya of each Globe, as humanity and life pass on to the next; seven minor Pralayas in each Round; the planetary Pralaya, when seven Rounds are completed; the Solar Pralaya, when the whole system is at an end; and finally the Universal Maha— or Brahmá—Pralaya at the close of the "Age of Brahmá." These are the three chief pralayas or "destruction periods." There are many other minor ones, but with these we are not concerned at present.

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## 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 Dhyān Chohanīc 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.

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“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



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Further, when Globe A of the new chain is ready, the first class or Hierarchy of Monads from the Lunar chain incarnate upon it in the lowest kingdom, and so on successively. The result of this is, that it is only the first class of Monads which attains the human state of development during the first Round, since the second class, on each planet, arriving later, has not time to reach that stage. Thus the Monads of Class 2 reach the incipient human stage only in the Second Round, and so on up to the middle of the Fourth Round. But at this point—and on this Fourth Round in which the human stage will be fully developed—the "Door" into the human kingdom closes; and henceforward the number of

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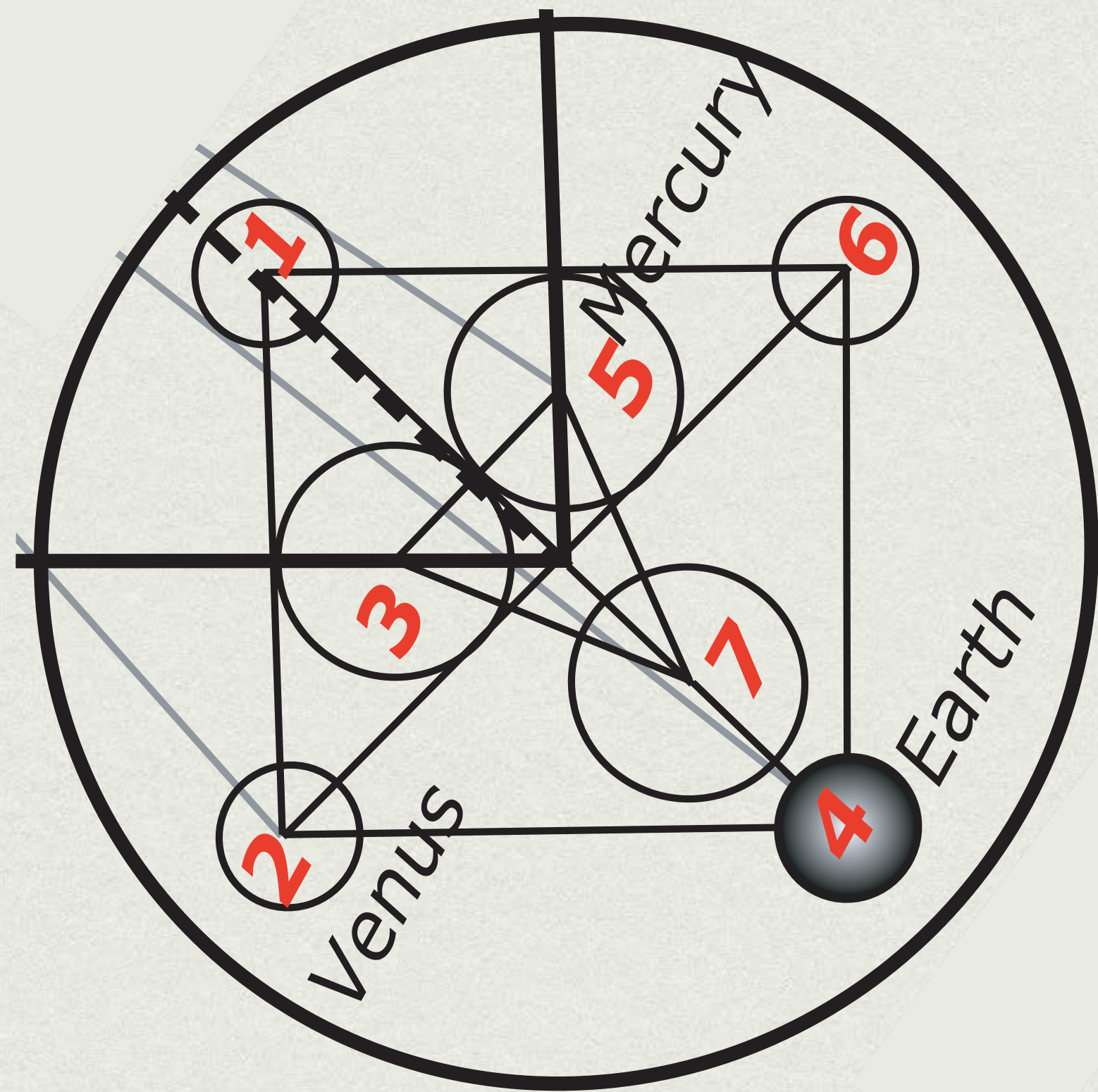
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During the third rootrace, animal individualisation took place, and the self-conscious unit, called Man, came into being... In this chain, individualisation took place during the third rootrace and in the fourth round.

