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by GeaAusten



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MORYA FEDERATION
ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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- [Secret Doctrine Webinars \(Francis Donald\)](#)
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AN ENCYCLOPEDIA OUTLINE OF
**Masonic, Hermetic,
 Qabbalistic and Rosicrucian
 Symbolical Philosophy**
*Being an Interpretation of the
 Secret Teachings concealed within the Rituals, Allegories
 and Mysteries of all Ages*
 BY
MANLY P. HALL
 THE ILLUSTRATIONS IN COLOR BY
 J AUGUSTUS KNAPP
Subscribers' Edition

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1:16 / 1:46:48

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

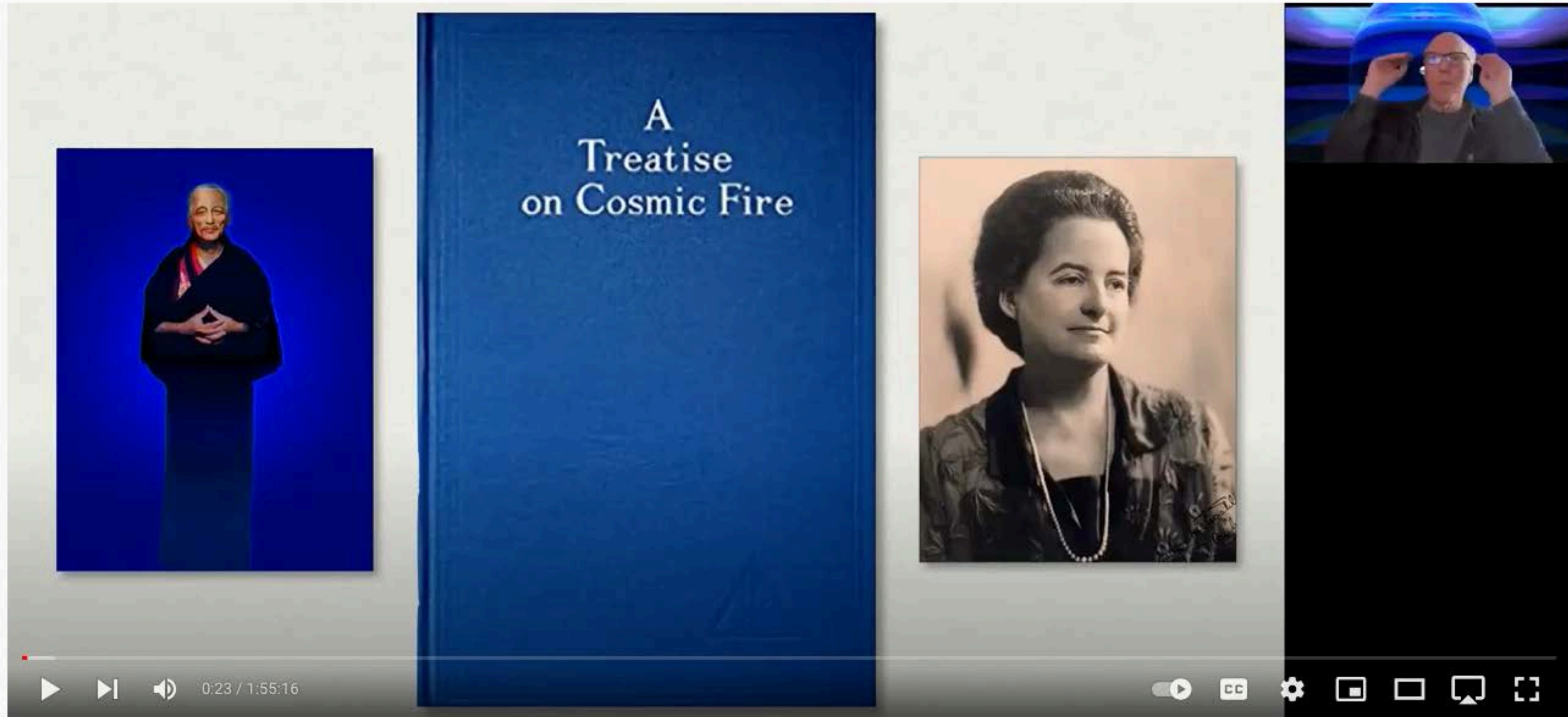
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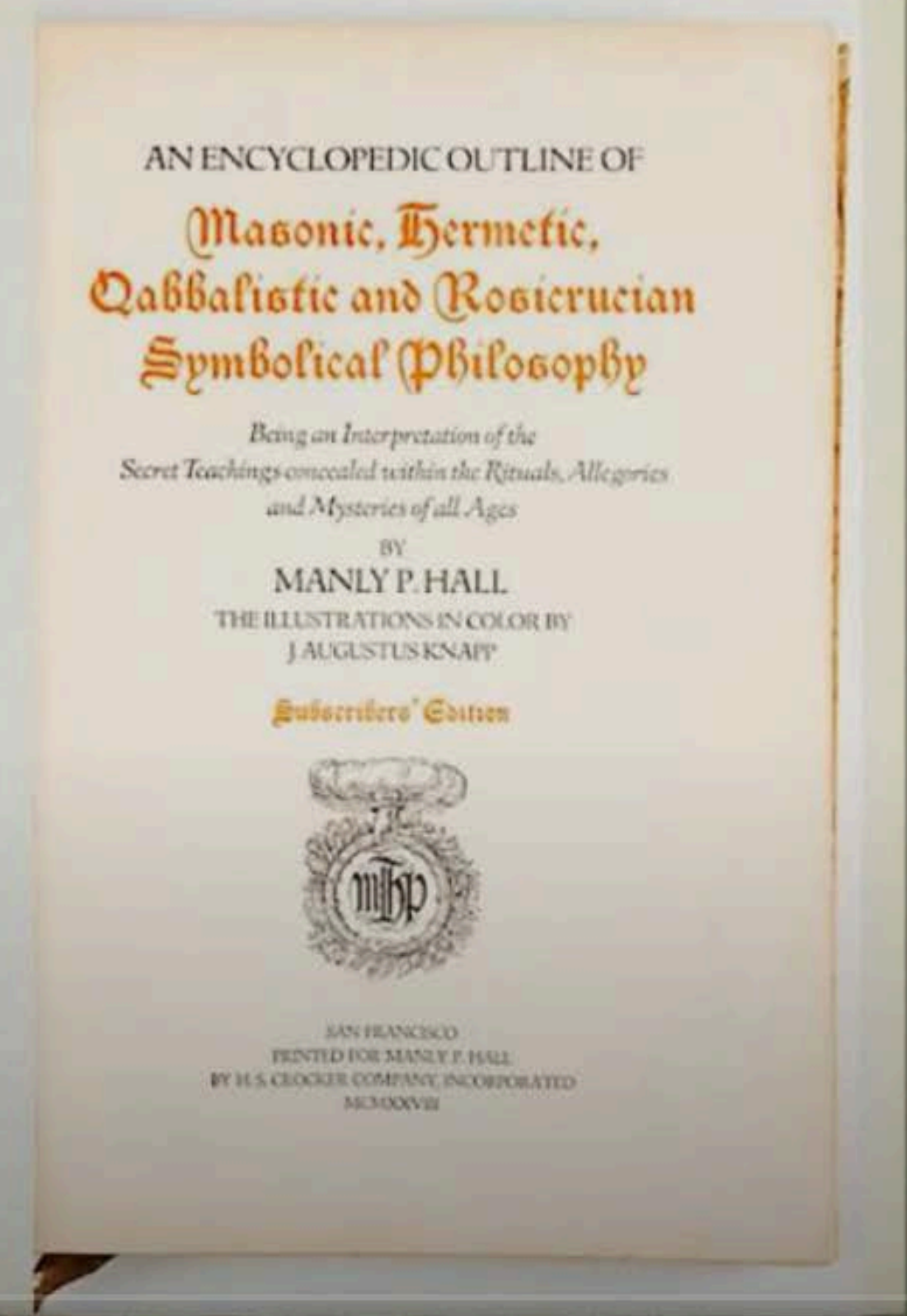
A Treatise on Cosmic Fire New Fellowship, Program 01
Program was held on June 24, 2022 and facilitated by Francis Donald
Francis continues with the Etheric body [Page 84/85-87 TCF]

francis donald secret teachings



The Secret Teachings of All Ages 1

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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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On the 19th occurred the annual "floating festival" at the Mylapore temple tank, and we went to see it. It is a very striking picture of Indian national life. Symbolically, it typifies the floating of Vishnu on the face of the waters at the beginning of a Manvantara or new cosmic

period. The ascending steps on the four sides of the tank, which mount from the water's brim, are lit up with chirâgs, or clay lamps; and the small temple at the tank's centre blazes with light, while its white stucco of chunam is turned into the semblance of old ivory by the

soft light of the silvery moon. On a raft of catamaran fishing-boats, that has been prepared by the coast fishermen as an act of time-honored feudal service, the temple idol has been placed in a small pagoda covered with glittering tinsel.



Teppam at Sri Kapaleeswār Temple



Its hereditary attendant Brahmans, naked to the waist, but with two white cloths, one wrapped about them from the waist downward, the other folded into a strip and laid across the shoulders, chant slokas. Standard-bearers wave their quaint banners. Devadasis, or temple nautch-girls, sway before the idol in graceful motions. Colored fires of all bright hues blaze at the corners of the raft. Musicians waken the echoes with their strident sounds, and the floating raft is poled seven times around the tank, in the presence of a vast multitude of people who watch it from the bank, the disturbed water reflecting back the while the shining splendor of the earthly lamps and fires, and the silver radiance of the moon and stars far up in the blue vault. Anything more picturesque in the way of a human festival would be hard to find. -ODL3:352-3

Mahishasuramardini -Kapaleeswarar Temple ,
Mylapore ,Navaratri Celebrations , Durgashtami.

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

The only exceptions to the rule just stated are the "dumb races," whose Monads are already within the human stage, in virtue of the fact that these "animals" are later than, and even half descended from man, their last descendants being the anthropoid and other apes. These "human presentments" are in truth only the distorted copies of the early humanity. But this will receive full attention in the next Book.

As the Commentary, broadly rendered, says:—

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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Bhutas: elementary substances, something made of an attenuated, non-compound essence, and, specifically, the astral double of any man or animal... the doubles of the first ethereal Dhyanis or Pitris. -TG

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3. *"The inner, now concealed, man, was then (in the beginnings) the external man. The progeny of the Dhyanis (Pitris), he was 'the son like unto his father.' Like the lotus,*

whose external shape assumes gradually the form of the model within itself, so did the form of man in the beginning evolve from within without. After the cycle in which man began to procreate his species after the fashion of the present animal kingdom, it became the reverse. The human foetus follows now in its transformations all the forms that the physical frame of man had assumed throughout the three Kalpas (Rounds) during the tentative efforts at Plastic formation around the monad by senseless, because imperfect, matter, in her blind wanderings. In the present age, the physical embryo is a plant, a reptile, an animal, before it finally becomes man, evolving within himself his own ethereal counterpart, in his turn. In the beginning it was that counterpart (astral man) which, being senseless, got entangled in the meshes of matter."

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But this "man" belongs to the fourth Round. As shown, the MONAD had passed through, journeyed and been imprisoned in, every transitional form throughout every kingdom of nature during the three preceding Rounds. But the monad which becomes human is not the Man. In this Round—with the exception of the highest mammals after man, the anthropoids destined to die out in this our race, when their monads will be liberated and pass into the astral human forms (or the highest elementals) of the Sixth* and the Seventh Races, and then into lowest human forms in the fifth Round—no units of either of the kingdoms are animated any longer by monads destined to become human in their next stage, but only by the lower Elementals of their respective realms.†

The last human Monad incarnated before the beginning of the 5th

* Nature never repeats herself, therefore the anthropoids of our day have not existed at any time since the middle of the Miocene period; when, like all cross breeds, they began to show a tendency, more and more marked as time went on, to return to the type of their first parent, the black and yellow gigantic Lemuro-Atlantean. To search for the "Missing Link" is useless. To the scientists of the closing sixth Root-race, millions and millions of years hence, our modern races, or rather their fossils, will appear as those of small insignificant apes—an extinct species of the genus homo.

