

Untitled
by Emma Kunz (1892-1963),



[Home](#) »



MORYA FEDERATION
ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

Index of Morya Federation Webinar Series

Webinar Series in Progress

- [A Treatise on Cosmic Fire - New Fellowship Group \(Francis Donald\)](#)
- [Awakening the Higher Mind \(Duane Carpenter\) \(resumes July 2023\)](#)
- [Esoteric Healing Services and Global Sharing Group \(Nicole Resciniti\)](#)
- [Secret Doctrine Webinars \(Francis Donald\)](#)
- [Secret Teachings of All Ages Webinars \(Francis Donald\)](#)

Prior Webinar Series

- [DINA Disciples Webinars \(Elena Dramchini\)](#)
- [Discover the Self: Through the 7 Rays Webinar \(Eva Smith\)](#)
- [Esoteric Astrology and Chart Delineation 2018 \(Eva Smith, BL Allison\)](#)
- [Esoteric Astrology and Chart Delineation 2015 \(Eva Smith, BL Allison\)](#)



[Home](#) »



MORYA FEDERATION
ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

Index of Morya Federation Webinar Series

Webinar Series in Progress

- [A Treatise on Cosmic Fire - New Fellowship Group \(Francis Donald\)](#)
- [Awakening the Higher Mind \(Duane Carpenter\) \(resumes July 2023\)](#)
- [Esoteric Healing Services and Global Sharing Group \(Nicole Resciniti\)](#)
- [Secret Doctrine Webinars \(Francis Donald\)](#)
- [Secret Teachings of All Ages Webinars \(Francis Donald\)](#)

Prior Webinar Series

- [DINA Disciples Webinars \(Elena Dramchini\)](#)
- [Discover the Self: Through the 7 Rays Webinar \(Eva Smith\)](#)
- [Esoteric Astrology and Chart Delineation 2018 \(Eva Smith, BL Allison\)](#)
- [Esoteric Astrology and Chart Delineation 2015 \(Eva Smith, BL Allison\)](#)



▶ | 🔊 0:00 / 2:01:54

CC ⚙️ 📺 📱 🗉

The Secret Doctrine, Program 01 - with Francis Donald

133 views • Jun 26, 2020

👍 5 💬 0 ➡️ SHARE ⋮ SAVE ⋮



Morya Federation Esoteric Education
3.18K subscribers

SUBSCRIBE

The Secret Teachings of All Ages 1

View Zoom Add Slide Play Keynote Live Table Chart Text Shape Media Comment Collaborate Format Animate Document

Slide Layout

Blank Change Master

Appearance

- Title
- Body
- Slide Number

Background

Image Fill

Original Size Choose...

Scale 52%

Edit Master Slide

1:16 / 1:46:48

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

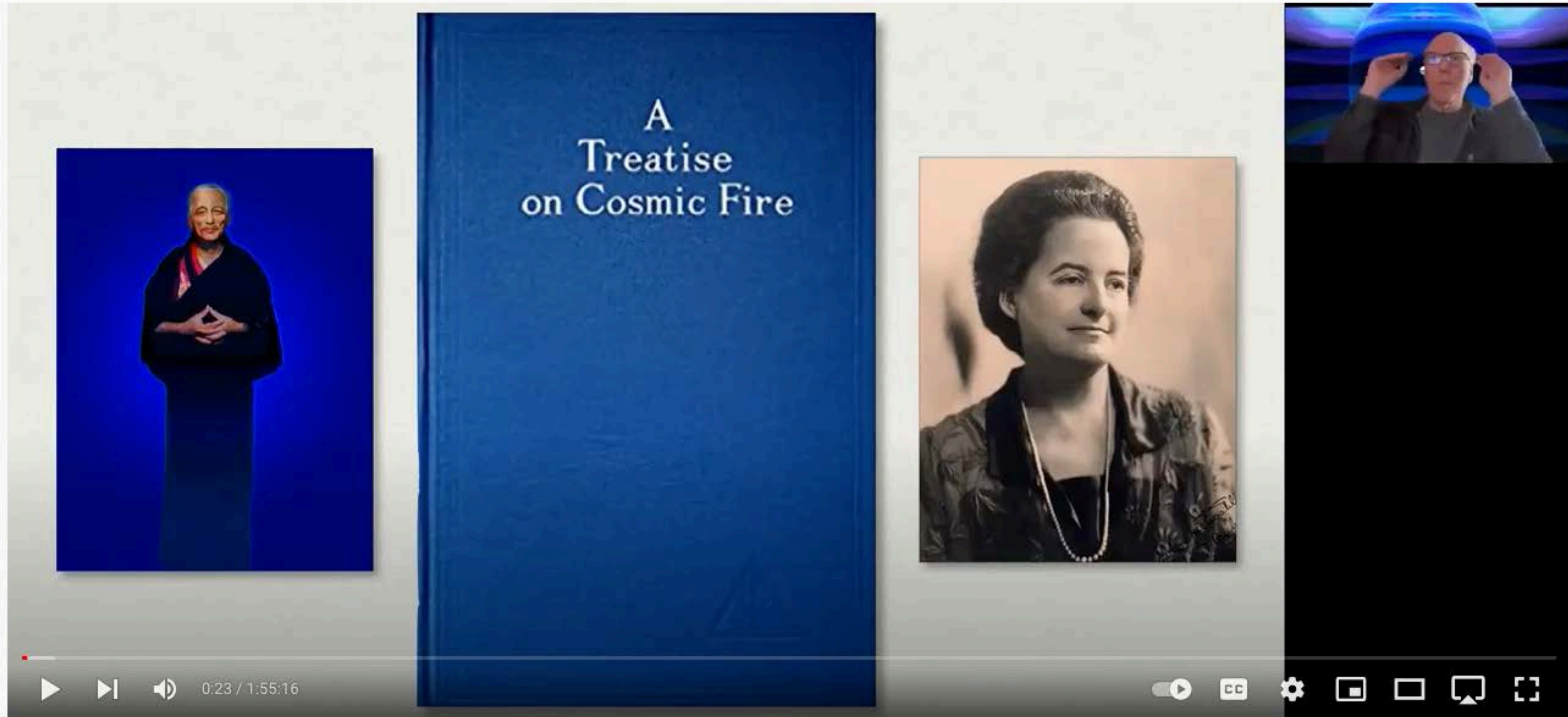
66 views · Jun 27, 2020

2 0 SHARE SAVE ...



Morya Federation Esoteric Education
3.25K subscribers

SUBSCRIBE



A Treatise on Cosmic Fire / A New Fellowship, Program 01 - Francis Donald

147 views • Jun 26, 2022

👍 8 🗨 DISLIKE ➦ SHARE ✂ CLIP ≡+ SAVE ...



Morya Federation Esoteric Education
3.88K subscribers

SUBSCRIBE

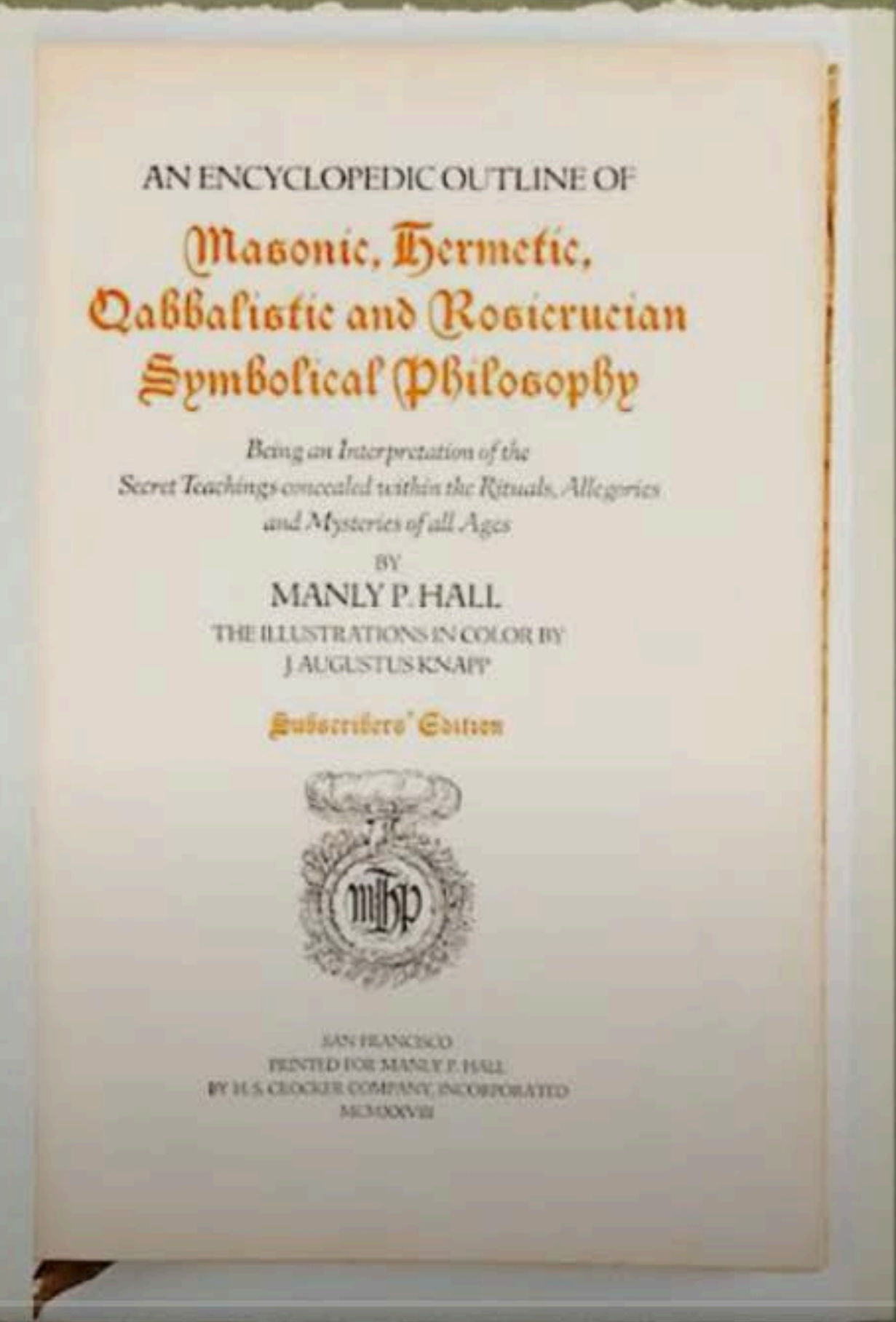
A Treatise on Cosmic Fire New Fellowship, Program 01
Program was held on June 24, 2022 and facilitated by Francis Donald
Francis continues with the Etheric body [Page 84/85-87 TCF]

francis donald secret teachings



The Secret Teachings of All Ages 1

View Zoom Add Slide Play Keynote Live Table Chart Text Shape Media Comment Collaborate Format Animate Document



Slide Layout

Blank
Change Master

Appearance

- Title
- Body
- Slide Number

Background

Image Fill

Original Size

Choose...

Scale

52%

Edit Master Slide

1:16 / 1:46:48

CC Settings Full Screen

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

66 views · Jun 27, 2020

2 0 SHARE SAVE ...

Morya Federation Esoteric Education
3.25K subscribers

SUBSCRIBE

Morya Federation

Esoteric Schools of Meditation, Study and Service



Morya Federation

Esoteric Schools of Meditation, Study and Service

- Home
- Meet Us
- About Us
- Webinars
- Student On-Line Programs
- Esoteric Astrology
- Invitation
- Applications
- PIP III
- Brother and Sister Esoteric Organizations
- Esoteric Sites
- Articles
- Contact Us
- Donate
- MDR Tributes
- Service



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



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](#).

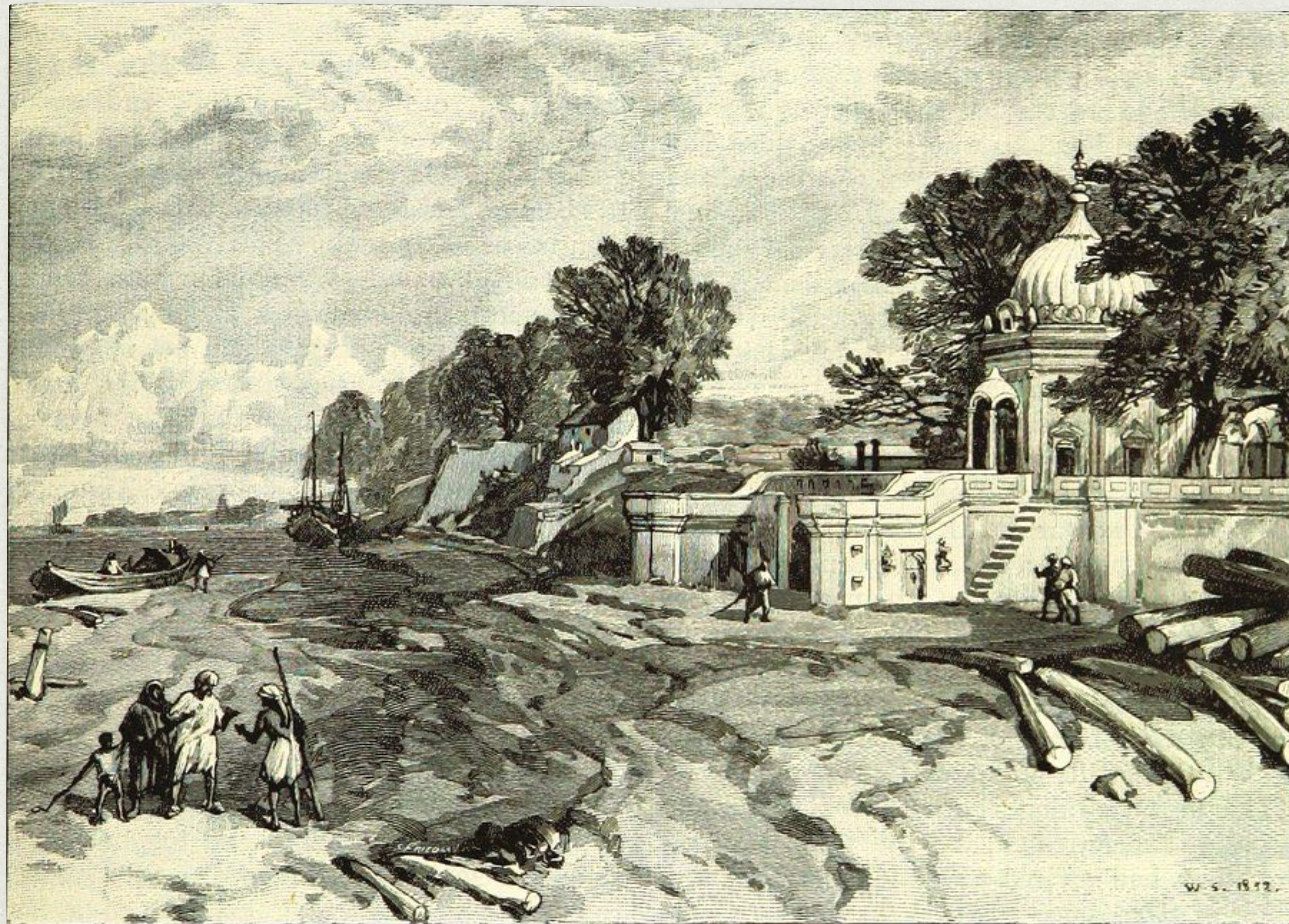
Activities & Programs »

[Weekly Morya Federation Events](#)

[World Invocation Day 2022](#)

[What is Service?](#)

[The Personal Identity Profile Version 3 \(PIP III\) is Here!](#)



Cawnpore, India, c. 1857

My lecture at Cawnpore was delivered in the theatre, a long, narrow room which seems to me full of the most disagreeable influences: if it had been the scene of a massacre it could not have been worse. To make it still more unpleasant, the Committee followed the detestable custom of giving all the front seats to the most unsympathetic class, the Anglo-Indians, and native Christians—the latter, low-caste people, of course, in nine cases out of ten. This made a wall of aura right across the room, through which I had to force my own auric current to reach my friends and sympathisers. One can't help getting sensitive to these influences after a while; a sort of finer sense of their quality, or perhaps we should say polarity, becomes developed, and in such instances as this one has to concentrate all one's will to break down and burst through this cross-current, so to speak.



FROM A DRAWING BY W. CARPENTER, JUN.

19th c. Cawnpore, India. Watercolor by W. Carpenter

The phenomenon is confined to India, and is due to the silent, yet irresistible auric antipathy of races: take either alone and one does not feel it, but bring them together, and at once there comes this note of discord. I got over it in this way; I placed myself opposite the aisle, the weakest point in the barrier, and pulling myself together, projected my current towards the Hindu majority until they and I were blended together in magnetic unity. The reality of this law of mutual attraction and repulsion has been too often felt and mentioned by public speakers and actors to be open to question, and anyone who has not discovered it experimentally can hardly be called spiritually sensitive.



Hindus gathered around a speaker, 19th c.

Cases have been recorded where one single person in an audience has drawn to himself or herself by an irresistible power the attention of the speaker, and actually compelled him, as it were, to address his speech or play his part to him or her. On the next evening I obliged the Committee to reserve the front seats of the left side of the aisle for Hindus and get them filled very early; and when I began speaking, I stood at that side of the stage, thus presenting my strongest, i.e., most positively magnetic, side to the least sympathetic part of the audience. Thus all went well. -ODL3:301-3

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.

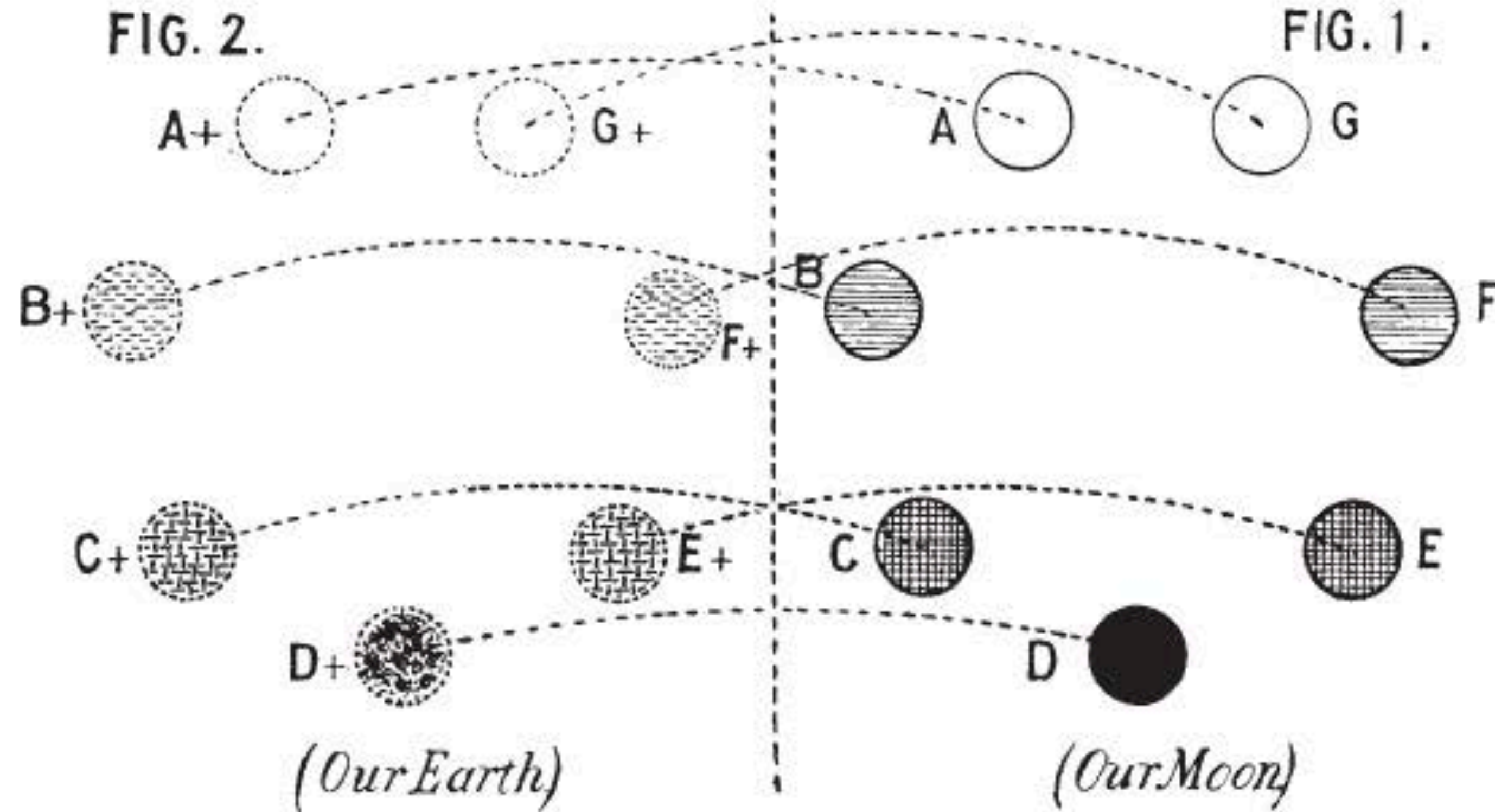


DIAGRAM II.

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

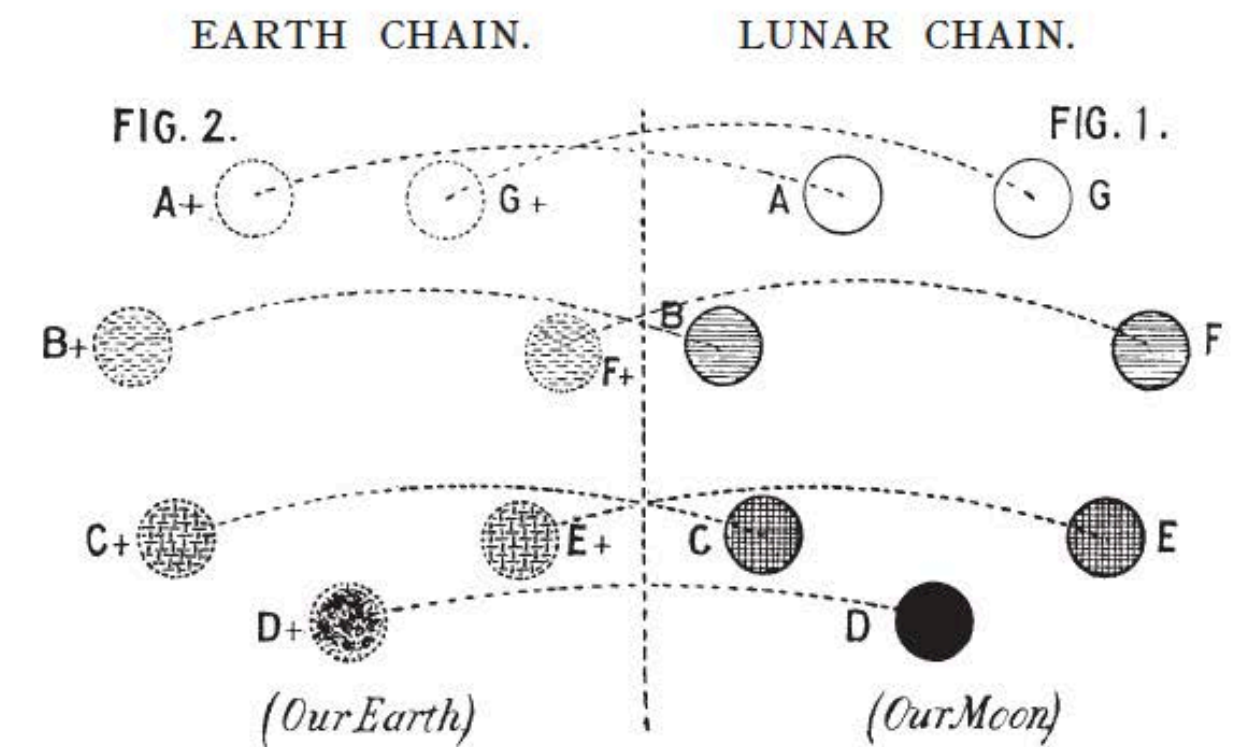


DIAGRAM II.

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

* 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 Brahmâ—Pralaya at the close of the "Age of Brahmâ." These are the three chief pralayas or "destruction periods." There are many other minor ones, but with these we are not concerned at present.

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

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.*

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.

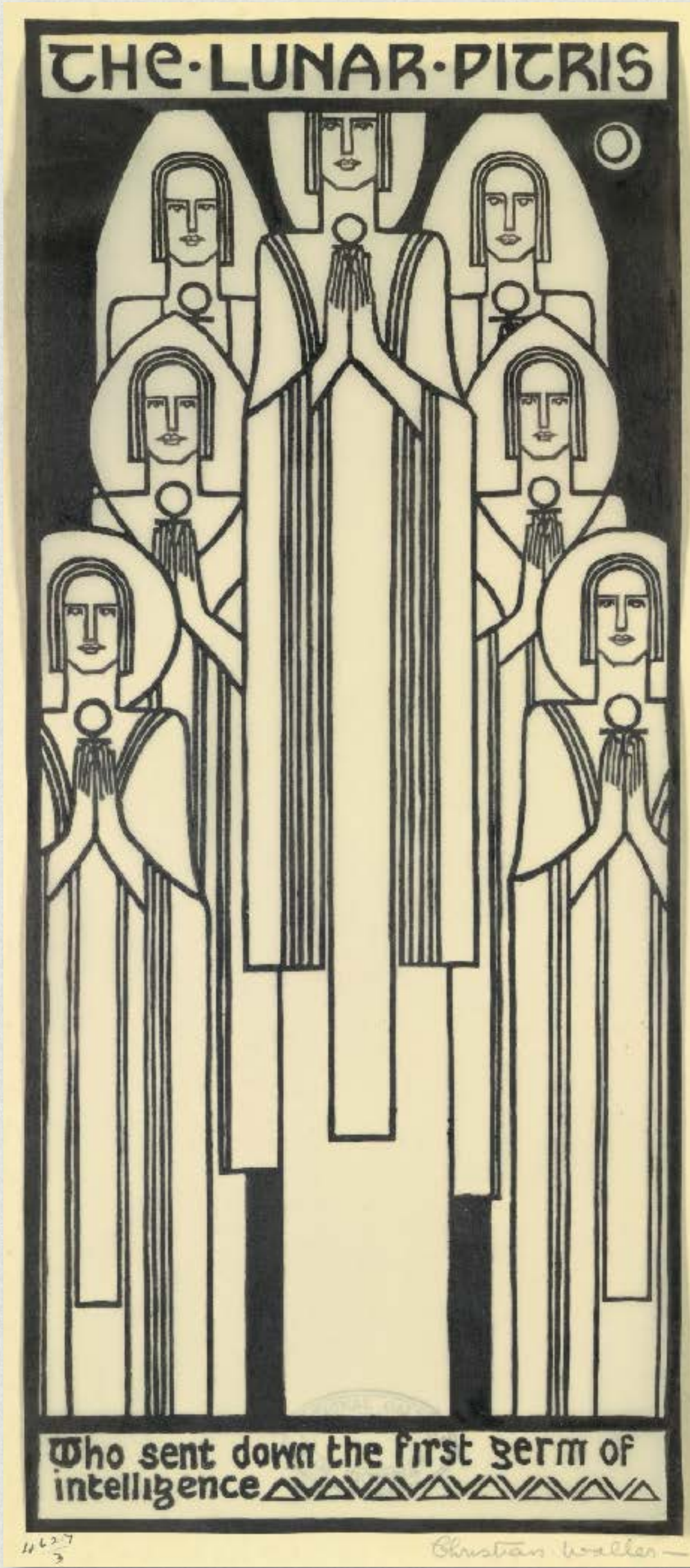
2. Those Monads that are the first to reach the human stage during the three and a half Rounds, and to become men.*

* 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

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.



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

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

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.*

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

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.

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

Now the evolution of the external form or body round the astral is produced by the terrestrial forces, just as in the case of the lower kingdoms; but the evolution of the internal or real MAN is purely spiritual. It is now no more a passage of the impersonal Monad through many and various forms of matter—endowed at best with instinct and consciousness on quite a different plane—as in the case of external evolution, but a journey of the "pilgrim-soul" through various states of *not only matter* but Self-consciousness and self-perception, or of *perception* from apperception. (See "*Gods, Monads and Atoms.*")

The MONAD emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes—too near the ABSOLUTE to

permit of any correlation with anything on a lower plane—it gets direct into the plane of Mentality. But there is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every "form," from the "mineral" monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD. But all the time it is still one and the same Monad, differing only in its incarnations, throughout its ever succeeding cycles of partial or total obscuration of spirit, or the partial or total obscuration of matter—two polar antitheses—as it ascends into the realms of mental spirituality, or descends into the depths of materiality.

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.

Now the evolution of the *external* form or body round the *astral* is produced by the terrestrial forces, just as in the case of the lower kingdoms; but the evolution of the internal or real MAN is purely spiritual. It is now no more a passage of the impersonal Monad through many and various forms of matter—endowed at best with instinct and consciousness on quite a different plane—as in the case of external evolution, but a journey of the "pilgrim-soul" through various *states* of *not only matter* but Self-consciousness and self-perception, or of *perception* from apperception. (See "*Gods, Monads and Atoms.*")

The MONAD emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes—too near the ABSOLUTE to permit of any correlation with anything on a lower plane—it gets direct into the plane of Mentality. But there is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every "form," from the "mineral" monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD. But all the time it is still one and the same Monad, differing only in its incarnations, throughout its ever succeeding cycles of partial or total obscuration of spirit, or the partial or total obscuration of matter—two polar antitheses—as it ascends into the realms of mental spirituality, or descends into the depths of materiality.

To return to "Esoteric Buddhism." It is there stated with regard to the enormous period intervening between the mineral epoch on Globe A, and the man-epoch,* that: "The full development of the

Earth as a plank of salvation for the personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. Left to itself the Monad will cling to no one; but, like the "plank," be drifted away to another incarnation by the unresting current of evolution.

* The term "Man epoch" is here used because of the necessity of giving a name to that fourth kingdom which follows the animal. But in truth the "Man" on Globe A during the First Round is no Man, but only his prototype or dimensionless image from the astral regions.

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

Now the evolution of the external form or body round the astral is produced by the terrestrial forces, just as in the case of the lower kingdoms; but the evolution of the internal or real MAN is purely spiritual. It is now no more a passage of the impersonal Monad through many and various forms of matter—endowed at best with instinct and consciousness on quite a different plane—as in the case of external evolution, but a journey of the "pilgrim-soul" through various states of *not only matter* but Self-consciousness and self-perception, or of *perception* from apperception. (See "*Gods, Monads and Atoms.*")

The MONAD emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes —too near the ABSOLUTE to

permit of any correlation with anything on a lower plane—it gets direct into the plane of Mentality. But there is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every "form," from the "mineral" monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD. But all the time it is still one and the same Monad, differing only in its incarnations, throughout its ever succeeding cycles of partial or total obscuration of spirit, or the partial or total obscuration of matter—two polar antitheses—as it ascends into the realms of mental spirituality, or descends into the depths of materiality.

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.

Now the evolution of the *external* form or body round the *astral* is produced by the terrestrial forces, just as in the case of the lower kingdoms; but the evolution of the internal or real MAN is purely spiritual. It is now no more a passage of the impersonal Monad through many and various forms of matter—endowed at best with instinct and consciousness on quite a different plane—as in the case of external evolution, but a journey of the "pilgrim-soul" through various *states* of *not only matter* but Self-consciousness and self-perception, or of *perception* from apperception. (See "*Gods, Monads and Atoms.*")

The MONAD emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes—too near the ABSOLUTE to permit of any correlation with anything on a lower plane—it gets direct into the plane of Mentality. But there is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every "form," from the "mineral" monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD. But all the time it is still one and the same Monad, differing only in its incarnations, throughout its ever succeeding cycles of partial or total obscuration of spirit, or the partial or total obscuration of matter—two polar antitheses—as it ascends into the realms of mental spirituality, or descends into the depths of materiality.

To return to "Esoteric Buddhism." It is there stated with regard to the enormous period intervening between the mineral epoch on Globe A, and the man-epoch,* that: "The full development of the

Earth as a plank of salvation for the personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. Left to itself the Monad will cling to no one; but, like the "plank," be drifted away to another incarnation by the unresting current of evolution.

* The term "Man epoch" is here used because of the necessity of giving a name to that fourth kingdom which follows the animal. But in truth the "Man" on Globe A during the First Round is no Man, but only his prototype or dimensionless image from the astral regions.

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

Now the evolution of the external form or body round the astral is produced by the terrestrial forces, just as in the case of the lower kingdoms; but the evolution of the internal or real MAN is purely spiritual. It is now no more a passage of the impersonal Monad through many and various forms of matter—endowed at best with instinct and consciousness on quite a different plane—as in the case of external evolution, but a journey of the "pilgrim-soul" through various states of *not only matter* but Self-consciousness and self-perception, or of *perception* from apperception. (See "*Gods, Monads and Atoms.*")

The MONAD emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes —too near the ABSOLUTE to

permit of any correlation with anything on a lower plane—it gets direct into the plane of Mentality. But there is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every "form," from the "mineral" monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD. But all the time it is still one and the same Monad, differing only in its incarnations, throughout its ever succeeding cycles of partial or total obscuration of spirit, or the partial or total obscuration of matter—two polar antitheses—as it ascends into the realms of mental spirituality, or descends into the depths of materiality.

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.

Now the evolution of the *external* form or body round the *astral* is produced by the terrestrial forces, just as in the case of the lower kingdoms; but the evolution of the internal or real MAN is purely spiritual. It is now no more a passage of the impersonal Monad through many and various forms of matter—endowed at best with instinct and consciousness on quite a different plane—as in the case of external evolution, but a journey of the "pilgrim-soul" through various *states* of *not only matter* but Self-consciousness and self-perception, or of *perception* from apperception. (See "*Gods, Monads and Atoms.*")

The MONAD emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes—too near the ABSOLUTE to permit of any correlation with anything on a lower plane—it gets direct into the plane of Mentality. But there is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every "form," from the "mineral" monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD. But all the time it is still one and the same Monad, differing only in its incarnations, throughout its ever succeeding cycles of partial or total obscuration of spirit, or the partial or total obscuration of matter—two polar antitheses—as it ascends into the realms of mental spirituality, or descends into the depths of materiality.

To return to "Esoteric Buddhism." It is there stated with regard to the enormous period intervening between the mineral epoch on Globe A, and the man-epoch,* that: "The full development of the

Earth as a plank of salvation for the personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. Left to itself the Monad will cling to no one; but, like the "plank," be drifted away to another incarnation by the unresting current of evolution.

* The term "Man epoch" is here used because of the necessity of giving a name to that fourth kingdom which follows the animal. But in truth the "Man" on Globe A during the First Round is no Man, but only his prototype or dimensionless image from the astral regions.

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

To return to "Esoteric Buddhism." It is there stated with regard to the enormous period intervening between the mineral epoch on Globe A, and the man-epoch,* that: "The full development of the mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life-impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life-impulse on Globe A." (Page 49.)

And so it goes on for three Rounds,

when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, ". . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres" (*ibid*).

* The term "Man epoch" is here used because of the necessity of giving a name to that fourth kingdom which follows the animal. But in truth the "Man" on Globe A during the First Round is no Man, but only his prototype or dimensionless image from the astral regions.

To return to "Esoteric Buddhism." It is there stated with regard to the enormous period intervening between the mineral epoch on Globe A, and the man-epoch,* that: "The full development of the

mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life-impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life-impulse on Globe A." (Page 49.)

And so it goes on for three Rounds, when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, ". . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres" (*ibid*).

And now we have to quote from another article, "The Mineral Monad" in "Five Years of Theosophy," p. 273 *et seq*.

"There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhāna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence," considered as an evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical* side—these are the (first or preliminary) seven links of the evolutionary chain."

"Preliminary" because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really manward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number. It is at this point that begins:—

"A descent of spirit into matter equivalent to an ascent in physical

* "Physical" here means differentiated for cosmical purposes and work; that "physical side," nevertheless, if objective to the apperception of beings from other planes, is yet quite subjective to us on our plane.

