

*Work No. 117*  
by Emma Kunz (1892-1963),





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**MORYA FEDERATION**  
ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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- [Secret Teachings of All Ages Webinars \(Francis Donald\)](#)

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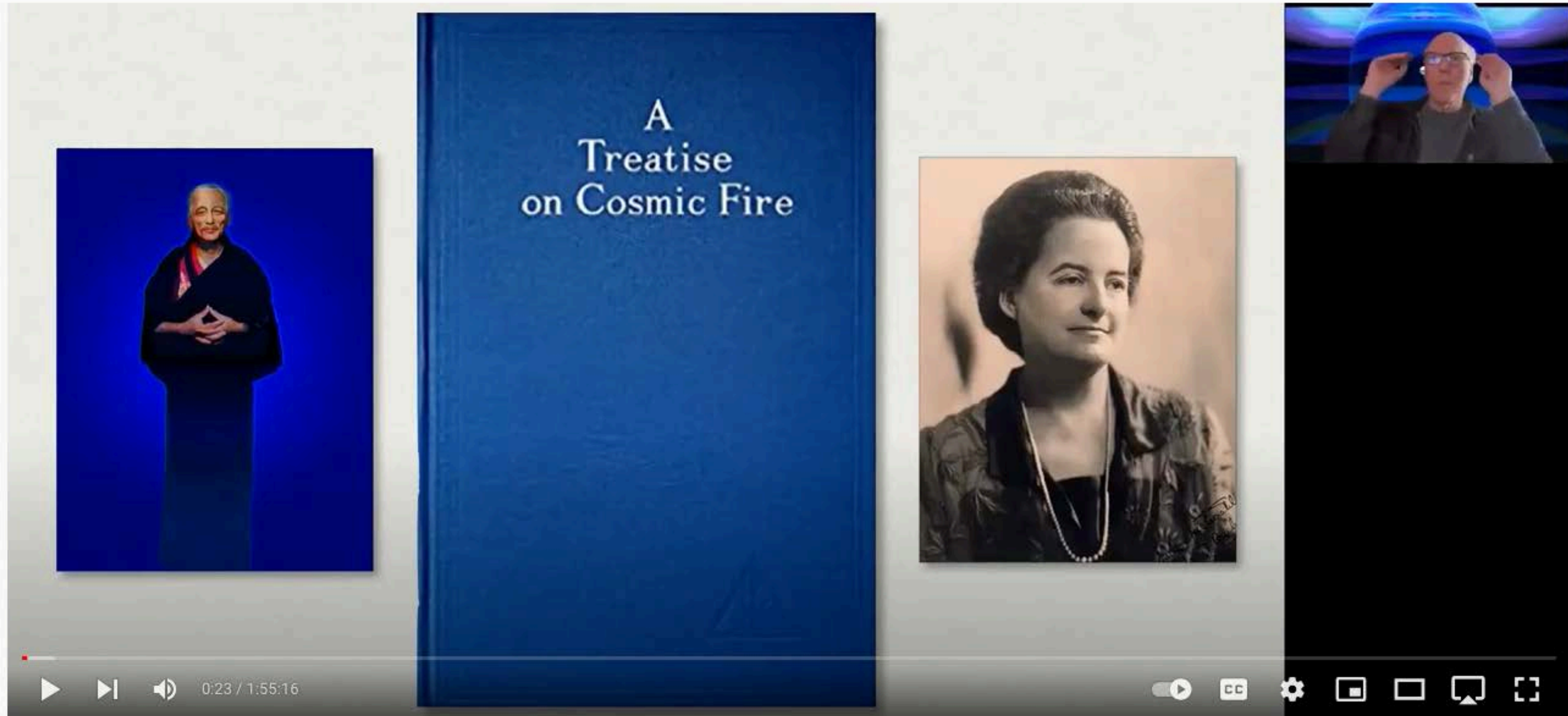
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Program was held on June 24, 2022 and facilitated by Francis Donald  
Francis continues with the Etheric body [Page 84/85-87 TCF]

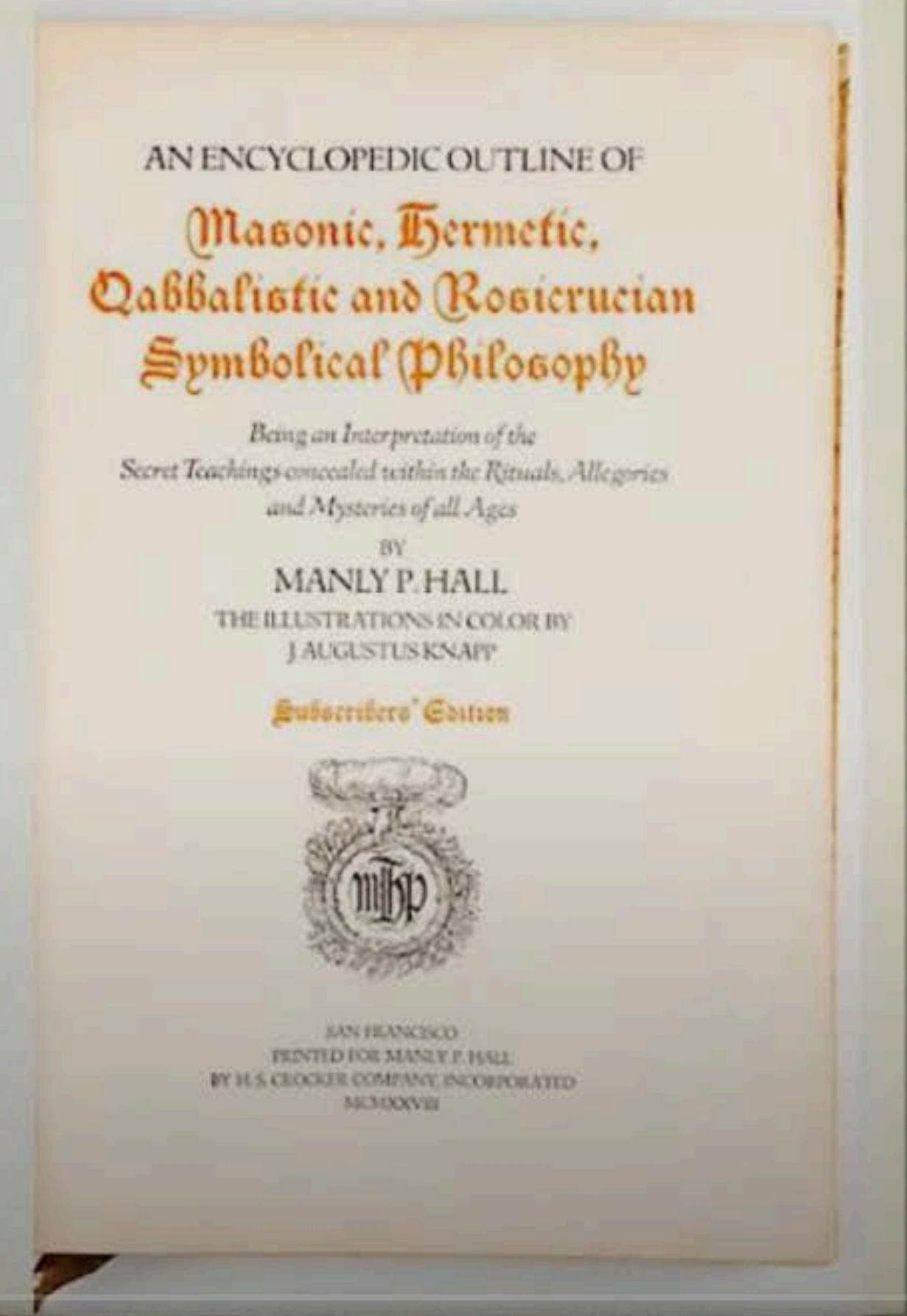


francis donald secret teachings



The Secret Teachings of All Ages 1

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# Morya Federation

Esoteric Schools of Meditation, Study and Service



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## 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](#).

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Nerbudda River, India

I don't know why, but from *Jubbulpore* onward I seemed to be passing through a better atmosphere; the dark distrust, wavering courage, and captiousness which had beset me in the N. W. P., and which I had had to dispel, were absent from this part of my circular journey. Friendly hands were offered, kind words spoken, ears opened to hear my message, and many loyal friends and well-wishers made. The Government rest-house at *Hoshangabad* is most beautifully situated on the banks of the *Nerbudda* River, and the scene, when I stood in the bright moonlight on the top platform of the bathing ghât, addressing a multitude, was most poetic and picturesque. Among my visitors were a number of Europeans in Government employ, and they attended both of my lectures.





Nagpur, India

An even more warm welcome was given me at *Nagpur*, where the moving spirit was Mr. C. Narainswamy Naidu, the principal pleader of the place, since unfortunately deceased, but from that time onward to the last, one of the most useful, wise, and loyal members of our Society. At his house I formed the Nagpur T. S., with himself as President, and as Chairman of the monster audience which packed the theatre to hear me discourse on "The Aryan Rishis and Hindu Philosophy", he laid over my shoulders, after the old Hindu fashion, a crimson embroidered *chaddar*, or shawl. An interesting incident which happened on that evening will be remembered by the spectators. In the midst of my discourse there suddenly broke into the dead silence one of those raucous, uncanny cries that epileptics utter at the beginning of their seizures.





An epileptic episode

The whole audience rose to their feet and anxiously looked towards the right, where a man stood beating the air, his face convulsed with an expression of agony, and the next moment fell to the floor. He had hardly touched the ground before I sprang from the stage, pushed my way to him, took his forehead and the nape of his neck between my hands, breathed on his face, and concentrated my will upon his disease. In less than a couple of minutes his moanings ceased, the fit passed off, somebody gave him a cup of water, he rose and passed out of the house. Then I climbed back to the stage and took up the thread of my argument. This simple experiment showed, for the thousandth time, that epilepsy, one of the most formidable of afflictions under orthodox treatment, is quite amenable to the well-directed power of the mesmeric aura. I hope it may be remembered by all who have the power and the wish to help suffering humanity. -ODL3:304-6



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.

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#### 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.

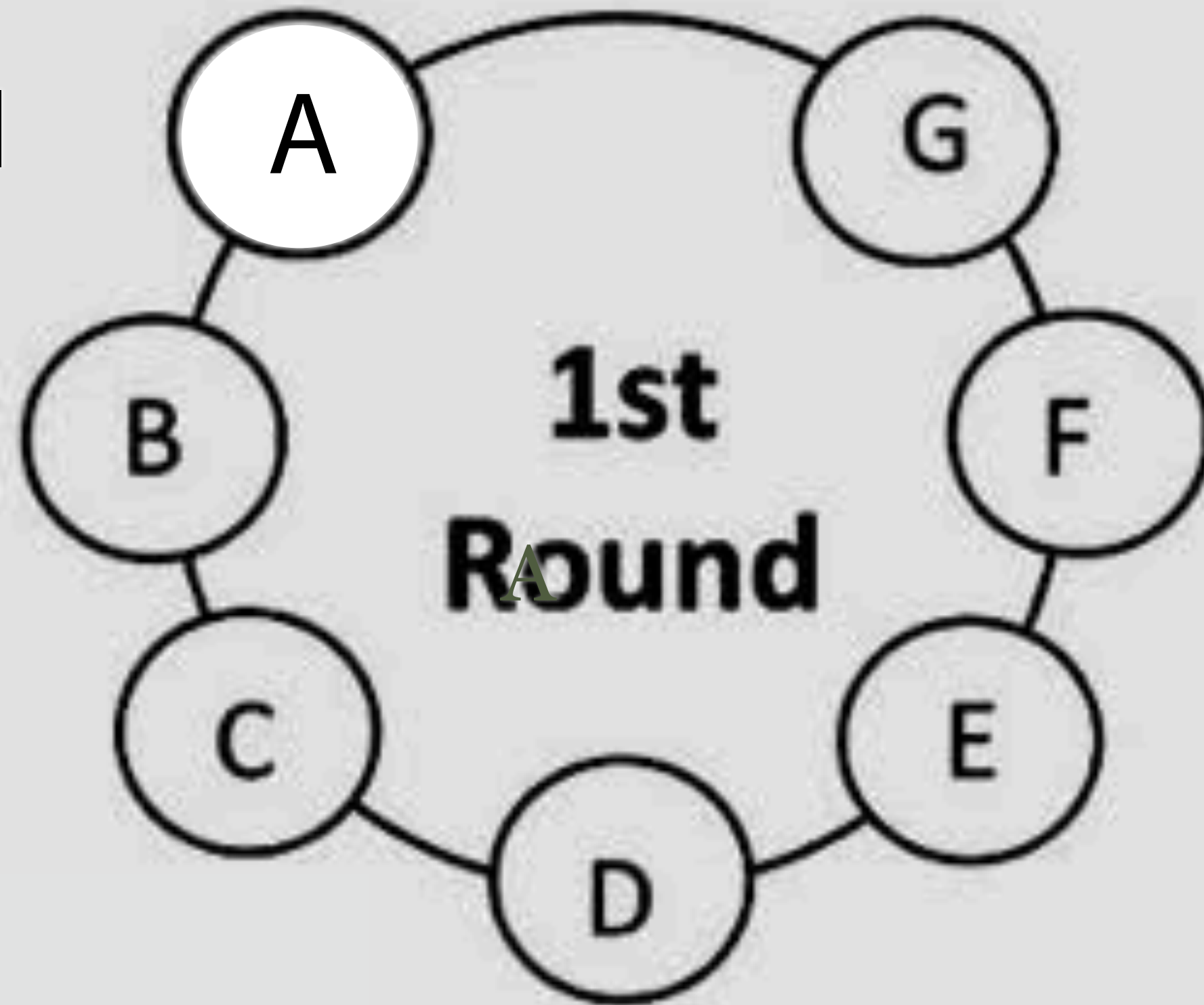
This was a wise course to adopt in view of the great secrecy maintained with regard to figures and numbers. This reticence is now partially relinquished; but it would perhaps have been better had the real numbers concerning Rounds and evolutionary gyrations been either entirely divulged at the time, 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



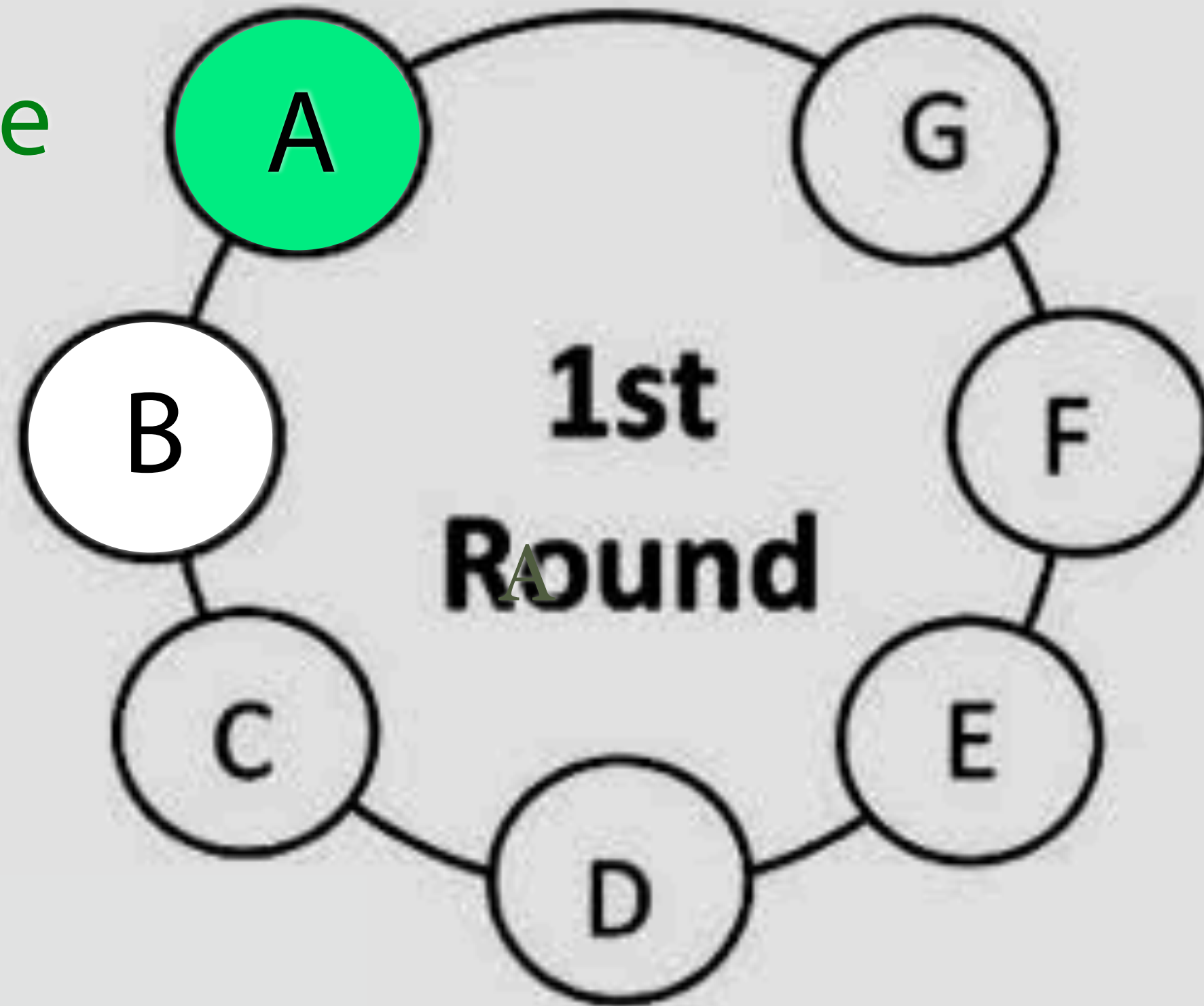
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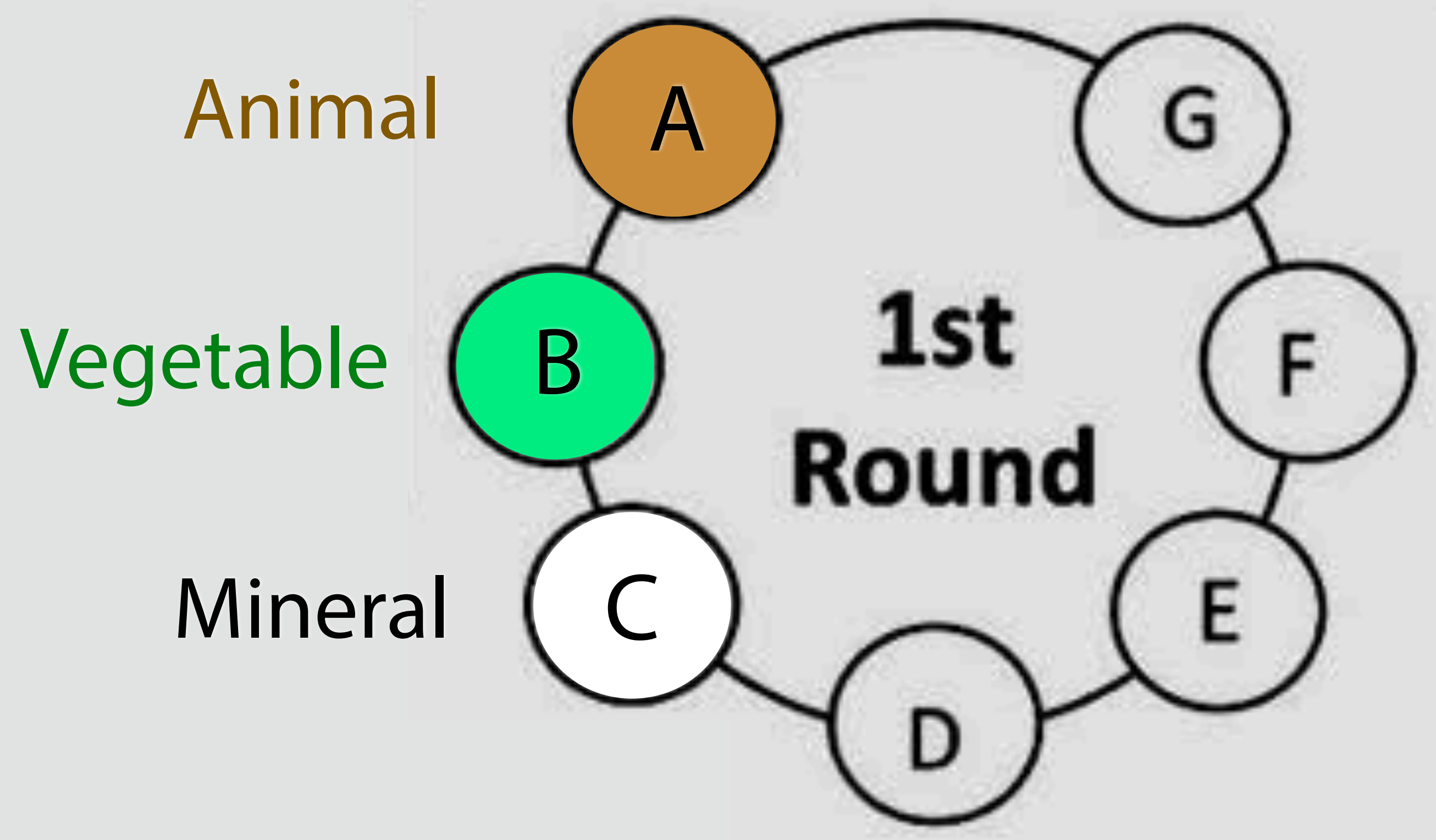


Vegetable

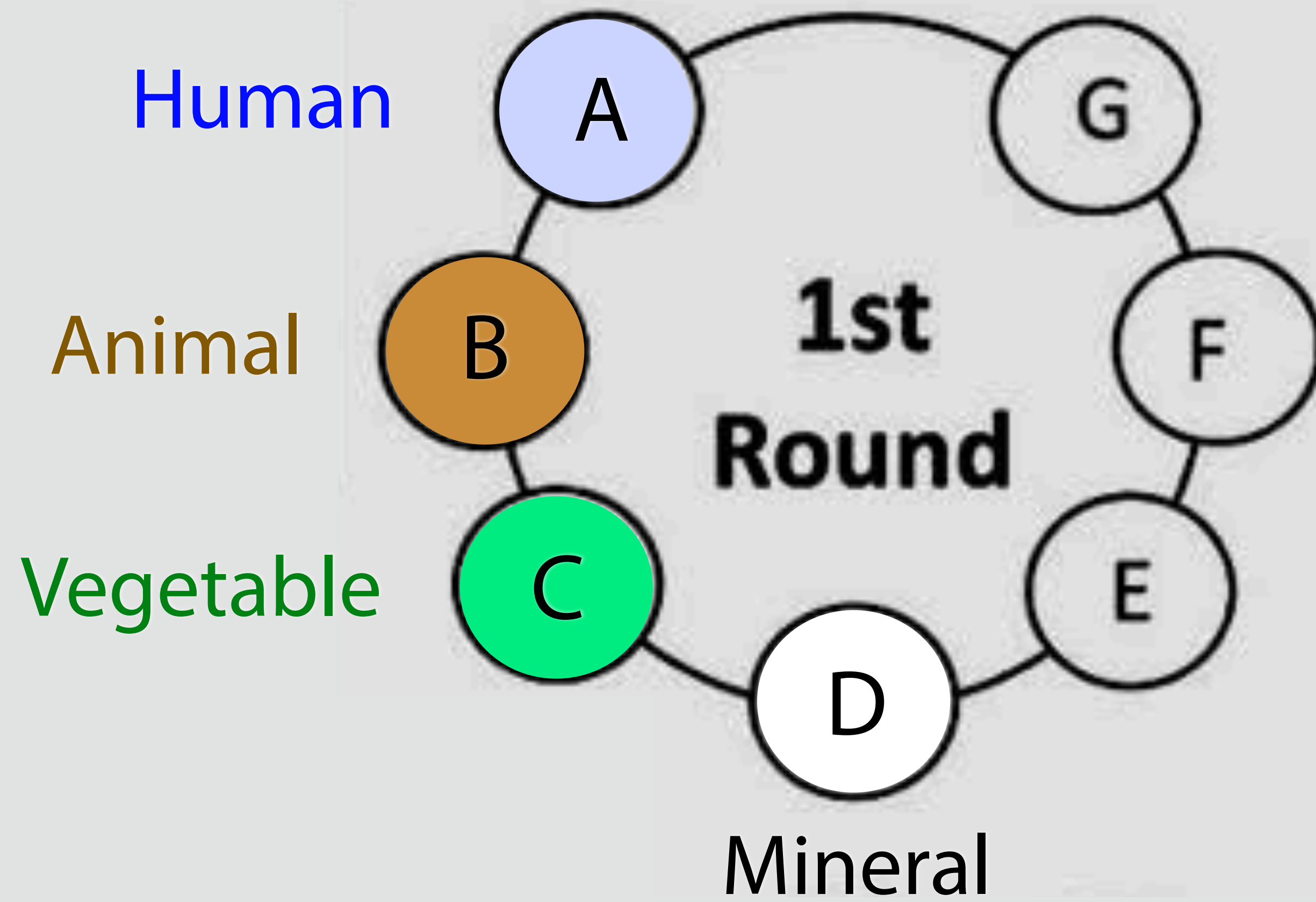
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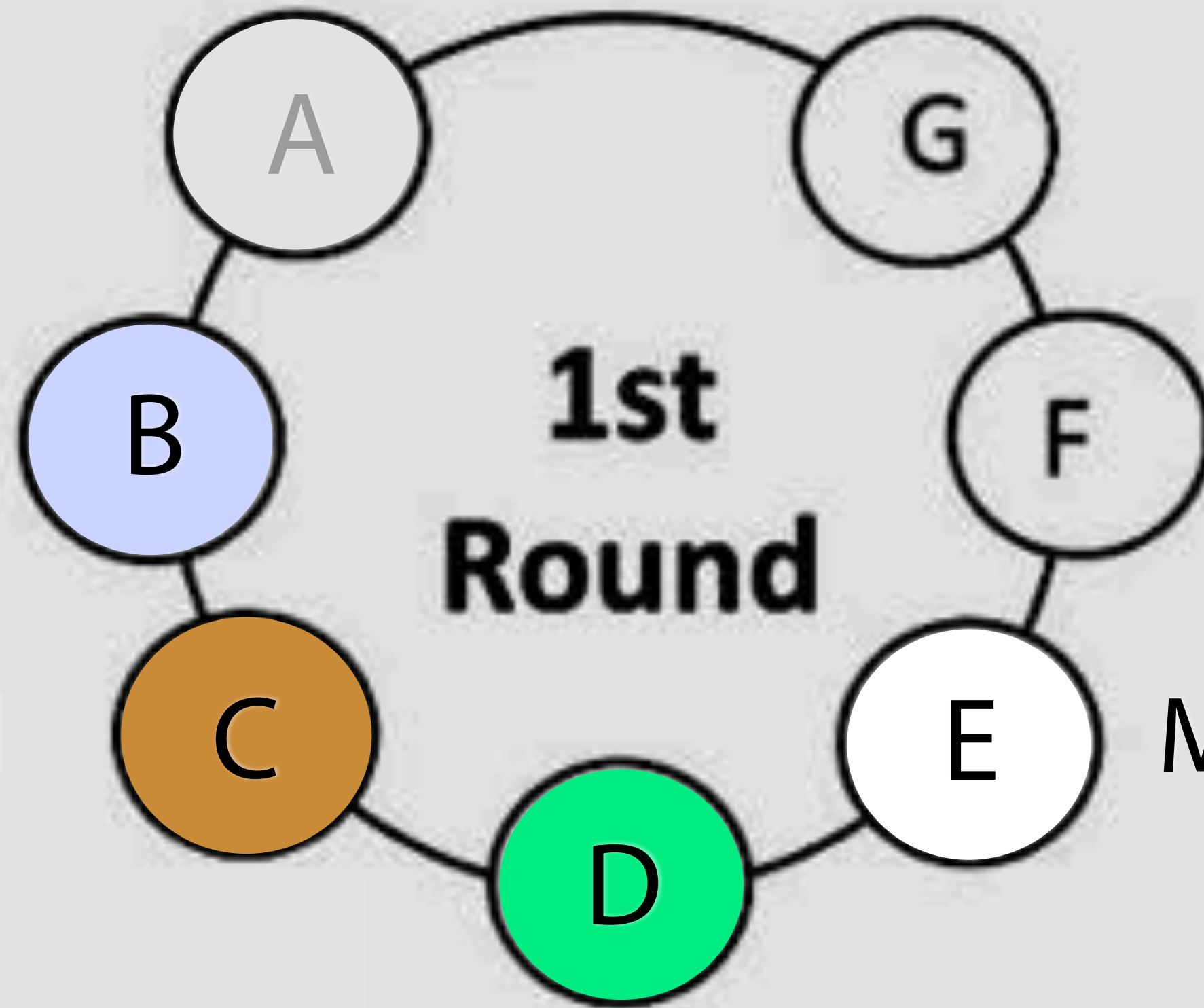


