

by Emma Kunz (1892-1963),



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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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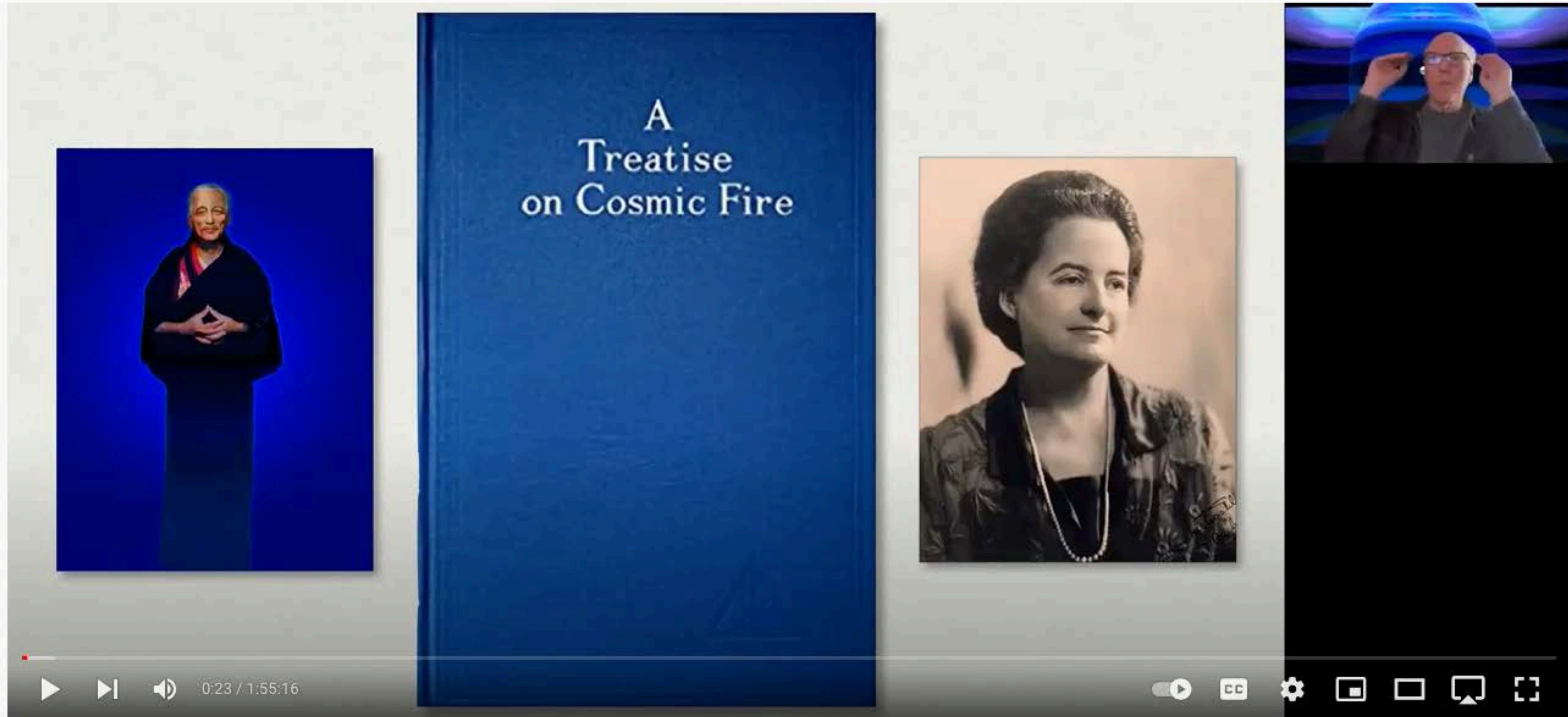
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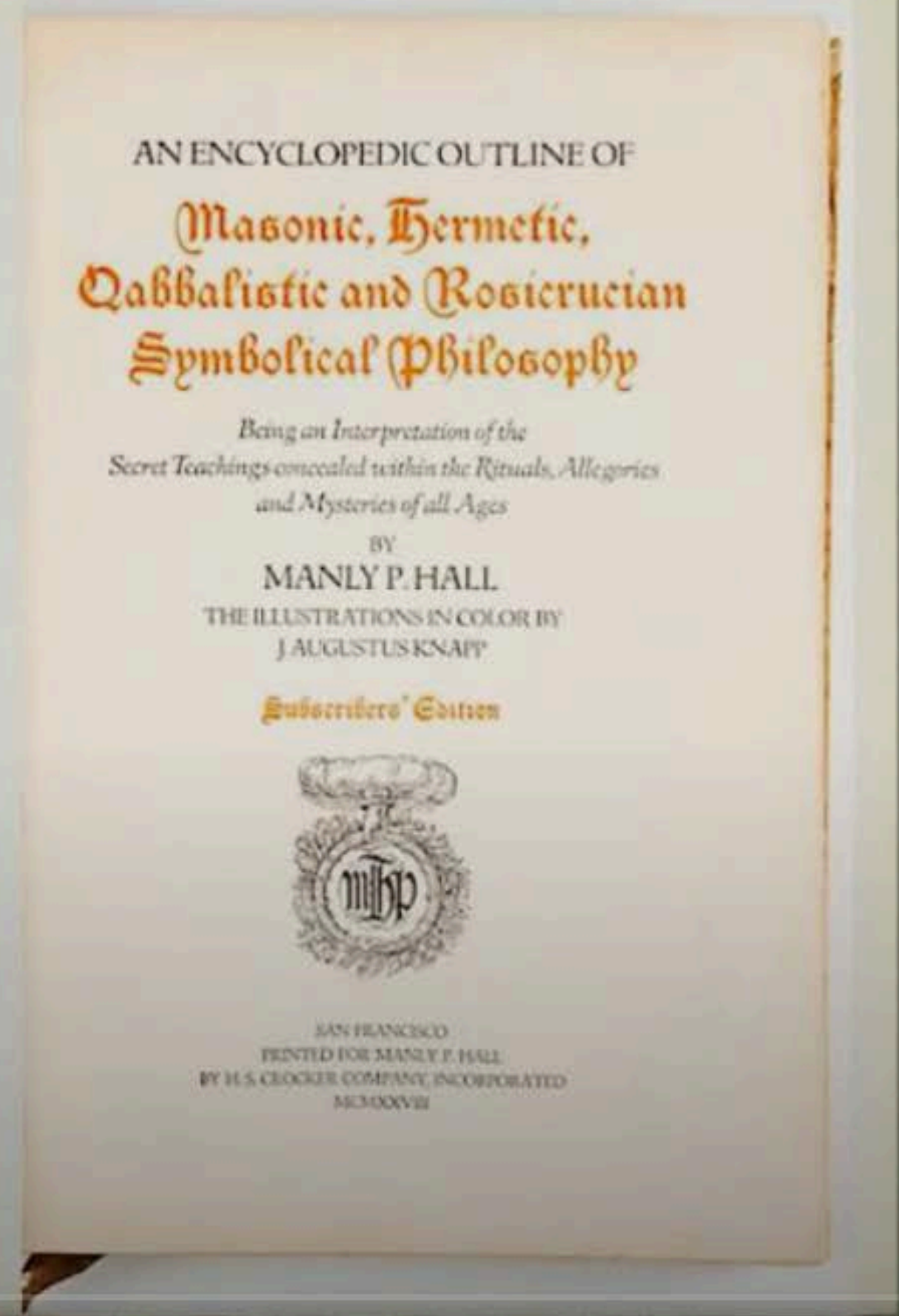
A Treatise on Cosmic Fire New Fellowship, Program 01
Program was held on June 24, 2022 and facilitated by Francis Donald
Francis continues with the Etheric body [Page 84/85-87 TCF]

francis donald secret teachings



The Secret Teachings of All Ages 1

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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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H. P. B. had one trait of character that has made her memory so precious to most of her former colleagues—winsomeness. She might drive you almost mad with her sayings and doings, might make you feel ready to run as far away from her as possible, yet when she changed from one extreme to the other in her treatment of you, as she would in a flash, and looked and spoke to you with a sort of childlike blandness, your anger would vanish and you would love her in spite of herself. There were, besides, special elements about H. P. B. which gave her power over others, viz.:

(a) Her amazing occult knowledge and phenomena-working powers, together with her relation to the hidden MASTERS.

(b) Her sparkling talents, especially as a conversationist, with her social accomplishments, wide travels, and extraordinary adventures.



(c) Her insight into problems of philology, racial origins, fundamental bases of religions, and keys to old mysteries and symbols; certainly not the result of study, for a more restless and eccentric student, there never was. She was not all smoothness or courtesy—far from it: when the mood was on her she was all that, but at other times she spared nobody, no matter how rich, powerful, or highly placed they might be. As to trained literary faculty, she had none; she wrote under inspiration, thoughts flashed through her brain like meteors, scenes painted themselves before her mental vision and died out often when but half caught, parenthesis bristled through her paragraphs so as to sometimes interminably stretch out her sentences, and she would—as it now appears—catch up and use other men's writings as though they were her own—intent only on fitting their formulated thoughts into the working out of her theme.



In short, she was a genius in the same sense as Shakespeare and others, who took materials as they were found, and worked them into the amalgam upon which they put the stamp of their own individuality. Take her two great books, for instance. She has sinned a hundred times against the canons of literary usage as regards acknowledgment of authors drawn upon, but upon both is spread the golden web of her own high powers, and The Secret Doctrine is found, year by year, more and more like an inexhaustible mine of occult knowledge. That is what makes widening circles of students reverence her memory, and turn their backs in scorn upon those pigmies, like Solovioff, who work like ants to distil acids to squirt, on her clothing. ODL3:326-7

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.

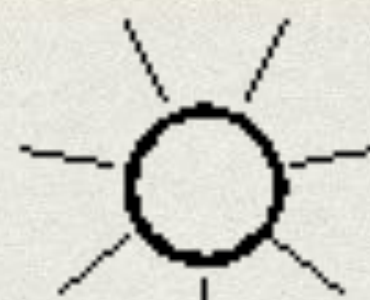
Two statements made in "Esoteric Buddhism" must be noticed and the author's opinions quoted. On p. 47 (fifth edition) it is said:—

" . . . 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.

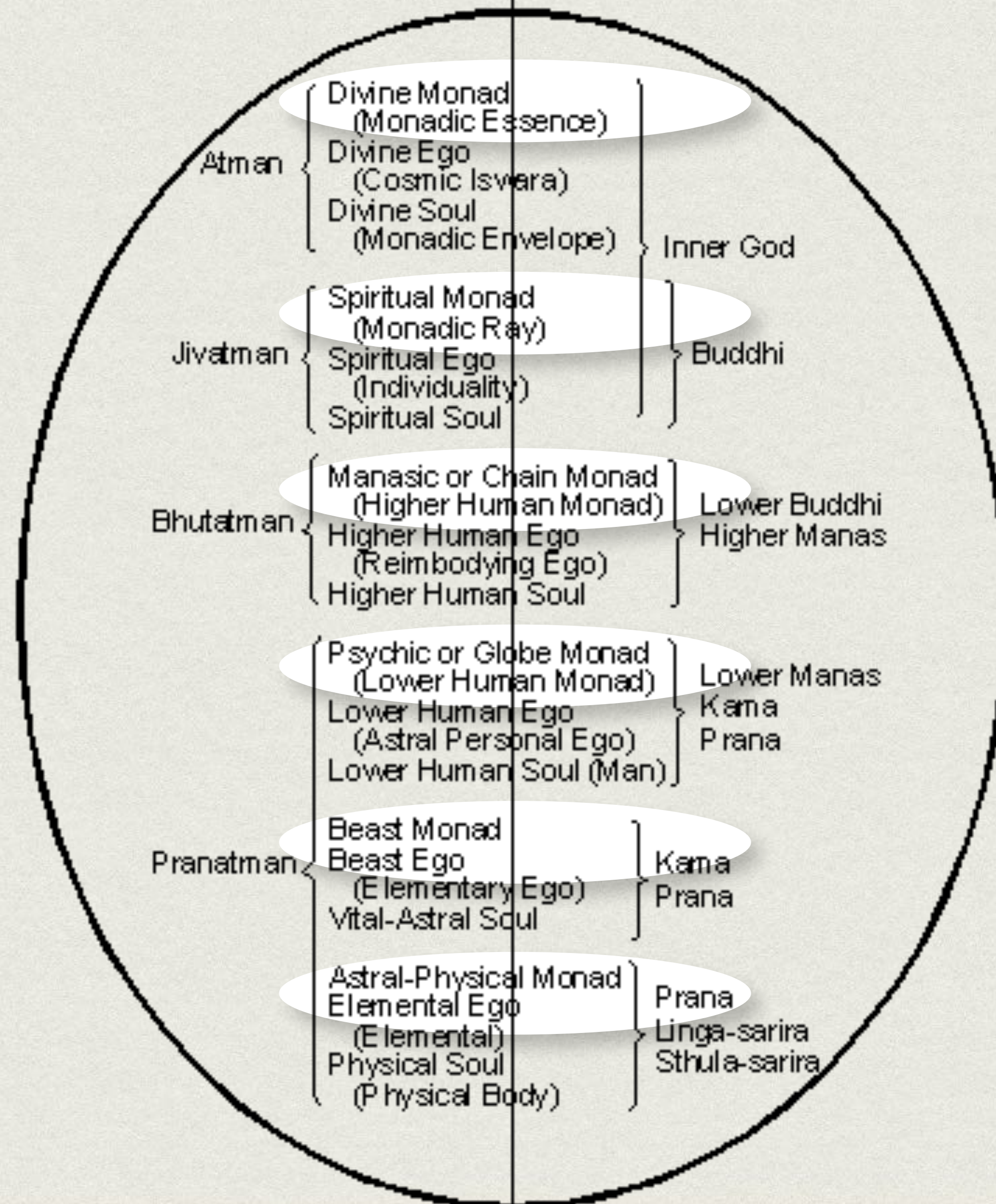
This was a wise course to adopt in view of the great secrecy maintained with regard to figures and numbers. This reticence is now partially relinquished; but it would perhaps have been better had the real numbers concerning Rounds and evolutionary gyrations been either entirely divulged at the time,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