* The term "Man epoch" is here used because of the necessity of giving a name to that fourth kingdom which follows the animal. But in truth the "Man" on Globe A during the First Round is no Man, but only his prototype or dimensionless image from the astral regions.

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

To return to “Esoteric Buddhism.” It is there stated with regard to the enormous period intervening between the mineral epoch on Globe A, and the man-epoch,* that: “The full development of the mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life-impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life-impulse on Globe A.” (Page 49.)

And so it goes on for three Rounds,

when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, “. . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres” (*ibid*).

* The term “Man epoch” is here used because of the necessity of giving a name to that fourth kingdom which follows the animal. But in truth the “Man” on Globe A during the First Round is no Man, but only his prototype or dimensionless image from the astral regions.

To return to “Esoteric Buddhism.” It is there stated with regard to the enormous period intervening between the mineral epoch on Globe A, and the man-epoch,* that: “The full development of the

mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life-impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life-impulse on Globe A.” (Page 49.)

And so it goes on for three Rounds, when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, “. . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres” (*ibid*).

And now we have to quote from another article, “The Mineral Monad” in “*Five Years of Theosophy*,” p. 273 *et seq*.

“There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhāna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the “Monadic Essence,” considered as an evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical* side—these are the (first or preliminary) seven links of the evolutionary chain.”

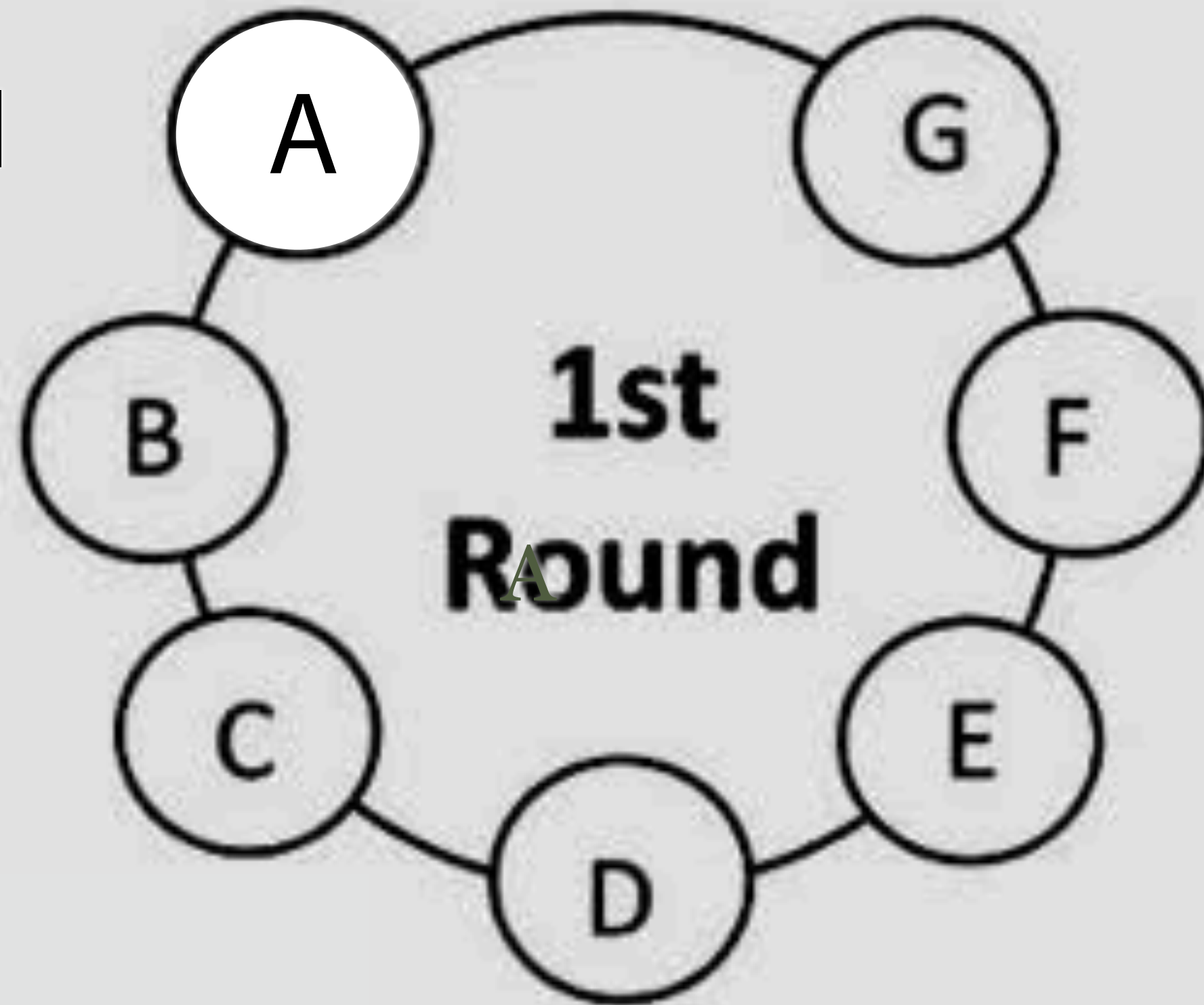
“Preliminary” because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really manward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number. It is at this point that begins:—

“A descent of spirit into matter equivalent to an ascent in physical

* “Physical” here means differentiated for cosmical purposes and work; that “physical side,” nevertheless, if objective to the apperception of beings from other planes, is yet quite subjective to us on our plane.

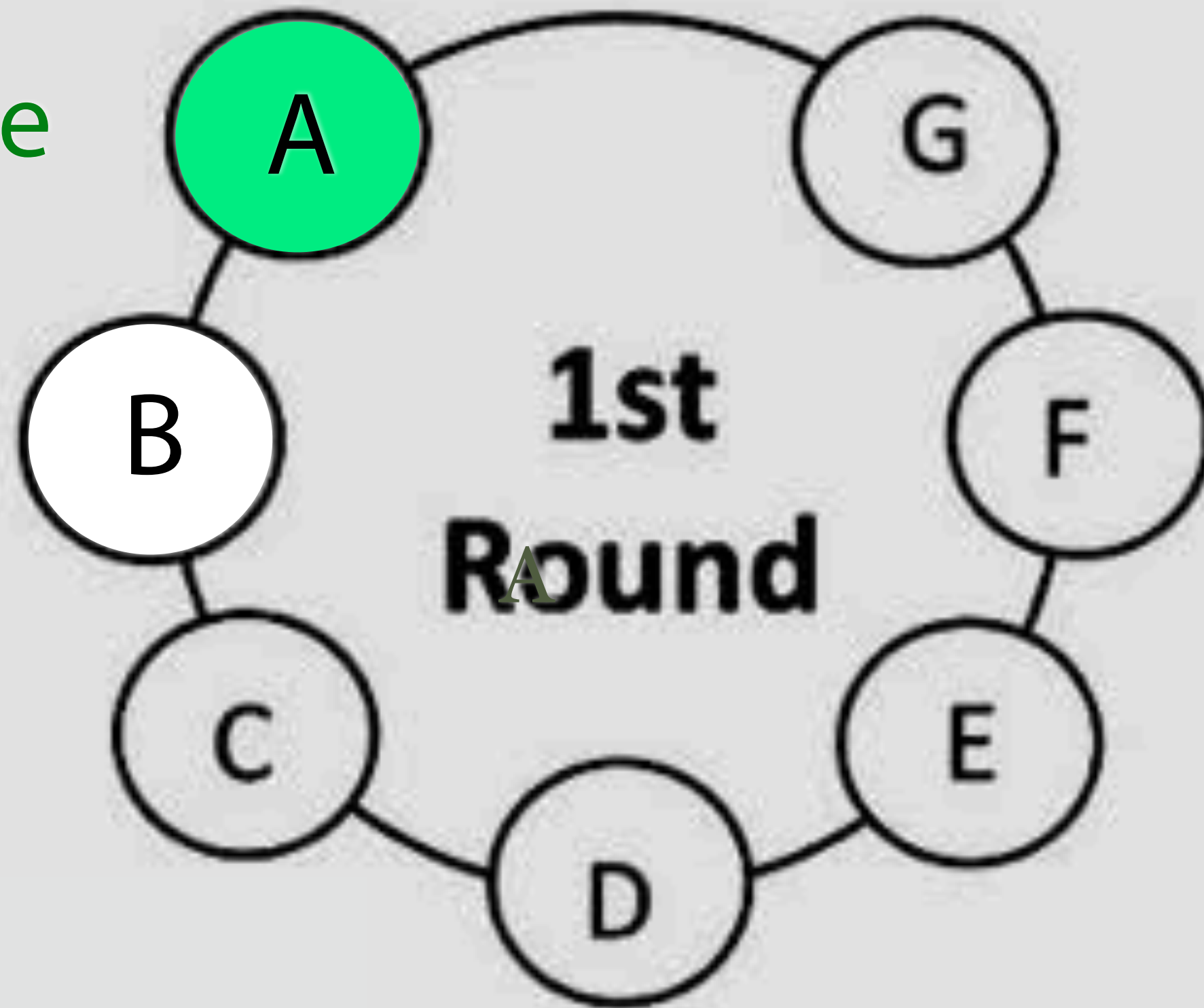
* The term “Man epoch” is here used because of the necessity of giving a name to that fourth kingdom which follows the animal. But in truth the “Man” on Globe A during the First Round is no Man, but only his prototype or dimensionless image from the astral regions.

Mineral



Vegetable

Mineral



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

To return to “Esoteric Buddhism.” It is there stated with regard to the enormous period intervening between the mineral epoch on Globe A, and the man-epoch,* that: “The full development of the mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life-impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life-impulse on Globe A.” (Page 49.)

And so it goes on for three Rounds,

when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, “. . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres” (*ibid*).

* The term “Man epoch” is here used because of the necessity of giving a name to that fourth kingdom which follows the animal. But in truth the “Man” on Globe A during the First Round is no Man, but only his prototype or dimensionless image from the astral regions.

To return to “Esoteric Buddhism.” It is there stated with regard to the enormous period intervening between the mineral epoch on Globe A, and the man-epoch,* that: “The full development of the

mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life-impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life-impulse on Globe A.” (Page 49.)

And so it goes on for three Rounds, when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, “. . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres” (*ibid*).

And now we have to quote from another article, “The Mineral Monad” in “*Five Years of Theosophy*,” p. 273 *et seq*.

“There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhāna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the “Monadic Essence,” considered as an evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical* side—these are the (first or preliminary) seven links of the evolutionary chain.”

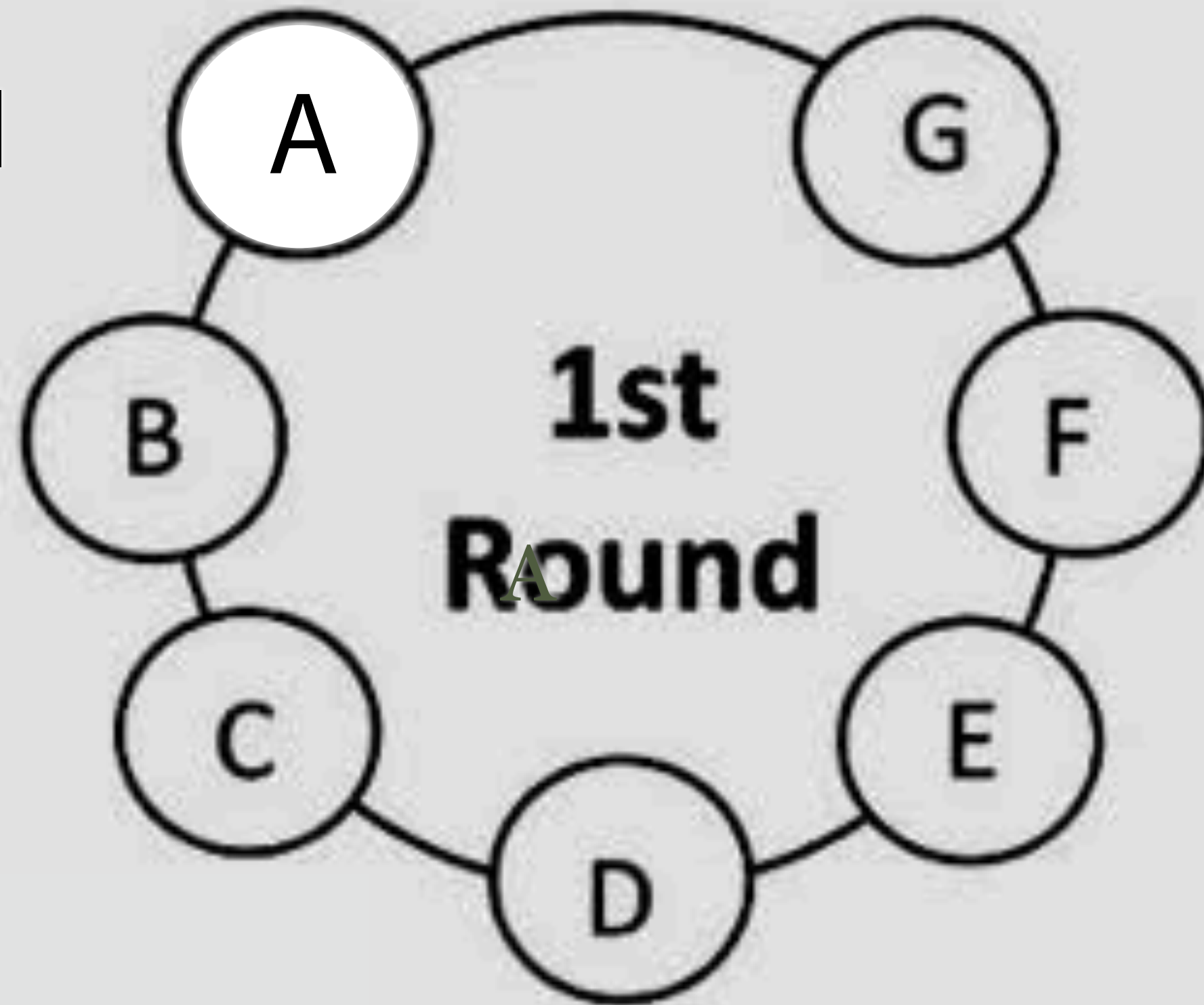
“Preliminary” because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really manward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number. It is at this point that begins:—

“A descent of spirit into matter equivalent to an ascent in physical

* “Physical” here means differentiated for cosmical purposes and work; that “physical side,” nevertheless, if objective to the apperception of beings from other planes, is yet quite subjective to us on our plane.

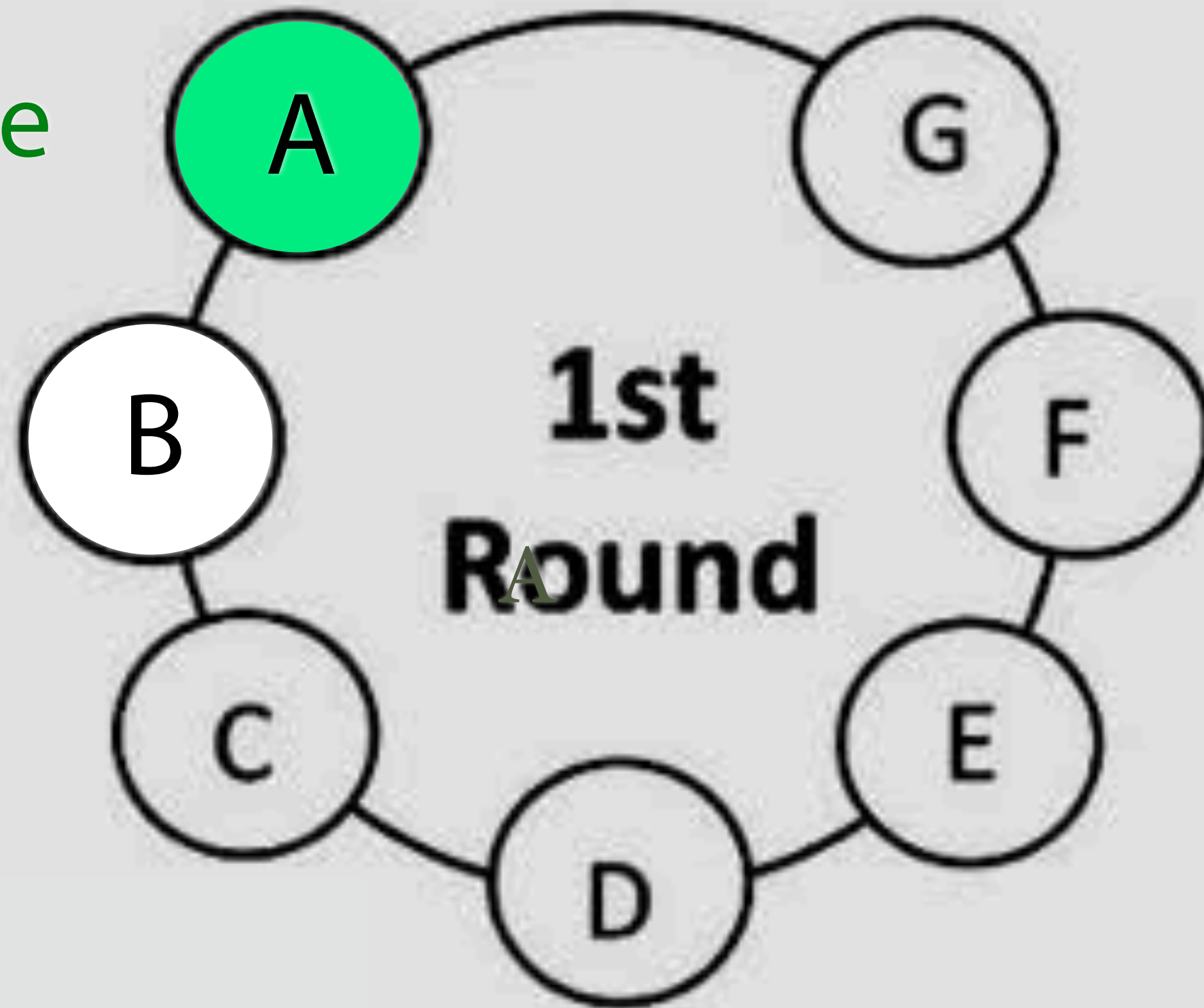
* The term “Man epoch” is here used because of the necessity of giving a name to that fourth kingdom which follows the animal. But in truth the “Man” on Globe A during the First Round is no Man, but only his prototype or dimensionless image from the astral regions.