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* Nature never repeats herself, therefore the anthropoids of our day have not existed at any time since the middle of the Miocene period; when, like all cross breeds, they began to show a tendency, more and more marked as time went on, to return to the type of their first parent, the black and yellow gigantic Lemuro-Atlantean. To search for the "Missing Link" is useless. To the scientists of the closing sixth Root-race, millions and millions of years hence, our modern races, or rather their fossils, will appear as those of small insignificant apes—an extinct species of the genus homo.

† These "Elementals" will become human Monads, in their turn, only at the next great planetary Manvantara.

The only exceptions to the rule just stated are the "**dumb races**," whose Monads are already within the human stage, in virtue of the fact that these "animals" are later than, and even **half descended from man**, their last descendants being the anthropoid and other apes. These "human presentments" are in truth only the distorted copies of the early humanity. But this will receive full attention in the next Book.

As the Commentary, broadly rendered, says:—

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



Anjana with Hanuman

Hanuman's mother was *Anjana*, a beautiful *apsara* (celestial nymph) who was cursed by a sage to be born as a female *vanara* (monkey-like humanoid) on earth. She prayed to Lord Shiva for a child and was granted the boon that she would beget a son who would be an incarnation of Shiva himself. One day, when *Anjana* was pregnant, she saw a bright red fruit in the sky and felt a strong desire to eat it. She did not know that it was actually the sun. As she stretched her hand to grab the fruit, *Vayu*, the wind god, who was also attracted by the sun, blew it towards her. *Vayu* then infused some of his divine essence into her womb, making Hanuman a part-*vanara*, part-*apsara*, and part-divine being.

The cycle of metempsychosis for the human monad is closed, for we are in the Fourth Round and the Fifth Root-Race. The reader will have to bear in mind—at any rate one who has made himself acquainted with "Esoteric Buddhism"—that the Stanzas which follow in this Book and Book II speak of the evolution in our Fourth Round only. The latter is the cycle of the turning-point, after which, matter, having reached its lowest depths, begins to strive onward and to get spiritualized with every new Race and with every fresh cycle. Therefore the student must take care not to see contradiction where there is none, as in "Esoteric Buddhism" Rounds are spoken of in general, while here only the Fourth, or our present Round, is meant. Then it

was the work of formation; now it is that of reformation and evolutionary perfection.

Finally, to close this chapter anent various, but unavoidable misconceptions, we must refer to a statement in "Esoteric Buddhism" which has produced a very fatal impression upon the minds of many Theosophists. One unfortunate sentence from the work just referred to is constantly brought forward to prove the materialism of the doctrine. On p. 48, 5th Edition, the Author, referring to the progress of organisms on the Globes, says that "the mineral kingdom will no more develop the vegetable . . . than the Earth was able to develop man from the ape, till it received an impulse."

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Whether this sentence renders literally the thought of the author, or is simply (as we believe it is) a *lapsus calami*, may remain an open question.

It is really with surprise that we have ascertained the fact that "Esoteric Buddhism" was so little understood by some Theosophists, as to have led them into the belief that it thoroughly supported Darwinian evolution, and especially the theory of the descent of man from a pithecoïd ancestor. As one member writes: "I suppose you realise that three-fourths of Theosophists and even outsiders imagine that, as far as the evolution of man is concerned, Darwinism and Theosophy kiss one another." Nothing of the kind was ever realised, nor is there any great warrant for it, so far as we know, in "Esoteric Buddhism." It has been repeatedly stated that evolution as taught by Mann and Kapila was the groundwork of the modern teachings, but neither Occultism nor Theosophy has ever supported the wild theories of the present Darwinists—least of all the descent of man from an ape. Of this, more hereafter. But one has only to turn to p. 47 of "Esoteric Buddhism," 5th edition, to find there the statement that "Man belongs to a kingdom distinctly separate from that of the animals." With such a plain and unequivocal statement before him, it is very strange that any careful student should have been so misled unless he is prepared to charge the author with a gross contradiction.

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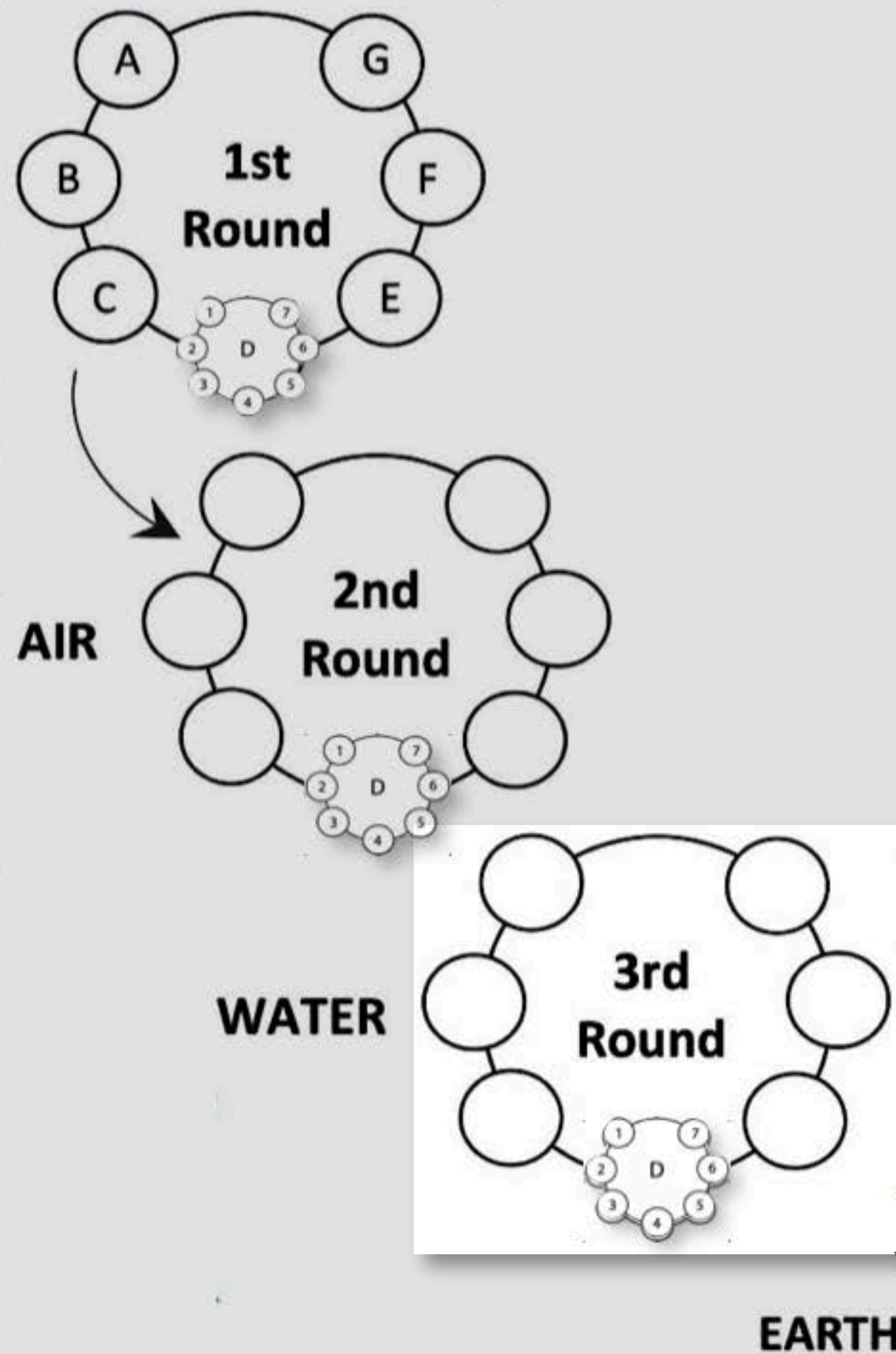
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Evolutionary law compelled the lunar "Fathers" to pass, in their monadic condition, through all the forms of life and being on this globe; but at the end of the Third Round, they were already human in their divine nature, and were thus called upon to become the creators of the forms destined to fashion the tabernacles of the less progressed Monads, whose turn it was to incarnate. –SD2:115

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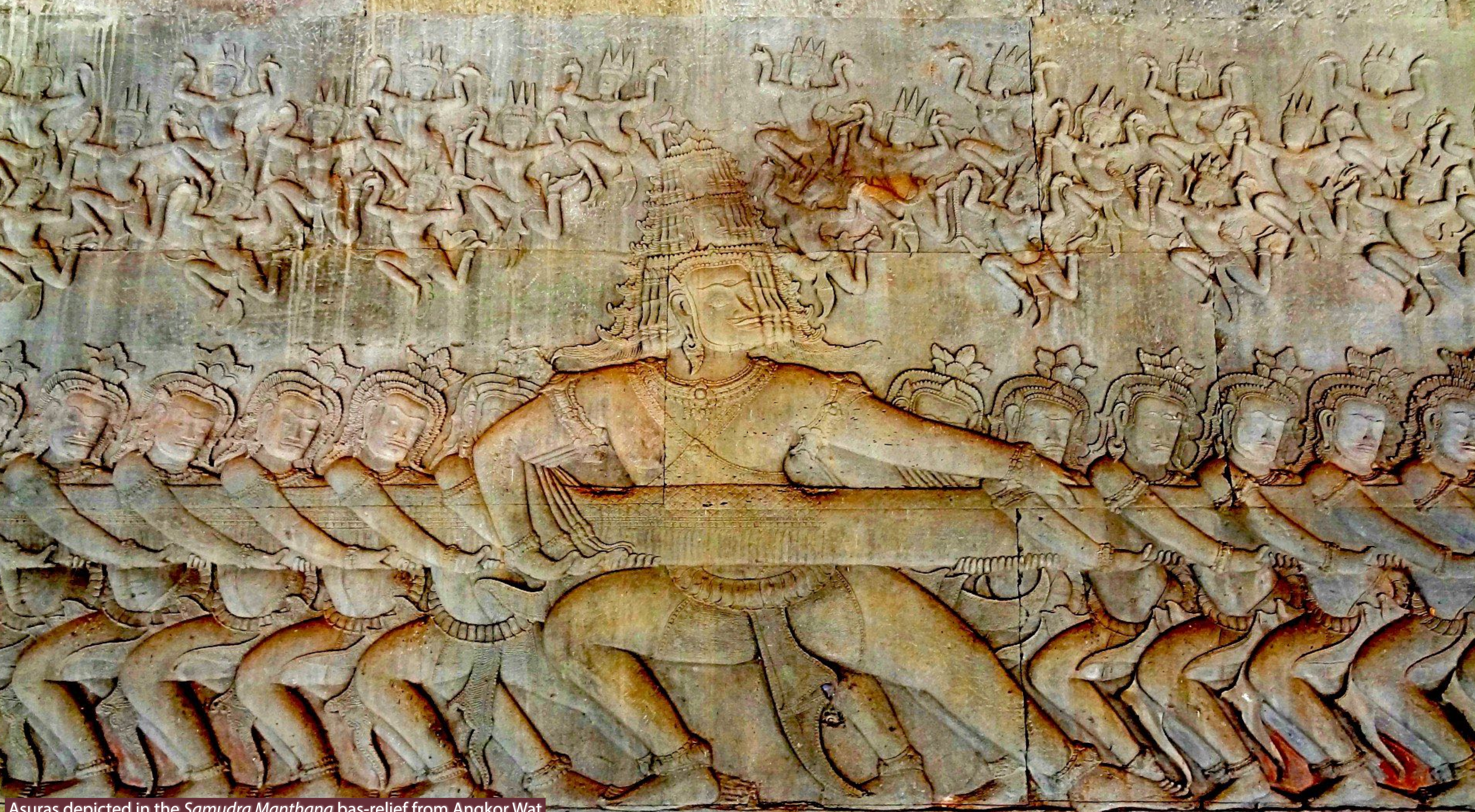
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Asura: [from the verbal root to breathe] employed frequently in theosophical writings to signify the class of spiritual-intellectual beings called manasaputrās, kumaras, or angishvattas. Asuras, maruts, rudras, and daityas are but various ways of describing the intellectual gods or manasas, as contrasted with the as yet incompleated devas or suras. -TG