Human

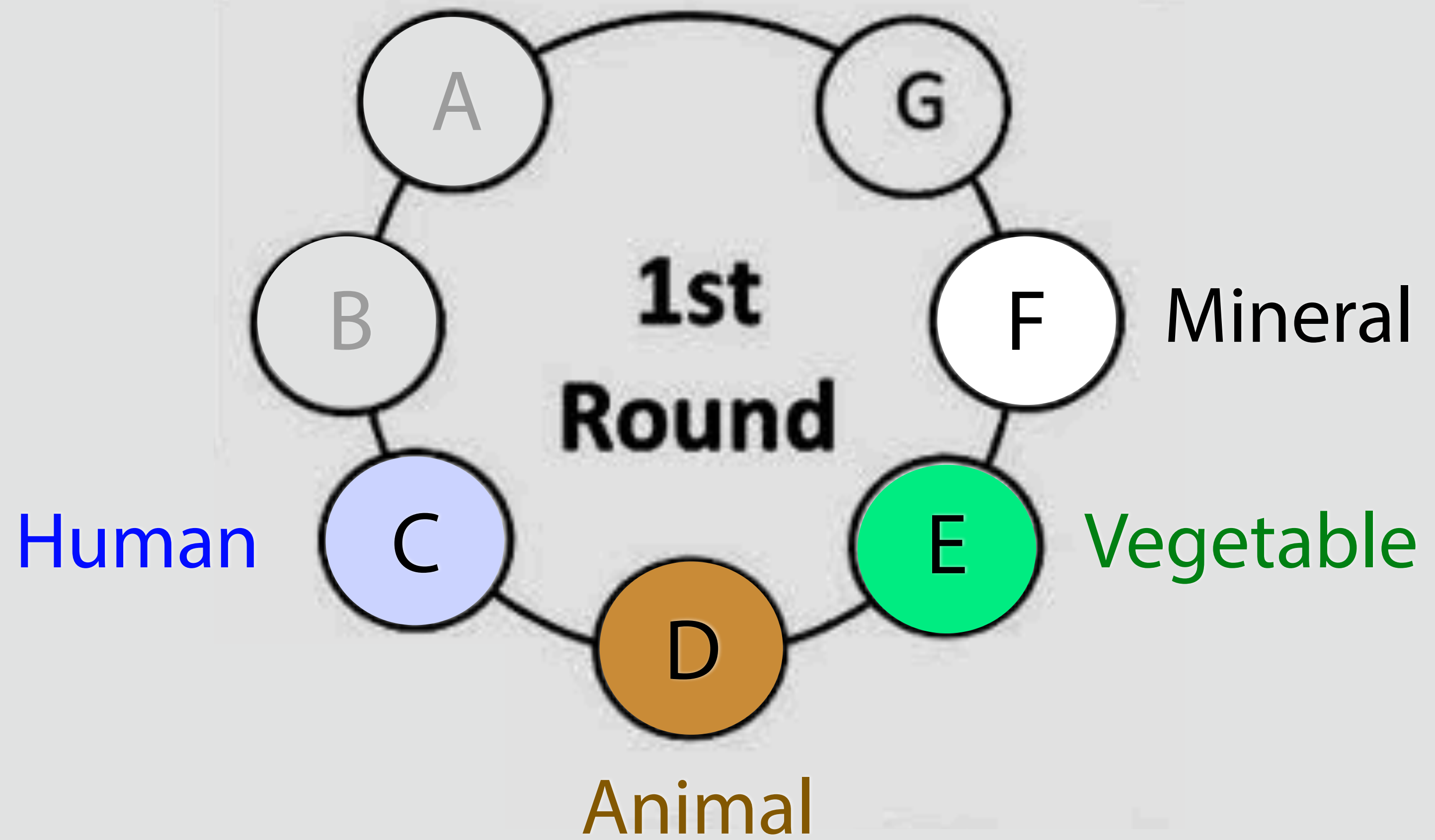
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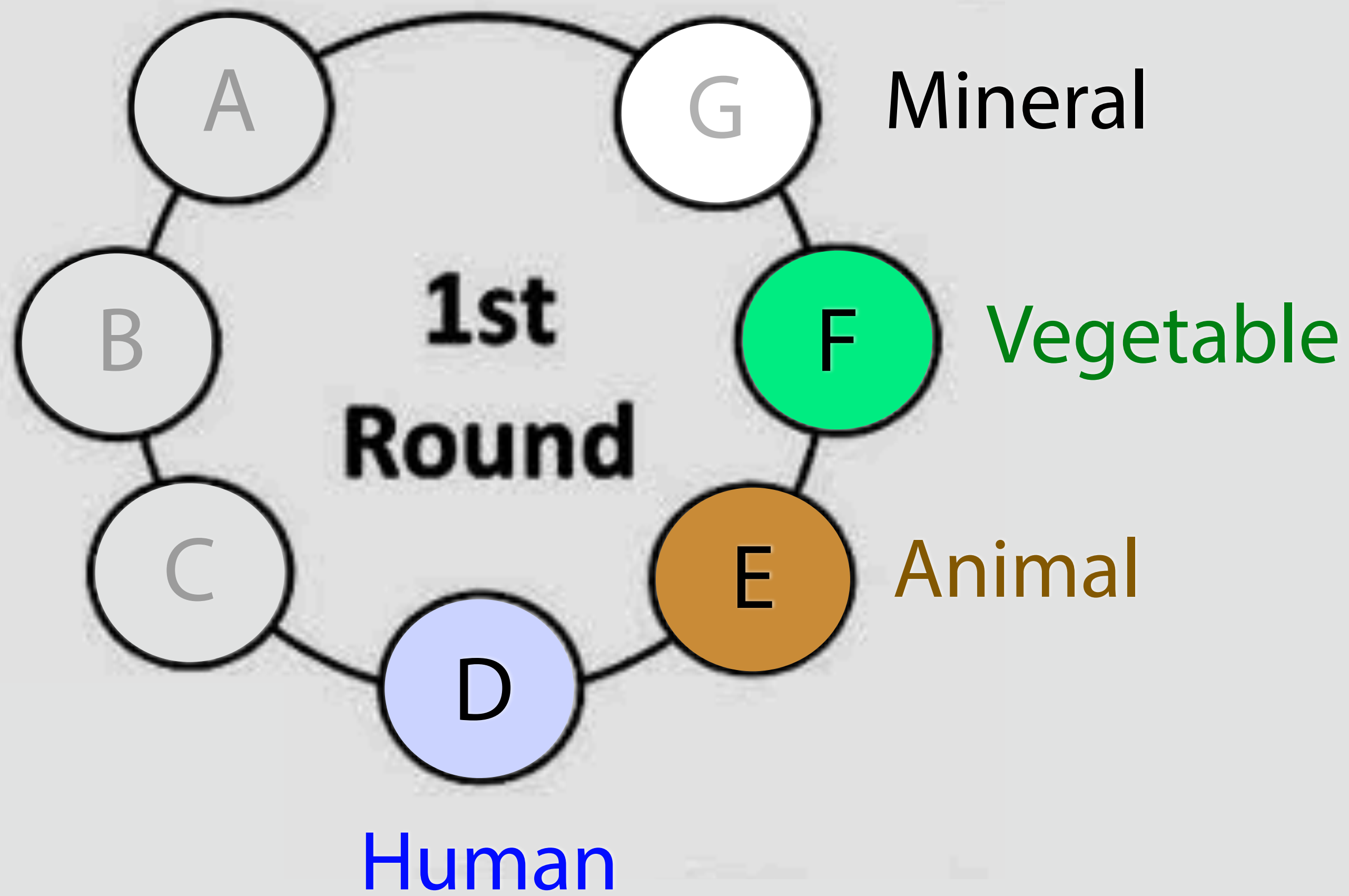
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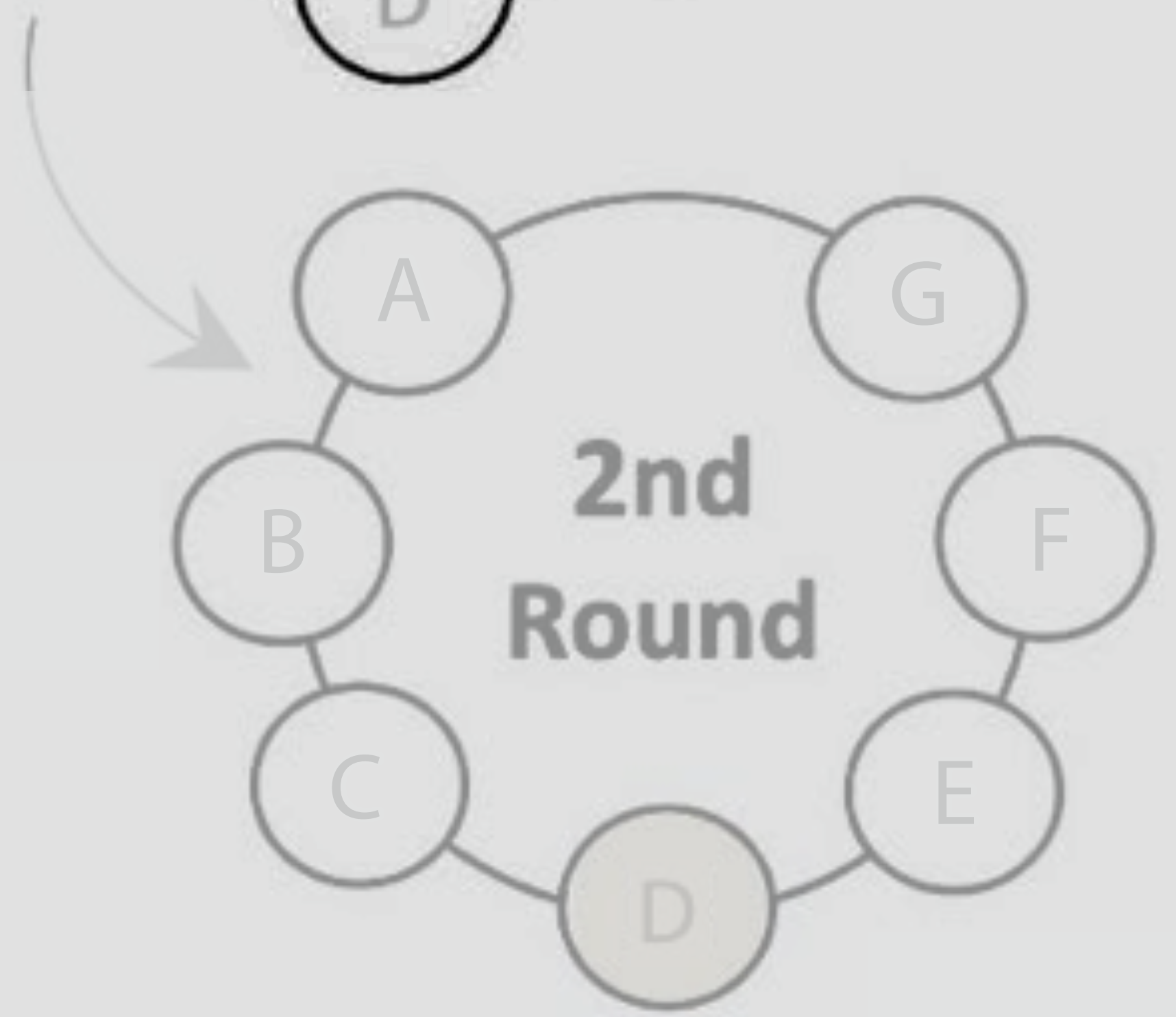
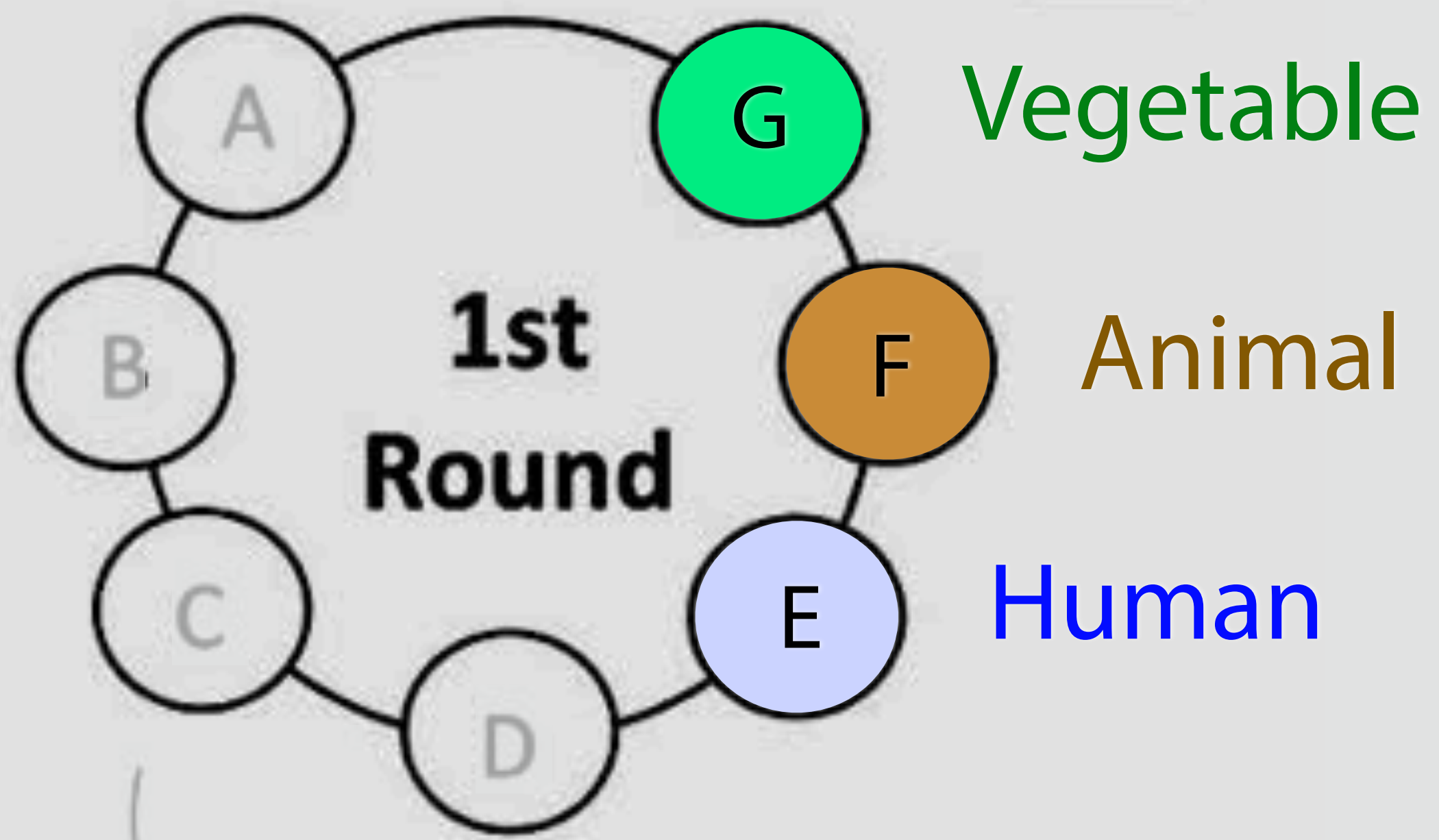






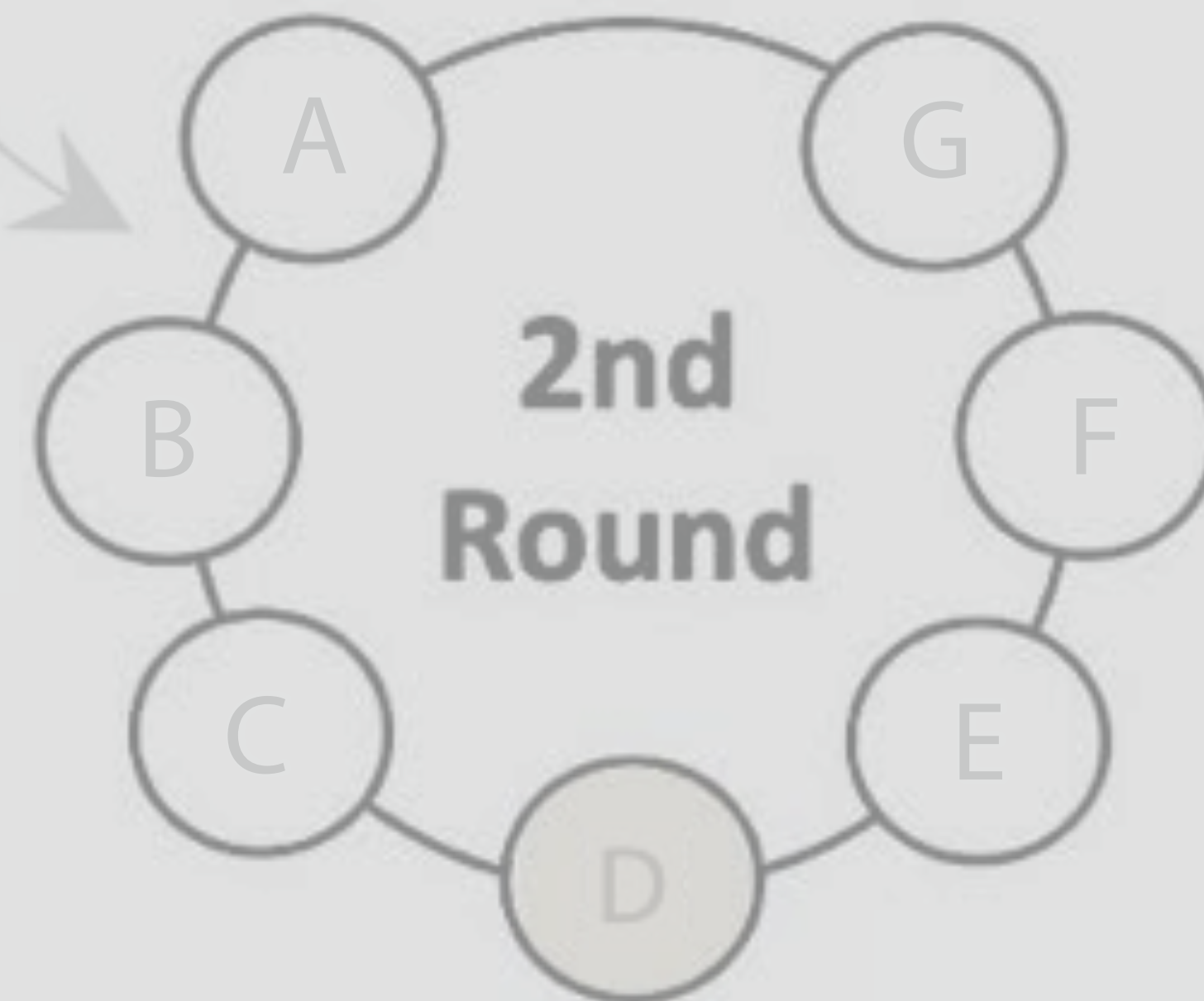
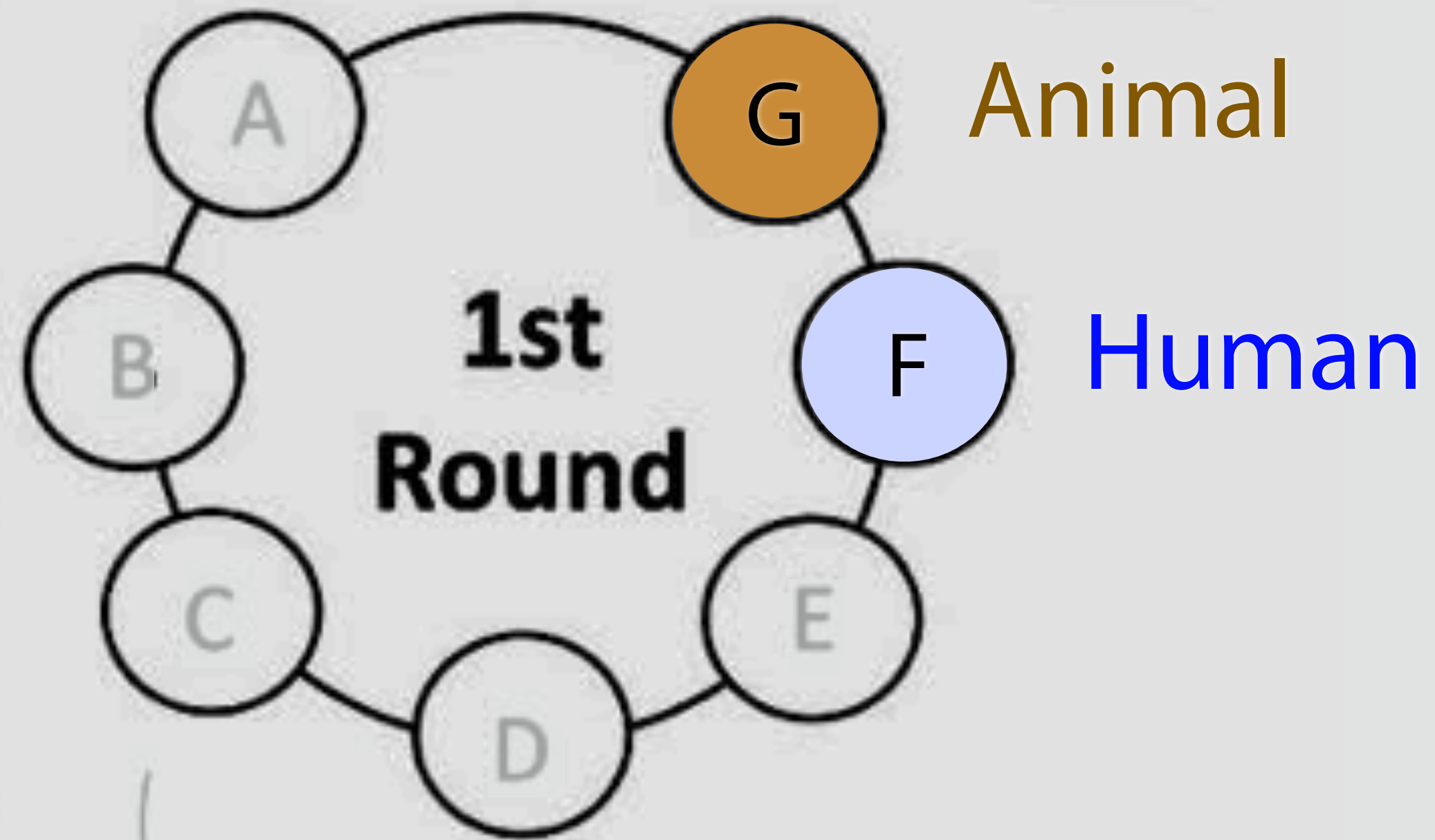


○ Mineral



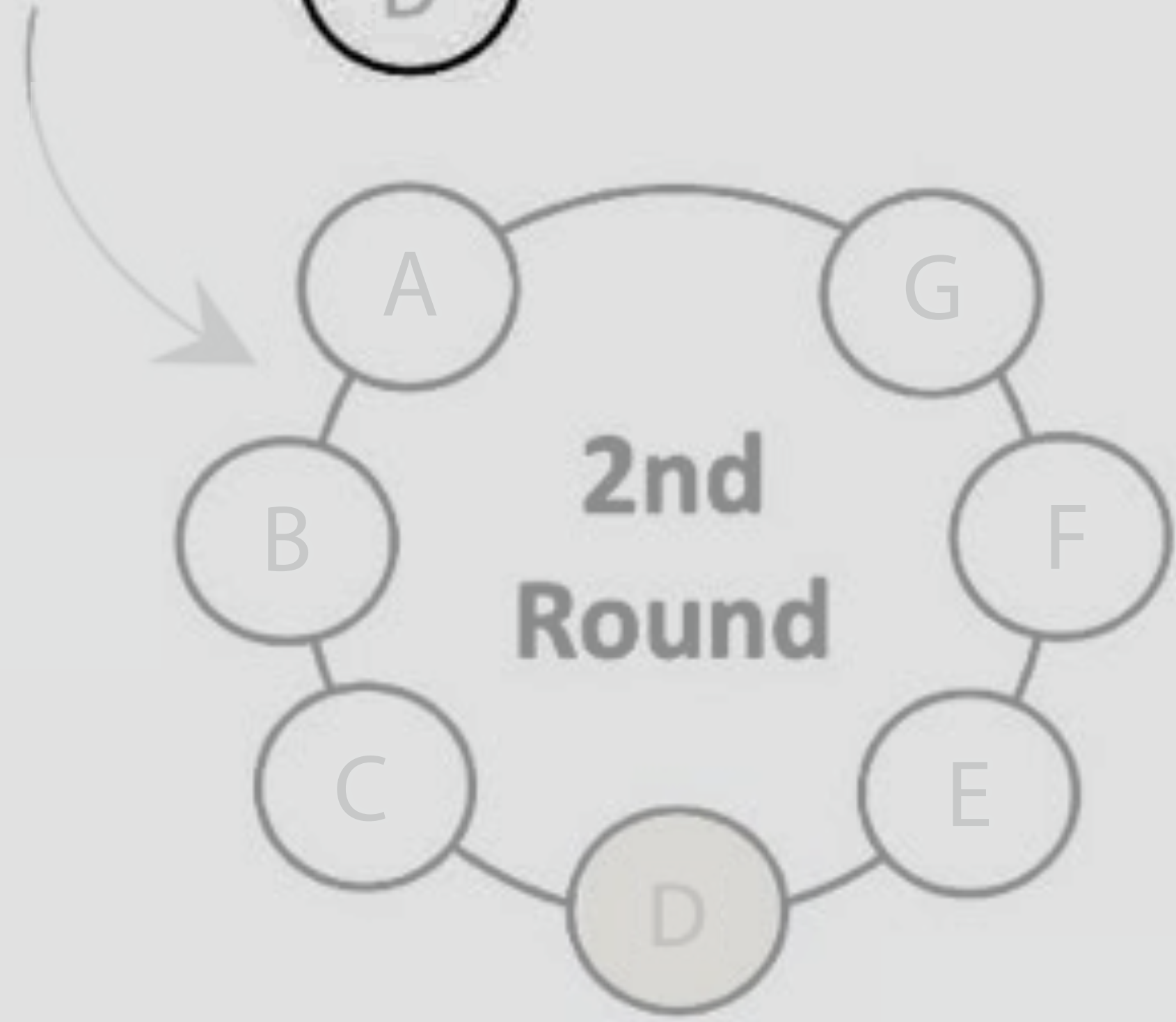
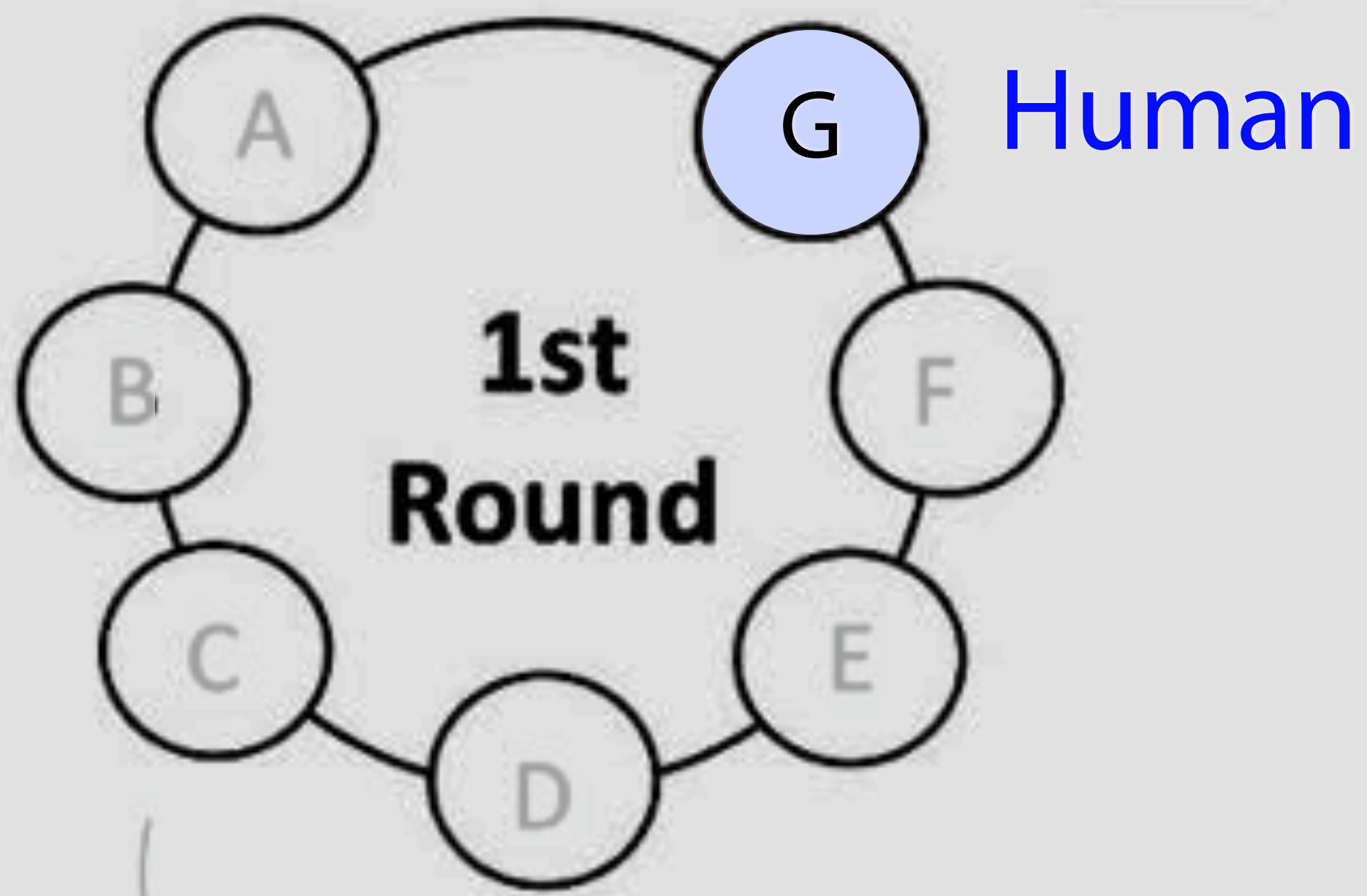