Paramatman



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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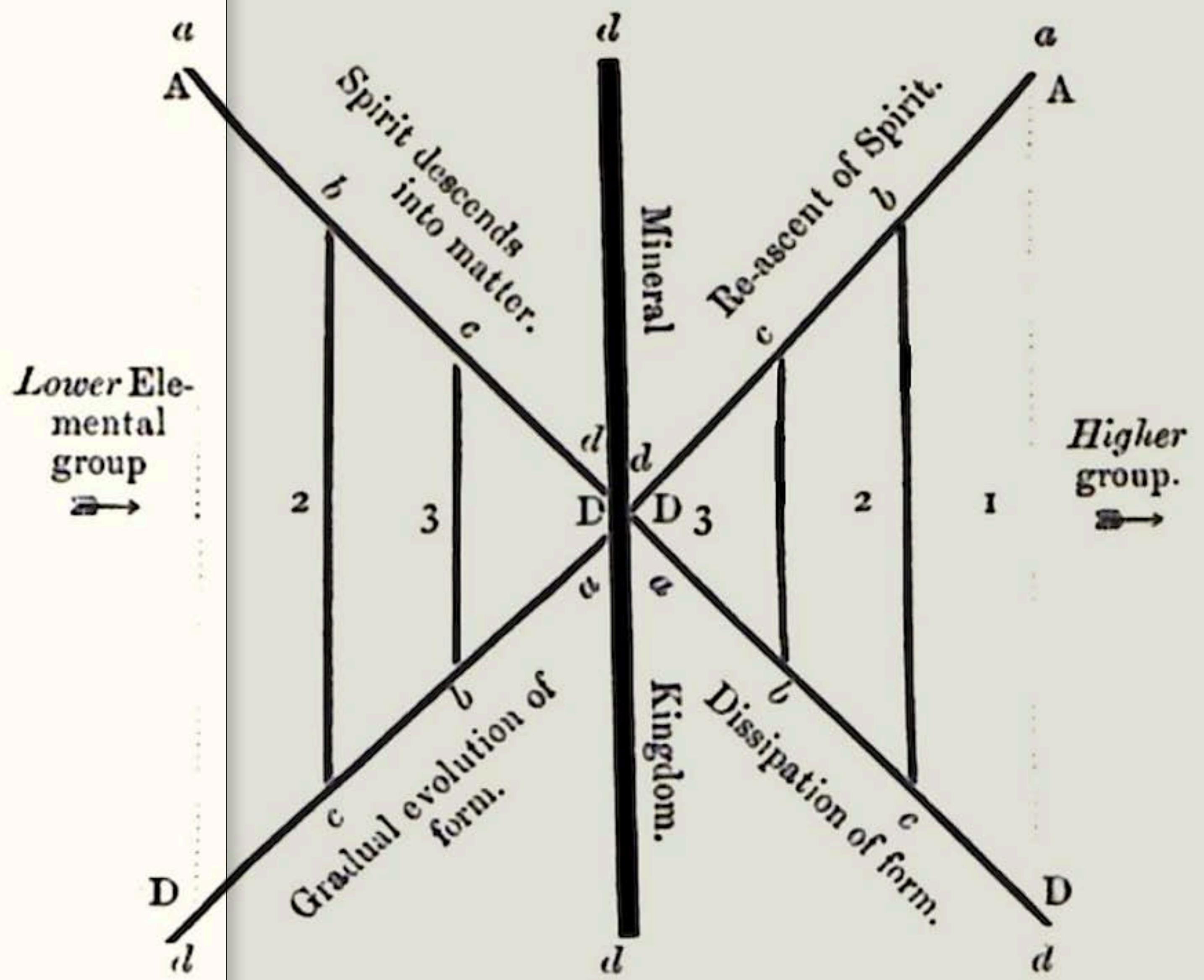
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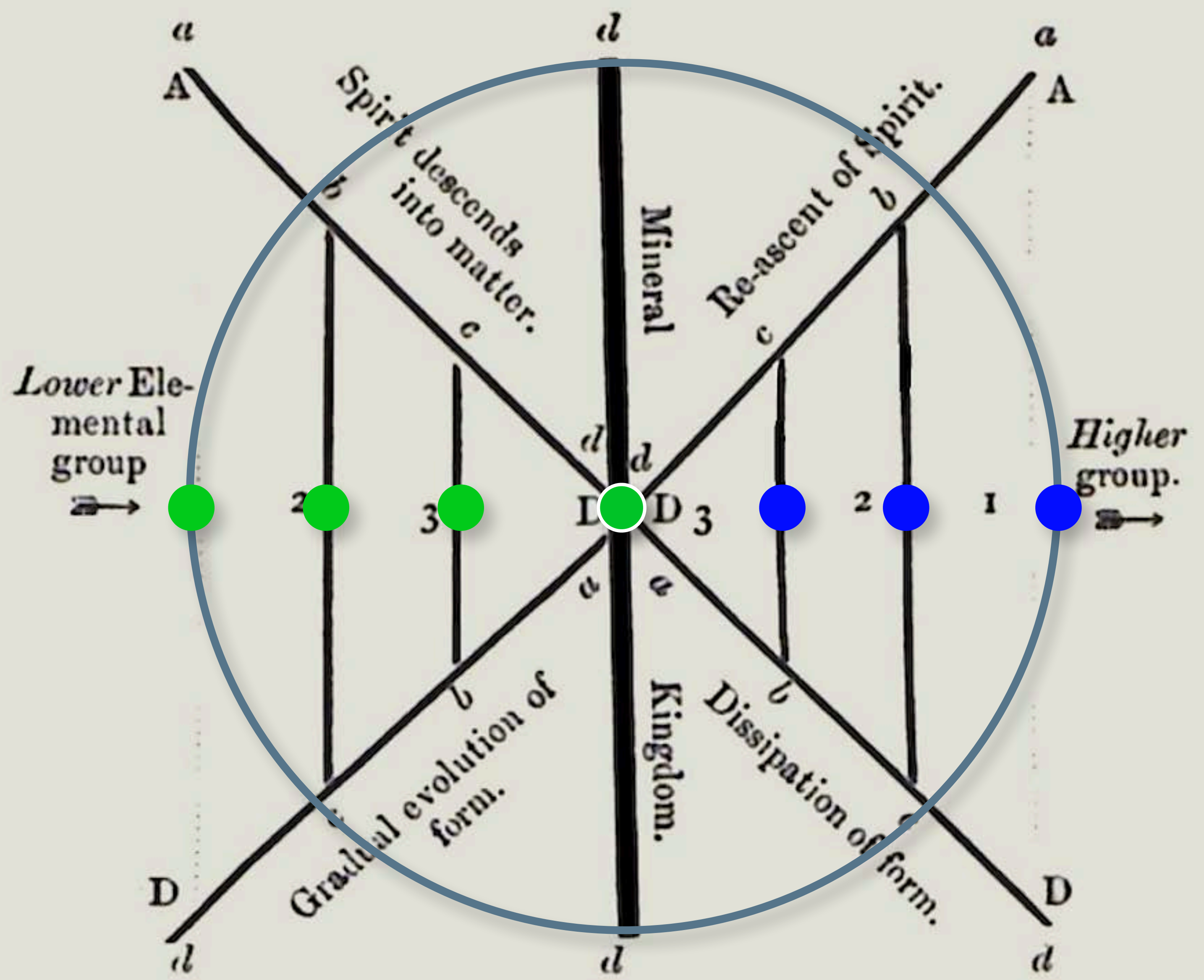
Otherwise how could one account for and explain mathematically the evolutionary and spiral progress of the Four Kingdoms? The “Monad” is the combination of the last two “principles” in man, the 6th and the 7th, and, properly speaking, the term “human monad” applies only to the dual soul (Atma-Buddhi), not to its highest spiritual vivifying Principle, Atma, alone. But since the Spiritual Soul, if divorced from the latter (Atma) could have no existence, no being, it has thus been called Now the Monadic, or rather Cosmic, Essence (if such a term be permitted) in the mineral, vegetable, and animal, though the same throughout the series of cycles from the lowest elemental up to the Deva Kingdom, yet differs in the scale of progression. It would be very misleading to imagine a Monad as a separate Entity trailing its slow way in a distinct path through the lower Kingdoms, and after an incalculable series of transformations flowering into a human being; in short, that the Monad of a Humboldt dates back to the Monad of an atom of hornblende. Instead of saying a “Mineral Monad,” the more correct phraseology in physical Science, which differentiates every atom, would of course have been to call it “the Monad manifesting in that form of Prakriti called the Mineral Kingdom.” The atom, as represented in the ordinary scientific hypothesis, is not a particle of something, animated by a psychic something, destined after æons to blossom as a man. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualized; a sequential manifestation of the one Universal Monas. The ocean (of matter) does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual Monads is gradual, and in the higher animals comes almost to the point. The Peripatetics applied the word Monas to the whole Kosmos, in the pantheistic sense; and the Occultists, while accepting this thought for convenience sake, distinguish the progressive stages of the evolution of the concrete from the abstract by terms of which the “Mineral, Vegetable, Animal, (etc.), Monad” are examples. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The “Monadic

Essence” begins to imperceptibly differentiate towards individual consciousness in the Vegetable Kingdom. As the Monads are un-compounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation, which properly constitutes the Monad—not the atomic aggregation, which is only the vehicle and the substance through which thrill the lower and the higher degrees of intelligence.

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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.

endow the "senseless" shells, created and informed by the Pitris, with "mind" in the latter part of the Third Root-Race.

In the same way the "Monads" or Egos of the men of the seventh Round of our Earth, after our own Globes A, B, C, D, *et seq.*, parting with their life-energy, will have informed and thereby called to life other laya-centres destined to live and act on a still higher plane of being—in the same way will the Terrene "Ancestors" create those who will become their superiors.

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Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyanis or "Logoi." Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is.

"Nature," the physical evolutionary Power, could never evolve intelligence unaided—she can only create "senseless forms," as will be seen in our "ANTHROPOGENESIS." The "Lunar Monads" cannot progress, for they have not yet had sufficient touch with the forms

* *Vide CONCLUSION in Part II. of this Book.*

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Also it must be borne in mind that the Monads which enter upon the evolutionary cycle upon Globe A, in the first Round, are in very different stages of development. Hence the matter becomes somewhat complicated. . . . Let us recapitulate.

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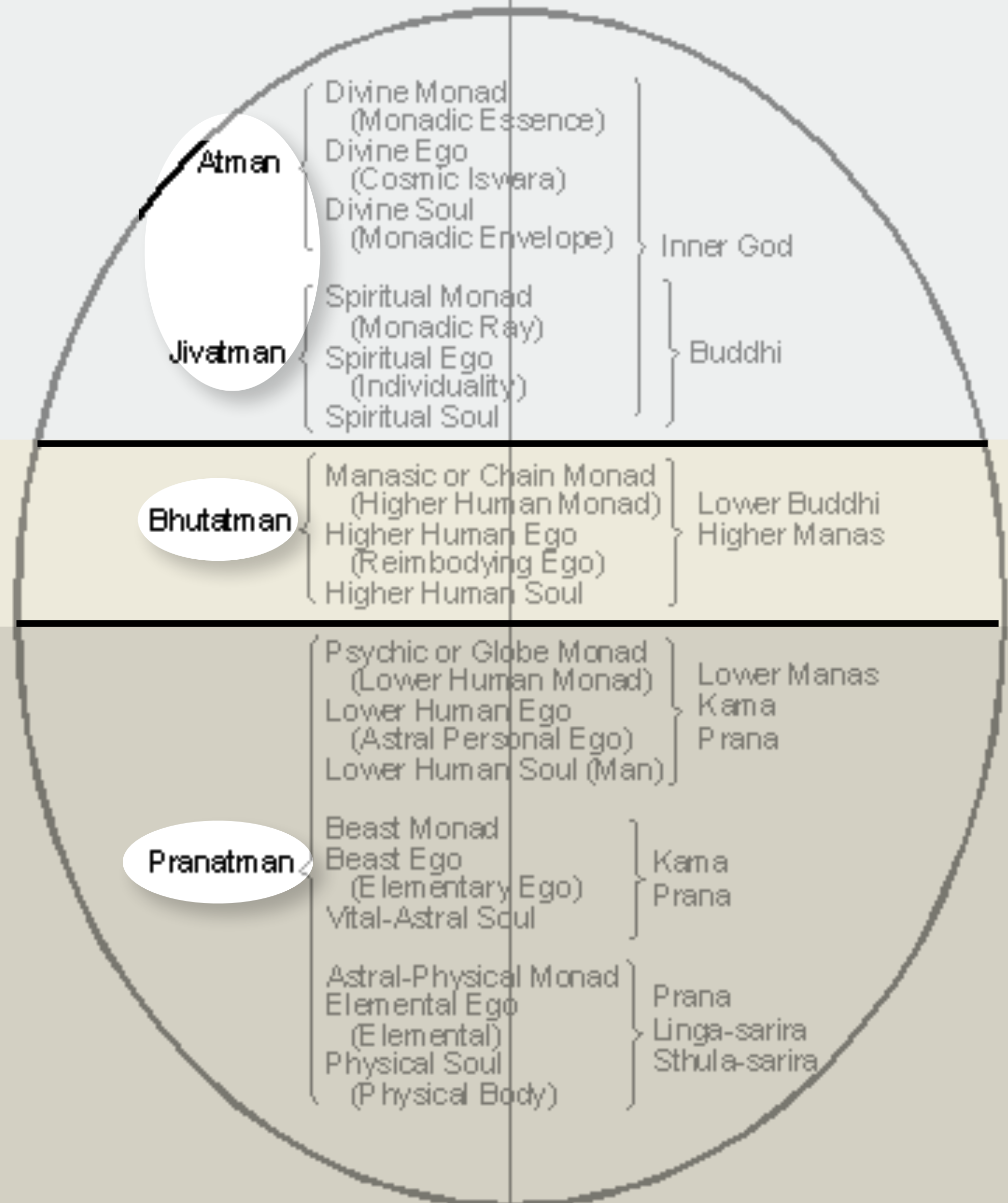
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I

Cosmogenesis

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H. P. Blavatsky



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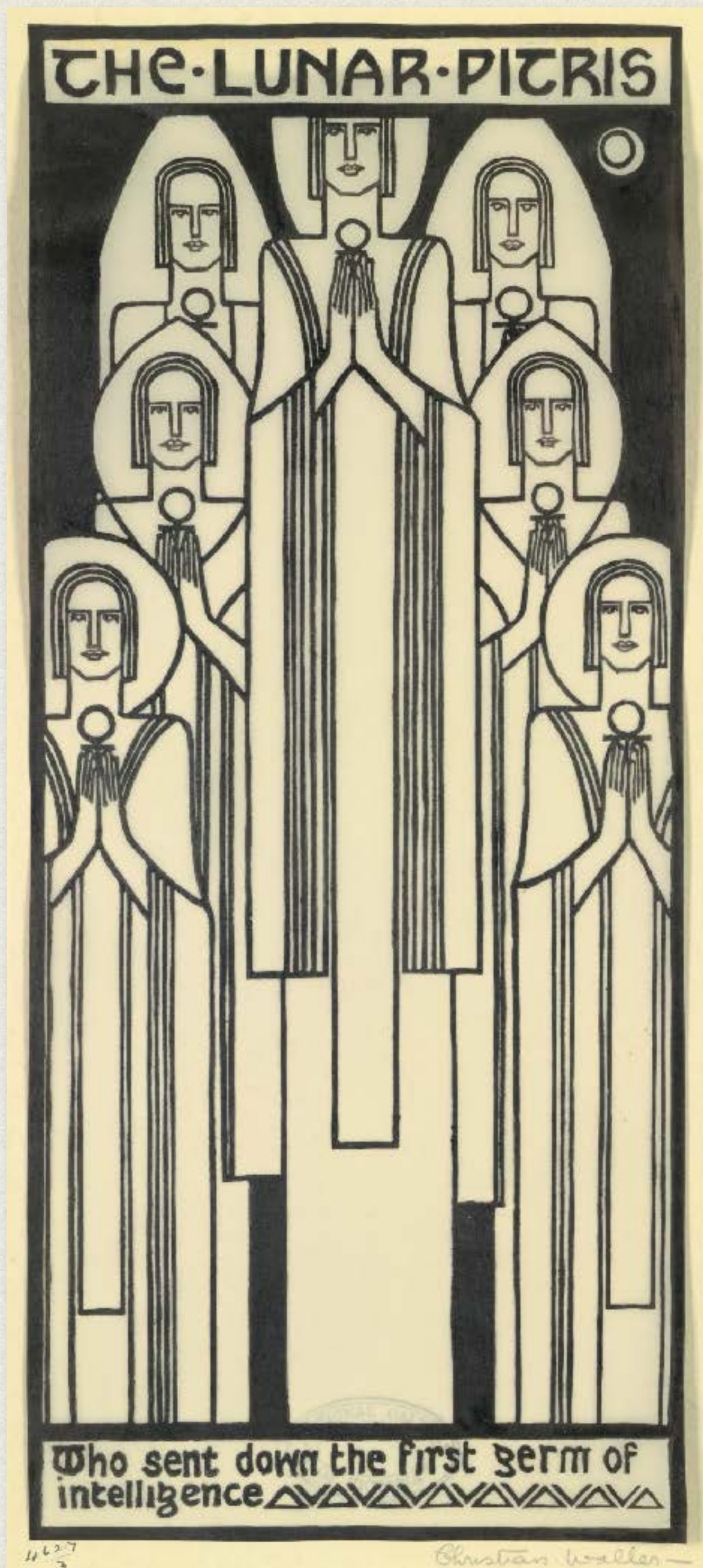
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Lunar Pitris [from Sanskrit *pitṛ* father, ancestor] Lunar fathers, also called *barhishad-pitris* and lunar ancestors; used in distinction from the solar pitris or *agnishvattas*. Lunar pitris are the actual progenitors of our lower principles, as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