Asuras depicted in the *Samudra Manthana* bas-relief from Angkor Wat



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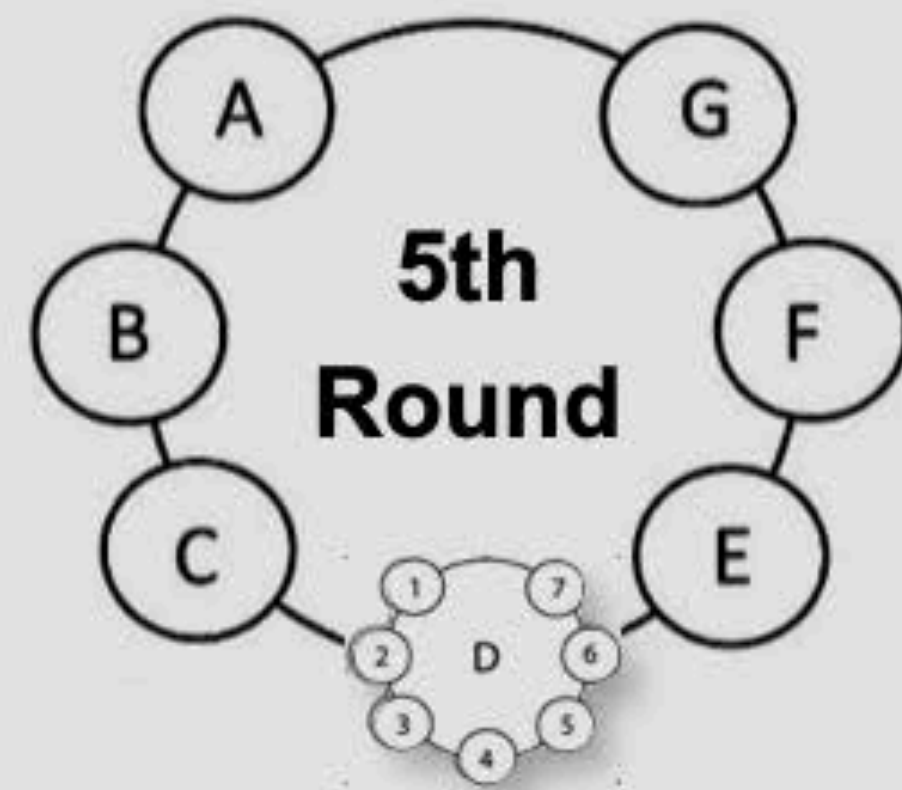
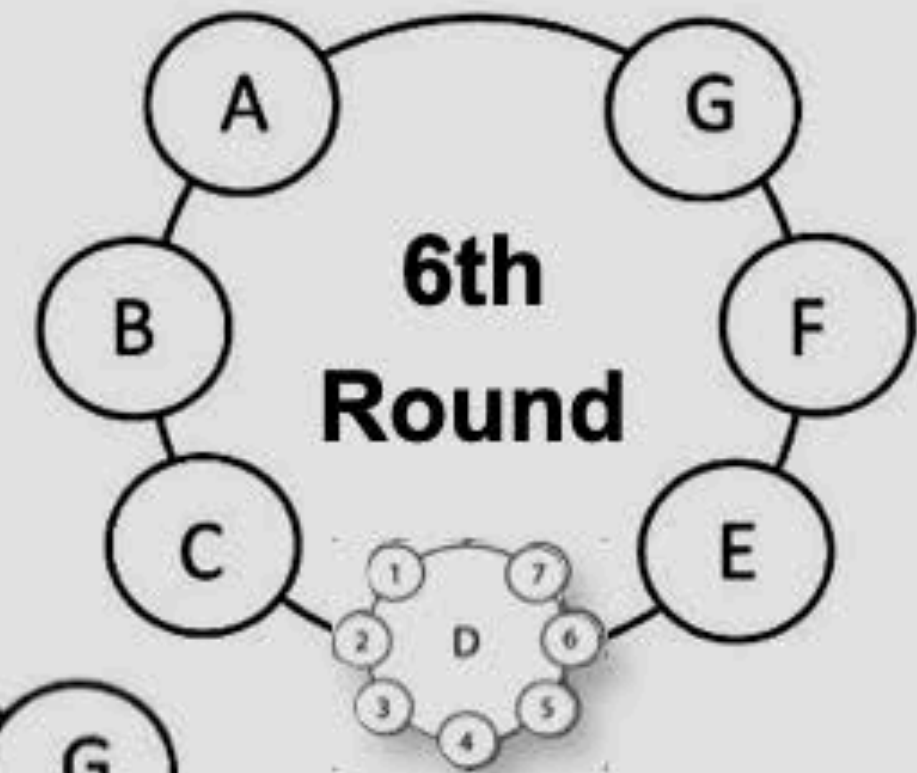
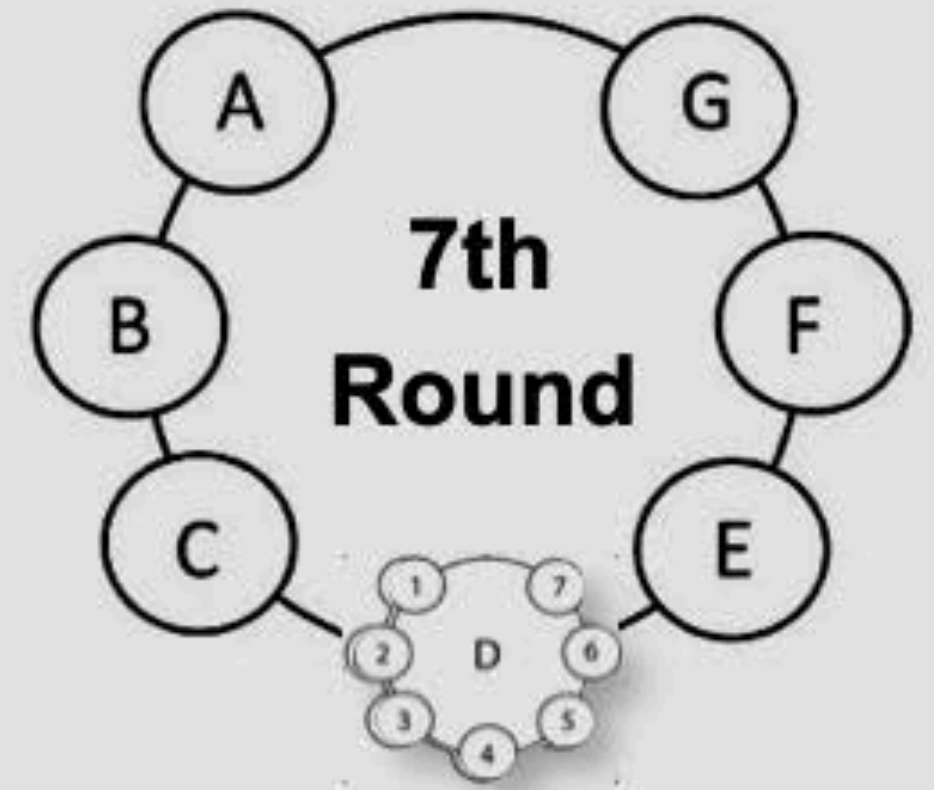
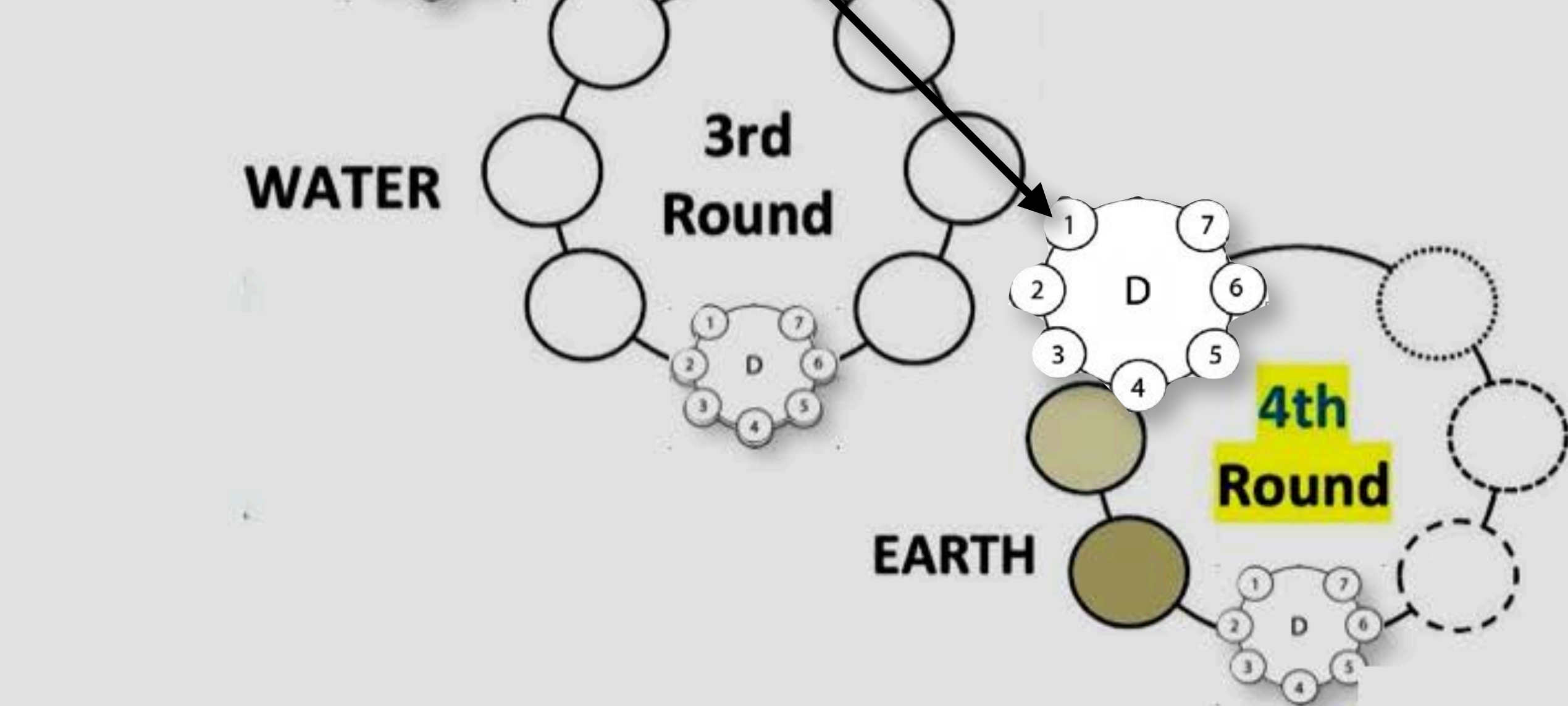
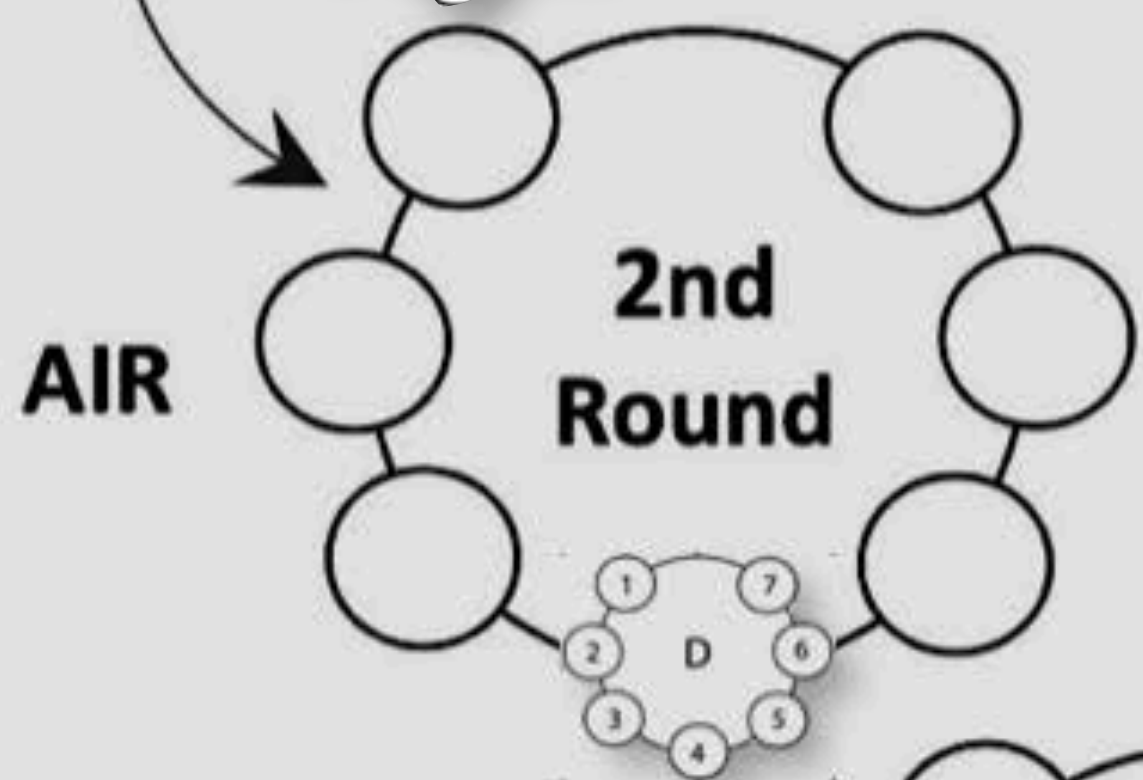
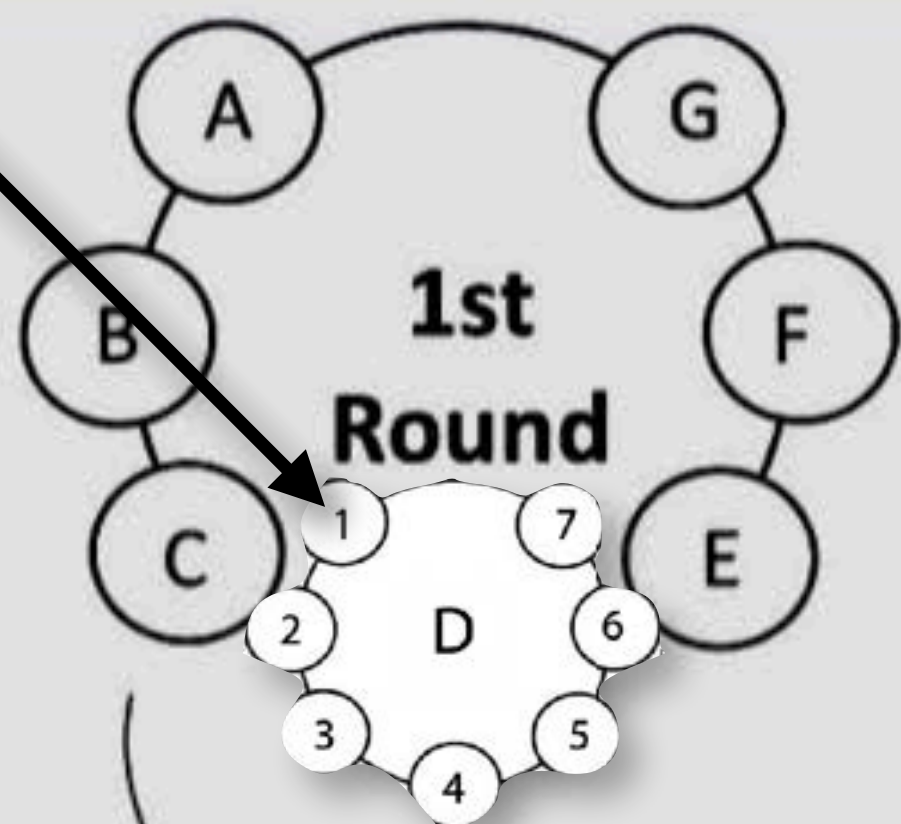
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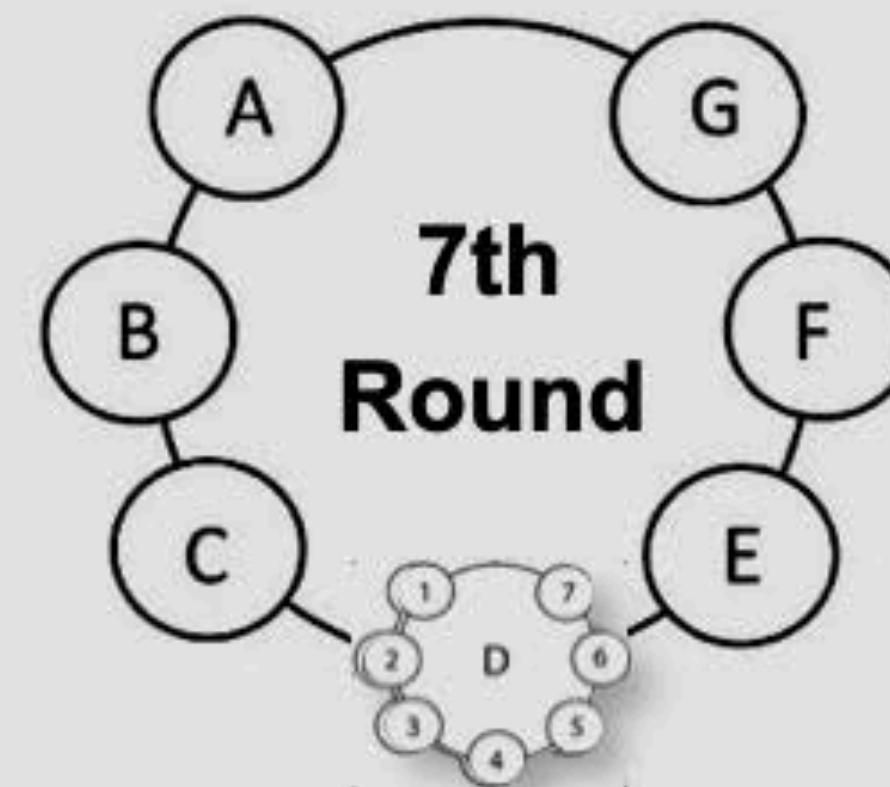