○ Mineral  
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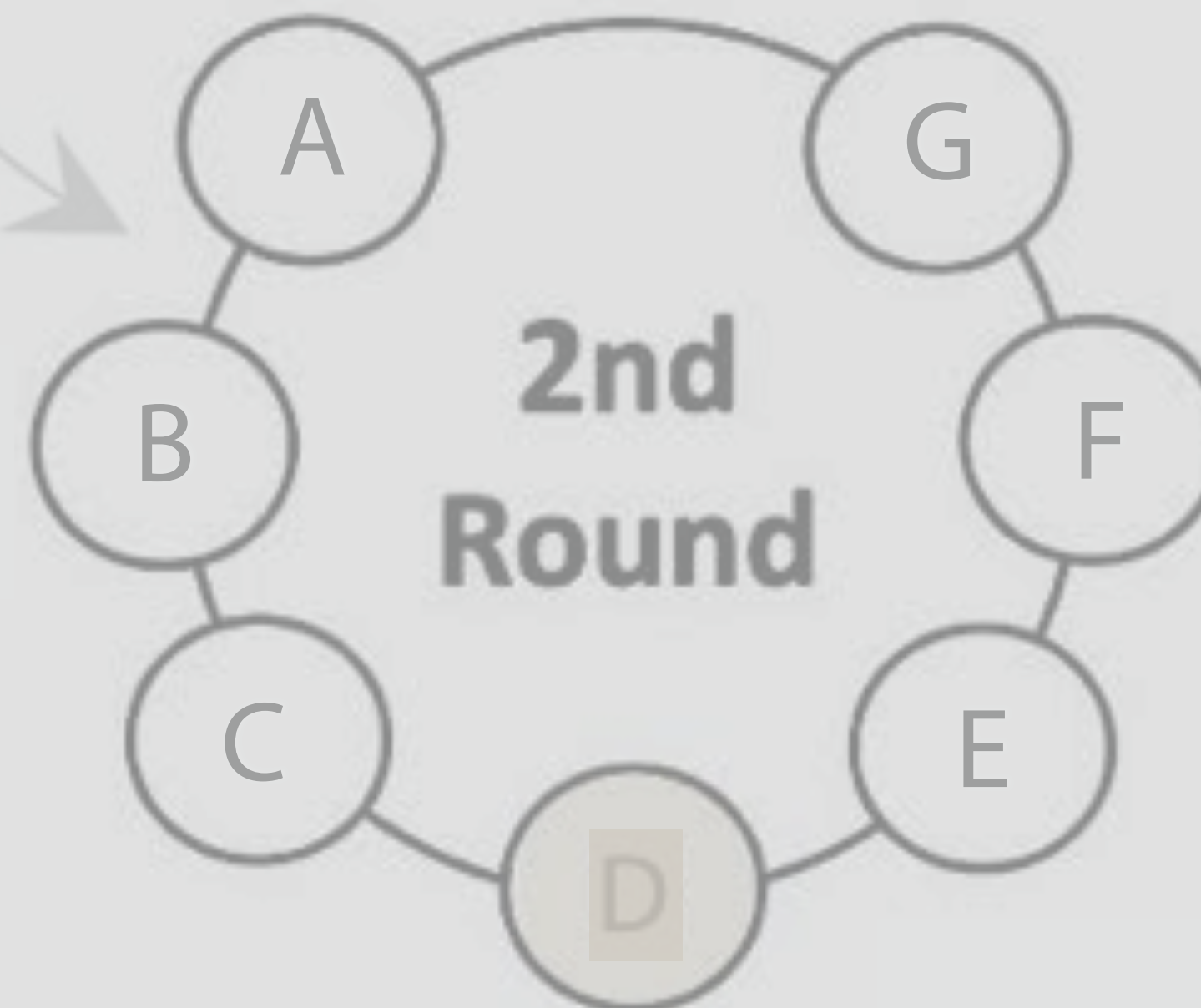


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Vegetable  
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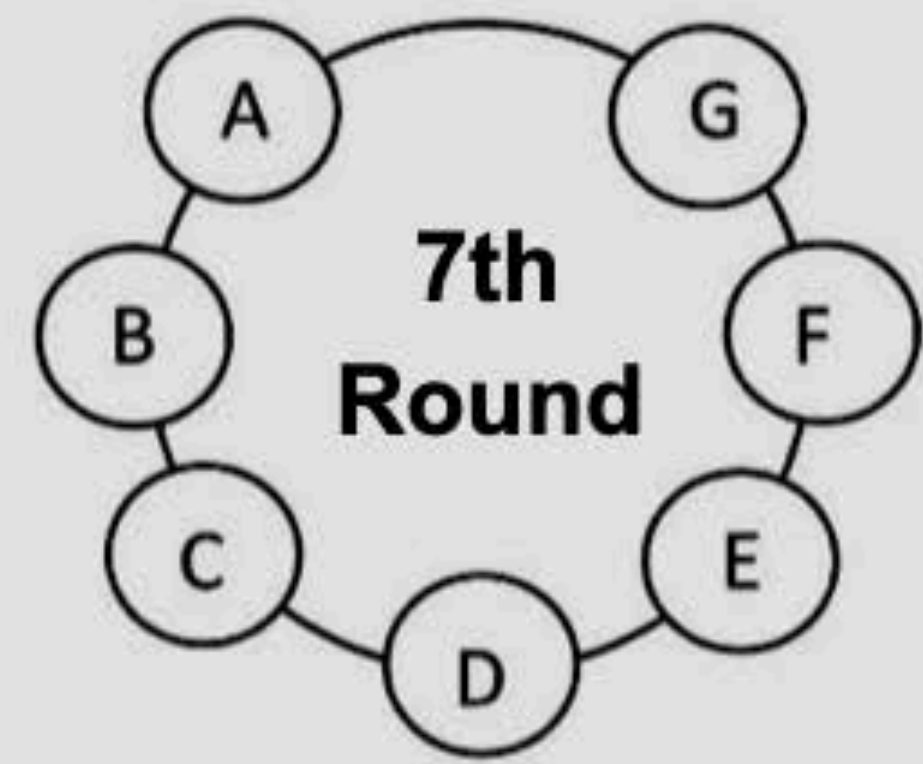
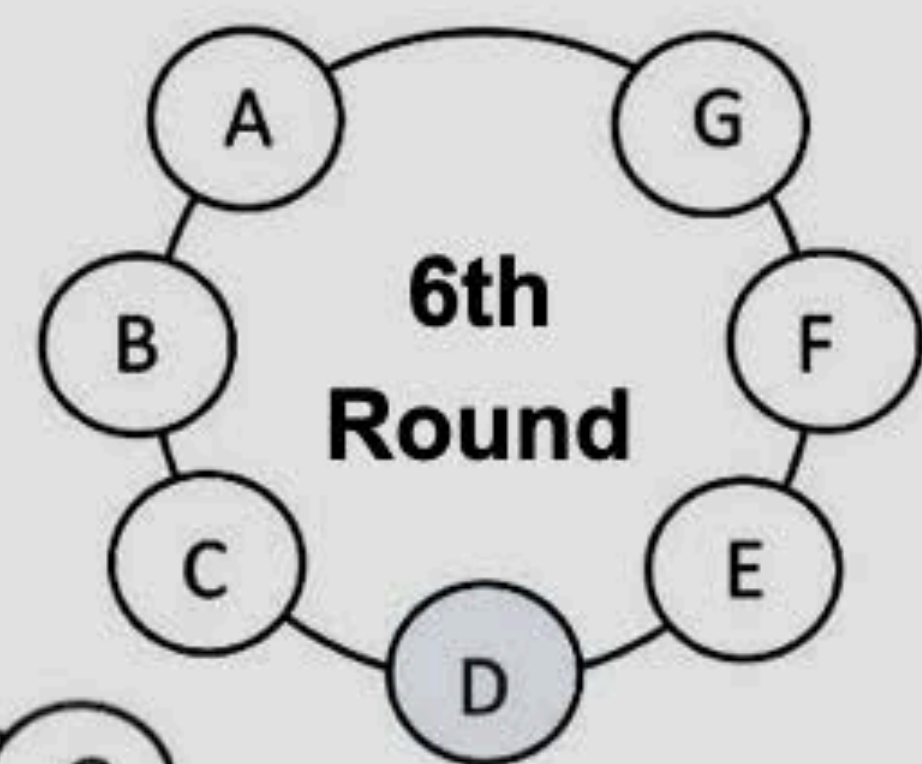
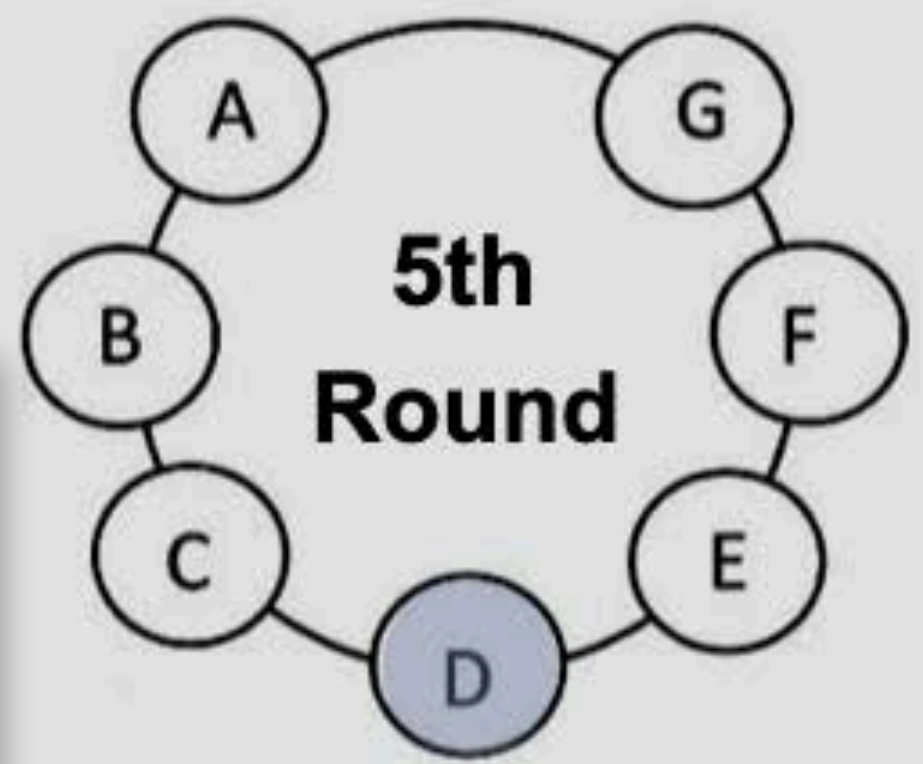
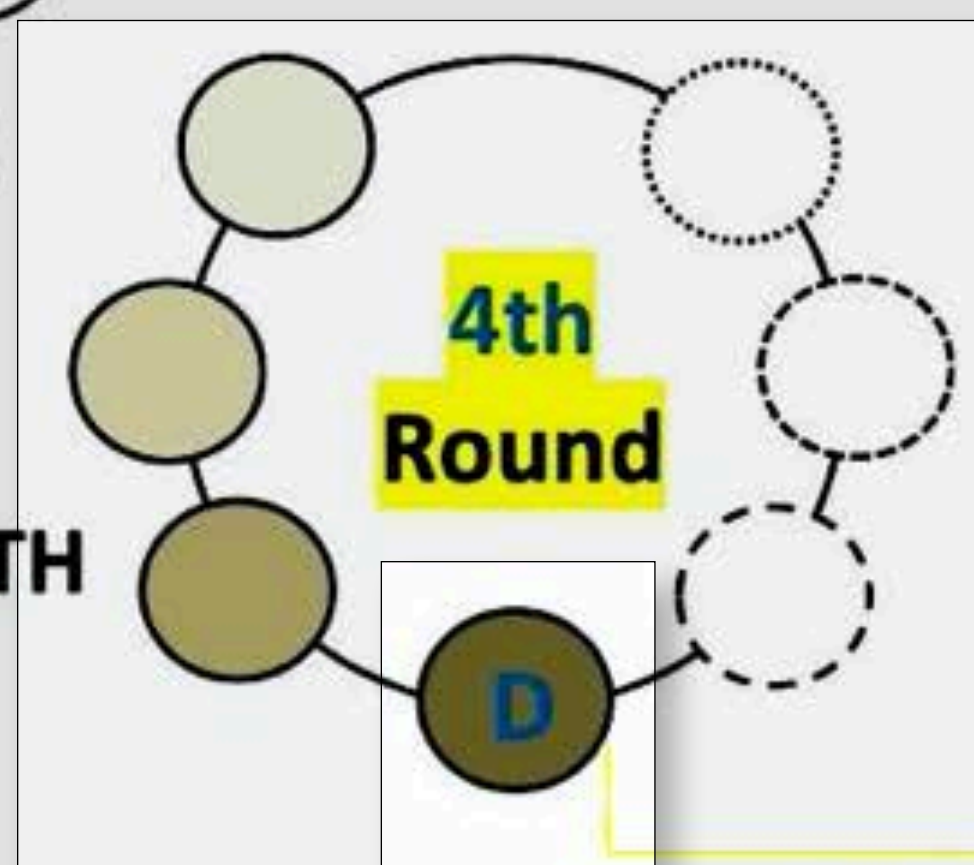
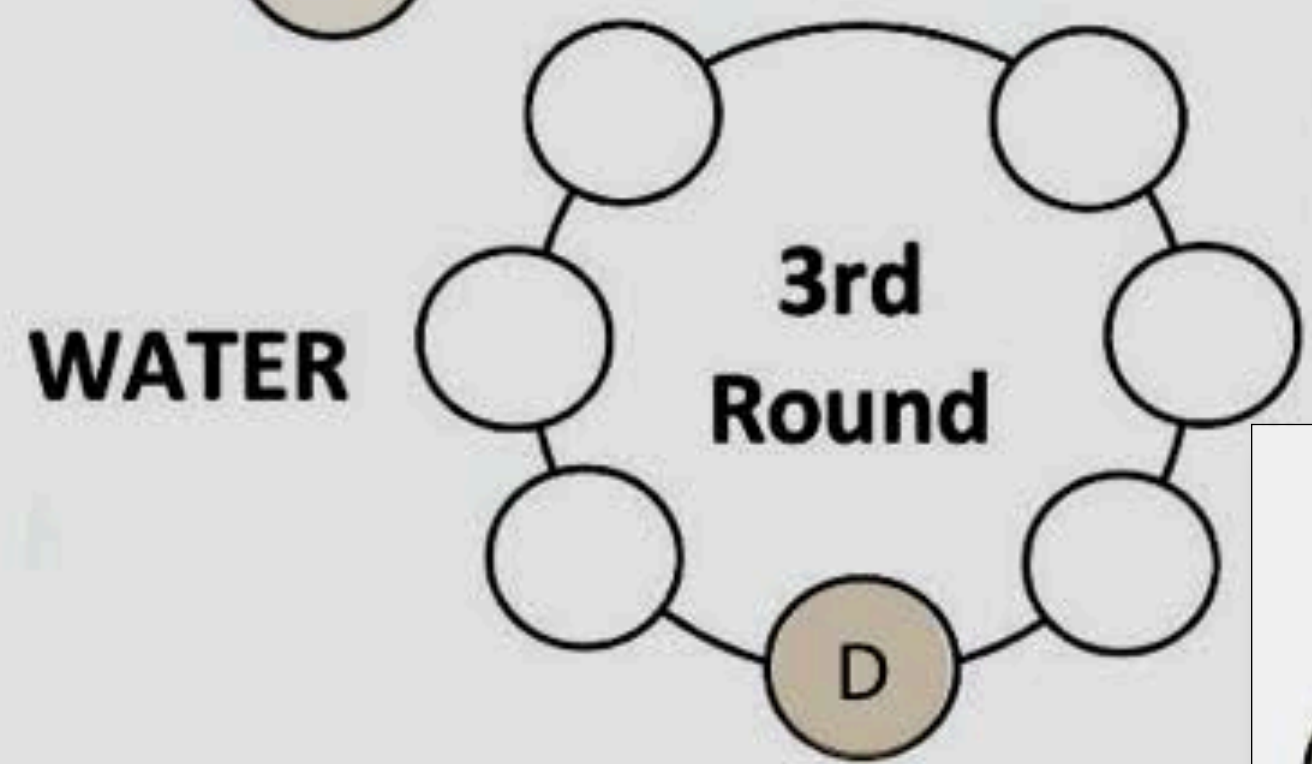
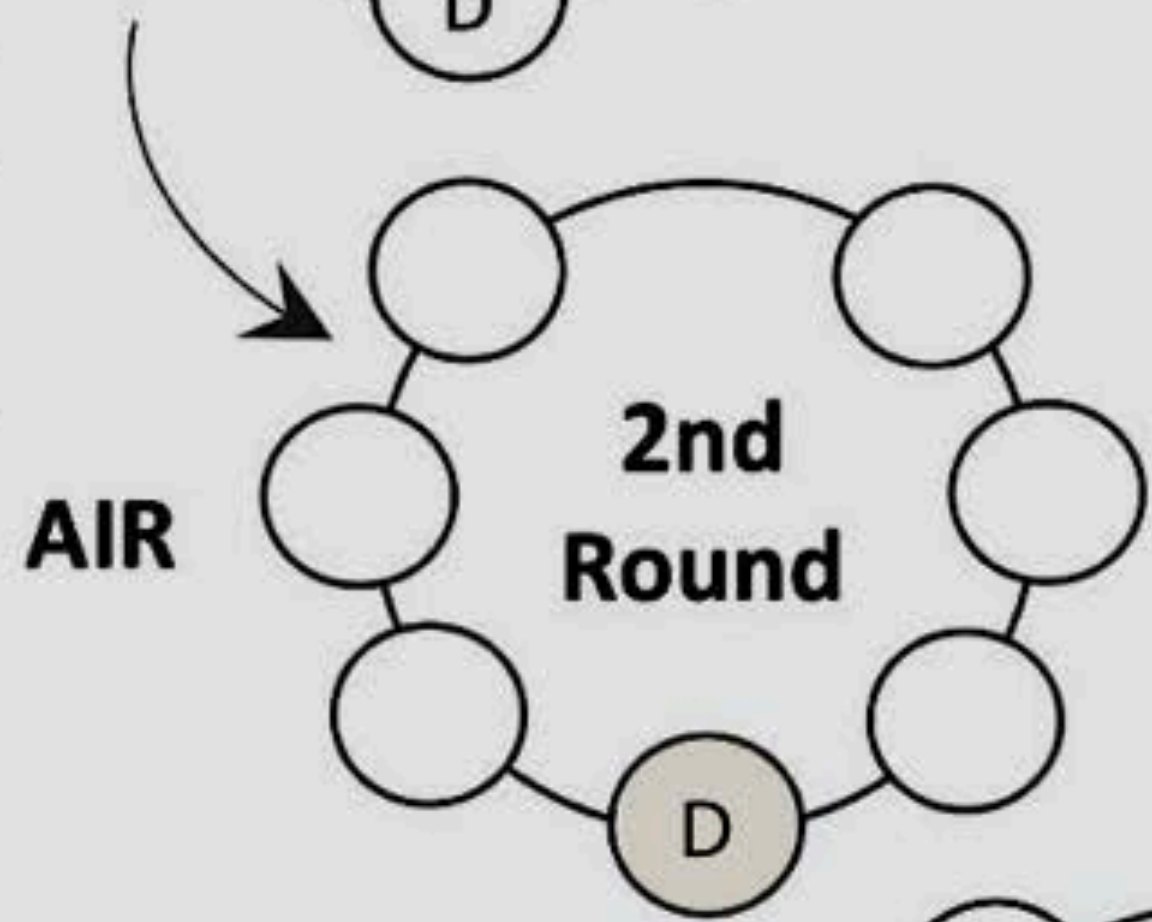
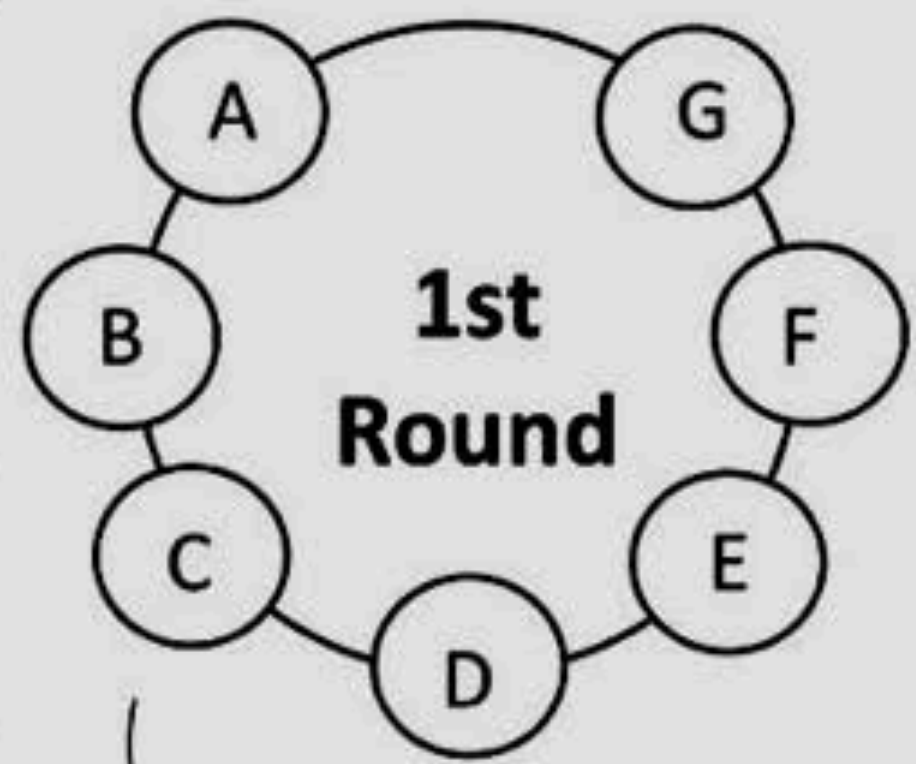