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

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

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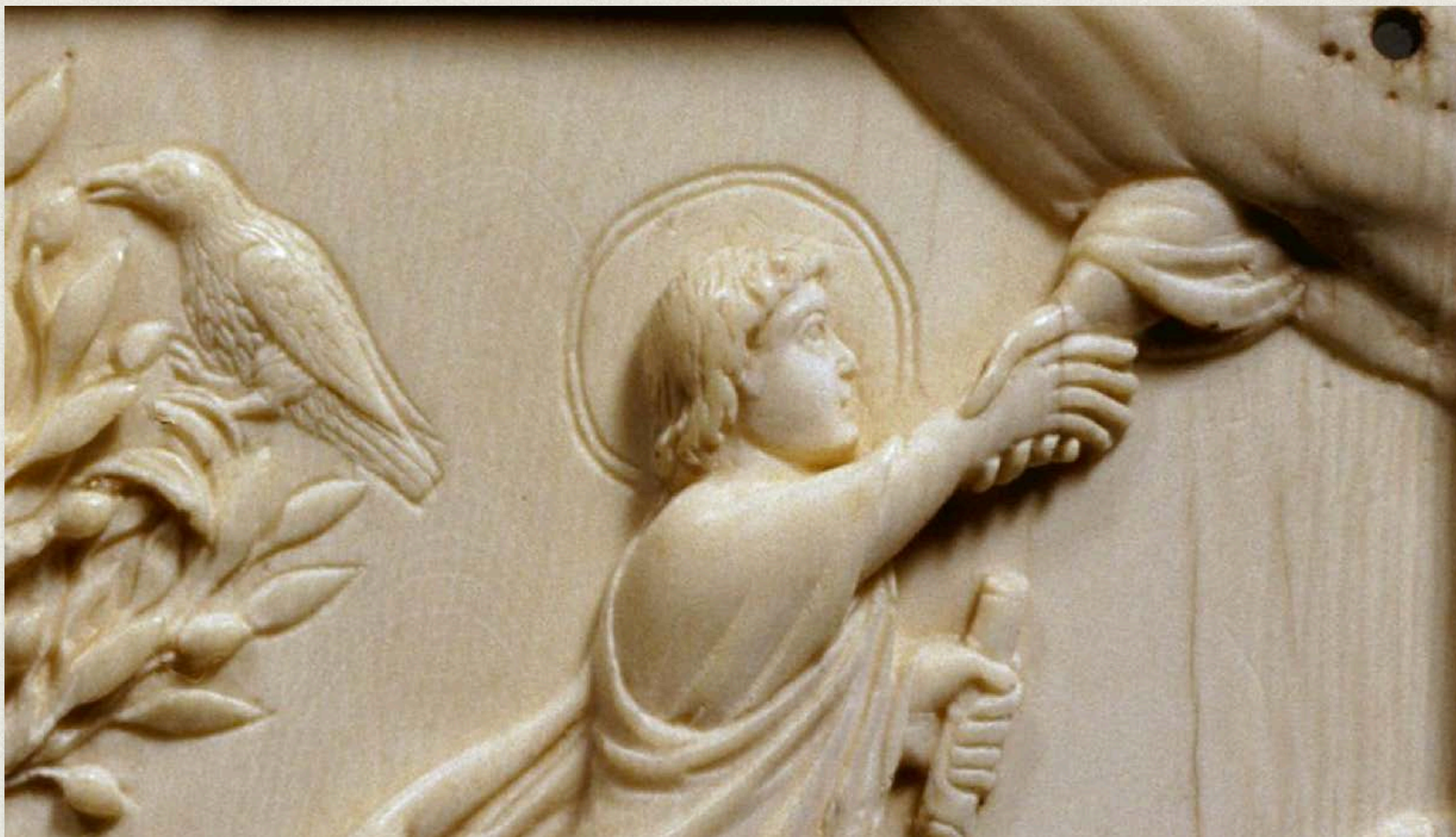
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1. The most developed Monads (the Lunar Gods or "Spirits," called, in India, the Pitris), whose function it is to pass in the first Round through the whole triple cycle of the mineral, vegetable, and animal kingdoms in their most ethereal, filmy, and

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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. -SD1:174