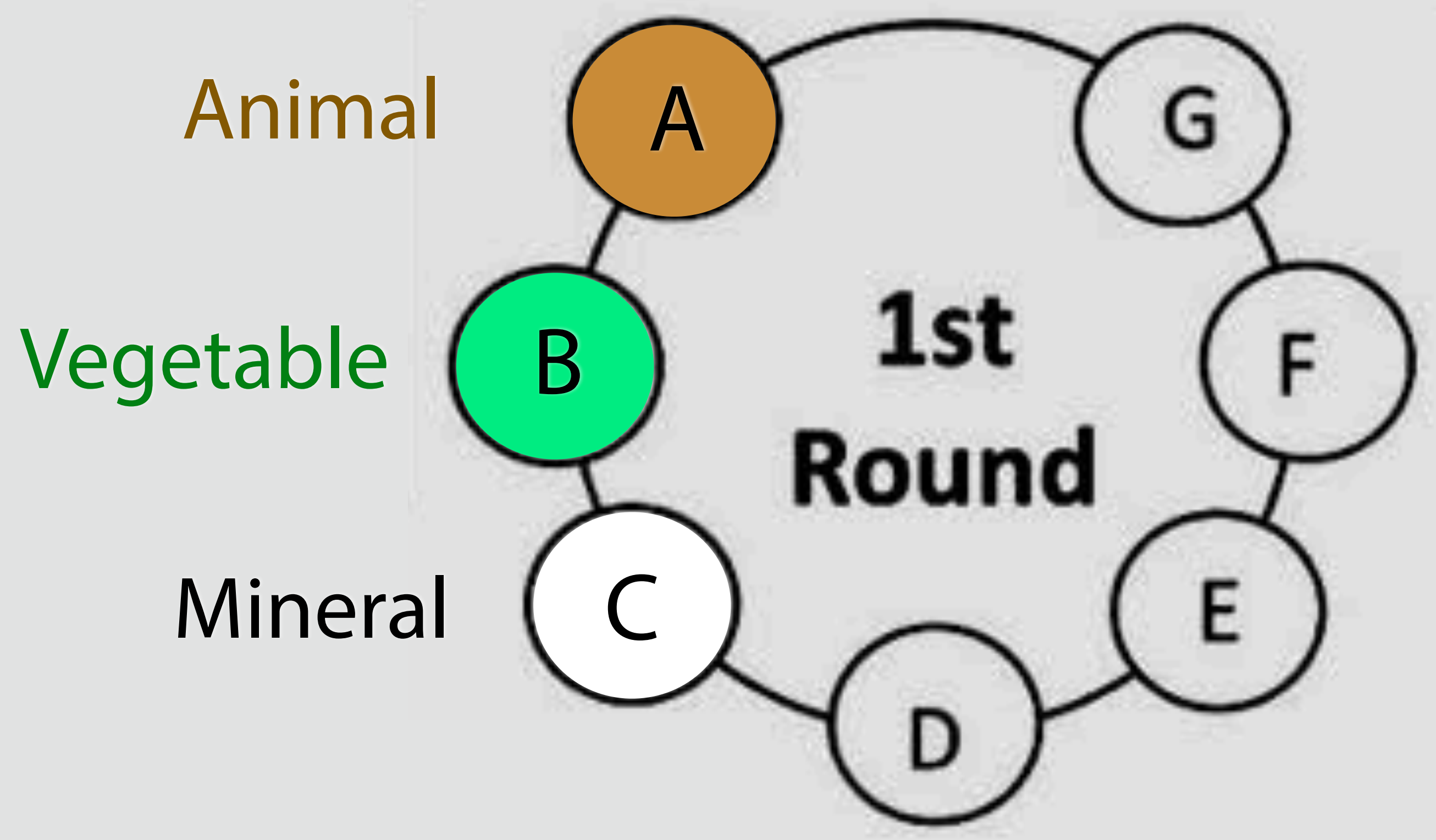
Mineral

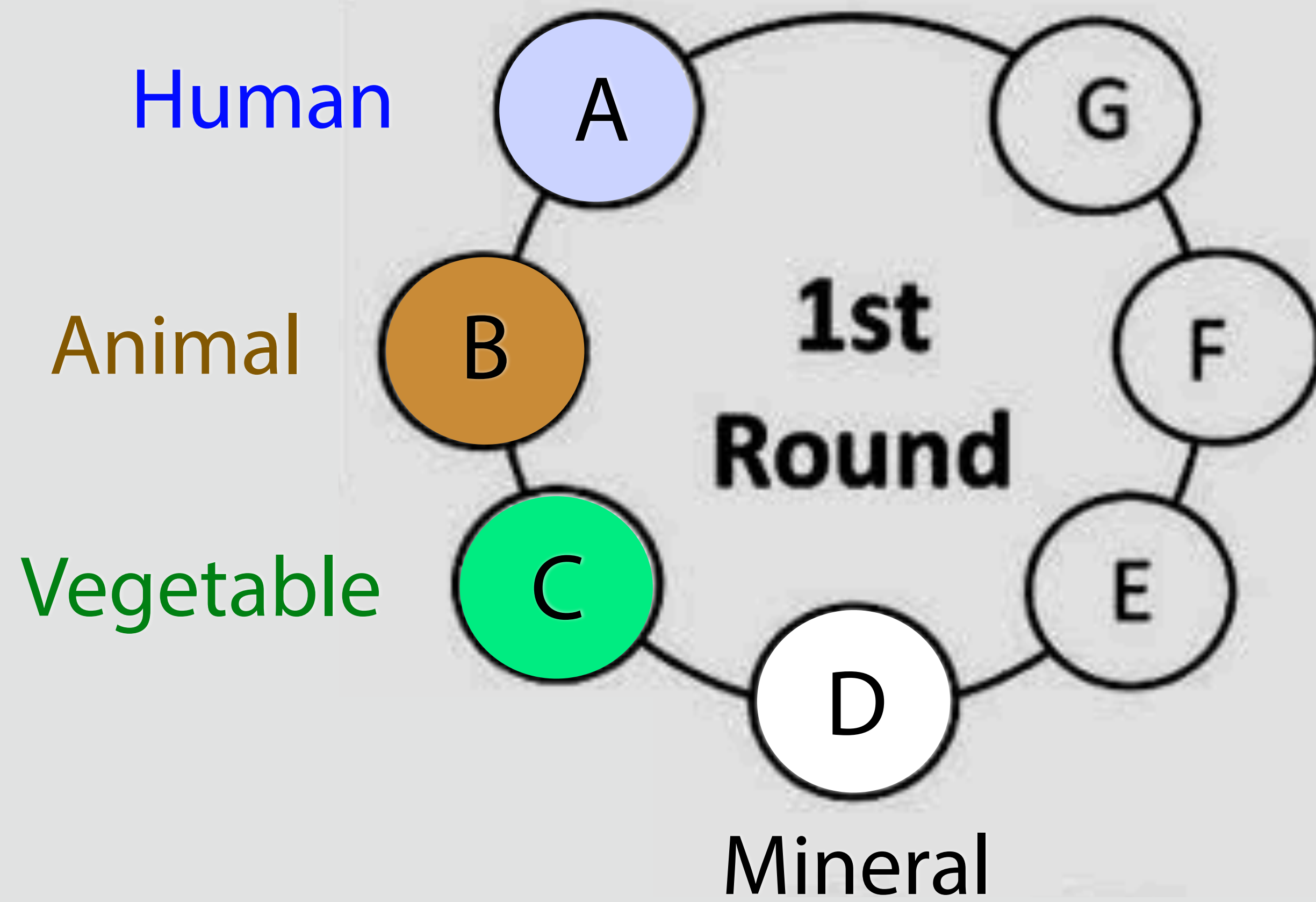


Vegetable

Mineral





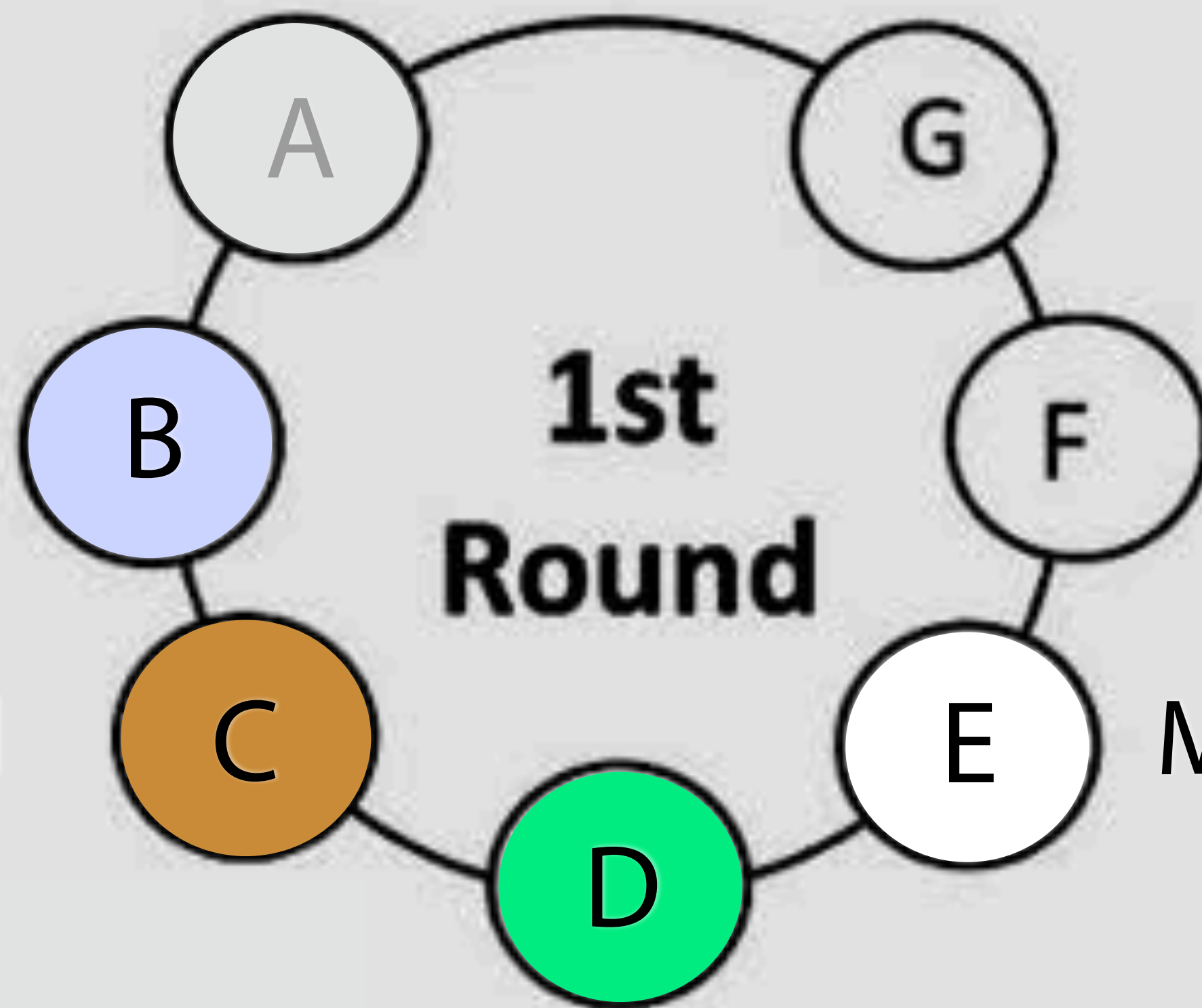


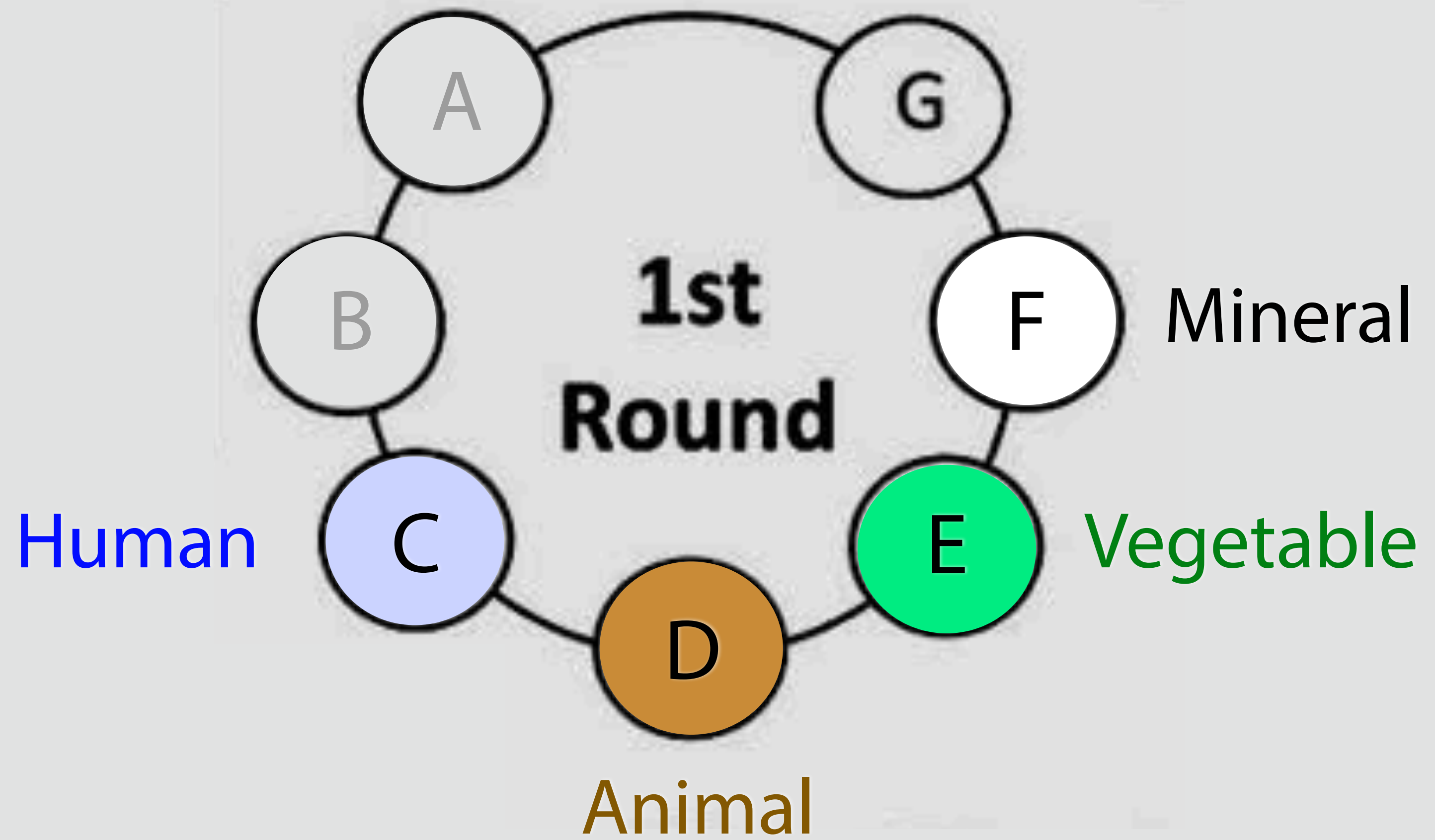
Human

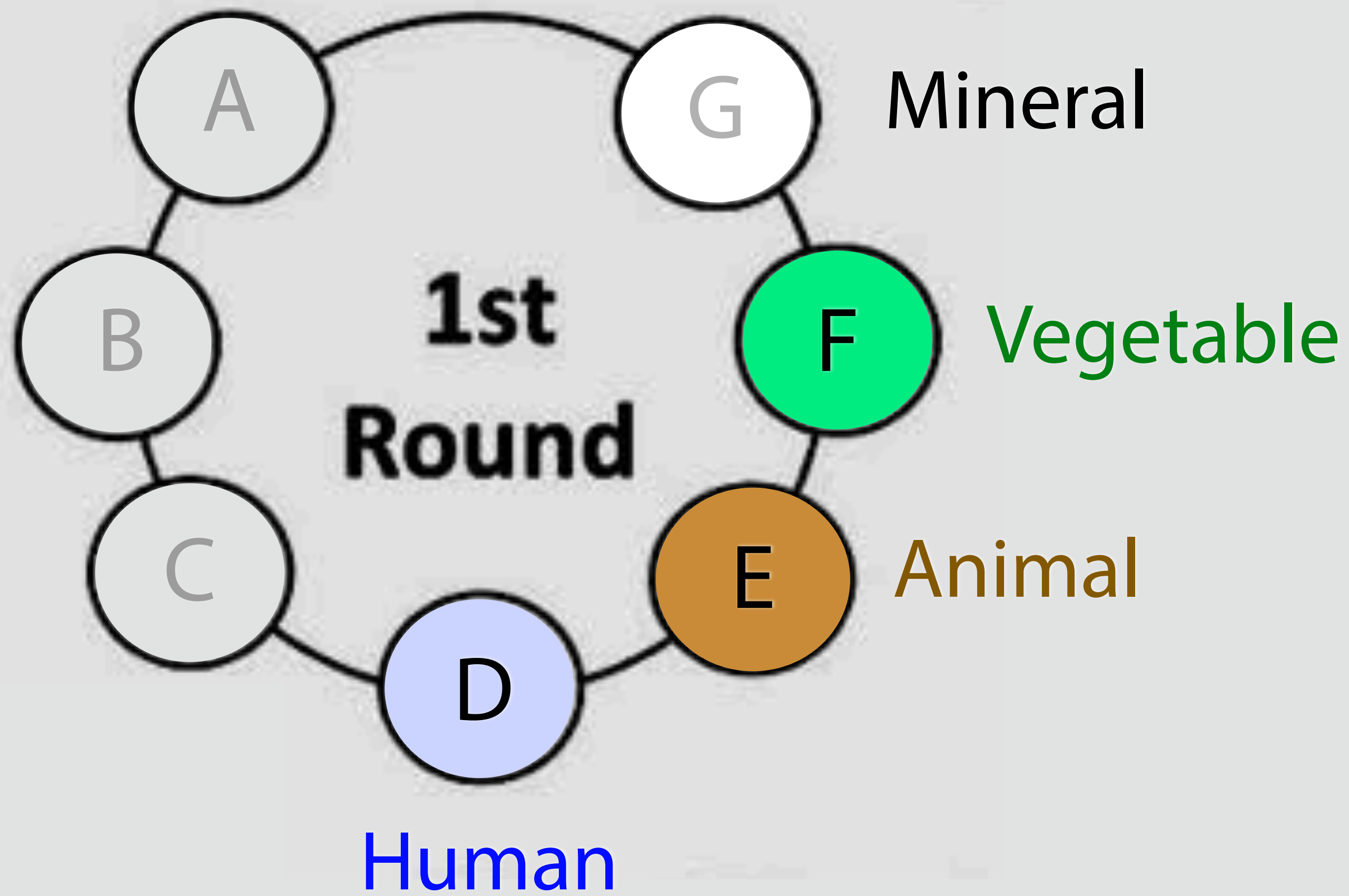
Animal

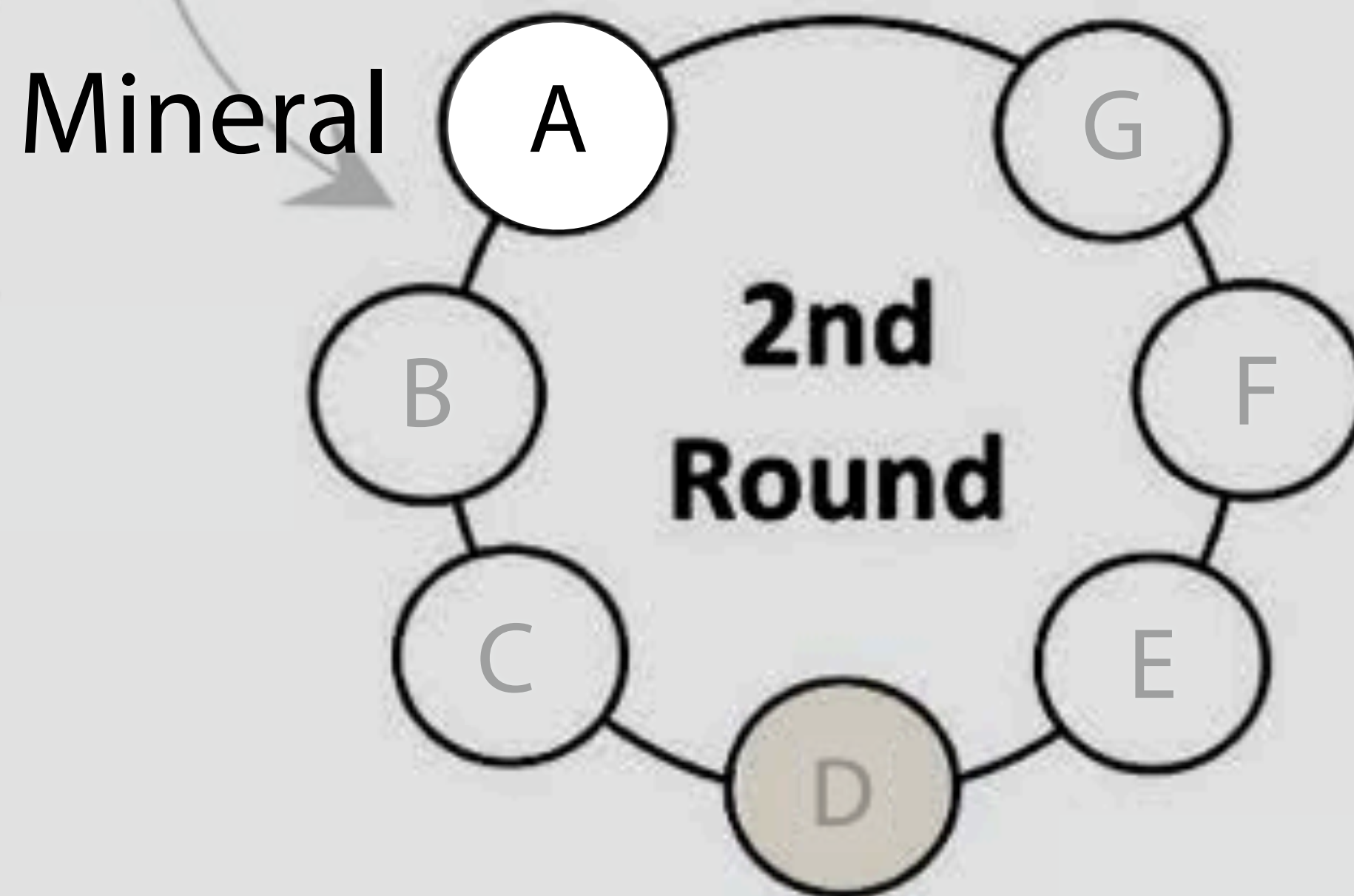
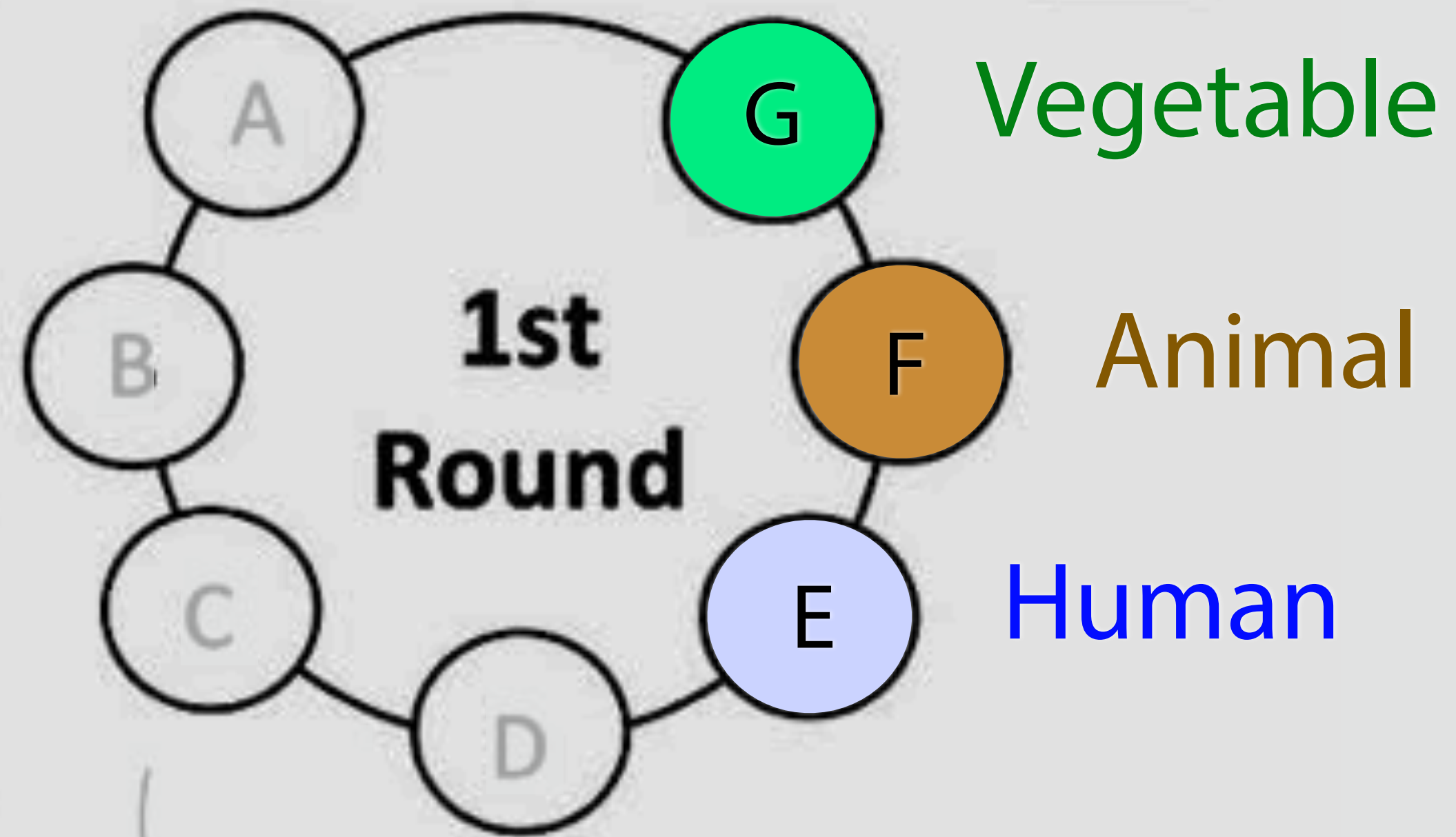
Vegetable

Mineral

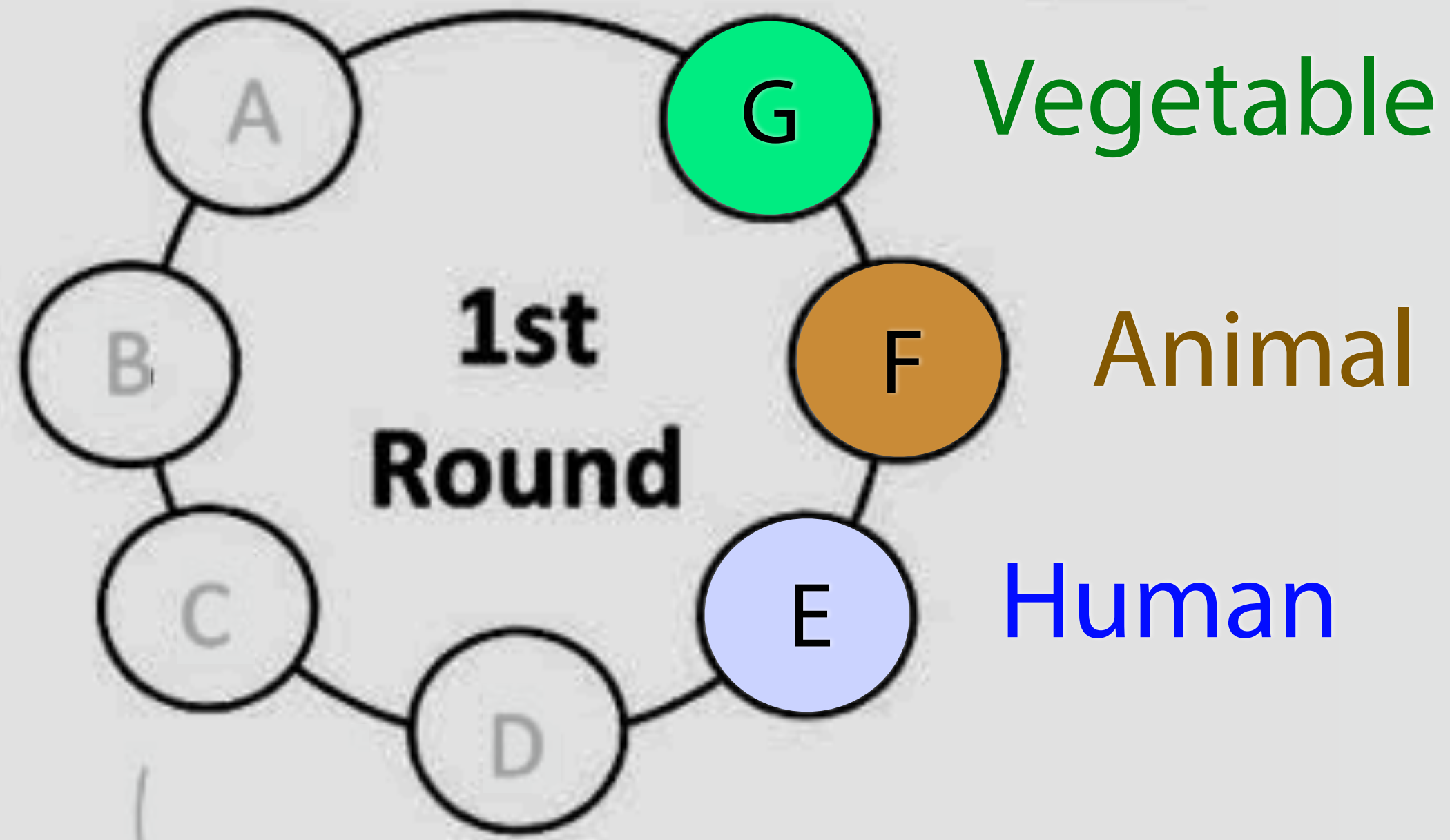




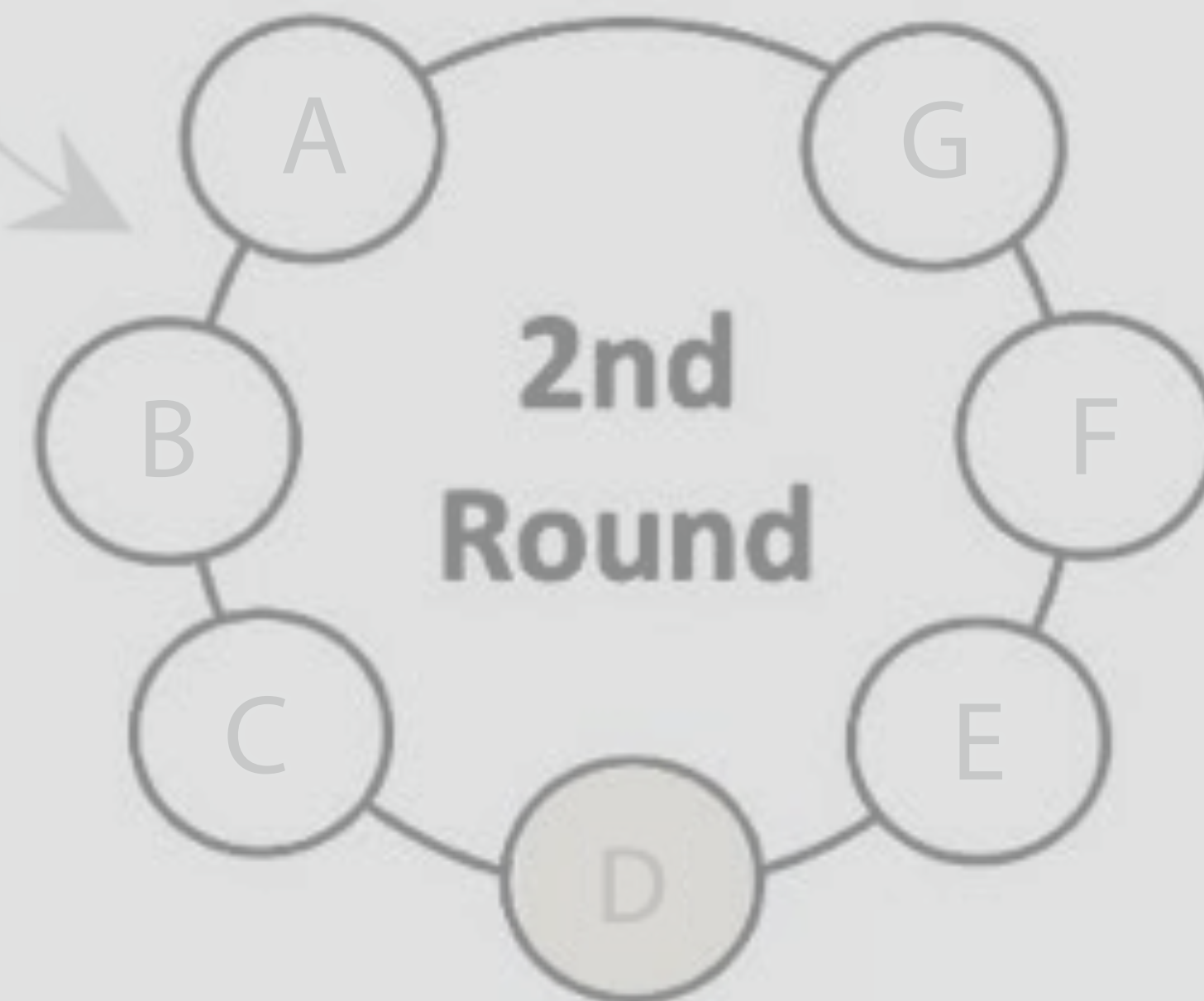
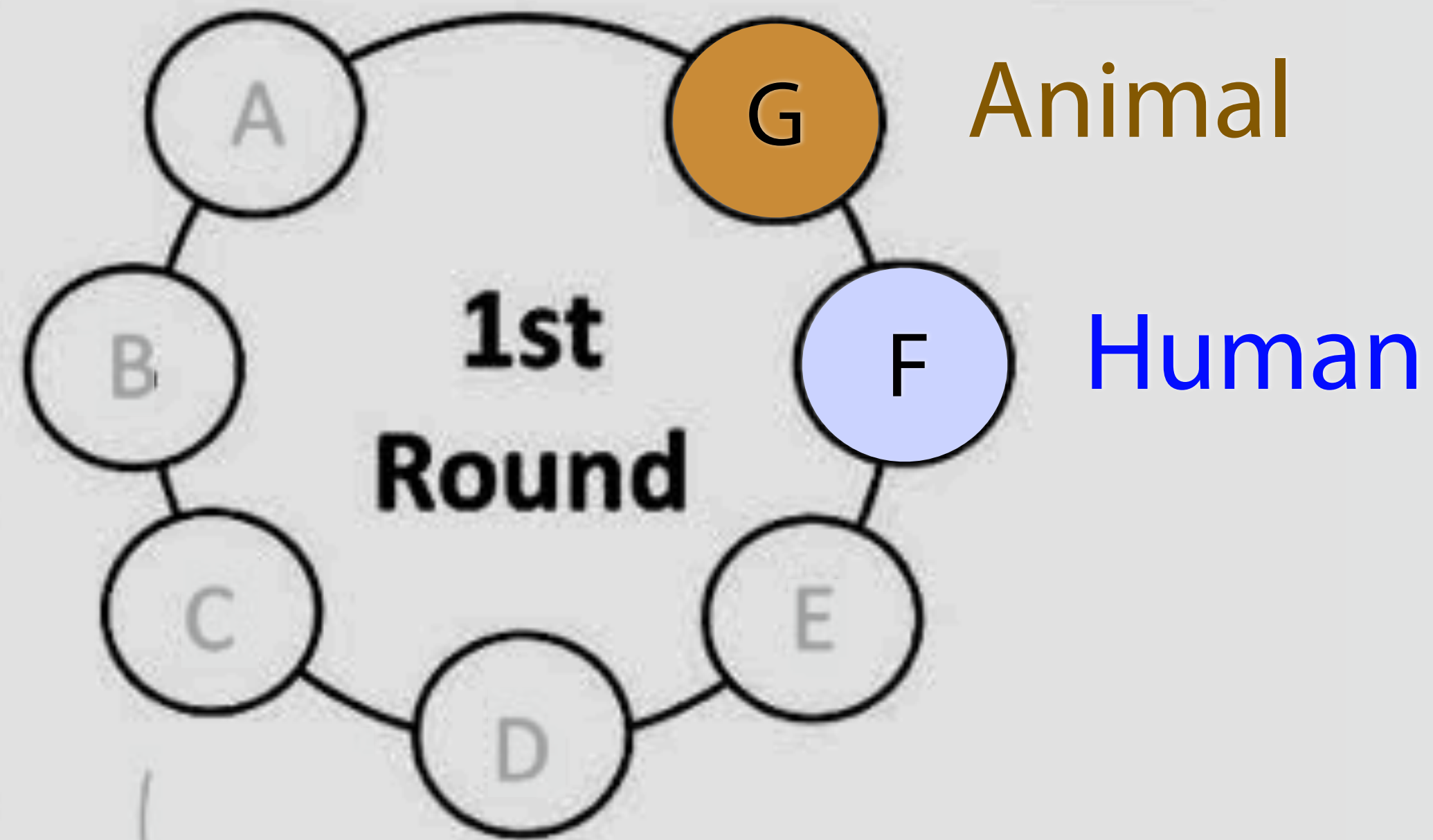




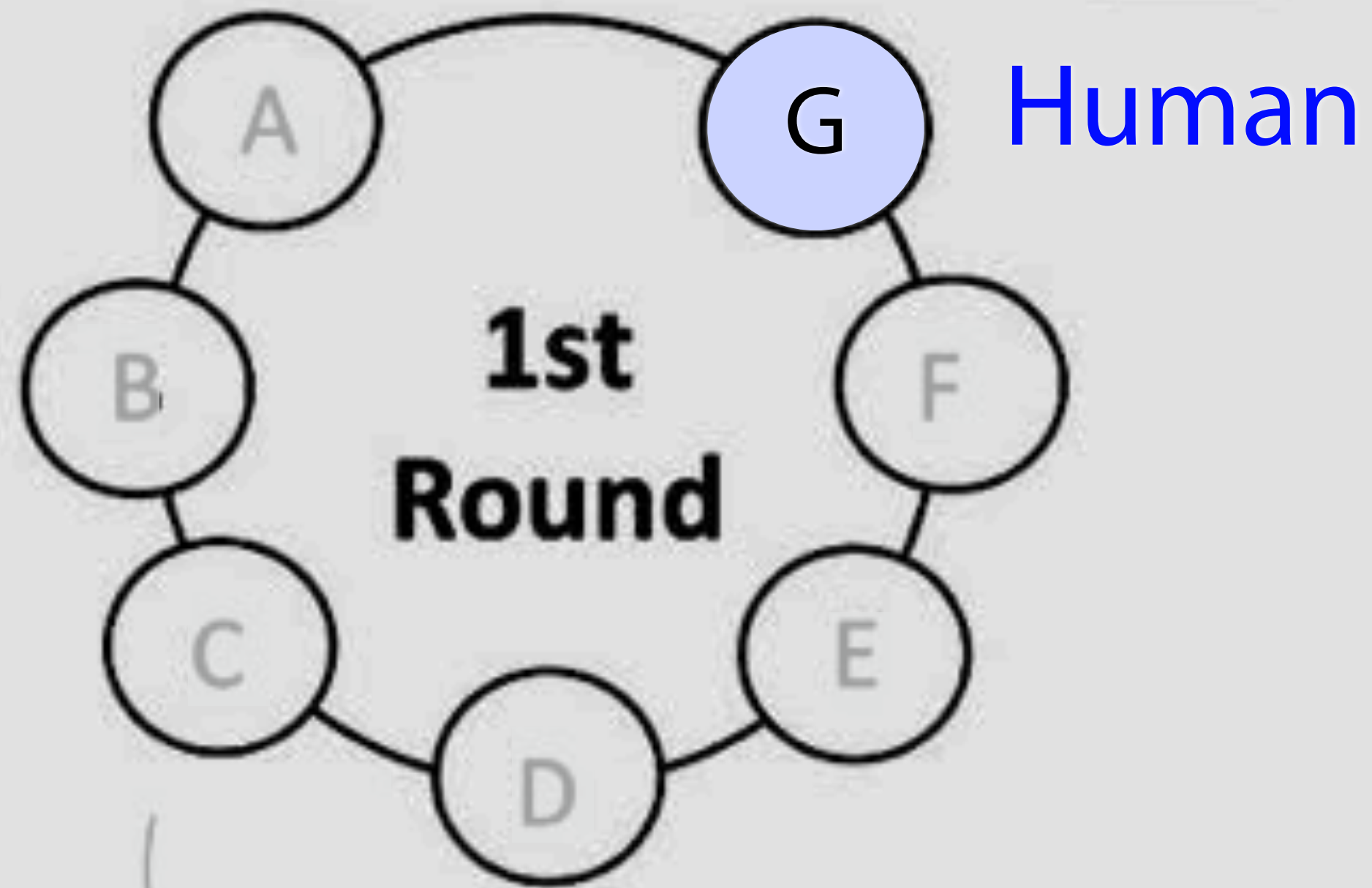
○ Mineral



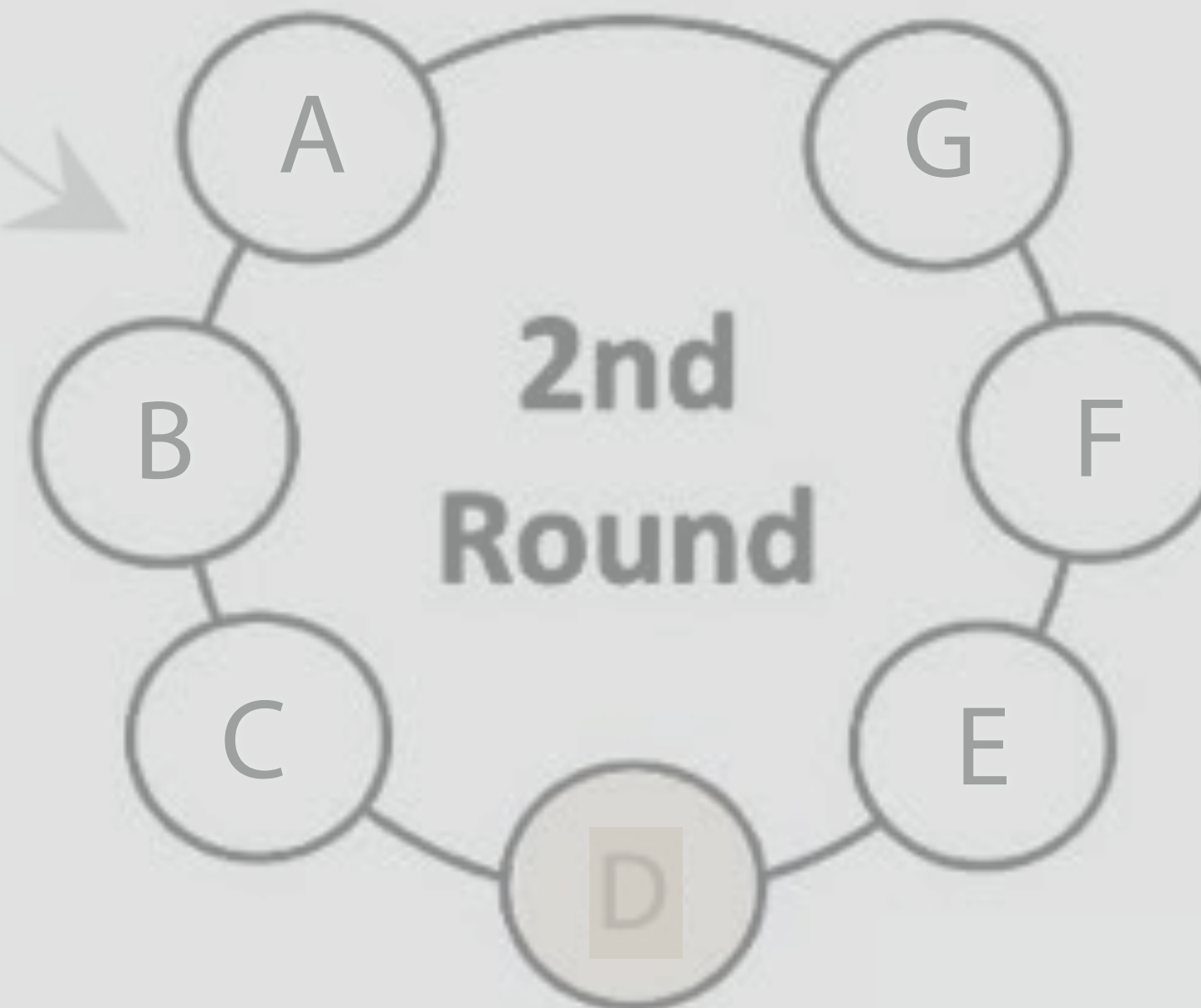
○ Mineral
Vegetable



○ Mineral
Vegetable
Animal



- Mineral
- Vegetable
- Animal
- Human



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

To return to “Esoteric Buddhism.” It is there stated with regard to the enormous period intervening between the mineral epoch on Globe A, and the man-epoch,* that: “The full development of the mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life-impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life-impulse on Globe A.” (Page 49.)

And so it goes on for three Rounds,

when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, “ . . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres” (*ibid*).

* The term “Man epoch” is here used because of the necessity of giving a name to that fourth kingdom which follows the animal. But in truth the “Man” on Globe A during the First Round is no Man, but only his prototype or dimensionless image from the astral regions.

To return to “Esoteric Buddhism.” It is there stated with regard to the enormous period intervening between the mineral epoch on Globe A, and the man-epoch,* that: “The full development of the

mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life impulse on Globe A.” (Page 49.)

And so it goes on for three Rounds, when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, “ . . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres” (*ibid*).

And now we have to quote from another article, “The Mineral Monad” in “*Five Years of Theosophy*,” p. 273 *et seq*.

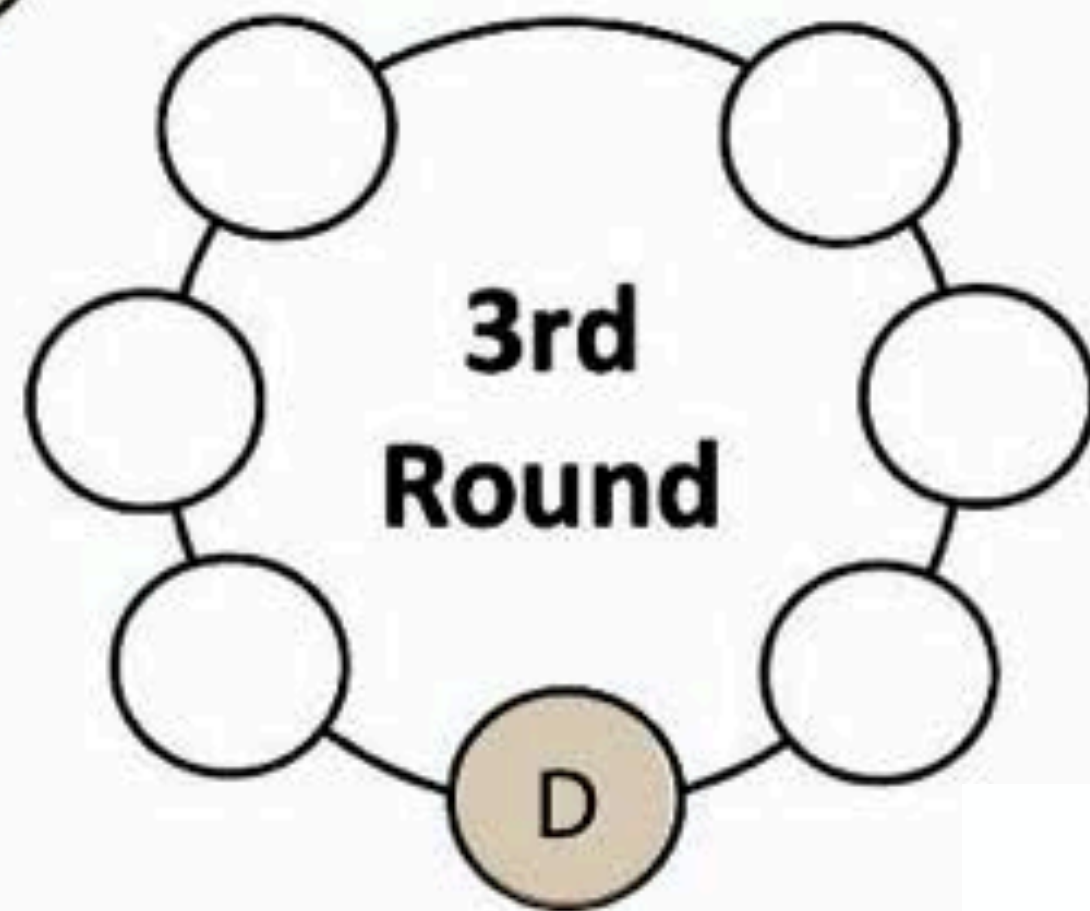
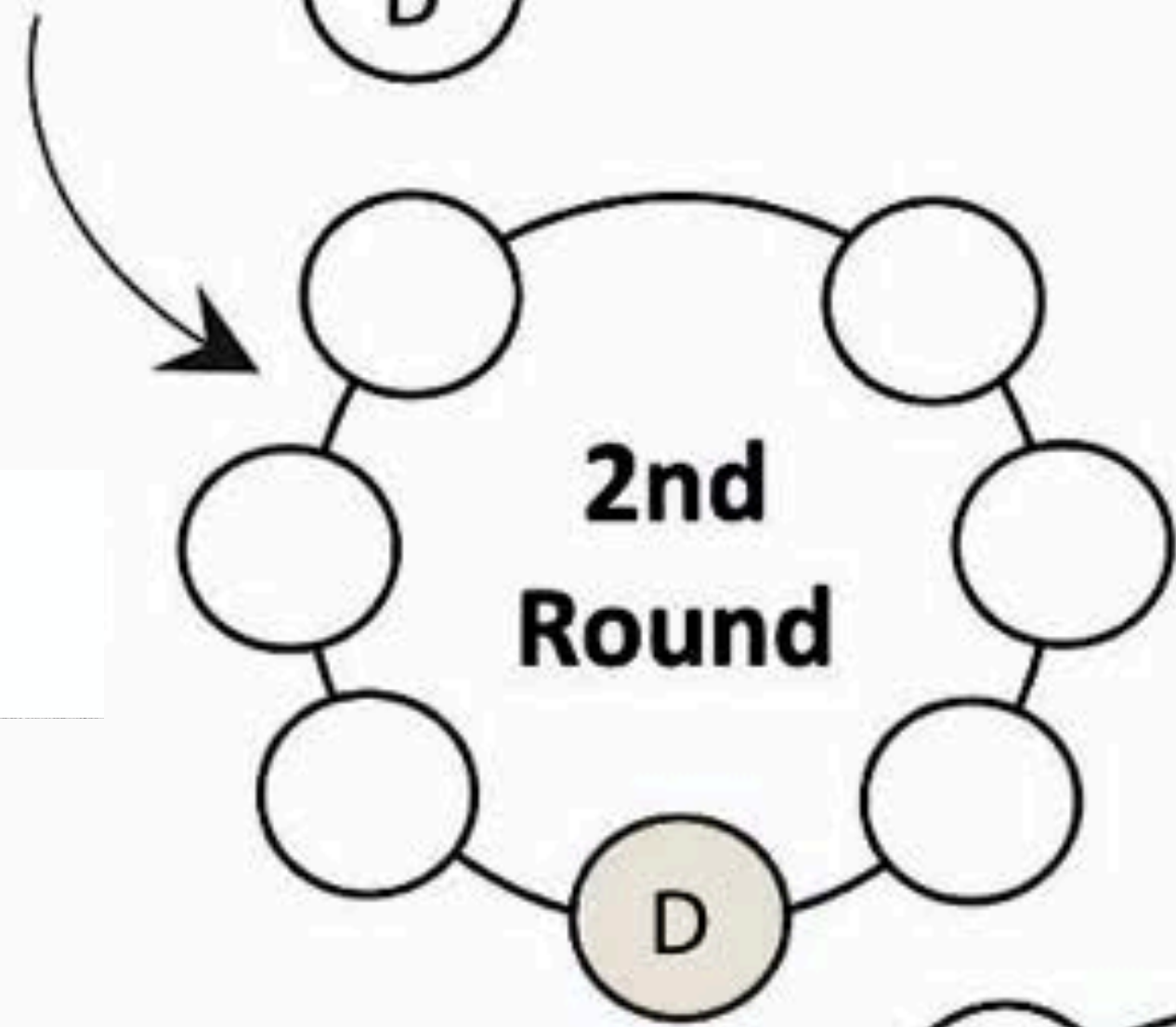
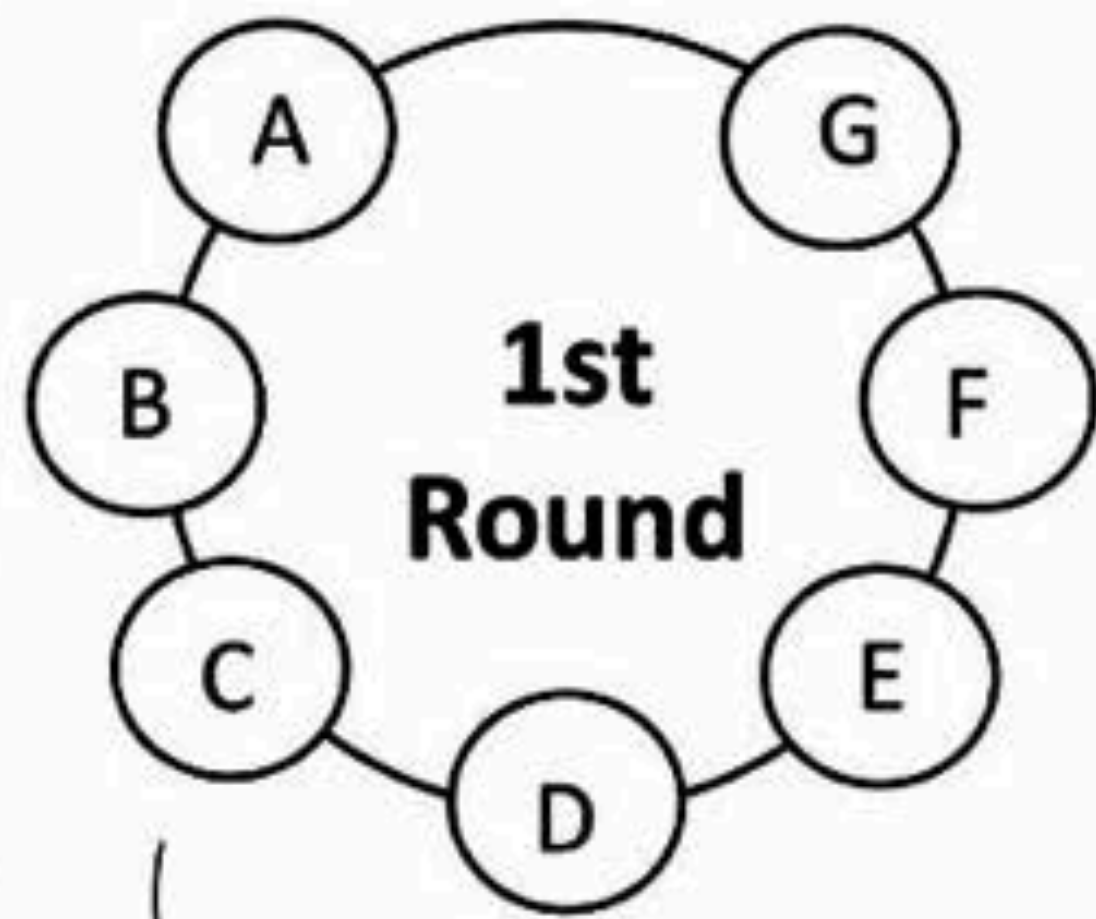
“There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhāna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the “Monadic Essence,” considered as an evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical* side—these are the (first or preliminary) seven links of the evolutionary chain.”