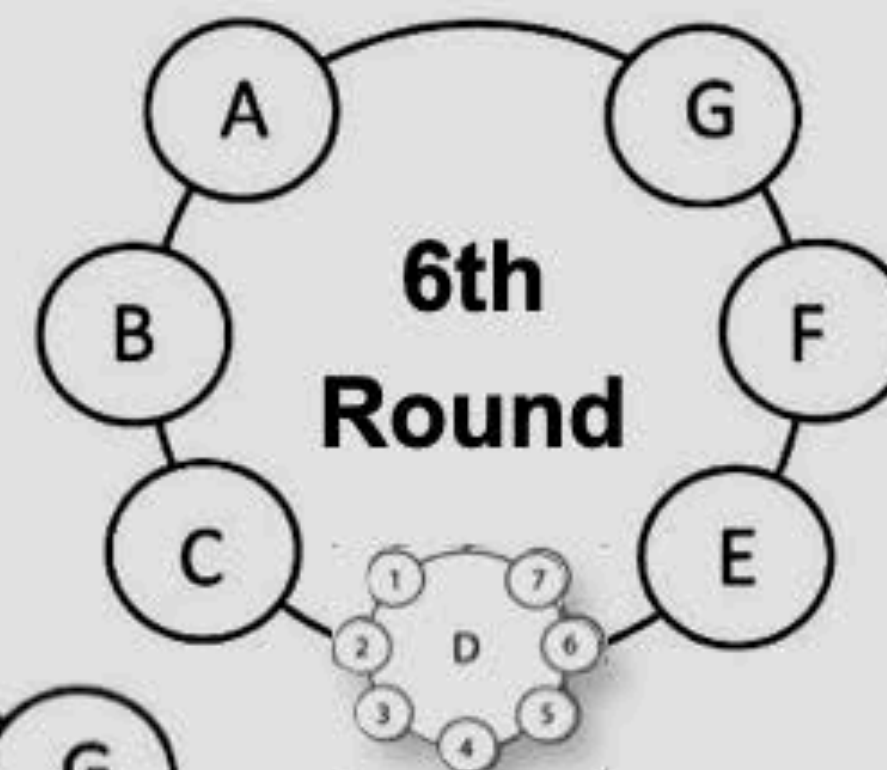
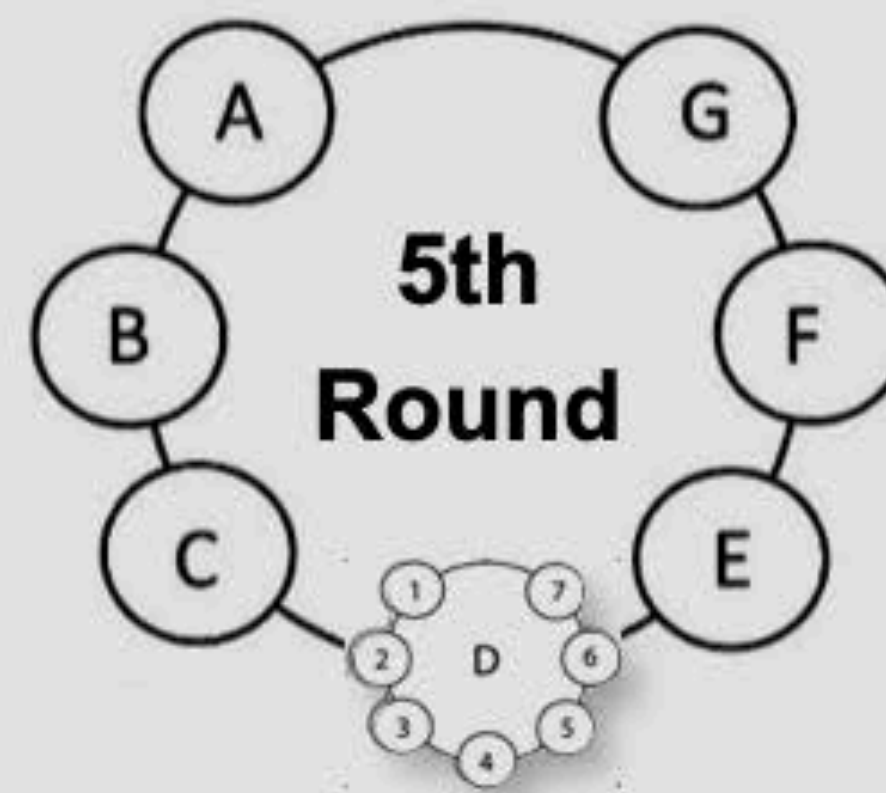
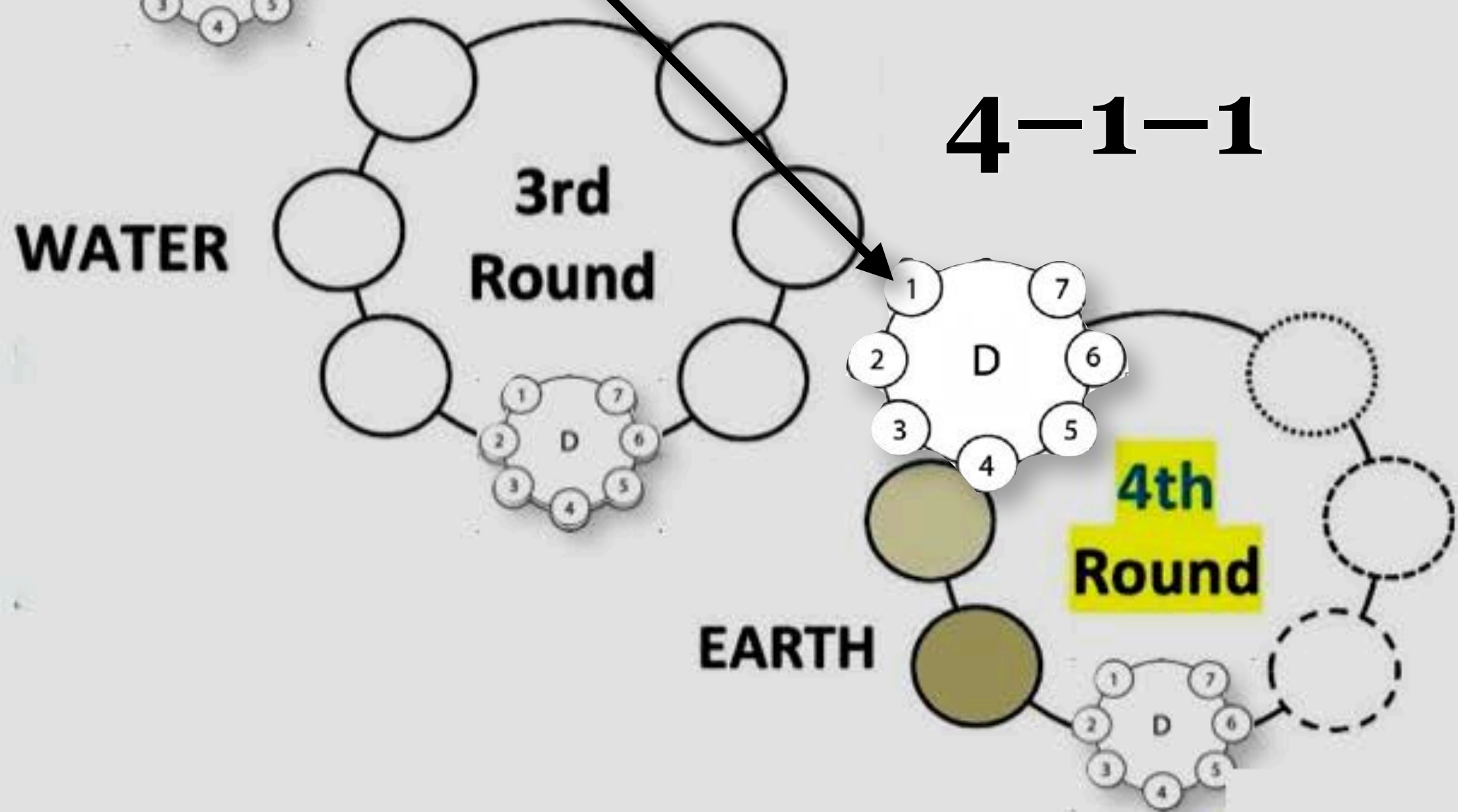
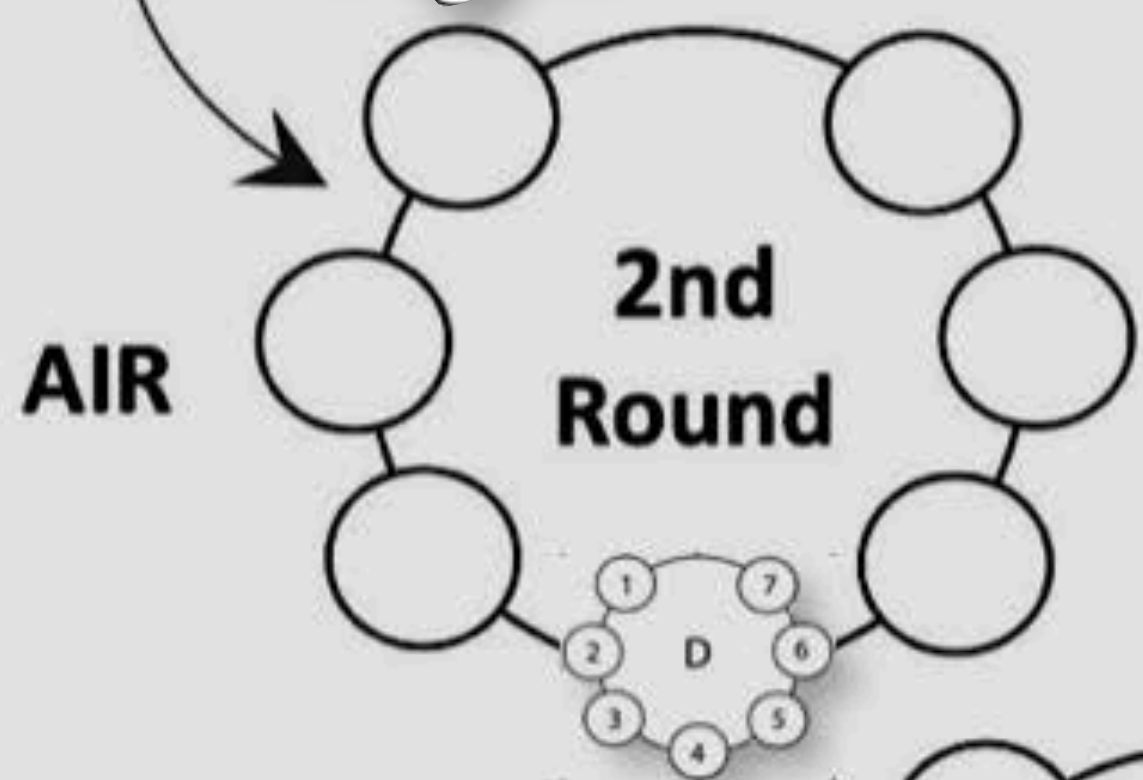
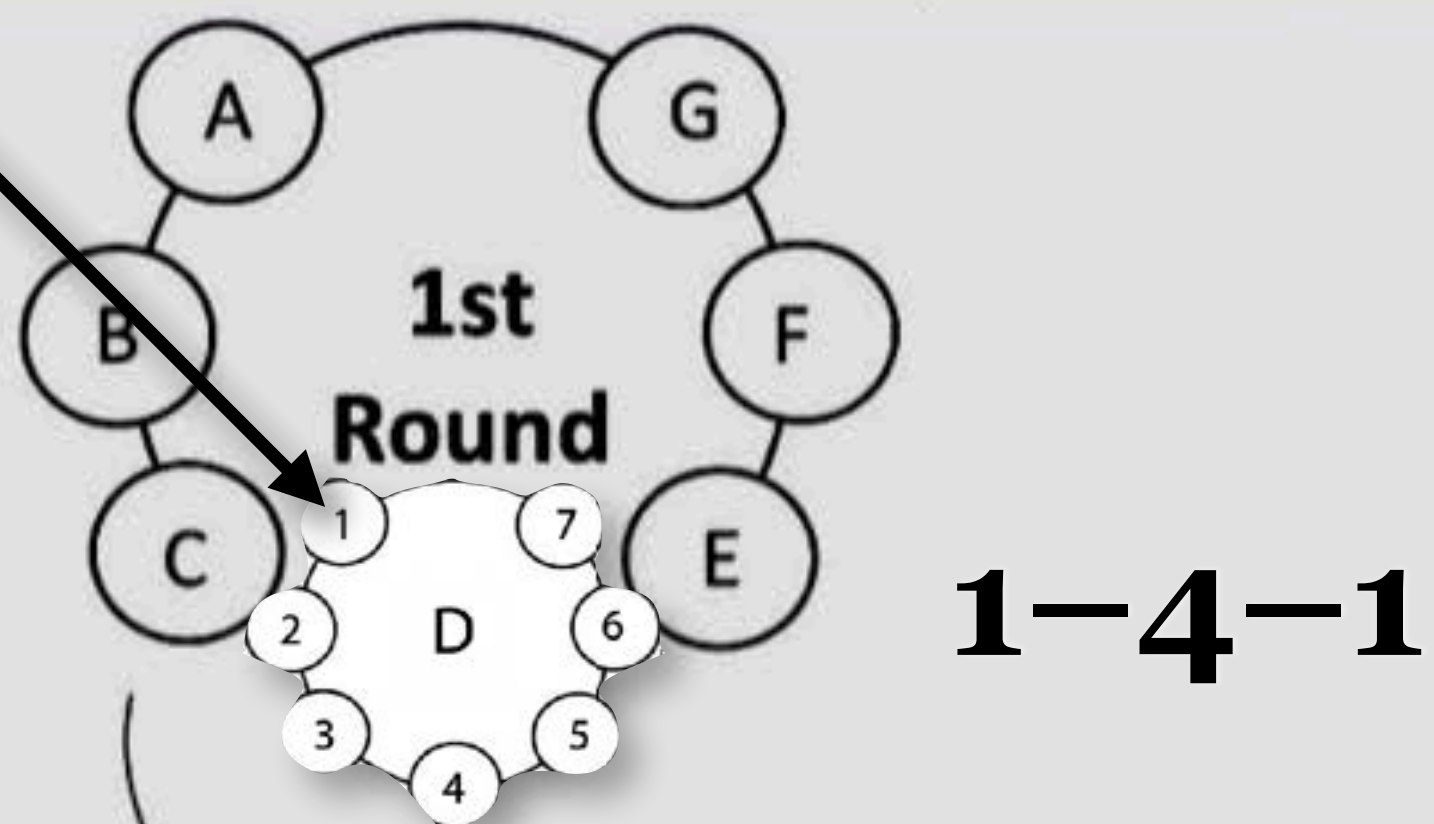
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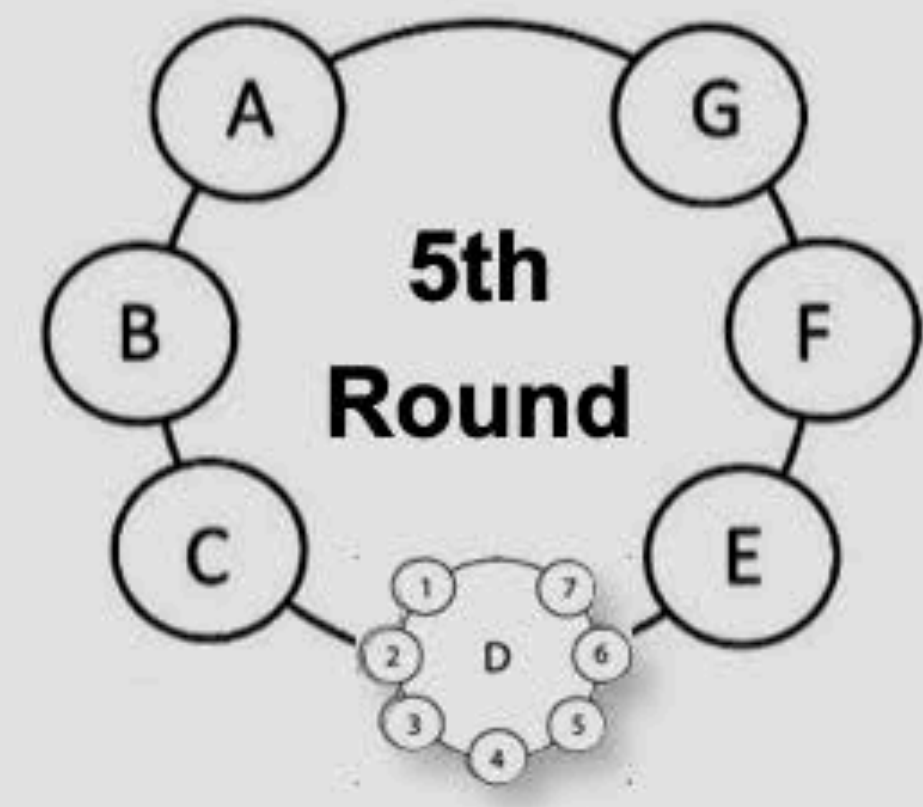
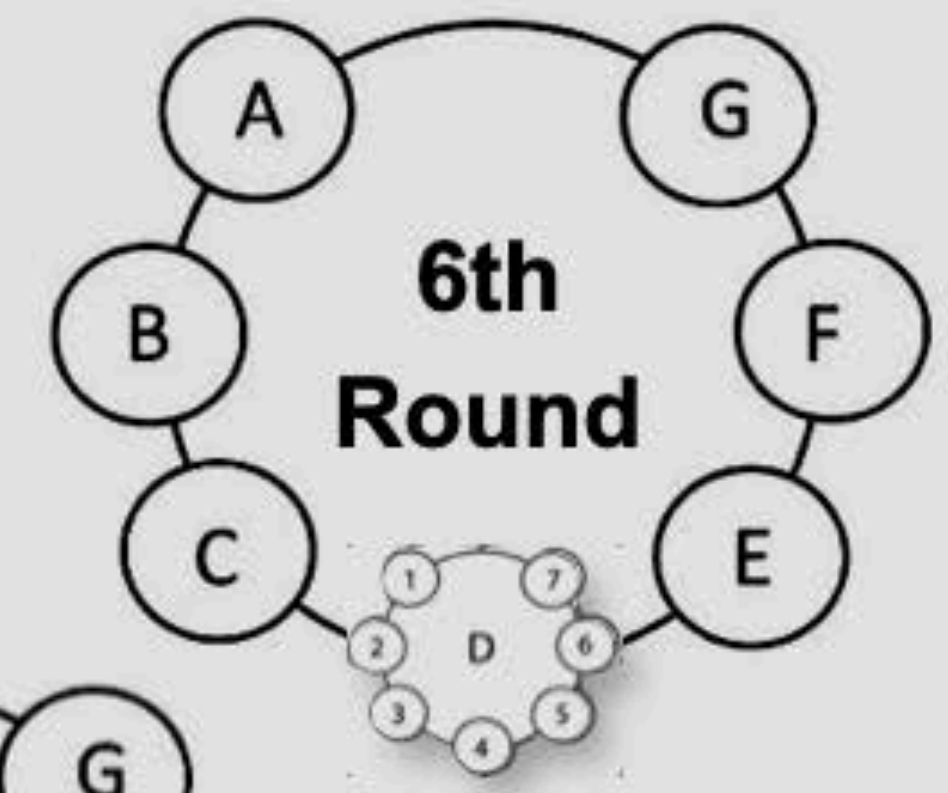
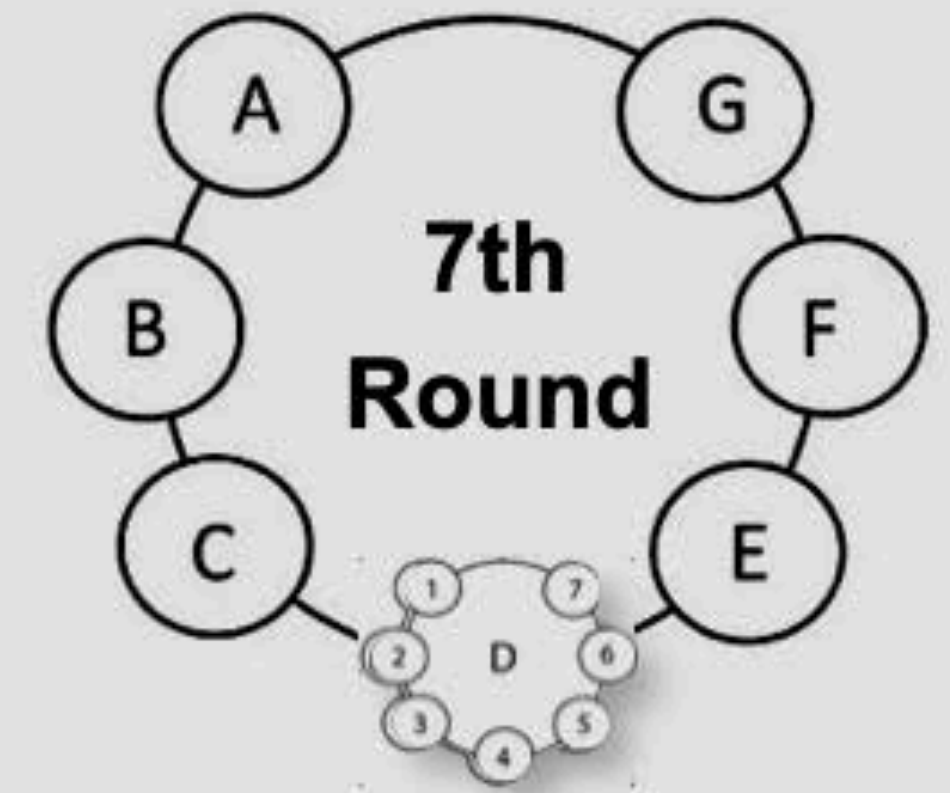
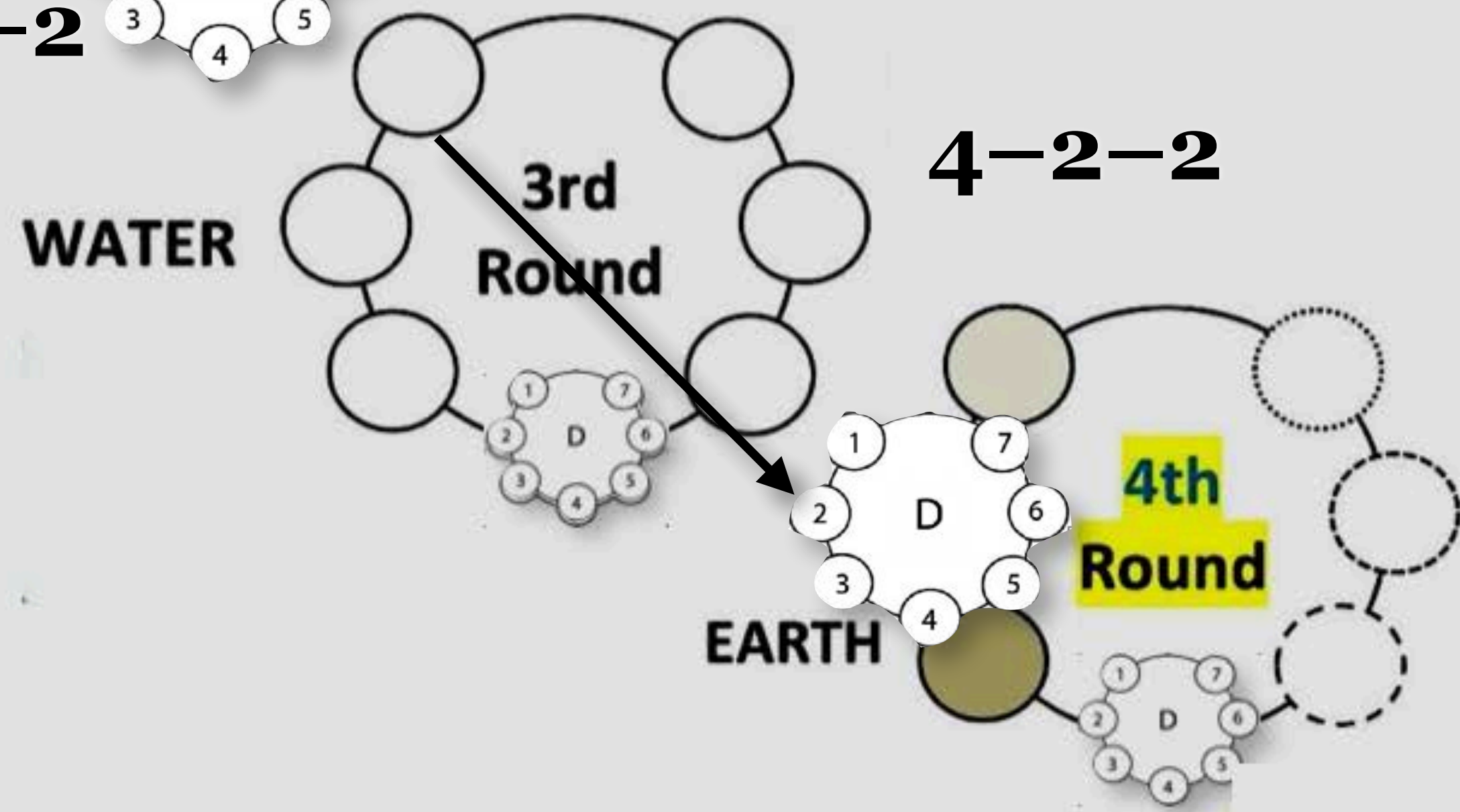