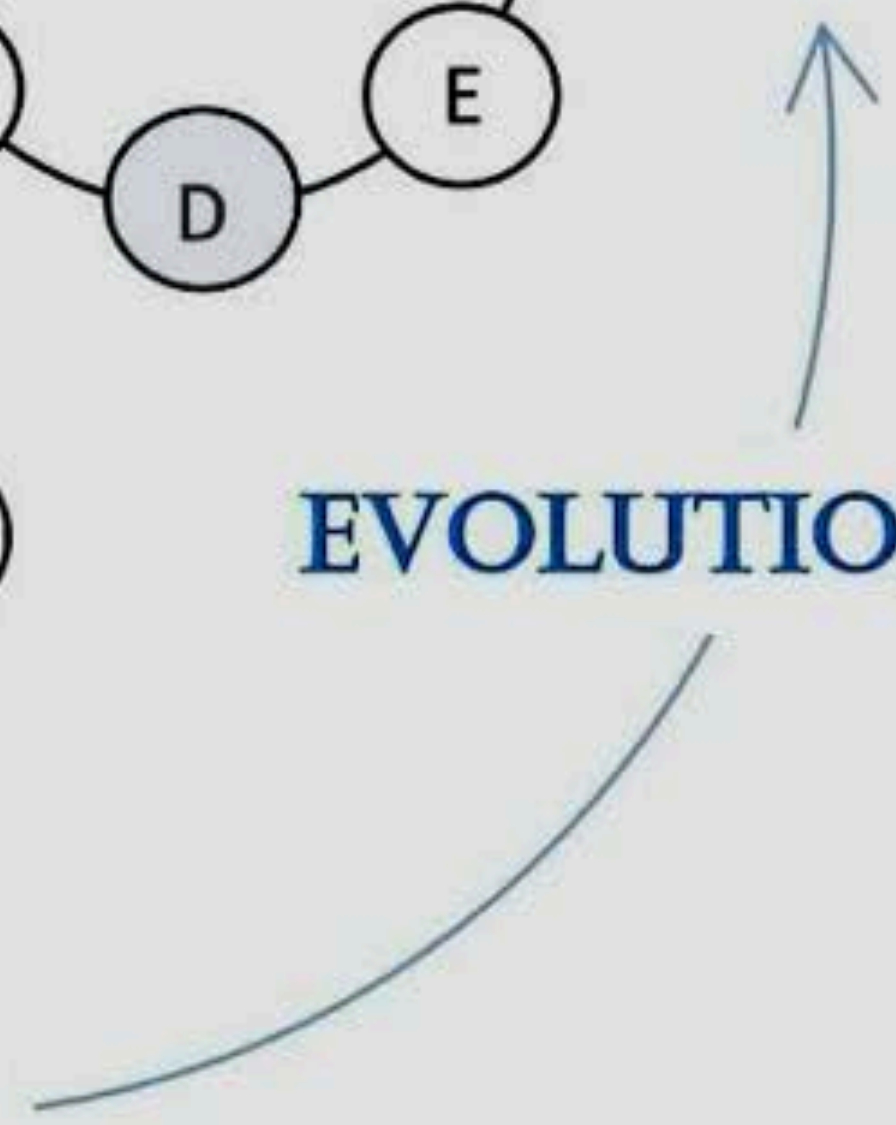
○ Mineral  
Vegetable  
Animal  
Human



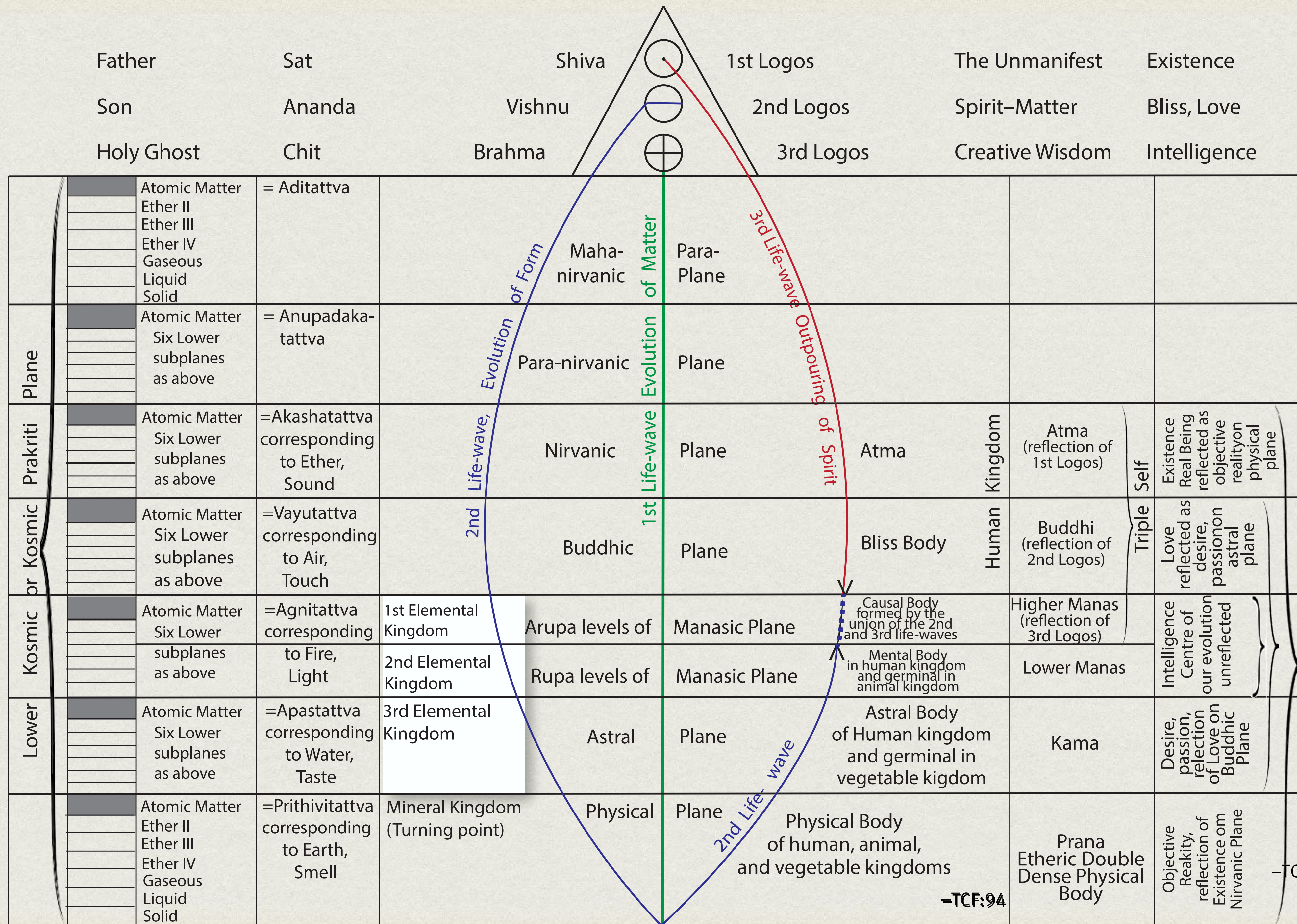




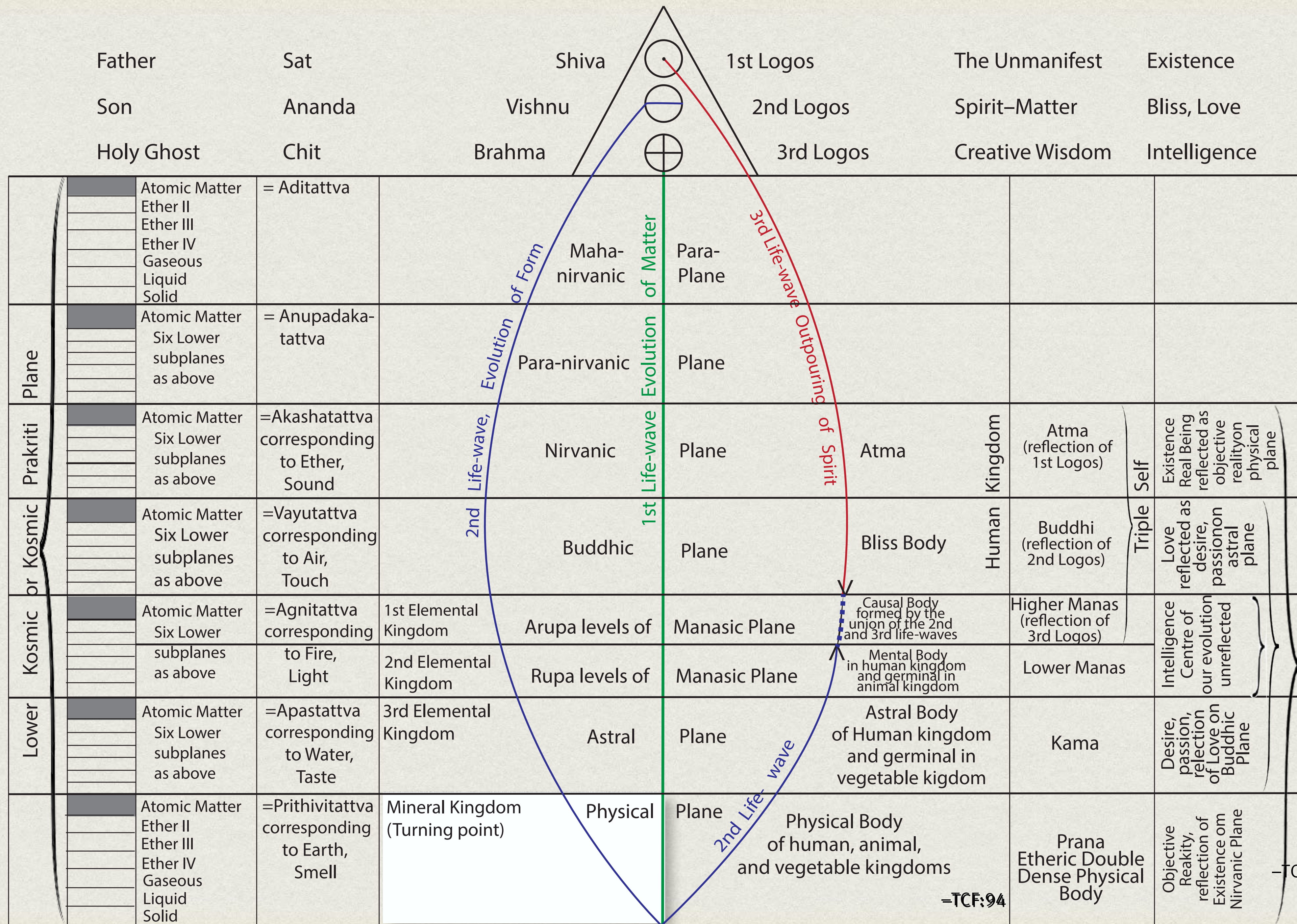
EVOLUTION











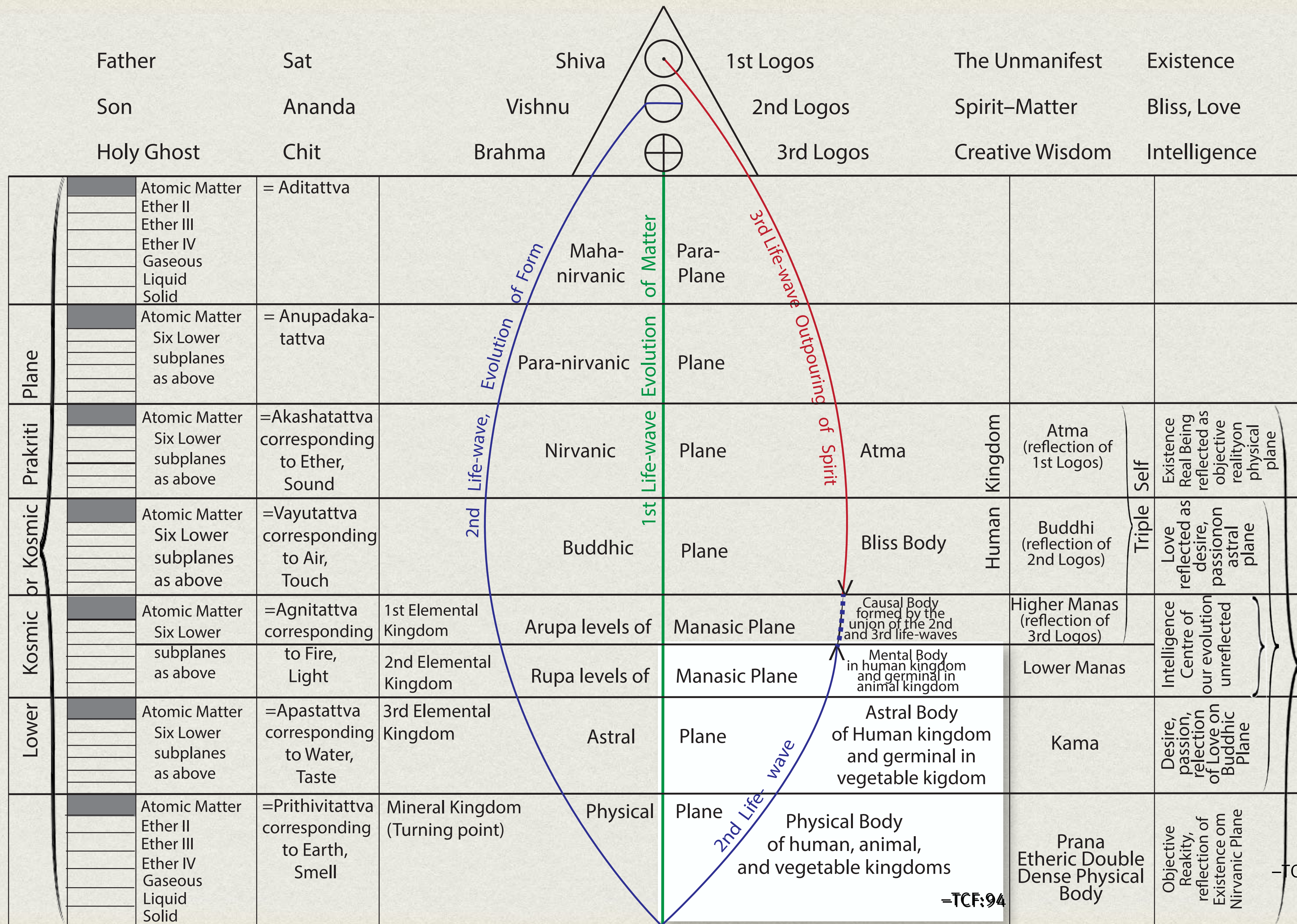
Father                      Sat                      Shiva                      1st Logos                      The Unmanifest                      Existence  
 Son                              Ananda                      Vishnu                      2nd Logos                      Spirit-Matter                      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)	
		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)	
					2nd Elemental Kingdom	Rupa levels of	Manasic Plane	Mental Body in human kingdom and germinal in animal kingdom	Lower Manas	Intelligence Centre of our evolution unreflected
					3rd Elemental Kingdom	Astral	Plane	Astral Body of Human kingdom and germinal in vegetable kingdom	Kama	
				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	

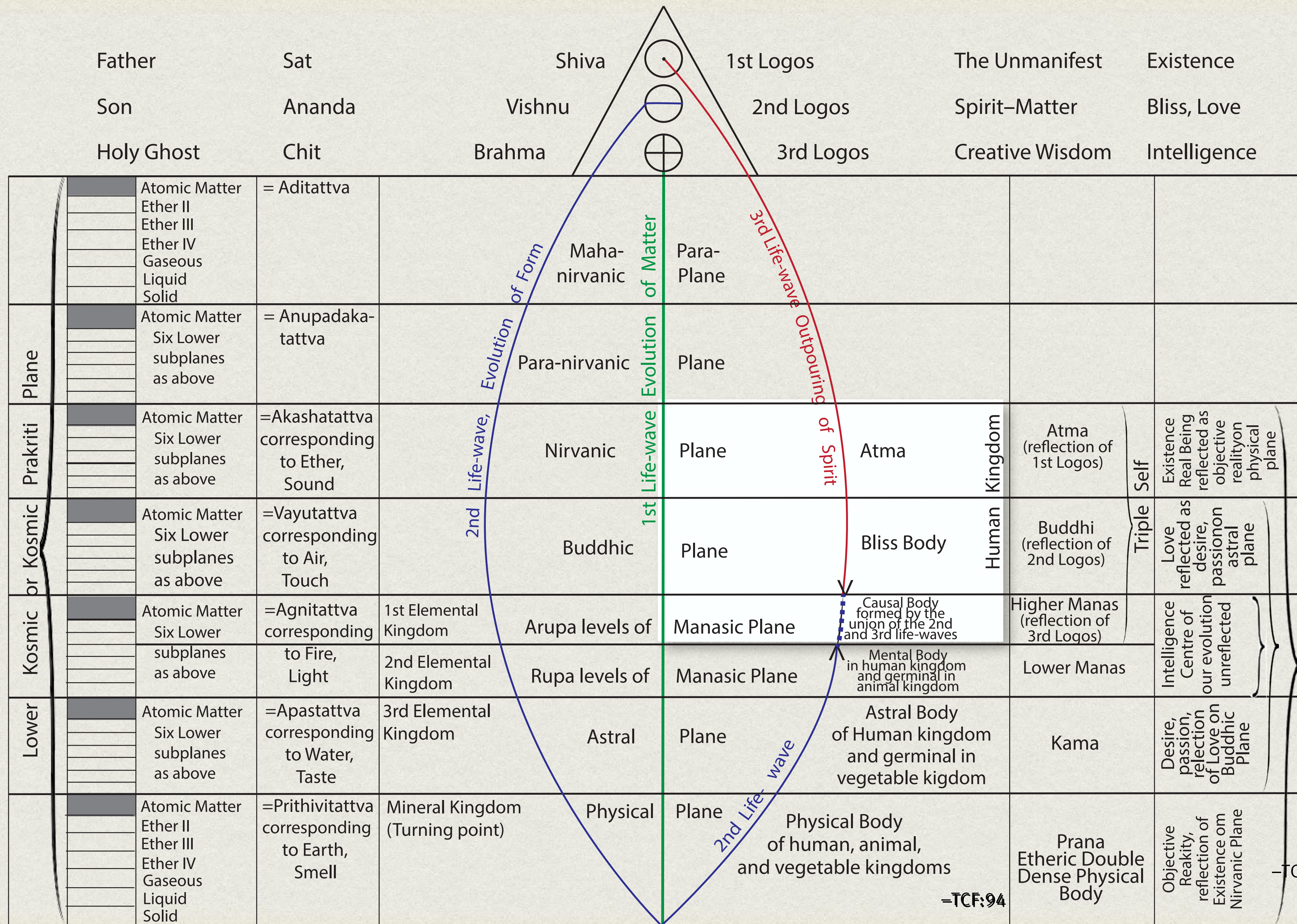
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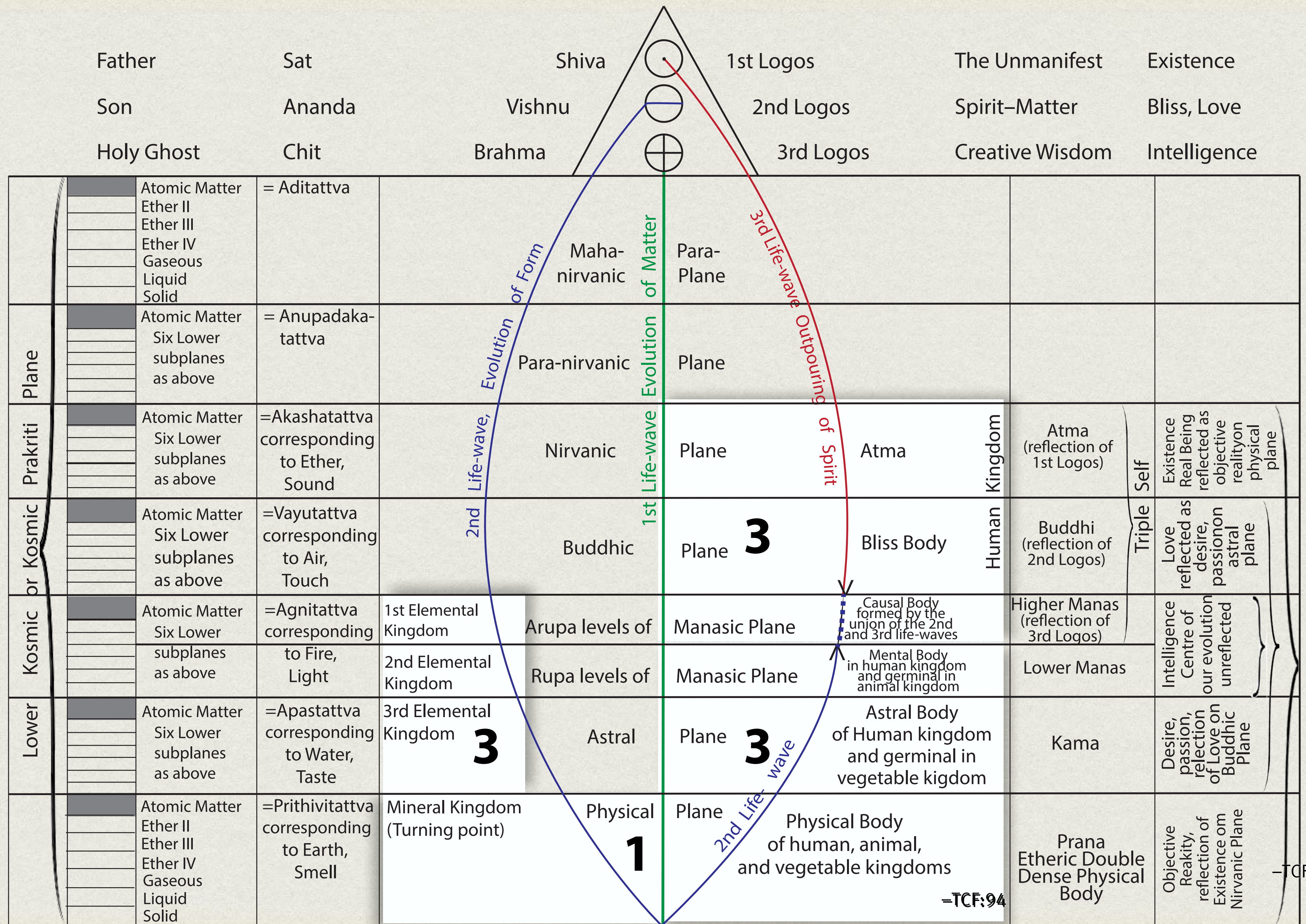






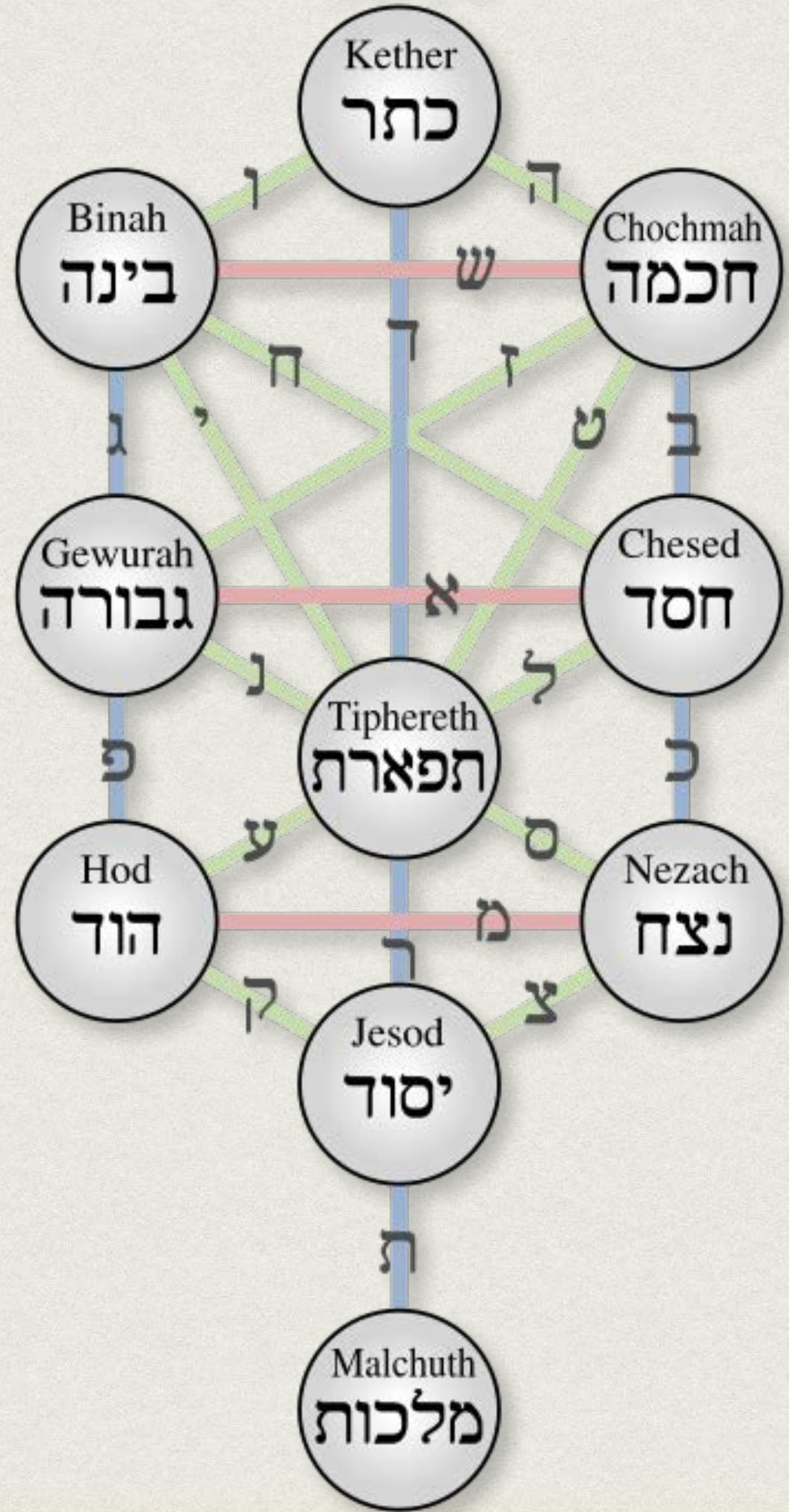




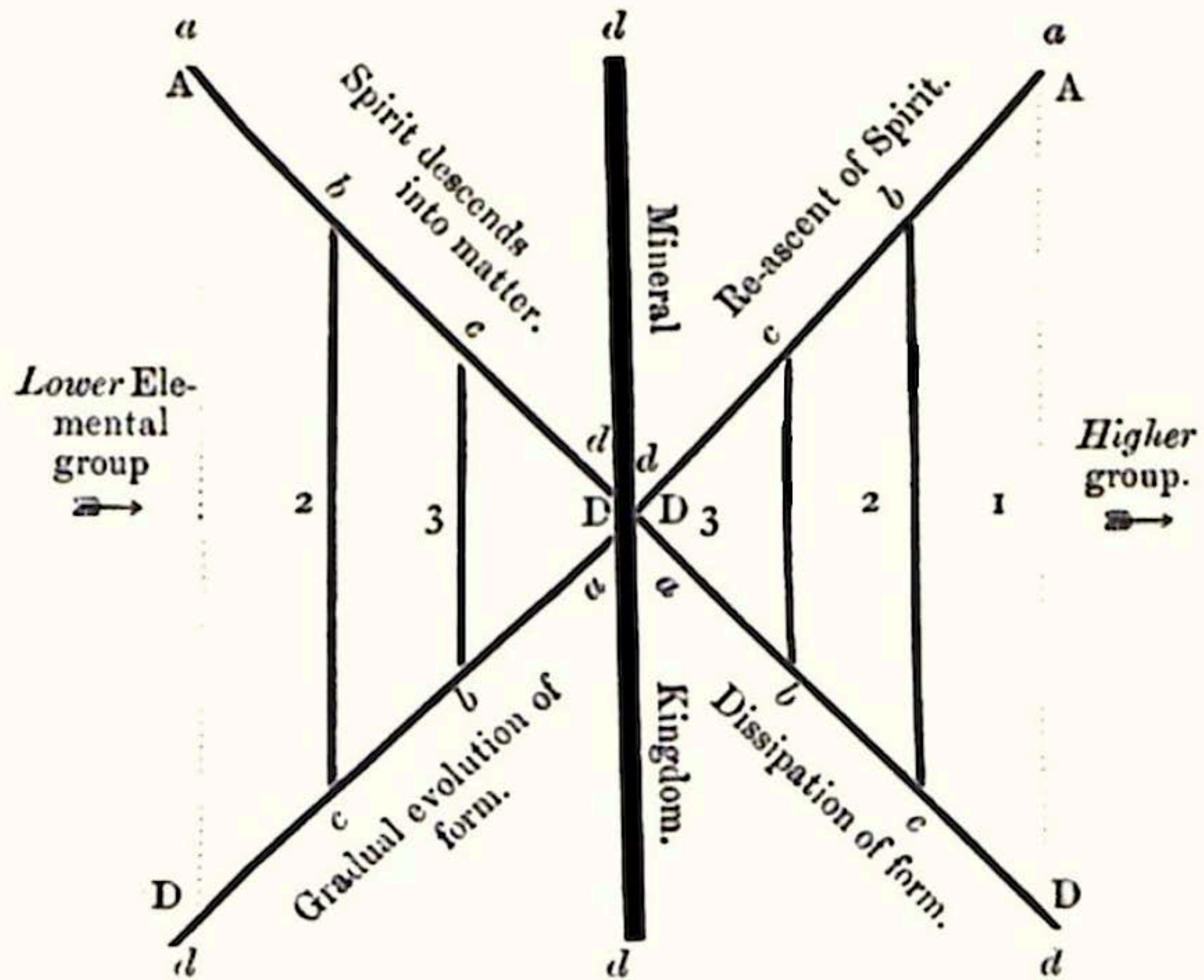




# אין סוף







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



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

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, so the Mineral Monad—being at the opposite point of the circle—is also One—and from it proceed the countless physical atoms, which Science is beginning to regard as individualized.

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.