In the fourth rootrace the "door" (as it is called) between the two kingdoms became closed, and no more of the animal kingdom passed into the human. Their cycle temporarily ended and—to express it in terms of fire or of electrical phenomena—the animal kingdom and the human became positive to each other, and repulsion instead of attraction supervened. All this was brought about by the swinging into power of a profoundly long cycle of the fifth Ray. This was necessitated by the need of man to develop along the manasic line, and resulted in a period of repulsion of the animal units, leaving their consciousness to be stimulated on astral lines. -TCF:458-9

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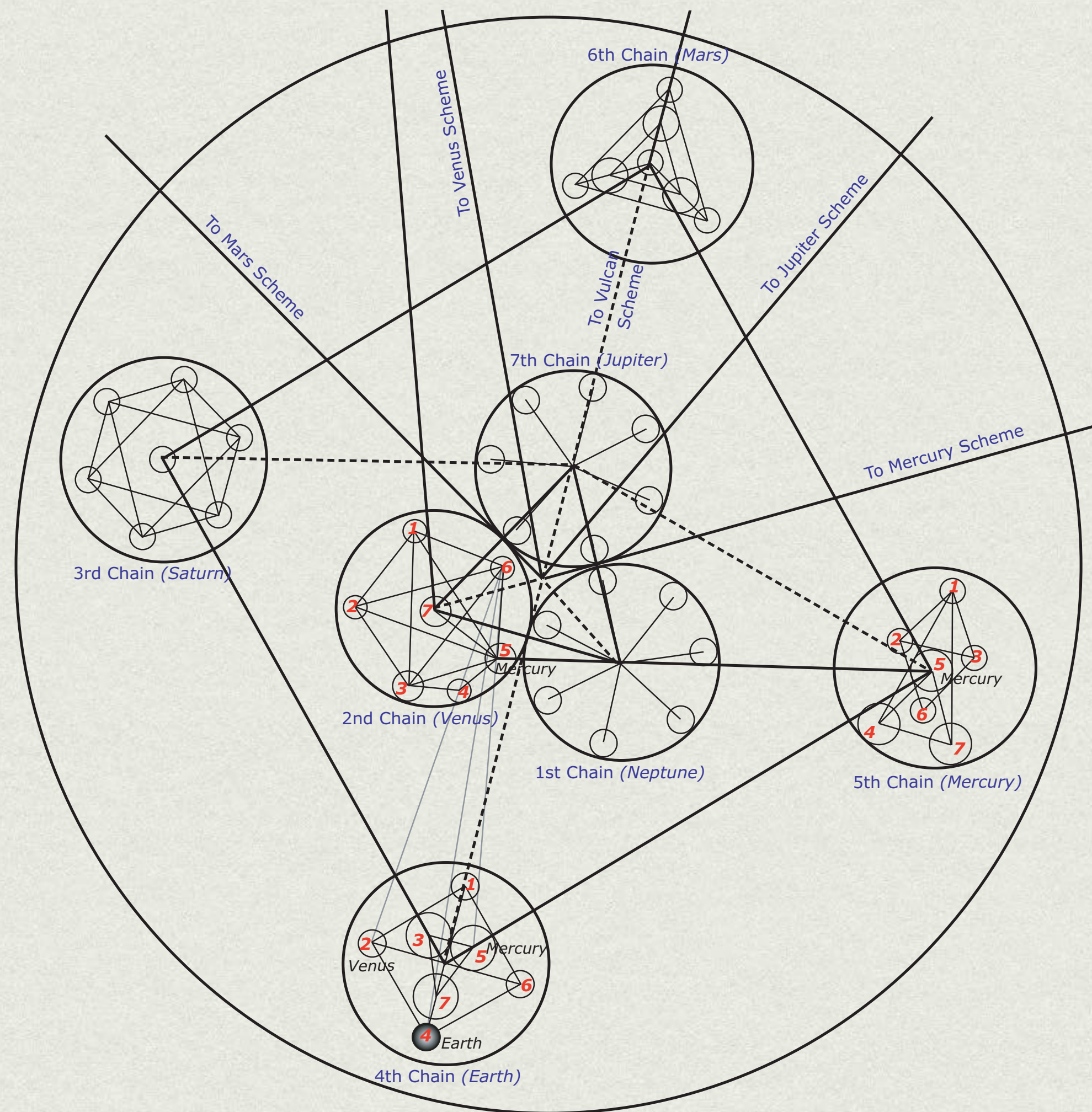
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Detail of Earth Scheme (TCF385)  
as known on  
SOLAR SEPTENARY CHART