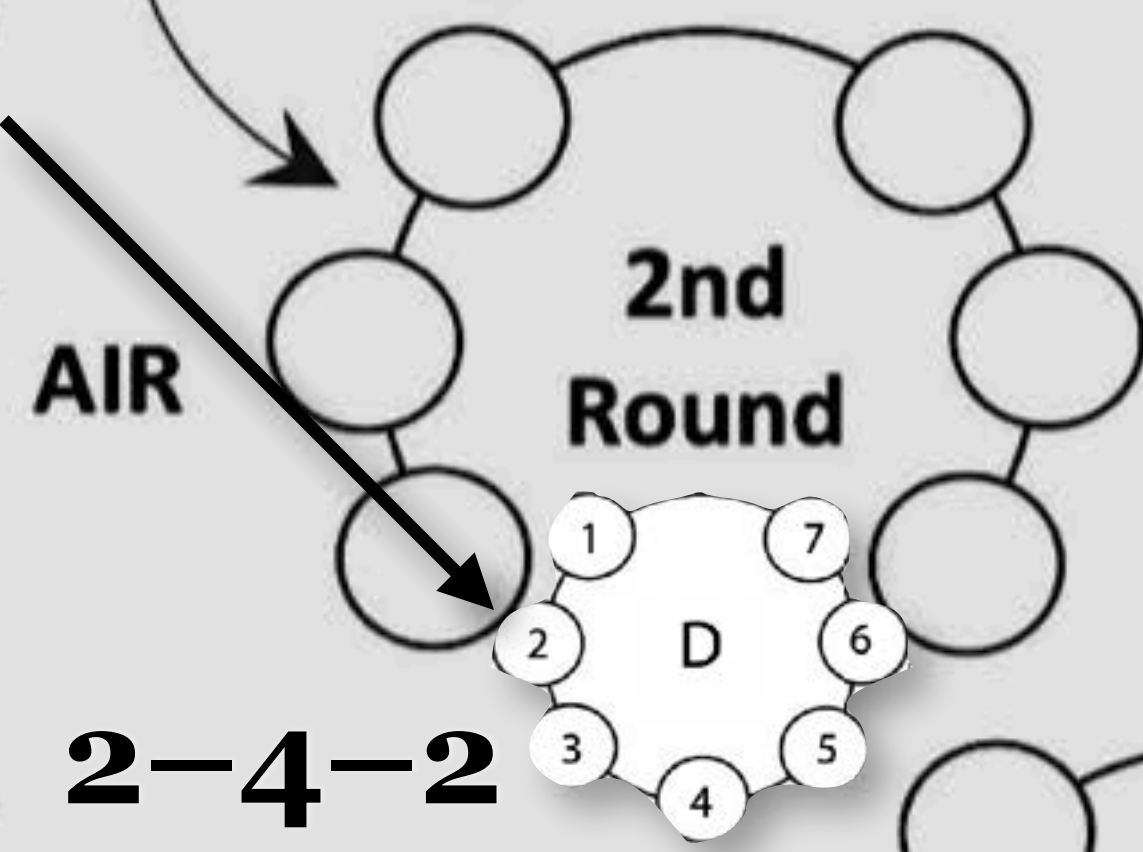
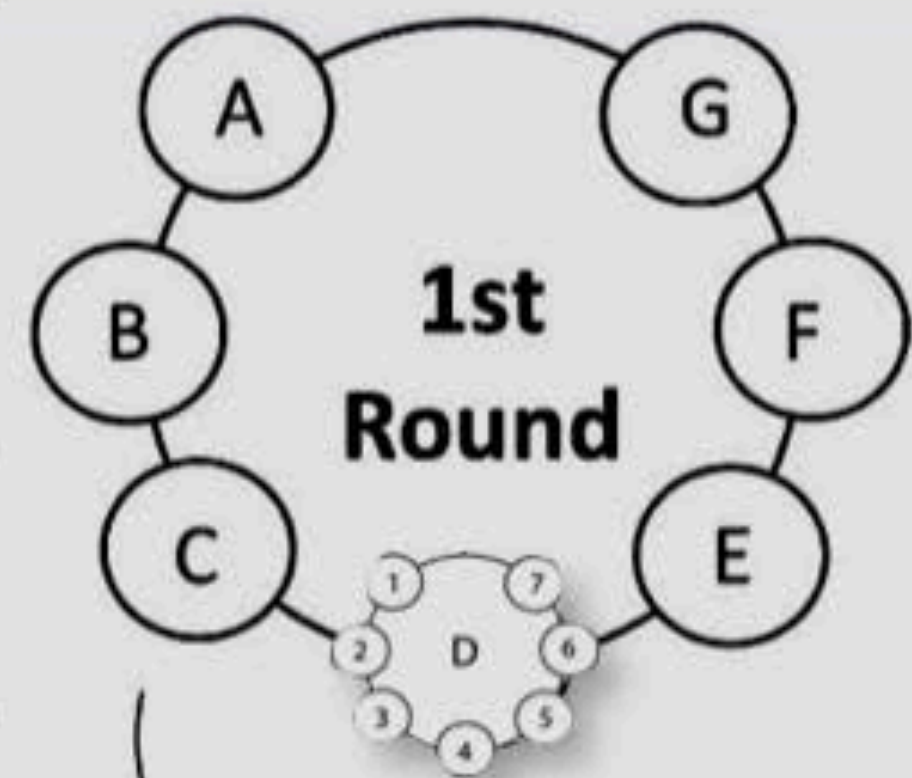
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and even Gods, having to pass through states which it was agreed to refer to as "Inmetallization, Inherbation, Inzoonization and finally Incarnation," and explains this by hinting at the necessity of failures even in the ethereal races of Dhyan Chohans. Concerning this it says :