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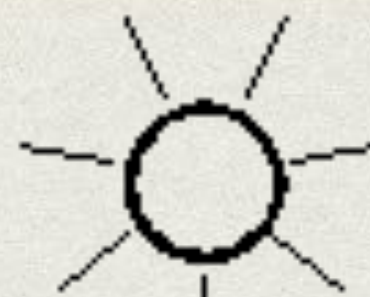
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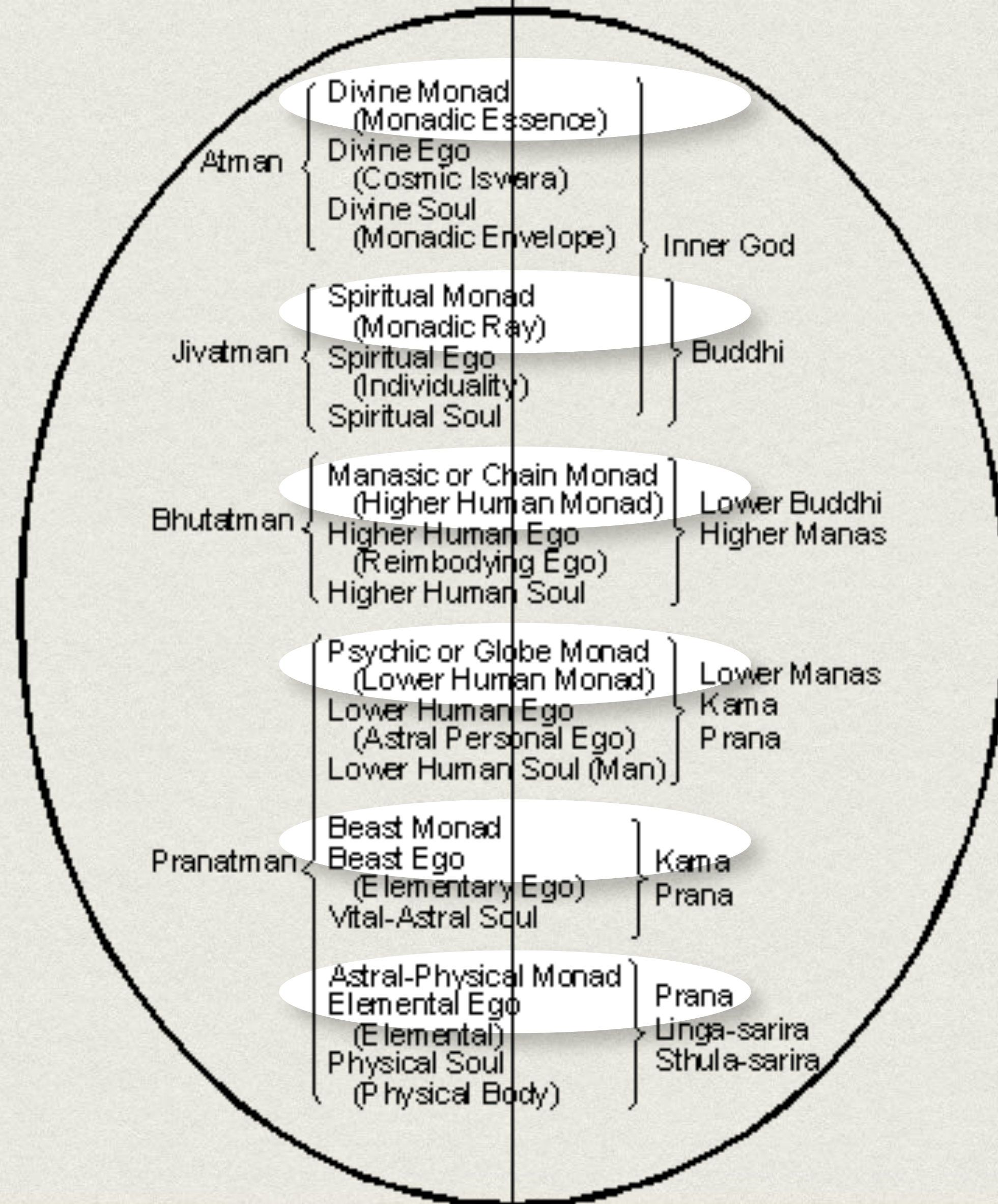
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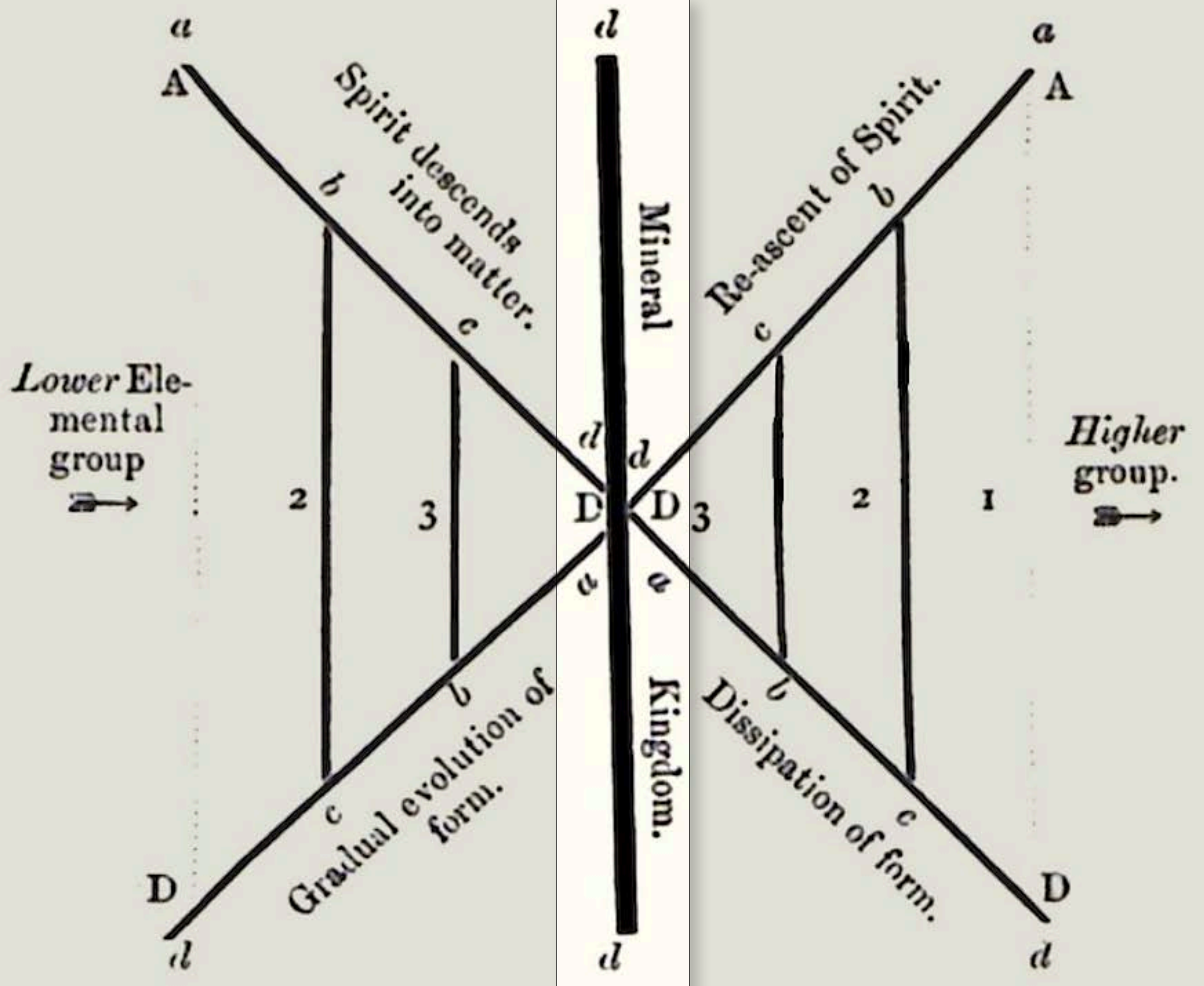
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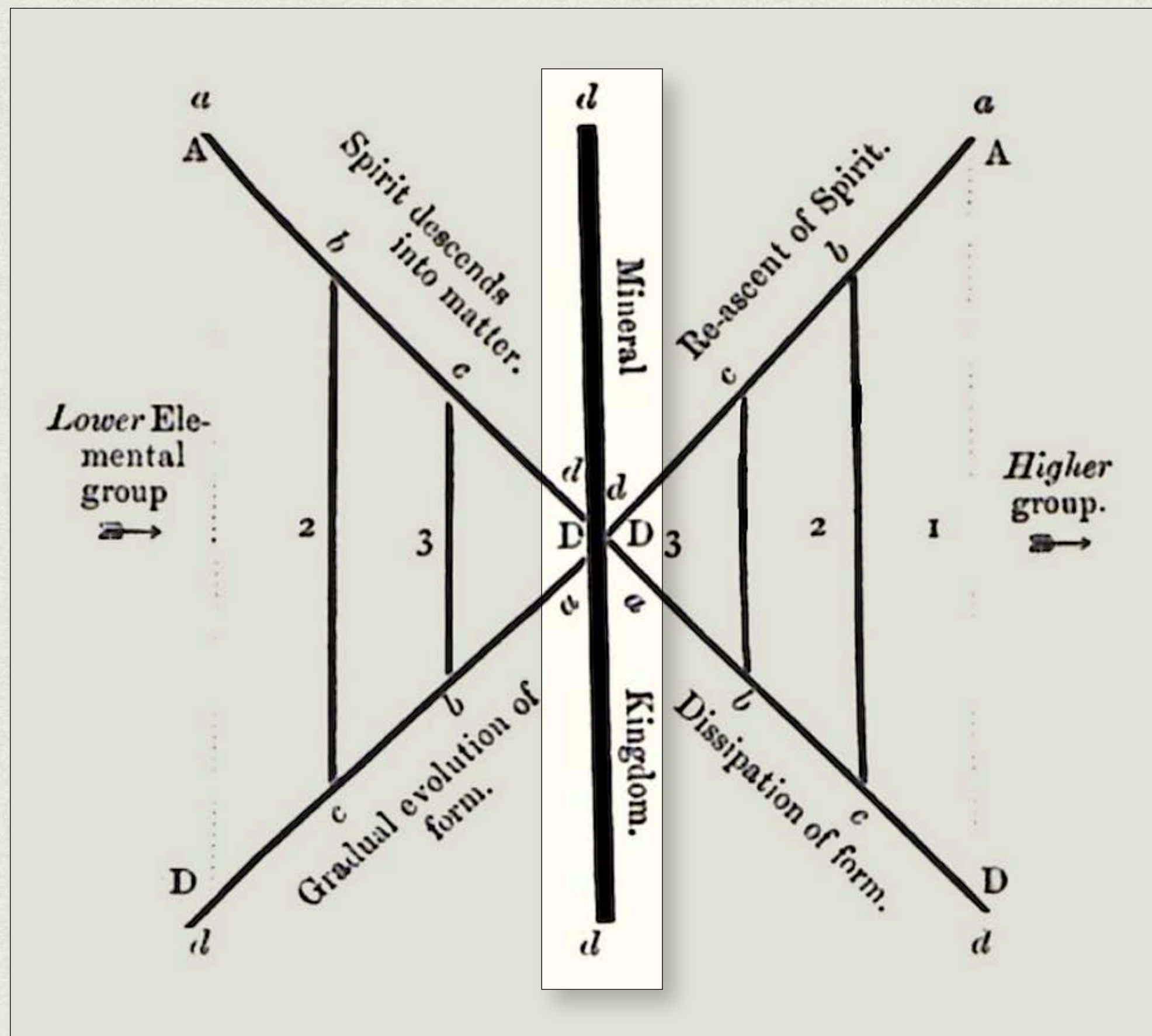
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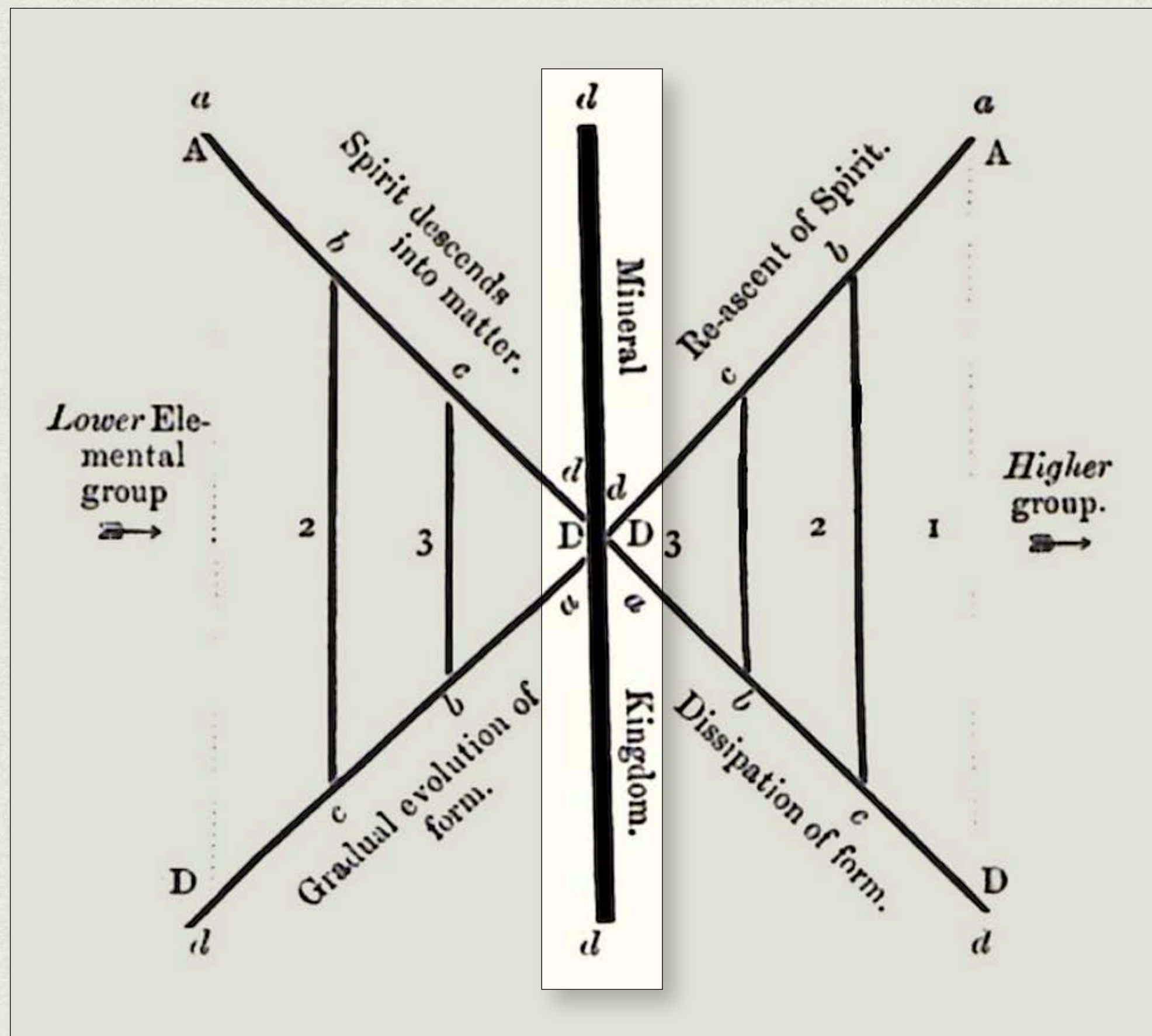




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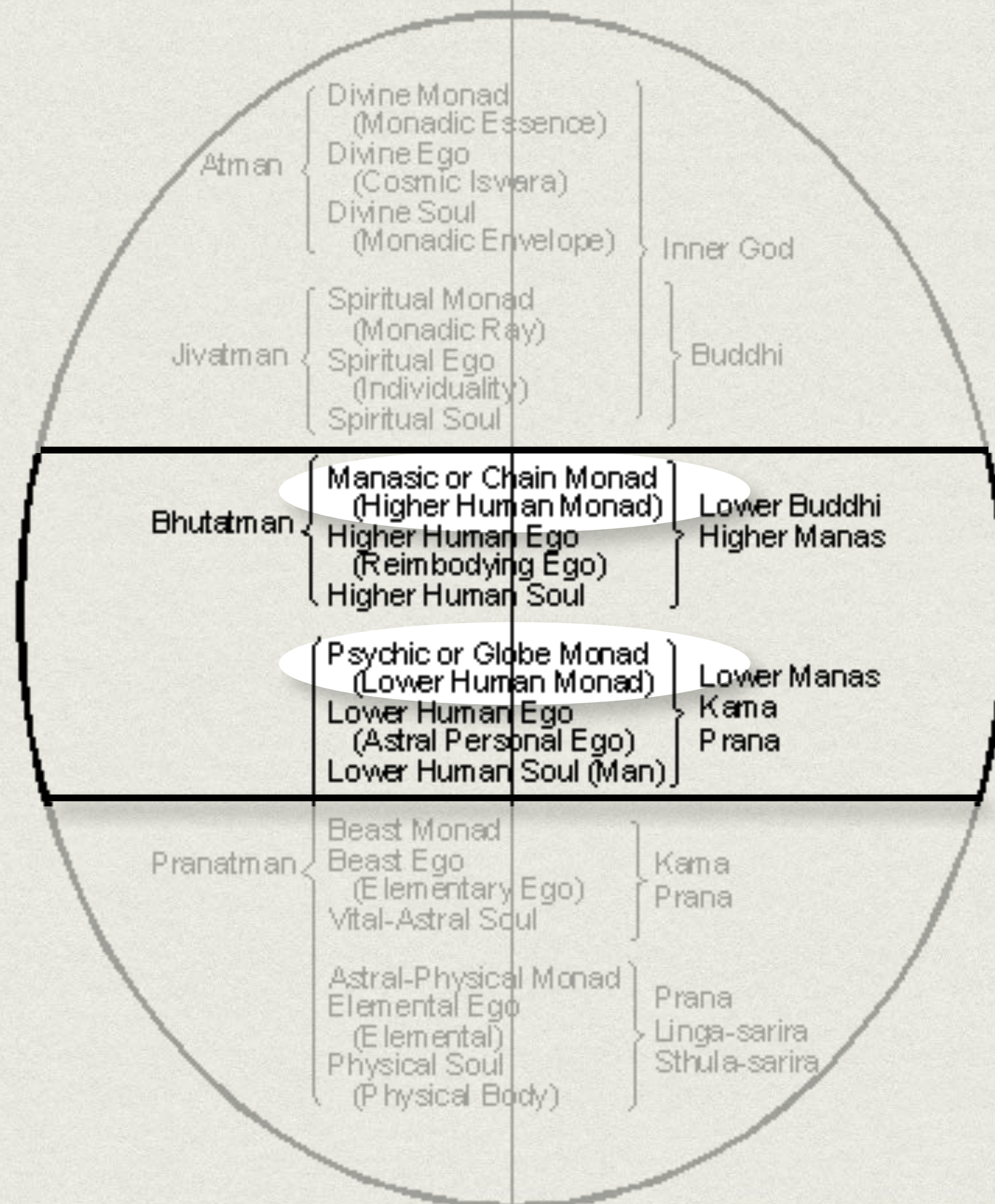
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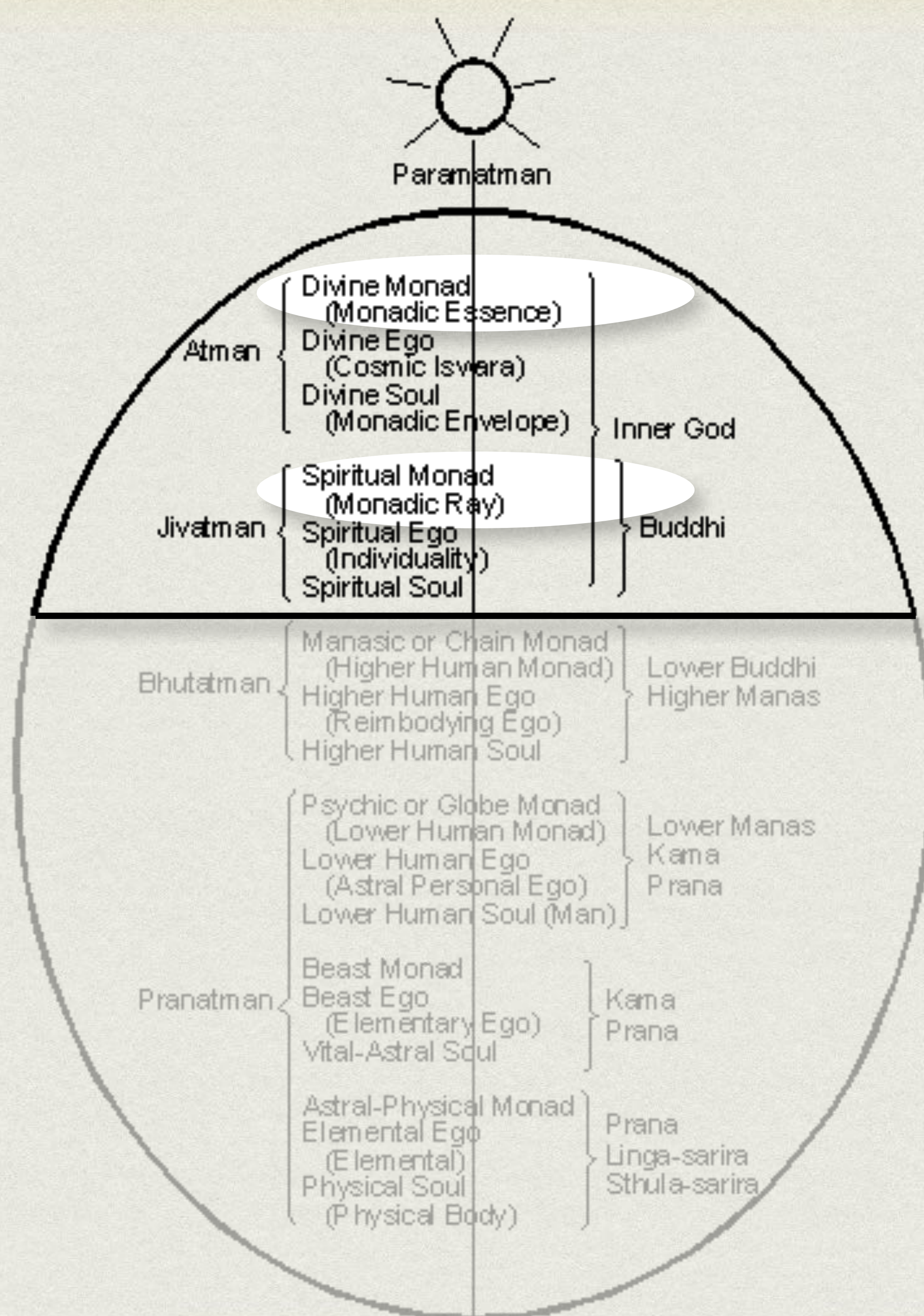




Paramatman







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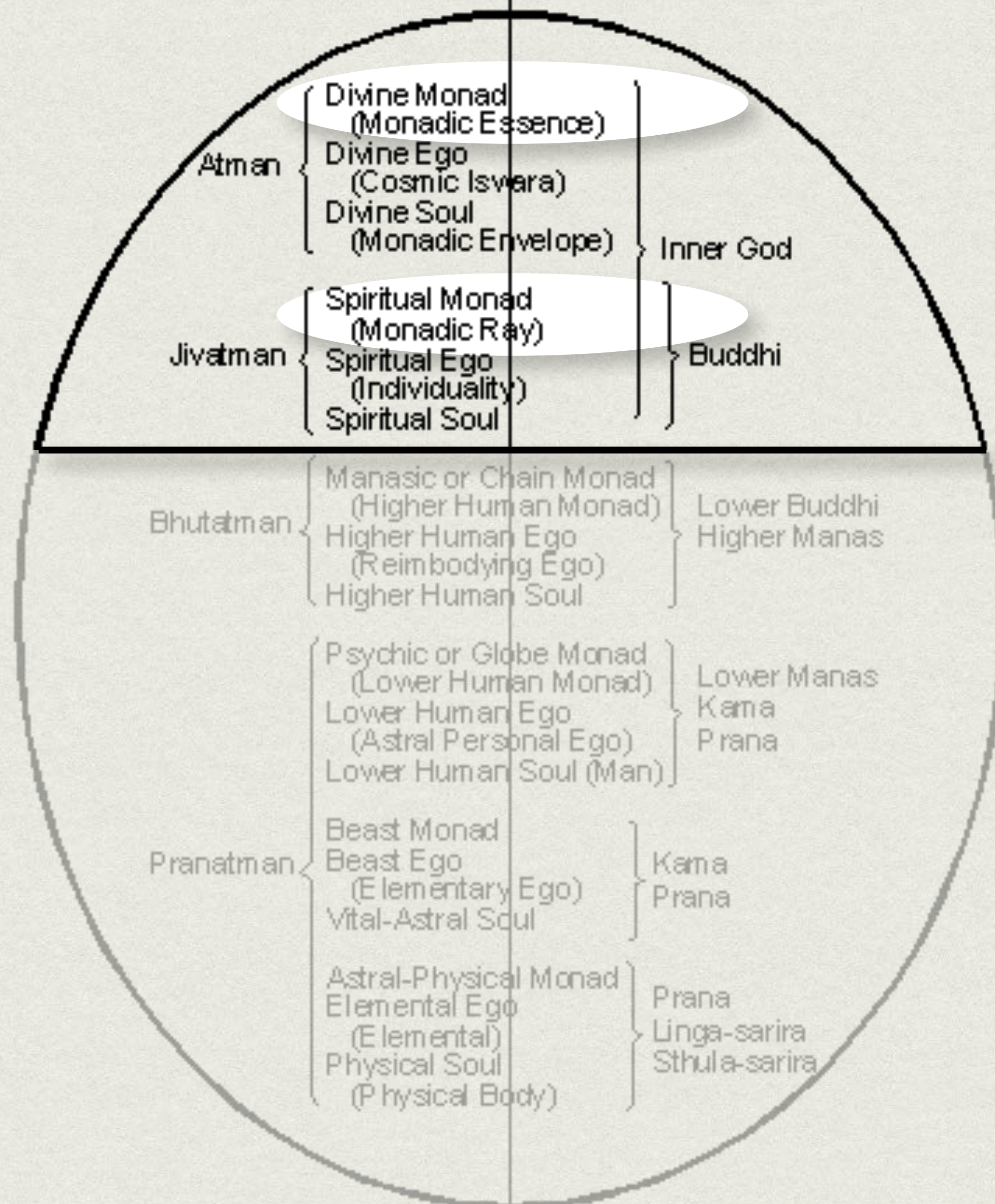
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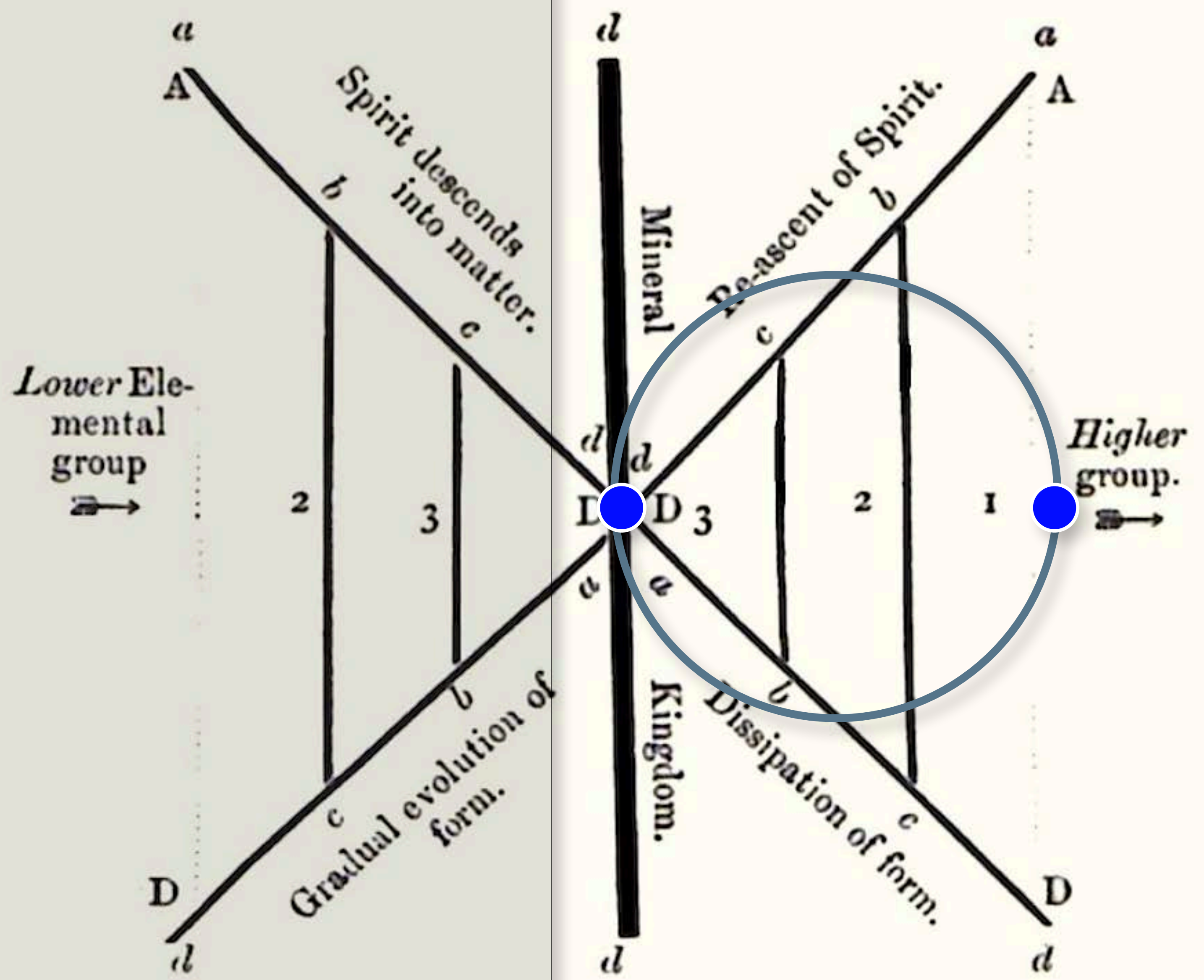
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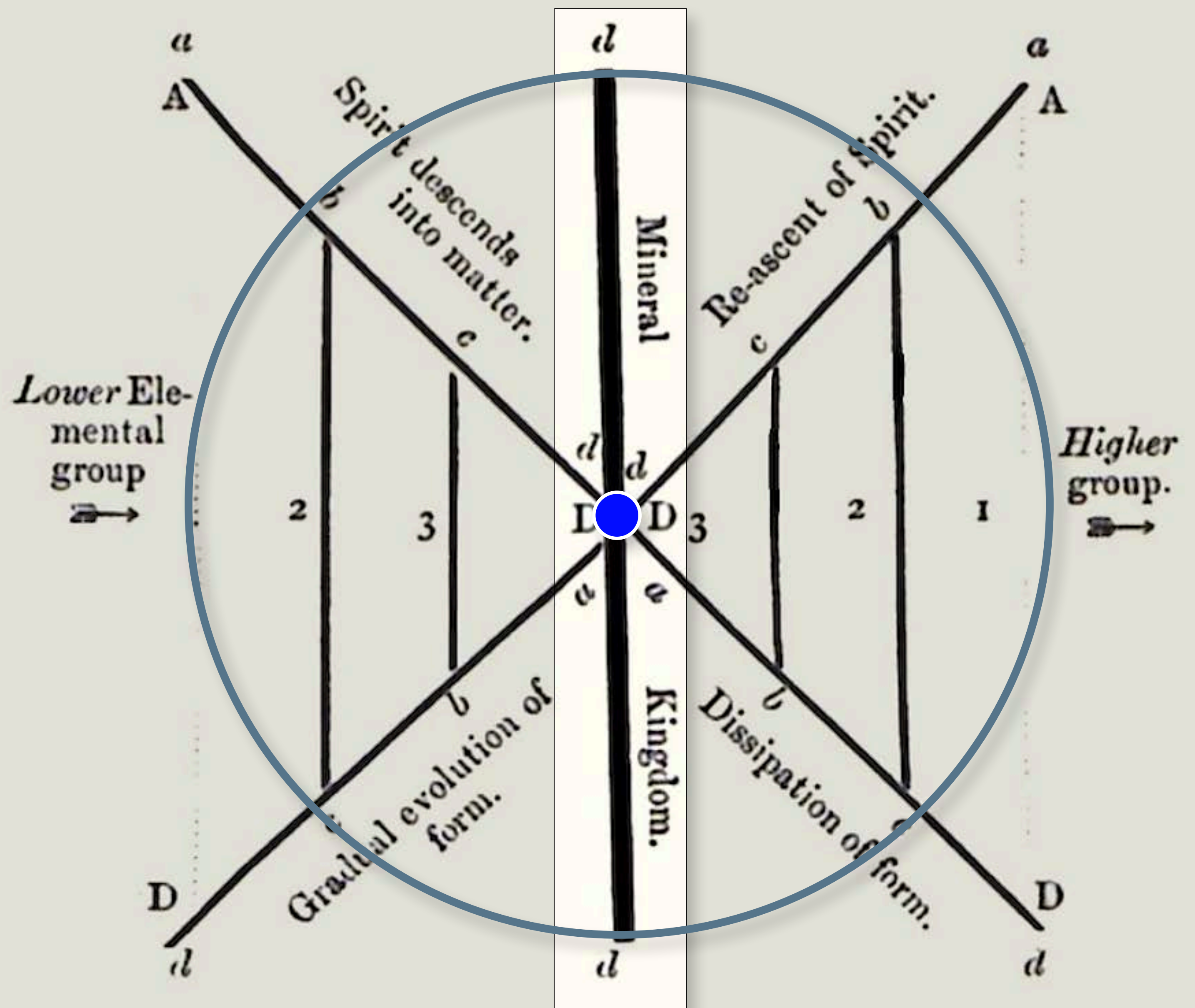
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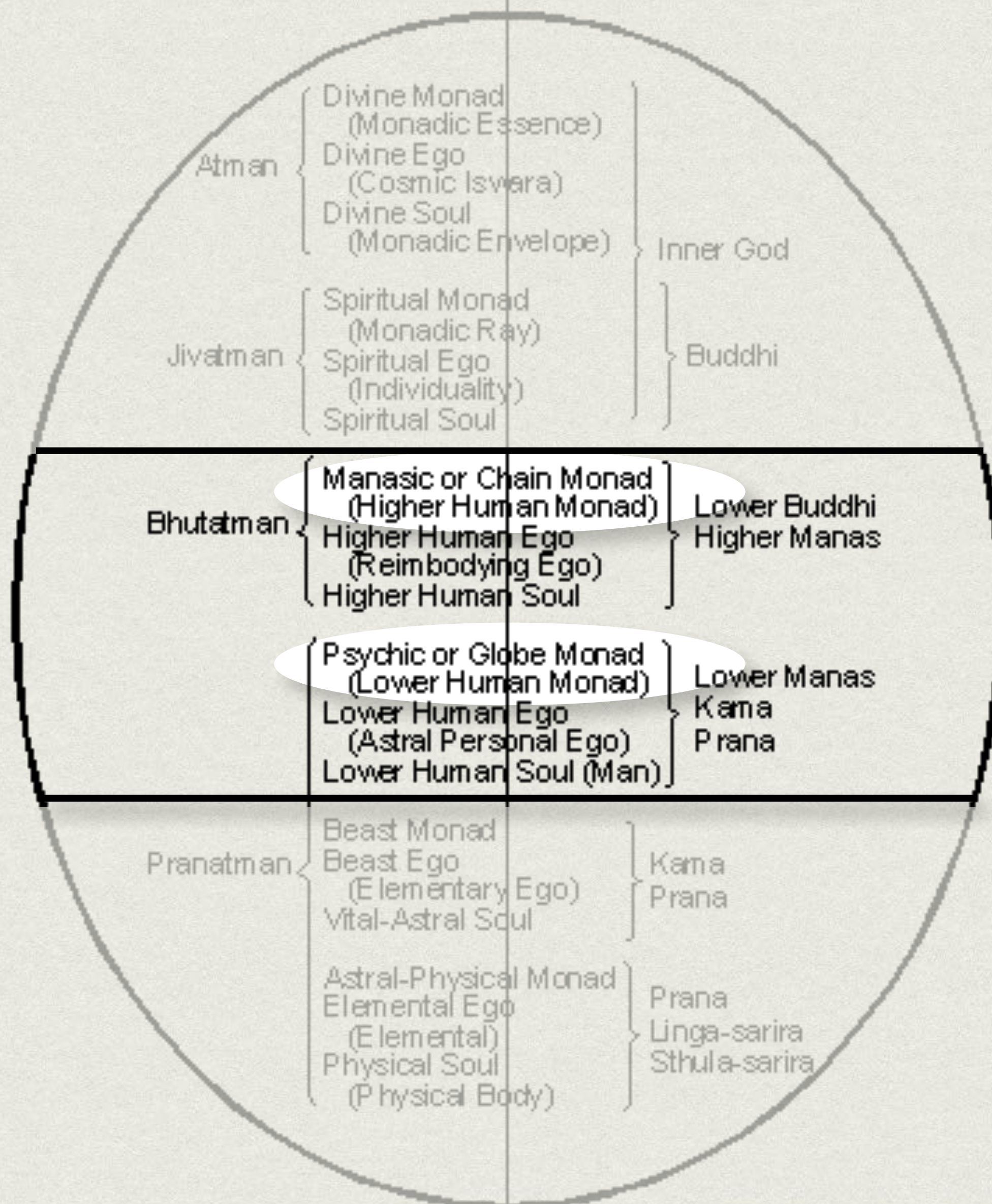
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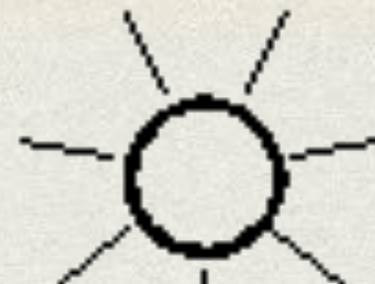