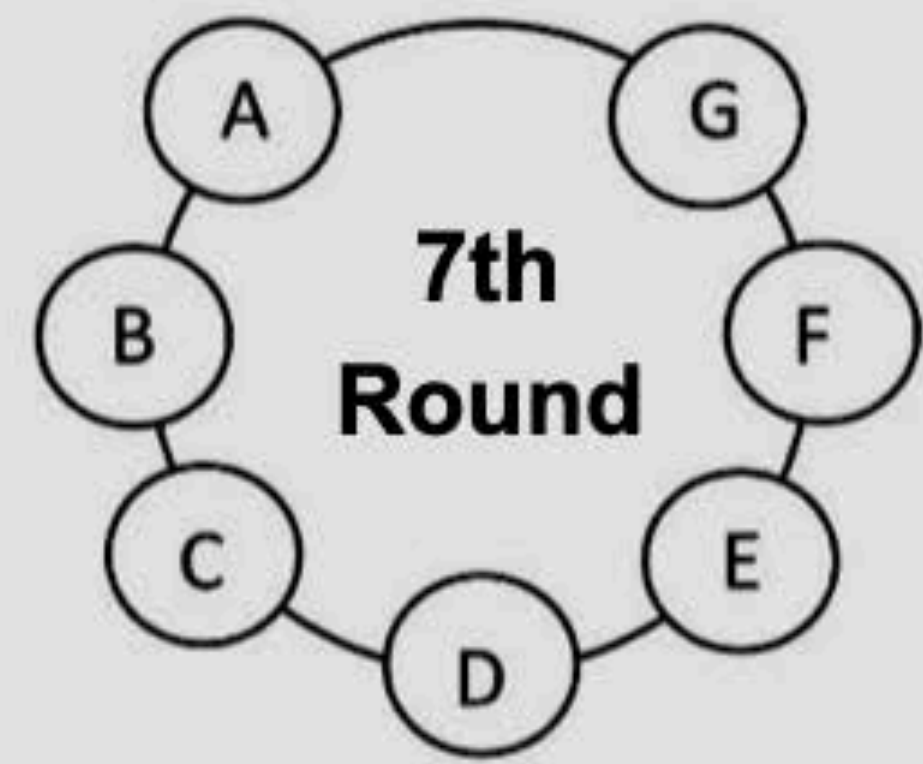
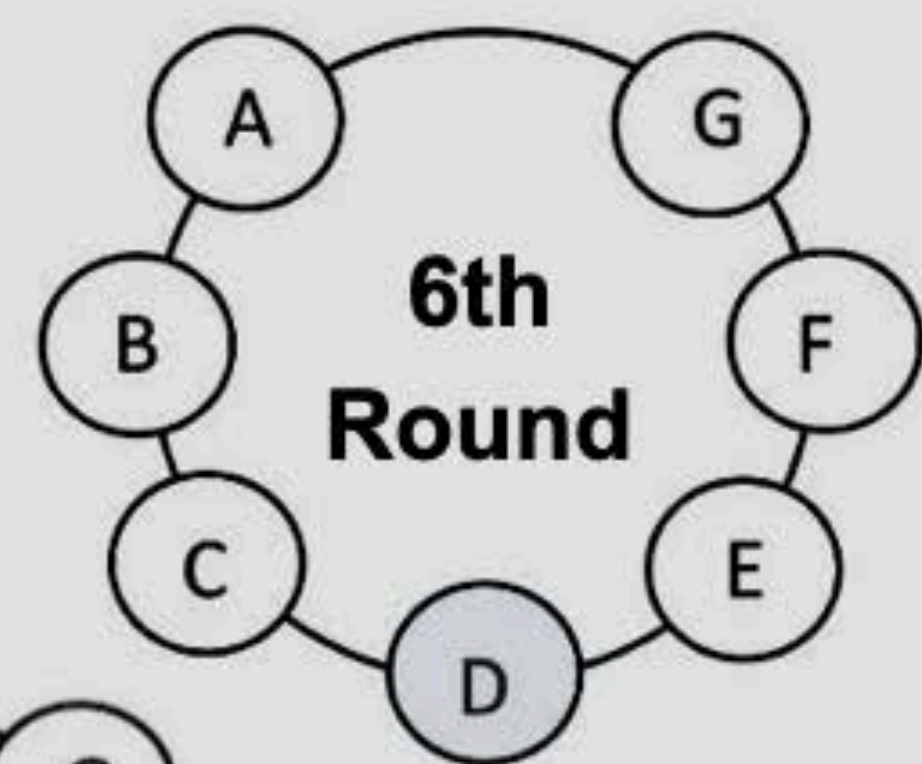
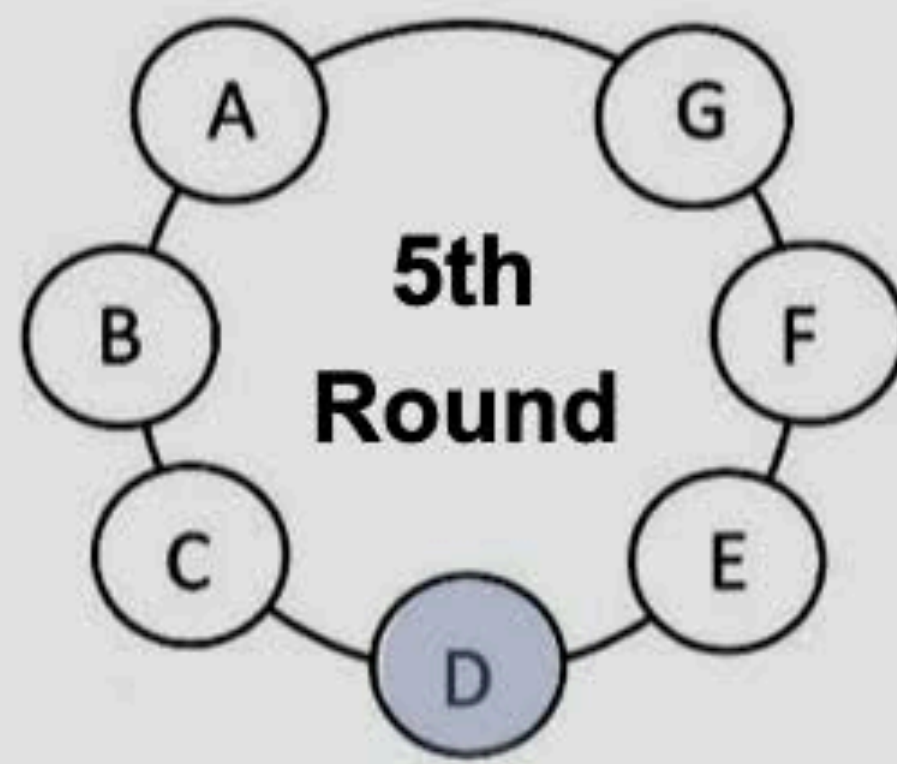
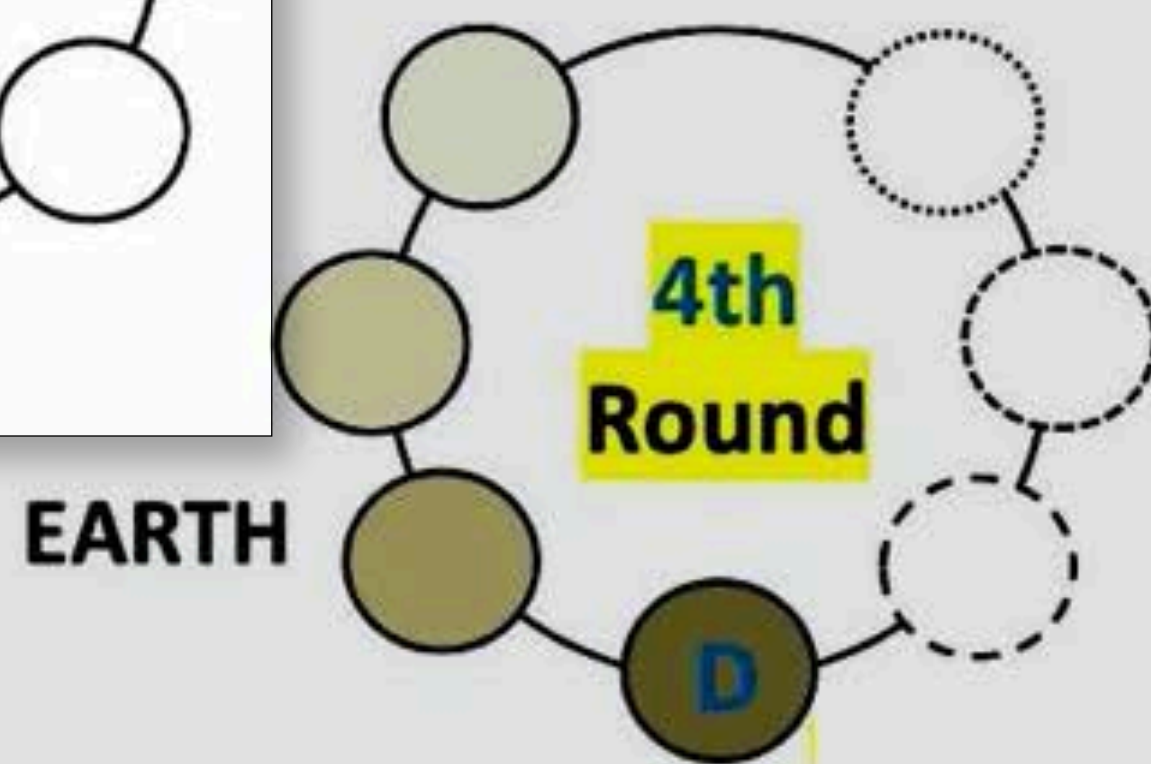
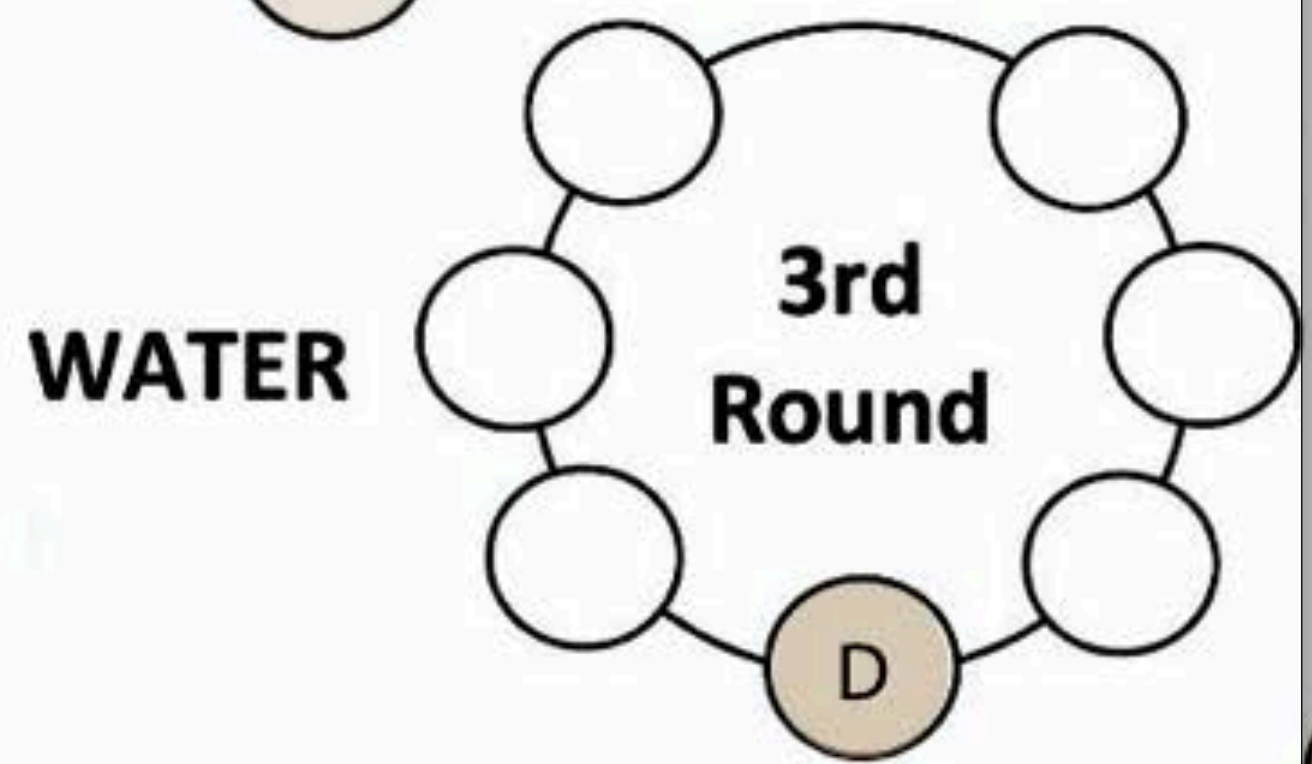
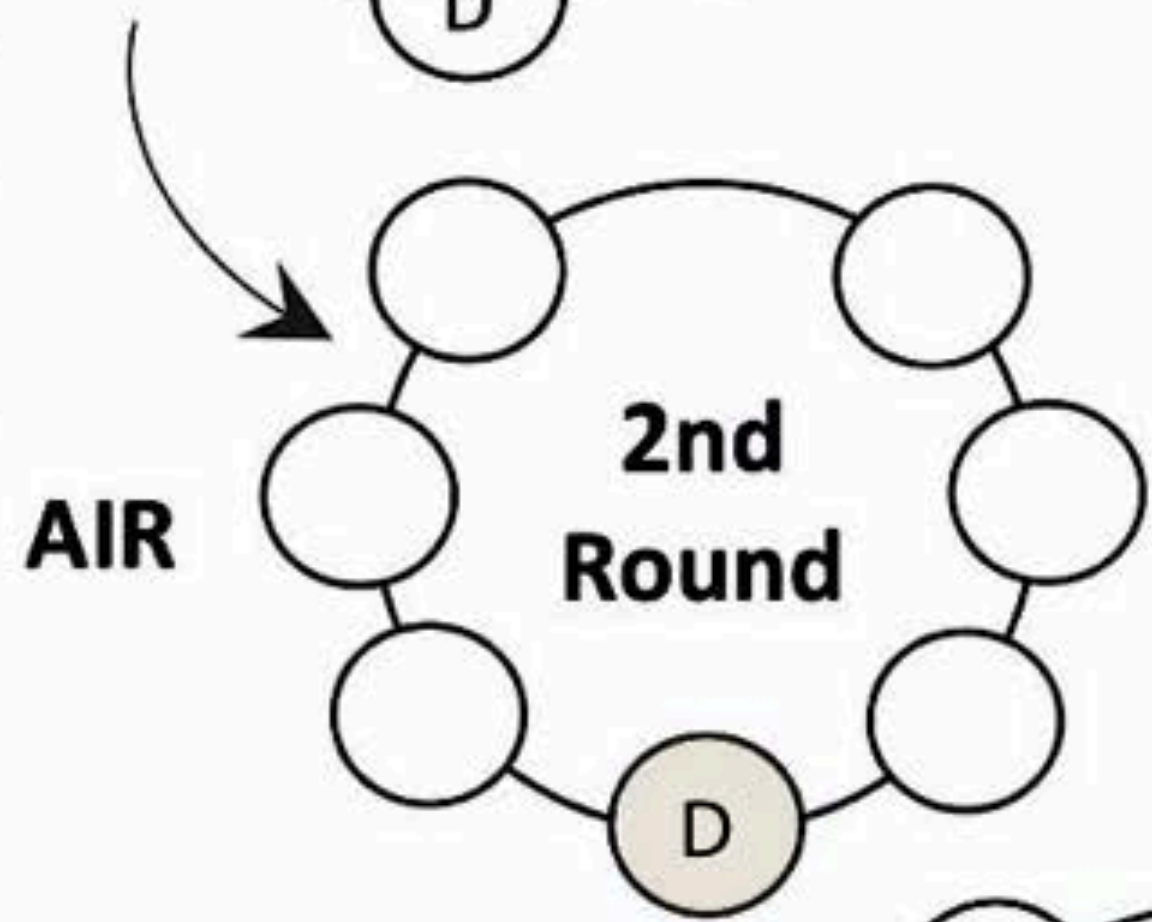
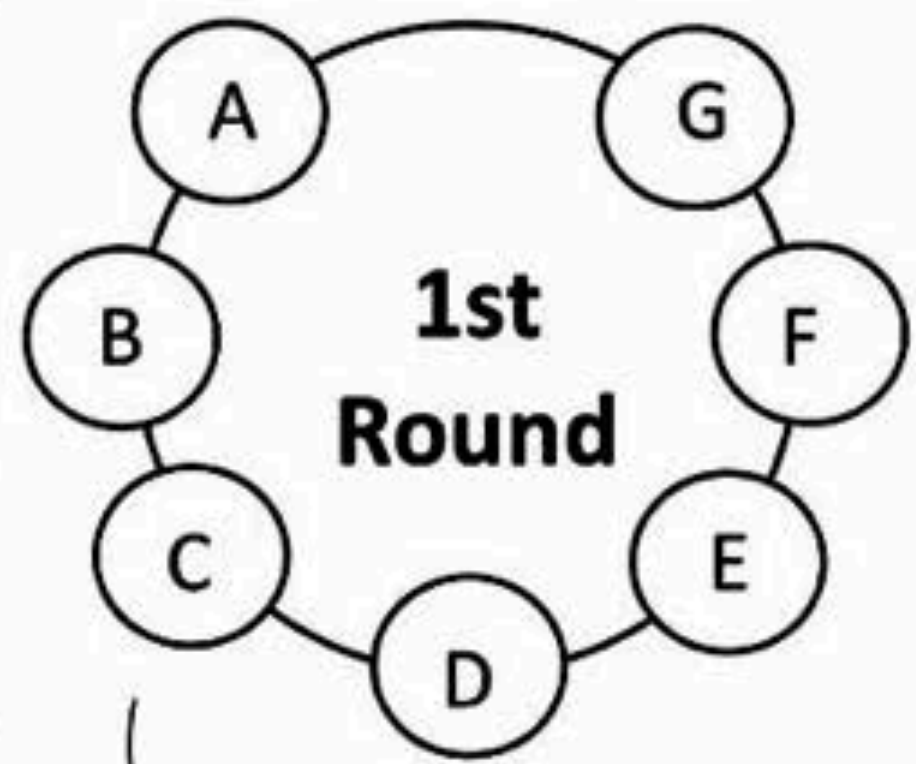
“Preliminary” because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really manward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number. It is at this point that begins:—

“A descent of spirit into matter equivalent to an ascent in physical

* “Physical” here means differentiated for cosmical purposes and work; that “physical side,” nevertheless, if objective to the apperception of beings from other planes, is yet quite subjective to us on our plane.

* The term “Man epoch” is here used because of the necessity of giving a name to that fourth kingdom which follows the animal. But in truth the “Man” on Globe A during the First Round is no Man, but only his prototype or dimensionless image from the astral regions.





EVOLUTION

A blue arrow points upwards from the word "EVOLUTION" towards the 7th Round diagram.

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

To return to “Esoteric Buddhism.” It is there stated with regard to the enormous period intervening between the mineral epoch on Globe A, and the man-epoch,* that: “The full development of the mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life-impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life-impulse on Globe A.” (Page 49.)

And so it goes on for three Rounds,

when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, “ . . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres” (*ibid*).

* The term “Man epoch” is here used because of the necessity of giving a name to that fourth kingdom which follows the animal. But in truth the “Man” on Globe A during the First Round is no Man, but only his prototype or dimensionless image from the astral regions.

To return to “Esoteric Buddhism.” It is there stated with regard to the enormous period intervening between the mineral epoch on Globe A, and the man-epoch,* that: “The full development of the

mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life-impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life-impulse on Globe A.” (Page 49.)

And so it goes on for three Rounds, when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, “ . . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres” (*ibid*).

And now we have to quote from another article, “The Mineral Monad” in “*Five Years of Theosophy*,” p. 273 *et seq*.

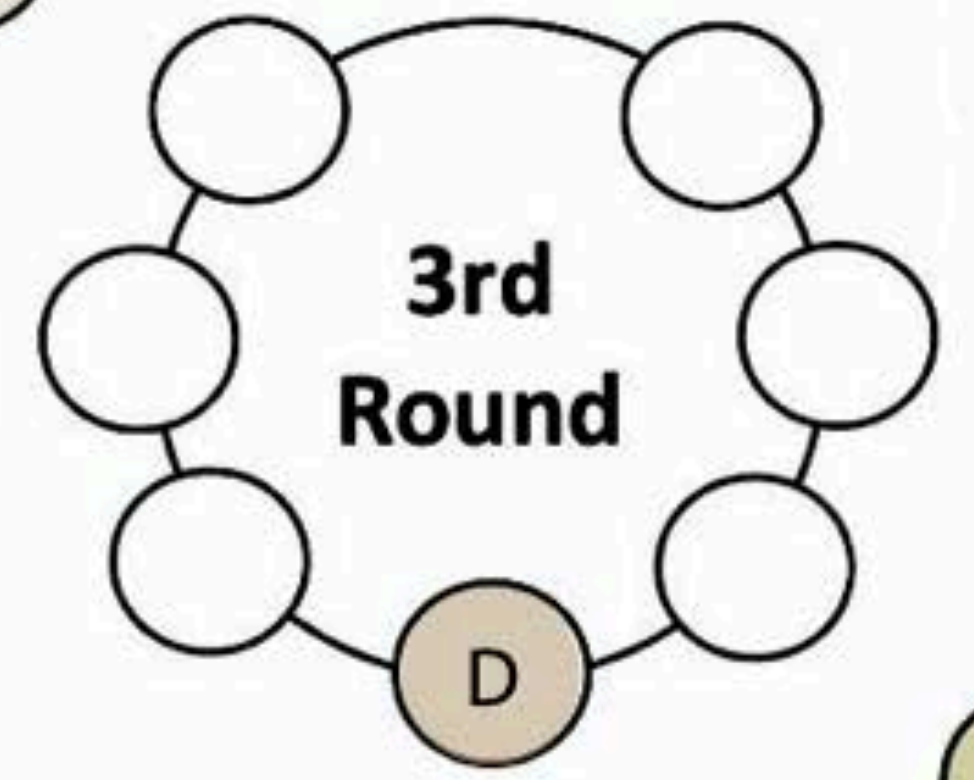
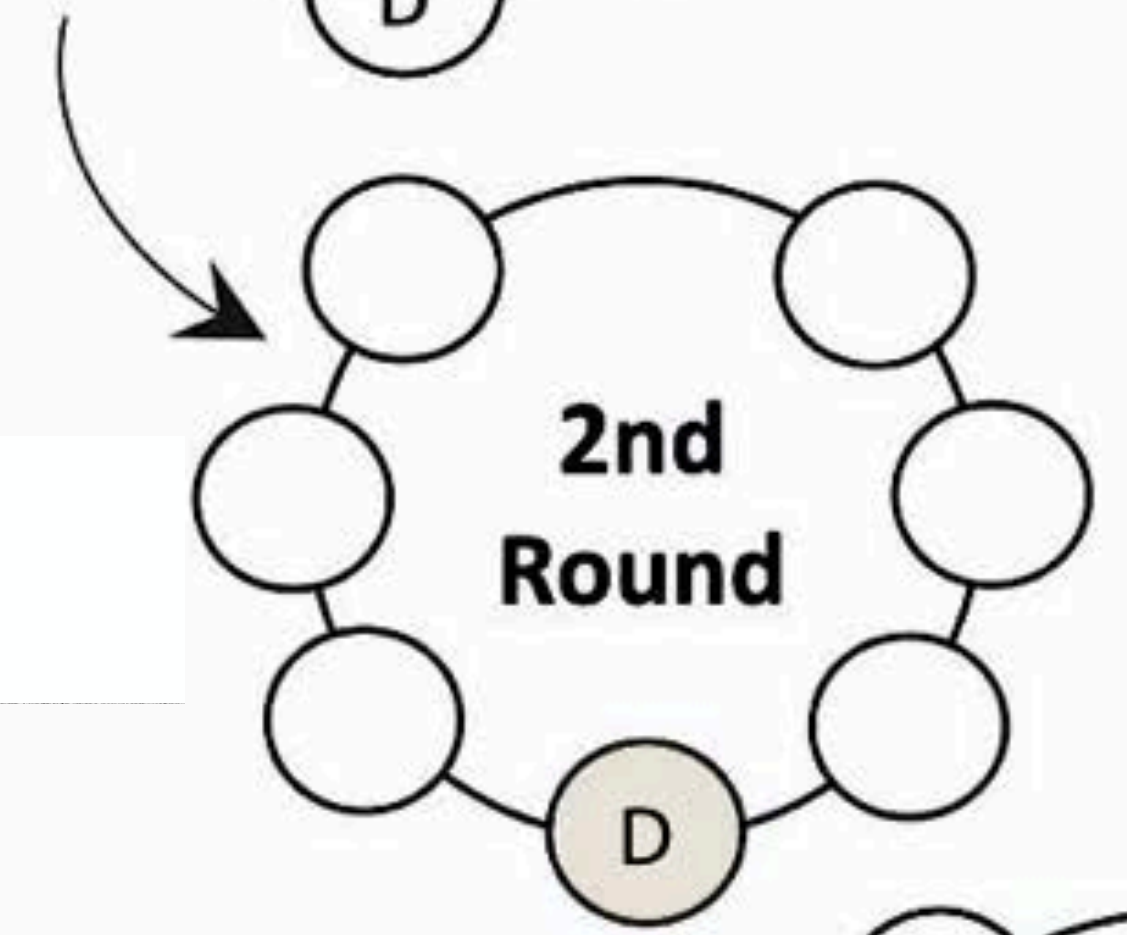
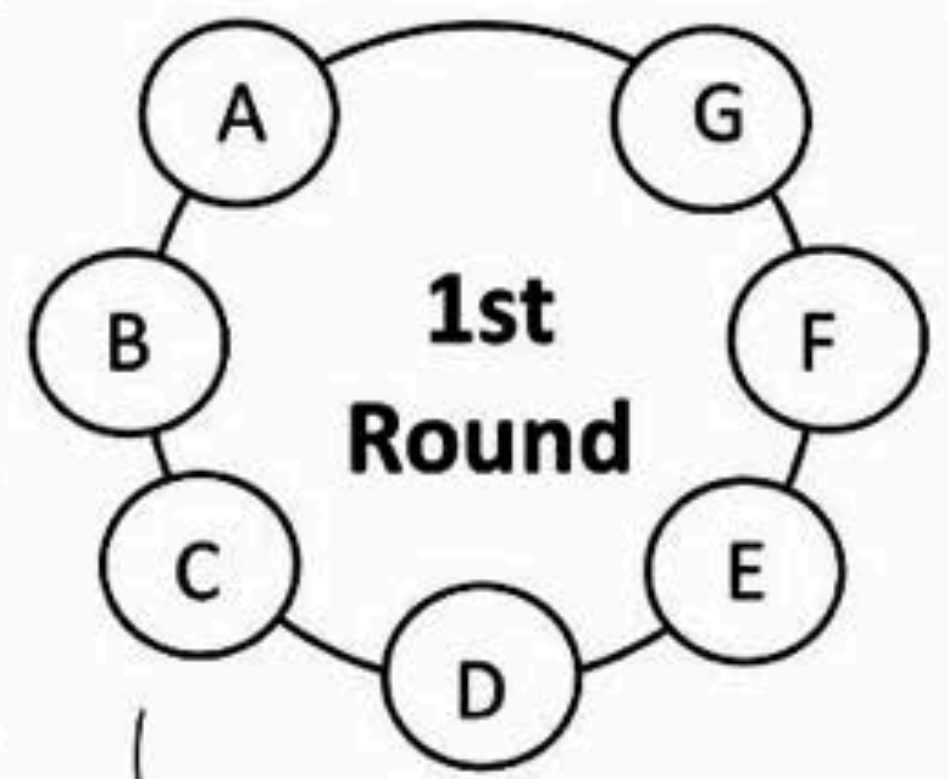
“There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhāna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the “Monadic Essence,” considered as an evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical* side—these are the (first or preliminary) seven links of the evolutionary chain.”

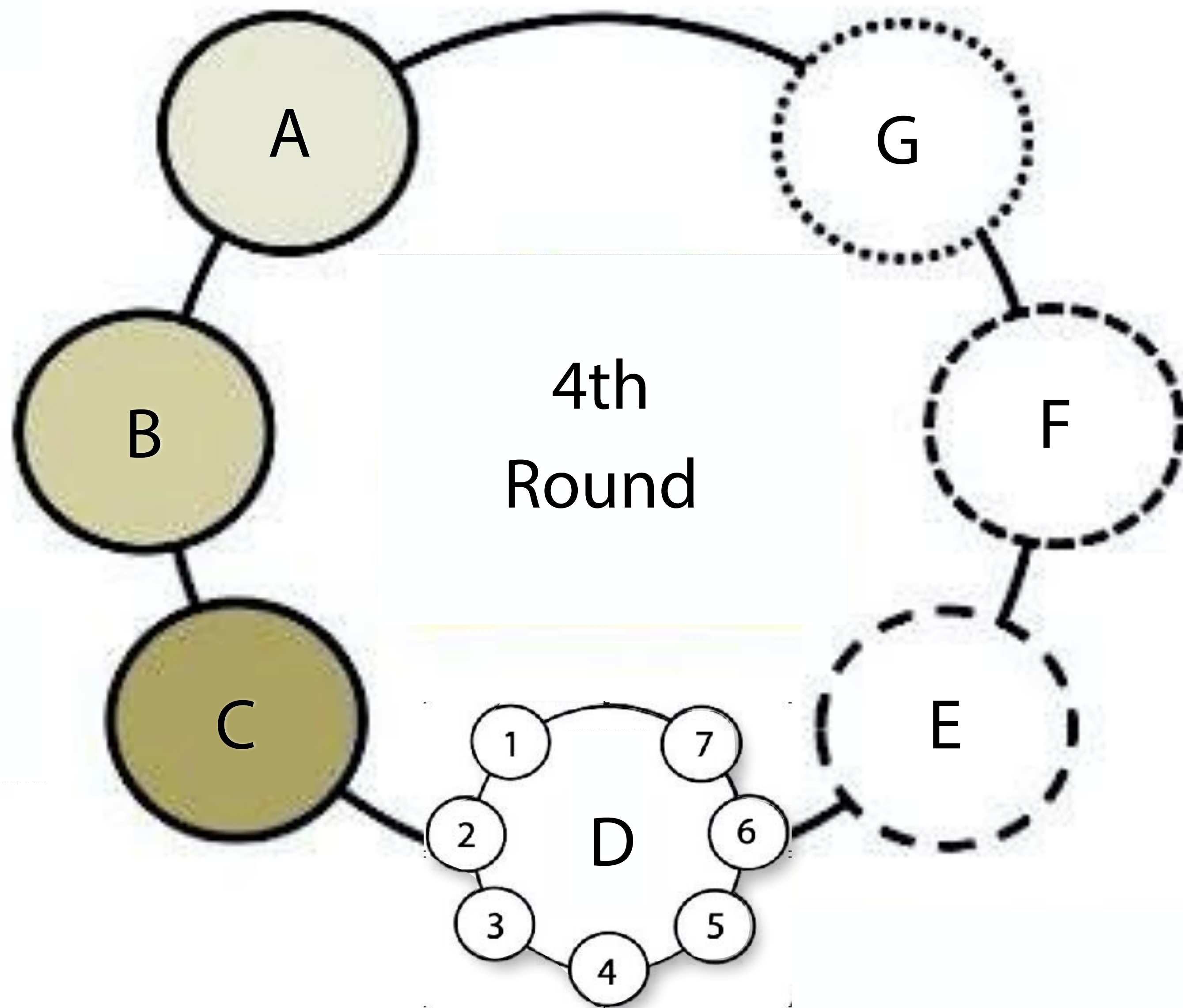
“Preliminary” because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really manward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number. It is at this point that begins:—

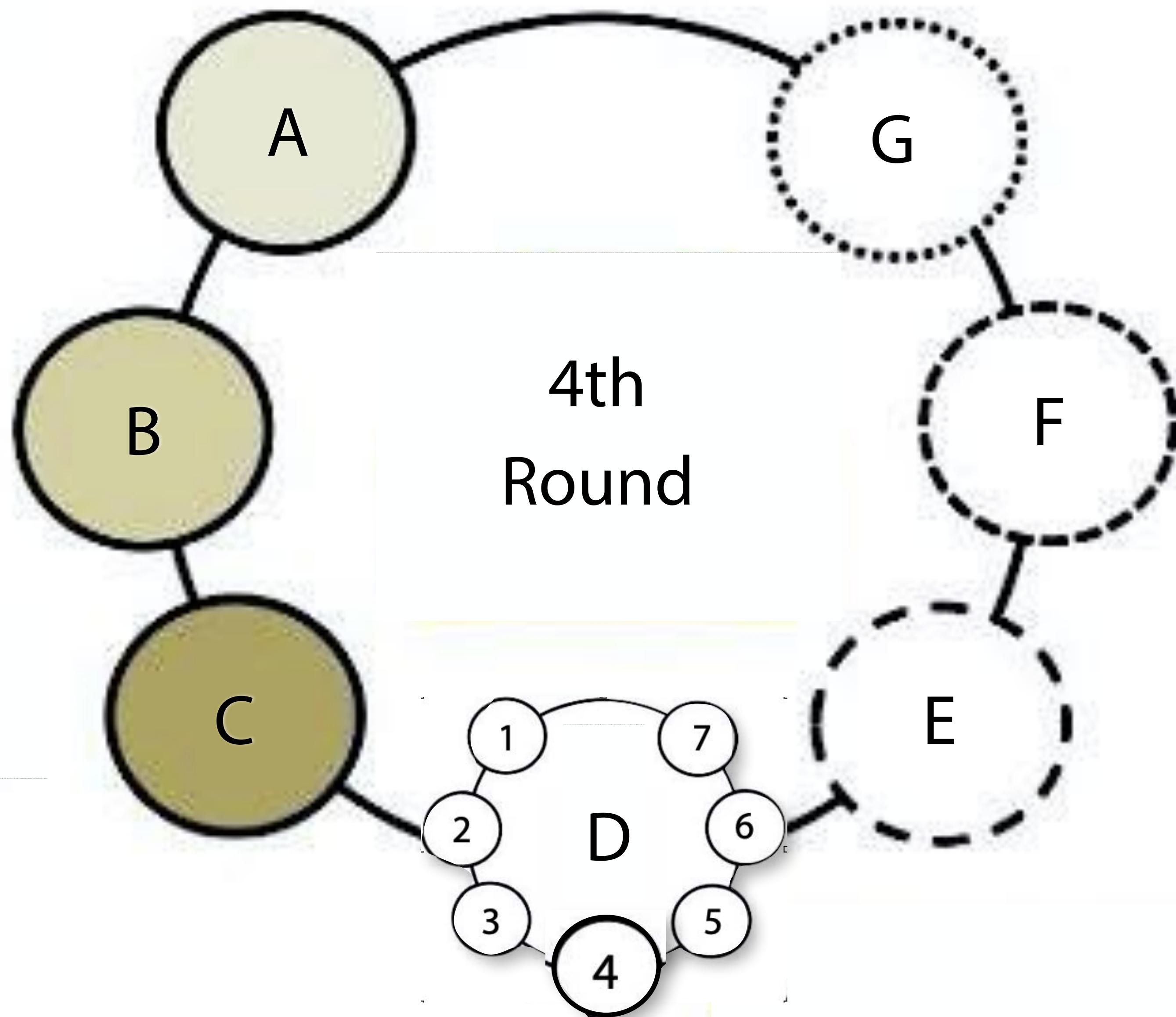
“A descent of spirit into matter equivalent to an ascent in physical

* “Physical” here means differentiated for cosmical purposes and work; that “physical side,” nevertheless, if objective to the apperception of beings from other planes, is yet quite subjective to us on our plane.