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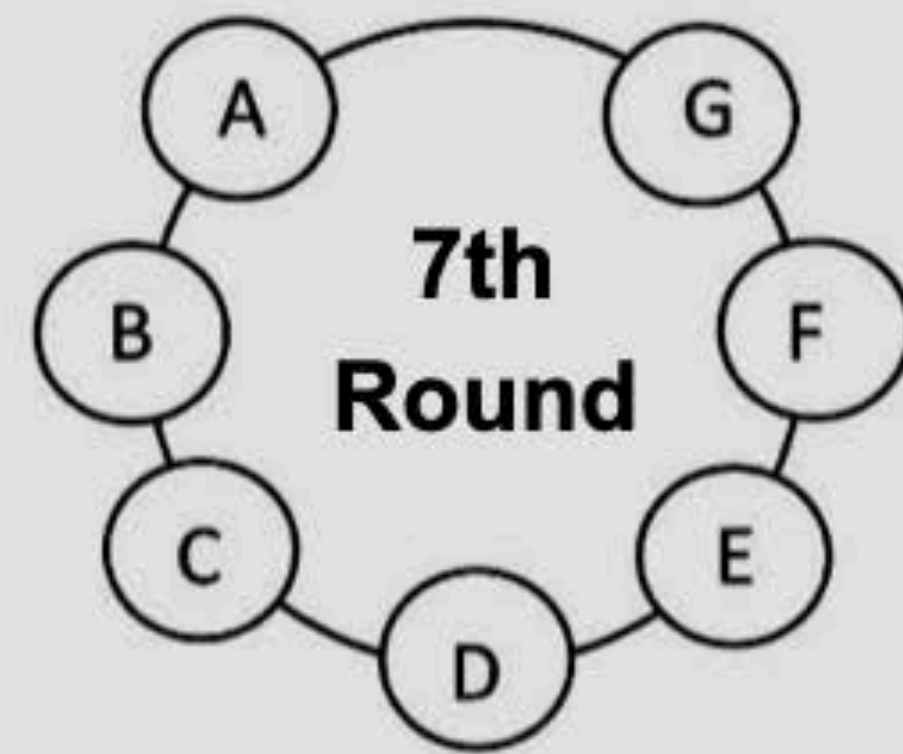
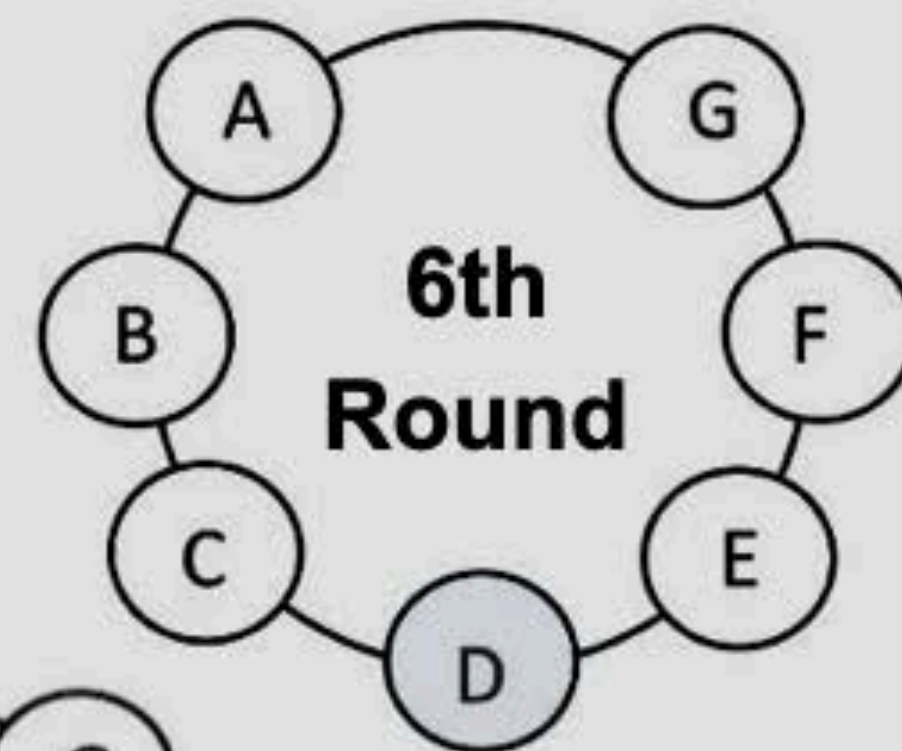
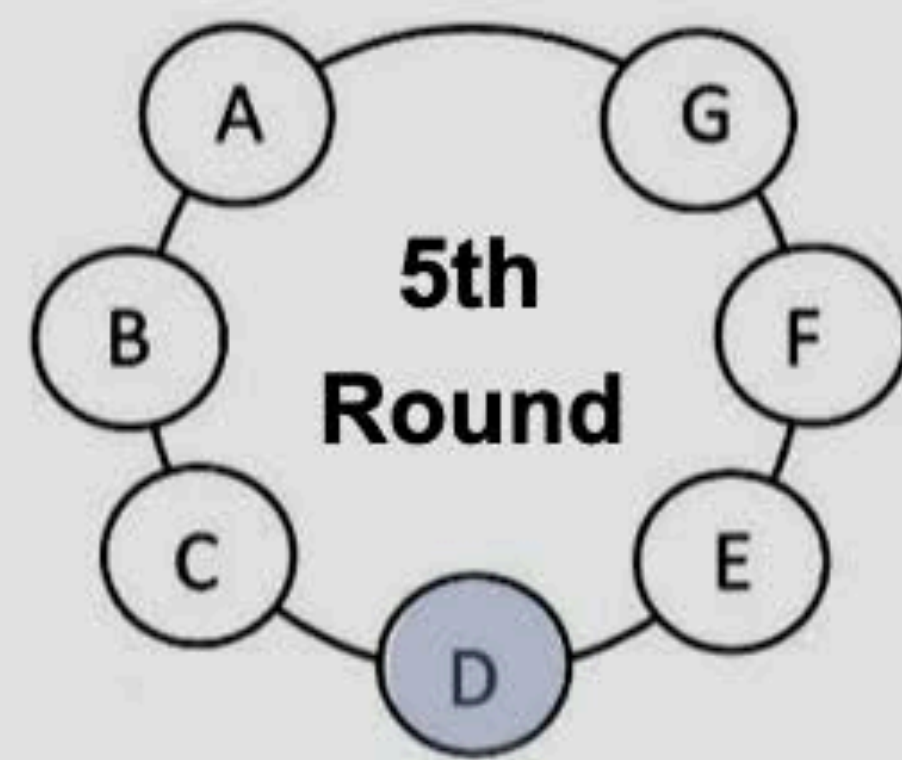
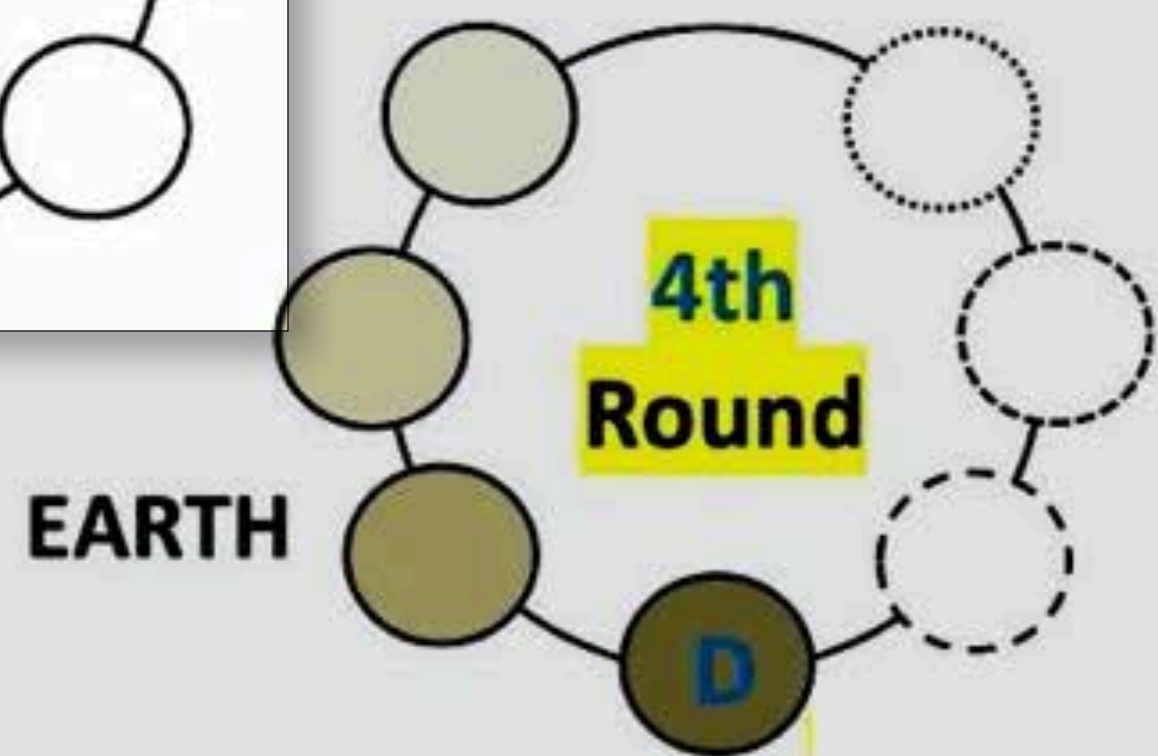
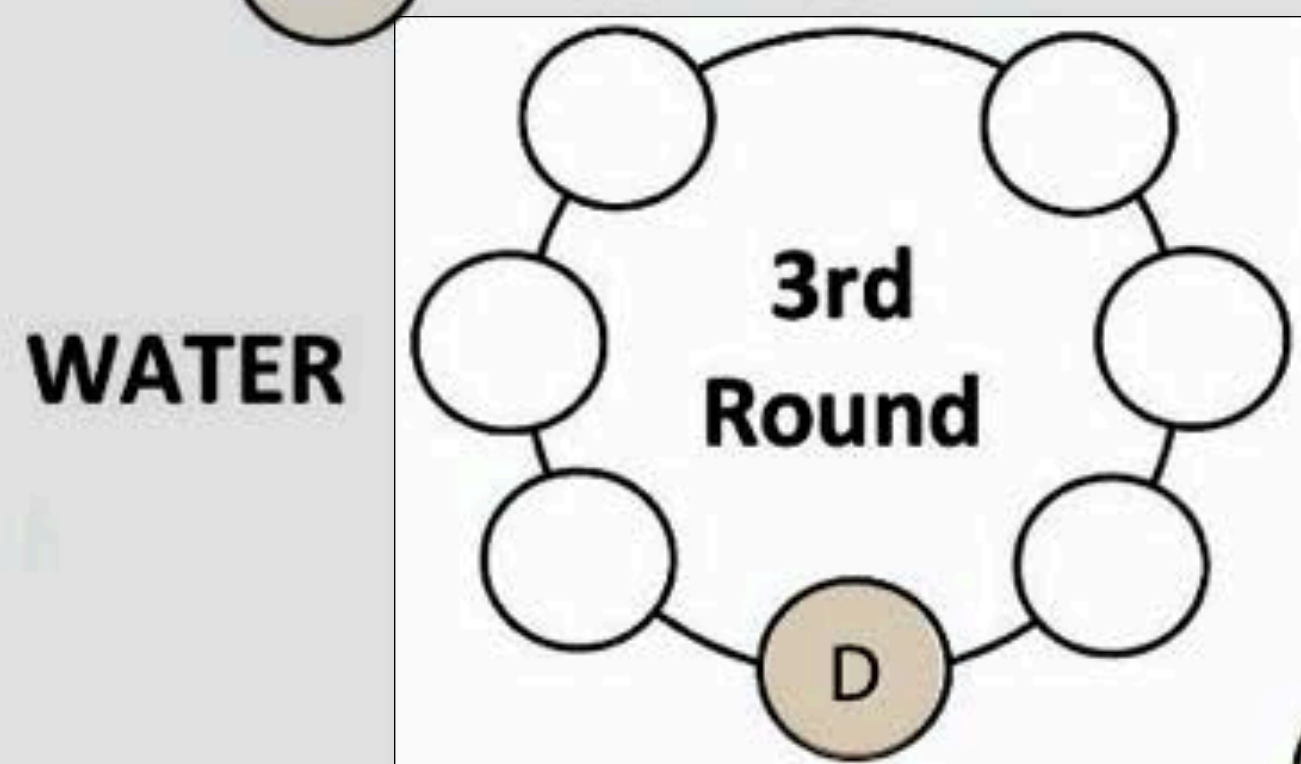
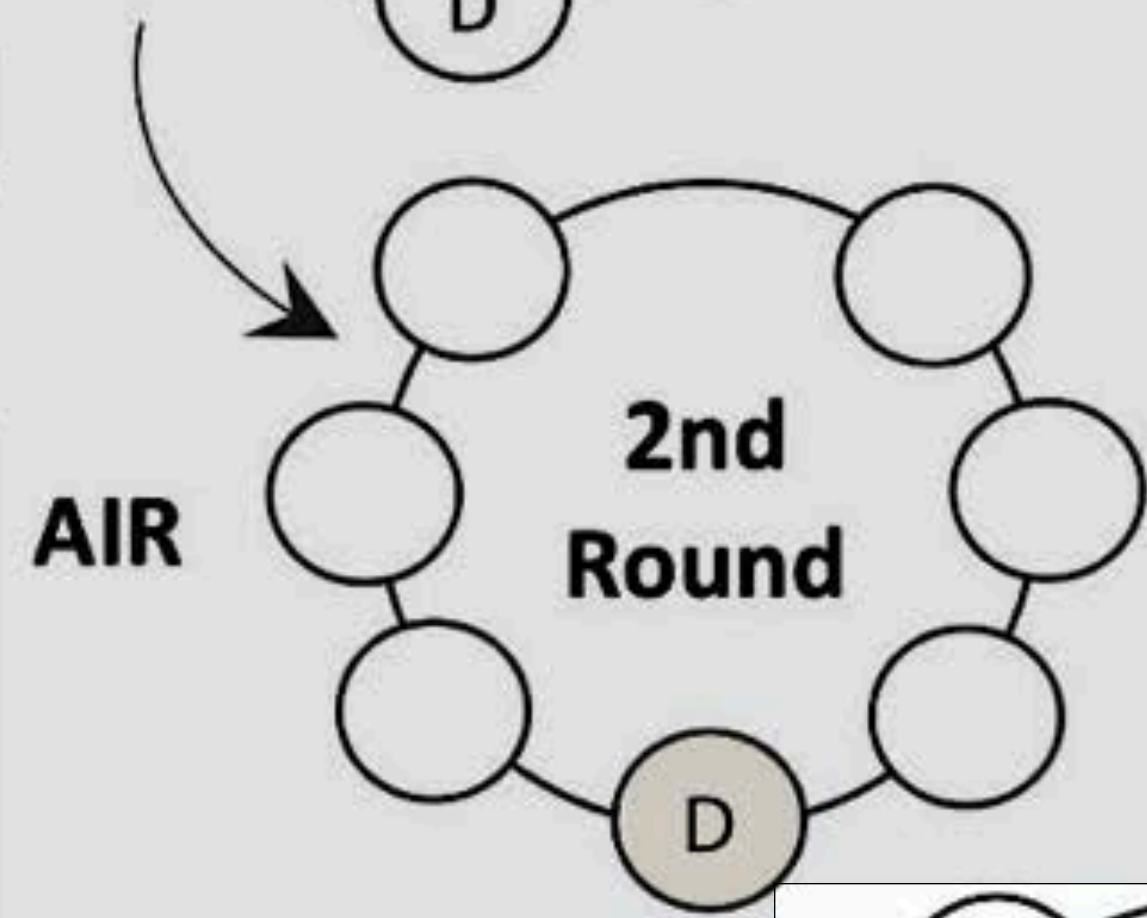
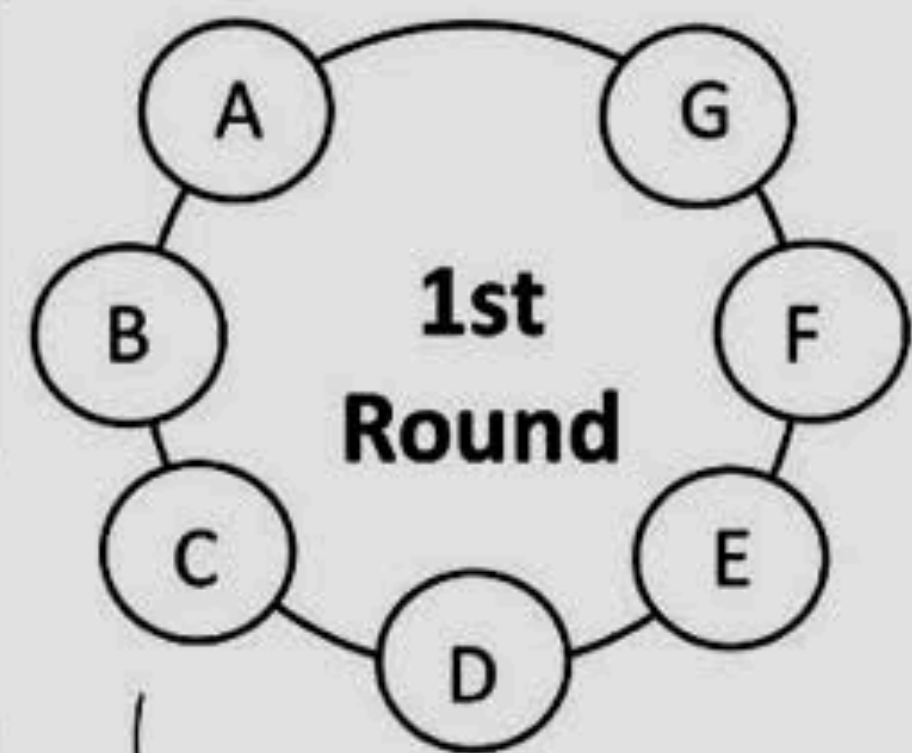
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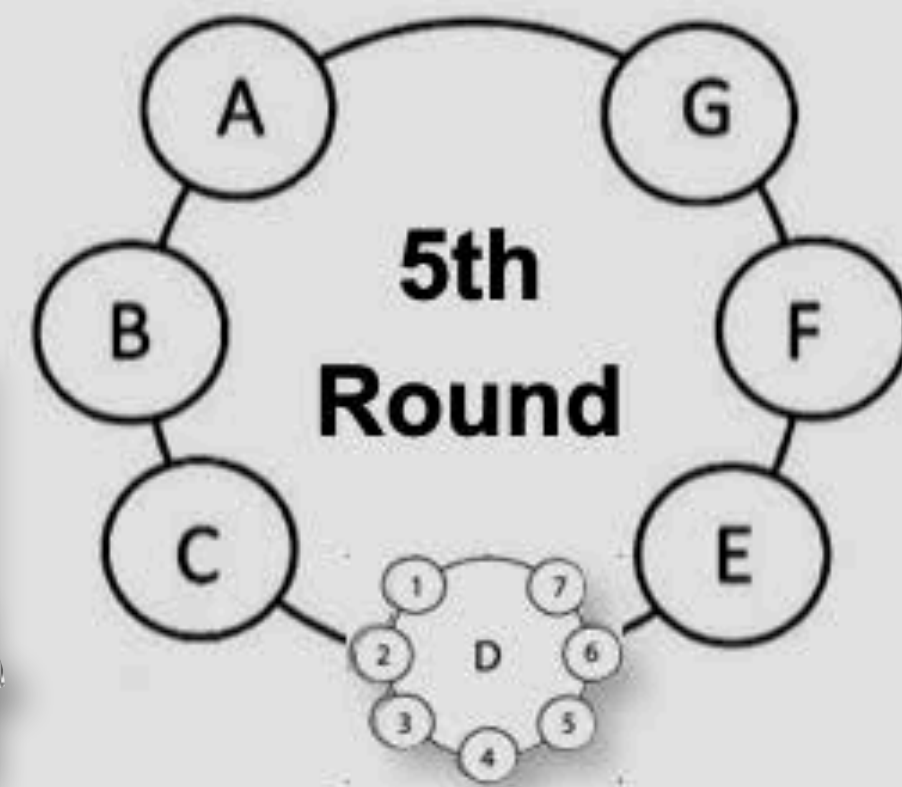
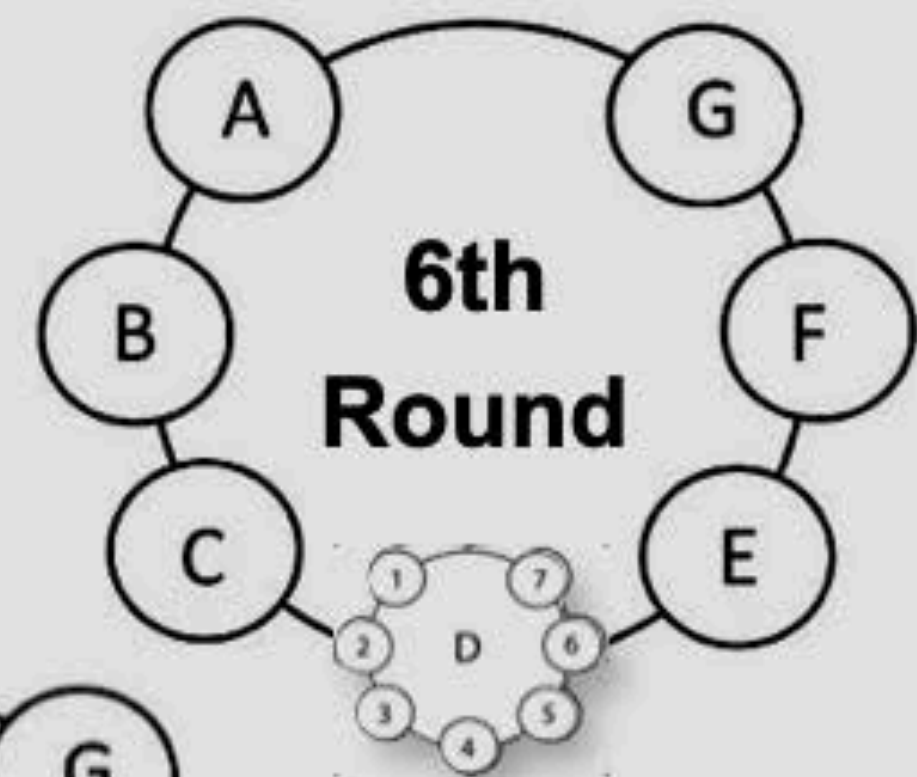
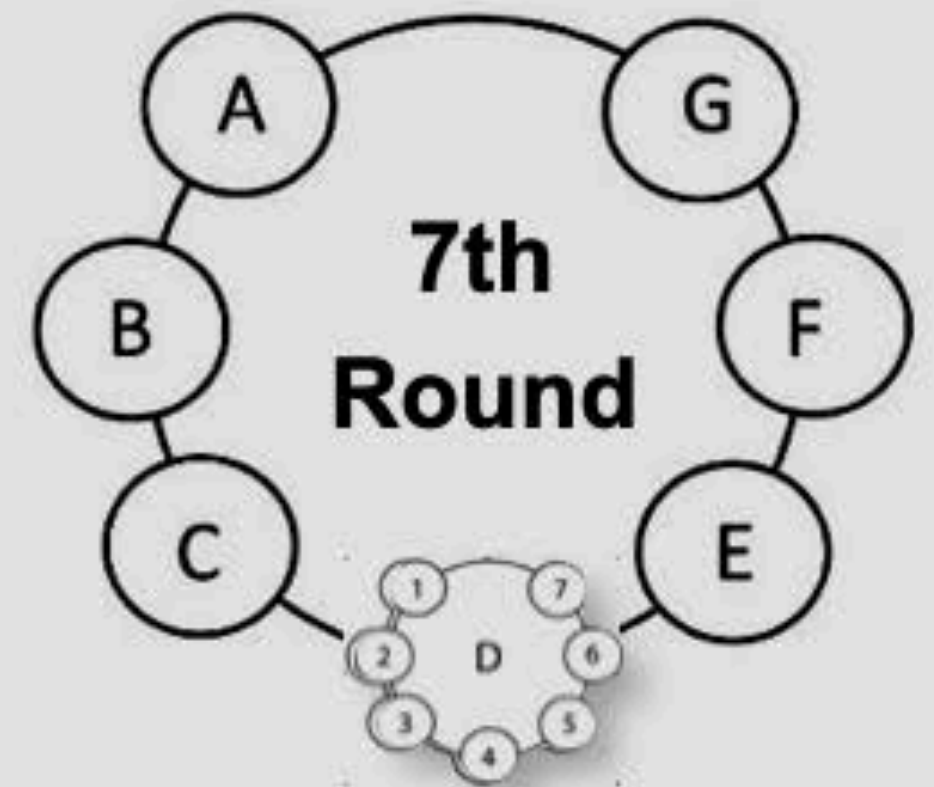
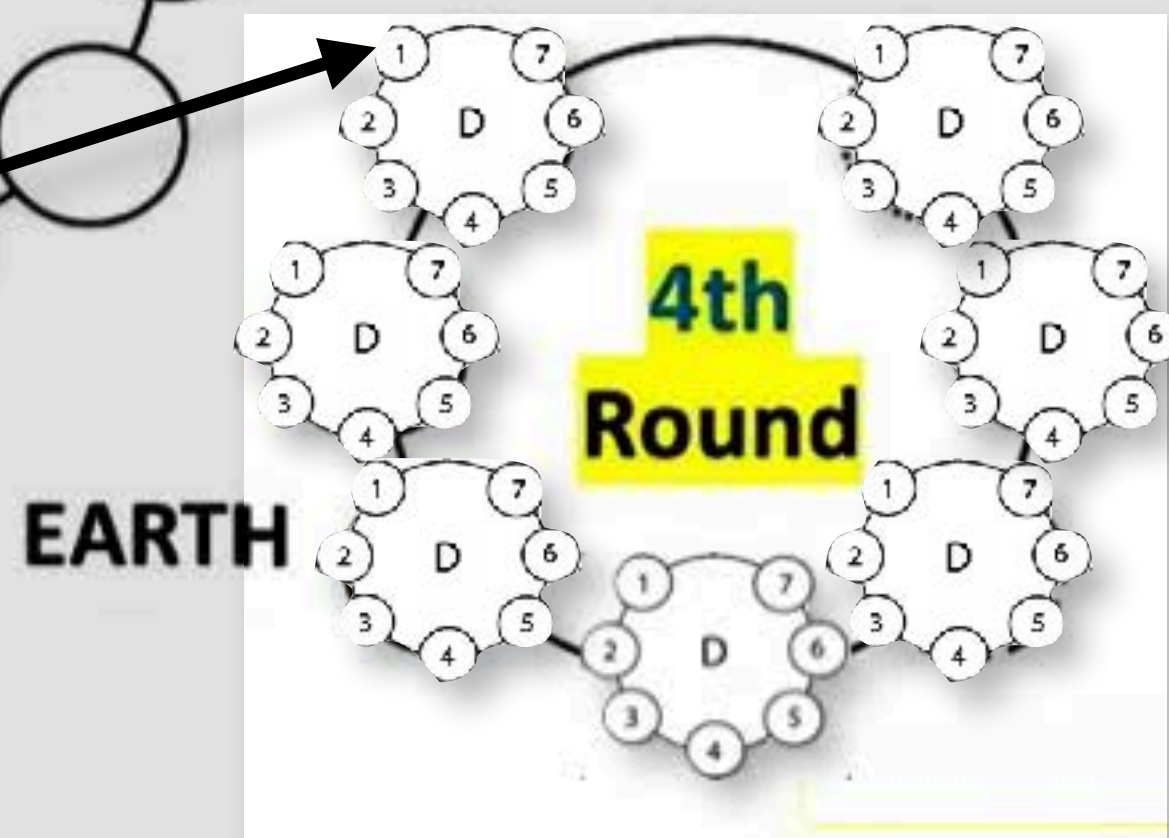
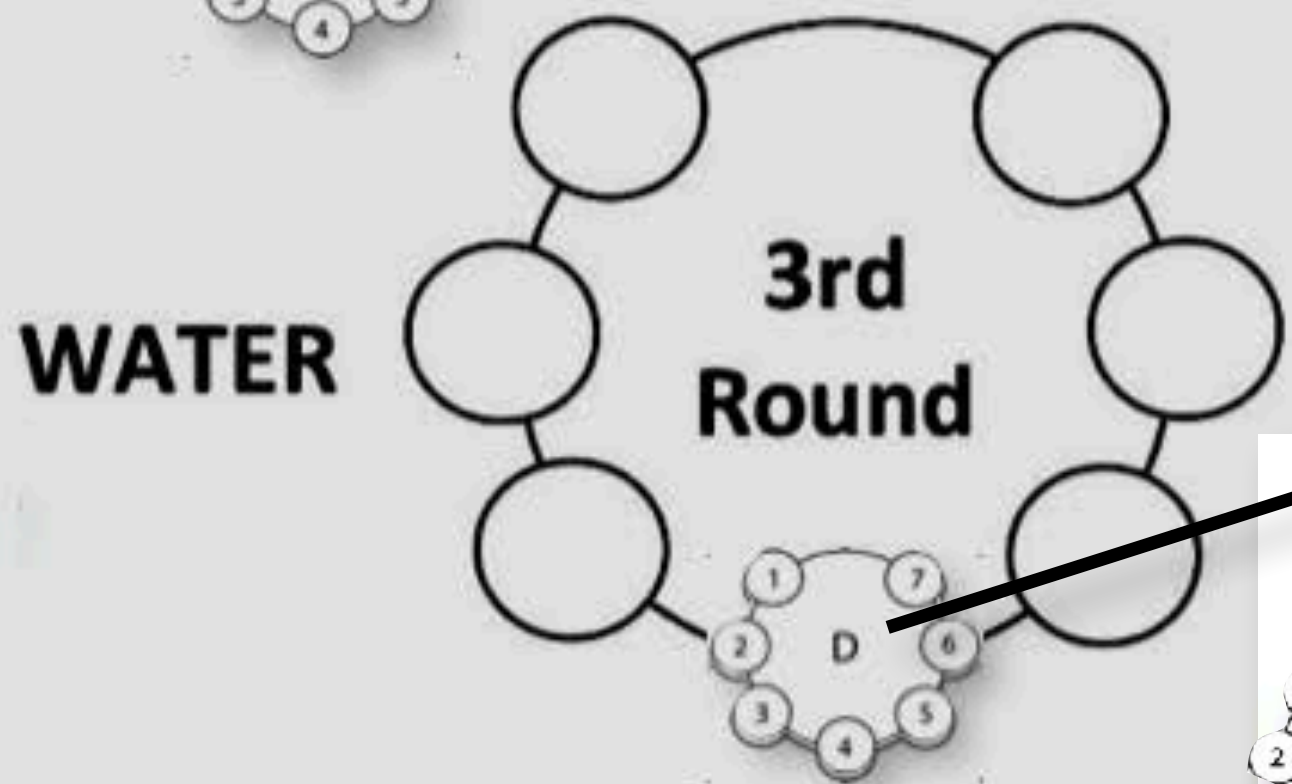
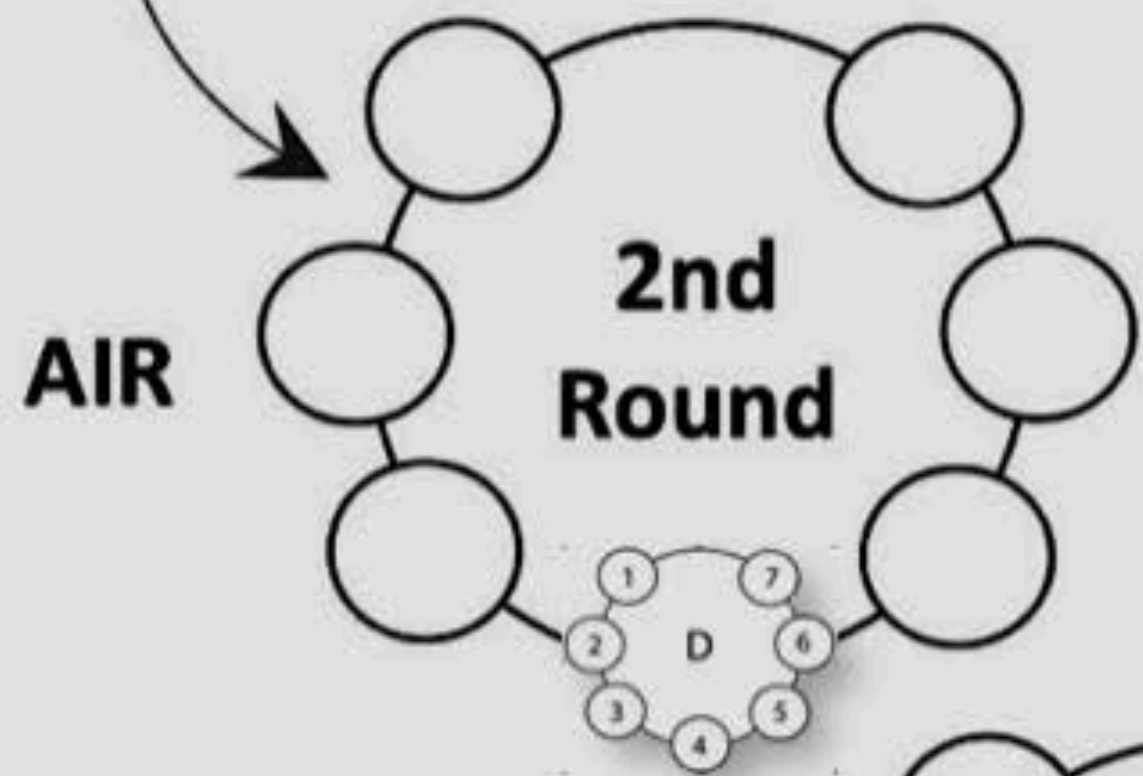
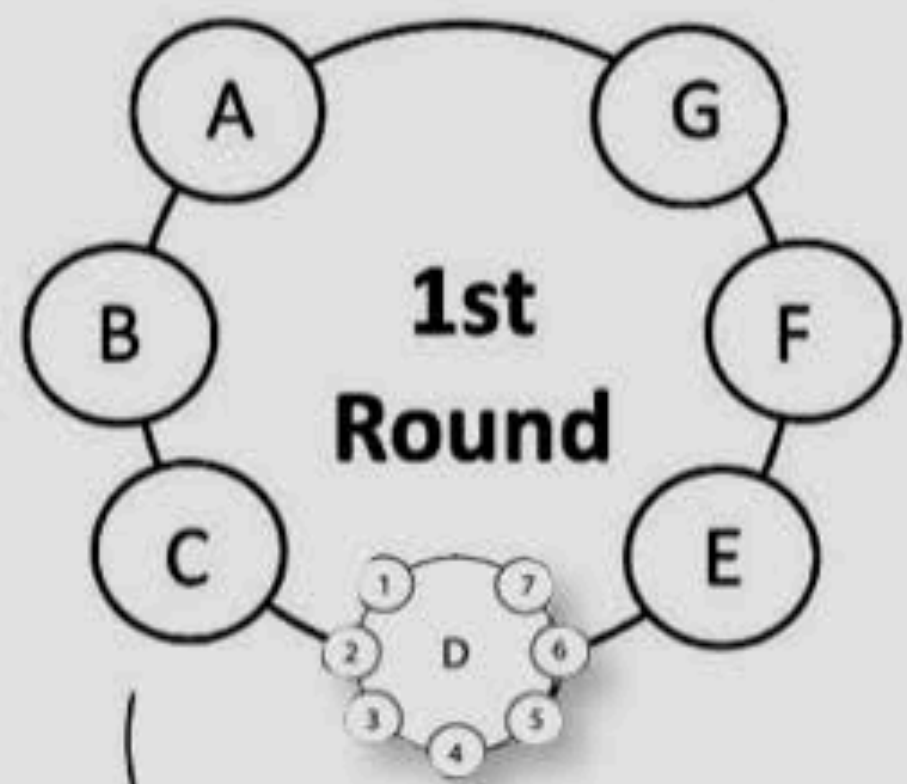
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EVOLUTION