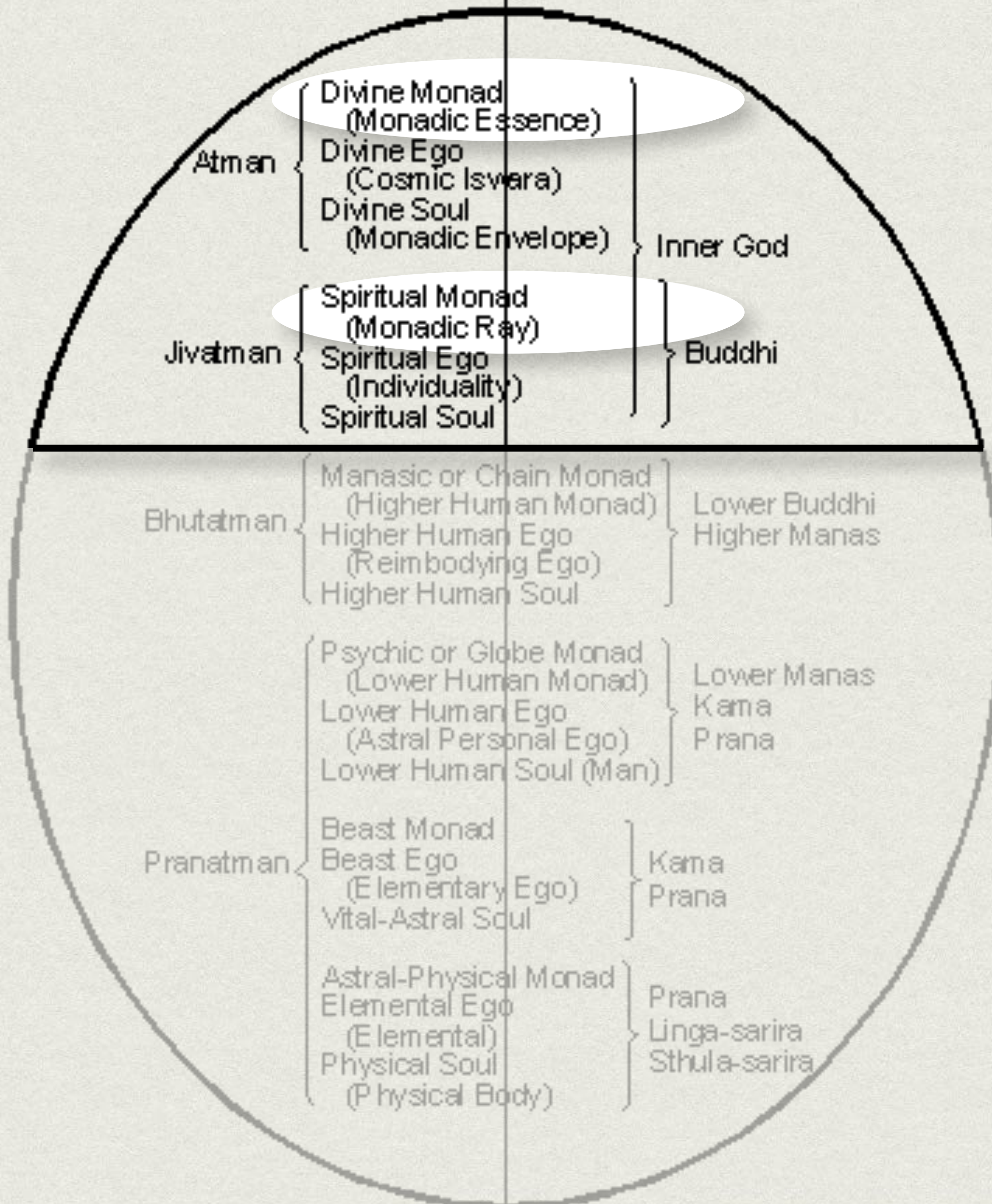
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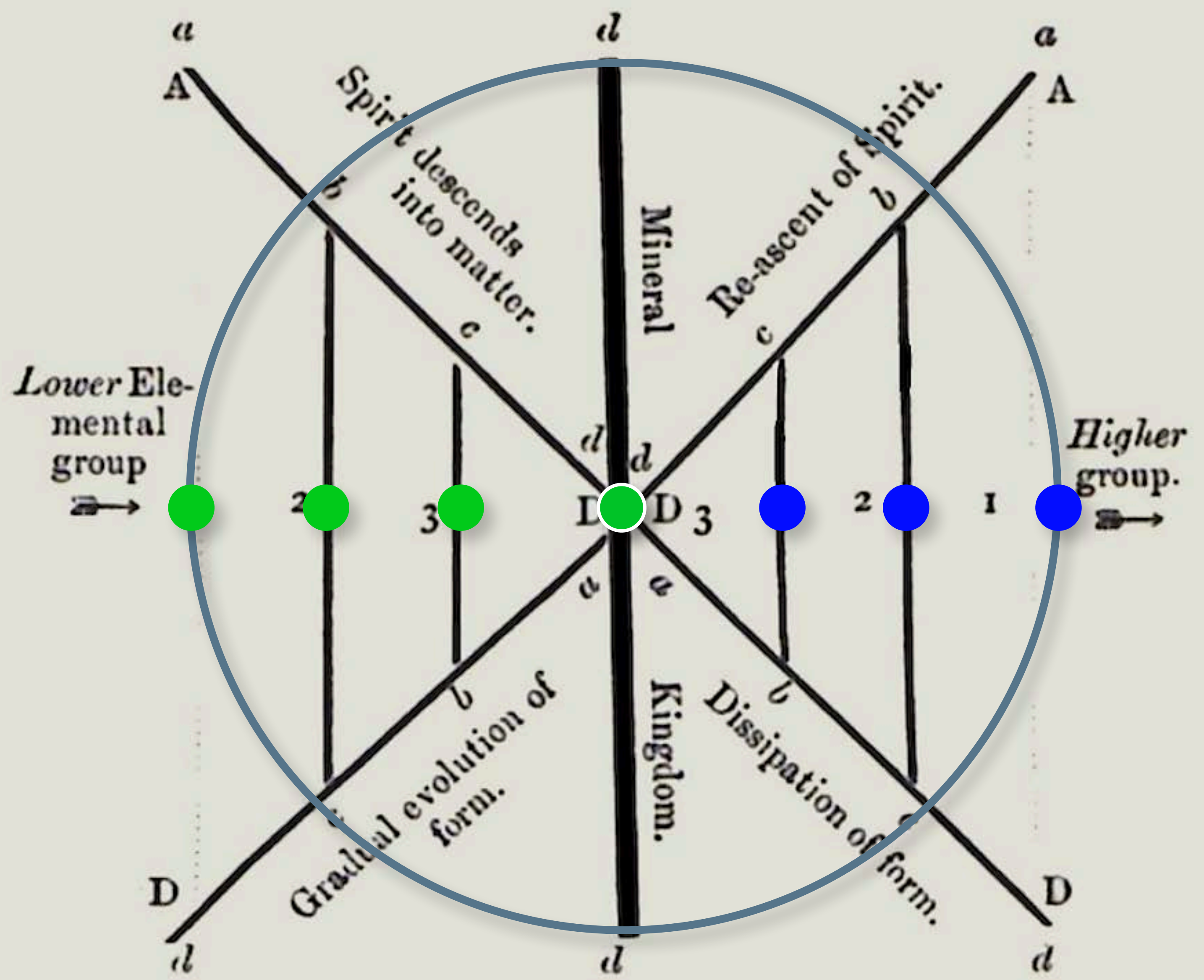
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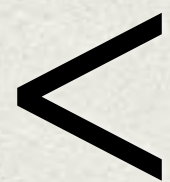
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Hornblende



Alexander von Humboldt,  
portrait by Joseph Karl Stieler (1843)



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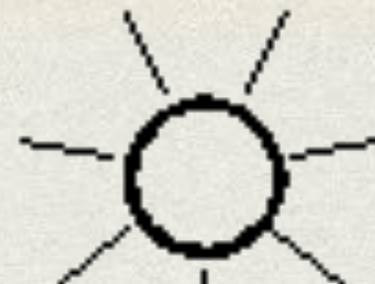
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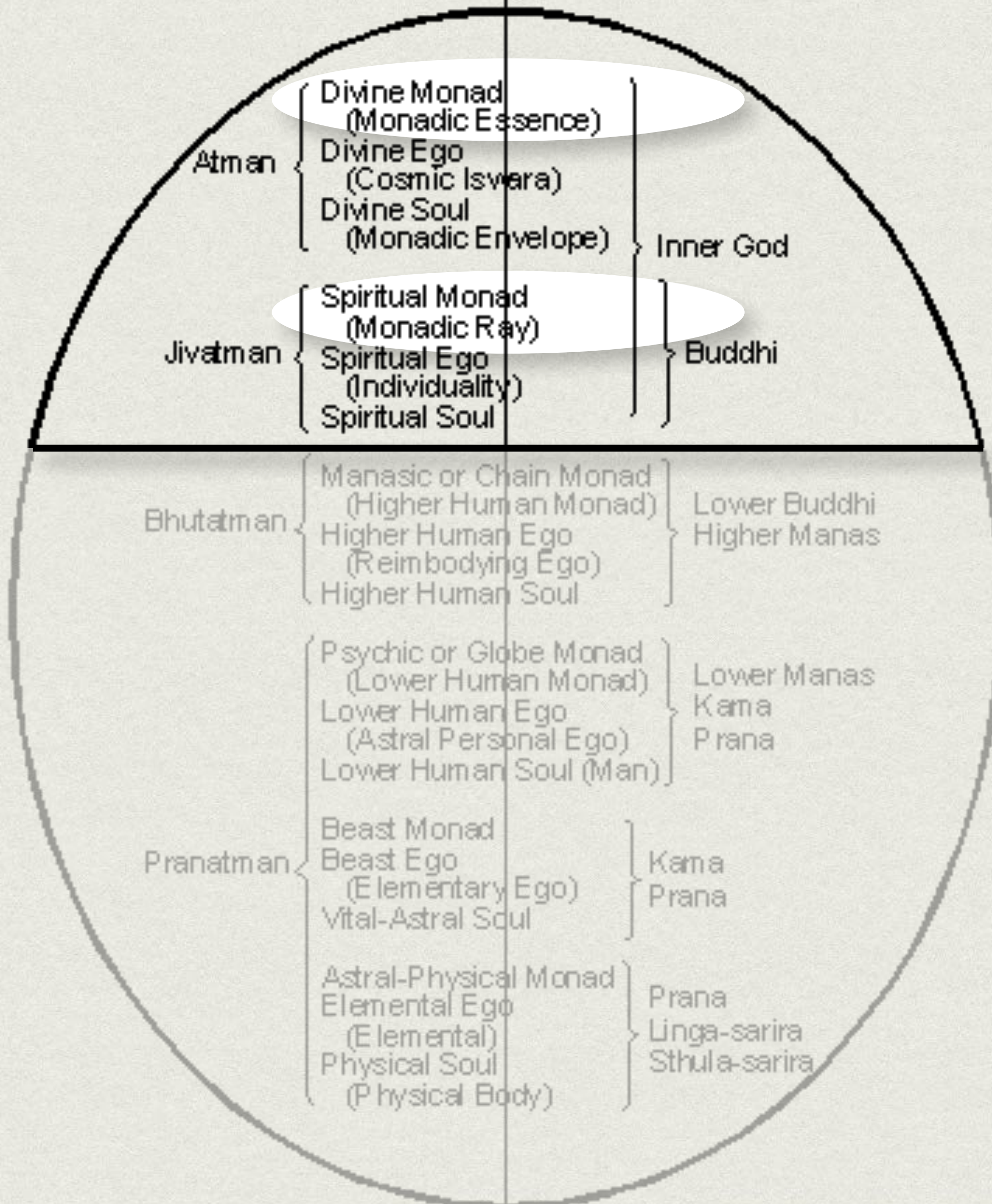
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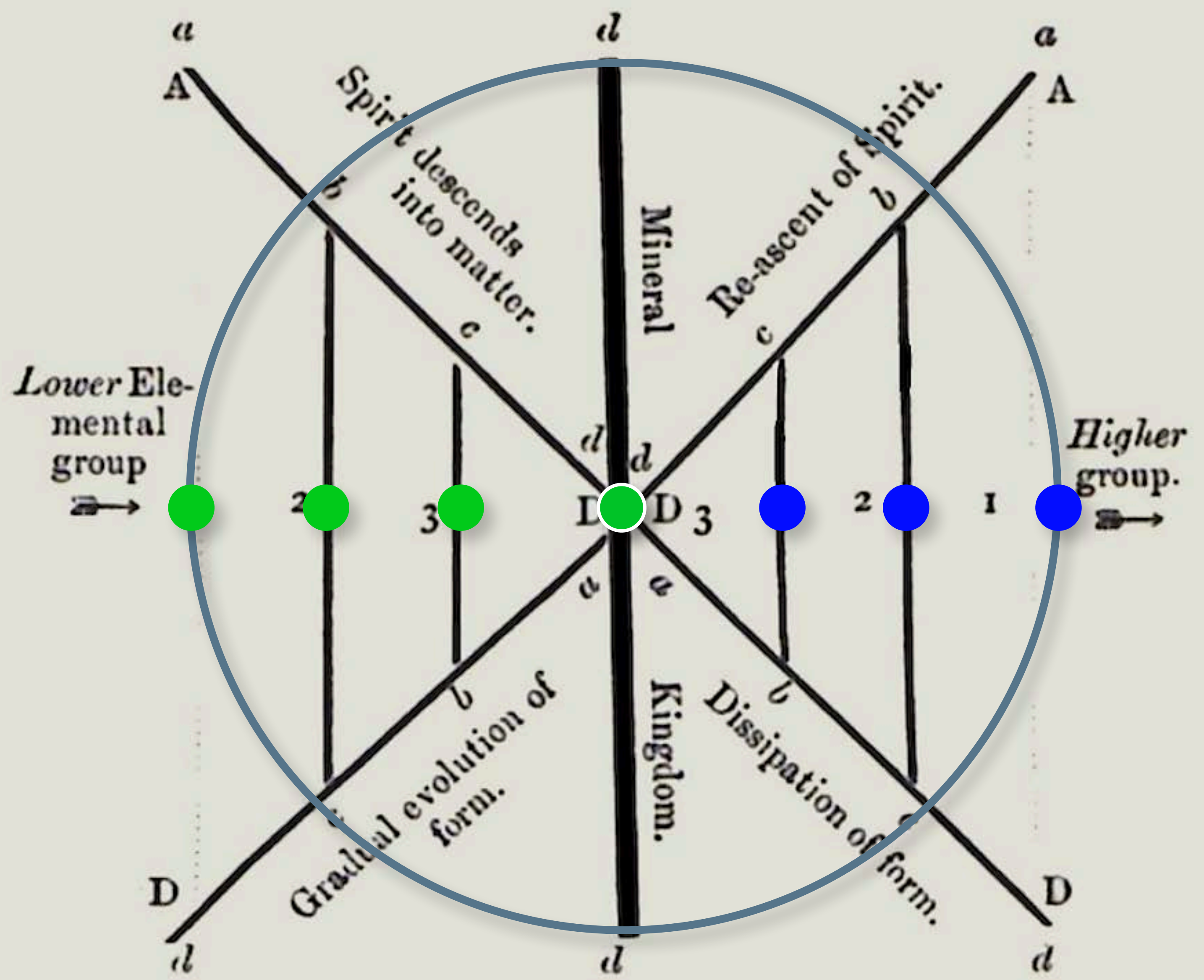
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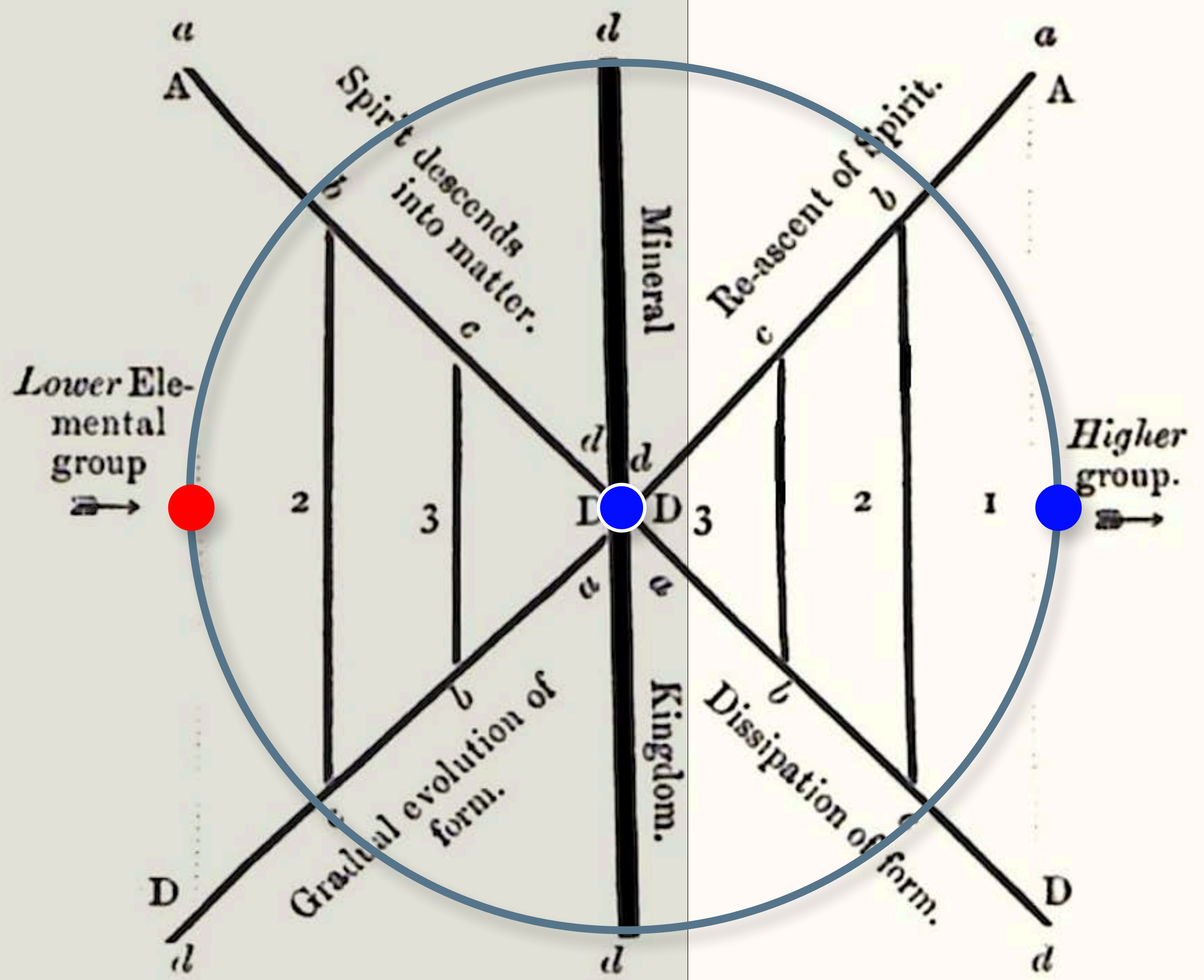
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*Aristotle's School*, a painting from the 1880s by Gustav Adolph Spangenberg



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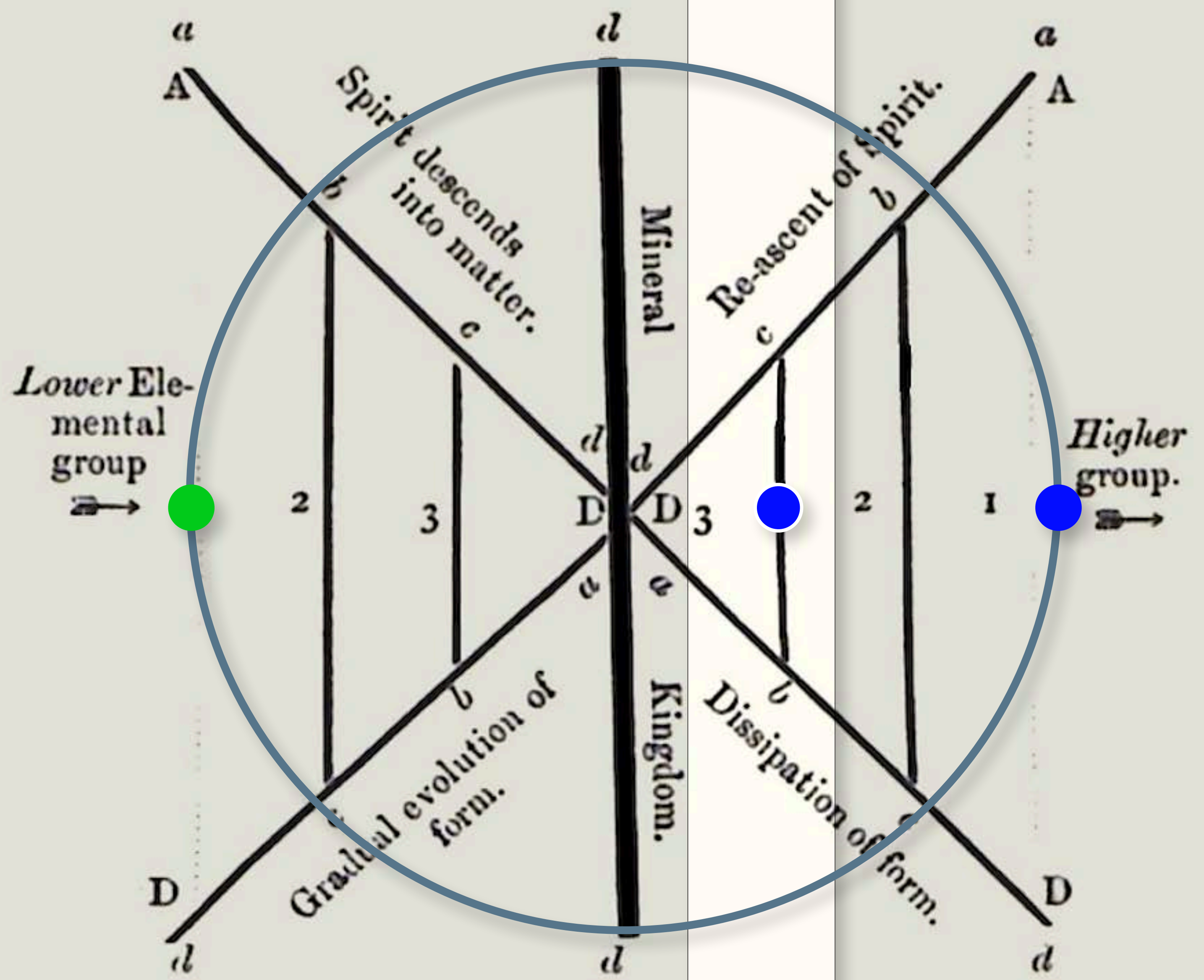
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Thus it may be wrong on strictly metaphysical lines to call Atma-Buddhi a MONAD, since in the materialistic view it is dual and therefore compound. But as Matter is Spirit, and *vice versa*; and since the Universe and the Deity which informs it are unthinkable apart from each other; so in the case of Atma-Buddhi. The latter being the vehicle of the former, Buddhi stands in the same relation to Atma, as Adam-Kadmon, the Kabalistic Logos, does to En-Soph, or Mulaprakriti to Parabrahm.

