



Future Man
by Bruce Rolff



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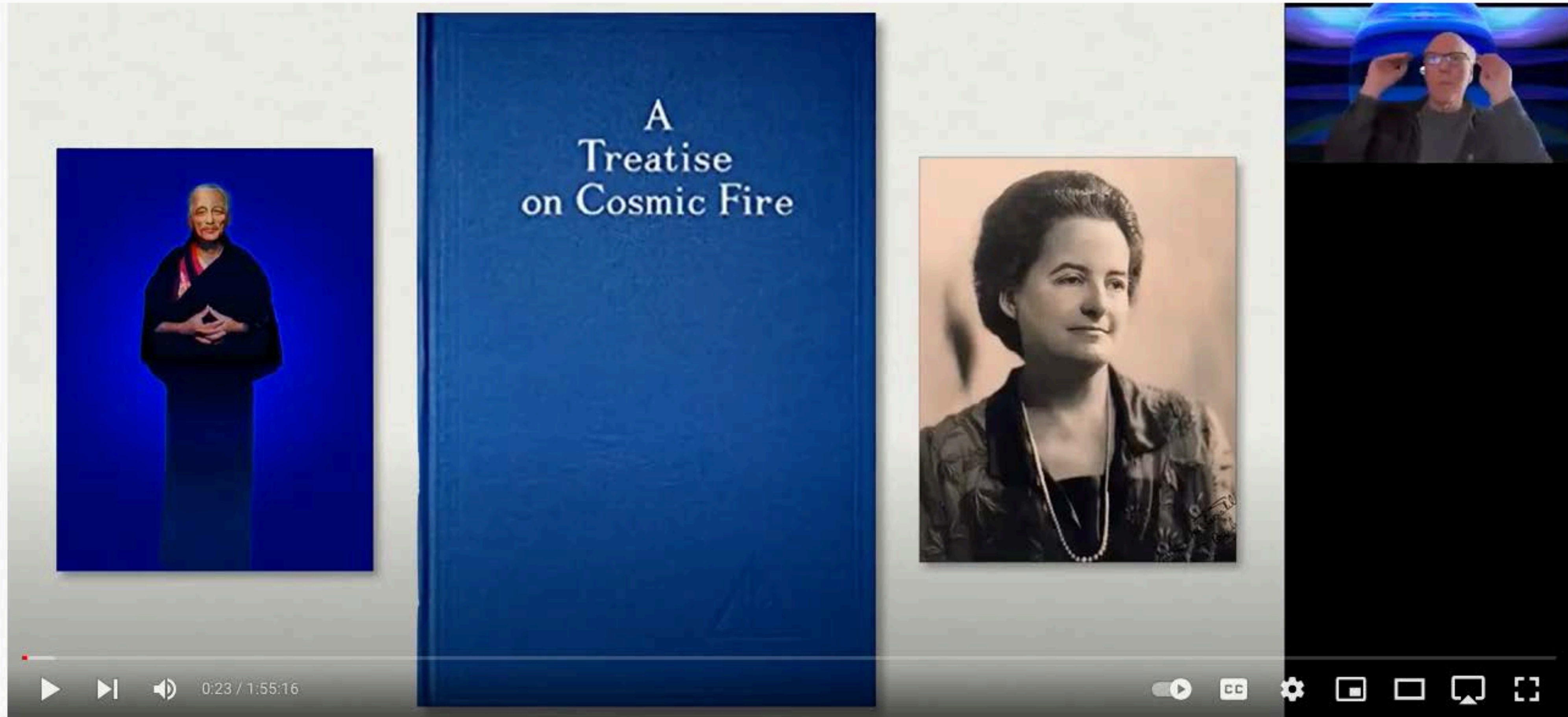
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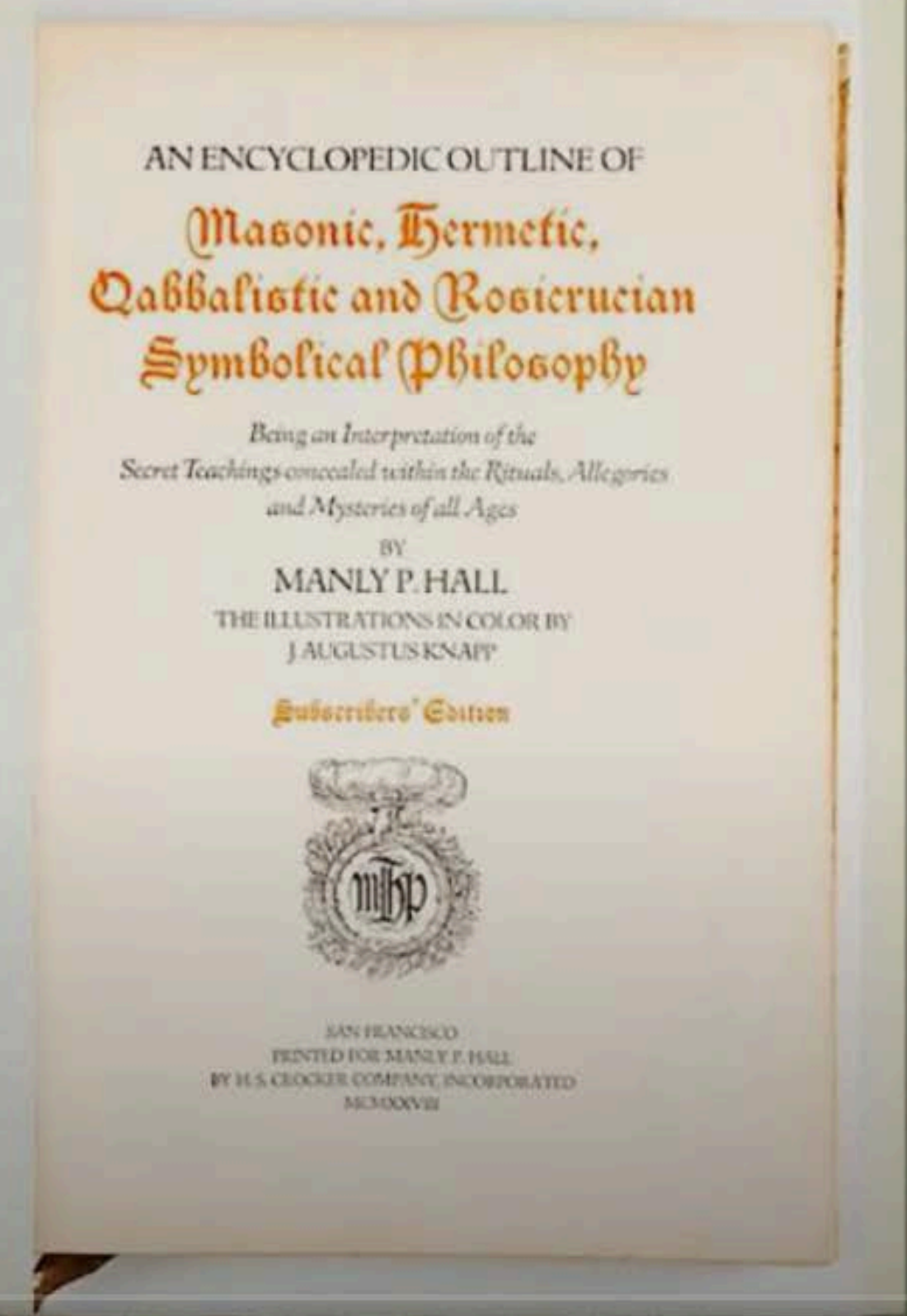
A Treatise on Cosmic Fire New Fellowship, Program 01
Program was held on June 24, 2022 and facilitated by Francis Donald
Francis continues with the Etheric body [Page 84/85-87 TCF]