A large blue arrow pointing upwards from the 4th Round towards the 7th Round, indicating the progression of evolution.



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

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Animal Kingdom
Anura Srinath, Sri Lanka, 2020
Acrylic on Canvas, 62x71in

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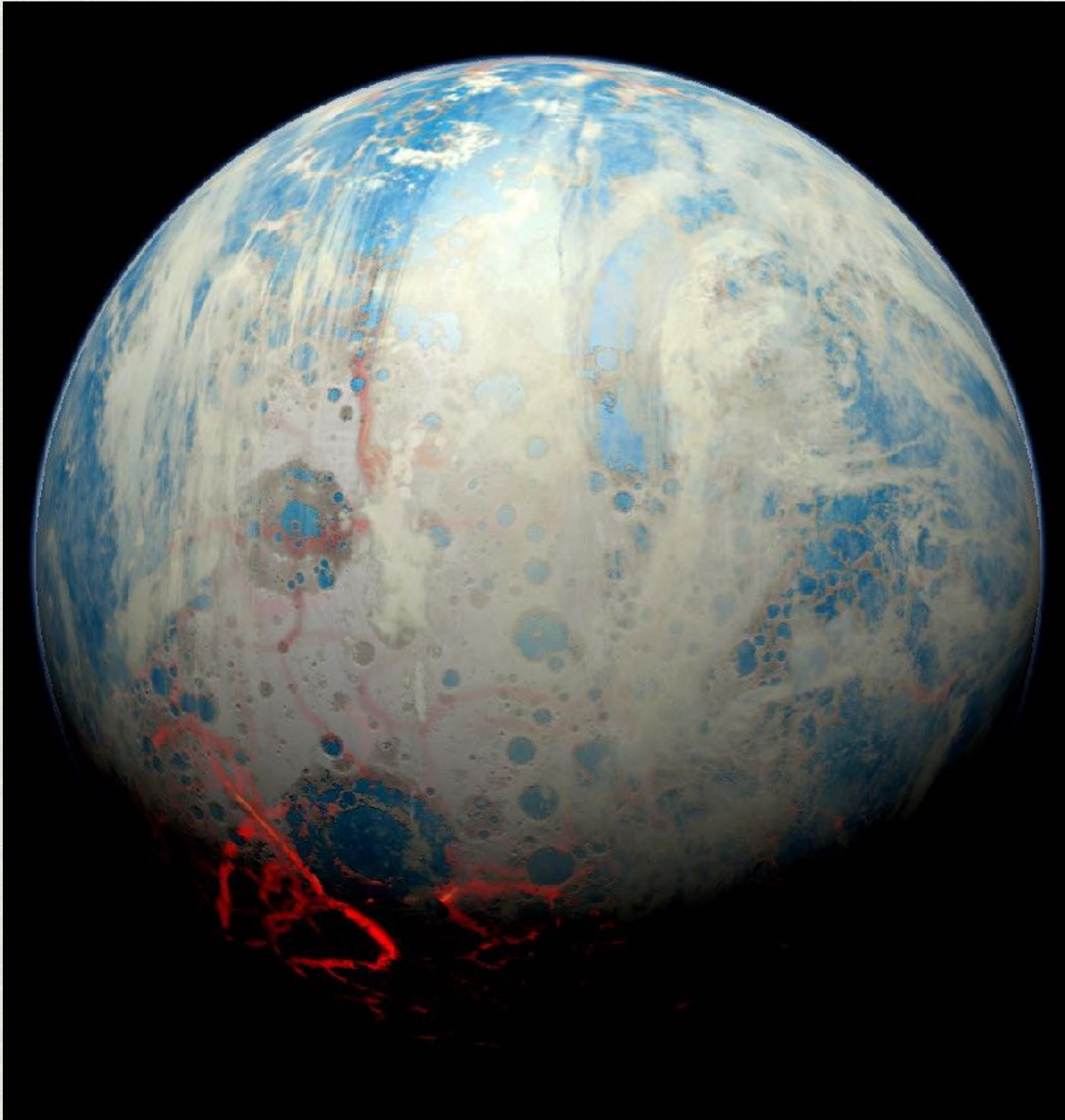
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Sishta (Sanskrit) Remainder, remains, residuals — anything that is left or remains behind; in theosophy, those superior classes of each kingdom left behind on a globe during its obscuration, serving as seeds of life for the returning life-wave in the next round. They are the most highly evolved monads of each of the life-waves, the forerunners who, because of the innate urge and karmic power behind them, have preceded in their development the great bulk of their life-wave. In the human life-wave, the sishtas will be the most evolved humans, the great sages, those who have outrun the evolutionary development of the human life-wave considered as a whole. They are called

remainders merely because they remain behind on a globe in order to provide the seeds for inaugurating their own life-wave's evolutionary progress, when that life-wave once again reaches the globe on which the sishtas remain.

While the sishtas are dormant, sleeping, or resting, they are not inactive or in a dream-world corresponding to devachan. They are relatively dormant merely because the life-wave has passed them by. Yet they still carry on all the functions, processes, and duties required of the most advanced egos of that life-wave until the life-wave returns to the globe on which these sishtas are awaiting it.



The sishtas are thus the manus (or collectively the manu) of any life-wave — and hence the respective manus or manu for each life-wave. As there is a root-manu on every globe when a life-wave reaches it and begins to develop into the first root-race on that globe, and a seed-manu for that life-wave on that same globe when the life-wave has left it, the seed-manu and root-manu are thus virtually the same group of entities. The distinction lies in the two roles played by the sishtas when a life-wave leaves a globe and during the interim before the life-wave returns again, and what the sishtas do when the advanced egos of the life-wave begin to reach that same globe again: for with this incoming of new entities less progressed than the sishtas themselves, the seed-manu becomes what has been called the root-manu. -TG

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LUNAR CHAIN.