On the moon chain individualisation took place during the fifth race of the third round, and in the next chain to ours on the evolutionary arc individualisation will take place during the sixth race of the second round,—in each case this refers to a planetary round through a chain of globes. —TCF:459

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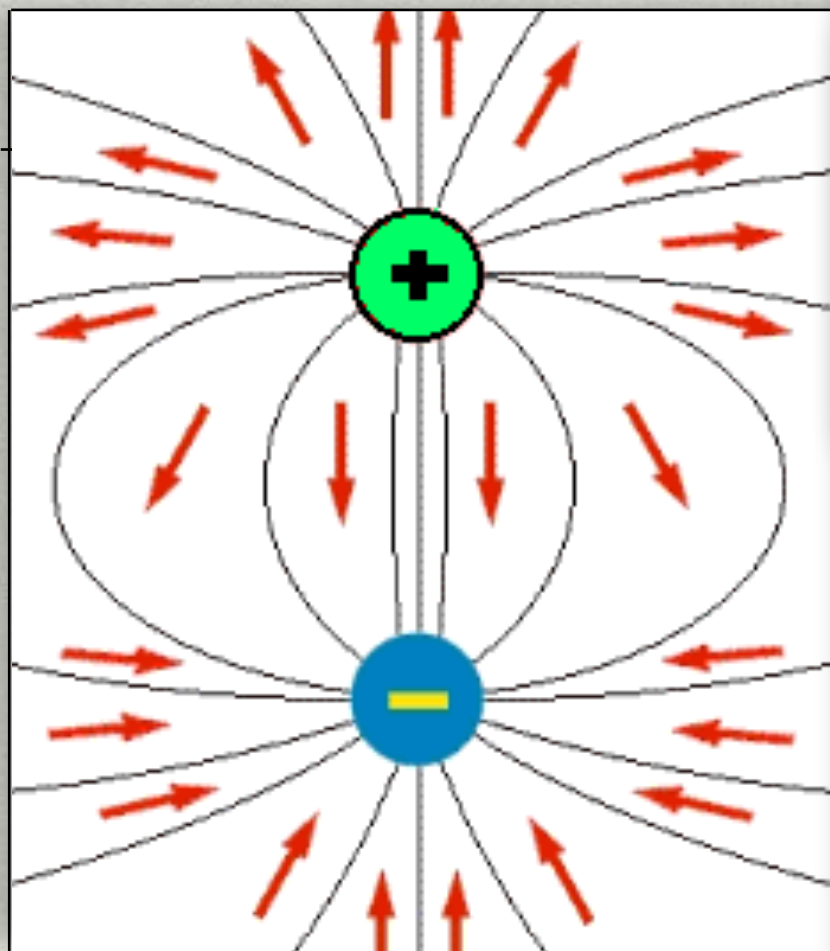
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9	IV	Human Hierarchy, The Initiates, Lords of Sacrifice, Lords of Love, Human Monads, Imperishable Jivas. EA42. Solar Angels. Lords of Flame	4. Scorpio Mercury- Yellow- [Solar Plexus]	Mantrikashakti The WORD made flesh- Speech	4
10	V	Human Personality, The Crocodiles, Makara, the mystery Seekers of Satisfaction. EA41. The Perfect Ones. EA42. The Fivefold Links, The Benign Uniter, Producers of Atonement, Saviours of the Race, The Hearts of Fiery Love. EA46.	5. Capricorn Venus- Indigo- [Spleen]	Ichchhashakti Will to manifest	3
11	VI	Lunar Lords, Sacrificial Fires, Greater Builders	6. Sagittarius Mars- Red	Kundalinishakti Energy of Matter. Form	2
12	VII	Elemental Lives, The Basket of Nourishment The Blinded Lives, The Lesser Builders	7. Aquarius The Moon- Violet	None [Instinctual selfishness]	1