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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Buddhist flag

It was at this time that our Colombo colleagues had the happy thought of devising a flag which could be adopted by all Buddhist nations as the universal symbol of their faith, thus serving the same purpose as that of the cross does for all Christians. It was a splendid idea, and I saw in a moment its far-reaching potentialities as an agent in that scheme of Buddhistic unity which I have clung to from the beginning of my connection with Buddhism. With the many points of dissemblance between Northern and Southern Buddhism, the work of unification was a formidable one; yet still, in view of the other fundamental features of agreement, the task was not hopeless. My Buddhist Catechism was already circulated in Japan in two translations, and now this flag came as a powerful reinforcement. Our Colombo brothers had hit upon the quite original and unique idea of blending in the flag the six colors alleged to have been exhibited in the aura of the Buddha, viz., sapphire-blue, golden-yellow, crimson, white, scarlet, and a hue composed of the others blended. The adoption of this model avoided all possible causes of dispute among Buddhists, as all, without distinction, accept the same tradition as to the Buddha's personal appearance and that of his aura: moreover, the flag would have no political meaning whatever, but be strictly religious.



Flag of Free Tibet

As the Colombo Committee had sketched the flag, it was of the inconvenient shape of a ship's long, streaming pennant, which would be quite unsuitable for carrying in processions or fixing in rooms. My suggestion that it should be made of the usual shape and size of national flags was adopted, and when we had had a sample made, it was unanimously approved of. Accepted by the chief priests as orthodox, it at once found favor, and, on the Buddha's Birthday of that year, was hoisted on almost every temple and decent dwelling-house in the Island. From Ceylon it has since found its way throughout the Buddhist world. I was much interested to learn, some years later, from the Tibetan Ambassador to the Viceroy, whom I met at Darjeeling, that the colors were the same as those in the flag of the Dalai Lama.

The importance of the service thus rendered to the Buddhist nations may perhaps be measured with that of giving, say, to the Christians the Cross symbol or to the Moslems the Crescent. The Buddhist flag, moreover, is one of the prettiest in the world, the stripes being placed vertically in the order above written, and the sequence of the hues making true chromatic harmonies. -ODL3:363-4

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

Every Round repeats on a higher scale the evolutionary work of the preceding Round. With the exception of some higher anthropoids, as just mentioned, the Monadic inflow, or inner evolution, is at an end till the next Manvantara. It can never be too often repeated, that the full-blown human Monads have to be first disposed of, before the new crop of candidates appears on this Globe at the beginning of the next cycle. Thus there is a lull; and this is why, during the Fourth Round, man appears on Earth earlier than any animal creation, as will be described.

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But it is still urged that the author of "Esoteric Buddhism" has "preached Darwinism" all along. Certain passages would undoubtedly seem to lend countenance to this inference. Besides which the Occultists themselves are ready to concede *partial* correctness to the Darwinian hypothesis, in later details, bye-laws of Evolution, and after the midway point of the Fourth Race. Of that which has taken place, physical science can really know nothing, for such matters lie entirely outside of its sphere of investigation. But what the Occultists have never admitted, nor will they ever admit, is that man was *an ape in this or in any other Round*; or that he ever could be one, however much he may have been "ape-like." This is vouched for by the very authority from whom the author of "Esoteric Buddhism" got his information.

Thus to those who confront the Occultists with these lines from the above named volume: "It is enough to show that we may as reasonably—and that we must, if we would talk about these matters at all—conceive a life-impulse giving birth to mineral form, as of the same sort of impulse concerned to *raise a race of apes into a race of rudimentary men.*" To those who bring this passage forward as showing "decided Darwinism," the Occultists answer by pointing to the explanation of the Master (Mr. Sinnett's "teacher") which would contradict these lines, were they written in the spirit attributed to them. A copy of this letter was sent to the writer, together with others, two years ago (1886), with additional marginal remarks, to quote from, in the "*Secret Doctrine.*" It begins by considering the difficulty experienced by the Western student, in reconciling some facts, previously given, with the evolution of man from the animal, *i.e.*, from the mineral, vegetable and animal kingdoms, and advises the student to hold to the doctrine of analogy and correspondences. Then it touches upon the mystery of the Devas,

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Concerning this it says:

"Still, as these 'failures' are too far progressed and spiritualized to be thrown back forcibly from Dhyan Chohanship into the vortex of a new primordial evolution through the lower kingdoms. . ." After which only a hint is given about the mystery contained in the allegory of the fallen Asuras, which will be expanded and explained in Book II. When Karma has reached them at the stage of human evolution, "they will have to drink it to the last drop in the bitter cup of retribution. Then they become an active force and commingle with the Elementals, the progressed entities of the pure animal kingdom, to develop little by little the full type of humanity."