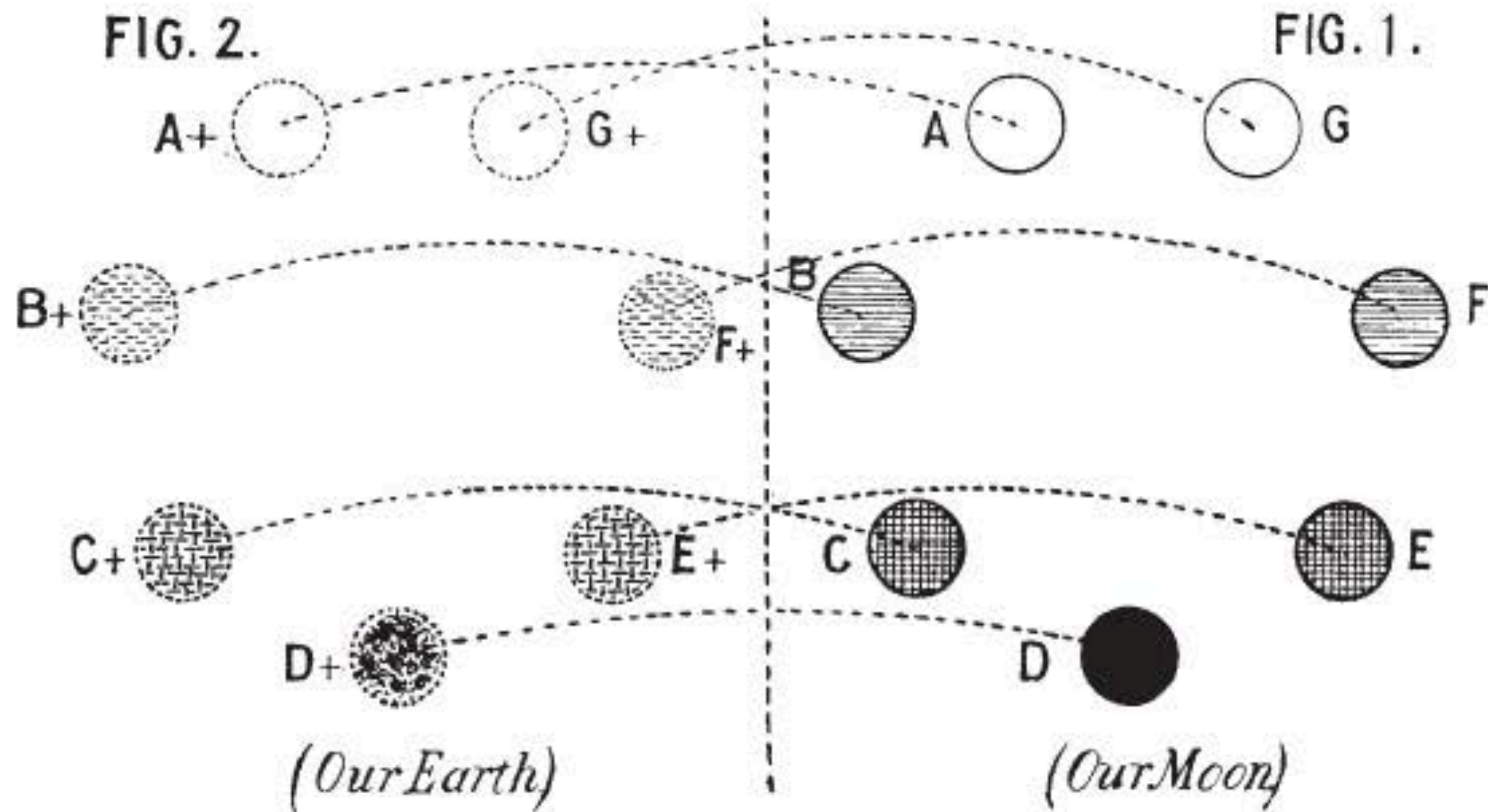


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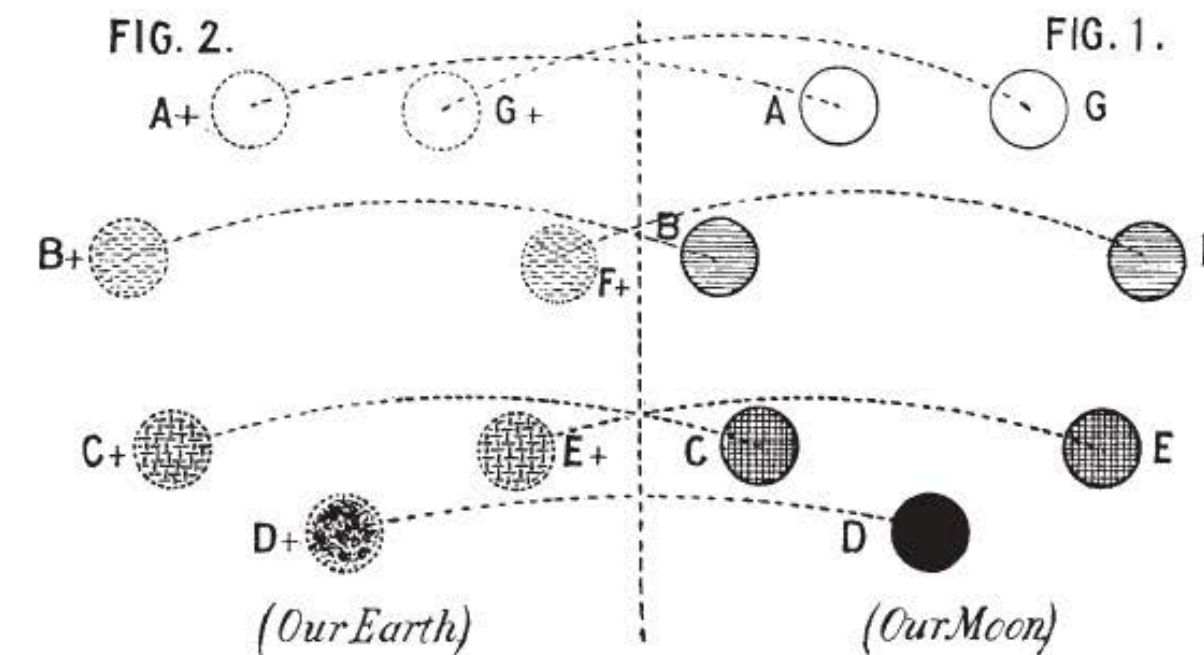


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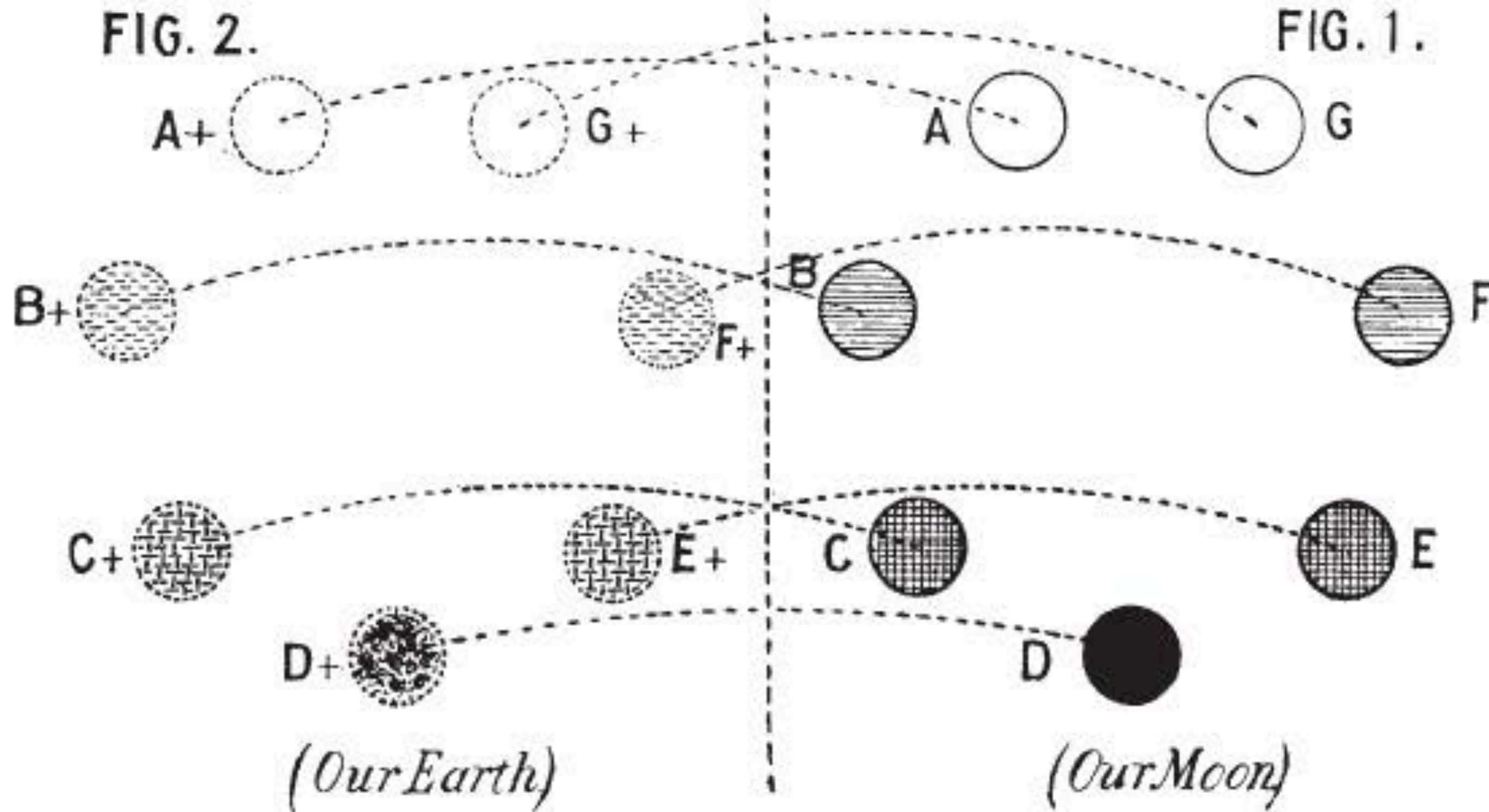


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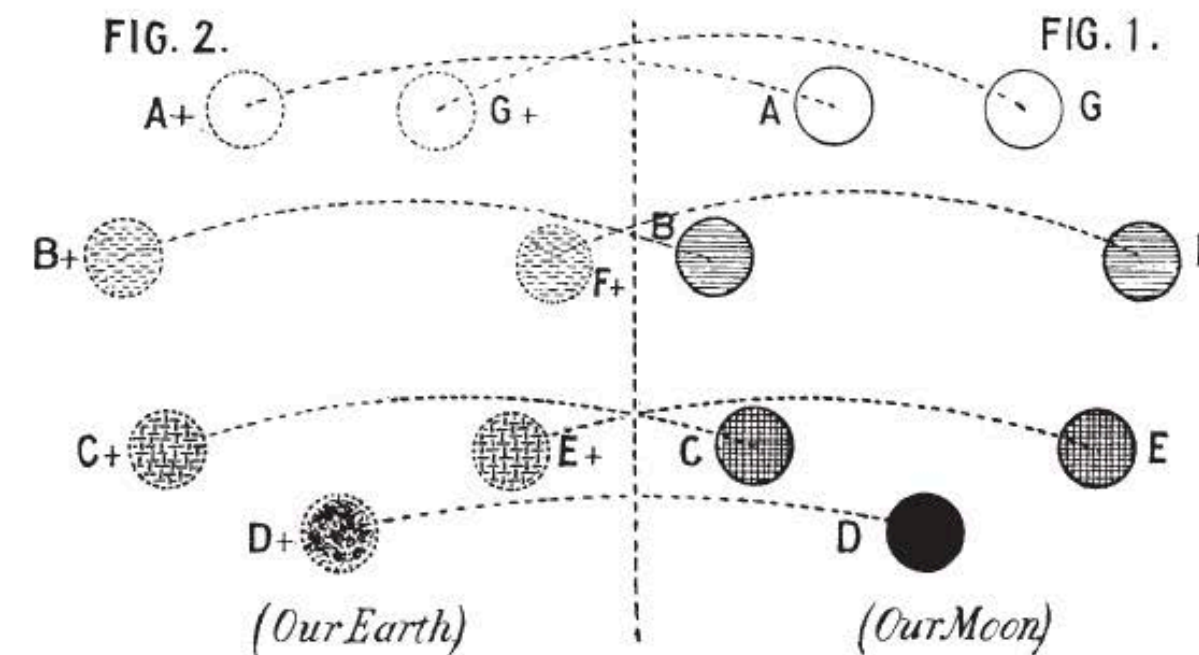


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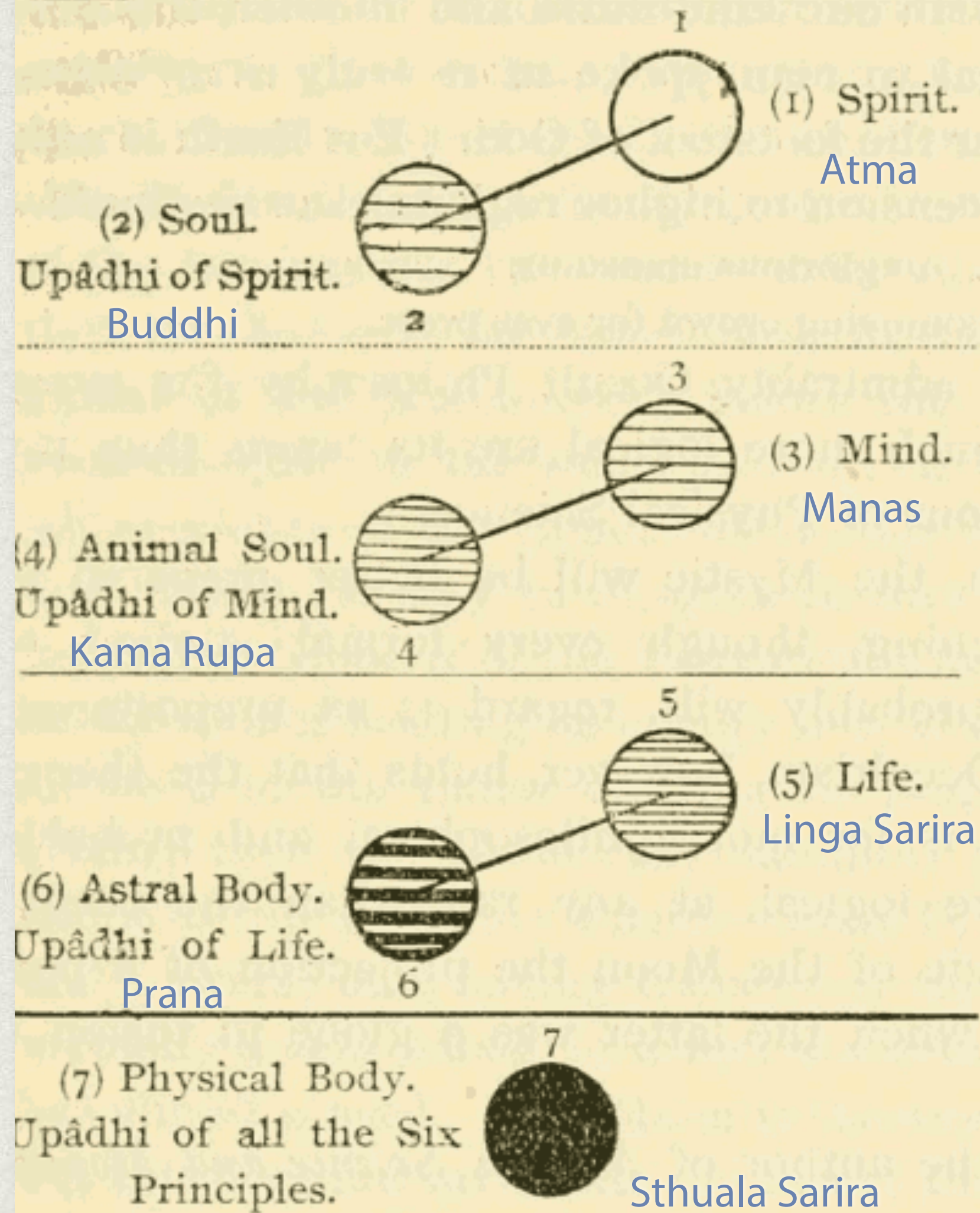
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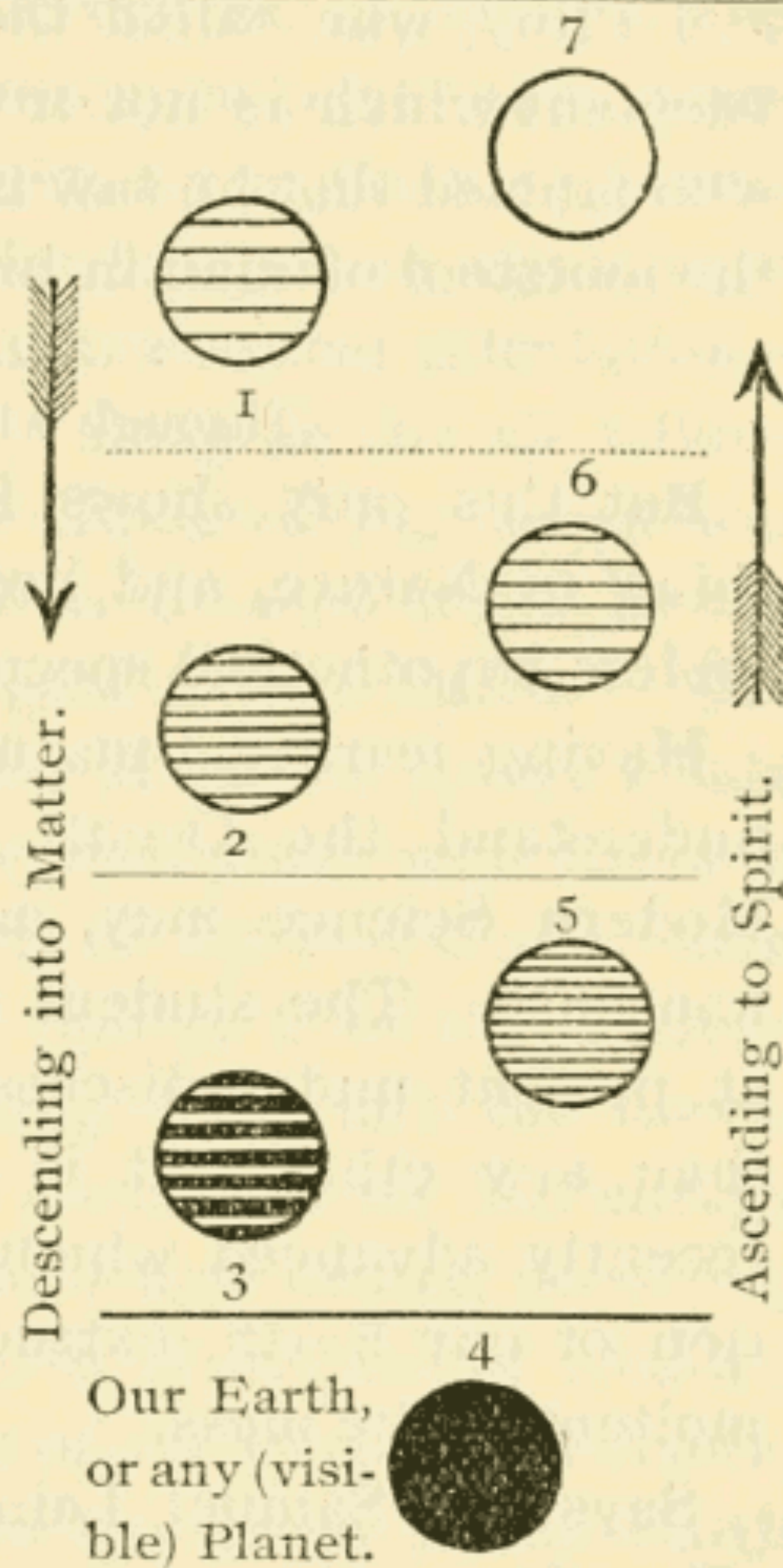
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HUMAN PRINCIPLES.