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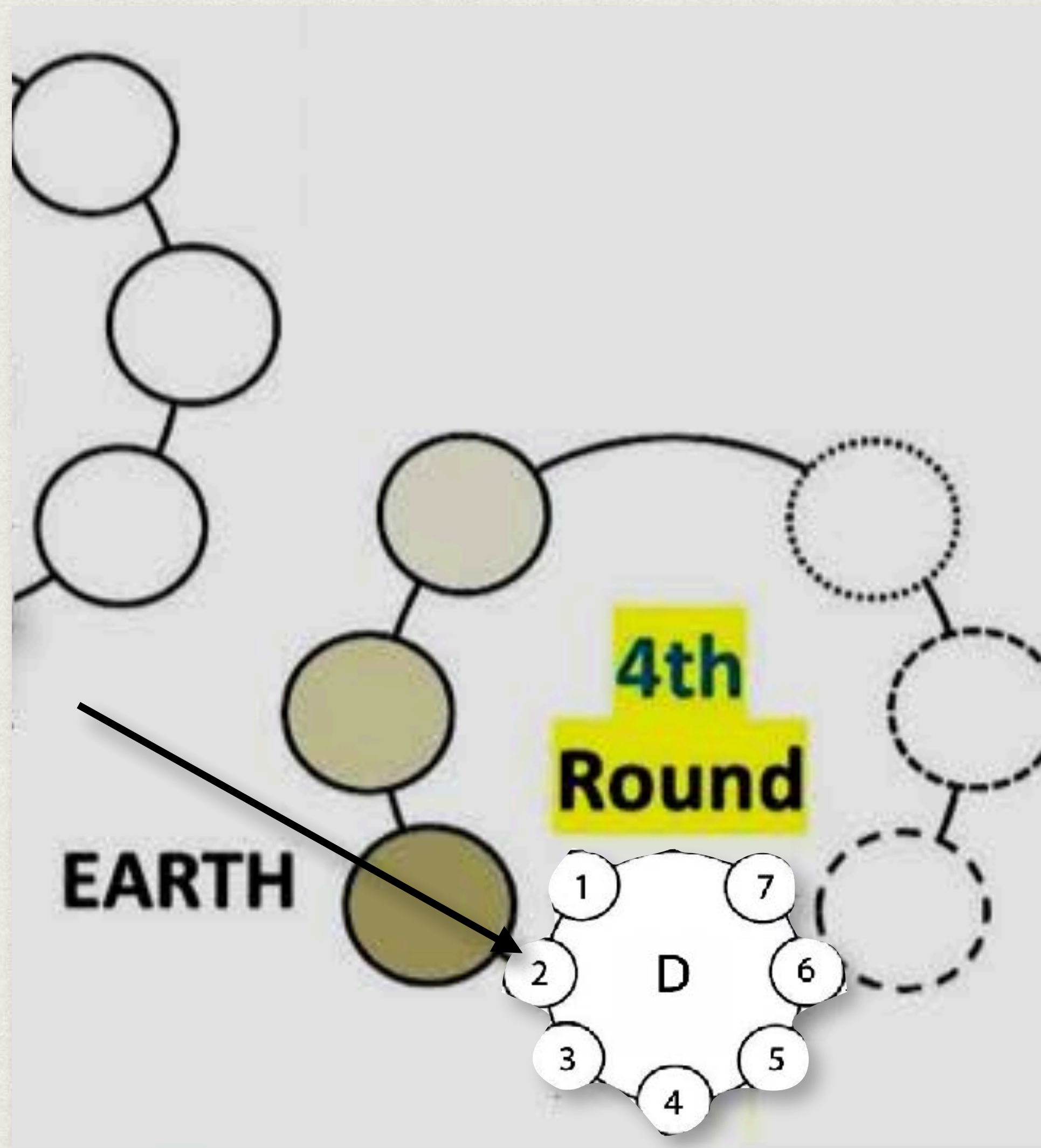
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Second Root-race: Like the first root-race of the present round on globe D of the earth-chain, the second was astral, though somewhat more concreted, physicalized, or materialized. The bodies were unlike what is now regarded as human, bearing but vaguely the human outline of a gelatinous, filamentoid, jelly-like nature, as yet without evolved bones, organs, hair, or true skin. Reproduction was by budding, as occurs in some lower organisms today. About the middle of the race, these buds became numerous and the process became modified to one