* The term “Man epoch” is here used because of the necessity of giving a name to that fourth kingdom which follows the animal. But in truth the “Man” on Globe A during the First Round is no Man, but only his prototype or dimensionless image from the astral regions.







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

To return to "Esoteric Buddhism." It is there stated with regard to the enormous period intervening between the mineral epoch on Globe A, and the man-epoch,* that: "The full development of the mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life-impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life-impulse on Globe A." (Page 49.)

And so it goes on for three Rounds,

when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, ". . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres" (*ibid*).

* The term "Man epoch" is here used because of the necessity of giving a name to that fourth kingdom which follows the animal. But in truth the "Man" on Globe A during the First Round is no Man, but only his prototype or dimensionless image from the astral regions.

To return to "Esoteric Buddhism." It is there stated with regard to the enormous period intervening between the mineral epoch on Globe A, and the man-epoch,* that: "The full development of the

mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life-impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life-impulse on Globe A." (Page 49.)

And so it goes on for three Rounds, when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, ". . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres" (*ibid*).

And now we have to quote from another article, "The Mineral Monad" in "Five Years of Theosophy," p. 273 *et seq*.

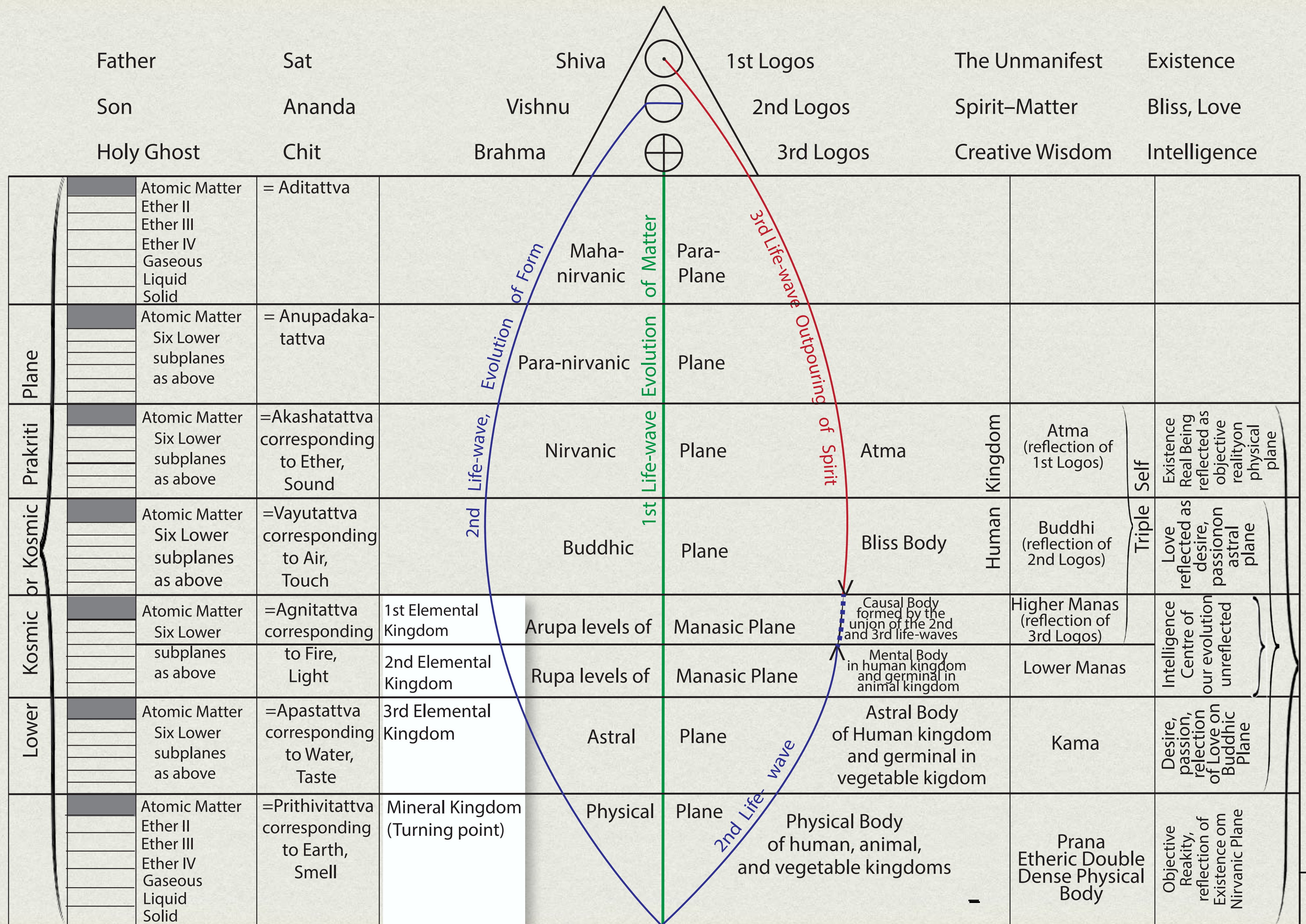
"There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhāna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence," considered as an evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical* side—these are the (first or preliminary) seven links of the evolutionary chain."

"Preliminary" because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really manward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number. It is at this point that begins:—

"A descent of spirit into matter equivalent to an ascent in physical

* "Physical" here means differentiated for cosmoical purposes and work; that "physical side," nevertheless, if objective to the apperception of beings from other planes, is yet quite subjective to us on our plane.

* The term "Man epoch" is here used because of the necessity of giving a name to that fourth kingdom which follows the animal. But in truth the "Man" on Globe A during the First Round is no Man, but only his prototype or dimensionless image from the astral regions.



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

To return to “Esoteric Buddhism.” It is there stated with regard to the enormous period intervening between the mineral epoch on Globe A, and the man-epoch,* that: “The full development of the mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life-impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life-impulse on Globe A.” (Page 49.)

And so it goes on for three Rounds,

when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, “ . . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres” (*ibid*).

* The term “Man epoch” is here used because of the necessity of giving a name to that fourth kingdom which follows the animal. But in truth the “Man” on Globe A during the First Round is no Man, but only his prototype or dimensionless image from the astral regions.

To return to “Esoteric Buddhism.” It is there stated with regard to the enormous period intervening between the mineral epoch on Globe A, and the man-epoch,* that: “The full development of the

mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life impulse on Globe A.” (Page 49.)

And so it goes on for three Rounds, when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, “ . . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres” (*ibid*).

And now we have to quote from another article, “The Mineral Monad” in “*Five Years of Theosophy*,” p. 273 *et seq*.

“There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhāna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the “Monadic Essence,” considered as an evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical* side—these are the (first or preliminary) seven links of the evolutionary chain.”

“Preliminary” because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really manward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number. It is at this point that begins:—

“A descent of spirit into matter equivalent to an ascent in physical

* “Physical” here means differentiated for cosmical purposes and work; that “physical side,” nevertheless, if objective to the apperception of beings from other planes, is yet quite subjective to us on our plane.

* The term “Man epoch” is here used because of the necessity of giving a name to that fourth kingdom which follows the animal. But in truth the “Man” on Globe A during the First Round is no Man, but only his prototype or dimensionless image from the astral regions.

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

And now we have to quote from another article, "The Mineral Monad" in *"Five Years of Theosophy,"* p. 273 *et seq.*

"There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhâna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence," considered as an

evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical* side—these are the (first or preliminary) seven links of the evolutionary chain."

"Preliminary" because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really man-ward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number.

mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life impulse on Globe A." (Page 49.)

And so it goes on for three Rounds, when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, ". . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres" (*ibid.*).

And now we have to quote from another article, "The Mineral Monad" in *"Five Years of Theosophy,"* p. 273 *et seq.*

"There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhâna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence," considered as an evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical* side—these are the (first or preliminary) seven links of the evolutionary chain."

"Preliminary" because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really manward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number. It is at this point that begins:—

"A descent of spirit into matter equivalent to an ascent in physical

* "Physical" here means differentiated for cosmical purposes and work; that "physical side," nevertheless, if objective to the apperception of beings from other planes, is yet quite subjective to us on our plane.

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

And now we have to quote from another article, "The Mineral Monad" in *"Five Years of Theosophy,"* p. 273 *et seq.*

"There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhâna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence," considered as an

evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical* side—these are the (first or preliminary) seven links of the evolutionary chain."

"Preliminary" because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really man-ward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number.

mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life impulse on Globe A." (Page 49.)

And so it goes on for three Rounds, when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, ". . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres" (*ibid.*).

And now we have to quote from another article, "The Mineral Monad" in *"Five Years of Theosophy,"* p. 273 *et seq.*

"There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhâna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence," considered as an evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical* side—these are the (first or preliminary) seven links of the evolutionary chain."

"Preliminary" because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really manward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number. It is at this point that begins:—

"A descent of spirit into matter equivalent to an ascent in physical

* "Physical" here means differentiated for cosmical purposes and work; that "physical side," nevertheless, if objective to the apperception of beings from other planes, is yet quite subjective to us on our plane.

FIVE YEARS
OF
THEOSOPHY

FIVE YEARS OF THEOSOPHY

THEOSOPHY
COMPANY

FIVE YEARS
OF
THEOSOPHY

*MYSTICAL, PHILOSOPHICAL,
THEOSOPHICAL, HISTORICAL AND SCIENTIFIC
ESSAYS*

Selected from "The Theosophist"

A FACSIMILE OF THE
ORIGINAL EDITION OF

LONDON:
REEVES AND TURNER
196 STRAND, W.C.
1885

THE THEOSOPHIST

ॐ

A
MONTHLY
JOURNAL
DEVOTED TO

ORIENTAL PHILOSOPHY AND LITERATURE
AND
OCCULTISM · EMBRACING MESMERISM
SPIRITUALISM AND OTHER SECRET SCIENCES

CONDUCTED BY
H · P · BLAVATSKY

BOMBAY · INDIA



UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY



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

And now we have to quote from another article, "The Mineral Monad" in *"Five Years of Theosophy,"* p. 273 *et seq.*

"There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhâna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence," considered as an

evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical* side—these are the (first or preliminary) seven links of the evolutionary chain."

"Preliminary" because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really man-ward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number.

mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life impulse on Globe A." (Page 49.)

And so it goes on for three Rounds, when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, ". . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres" (*ibid.*).

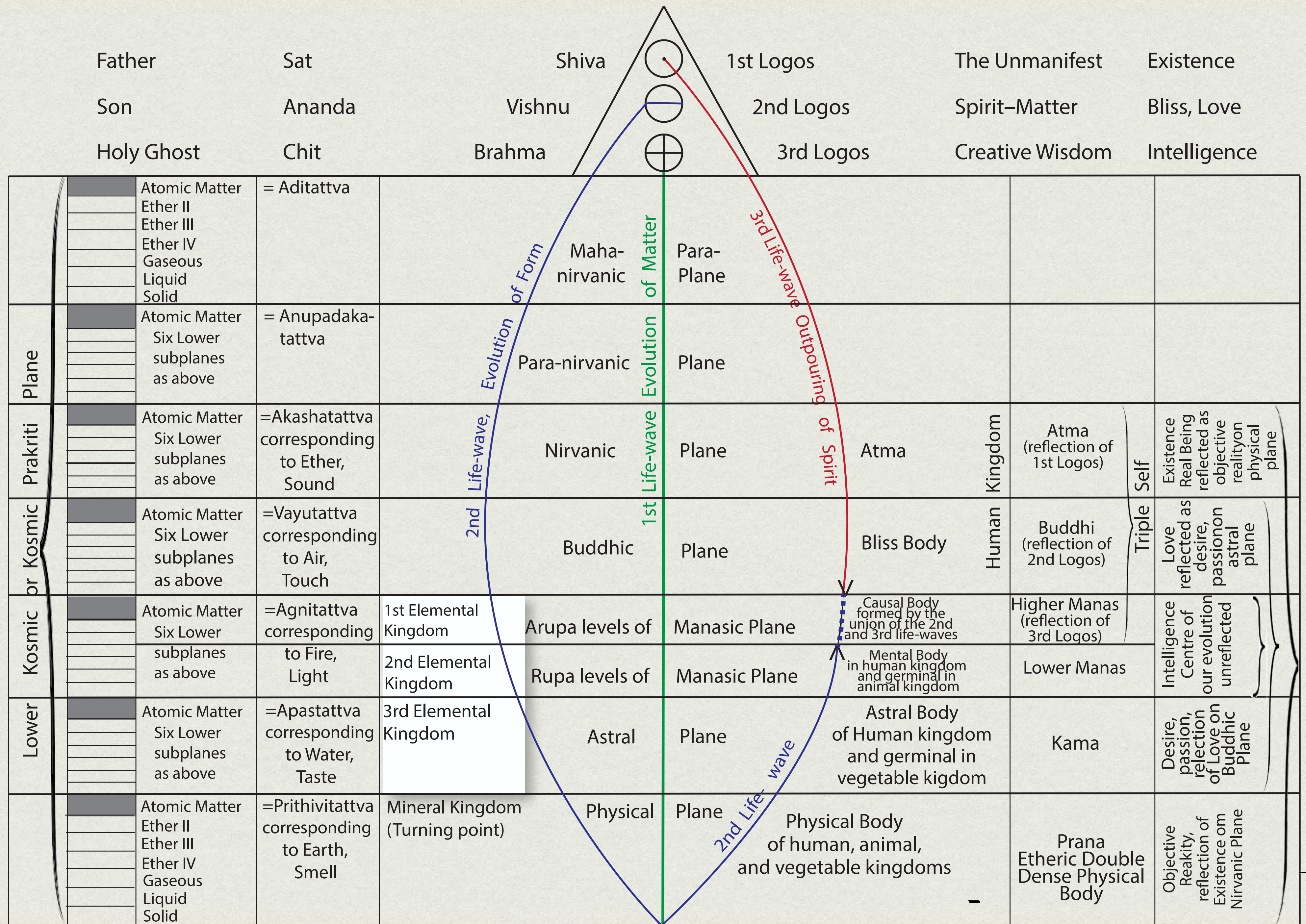
And now we have to quote from another article, "The Mineral Monad" in *"Five Years of Theosophy,"* p. 273 *et seq.*

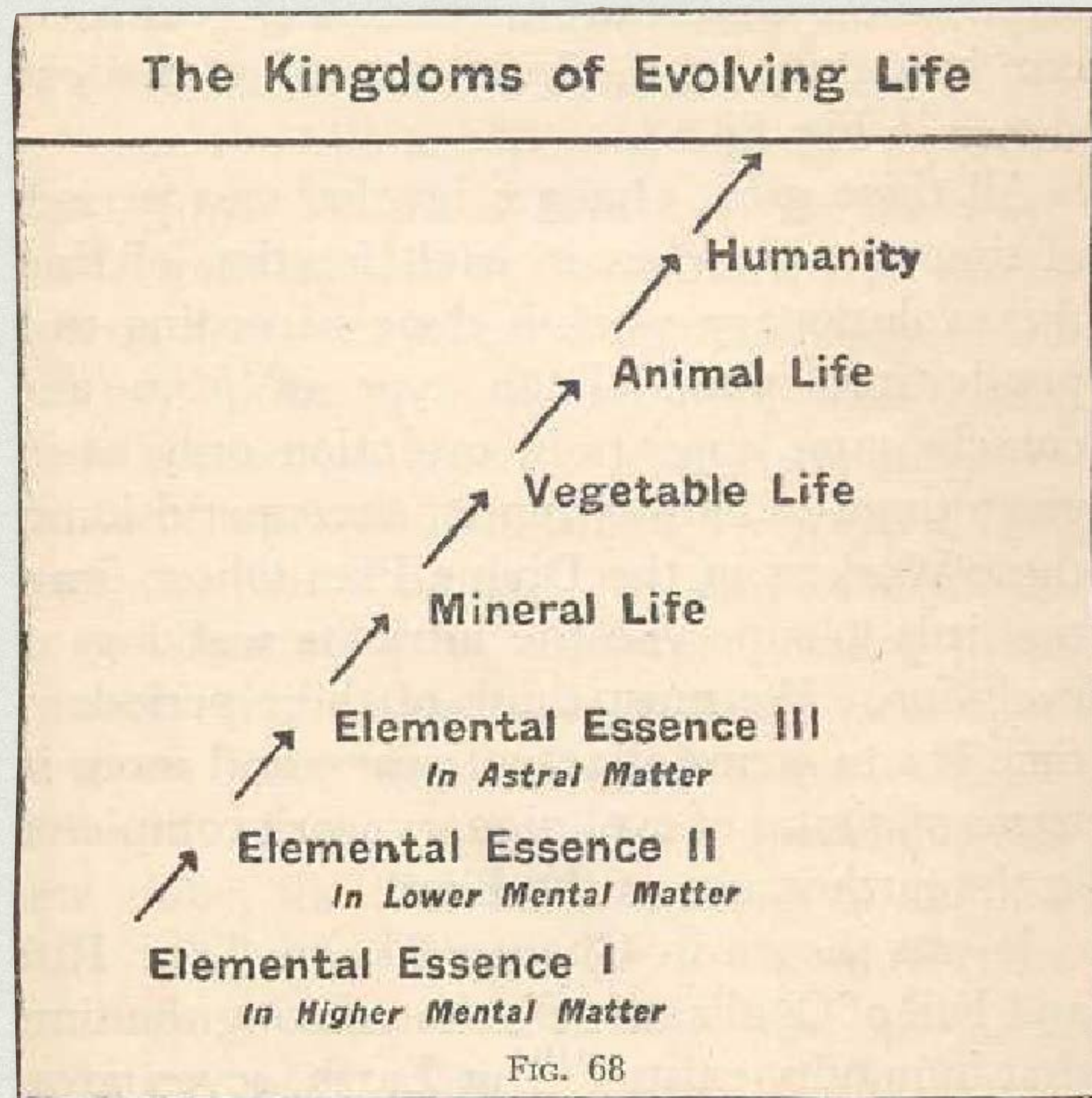
"There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhâna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence," considered as an evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical* side—these are the (first or preliminary) seven links of the evolutionary chain."

"Preliminary" because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really manward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number. It is at this point that begins:—

"A descent of spirit into matter equivalent to an ascent in physical

* "Physical" here means differentiated for cosmical purposes and work; that "physical side," nevertheless, if objective to the apperception of beings from other planes, is yet quite subjective to us on our plane.





Elemental(s): Theosophy describes the elemental kingdoms kingdoms of nature as seven or even ten in number: four of the material or quasi-material range, and three (or six) of highly ethereal and even quasi-spiritual substance. They are often described as nature spirits or sprites.

More strictly, the word is confined to those beings who are beginning their evolutionary growth, who have developed in their constitution but one of the four elements — that one from which they were born — and who are therefore in the elemental state of growth. It is a generalizing term for all beings evolutionally below the mineral kingdom. Nevertheless, by extension of meaning, the mineral, vegetable, and animal kingdoms are often referred to as families of elemental beings, though in

more advanced stages. An elemental, therefore, is a being who has entered our, or any other, universe on its lowest plane or world.

There are three kingdoms of the elementals below the mineral kingdom, each of which has seven (or ten) subdivisions, and every entity high or low has passed through this stage at some time in its career.

Thus they may be looked upon as life-atoms in different stages of evolutionary growth; and being in various degrees of evolution they are variously spiritual, ethereal, astral, or material, running through vast ranges on all these planes. Thus they exist everywhere: in the air we breathe, the food we eat, and all the tissues of physical nature. Through their agency we perform all our bodily or mental activities.

THE EVOLUTION OF LIFE

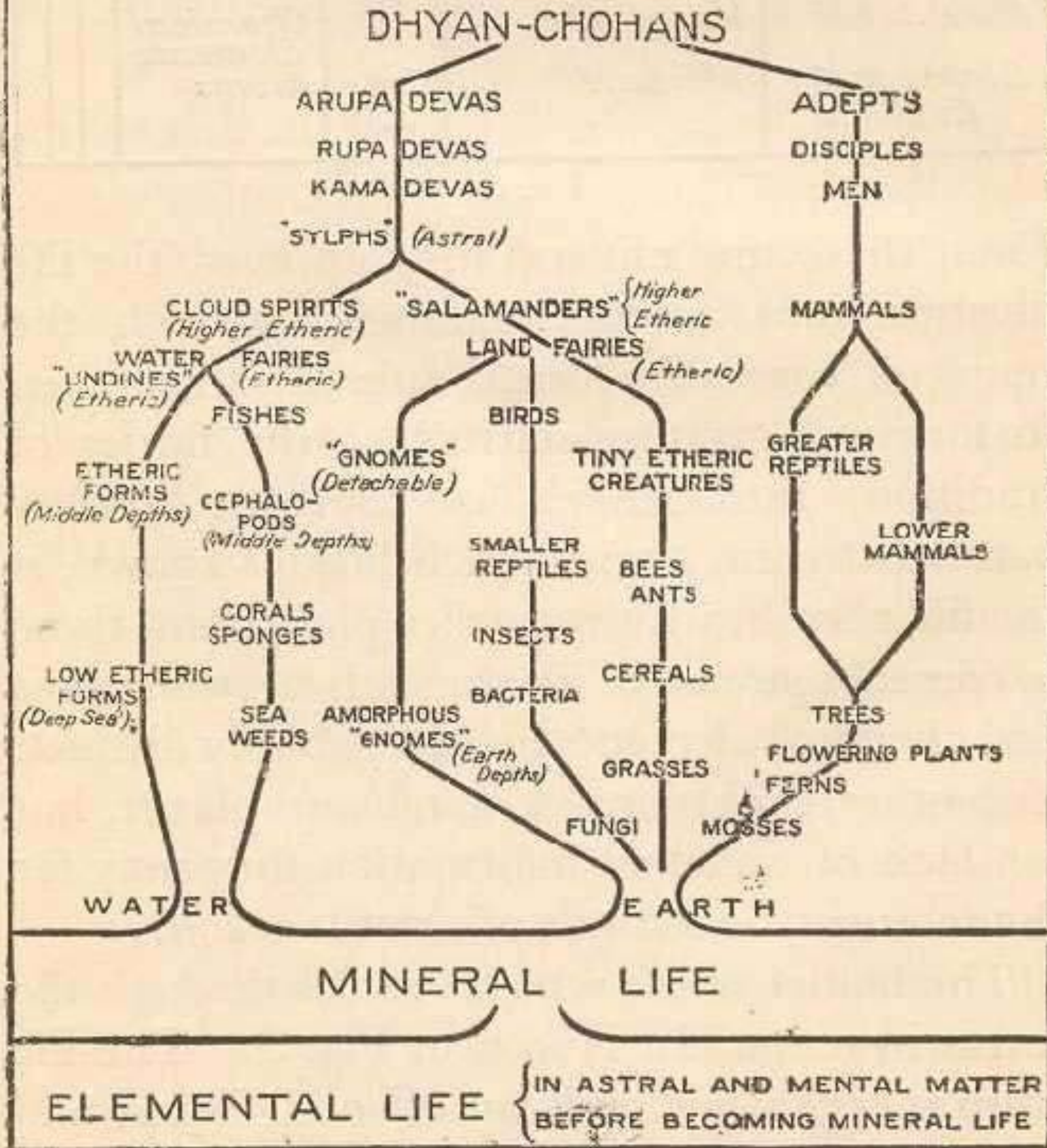


Fig. 9

The three kingdoms of elementals actually build and form every new planet or world, beginning in serial order with the lowest of the three kingdoms, preparing the globe for the advent of the mineral kingdom, to be followed in turn by the vegetable and higher kingdoms in regular succession. The elementals are not only the matters of nature, but when acting together and used by higher intelligences become the forces or energies of nature, such as electricity, magnetism, light, vitality, etc. Unconsciously, human and other beings use them in the carrying on of all their bodily functions. For example, our bodies cohere through the automatic aid of the elementals of earth; and the elementals of fire give us our bodily heat.

They may be described as centers of force having instinctive desires but no consciousness as we understand it. The most solid of their bodies are ordinarily just immaterial enough to escape perception by our physical eyesight, but not so unsubstantial that they cannot be perfectly recognized by the inner or clairvoyant vision. -TG

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

And now we have to quote from another article, "The Mineral Monad" in *"Five Years of Theosophy,"* p. 273 *et seq.*

"There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhâna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence," considered as an

evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical* side—these are the (first or preliminary) seven links of the evolutionary chain."

"Preliminary" because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really man-ward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number.

mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life impulse on Globe A." (Page 49.)

And so it goes on for three Rounds, when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, ". . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres" (*ibid.*).

And now we have to quote from another article, "The Mineral Monad" in *"Five Years of Theosophy,"* p. 273 *et seq.*

"There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhâna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence," considered as an evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical* side—these are the (first or preliminary) seven links of the evolutionary chain."

"Preliminary" because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really manward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number. It is at this point that begins:—

"A descent of spirit into matter equivalent to an ascent in physical

* "Physical" here means differentiated for cosmical purposes and work; that "physical side," nevertheless, if objective to the apperception of beings from other planes, is yet quite subjective to us on our plane.

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

And now we have to quote from another article, "The Mineral Monad" in *"Five Years of Theosophy,"* p. 273 *et seq.*

"There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhâna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence," considered as an

evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical* side—these are the (first or preliminary) seven links of the evolutionary chain."

"Preliminary" because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really man-ward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number.

mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life impulse on Globe A." (Page 49.)

And so it goes on for three Rounds, when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, ". . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres" (*ibid.*).

And now we have to quote from another article, "The Mineral Monad" in *"Five Years of Theosophy,"* p. 273 *et seq.*

"There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhâna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence," considered as an evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical* side—these are the (first or preliminary) seven links of the evolutionary chain."

"Preliminary" because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really manward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number. It is at this point that begins:—

"A descent of spirit into matter equivalent to an ascent in physical

* "Physical" here means differentiated for cosmical purposes and work; that "physical side," nevertheless, if objective to the apperception of beings from other planes, is yet quite subjective to us on our plane.

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

And now we have to quote from another article, "The Mineral Monad" in *"Five Years of Theosophy,"* p. 273 *et seq.*

"There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhâna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence," considered as an

evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the **objective physical*** side—these are the (first or preliminary) seven links of the evolutionary chain."

"Preliminary" because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really man-ward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number.

mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life impulse on Globe A." (Page 49.)

And so it goes on for three Rounds, when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, ". . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres" (*ibid.*).

And now we have to quote from another article, "The Mineral Monad" in *"Five Years of Theosophy,"* p. 273 *et seq.*

"There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhâna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence," considered as an evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical* side—these are the (first or preliminary) seven links of the evolutionary chain."

"Preliminary" because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really manward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number. It is at this point that begins:—

"A descent of spirit into matter equivalent to an ascent in physical

* "Physical" here means differentiated for cosmical purposes and work; that "physical side," nevertheless, if objective to the apperception of beings from other planes, is yet quite subjective to us on our plane.

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

* "Physical" here means differentiated for cosmical purposes and work; that "physical side," nevertheless, if objective to the apperception of beings from other planes, is yet quite subjective to us on our plane.

mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life impulse on Globe A." (Page 49.)

And so it goes on for three Rounds, when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, ". . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres" (*ibid.*).

And now we have to quote from another article, "The Mineral Monad" in "Five Years of Theosophy," p. 273 *et seq.*

"There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhāna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadical Essence," considered as an evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical* side—these are the (first or preliminary) seven links of the evolutionary chain."

"Preliminary" because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really manward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number. It is at this point that begins:—

"A descent of spirit into matter equivalent to an ascent in physical

* "Physical" here means differentiated for cosmical purposes and work; that "physical side," nevertheless, if objective to the apperception of beings from other planes, is yet quite subjective to us on our plane.

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

And now we have to quote from another article, "The Mineral Monad" in *"Five Years of Theosophy,"* p. 273 *et seq.*

"There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhâna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence," considered as an

evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical* side—these are the (first or preliminary) seven links of the evolutionary chain."

"Preliminary" because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really man-ward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number.

mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life impulse on Globe A." (Page 49.)

And so it goes on for three Rounds, when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, ". . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres" (*ibid.*).

And now we have to quote from another article, "The Mineral Monad" in *"Five Years of Theosophy,"* p. 273 *et seq.*

"There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhâna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence," considered as an evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical* side—these are the (first or preliminary) seven links of the evolutionary chain."

"Preliminary" because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really manward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number. It is at this point that begins:—

"A descent of spirit into matter equivalent to an ascent in physical

* "Physical" here means differentiated for cosmical purposes and work; that "physical side," nevertheless, if objective to the apperception of beings from other planes, is yet quite subjective to us on our plane.

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

And now we have to quote from another article, "The Mineral Monad" in *"Five Years of Theosophy,"* p. 273 *et seq.*

"There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhâna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence," considered as an

evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical* side—these are the (first or preliminary) seven links of the evolutionary chain."

"Preliminary" because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really man-ward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number.

mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life impulse on Globe A." (Page 49.)

And so it goes on for three Rounds, when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, ". . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres" (*ibid.*).

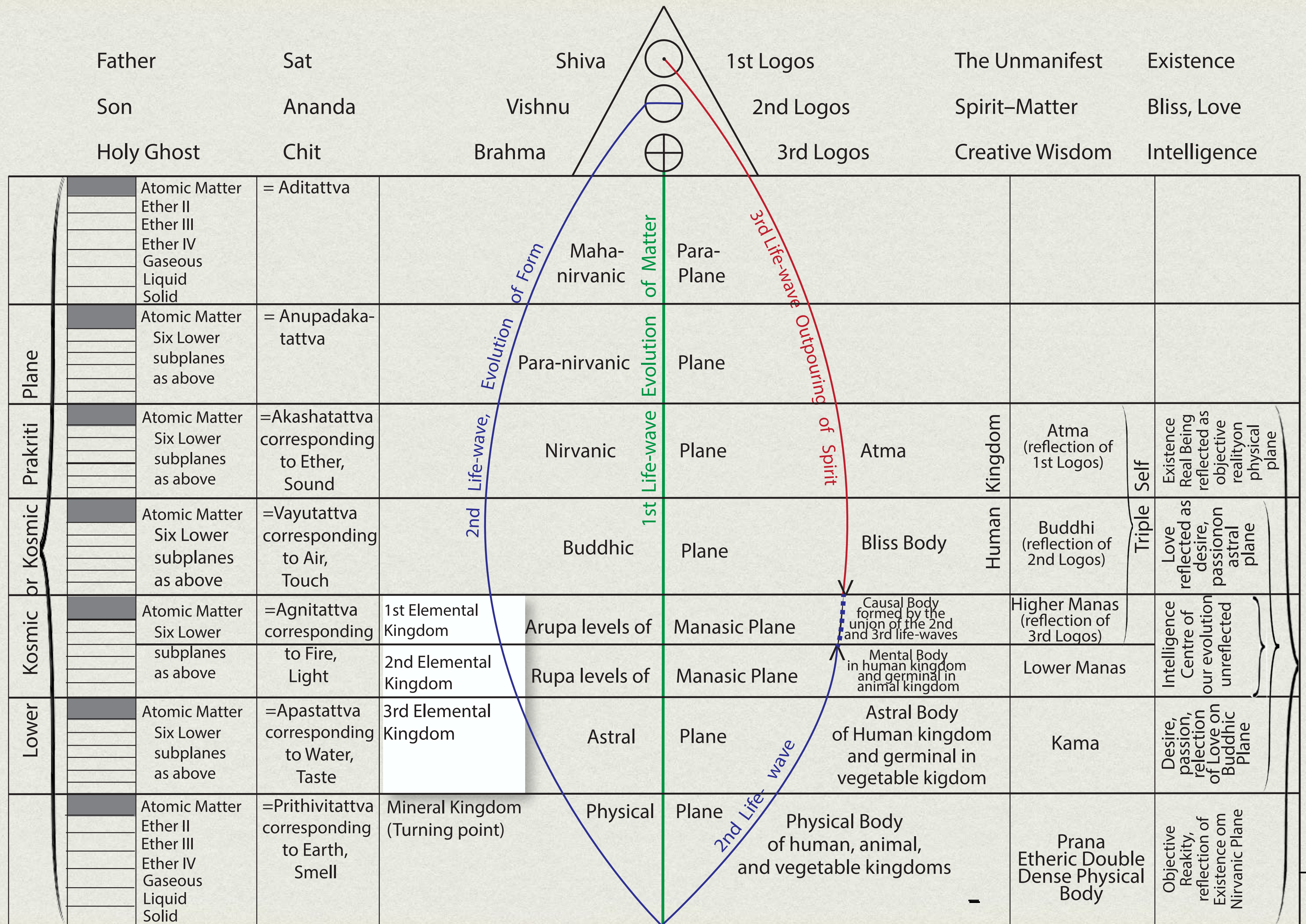
And now we have to quote from another article, "The Mineral Monad" in *"Five Years of Theosophy,"* p. 273 *et seq.*

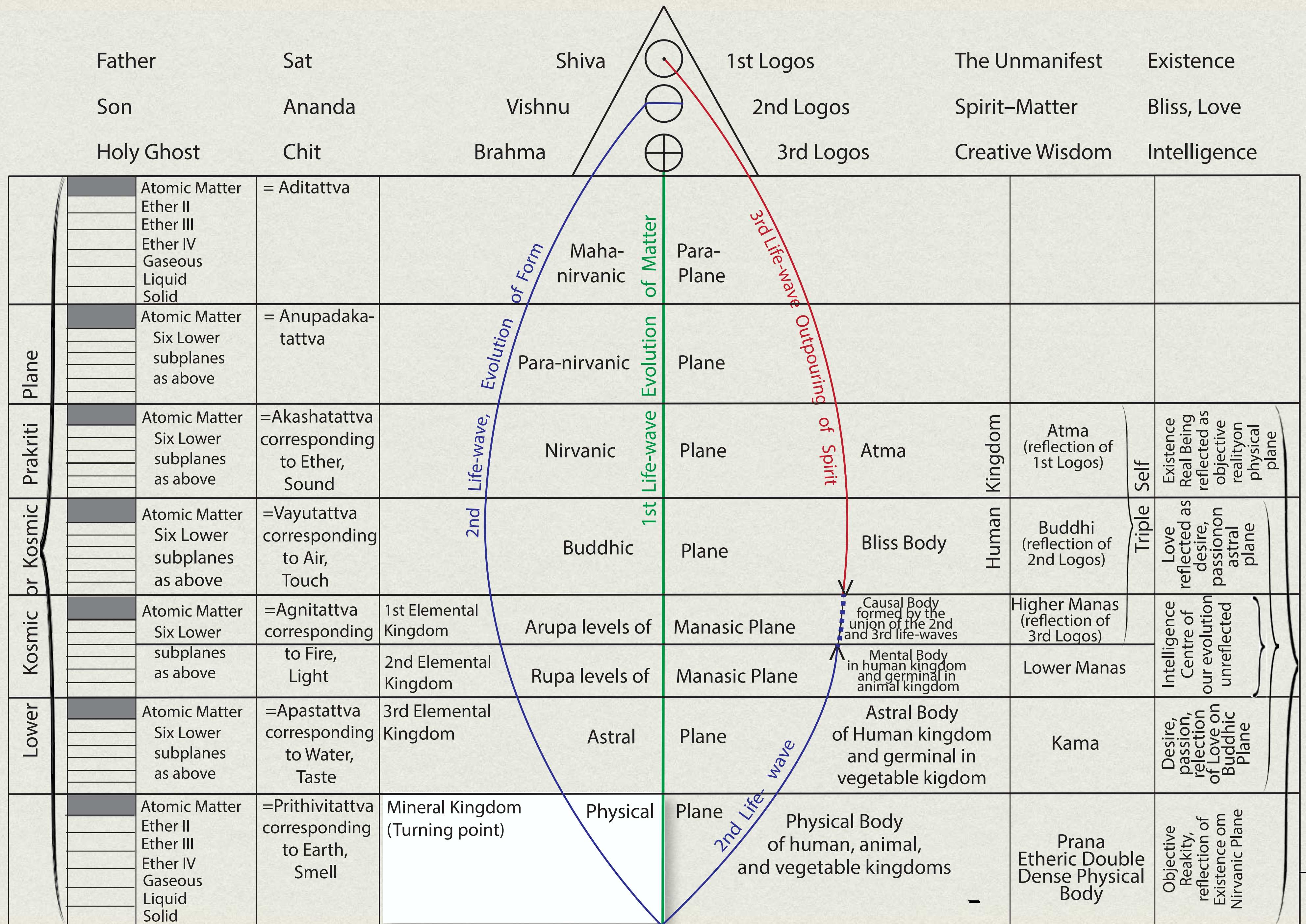
"There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhâna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence," considered as an evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical* side—these are the (first or preliminary) seven links of the evolutionary chain."