PLANETARY DIVISION.



Buddhism"). For instance, all such planets as Mercury, Venus, Mars, Jupiter, Saturn, etc., etc., or our Earth, are as visible to us as our globe, probably, is to the inhabitants of the other planets, if any, because they are all on the same plane; while the superior fellow-globes of these planets are on other planes quite outside that of our terrestrial senses. As their relative position is given further on, and also in the diagram appended to the Comments on Verse 7 of Stanza VI., a few words of explanation is all that is needed at present. These invisible companions correspond curiously to that which we call "the principles in Man." The seven are on three material planes and one spiritual plane, answering to the three *Upâdhis* (material bases) and one spiritual vehicle (*Vahan*) of our seven principles in the human division. If, for the sake of a clearer mental conception, we imagine the human principles to be arranged as in the following scheme, we shall obtain the annexed diagram of correspondences:—

HUMAN PRINCIPLES. PLANETARY DIVISION.

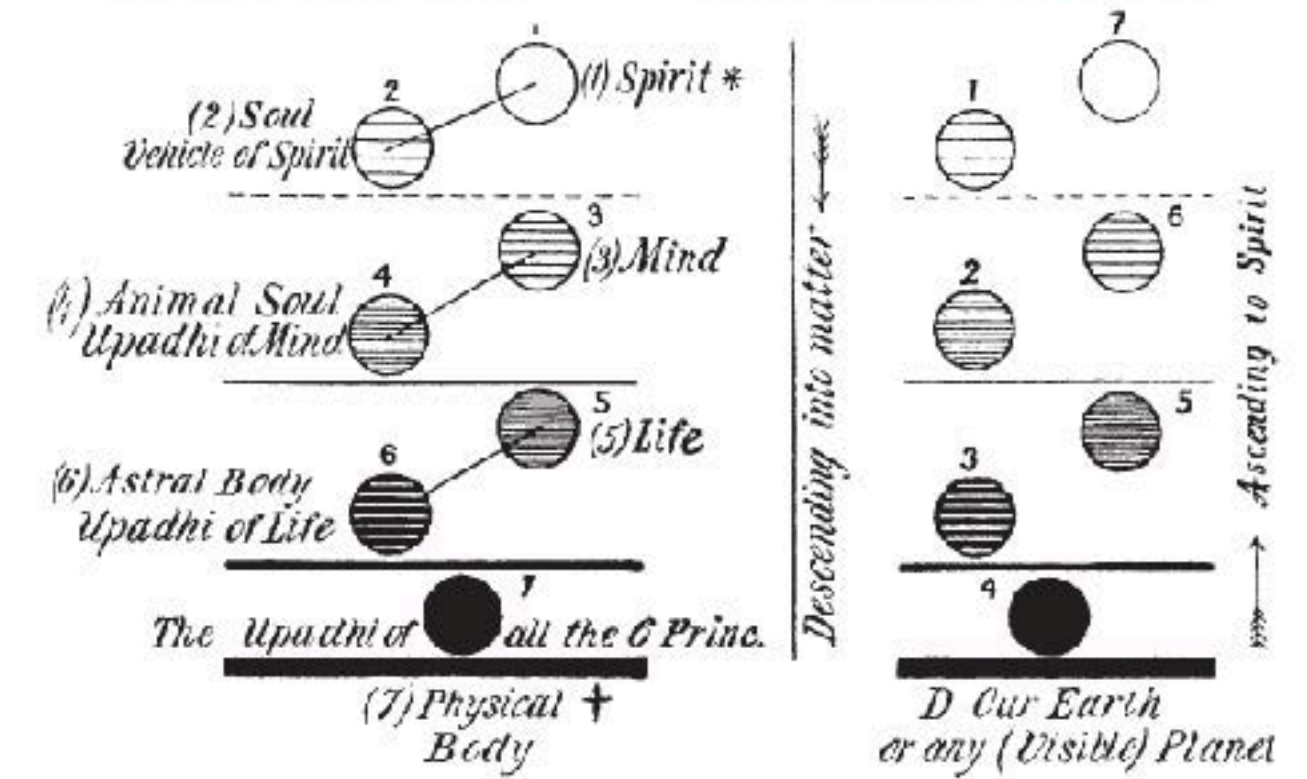


DIAGRAM I.

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

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

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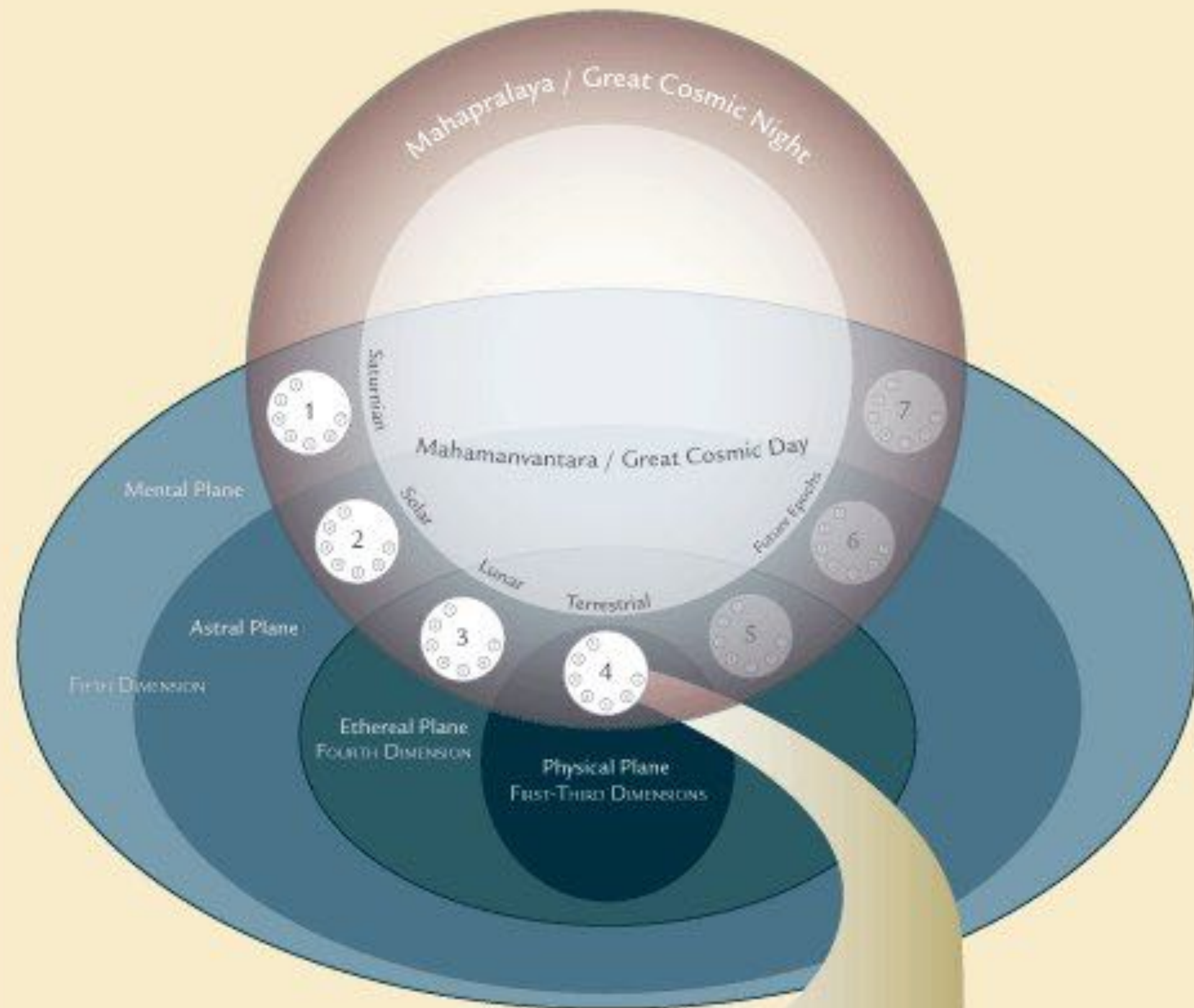
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"In the fourth race the conflict was begun, and consciousness was born. In the fifth race the crisis of the battle will be seen, and then the lower four and the middle four will begin to unite their forces. In the sixth race, the dust of battle dies away. The lower four, the middle four and the higher four will chant in unison the glory of their Lord, the beauty of the love of God, the wonder of the brotherhood of man. This is their paeon". -EP1:345

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From the preceding diagrams, which are applicable, *mutatis mutandis*, to Rounds, Globes or Races, it will be seen that the fourth member of a series occupies a unique position. Unlike the others, the Fourth has no "sister" Globe on the same plane as itself, and it thus forms the fulcrum of the "balance" represented by the whole chain. It is the sphere of final evolutionary adjustments, the world of Karmic scales, the Hall of Justice, where the balance is struck which determines the future course of the Monad during the remainder of its incarnations in the cycle. And therefore it is, that, after this central turning-point has been passed in the Great Cycle,—i.e., after the middle point of the Fourth Race in the Fourth Round on our Globe—no more Monads can enter the human kingdom. The door is closed for this Cycle and the balance struck. For were it otherwise—had there been a new soul