analogous to the casting off of spores or seeds, or to the exuding of drops of vital sweat. These beings were mindless and unmoral [as opposed to immoral], innocent, guided unconsciously by their spiritual instincts, nevertheless largely under the sway of lower rather than spiritual impulses, somewhat like the animals of today. For as yet no intellectual fire from the manasaputras (sons of mind) had been communicated to them, so that as yet there was no working bridge of mentality between spirit and matter in them. -TG

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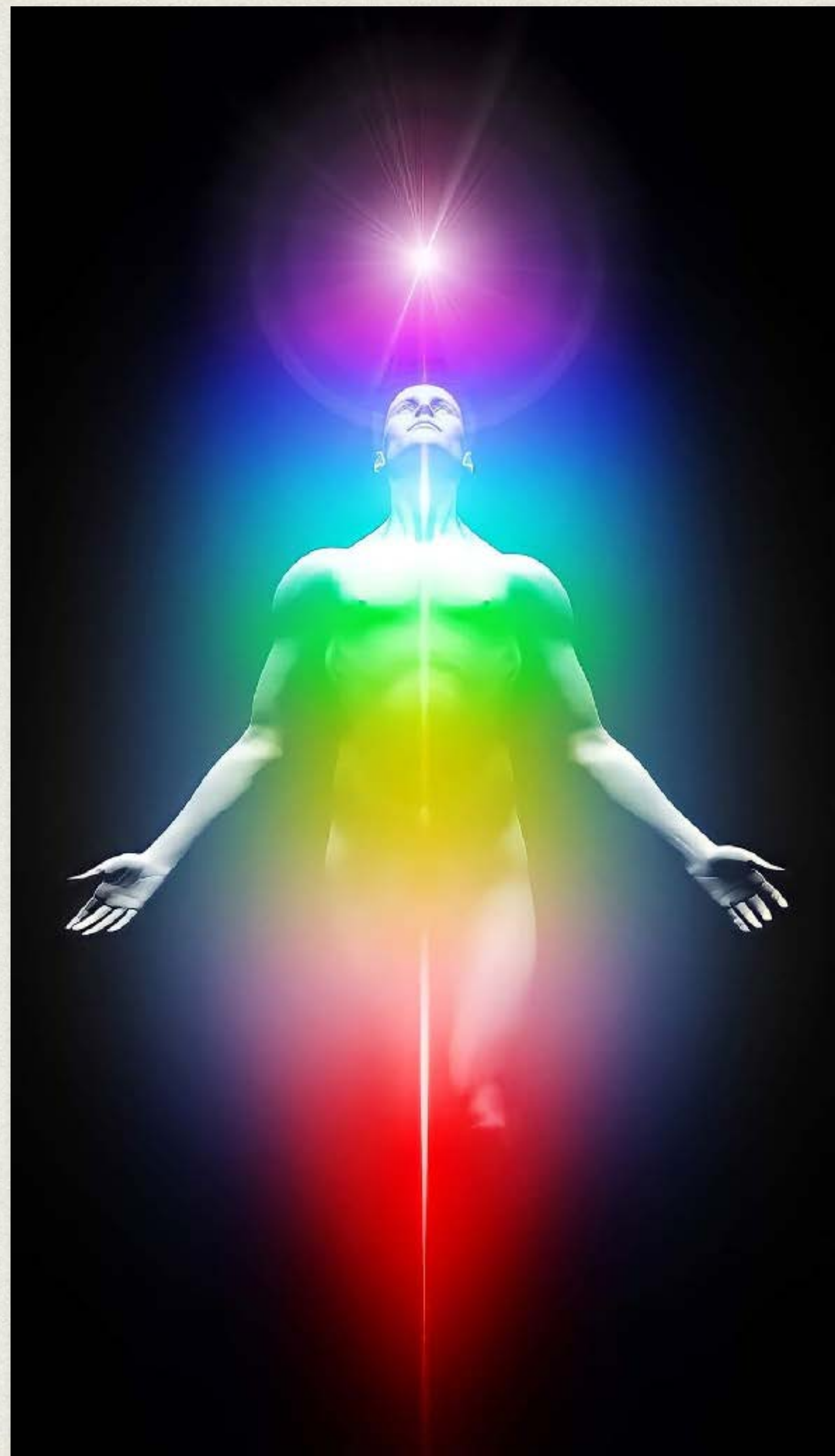
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As the “coats of skin” of men thickened, and they fell more and more into physical sin, the intercourse between physical and ethereal divine man was stopped. The veil of matter between the two planes became too dense for even the inner man to penetrate. –SD2:281