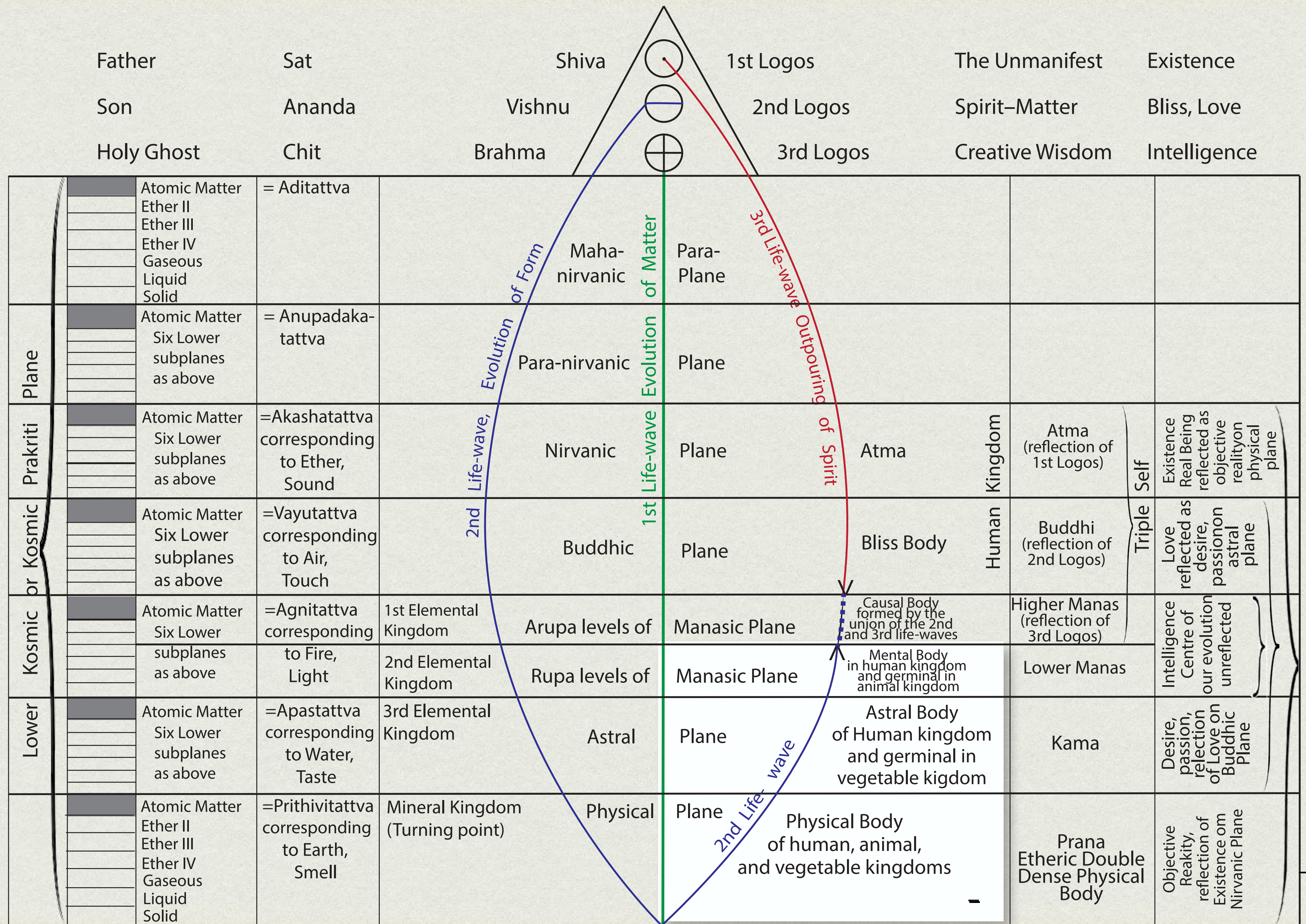
"Preliminary" because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really manward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number. It is at this point that begins:—

"A descent of spirit into matter equivalent to an ascent in physical

* "Physical" here means differentiated for cosmical purposes and work; that "physical side," nevertheless, if objective to the apperception of beings from other planes, is yet quite subjective to us on our plane.







Father Sat Shiva 1st Logos The Unmanifest Existence
 Son Ananda Vishnu 2nd Logos Spirit-Matter Bliss, Love
 Holy Ghost Chit Brahma 3rd Logos Creative Wisdom Intelligence

Plane Prakriti Kosmic or Kosmic Kosmic Lower		Atomic Matter Ether II Ether III Ether IV Gaseous Liquid Solid	= Aditattva		Maha-nirvanic	Para-Plane			
		Atomic Matter Six Lower subplanes as above	= Anupadaka-tattva		Para-nirvanic	Plane			
		Atomic Matter Six Lower subplanes as above	=Akashatattva corresponding to Ether, Sound		Nirvanic	Plane	Atma	Kingdom	Atma (reflection of 1st Logos)
		Atomic Matter Six Lower subplanes as above	=Vayutattva corresponding to Air, Touch		Buddhic	Plane	Bliss Body	Human	Buddhi (reflection of 2nd Logos)
		Atomic Matter Six Lower subplanes as above	=Agnitattva corresponding to Fire, Light	1st Elemental Kingdom	Arupa levels of	Manasic Plane	Causal Body formed by the union of the 2nd and 3rd life-waves		Higher Manas (reflection of 3rd Logos)
		Atomic Matter Six Lower subplanes as above		2nd Elemental Kingdom	Rupa levels of	Manasic Plane	Mental Body in human kingdom and germinal in animal kingdom		Lower Manas
		Atomic Matter Six Lower subplanes as above	=Apastattva corresponding to Water, Taste	3rd Elemental Kingdom	Astral	Plane	Astral Body of Human kingdom and germinal in vegetable kingdom		Kama
	Atomic Matter Ether II Ether III Ether IV Gaseous Liquid Solid	=Prithivitattva corresponding to Earth, Smell	Mineral Kingdom (Turning point)	Physical	Plane	Physical Body of human, animal, and vegetable kingdoms		Prana Ethereic Double Dense Physical Body	

Evolution of Form

2nd Life-wave,

Evolution of Matter

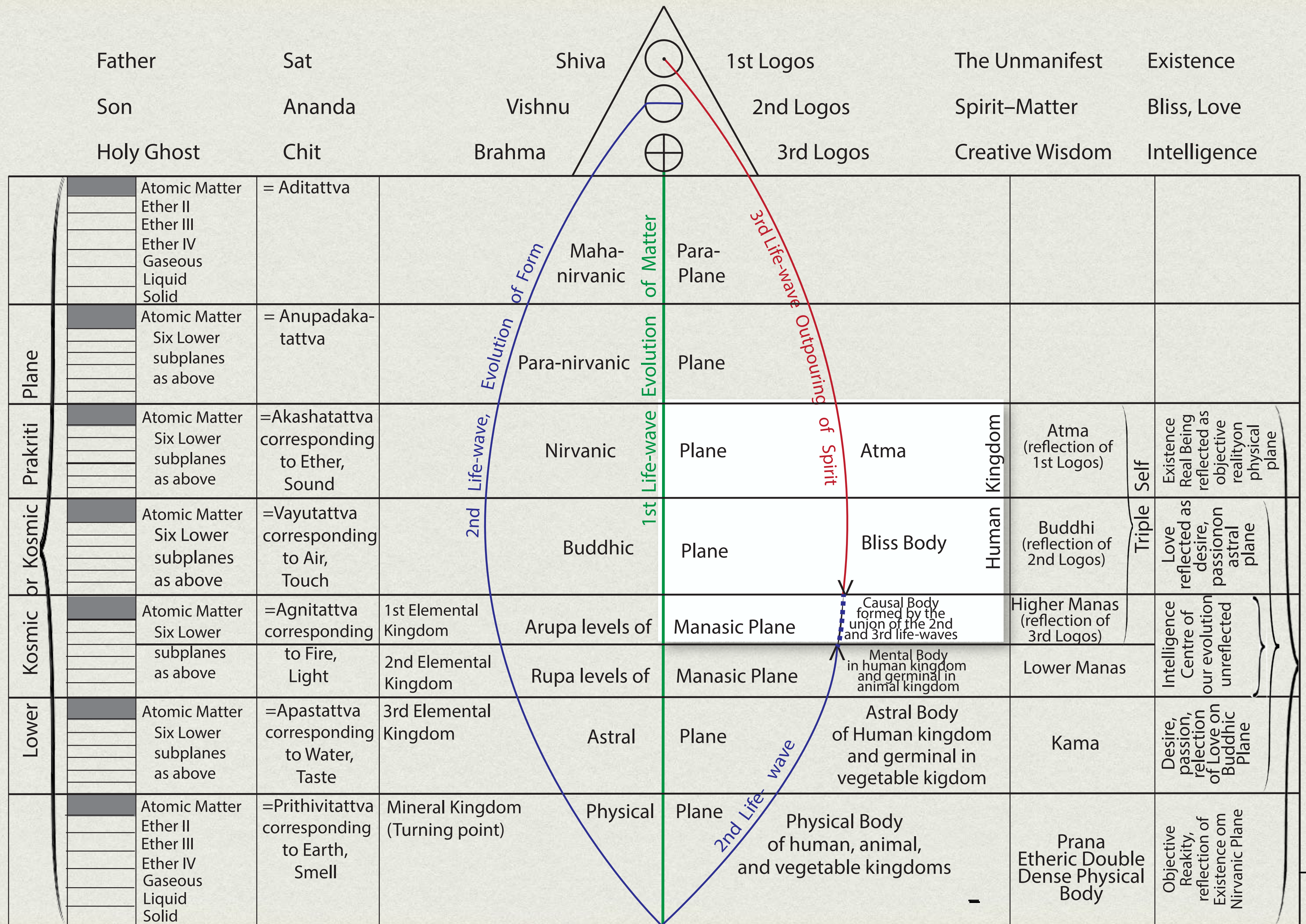
1st Life-wave

3rd Life-wave Outpouring of Spirit

Self

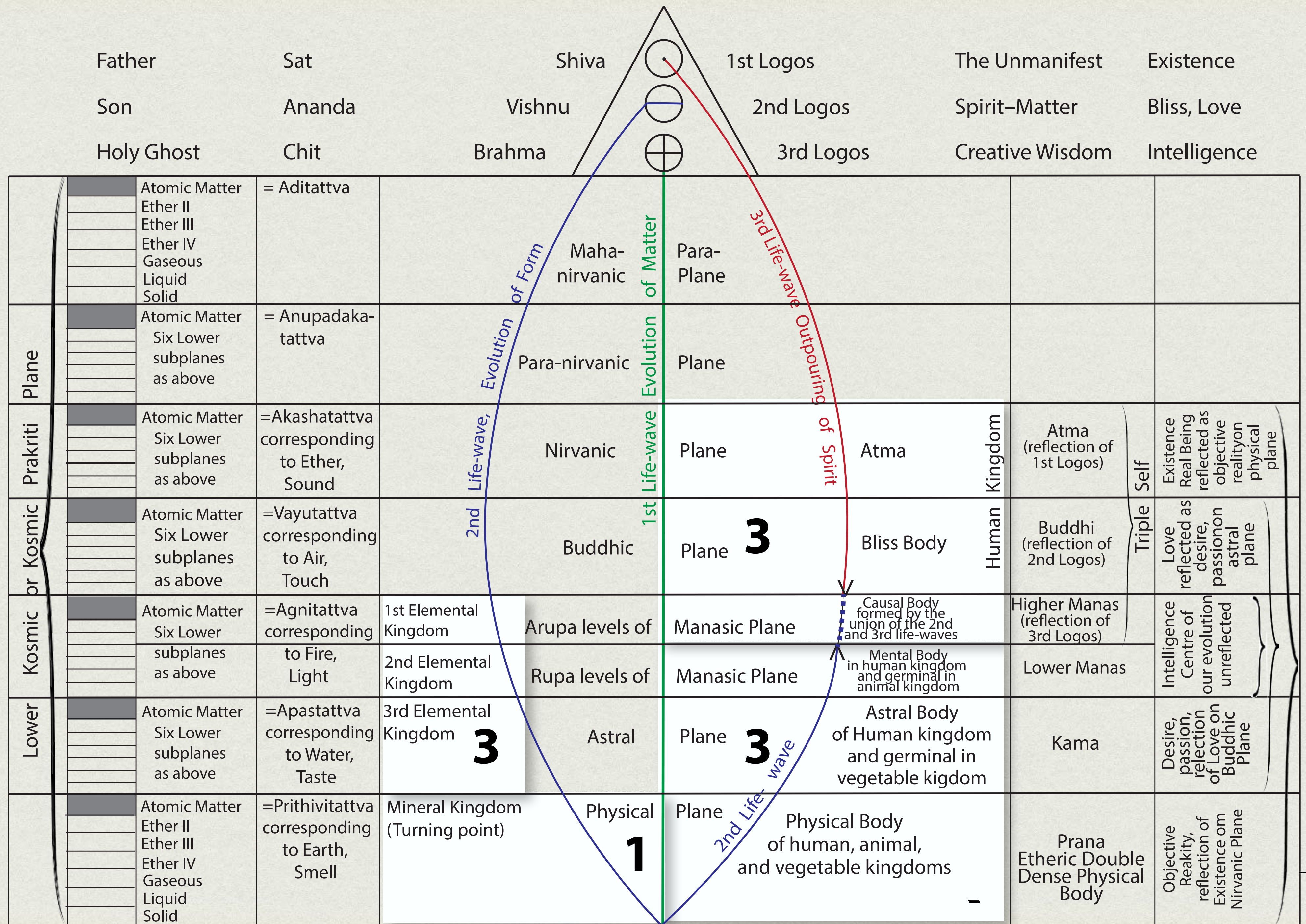
Triple

Intelligence
Centre of our evolution
unreflected

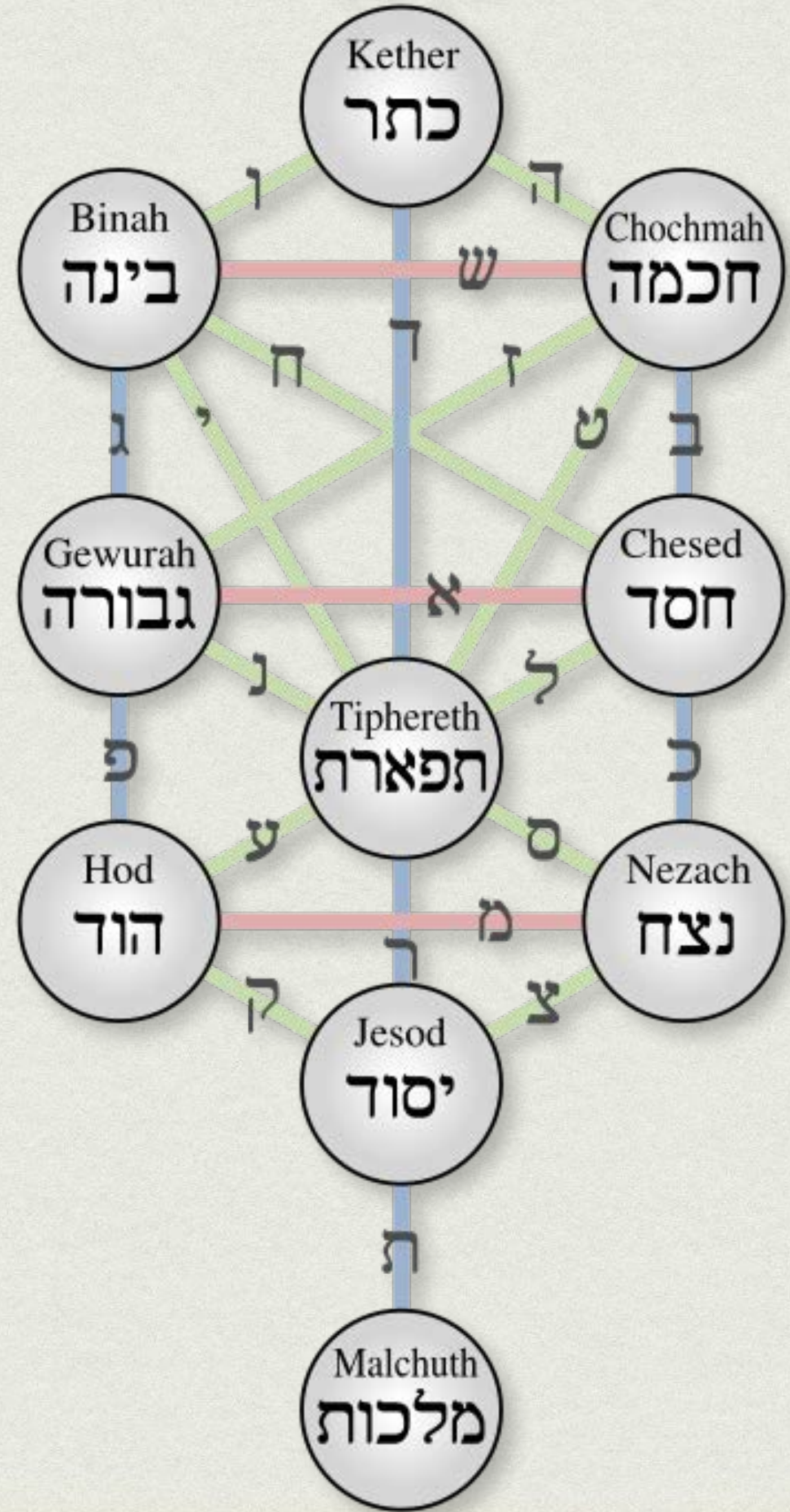


Father Sat Shiva 1st Logos The Unmanifest Existence
 Son Ananda Vishnu 2nd Logos Spirit-Matter Bliss, Love
 Holy Ghost Chit Brahma 3rd Logos Creative Wisdom Intelligence

Plane Prakriti Kosmic or Kosmic Kosmic Lower		Atomic Matter Ether II Ether III Ether IV Gaseous Liquid Solid	= Aditattva		Maha-nirvanic	Para-Plane					
		Atomic Matter Six Lower subplanes as above	= Anupadaka-tattva		Para-nirvanic	Plane					
		Atomic Matter Six Lower subplanes as above	= Akashatattva corresponding to Ether, Sound		Nirvanic	Plane	Atma	Human Kingdom	Atma (reflection of 1st Logos)	Triple Self Existence Real Being reflected as objective reality on physical plane	
		Atomic Matter Six Lower subplanes as above	= Vayutattva corresponding to Air, Touch		Buddhic	Plane	Bliss Body	Human	Buddhi (reflection of 2nd Logos)		Love reflected as desire, passion on astral plane
		Atomic Matter Six Lower subplanes as above	= Agnitattva corresponding to Fire, Light	1st Elemental Kingdom	Arupa levels of	Manasic Plane	Causal Body formed by the union of the 2nd and 3rd life-waves		Higher Manas (reflection of 3rd Logos)		Intelligence Centre of our evolution unreflected
		Atomic Matter Six Lower subplanes as above		2nd Elemental Kingdom	Rupa levels of	Manasic Plane	Mental Body in human kingdom and germinal in animal kingdom		Lower Manas		
		Atomic Matter Six Lower subplanes as above	= Apastattva corresponding to Water, Taste	3rd Elemental Kingdom	Astral	Plane	Astral Body of Human kingdom and germinal in vegetable kingdom		Kama	Desire, passion, reflection of Love on Buddhic Plane	
	Atomic Matter Ether II Ether III Ether IV Gaseous Liquid Solid	= Prithivitattva corresponding to Earth, Smell	Mineral Kingdom (Turning point)	Physical	Plane	Physical Body of human, animal, and vegetable kingdoms		Prana Ethereic Double Dense Physical Body	Objective Reality, reflection of Existence on Nirvanic Plane		



אין סוף





The first three initiations are definitely and in a most mysterious way concerned with the creative work, and with the spiritual expression in a human being of the third aspect of divinity, that of intelligent activity. The fourth, fifth and sixth initiations are as definitely related to the second aspect of love-wisdom as it expresses itself through created forms; the seventh, eighth and ninth initiations are occultly "inspired" by the first divine aspect, that of the Will. –Rays and Initiations:535

It is at this point that begins:—
“A descent of spirit into matter equivalent to an ascent in physical evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its status quo ante, with a corresponding dissipation of concrete organism—up to Nirvana, the vanishing point of differentiated matter.” (*Five Years of Theosophy*, p. 276.)

Therefore it becomes evident why that which is pertinently called in *Esoteric Buddhism* “Wave of Evolution,” and mineral-, vegetable-, animal- and man-“impulse,” stops at the door of our Globe, at its Fourth cycle or Round. It is at this point that the Cosmic Monad (Buddhi) will be wedded to and become the vehicle of the Atmic Ray, i.e., it (Buddhi) will awaken to an apperception of it (Atman); and thus enter on the first step of a new septenary ladder of

evolution, which will lead it eventually to the tenth (counting from the lowest upwards) of the Sephirothal tree, the Crown.

Everything in the Universe follows the analogy. “As above, so below”; Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. Thus, corresponding to the Sephirothal Crown (or upper triad) there are the three elemental Kingdoms, which precede the Mineral (see diagram on p. 277 in *Five Years of Theosophy*), and which, using the language of the Kabalists, answer in the Cosmic differentiation to the worlds of Form and Matter from the Super-Spiritual to the Archetypal.

number. It is at this point that begins :—

“A descent of spirit into matter equivalent to an ascent in physical

evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its *status quo ante*, with a corresponding dissipation of concrete organism up to Nirvana, the vanishing point of differentiated matter.” (*Five Years of Theosophy*, p. 276.)

Therefore it becomes evident why that which is pertinently called in *Esoteric Buddhism* “Wave of Evolution,” and mineral-, vegetable-, animal- and man-“impulse,” stops at the door of our Globe, at its Fourth cycle or Round. It is at this point that the Cosmic Monad (Buddhi) will be wedded to and become the vehicle of the Atmic Ray, i.e., it (Buddhi) will awaken to an apperception of it (Atman); and thus enter on the first step of a new septenary ladder of evolution, which will lead it eventually to the tenth (counting from the lowest upwards) of the Sephirothal tree, the Crown.

Everything in the Universe follows analogy. “As above, so below;” Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. Thus, corresponding to the Sephirothal Crown (or upper triad) there are the three elemental Kingdoms, which precede the Mineral (see diagram on p. 277 in *Five Years of Theosophy*), and which, using the language of the Kabalists, answer in the Cosmic differentiation to the worlds of Form and Matter from the Super-Spiritual to the Archetypal.

Now what is a “Monad?” And what relation does it bear to an Atom? The following reply is based upon the explanations given in answer to these questions in the above-cited article: “The Mineral Monad,” written by the author.

“None whatever,” is answered to the second question, “to the atom or molecule as existing in the scientific conception at present. It can neither be compared with the microscopic organism, once classed among polygastric infusoria, and now regarded as vegetable, and classed among Algæ; nor is it quite the Monas of the Peripatetics. Physically or constitutionally the mineral monad differs, of course, from the human monad, which is neither physical nor can its constitution be rendered by chemical symbols and elements.” In short, as the spiritual Monad is One, Universal, Boundless and Impartite, whose rays, nevertheless, form what we, in our ignorance, call the “Individual Monads” of men,

It is at this point that begins:—
“A descent of spirit into matter equivalent to an ascent in physical evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its status quo ante, with a corresponding dissipation of concrete organism—up to Nirvana, the vanishing point of differentiated matter.” (*Five Years of Theosophy*, p. 276.)

Therefore it becomes evident why that which is pertinently called in *Esoteric Buddhism* “Wave of Evolution,” and mineral-, vegetable-, animal- and man-“impulse,” stops at the door of our Globe, at its Fourth cycle or Round. It is at this point that the Cosmic Monad (Buddhi) will be wedded to and become the vehicle of the Atmic Ray, i.e., it (Buddhi) will awaken to an apperception of it (Atman); and thus enter on the first step of a new septenary ladder of

evolution, which will lead it eventually to the tenth (counting from the lowest upwards) of the Sephirothal tree, the Crown.

Everything in the Universe follows analogy. “As above, so below”; Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. Thus, corresponding to the Sephirothal Crown (or upper triad) there are the three elemental Kingdoms, which precede the Mineral (see diagram on p. 277 in *Five Years of Theosophy*), and which, using the language of the Kabalists, answer in the Cosmic differentiation to the worlds of Form and Matter from the Super-Spiritual to the Archetypal.

number. It is at this point that begins :—

“A descent of spirit into matter equivalent to an ascent in physical

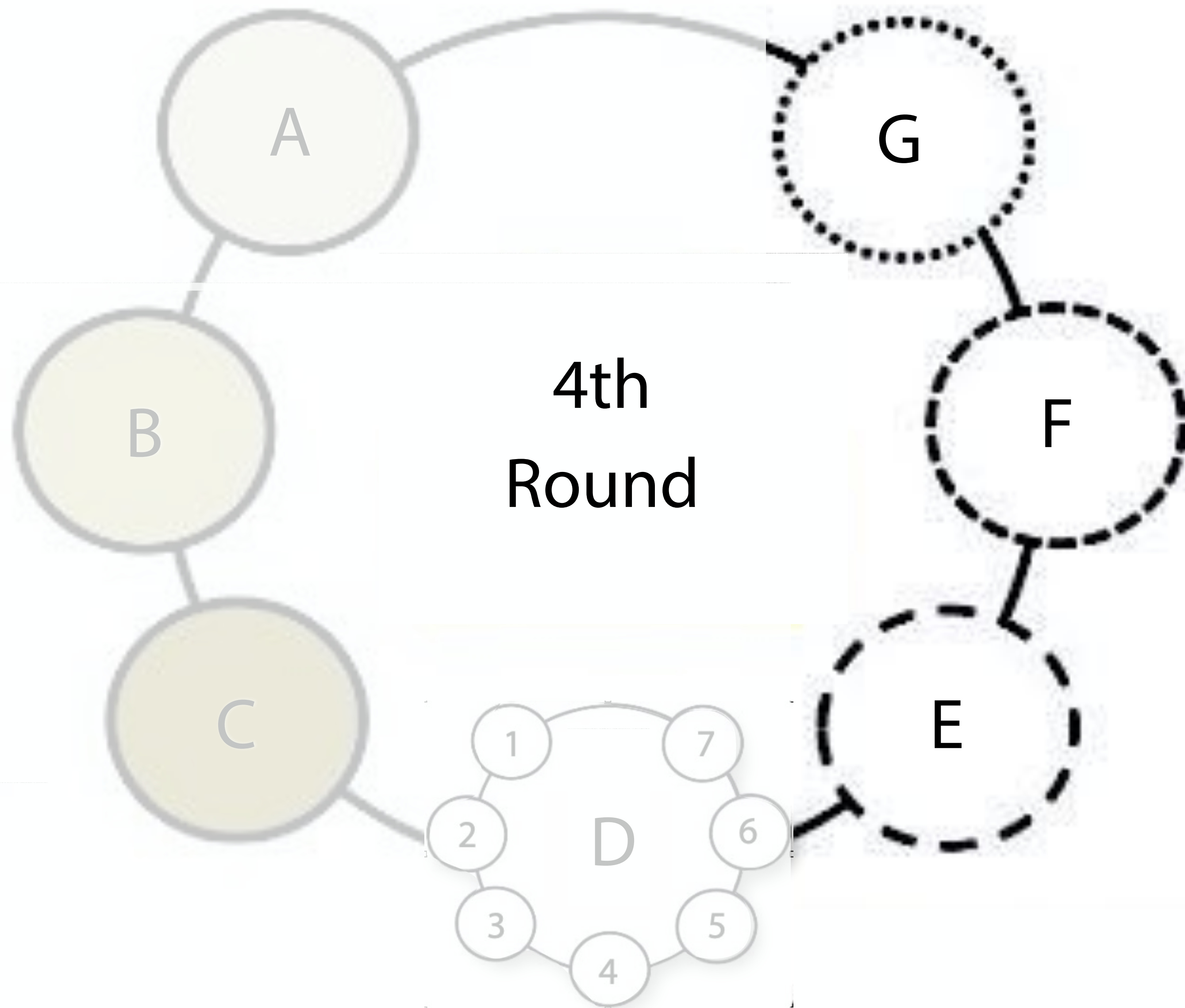
evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its *status quo ante*, with a corresponding dissipation of concrete organism up to Nirvana, the vanishing point of differentiated matter.” (*Five Years of Theosophy*, p. 276.)

Therefore it becomes evident why that which is pertinently called in *Esoteric Buddhism* “Wave of Evolution,” and mineral-, vegetable-, animal- and man-“impulse,” stops at the door of our Globe, at its Fourth cycle or Round. It is at this point that the Cosmic Monad (Buddhi) will be wedded to and become the vehicle of the Atmic Ray, i.e., it (Buddhi) will awaken to an apperception of it (Atman); and thus enter on the first step of a new septenary ladder of evolution, which will lead it eventually to the tenth (counting from the lowest upwards) of the Sephirothal tree, the Crown.

Everything in the Universe follows analogy. “As above, so below;” Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. Thus, corresponding to the Sephirothal Crown (or upper triad) there are the three elemental Kingdoms, which precede the Mineral (see diagram on p. 277 in *Five Years of Theosophy*), and which, using the language of the Kabalists, answer in the Cosmic differentiation to the worlds of Form and Matter from the Super-Spiritual to the Archetypal.

Now what is a “Monad?” And what relation does it bear to an Atom? The following reply is based upon the explanations given in answer to these questions in the above-cited article: “The Mineral Monad,” written by the author.

“None whatever,” is answered to the second question, “to the atom or molecule as existing in the scientific conception at present. It can neither be compared with the microscopic organism, once classed among polygastric infusoria, and now regarded as vegetable, and classed among Algæ; nor is it quite the Monas of the Peripatetics. Physically or constitutionally the mineral monad differs, of course, from the human monad, which is neither physical nor can its constitution be rendered by chemical symbols and elements.” In short, as the spiritual Monad is One, Universal, Boundless and Impartite, whose rays, nevertheless, form what we, in our ignorance, call the “Individual Monads” of men,



It is at this point that begins:—
“A descent of spirit into matter equivalent to an ascent in physical evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its status quo ante, with a corresponding dissipation of concrete organism—up to Nirvana, the vanishing point of differentiated matter.” (*Five Years of Theosophy*, p. 276.)

Therefore it becomes evident why that which is pertinently called in *Esoteric Buddhism* “Wave of Evolution,” and mineral-, vegetable-, animal- and man-“impulse,” stops at the door of our Globe, at its Fourth cycle or Round. It is at this point that the Cosmic Monad (Buddhi) will be wedded to and become the vehicle of the Atmic Ray, i.e., it (Buddhi) will awaken to an apperception of it (Atman); and thus enter on the first step of a new septenary ladder of

evolution, which will lead it eventually to the tenth (counting from the lowest upwards) of the Sephirothal tree, the Crown.

Everything in the Universe follows analogy. “As above, so below”; Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. Thus, corresponding to the Sephirothal Crown (or upper triad) there are the three elemental Kingdoms, which precede the Mineral (see diagram on p. 277 in *Five Years of Theosophy*), and which, using the language of the Kabalists, answer in the Cosmic differentiation to the worlds of Form and Matter from the Super-Spiritual to the Archetypal.

number. It is at this point that begins :—

“A descent of spirit into matter equivalent to an ascent in physical

evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its *status quo ante*, with a corresponding dissipation of concrete organism up to Nirvana, the vanishing point of differentiated matter.” (*Five Years of Theosophy*, p. 276.)

Therefore it becomes evident why that which is pertinently called in *Esoteric Buddhism* “Wave of Evolution,” and mineral-, vegetable-, animal- and man-“impulse,” stops at the door of our Globe, at its Fourth cycle or Round. It is at this point that the Cosmic Monad (Buddhi) will be wedded to and become the vehicle of the Atmic Ray, i.e., it (Buddhi) will awaken to an apperception of it (Atman); and thus enter on the first step of a new septenary ladder of evolution, which will lead it eventually to the tenth (counting from the lowest upwards) of the Sephirothal tree, the Crown.

Everything in the Universe follows analogy. “As above, so below;” Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. Thus, corresponding to the Sephirothal Crown (or upper triad) there are the three elemental Kingdoms, which precede the Mineral (see diagram on p. 277 in *Five Years of Theosophy*), and which, using the language of the Kabalists, answer in the Cosmic differentiation to the worlds of Form and Matter from the Super-Spiritual to the Archetypal.

Now what is a “Monad?” And what relation does it bear to an Atom? The following reply is based upon the explanations given in answer to these questions in the above-cited article: “The Mineral Monad,” written by the author.

“None whatever,” is answered to the second question, “to the atom or molecule as existing in the scientific conception at present. It can neither be compared with the microscopic organism, once classed among polygastric infusoria, and now regarded as vegetable, and classed among Algæ; nor is it quite the Monas of the Peripatetics. Physically or constitutionally the mineral monad differs, of course, from the human monad, which is neither physical nor can its constitution be rendered by chemical symbols and elements.” In short, as the spiritual Monad is One, Universal, Boundless and Impartite, whose rays, nevertheless, form what we, in our ignorance, call the “Individual Monads” of men,

It is at this point that begins:—
“A descent of spirit into matter equivalent to an ascent in physical evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its status quo ante, with a corresponding dissipation of concrete organism—up to Nirvana, the vanishing point of differentiated matter.” (*Five Years of Theosophy*, p. 276.)