A few words more of the Moon.

What, it may be asked, are the “Lunar Monads,” just spoken of? The description of the seven classes of Pitris will come later, but now some general explanations may be given. It must be plain to everyone that they are Monads, who, having ended their life-cycle on the lunar chain, which is inferior to the terrestrial chain, have incarnated on this one. But there are some further details which may be added, though they border too closely on forbidden ground to be treated of fully. The last word of the mystery is divulged only to the adepts, but it may be stated that our satellite is only the gross body of its invisible principles. Seeing then that there are 7 Earths, so there are 7 Moons, the last one alone being visible; the same for the Sun, whose visible body is called a Maya, a reflection, just as man’s body is. “The real Sun and the real Moon are as invisible as the real man,” says an occult maxim.

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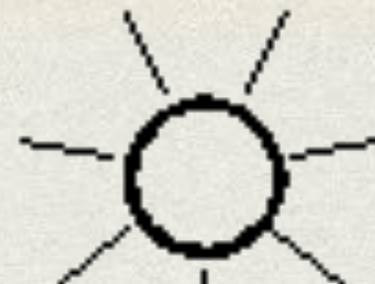
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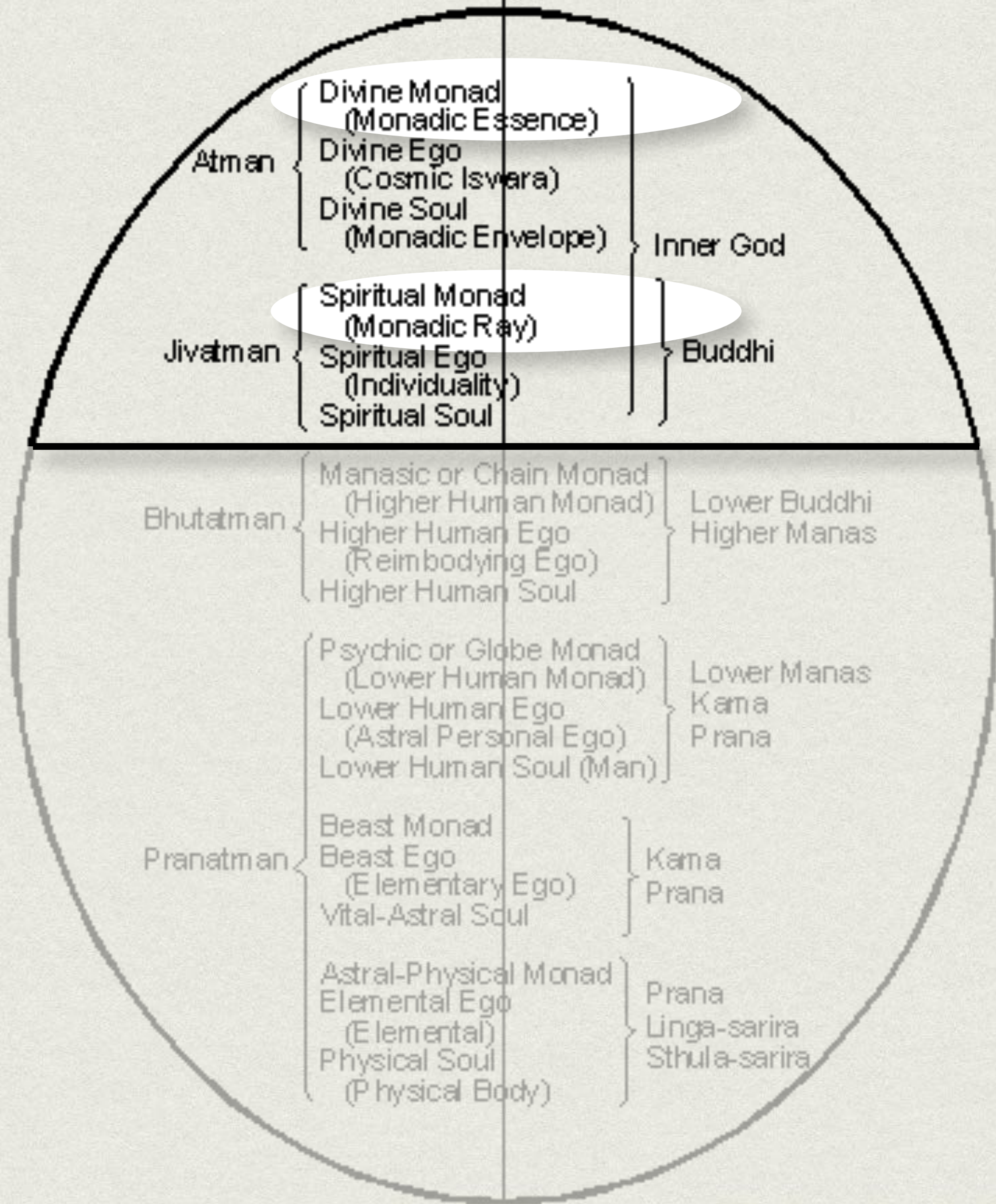
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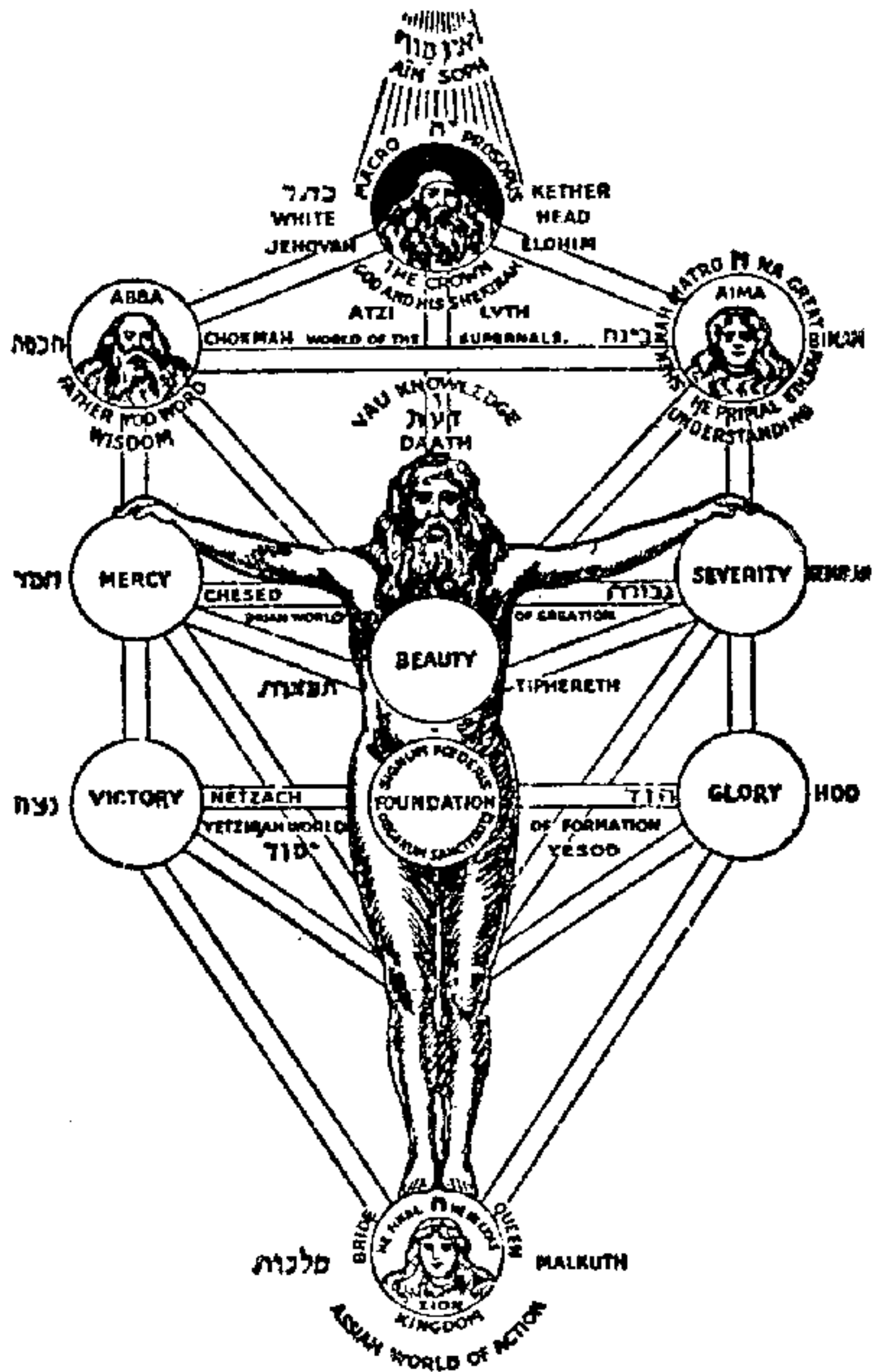


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AIN

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Adam Qadmon (Hebrew) 'Ādām Qadmōn [‘ādām mankind + qadmōn to be before, precede] Primordial man, Adam Primus; in the Qabbalah macrocosmic man in contrast to the earthly Adam, the microcosm. Often called the Heavenly Man because symbolically he is the Sephirothal Tree of Life, each of the Sephiroth having its correspondence with a part of the body, the head being Kether (Crown), and the feet standing for Malchuth (Kingdom). 'Adam Qadmon corresponds

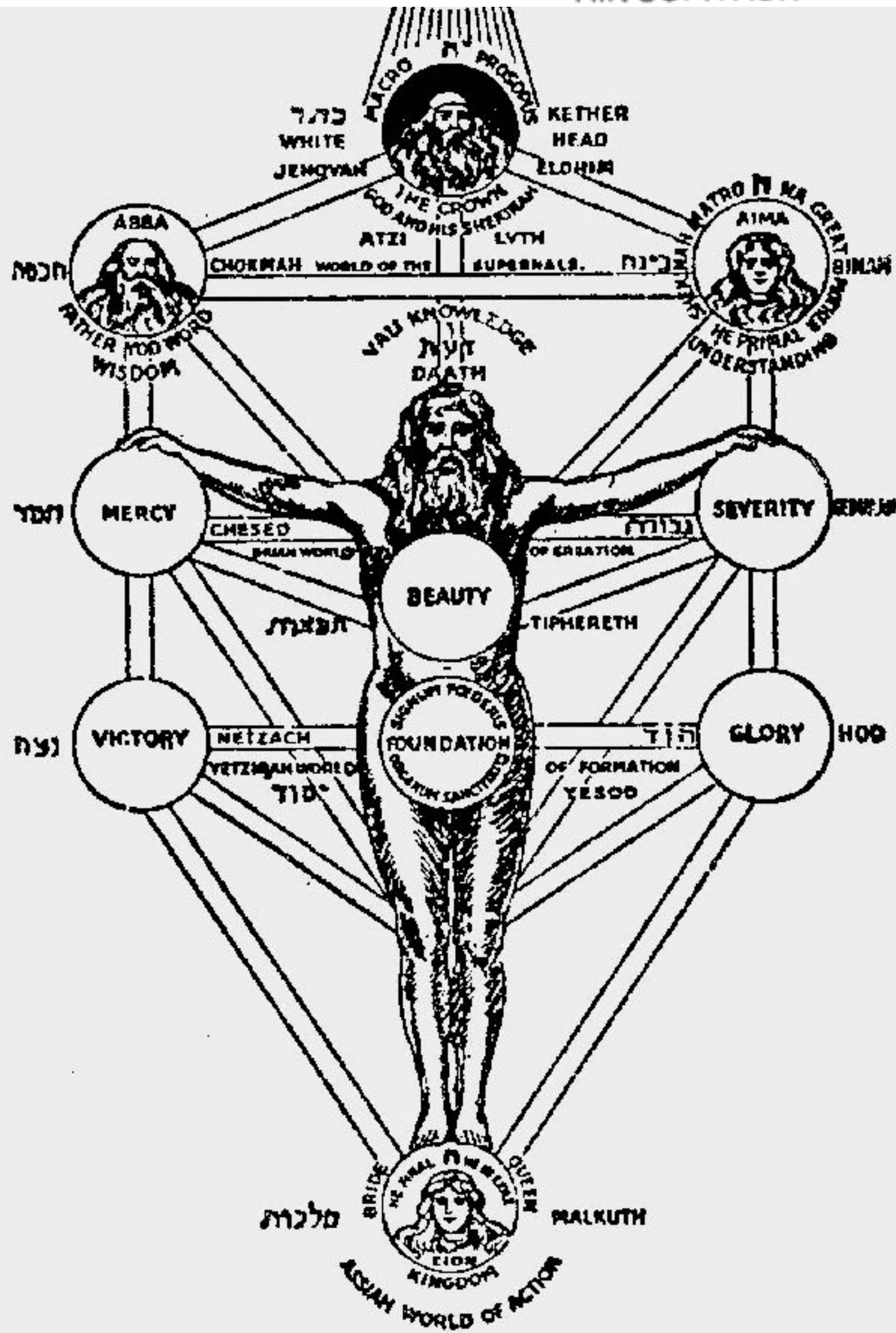
mystically to the Hindu Purusha: both are generalizing terms used to represent the cosmic Logos or hierarch of their respective hierarchies.

Blavatsky compares 'Adam Qadmon to the first manu, Svayambhuva, "the synthesis of the fourteen Manus", also to the Greek Prometheus and the divine Pymander of the Hermetica — the power of the thought divine "in its most spiritual aspect" (Isis Unveiled 1:298). -TG





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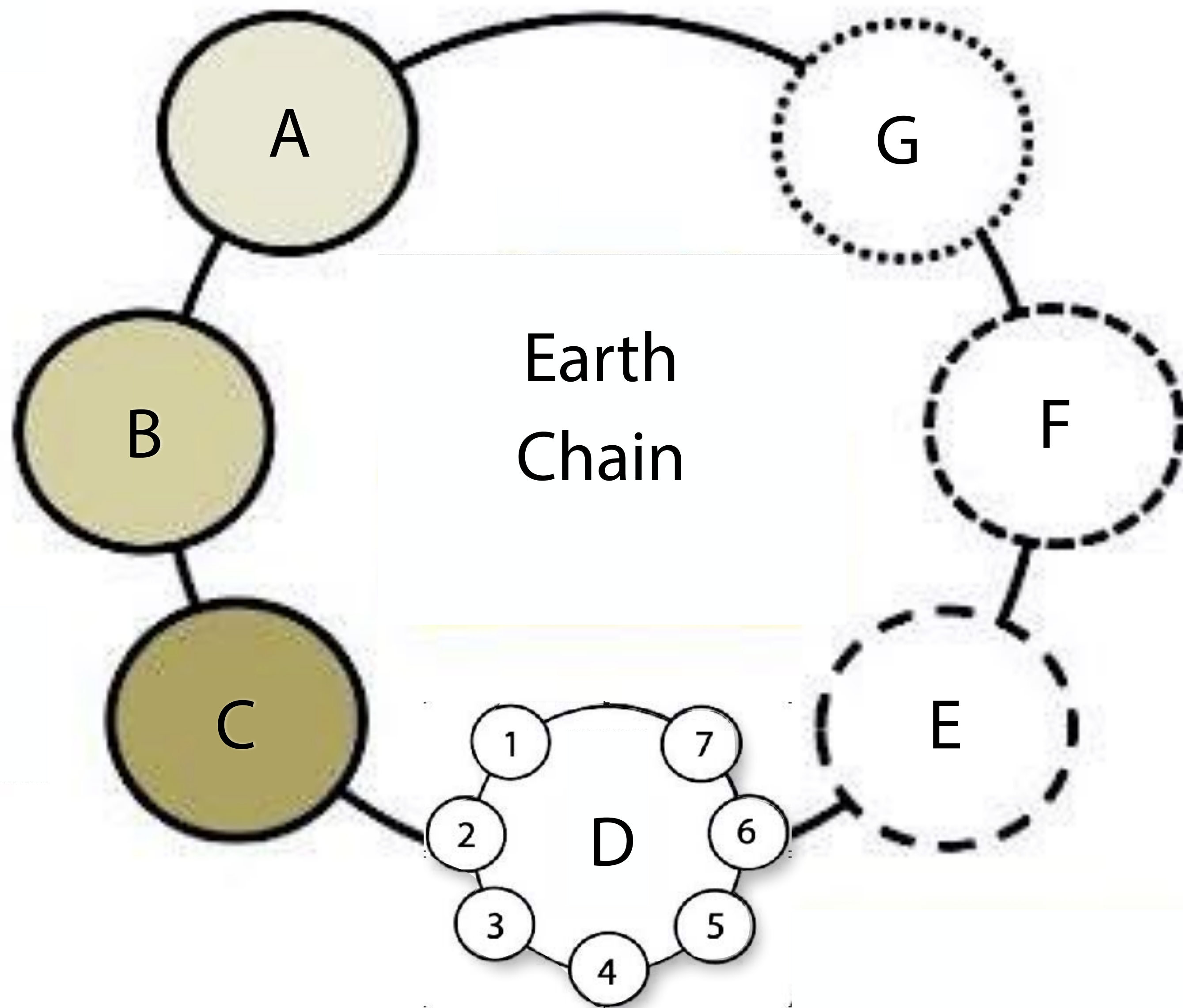
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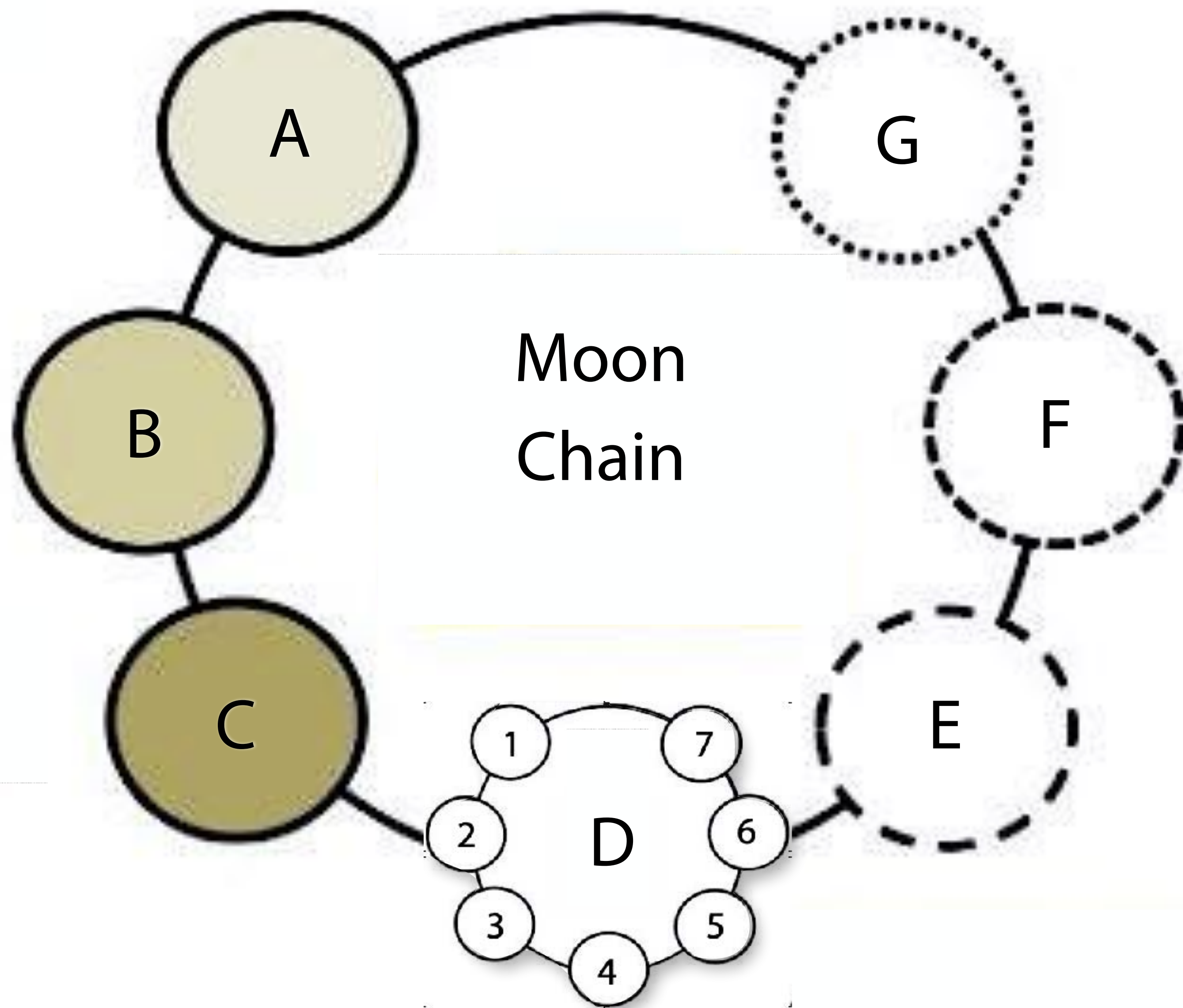
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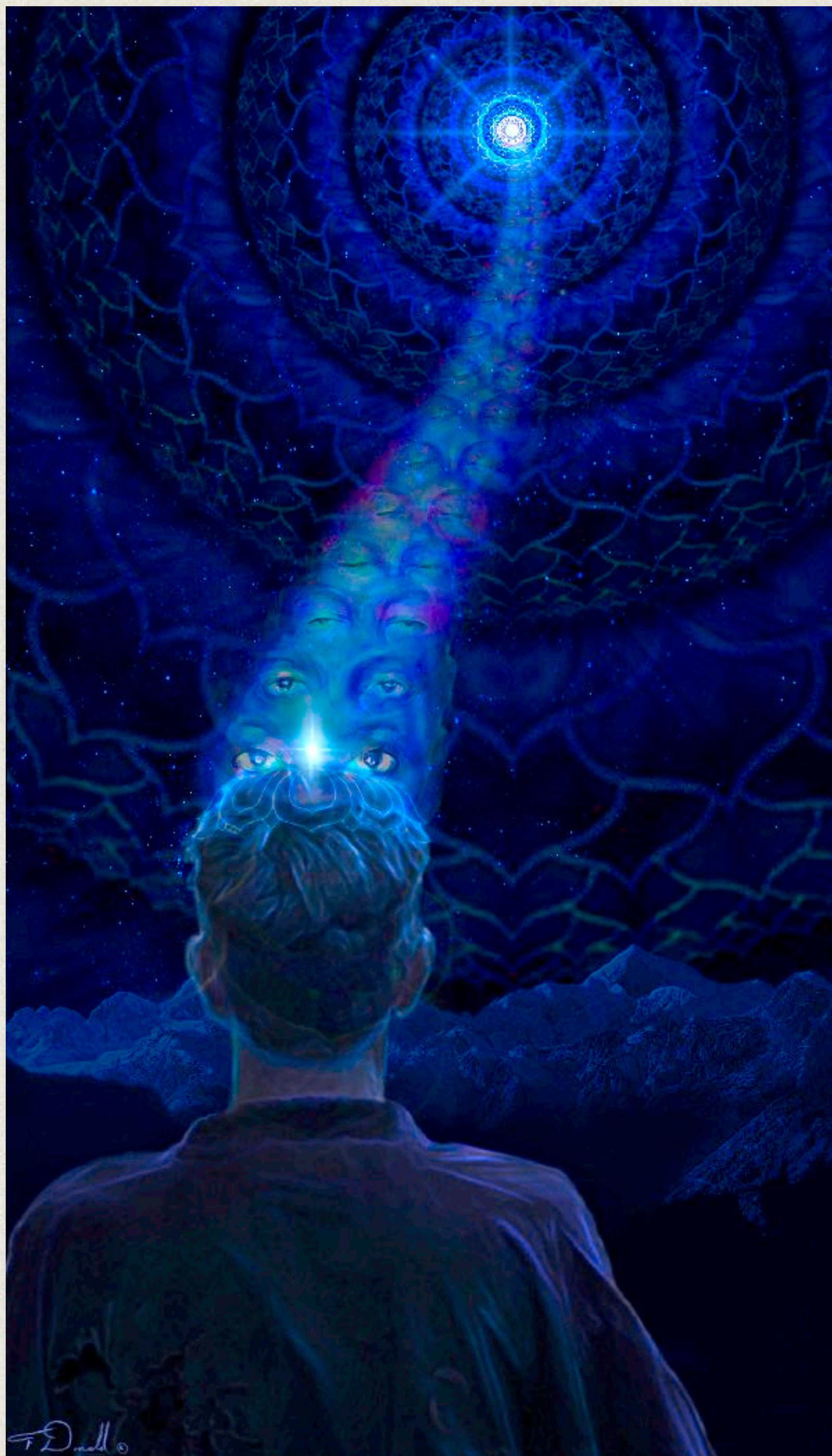




**Manasaputras** (Sanskrit) [from manas mind + putra son, child] Sons of mind. Mind manifesting in the universe is called mahat; when manifesting in particular entities it is called manas. Manasa signifies beings who are endowed with the fire of self-consciousness which enables them to carry on trains of self-conscious thought and meditation. Hence the manasaputras are children of cosmic mind, a race of dhyani-chohans particularly evolved along the lines of the manasic principle.