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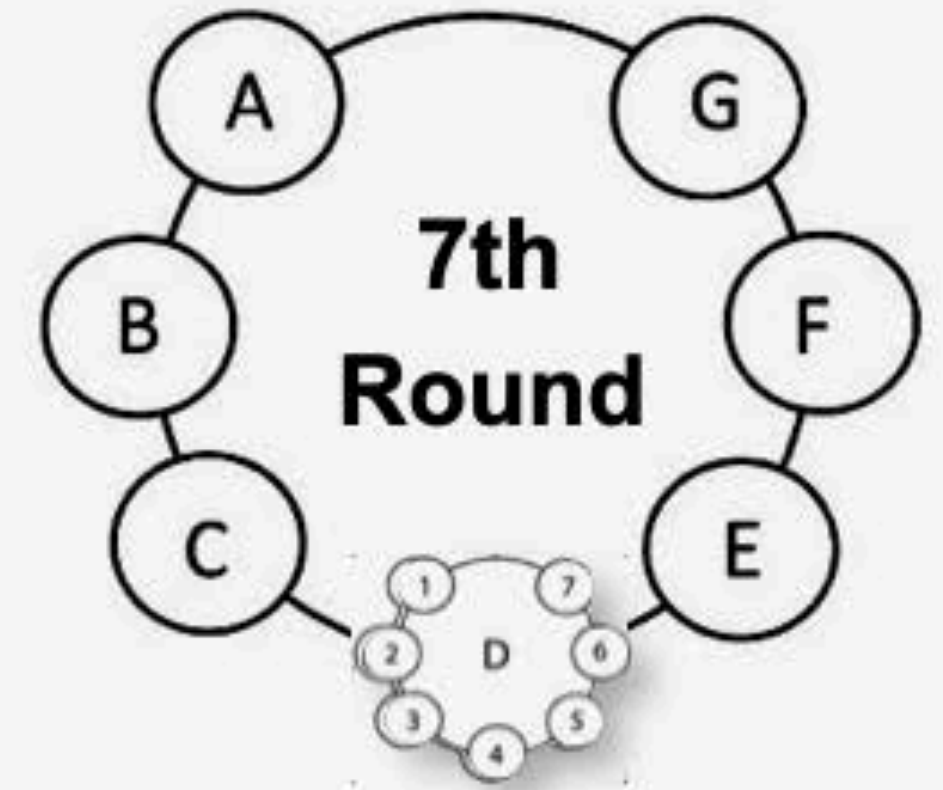
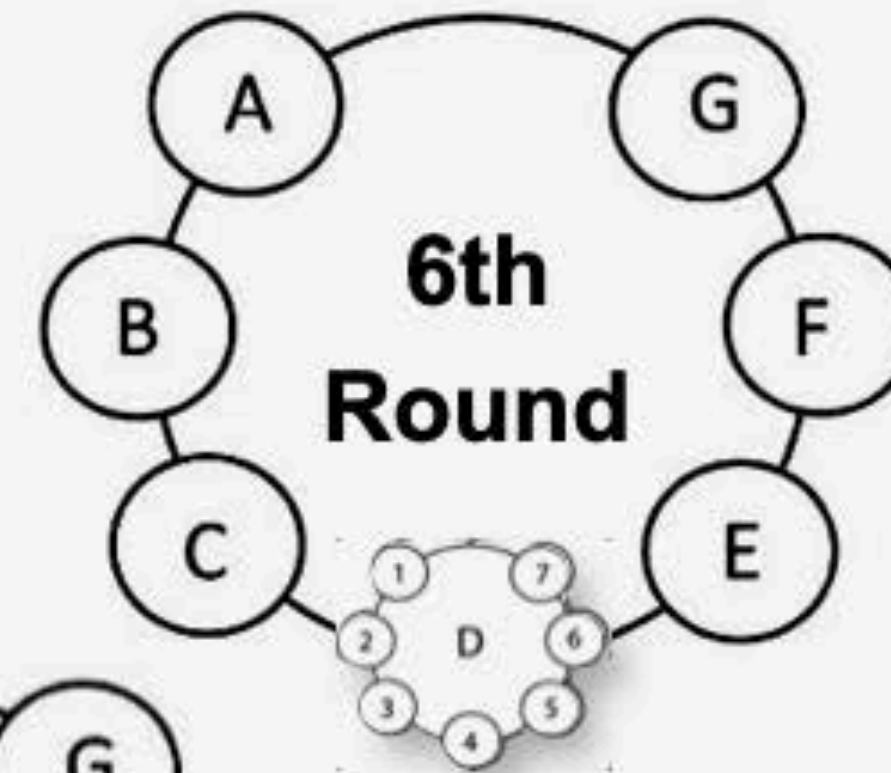
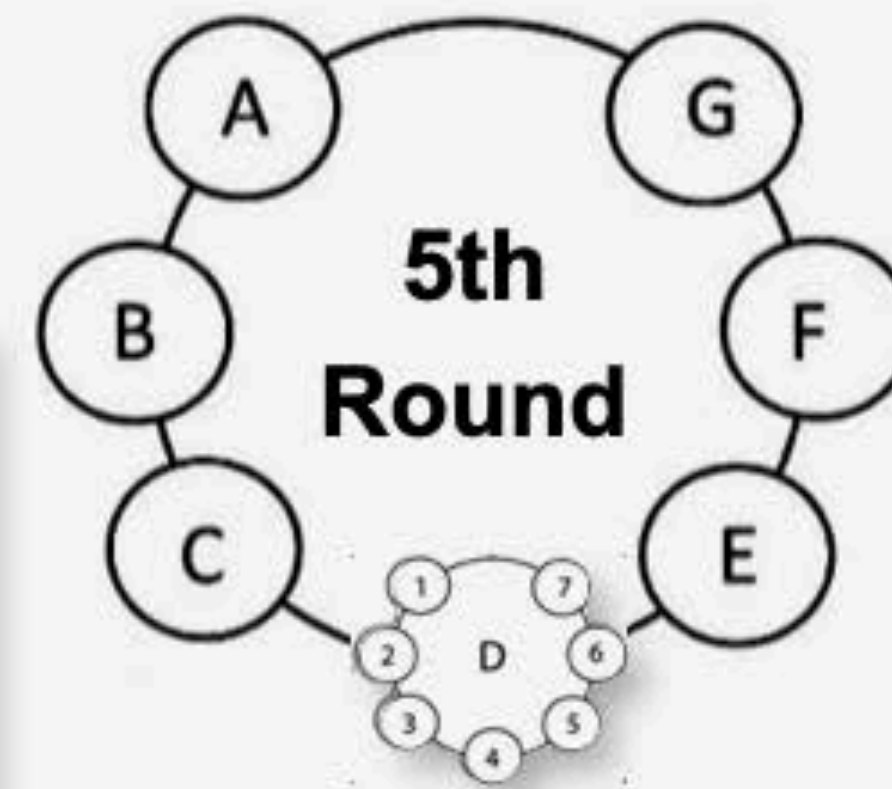
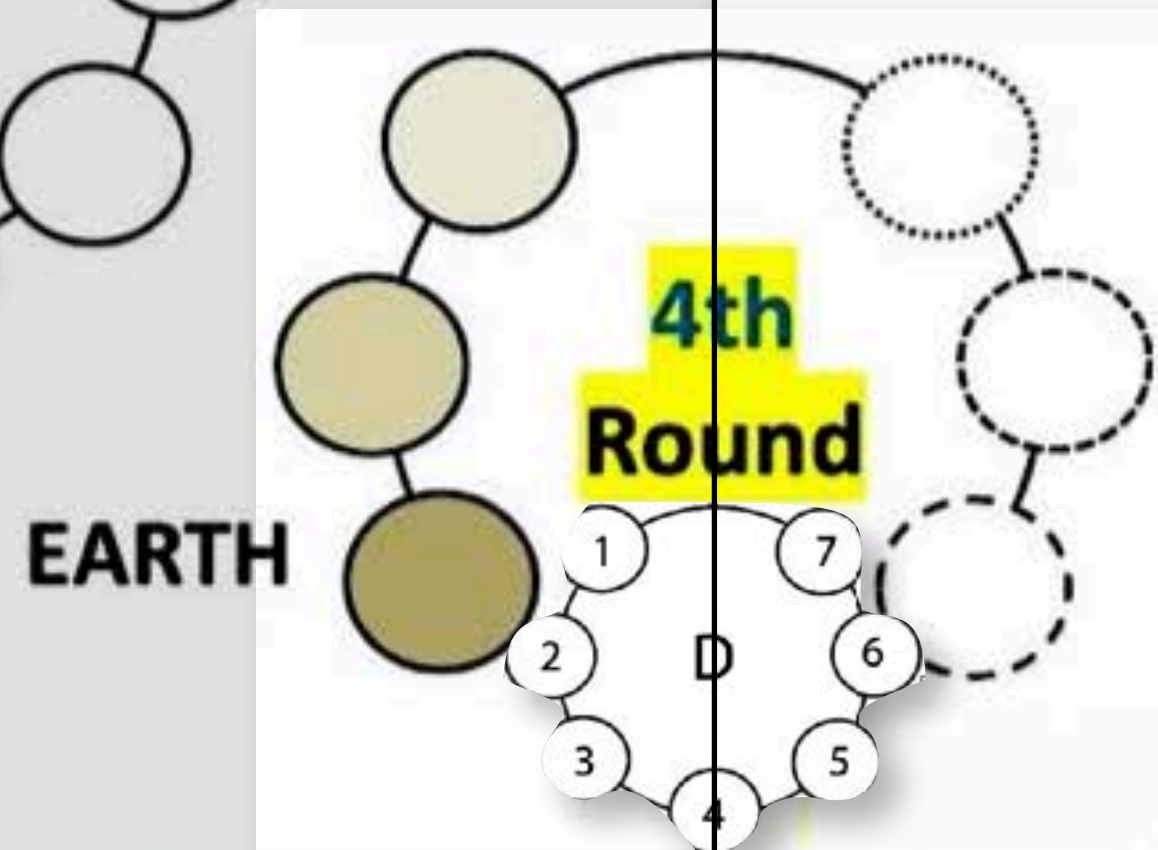
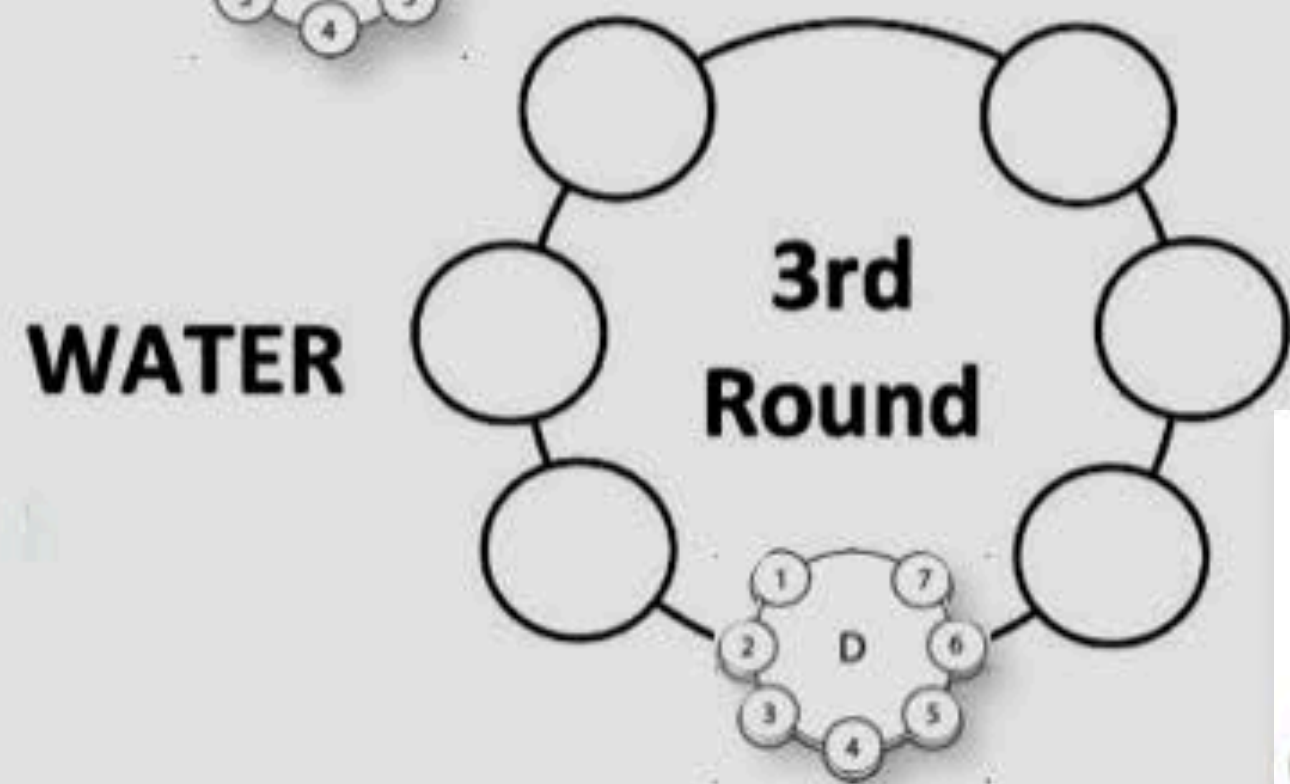
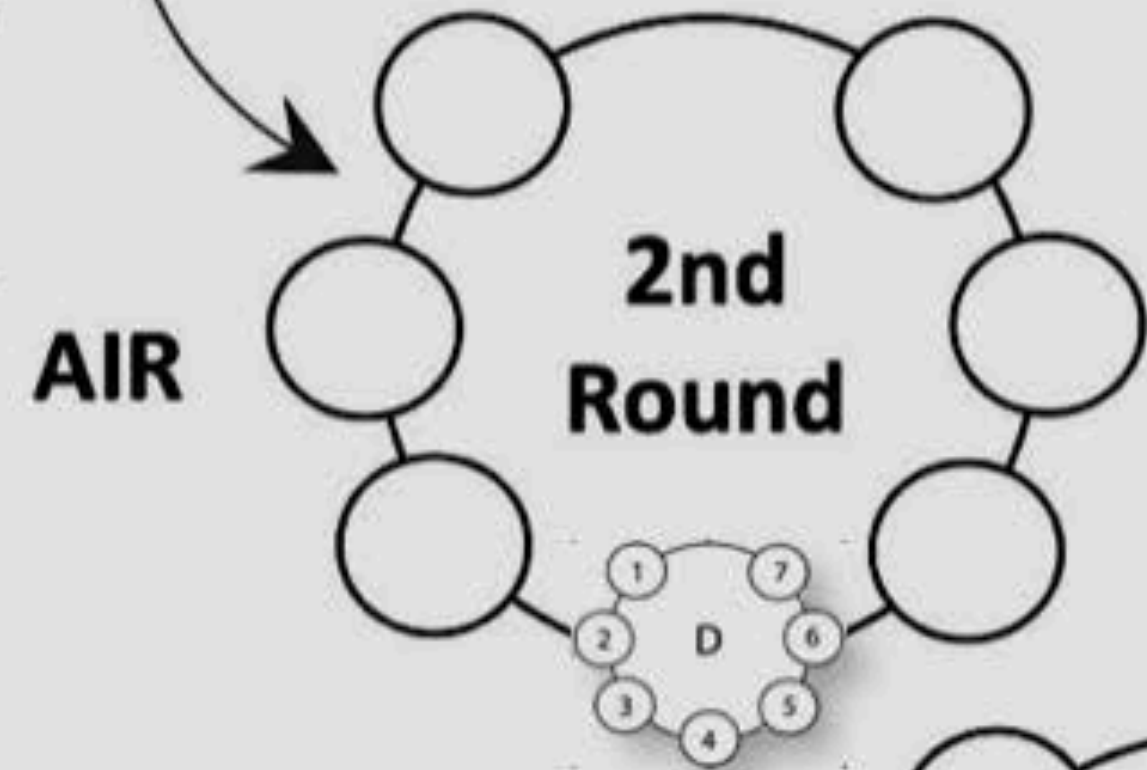
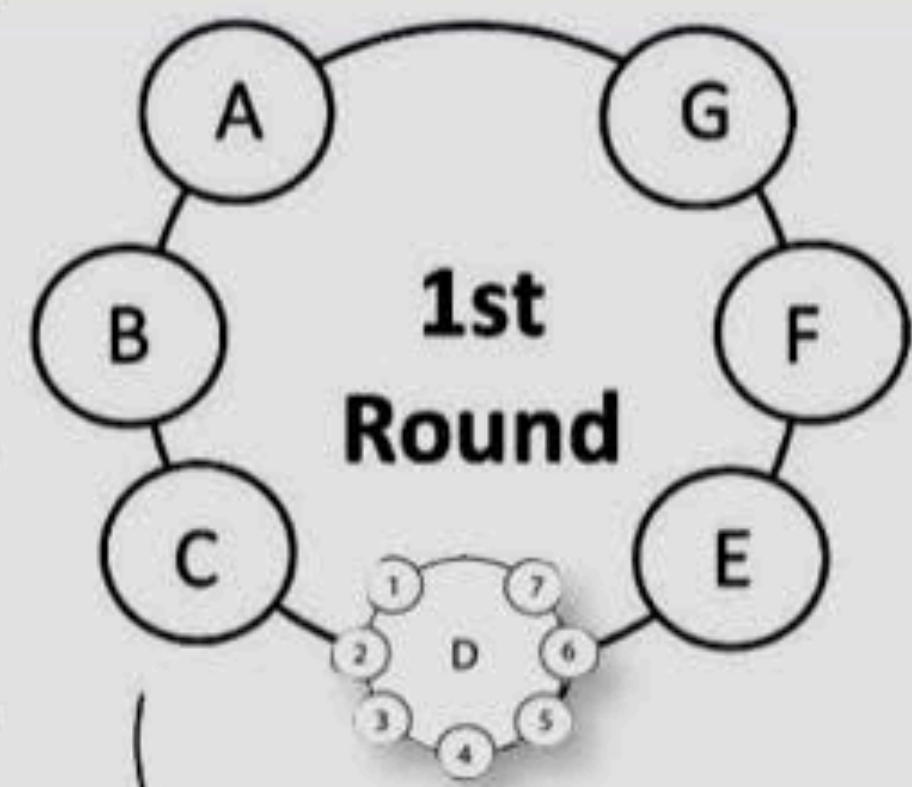
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EVOLUTION

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

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Stanza VIII

31. They (the animals) began to breed.

The two-fold man (then) separated also.

He (man), said "Let us as they; let us unite and make creatures." They did. . .

32. And those which had no spark (the

" narrow-brained ") took huge she-

animals unto them. They begat upon

them dumb races. Dumb they were (the

"narrow-brained") themselves. But their

tongues untied. The tongues of their

progeny remained still. Monsters they

bred. A race of crooked, red hair-covered

monsters, going on all fours. A dumb race,

to keep the shame untold. –SD2:184

31. THE ANIMALS SEPARATED THE FIRST (*into male and female*) (*b*)

(*a*) Vertebrates, and after that mammalians. Before that the animals were also ethereal proto-organisms, just as man was.

(*b*) The fact of former hermaphrodite mammals and the subsequent separation of sexes is now indisputable, even from the stand point of Biology. As Prof. Oscar Schmidt, an avowed Darwinist, shows: "Use and disuse combined with selection elucidate (?) the separation of the sexes, and the existence, totally incomprehensible, of rudimentary sexual organs. In the Vertebrata especially, each sex possesses such distinct traces of the reproductive apparatus characteristic of the other, that even antiquity assumed hermaphroditism as a natural primeval form of mankind. . . . The tenacity with which the rudiments of sexual organs are inherited is remarkable. In the class of mammals, actual hermaphroditism is unheard of, although through the whole period of their development they drag along with them these residues born by their unknown ancestry, no one can say how long ago."*

31. . . . THEY (*the animals*) BEGAN TO BREED. THE TWO-FOLD MAN (*then*) SEPARATED ALSO. HE (*man*), SAID "LET US AS THEY; LET US UNITE AND MAKE CREATURES." THEY DID. . . .

32. AND THOSE WHICH HAD NO SPARK (*the "narrow-brained"†*) TOOK HUGE SHE-ANIMALS UNTO THEM (*a*). THEY BEGAT UPON THEM DUMB RACES. DUMB THEY WERE (*the "narrow brained"*) THEMSELVES. BUT THEIR TONGUES UNTIED (*b*). THE TONGUES OF THEIR PROGENY REMAINED STILL. MONSTERS THEY BRED. A RACE OF CROOKED, RED-HAIR-COVERED MONSTERS, GOING ON ALL FOURS.‡ A DUMB RACE, TO KEEP THE SHAME UNTOLD.§

(*a*) The animals "separated the first," says Stanza 31. Bear in mind that at that period men were different, even physiologically, from what

* "Doctrine of Descent and Darwinism," pp. 186-7. The "Unknown Ancestry" referred to are the *primeval* astral prototypes. Cf. § II., p. 260 (*a*).

† See verse 24.

‡ These "animals," or monsters, are not the anthropoid or any other apes, but verily what the Anthropologists might call the "missing link," the primitive lower man; see *infra*.

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A partial facial reconstruction using a 3.8 million year old fossil of *Australopithecus anamensis*, believed to be the direct ancestor of the famous "Lucy" species, *Australopithecus afarensis*.

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1. *"Every form on earth, and every speck (atom) in Space strives in its efforts towards self-formation to follow the model placed for it in the 'HEAVENLY MAN.'*

... Its (the atom's) involution and evolution, its external and internal growth and development, have all one and the same object—man; man, as the highest physical and ultimate form on this earth; the MONAD, in its absolute totality and awakened condition—as the culmination of the divine incarnations on Earth."

2. *"The Dhyanis (Pitris) are those who have evolved their BHUTA (doubles) from themselves, which RUPA (form) has become the vehicle of monads (seventh and sixth principles) that had completed their cycle of transmigration in the three preceding Kalpas (Rounds). Then, they (the astral doubles) became the men of the first Human Race of the Round. But they were not complete, and were senseless."*

created for each of the countless milliards of human beings that have passed away, and had there been no reincarnation—it would become difficult indeed to provide room for the disembodied "Spirits;" nor could the origin and cause of suffering ever be accounted for. It is the ignorance of the occult tenets and the enforcement of false conceptions under the guise of religious education, which have created materialism and atheism as a protest against the asserted divine order of things.

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This will be explained in the Books that follow. Meanwhile man—or rather his Monad—has existed on the earth from the very beginning of this Round. But, up to our own Fifth Race, the external shapes which covered those divine astral doubles changed and consolidated with every sub-race; the form and physical structure of the fauna changing at the same time, as they had to be adapted to the ever-changing conditions of life on this globe during the geological periods of its formative cycle. And thus shall they go on changing with every

In theosophy, atoms have to be considered in relation to monads; in The Secret Doctrine gods, monads, and atoms are a triad like spirit, soul, and body. A monad is a divine-spiritual life-atom, a living being, evolving on its own plane, and a life-atom is the vehicle of the monad which ensouls it, and in turn ensouls a physical atom. -TG

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		Son	Ananda	Vishnu	2nd Logos	Spirit-Matter	Bliss, Love
		Holy Ghost	Chit	Brahma	3rd Logos	Creative Wisdom	Intelligence
Plane		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 Kingdom	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	=Apastattva corresponding to Water, Taste	2nd Elemental Kingdom	Rupa levels of Manasic Plane	Mental Body in human kingdom and germinal in animal kingdom	Lower Manas
Lower		Atomic Matter Six Lower subplanes as above	=Prithivitattva corresponding to Earth, Smell	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 Etheric Double Dense Physical Body