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**Yamabushi** (Japanese) A sect in Japan of ancient origin, but now inclining to Buddhism. Often regarded as the fighting monks, inasmuch as they have not hesitated to take up arms in case of necessity somewhat like certain yogis in Rajputana or the lamas in Tibet. They are perhaps most numerous near Kyoto, where they are famed for their healing powers. Yamabushi hold a "Japanese Secret Science of the Buddhist Mystics," calling their seven mystery-teachings the seven precious things or jewels. -TG

Yambushi Monks



Faith

Insight

Meditative  
Absorption

Joy

Diligence

Mindfulness

Equanimity

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human element during the second and third Rounds, and finally evolve their shadows at the beginning of the Fourth Round for the second class, or those who come behind them.

2. Those Monads that are the first to reach the human stage during the three and a half Rounds, and to become men.\*

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**Lunar Pitris** [from Sanskrit *pitṛ* father, ancestor] Lunar fathers, also called *barhishad-pitris* and lunar ancestors; used in distinction from the solar pitris or *agnishvattas*. Lunar pitris are the actual progenitors of our lower principles, as distinguished from the dhyani-chohans who are, in an important sense, our own selves. Lunar pitris, in the wider sense, come from the moon-chain to inform the earth-chain, forming a sevenfold or tenfold hierarchy. In a more restricted sense, they are

those elements in our constitution which are below the evolutionary standard of the *agnishvattas*, informing our lower principles; whereas the solar pitris originating not in the moon-chain but in a higher sphere, give to man the higher parts of his constitution. There is a subdivision of the seven classes of lunar pitris into *arupa* (formless) and *rupa* (form). The lunar pitris built a psychophysical vehicle fit for the informing intellectual spirit which the *agnishvattas* communicated. -TG

*The Lunar Pitris*  
by Christian Waller (1932)  
(plate 2 from The Great Breath series)