These semi-divine manasaputras incarnated in the quasi-senseless, intellectually dormant human race at about the midpoint of the third root-race of this fourth round, and by their own spiritual-intellectual fire and flame they quickened the latent mental fires in infant humanity. -TG





Man aims at becoming a Divine  
Manasaputra, or perfected Son of Mind  
showing forth all the powers inherent in  
mind, and thus becoming like unto his  
monadic source, a Heavenly Man. -TCF:305



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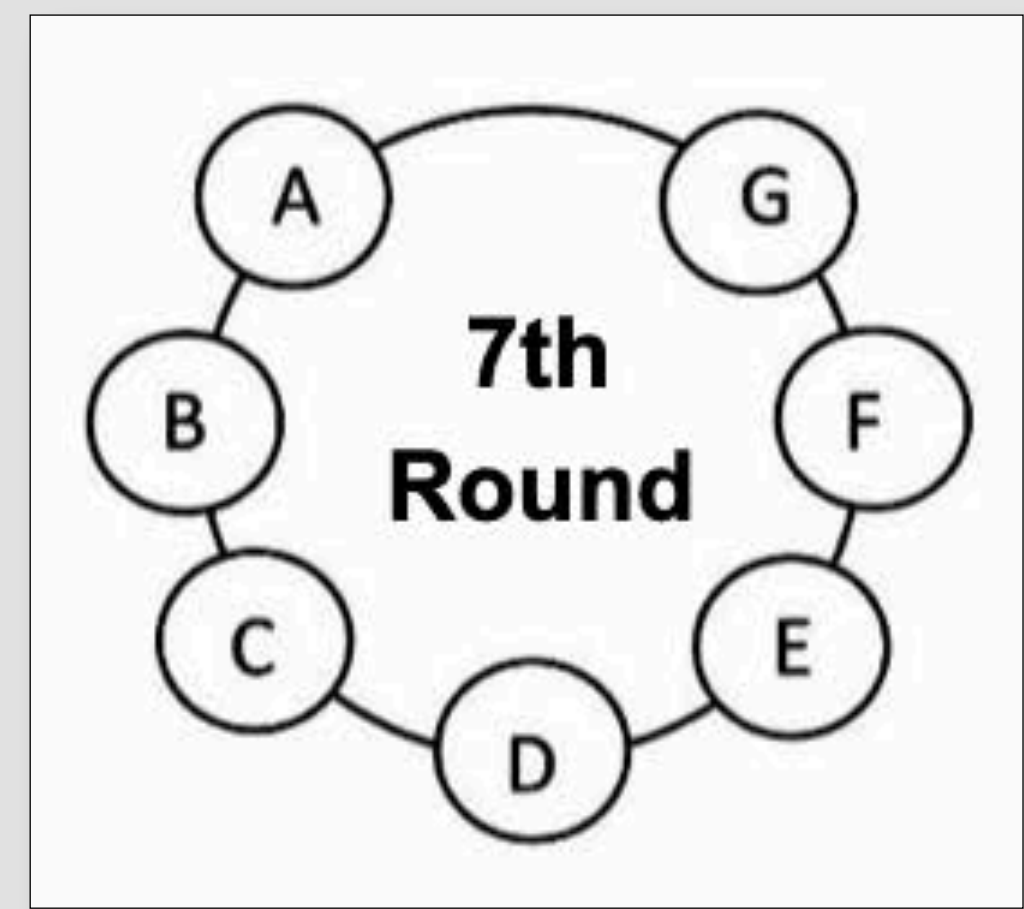
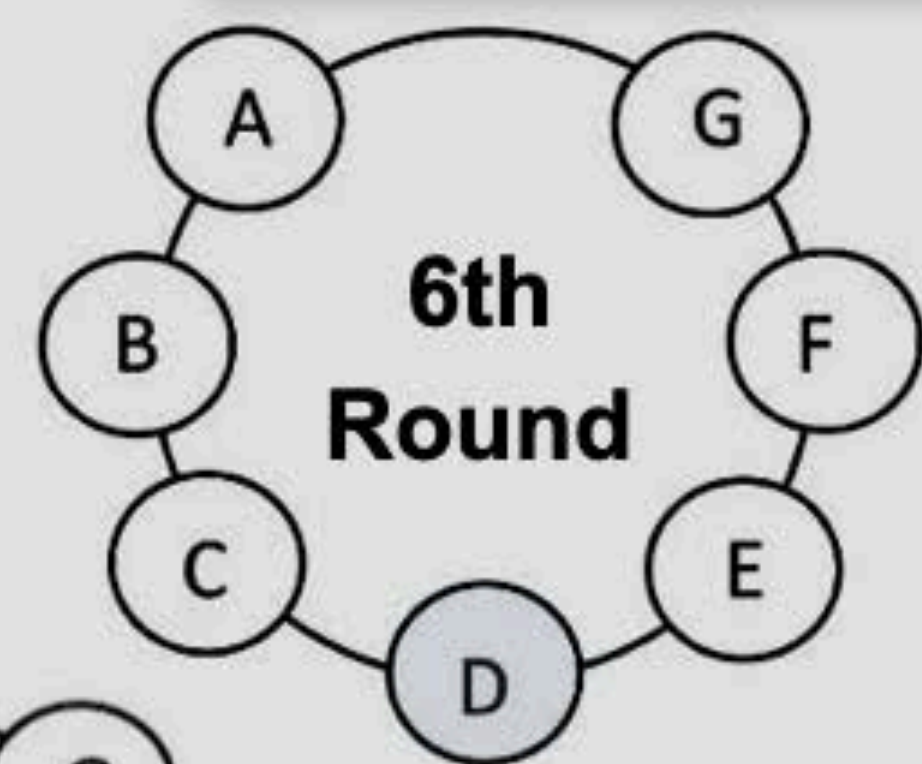
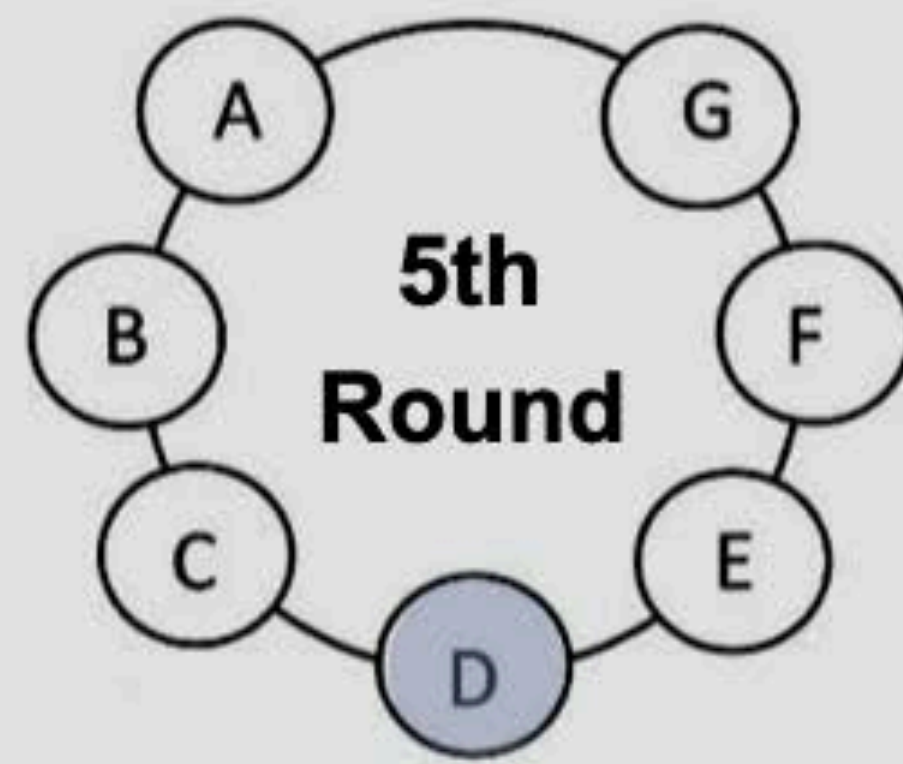
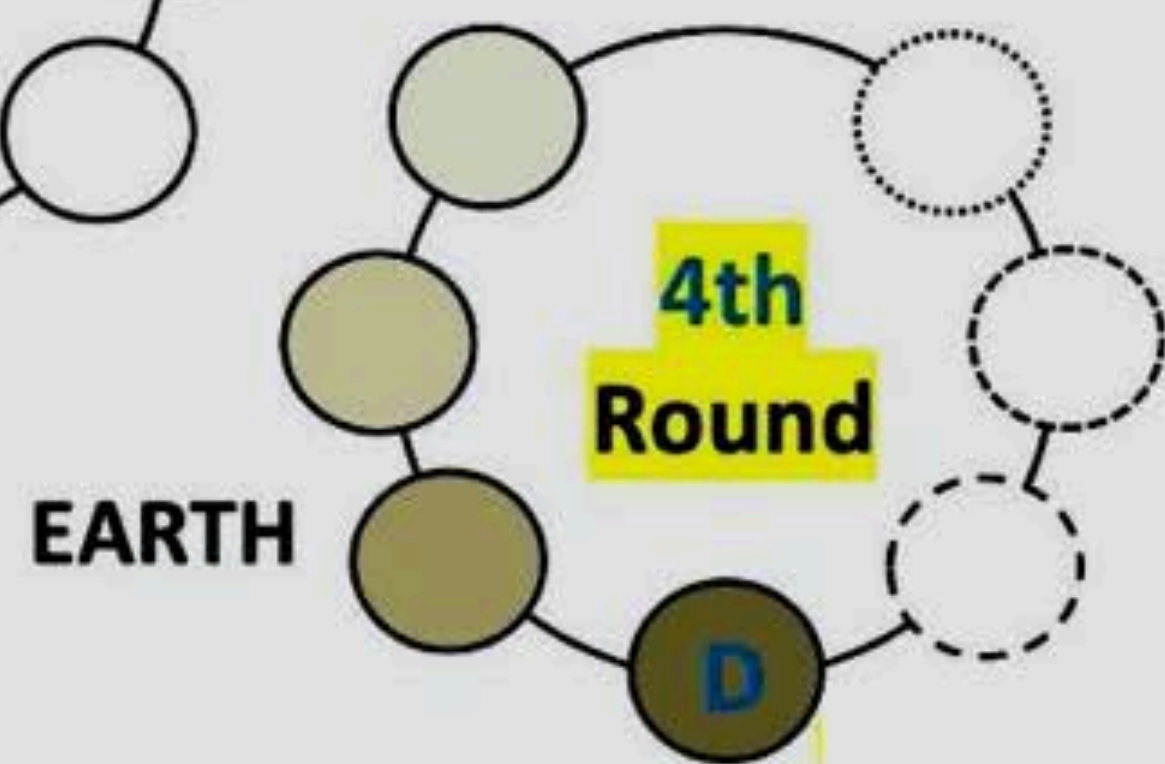
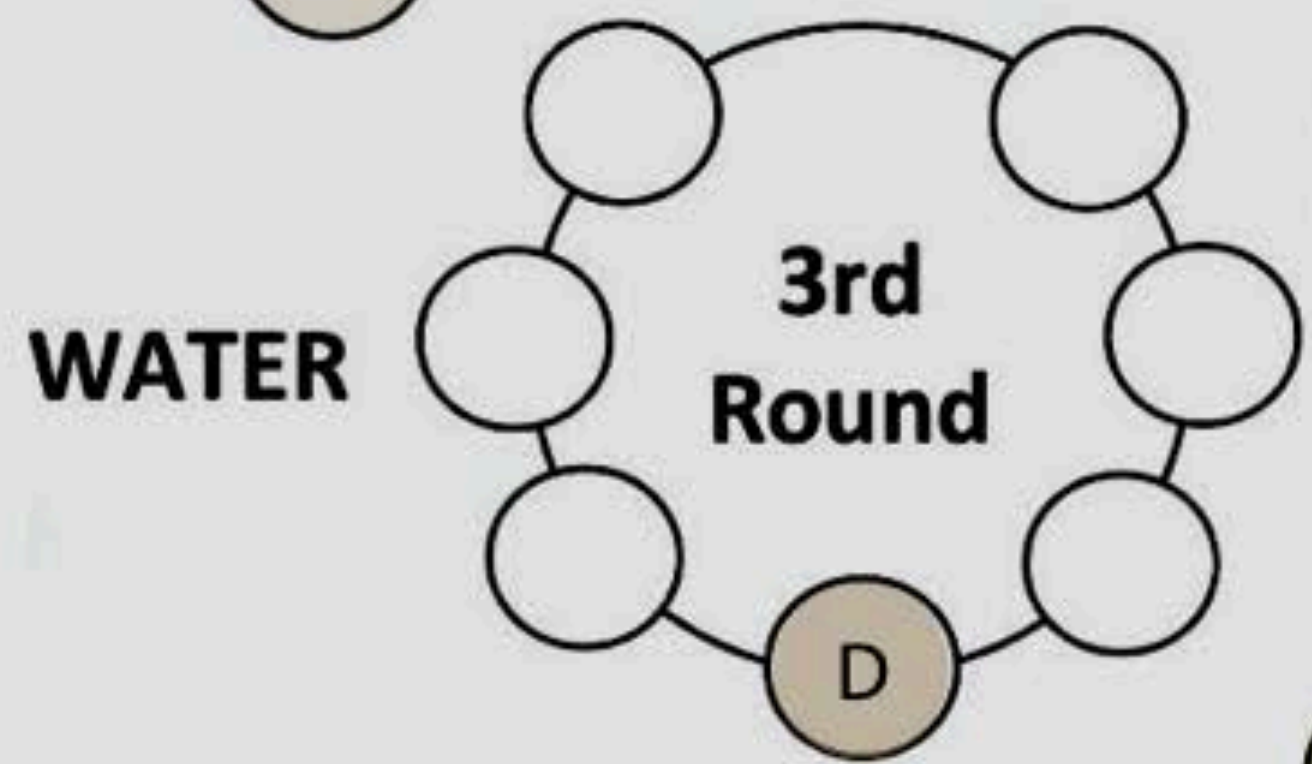
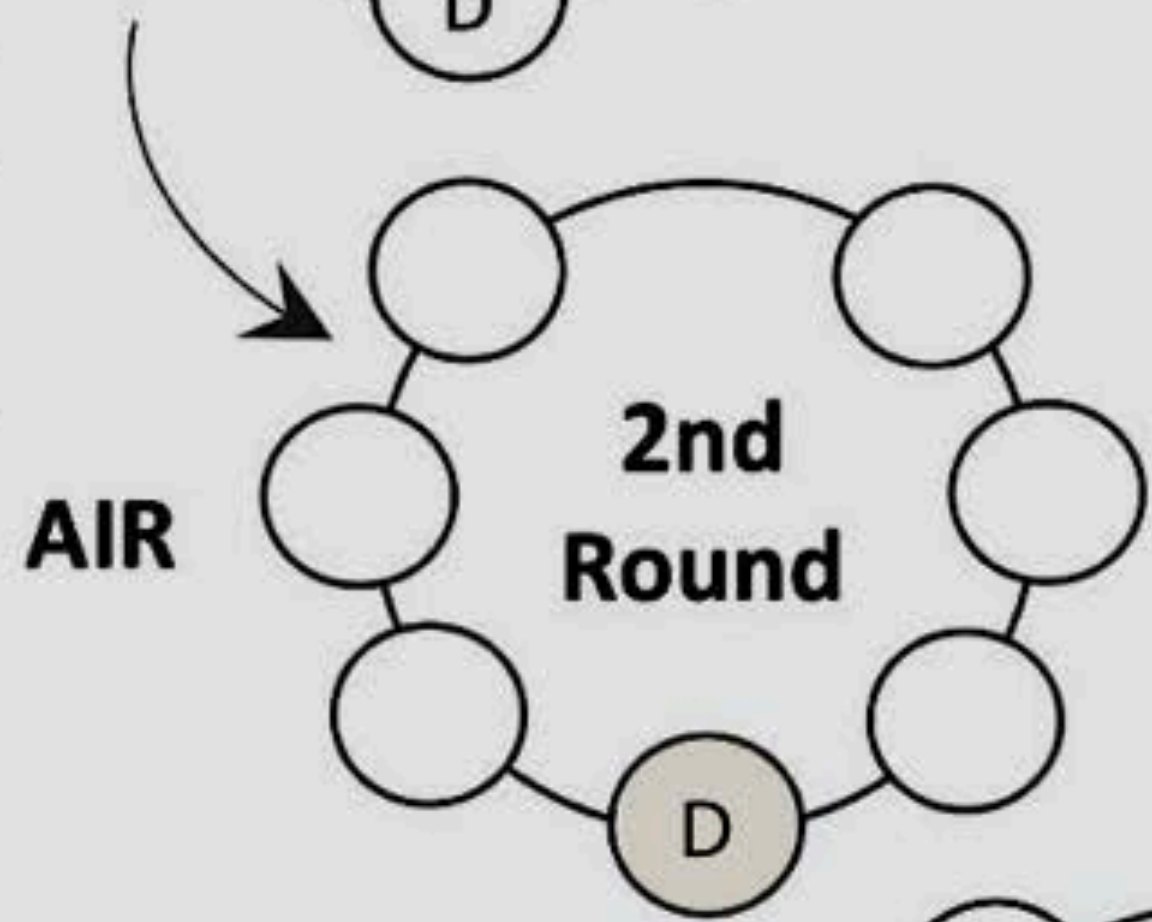
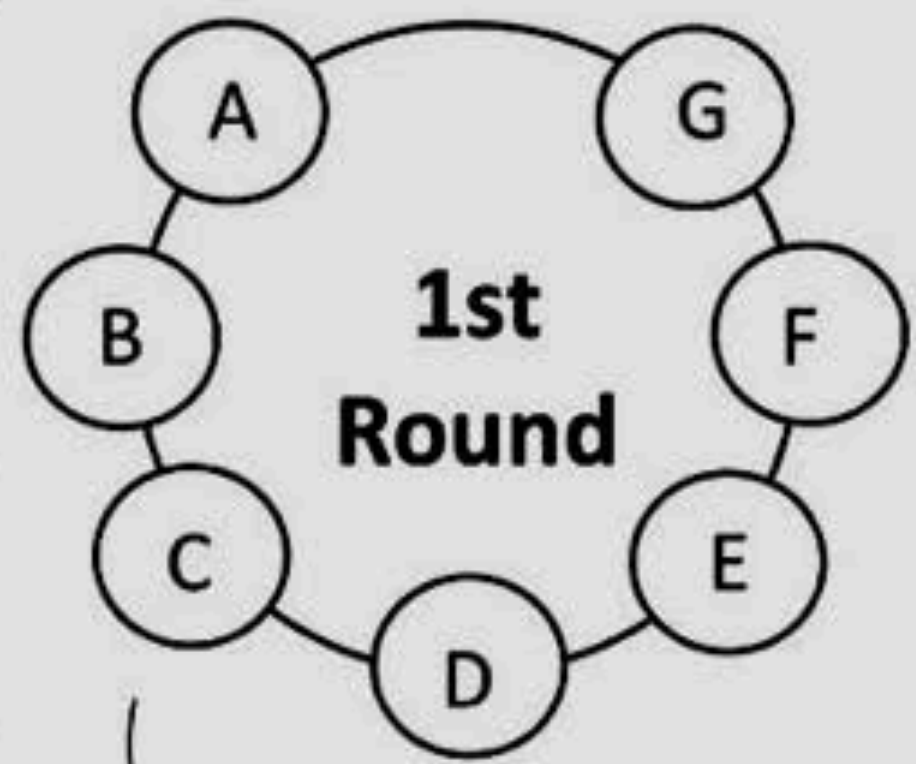
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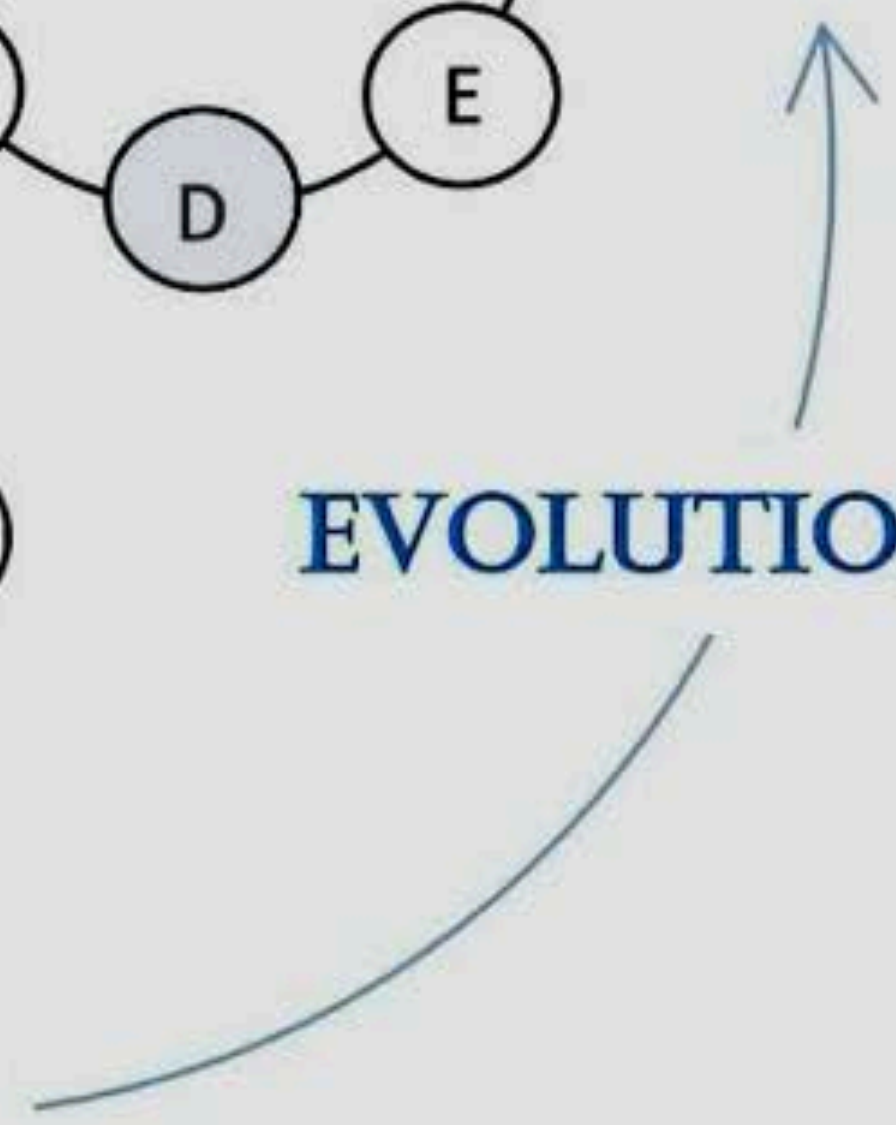
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EVOLUTION





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

It now becomes plain that there exists in Nature a triple evolutionary scheme, for the formation of the three periodical Upadhis; or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions. These three are the finite aspects or the reflections on the field of Cosmic Illusion of ATMA, the seventh, the ONE REALITY.

1. The Monadic is, as the name implies, concerned with the growth and development into still higher phases of activity of the Monad in conjunction with:

2. The Intellectual, represented by the Manasa-Dhyanis (the Solar Devas, or the Agnishwatta Pitris) the "givers of intelligence and consciousness" \* to man and:

3. The Physical, represented by the Chhayas of the lunar Pitris, round which Nature has concreted the present physical body. This body serves as the vehicle for the "growth" (to use a misleading word) and the transformations through Manas and—owing to the accumulation of experiences—of the finite into the INFINITE, of the transient into the Eternal and Absolute.

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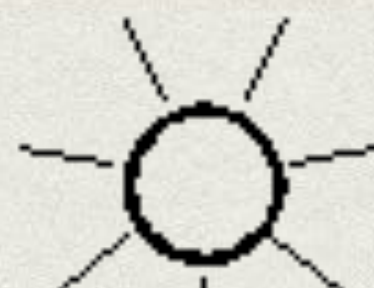
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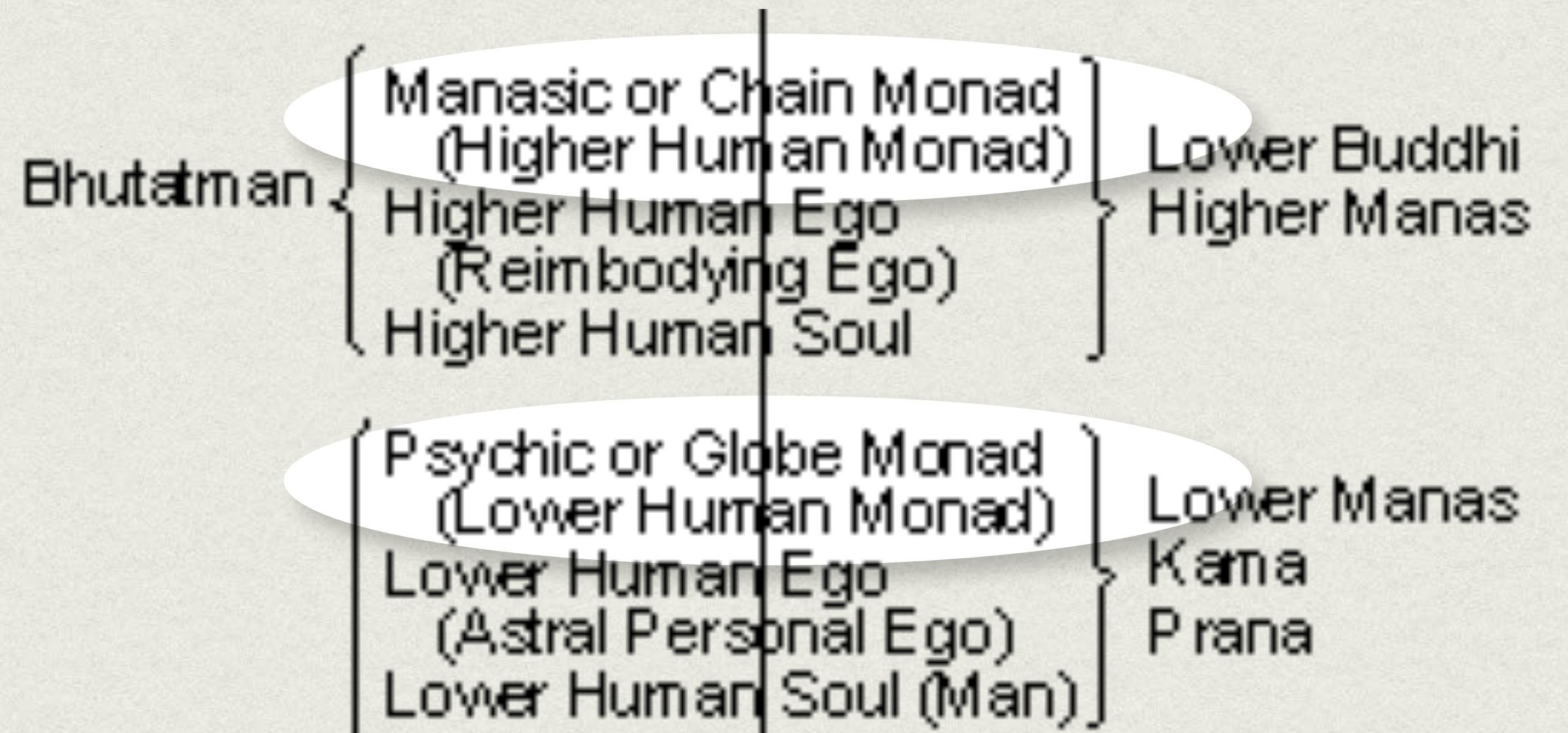
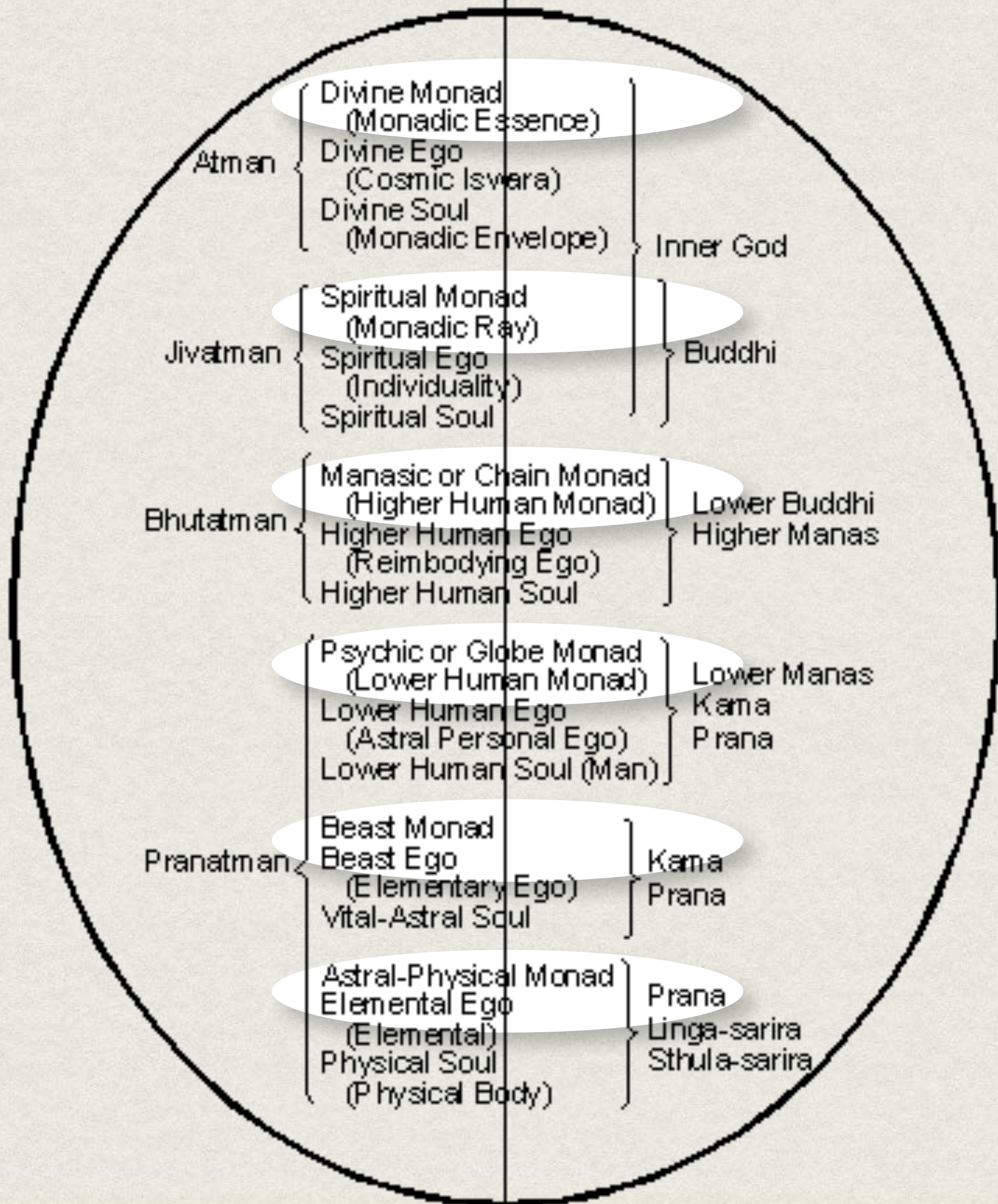
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We start here upon the consideration of the Agnishvattas, or the Fire devas of the mental plane, and are thus launched upon the most stupendous subject in connection with our planetary evolution; it is the one having the most occult significance for man, for these solar Angels concern his own essential nature, and are also the creative power by which he works.

The work of the Agnishvattas (the self-conscious principles, the Builders or constructors of the egoic body on the higher mental levels) is to unite the higher three principles—*atma*, *buddhi*, *manas*—and the lower three, and thus become in very truth the middle principle in man. They themselves originate from the logocic middle principle. Thus the esoteric seven is completed... -TCF:679-81



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**Chhaya** (Sanskrit) *Chāyā* A shade, shadow, copy; esoterically, the astral image or body of a person. Besides referring to the human astral form, the term is usually applied to the shadows or copies — the astral body-projections — of the spiritual beings or pitris who played an important part in the early evolutionary development of humankind. In the first root-race, “the pure, celestial Being (Dhyan Chohan) and the great Pitris of various classes were commissioned — the one to evolve their images (*Chhaya*), and make of them physical man, the others to inform and thus endow him with divine intelligence and the comprehension of the *Mysteries of Creation*” (SD 2:233n). -TG