In the beginning, every class and family of living species was hermaphrodite and objectively one-eyed. In the animal, whose form was as ethereal (astrally) as that of man, before the bodies of both began to evolve their coats of skin, viz., to evolve from within

without the thick coating of physical substance or matter with its internal physiological mechanism — the third eye was primarily, as in man, the only seeing organ. –SD2:299

Physical causation supervenes immediately on the assumption of “coats of skin” — i.e., the physiological equipment in general. The forms of Men and mammalia previous to the separation of sexes are woven out of astral matter, and possess a structure utterly unlike that of the physical organisms, which eat, drink, digest, etc. –SD2:736

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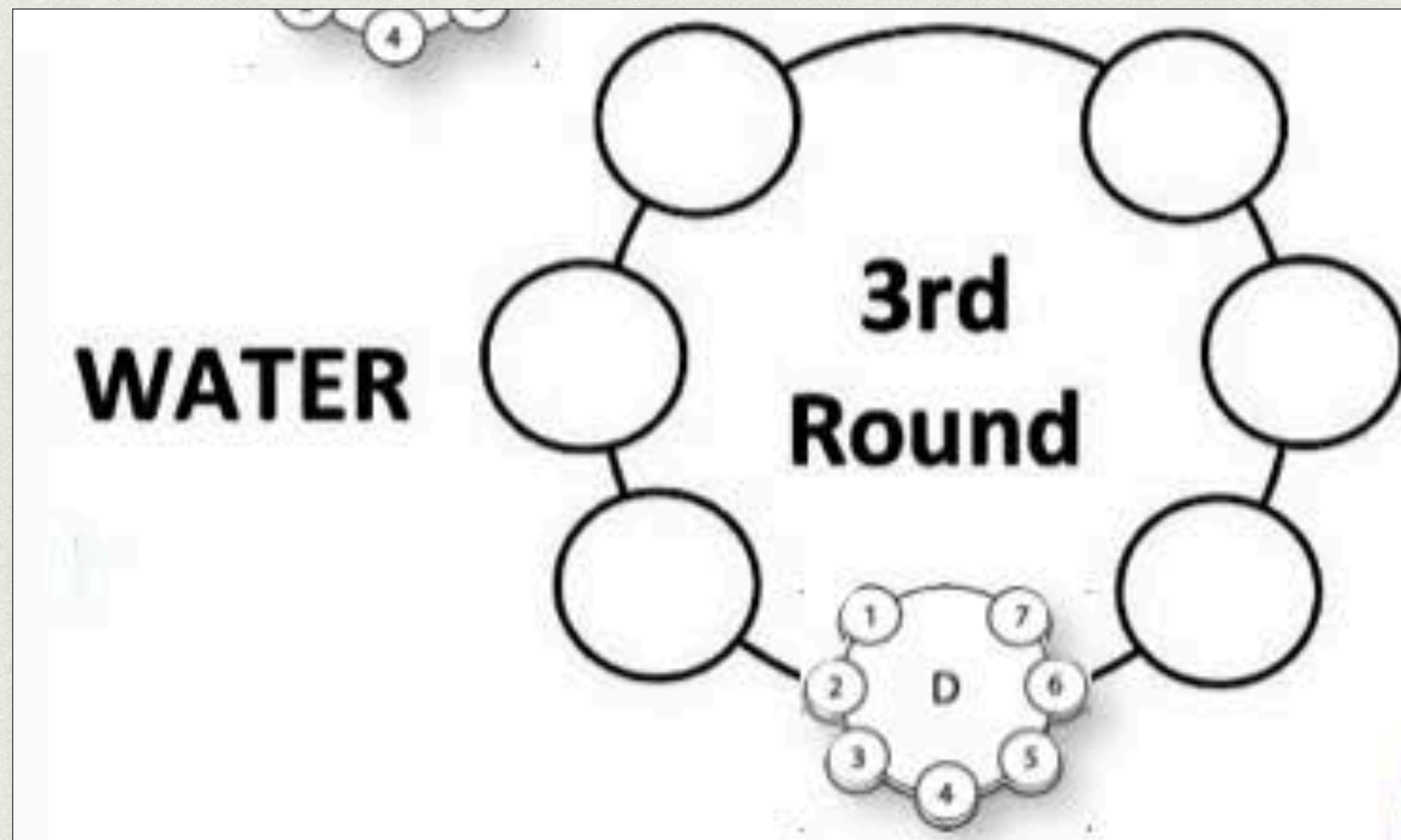
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The occult doctrine, is, we think, more logical. It teaches a cyclic, never varying law in nature, the latter having no personal, "special design," but acting on a uniform plan that prevails through the whole manvantaric period and deals with the land worm as it deals with man. Neither the one nor the other have sought to come into being, hence both are under the same evolutionary law, and both have to progress according to Karmic law. Both have started from the same neutral centre of Life and both have to re-merge into it at the consummation of the cycle.

It is not denied that in the preceding Round man was a gigantic apeline creature; and when we say "man" we ought perhaps to say, the rough mould that was developing for the use of man in this Round only — the middle, or the transition point of which we have hardly reached. Nor was man what he is now during the first two and a half Root-races. That point he reached, as said before, only 18,000,000 years ago, during the secondary period. —SD2:261

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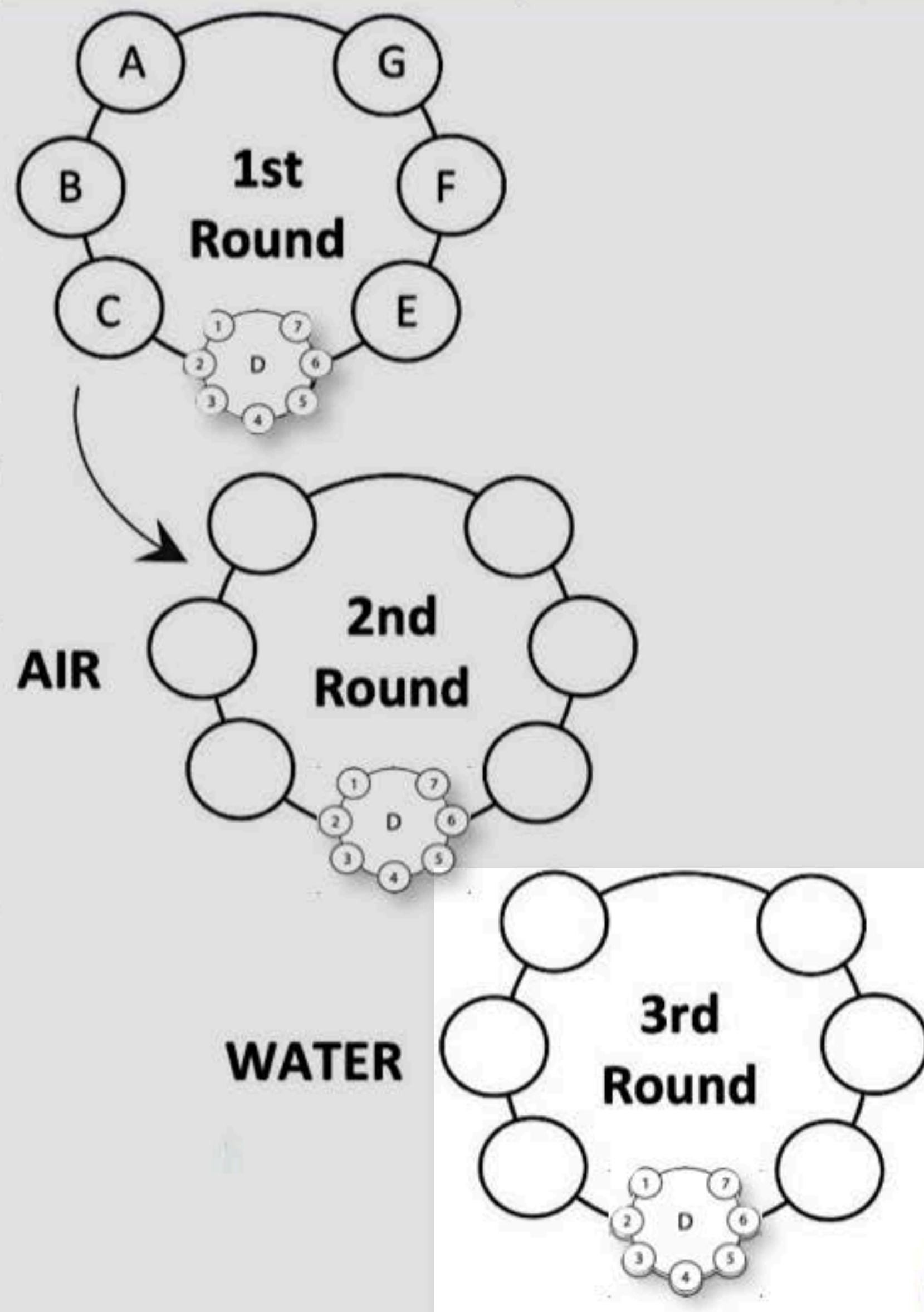
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Third Round: At that period even the more evolved monads of the lunar chain, representing and leading the human kingdom, had but reached the state of “presentments of men,” having huge ape-like forms; yet they were not apes in any sense of the word, for what we know now as monkeys and apes were of far later development as partial offsprings from the human stock, which took place during the present fourth round. These third round men were *“no fit rupa for the Brothers of the Fifth”* (SD 2:57) — referring to the fifth class of manasaputras.

At the end of the third round, there were forerunning monads who were already human in nature and characteristic, and who were leading the way towards the true humanity of the fourth round, and therefore were the guides of the less progressed human monads when it became the latter’s turn to incarnate during the fourth round. These advance-

guard monads are sometimes termed the Sons of Yoga. As intellectual and moral responsibility appears in the evolving human monads only when mind enters the picture — which occurred for the majority of the human monads only during the third root-race of the fourth round — during the third round few monads had reached the stage of true intellectual and moral responsibility; and during the second round even these forerunners were themselves unfolding the powers and responsibilities of mind and of choice. Thus while the third-round forerunners may be considered truly human, the great bulk of the human kingdom was still but in the elemental stages of intellectual and moral responsibility. Mind was only just beginning to show itself, and hence the humans were more cunning than intellectual, instinctual rather than spiritual. -TG

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Language could not be well developed before the full acquisition and development of [humanity's] reasoning faculties. Monosyllabic speech was the vowel parent of the monosyllabic languages mixed with hard consonants, still in use amongst the yellow races which are known to the anthropologist.*

II. These linguistic characteristics developed into the agglutinative languages. The latter were spoken by some Atlantean races, while other parent stocks of the Fourth Race preserved the mother-language. And as languages have their cyclic evolution, their childhood, purity, growth, fall into matter, admixture with other languages, maturity, decay and finally death,† so the primitive speech of the most civilized Atlantean races — that language, which is referred to as “Rākshasi Bhasa,” in old Sanskrit works — decayed and almost died out. While the “cream” of

the Fourth Race gravitated more and more toward the apex of physical and intellectual evolution, thus leaving as an heirloom to the nascent Fifth (the Aryan) Race the inflectional, highly developed languages, the agglutinative decayed and remained as a fragmentary fossil idiom, scattered now, and nearly limited to the aboriginal tribes of America.

†Language is certainly coeval with reason, and could never have been developed before men became one with the informing principles in them — those who fructified and awoke to life the manasic element dormant in primitive man. For, as Professor Max Müller tells us in his “Science of Thought,” “Thought and language are identical.” Yet to add to this the reflection that thoughts which are too deep for words, do not really exist at all, is rather risky, as thought impressed upon the astral tablets exists in eternity whether expressed or not. –SD2:199