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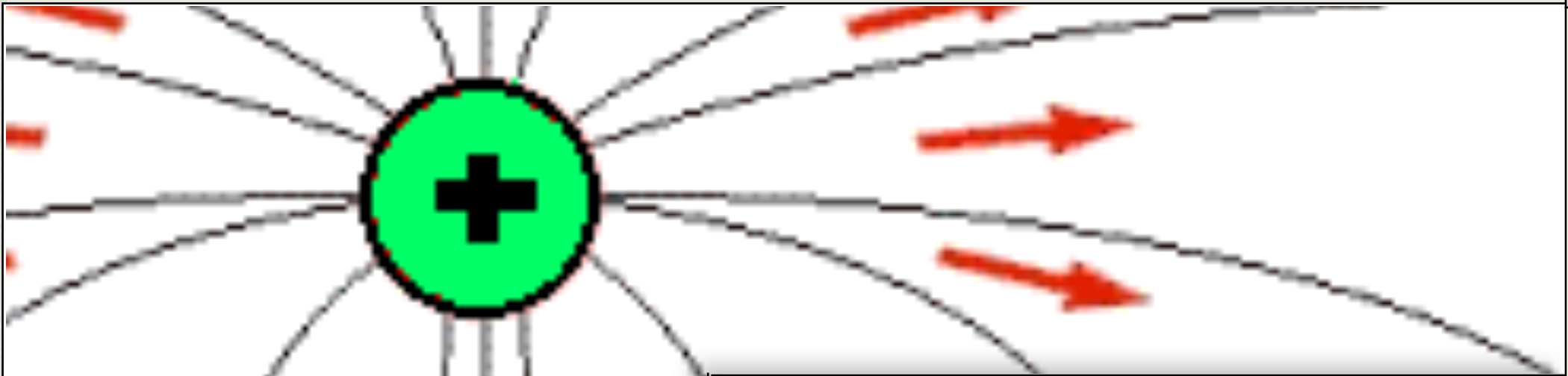
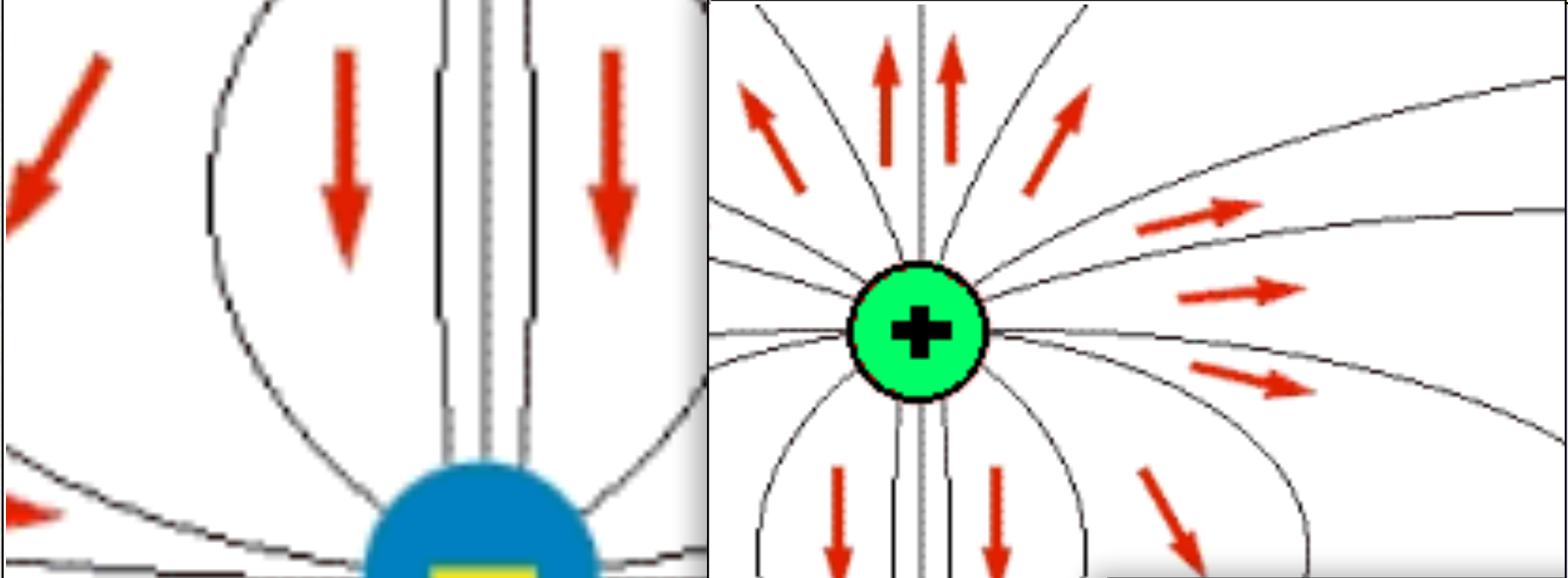
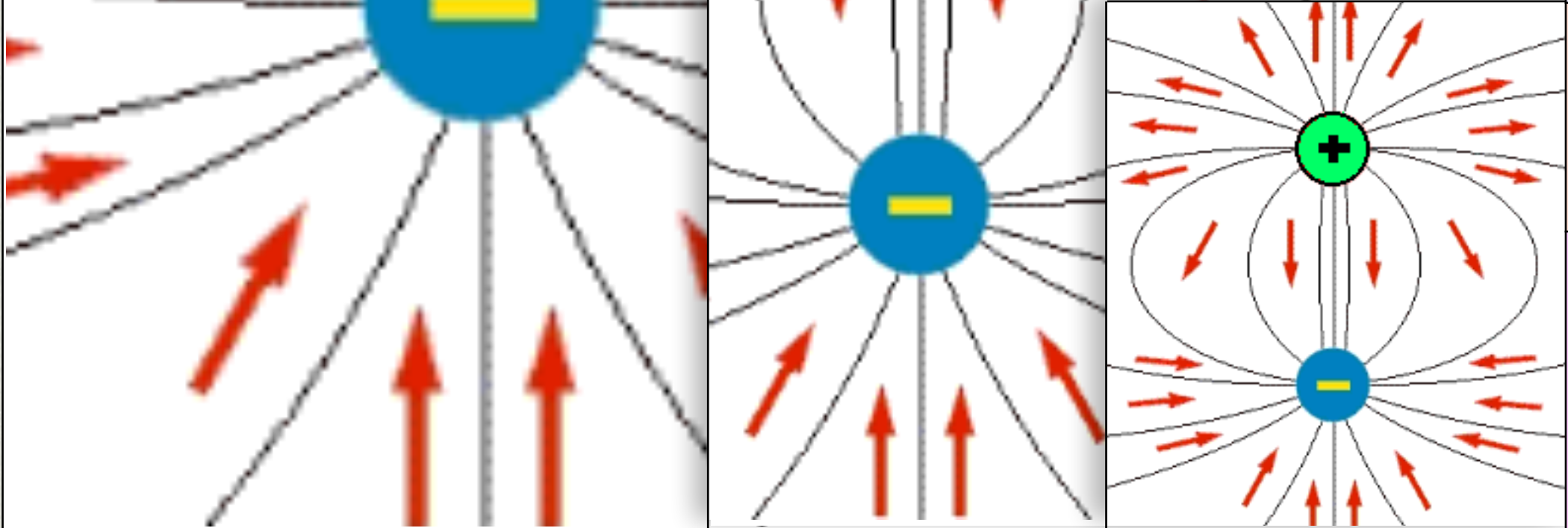
## The 7 Creative Hierarchies of the 2nd Solar System