Therefore it becomes evident why that which is pertinently called in *Esoteric Buddhism* “Wave of Evolution,” and mineral-, vegetable-, animal- and man-“impulse,” stops at the door of our Globe, at its Fourth cycle or Round. It is at this point that the Cosmic Monad (Buddhi) will be wedded to and become the vehicle of the Atmic Ray, i.e., it (Buddhi) will awaken to an apperception of it (Atman); and thus enter on the first step of a new septenary ladder of

evolution, which will lead it eventually to the tenth (counting from the lowest upwards) of the Sephirothal tree, the Crown.

Everything in the Universe follows analogy. “As above, so below”; Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. Thus, corresponding to the Sephirothal Crown (or upper triad) there are the three elemental Kingdoms, which precede the Mineral (see diagram on p. 277 in *Five Years of Theosophy*), and which, using the language of the Kabalists, answer in the Cosmic differentiation to the worlds of Form and Matter from the Super-Spiritual to the Archetypal.

number. It is at this point that begins :—

“A descent of spirit into matter equivalent to an ascent in physical

evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its *status quo ante*, with a corresponding dissipation of concrete organism up to Nirvana, the vanishing point of differentiated matter.” (*Five Years of Theosophy*, p. 276.)

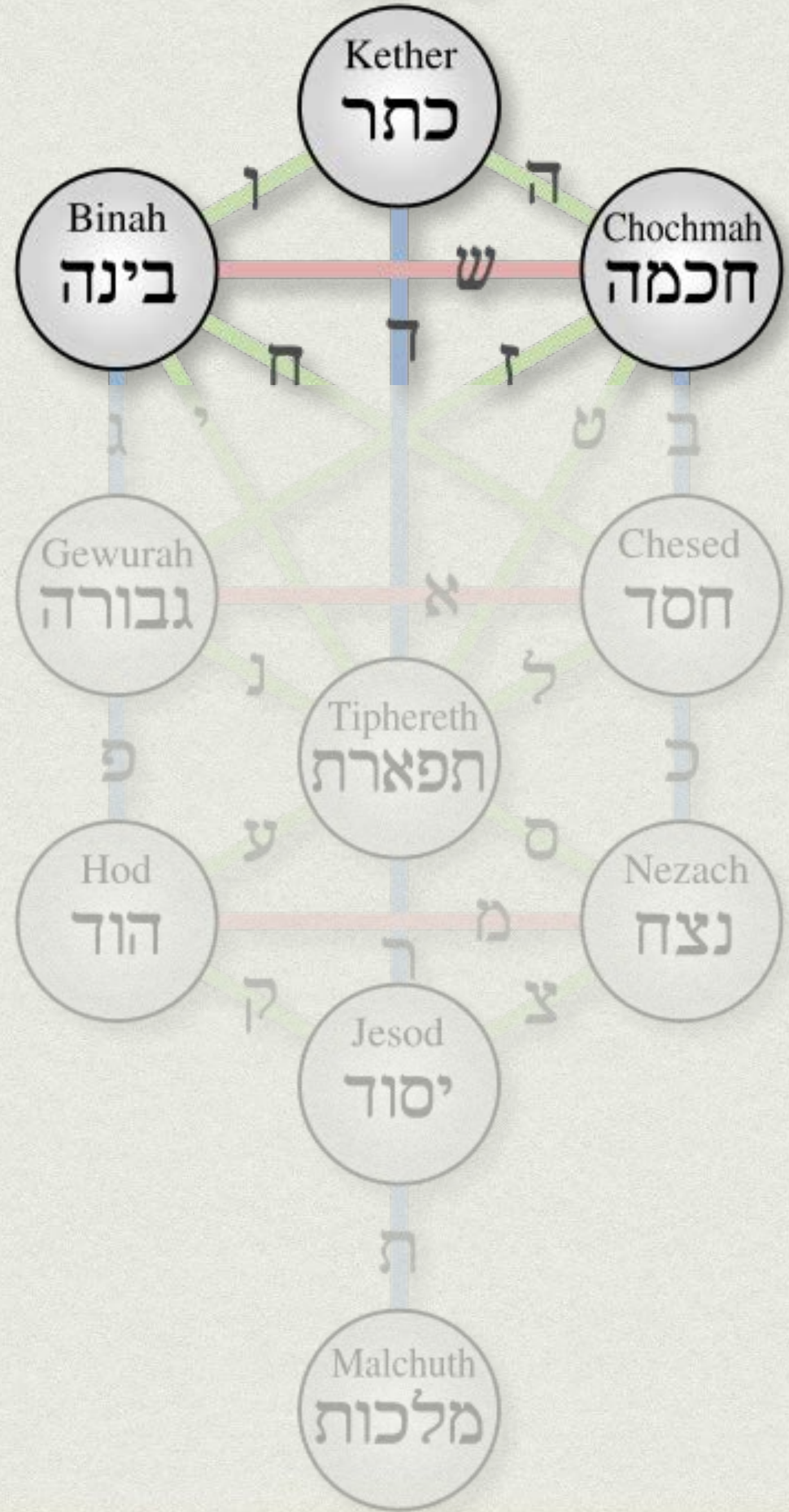
Therefore it becomes evident why that which is pertinently called in *Esoteric Buddhism* “Wave of Evolution,” and mineral-, vegetable-, animal- and man-“impulse,” stops at the door of our Globe, at its Fourth cycle or Round. It is at this point that the Cosmic Monad (Buddhi) will be wedded to and become the vehicle of the Atmic Ray, i.e., it (Buddhi) will awaken to an apperception of it (Atman); and thus enter on the first step of a new septenary ladder of evolution, which will lead it eventually to the tenth (counting from the lowest upwards) of the Sephirothal tree, the Crown.

Everything in the Universe follows analogy. “As above, so below;” Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. Thus, corresponding to the Sephirothal Crown (or upper triad) there are the three elemental Kingdoms, which precede the Mineral (see diagram on p. 277 in *Five Years of Theosophy*), and which, using the language of the Kabalists, answer in the Cosmic differentiation to the worlds of Form and Matter from the Super-Spiritual to the Archetypal.

Now what is a “Monad?” And what relation does it bear to an Atom? The following reply is based upon the explanations given in answer to these questions in the above-cited article: “The Mineral Monad,” written by the author.

“None whatever,” is answered to the second question, “to the atom or molecule as existing in the scientific conception at present. It can neither be compared with the microscopic organism, once classed among polygastric infusoria, and now regarded as vegetable, and classed among Algæ; nor is it quite the Monas of the Peripatetics. Physically or constitutionally the mineral monad differs, of course, from the human monad, which is neither physical nor can its constitution be rendered by chemical symbols and elements.” In short, as the spiritual Monad is One, Universal, Boundless and Impartite, whose rays, nevertheless, form what we, in our ignorance, call the “Individual Monads” of men,

אין סוף



It is at this point that begins:—
“A descent of spirit into matter equivalent to an ascent in physical evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its status quo ante, with a corresponding dissipation of concrete organism—up to Nirvana, the vanishing point of differentiated matter.” (*Five Years of Theosophy*, p. 276.)

Therefore it becomes evident why that which is pertinently called in *Esoteric Buddhism* “Wave of Evolution,” and mineral-, vegetable-, animal- and man-“impulse,” stops at the door of our Globe, at its Fourth cycle or Round. It is at this point that the Cosmic Monad (Buddhi) will be wedded to and become the vehicle of the Atmic Ray, i.e., it (Buddhi) will awaken to an apperception of it (Atman); and thus enter on the first step of a new septenary ladder of

evolution, which will lead it eventually to the tenth (counting from the lowest upwards) of the Sephirothal tree, the Crown.

Everything in the Universe follows analogy. “As above, so below”; Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. Thus, corresponding to the Sephirothal Crown (or upper triad) there are the three elemental Kingdoms, which precede the Mineral (see diagram on p. 277 in *Five Years of Theosophy*), and which, using the language of the Kabalists, answer in the Cosmic differentiation to the worlds of Form and Matter from the Super-Spiritual to the Archetypal.

number. It is at this point that begins :—

“A descent of spirit into matter equivalent to an ascent in physical

evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its *status quo ante*, with a corresponding dissipation of concrete organism up to Nirvana, the vanishing point of differentiated matter.” (*Five Years of Theosophy*, p. 276.)

Therefore it becomes evident why that which is pertinently called in *Esoteric Buddhism* “Wave of Evolution,” and mineral-, vegetable-, animal- and man-“impulse,” stops at the door of our Globe, at its Fourth cycle or Round. It is at this point that the Cosmic Monad (Buddhi) will be wedded to and become the vehicle of the Atmic Ray, i.e., it (Buddhi) will awaken to an apperception of it (Atman); and thus enter on the first step of a new septenary ladder of evolution, which will lead it eventually to the tenth (counting from the lowest upwards) of the Sephirothal tree, the Crown.

Everything in the Universe follows analogy. “As above, so below;” Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. Thus, corresponding to the Sephirothal Crown (or upper triad) there are the three elemental Kingdoms, which precede the Mineral (see diagram on p. 277 in *Five Years of Theosophy*), and which, using the language of the Kabalists, answer in the Cosmic differentiation to the worlds of Form and Matter from the Super-Spiritual to the Archetypal.

Now what is a “Monad?” And what relation does it bear to an Atom? The following reply is based upon the explanations given in answer to these questions in the above-cited article: “The Mineral Monad,” written by the author.

“None whatever,” is answered to the second question, “to the atom or molecule as existing in the scientific conception at present. It can neither be compared with the microscopic organism, once classed among polygastric infusoria, and now regarded as vegetable, and classed among Algæ; nor is it quite the Monas of the Peripatetics. Physically or constitutionally the mineral monad differs, of course, from the human monad, which is neither physical nor can its constitution be rendered by chemical symbols and elements.” In short, as the spiritual Monad is One, Universal, Boundless and Impartite, whose rays, nevertheless, form what we, in our ignorance, call the “Individual Monads” of men,

It is at this point that begins:—
“A descent of spirit into matter equivalent to an ascent in physical evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its status quo ante, with a corresponding dissipation of concrete organism—up to Nirvana, the vanishing point of differentiated matter.” (*Five Years of Theosophy*, p. 276.)

Therefore it becomes evident why that which is pertinently called in *Esoteric Buddhism* “Wave of Evolution,” and mineral-, vegetable-, animal- and man-“impulse,” stops at the door of our Globe, at its Fourth cycle or Round. It is at this point that the Cosmic Monad (Buddhi) will be wedded to and become the vehicle of the Atmic Ray, i.e., it (Buddhi) will awaken to an apperception of it (Atman); and thus enter on the first step of a new septenary ladder of

evolution, which will lead it eventually to the tenth (counting from the lowest upwards) of the Sephirothal tree, the Crown.

Everything in the Universe follows the analogy. “As above, so below”; Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane.

Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. Thus, corresponding to the Sephirothal Crown (or upper triad) there are the three elemental Kingdoms, which precede the Mineral (see diagram on p. 277 in *Five Years of Theosophy*), and which, using the language of the Kabalists, answer in the Cosmic differentiation to the worlds of Form and Matter from the Super-Spiritual to the Archetypal.

number. It is at this point that begins :—

“A descent of spirit into matter equivalent to an ascent in physical

evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its *status quo ante*, with a corresponding dissipation of concrete organism up to Nirvana, the vanishing point of differentiated matter.” (*Five Years of Theosophy*, p. 276.)

Therefore it becomes evident why that which is pertinently called in *Esoteric Buddhism* “Wave of Evolution,” and mineral-, vegetable-, animal- and man-“impulse,” stops at the door of our Globe, at its Fourth cycle or Round. It is at this point that the Cosmic Monad (Buddhi) will be wedded to and become the vehicle of the Atmic Ray, i.e., it (Buddhi) will awaken to an apperception of it (Atman); and thus enter on the first step of a new septenary ladder of evolution, which will lead it eventually to the tenth (counting from the lowest upwards) of the Sephirothal tree, the Crown.

Everything in the Universe follows analogy. “As above, so below;” Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. Thus, corresponding to the Sephirothal Crown (or upper triad) there are the three elemental Kingdoms, which precede the Mineral (see diagram on p. 277 in *Five Years of Theosophy*), and which, using the language of the Kabalists, answer in the Cosmic differentiation to the worlds of Form and Matter from the Super-Spiritual to the Archetypal.

Now what is a “Monad?” And what relation does it bear to an Atom? The following reply is based upon the explanations given in answer to these questions in the above-cited article: “The Mineral Monad,” written by the author.

“None whatever,” is answered to the second question, “to the atom or molecule as existing in the scientific conception at present. It can neither be compared with the microscopic organism, once classed among polygastric infusoria, and now regarded as vegetable, and classed among Algæ; nor is it quite the Monas of the Peripatetics. Physically or constitutionally the mineral monad differs, of course, from the human monad, which is neither physical nor can its constitution be rendered by chemical symbols and elements.” In short, as the spiritual Monad is One, Universal, Boundless and Impartite, whose rays, nevertheless, form what we, in our ignorance, call the “Individual Monads” of men,

It is at this point that begins:—
“A descent of spirit into matter equivalent to an ascent in physical evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its status quo ante, with a corresponding dissipation of concrete organism—up to Nirvana, the vanishing point of differentiated matter.” (*Five Years of Theosophy*, p. 276.)

Therefore it becomes evident why that which is pertinently called in *Esoteric Buddhism* “Wave of Evolution,” and mineral-, vegetable-, animal- and man-“impulse,” stops at the door of our Globe, at its Fourth cycle or Round. It is at this point that the Cosmic Monad (Buddhi) will be wedded to and become the vehicle of the Atmic Ray, i.e., it (Buddhi) will awaken to an apperception of it (Atman); and thus enter on the first step of a new septenary ladder of

evolution, which will lead it eventually to the tenth (counting from the lowest upwards) of the Sephirothal tree, the Crown.

Everything in the Universe follows analogy. “As above, so below”; Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane.

Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. Thus, corresponding to the Sephirothal Crown (or upper triad) there are the three elemental Kingdoms, which precede the Mineral (see diagram on p. 277 in *Five Years of Theosophy*), and which, using the language of the Kabalists, answer in the Cosmic differentiation to the worlds of Form and Matter from the Super-Spiritual to the Archetypal.

number. It is at this point that begins :—

“A descent of spirit into matter equivalent to an ascent in physical

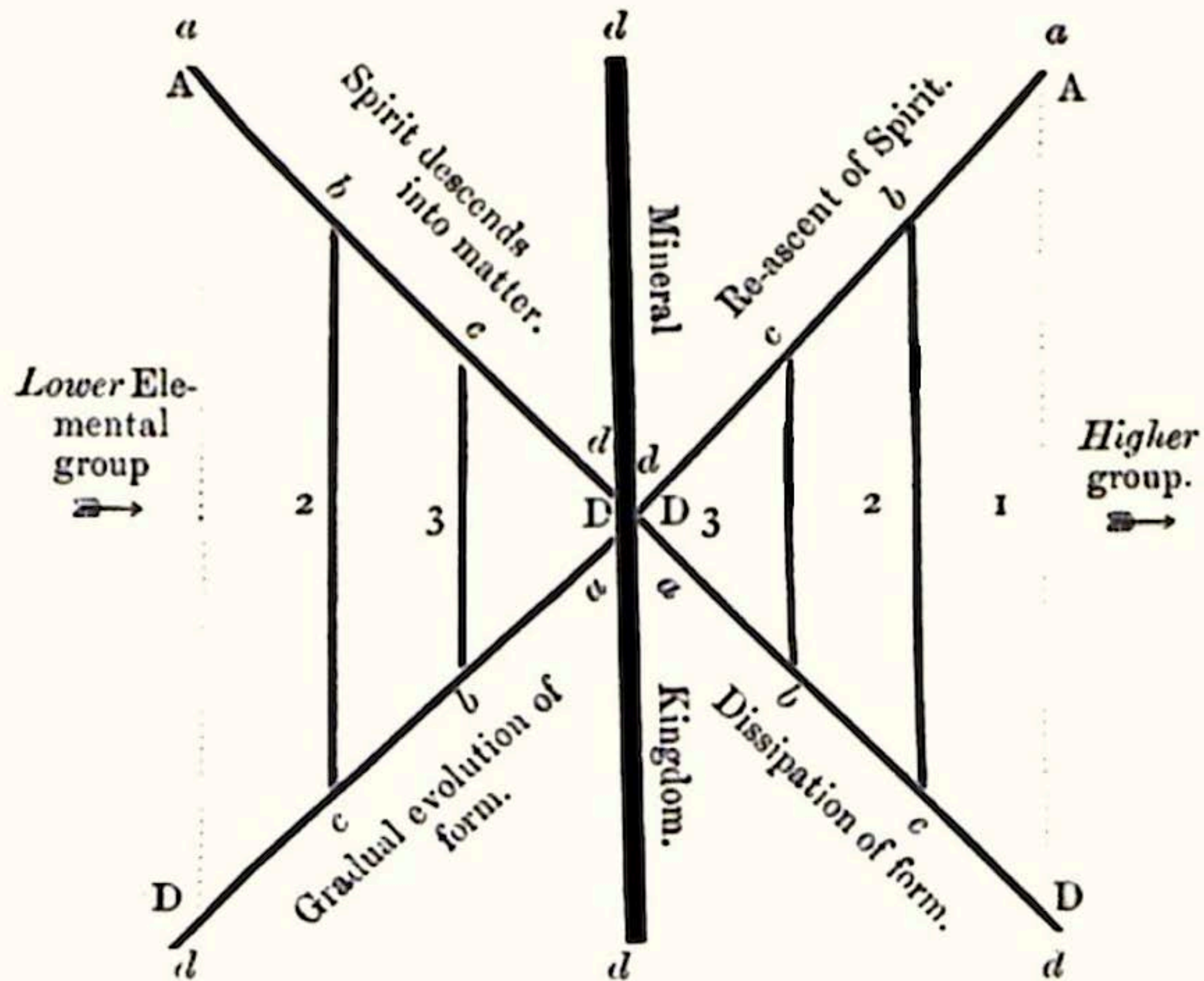
evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its *status quo ante*, with a corresponding dissipation of concrete organism up to Nirvana, the vanishing point of differentiated matter.” (*Five Years of Theosophy*, p. 276.)

Therefore it becomes evident why that which is pertinently called in *Esoteric Buddhism* “Wave of Evolution,” and mineral-, vegetable-, animal- and man-“impulse,” stops at the door of our Globe, at its Fourth cycle or Round. It is at this point that the Cosmic Monad (Buddhi) will be wedded to and become the vehicle of the Atmic Ray, i.e., it (Buddhi) will awaken to an apperception of it (Atman); and thus enter on the first step of a new septenary ladder of evolution, which will lead it eventually to the tenth (counting from the lowest upwards) of the Sephirothal tree, the Crown.

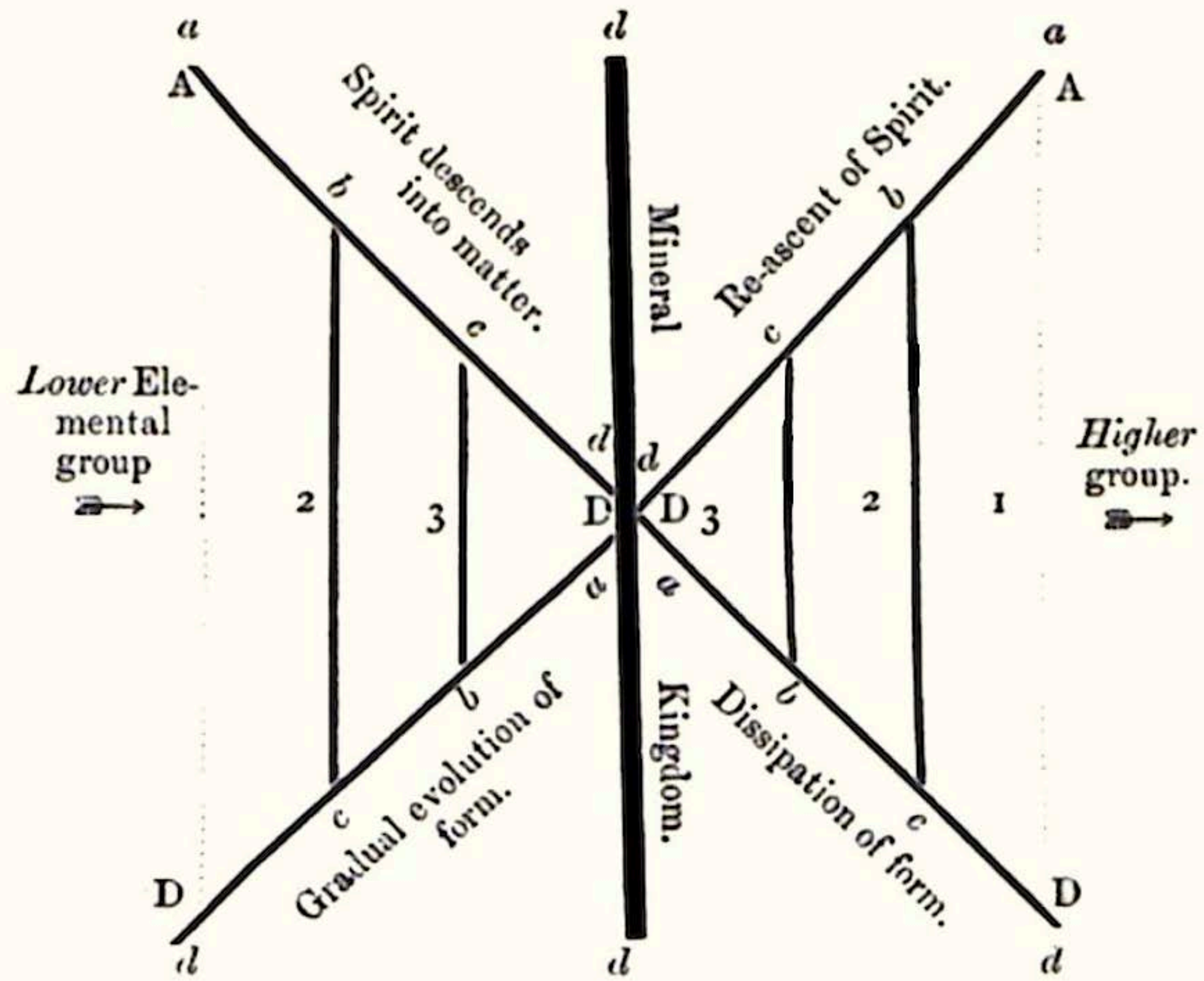
Everything in the Universe follows analogy. “As above, so below;” Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. Thus, corresponding to the Sephirothal Crown (or upper triad) there are the three elemental Kingdoms, which precede the Mineral (see diagram on p. 277 in *Five Years of Theosophy*), and which, using the language of the Kabalists, answer in the Cosmic differentiation to the worlds of Form and Matter from the Super-Spiritual to the Archetypal.

Now what is a “Monad?” And what relation does it bear to an Atom? The following reply is based upon the explanations given in answer to these questions in the above-cited article: “The Mineral Monad,” written by the author.

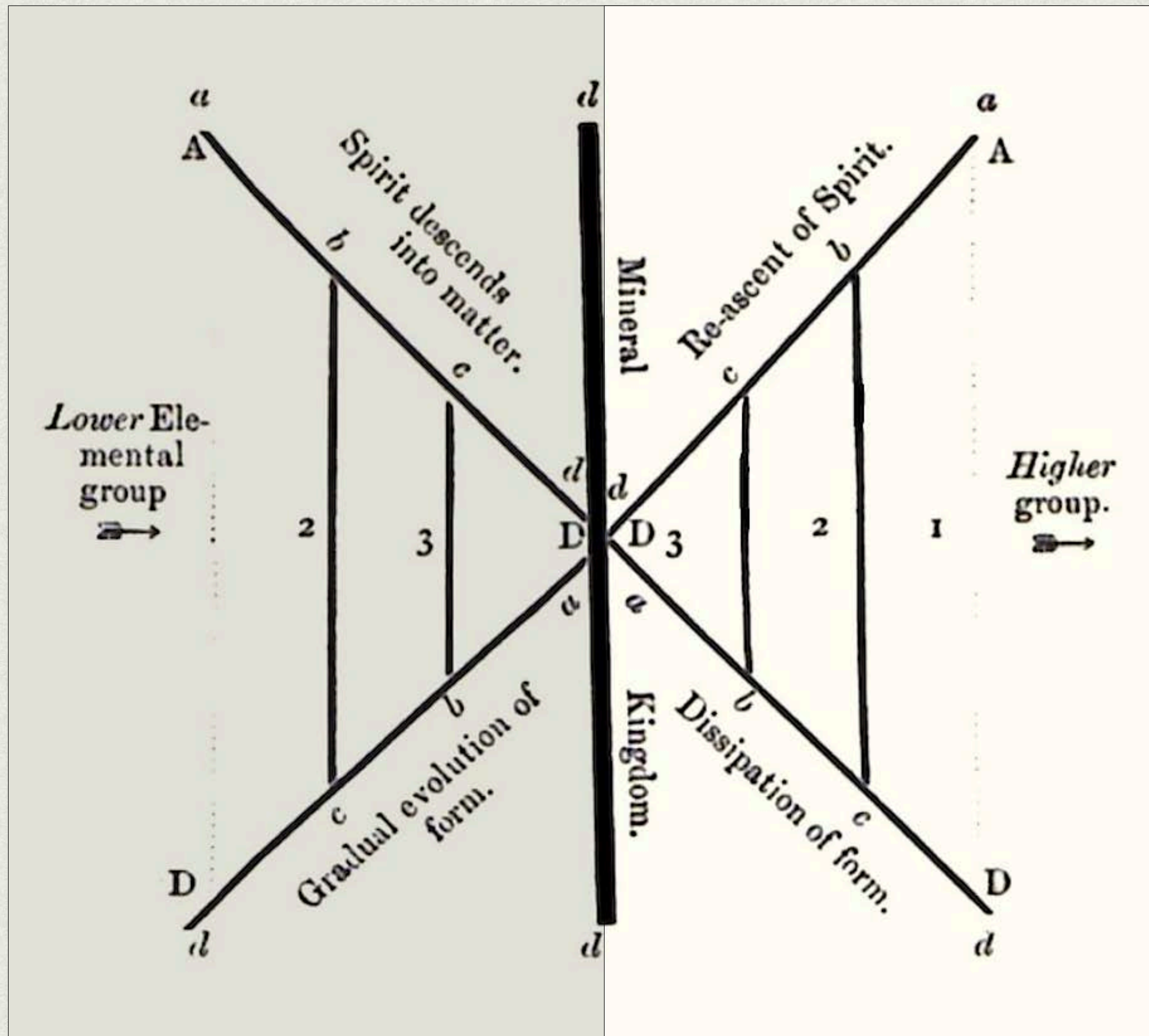
“None whatever,” is answered to the second question, “to the atom or molecule as existing in the scientific conception at present. It can neither be compared with the microscopic organism, once classed among polygastric infusoria, and now regarded as vegetable, and classed among Algæ; nor is it quite the Monas of the Peripatetics. Physically or constitutionally the mineral monad differs, of course, from the human monad, which is neither physical nor can its constitution be rendered by chemical symbols and elements.” In short, as the spiritual Monad is One, Universal, Boundless and Impartite, whose rays, nevertheless, form what we, in our ignorance, call the “Individual Monads” of men,



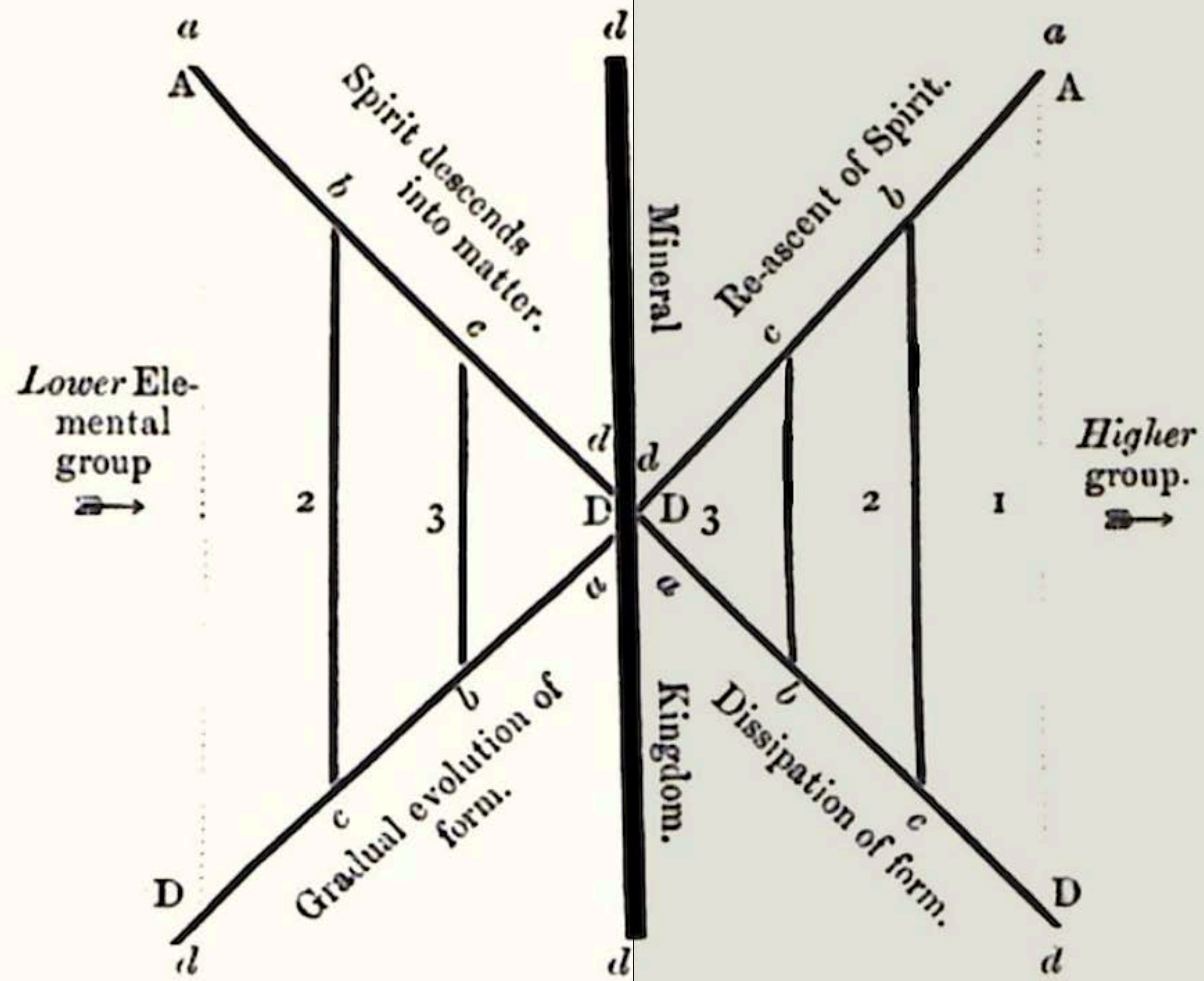
The line A D represents the gradual obscuration of spirit as it passes into concrete matter; the point D indicates the evolutionary position of the mineral kingdom from its incipient (d) to its ultimate concretion (a); c, b, a, on the left-hand side of the figure, are the three stages of elemental evolution; i.e., the three successive stages passed by the spiritual impulse (through the elementals—of which little is permitted to be said) before they are imprisoned in the most concrete form of matter; and a, b, c, on the right-hand side, are the three stages of organic life, vegetable, animal, human. What is total obscuration of spirit is complete perfection of its polar antithesis—matter; and this idea is conveyed in the lines A D and D A. The arrows show the line of travel of the evolutionary impulse in entering its vortex and expanding again into the subjectivity of the ABSOLUTE. The central thickest line, d d, is the Mineral Kingdom. – Five Years of Theosophy:277-8



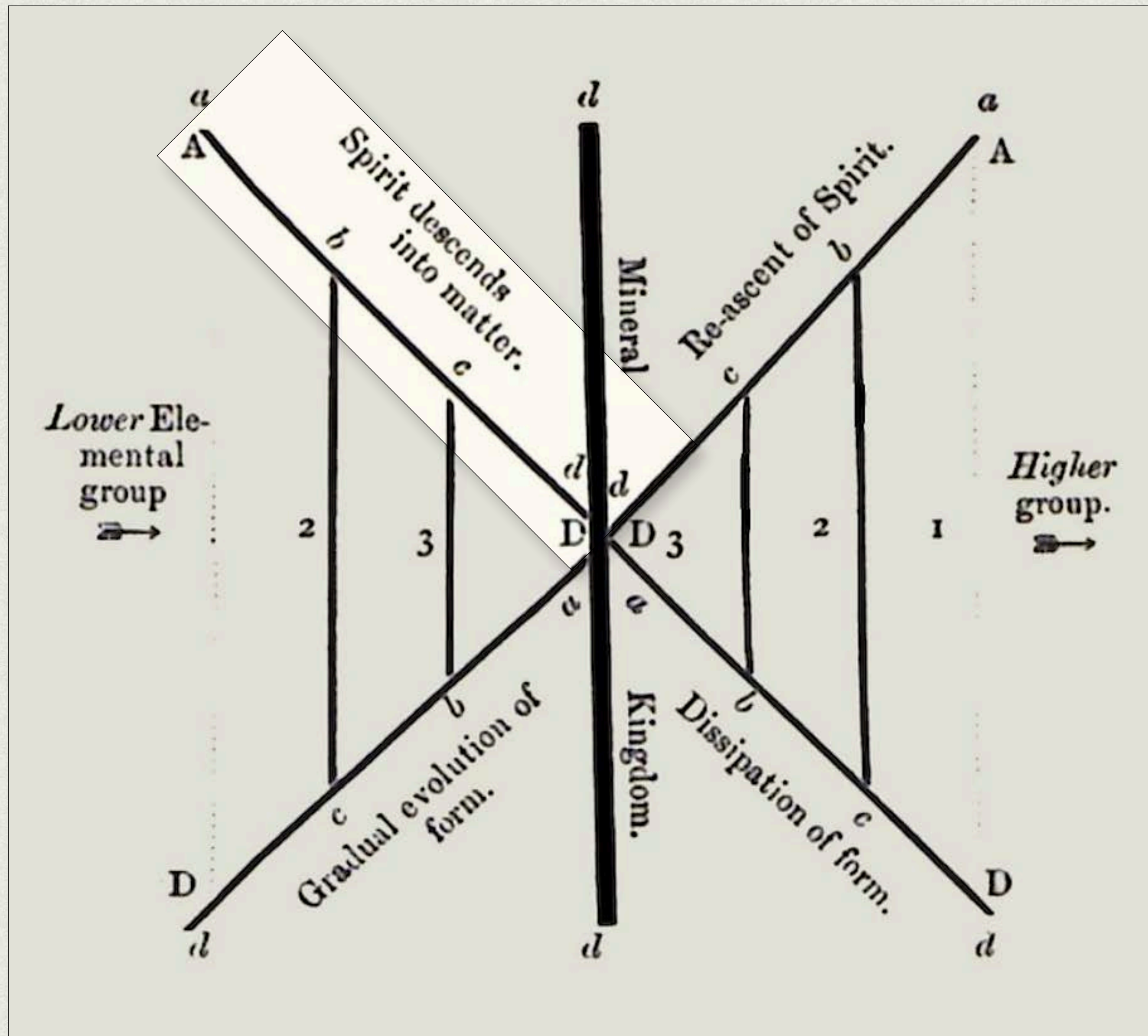
Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. Thus, corresponding to the Sephiroth Crown (or upper triad) there are the three elemental Kingdoms, which precede the Mineral... -SD1:177