#	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</i> <b>Human Monads,</b> <i>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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3. The laggards; the Monads which are retarded, and which will not reach, by reason of Karmic impediments, the human stage at all during this cycle or Round, save one exception which will be spoken of elsewhere as already promised.

Buddhist ascetics and Initiates are, if possible, even more reticent in giving out their "Knowledge" than are the Hindus.

But the reader must not be allowed to lose sight of the Monads, and must be enlightened as to their nature, as far as permitted, without trespassing upon the highest mysteries, of which the writer does not in any way pretend to know the last or final word.

The Monadic Host may be roughly divided into three great classes:—

1. The most developed Monads (the Lunar Gods or "Spirits," called, in India, the Pitris), whose function it is to pass in the first Round through the whole triple cycle of the mineral, vegetable, and animal kingdoms in their most ethereal, filmy, and rudimentary forms, in order to clothe themselves in, and assimilate, the nature of the newly formed chain. They are those who first reach the human form (if there can be any form in the realm of the almost subjective) on Globe A in the first Round. It is they, therefore, who lead and represent the human element during the second and third Rounds, and finally evolve their shadows at the beginning of the Fourth Round for the second class, or those who come behind them.

2. Those Monads that are the first to reach the human stage during the three and a half Rounds, and to become men.\*

\* We are forced to use here the misleading word "Men," and this is a clear proof of how little any European language is adapted to express these subtle distinctions.

It stands to reason that these "Men" did not resemble the men of to-day, either in form or nature. Why then, it may be asked, call them "Men" at all? Because there is no other term in any Western language which approximately conveys the idea intended. The word "Men" at least indicates that these beings were "MANUS," thinking entities, however they differed in form and intellection from ourselves. But in reality they were, in respect of spirituality and intellection, rather "gods" than "Men."

The same difficulty of language is met with in describing the "stages" through which the Monad passes. Metaphysically speaking, it is of course an absurdity to talk of the "development" of a Monad, or to say that it becomes "Man." But any attempt to preserve metaphysical accuracy of language in the use of such a tongue as the English would necessitate at least three extra volumes of this work, and would entail an amount of verbal repetition which would be wearisome in the extreme. It stands to reason that a MONAD cannot either progress or develop, or even be affected by the changes of states it passes through. *It is not of this world or plane*, and may be compared only to an indestructible star of divine light and fire, thrown down on to our

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“There is one great difference between the Astral Light and the Akasa which must be remembered. The latter is eternal, the former is periodic. The Astral Light changes not only with the Mahamanvantaras but also with every sub-period and planetary cycle or Round. . .”

“The Akasa is the eternal divine consciousness which cannot differentiate, have qualities, or act; action belongs to that which is reflected or mirrored from it. The unconditioned and infinite can have no relation with the

finite and conditioned. . . . We may compare the Akasa and the Astral Light . . . to the germ in the acorn. The latter, besides containing in itself the astral form of the future oak, conceals the germ from which grows a tree containing millions of forms. These forms are contained in the acorn potentially, yet the development of each particular acorn depends upon extraneous circumstances, physical forces, etc.” –Transactions of the Blavatsky Lodge:75-6, and Isis Unveiled, v. 1:197

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