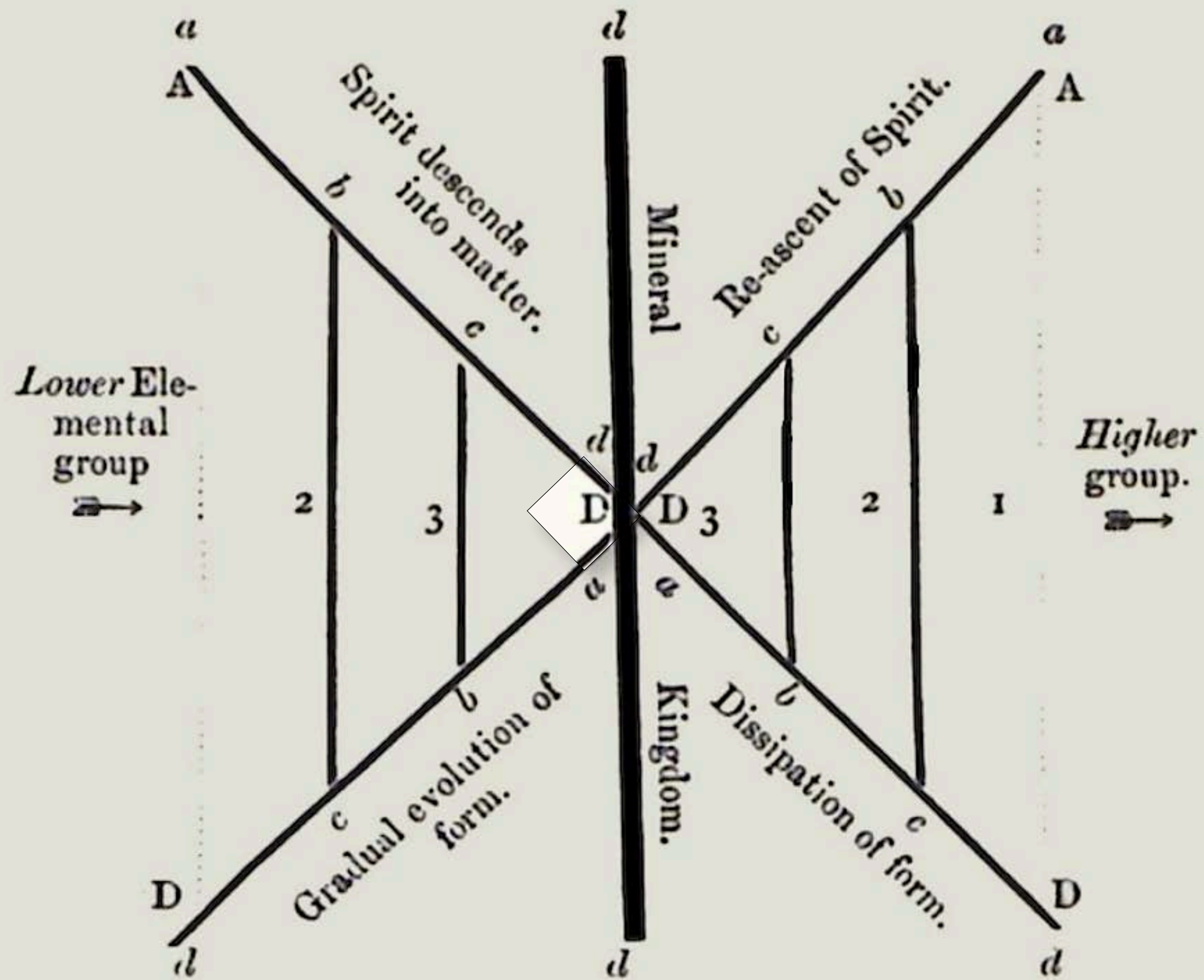
Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. Thus, corresponding to the Sephirothal Crown (or upper triad) there are the three elemental Kingdoms, which precede the Mineral... -SD1:177



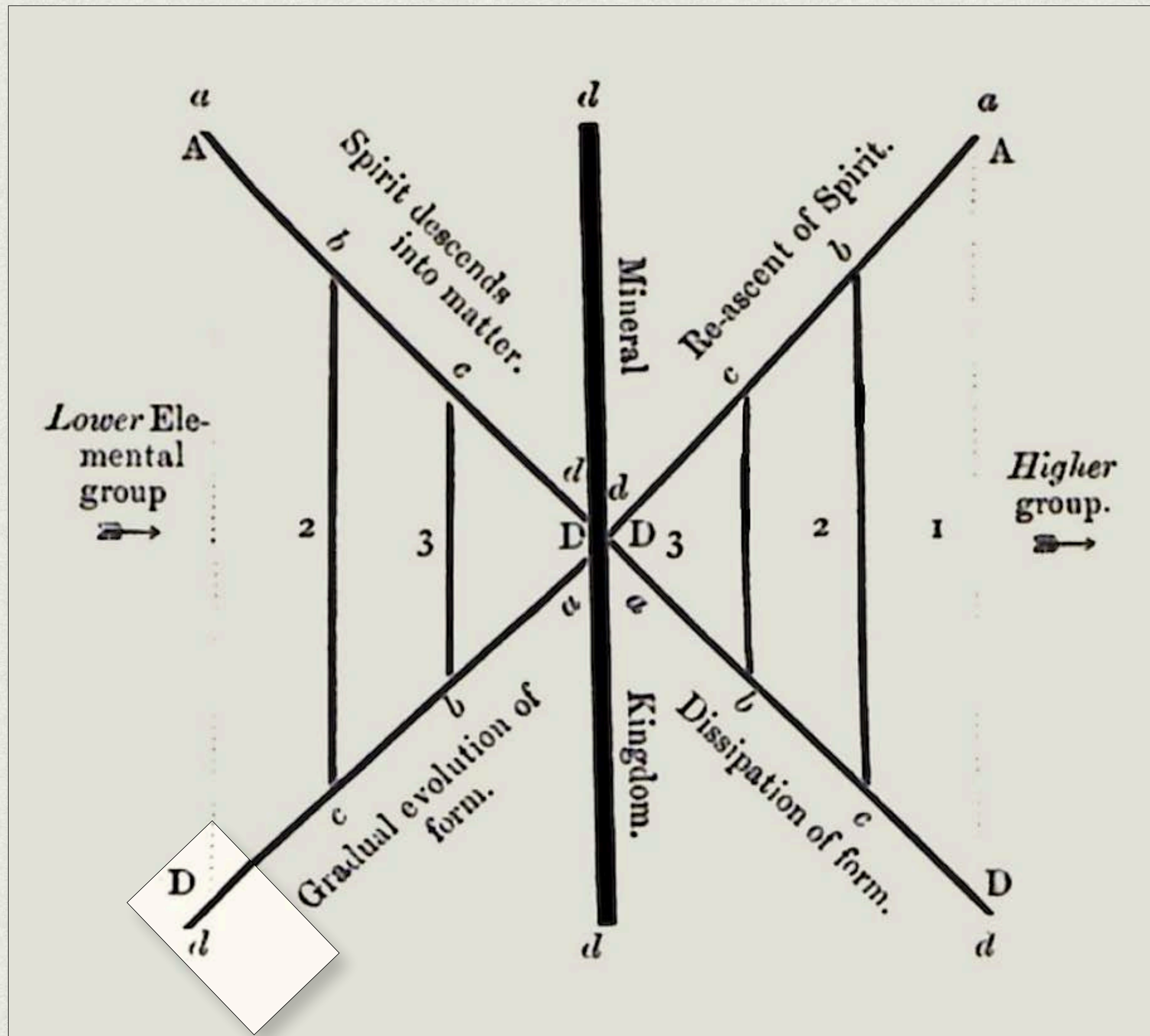
Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. Thus, corresponding to the Sephiroth Crown (or upper triad) there are the three elemental Kingdoms, which precede the Mineral... -SD1:177



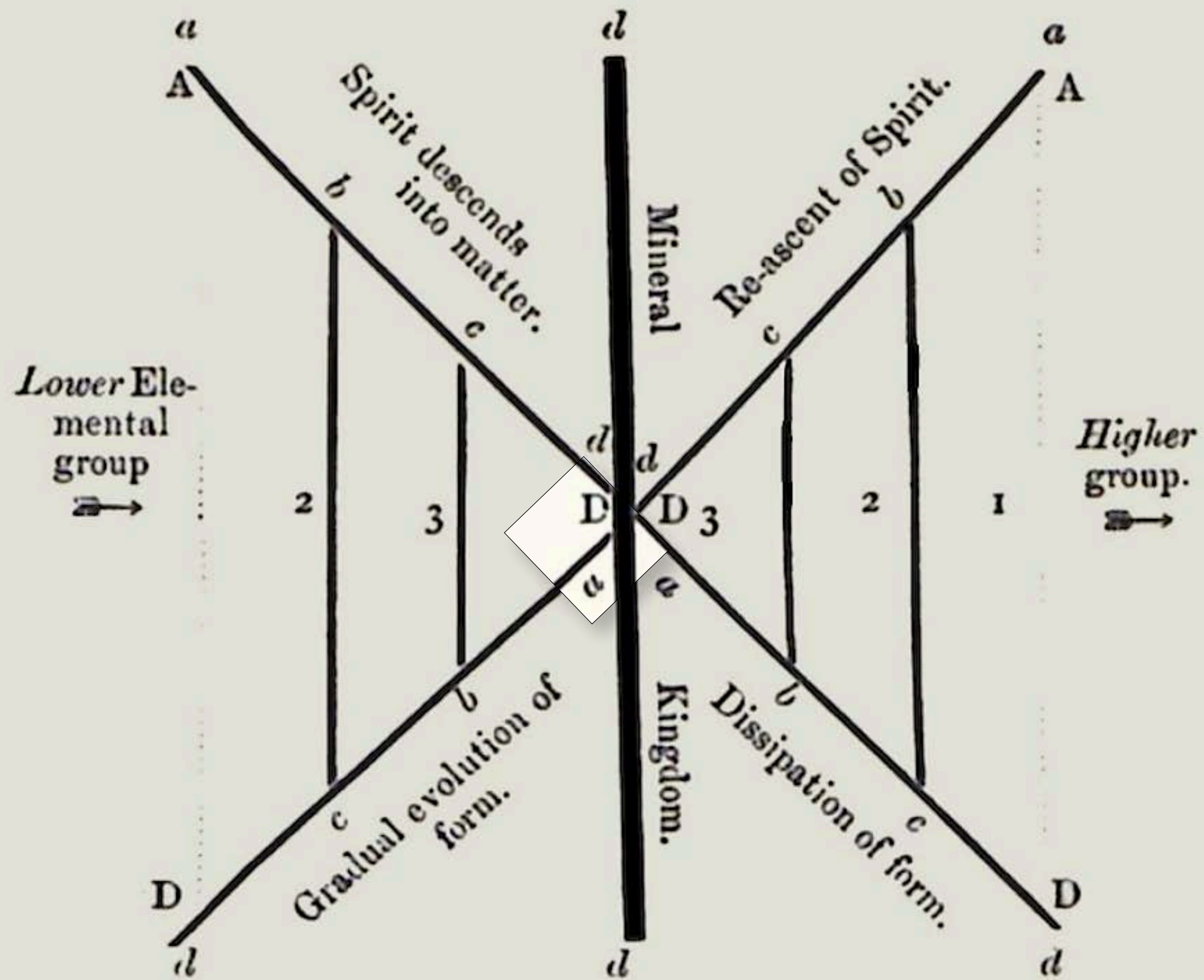
The line A D represents the gradual obscuration of spirit as it passes into concrete matter; the point D indicates the evolutionary position of the mineral kingdom from its incipient (d) to its ultimate concretion (a); c, b, a, on the left-hand side of the figure, are the three stages of elemental evolution; i.e., the three successive stages passed by the spiritual impulse (through the elementals—of which little is permitted to be said) before they are imprisoned in the most concrete form of matter; and a, b, c, on the right-hand side, are the three stages of organic life, vegetable, animal, human. What is total obscuration of spirit is complete perfection of its polar antithesis—matter; and this idea is conveyed in the lines A D and D A. The arrows show the line of travel of the evolutionary impulse in entering its vortex and expanding again into the subjectivity of the ABSOLUTE. The central thickest line, d d, is the Mineral Kingdom. – Five Years of Theosophy:277-8



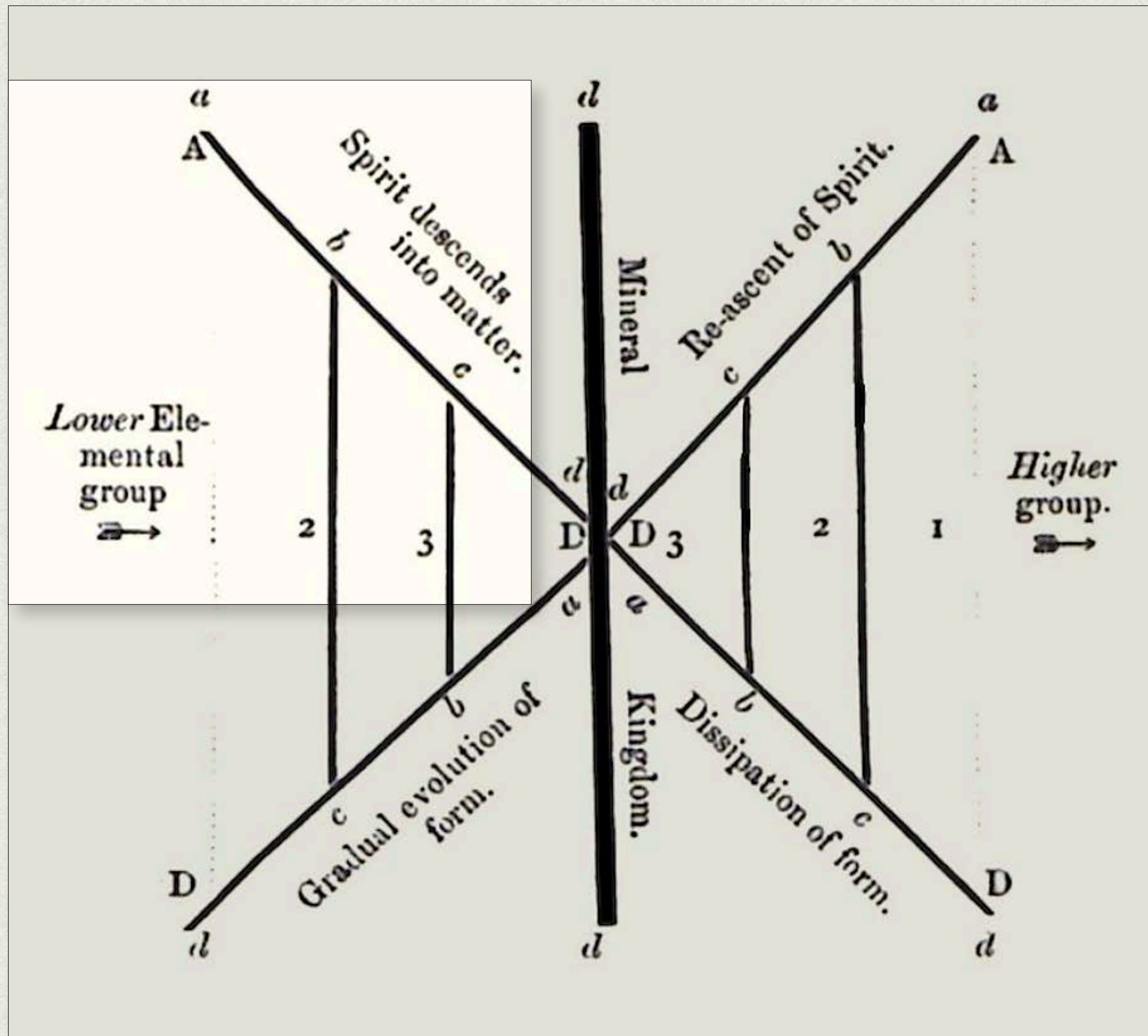
The line A D represents the gradual obscuration of spirit as it passes into concrete matter; the point D indicates the evolutionary position of the mineral kingdom from its incipient (d) to its ultimate concretion (a); c, b, a, on the left-hand side of the figure, are the three stages of elemental evolution; i.e., the three successive stages passed by the spiritual impulse (through the elementals—of which little is permitted to be said) before they are imprisoned in the most concrete form of matter; and a, b, c, on the right-hand side, are the three stages of organic life, vegetable, animal, human. What is total obscuration of spirit is complete perfection of its polar antithesis—matter; and this idea is conveyed in the lines A D and D A. The arrows show the line of travel of the evolutionary impulse in entering its vortex and expanding again into the subjectivity of the ABSOLUTE. The central thickest line, d d, is the Mineral Kingdom. – Five Years of Theosophy:277-8



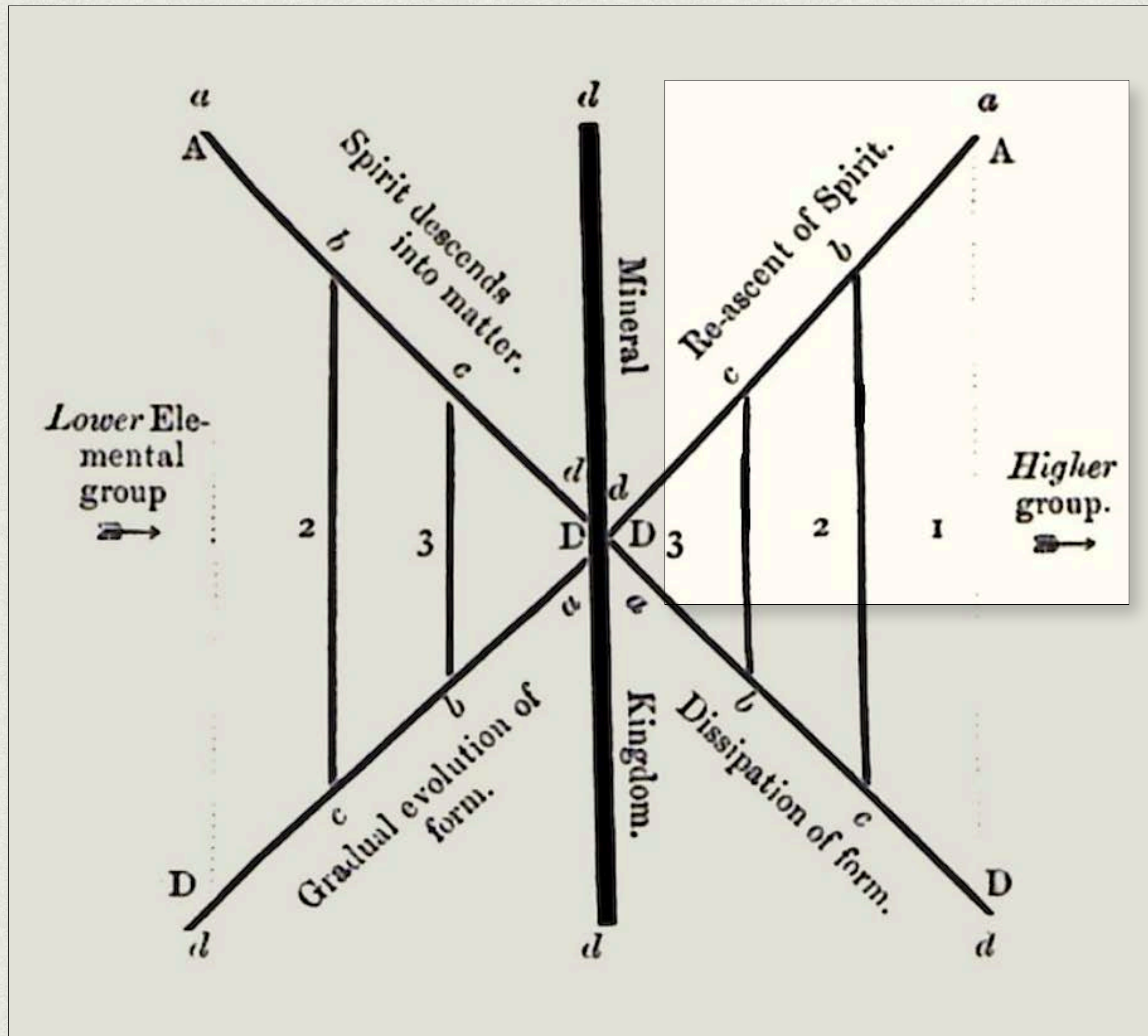
The line A D represents the gradual obscuration of spirit as it passes into concrete matter; the point D indicates the evolutionary position of the mineral kingdom from its incipient (d) to its ultimate concretion (a); c, b, a, on the left-hand side of the figure, are the three stages of elemental evolution; i.e., the three successive stages passed by the spiritual impulse (through the elementals—of which little is permitted to be said) before they are imprisoned in the most concrete form of matter; and a, b, c, on the right-hand side, are the three stages of organic life, vegetable, animal, human. What is total obscuration of spirit is complete perfection of its polar antithesis—matter; and this idea is conveyed in the lines A D and D A. The arrows show the line of travel of the evolutionary impulse in entering its vortex and expanding again into the subjectivity of the ABSOLUTE. The central thickest line, d d, is the Mineral Kingdom. – Five Years of Theosophy:277-8



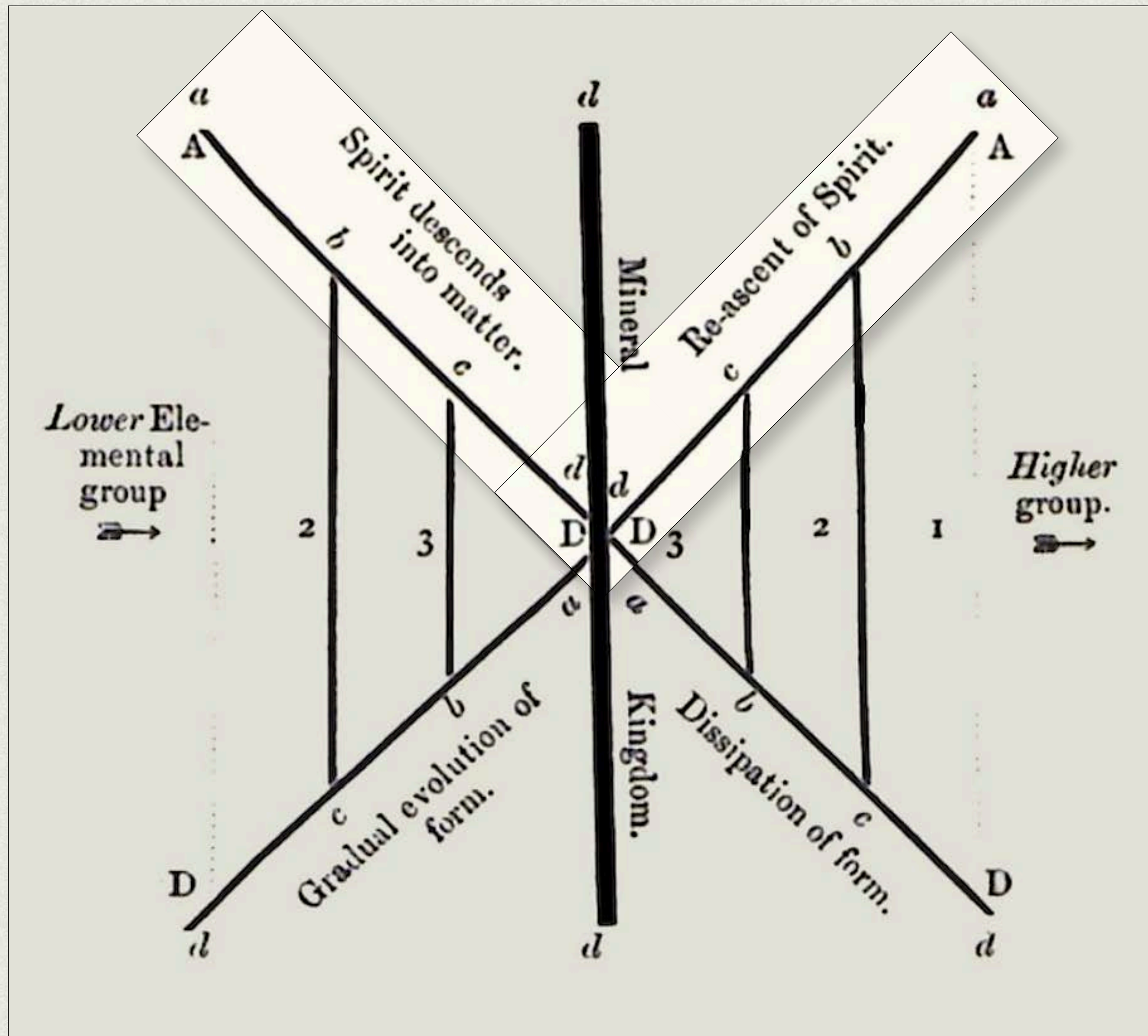
The line A D represents the gradual obscuration of spirit as it passes into concrete matter; the point D indicates the evolutionary position of the mineral kingdom from its incipient (d) to its ultimate concretion (a); c, b, a, on the left-hand side of the figure, are the three stages of elemental evolution; i.e., the three successive stages passed by the spiritual impulse (through the elementals—of which little is permitted to be said) before they are imprisoned in the most concrete form of matter; and a, b, c, on the right-hand side, are the three stages of organic life, vegetable, animal, human. What is total obscuration of spirit is complete perfection of its polar antithesis—matter; and this idea is conveyed in the lines A D and D A. The arrows show the line of travel of the evolutionary impulse in entering its vortex and expanding again into the subjectivity of the ABSOLUTE. The central thickest line, d d, is the Mineral Kingdom. – Five Years of Theosophy:277-8



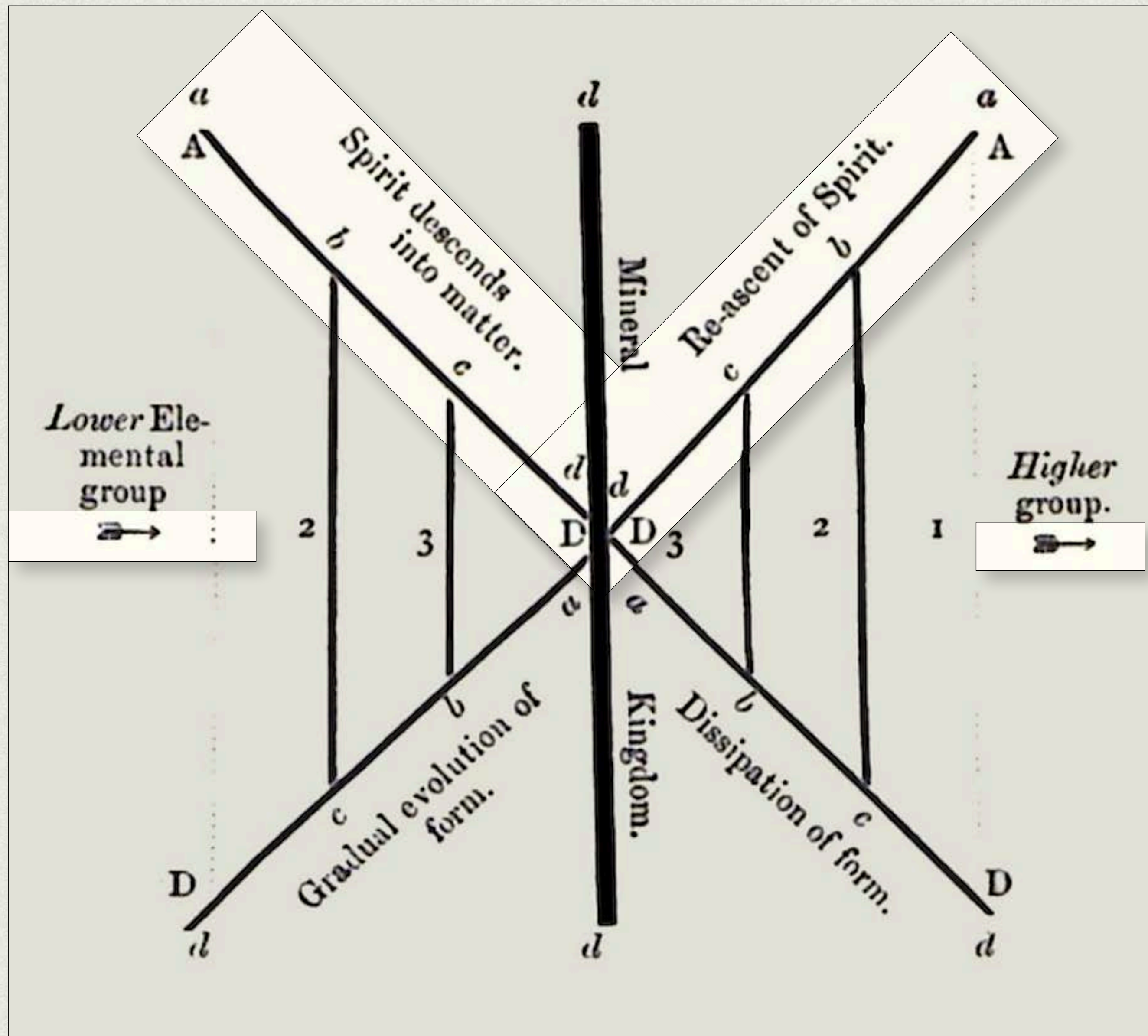
The line A D represents the gradual obscuration of spirit as it passes into concrete matter; the point D indicates the evolutionary position of the mineral kingdom from its incipient (d) to its ultimate concretion (a); c, b, a, on the left-hand side of the figure, are the three stages of elemental evolution; i.e., the three successive stages passed by the spiritual impulse (through the elementals—of which little is permitted to be said) before they are imprisoned in the most concrete form of matter; and a, b, c, on the right-hand side, are the three stages of organic life, vegetable, animal, human. What is total obscuration of spirit is complete perfection of its polar antithesis—matter; and this idea is conveyed in the lines A D and D A. The arrows show the line of travel of the evolutionary impulse in entering its vortex and expanding again into the subjectivity of the ABSOLUTE. The central thickest line, d d, is the Mineral Kingdom. – Five Years of Theosophy:277-8



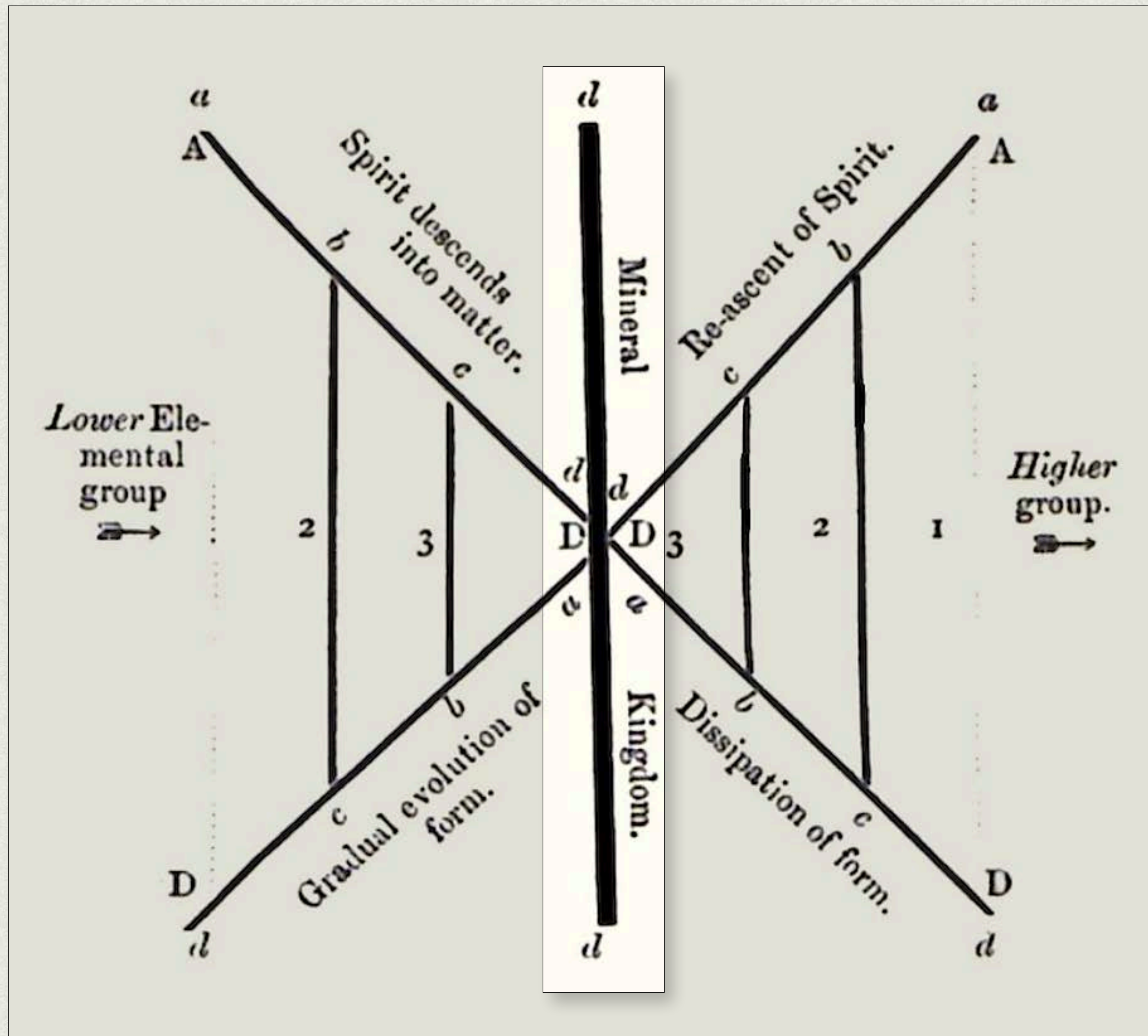
The line A D represents the gradual obscuration of spirit as it passes into concrete matter; the point D indicates the evolutionary position of the mineral kingdom from its incipient (d) to its ultimate concretion (a); c, b, a, on the left-hand side of the figure, are the three stages of elemental evolution; i.e., the three successive stages passed by the spiritual impulse (through the elementals—of which little is permitted to be said) before they are imprisoned in the most concrete form of matter; and a, b, c, on the right-hand side, are the three stages of organic life, vegetable, animal, human. What is total obscuration of spirit is complete perfection of its polar antithesis—matter; and this idea is conveyed in the lines A D and D A. The arrows show the line of travel of the evolutionary impulse in entering its vortex and expanding again into the subjectivity of the ABSOLUTE. The central thickest line, d d, is the Mineral Kingdom. – Five Years of Theosophy:277-8



The line A D represents the gradual obscuration of spirit as it passes into concrete matter; the point D indicates the evolutionary position of the mineral kingdom from its incipient (d) to its ultimate concretion (a); c, b, a, on the left-hand side of the figure, are the three stages of elemental evolution; i.e., the three successive stages passed by the spiritual impulse (through the elementals—of which little is permitted to be said) before they are imprisoned in the most concrete form of matter; and a, b, c, on the right-hand side, are the three stages of organic life, vegetable, animal, human. What is total obscuration of spirit is complete perfection of its polar antithesis—matter; and this idea is conveyed in the lines A D and D A. The arrows show the line of travel of the evolutionary impulse in entering its vortex and expanding again into the subjectivity of the ABSOLUTE. The central thickest line, d d, is the Mineral Kingdom. – Five Years of Theosophy:277-8



The line A D represents the gradual obscuration of spirit as it passes into concrete matter; the point D indicates the evolutionary position of the mineral kingdom from its incipient (d) to its ultimate concretion (a); c, b, a, on the left-hand side of the figure, are the three stages of elemental evolution; i.e., the three successive stages passed by the spiritual impulse (through the elementals—of which little is permitted to be said) before they are imprisoned in the most concrete form of matter; and a, b, c, on the right-hand side, are the three stages of organic life, vegetable, animal, human. What is total obscuration of spirit is complete perfection of its polar antithesis—matter; and this idea is conveyed in the lines A D and D A. The arrows show the line of travel of the evolutionary impulse in entering its vortex and expanding again into the subjectivity of the ABSOLUTE. The central thickest line, d d, is the Mineral Kingdom. – Five Years of Theosophy:277-8



The line A D represents the gradual obscuration of spirit as it passes into concrete matter; the point D indicates the evolutionary position of the mineral kingdom from its incipient (d) to its ultimate concretion (a); c, b, a, on the left-hand side of the figure, are the three stages of elemental evolution; i.e., the three successive stages passed by the spiritual impulse (through the elementals—of which little is permitted to be said) before they are imprisoned in the most concrete form of matter; and a, b, c, on the right-hand side, are the three stages of organic life, vegetable, animal, human. What is total obscuration of spirit is complete perfection of its polar antithesis—matter; and this idea is conveyed in the lines A D and D A. The arrows show the line of travel of the evolutionary impulse in entering its vortex and expanding again into the subjectivity of the ABSOLUTE. The central thickest line, d d, is the Mineral Kingdom. – Five Years of Theosophy:277-8