These Dhyan Chohans, as we see, do not pass through the three kingdoms as do the lower Pitris; nor do they incarnate in man until the Third Root Race. Thus, as the teaching stands:

"Man in the First Round and First Race on Globe D, our Earth, was an ethereal being (a Lunar Dhyani, as man), non-intelligent but super-spiritual; and correspondingly, on the law of analogy, in the First Race of the Fourth Round. In each of the subsequent races and sub-races . . . he grows more and more into an encased or incarnate being, but still preponderatingly ethereal. . . . He is sexless, and, like the animal and vegetable, he develops monstrous bodies correspondential with his coarser surroundings.

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" II. Round. He (Man) is still gigantic and ethereal but growing firmer and more condensed in body, a more physical man. Yet still less intelligent than spiritual (1), for mind is a slower and more difficult evolution than is the physical frame

" III. Round. He has now a perfectly concrete or compacted body, at first the form of a giant-ape, and now more intelligent, or rather cunning, than spiritual. For, on the downward arc, he has now reached a point where his primordial spirituality is eclipsed and overshadowed by nascent mentality (2). In the last half of the Third Round his gigantic stature decreases, and his body improves in texture, and he becomes a more rational being, though still more an ape than a

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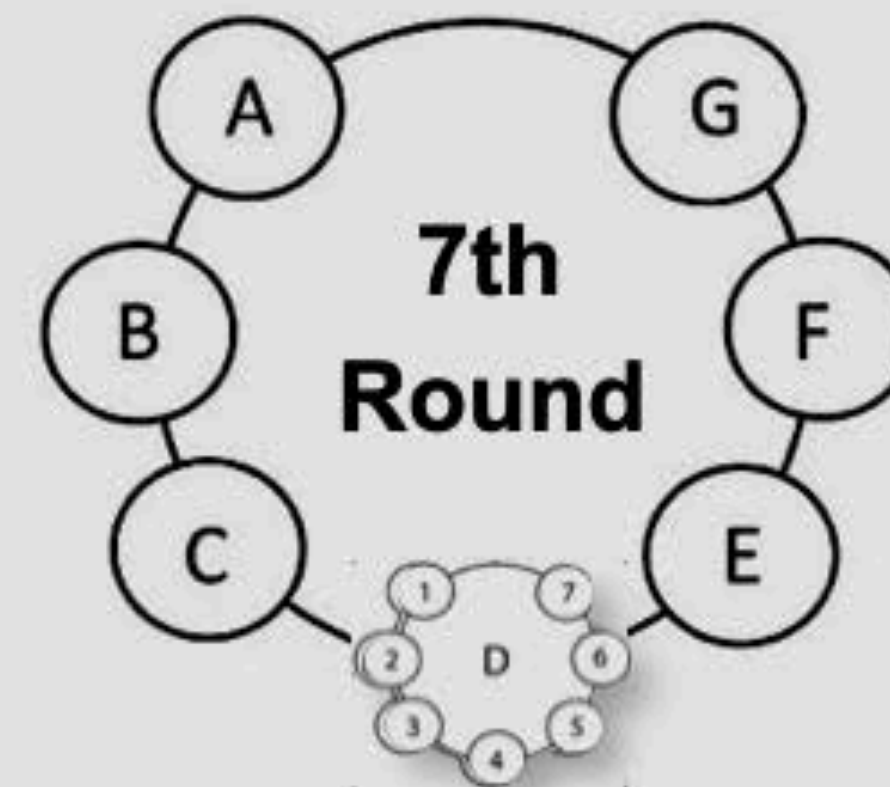
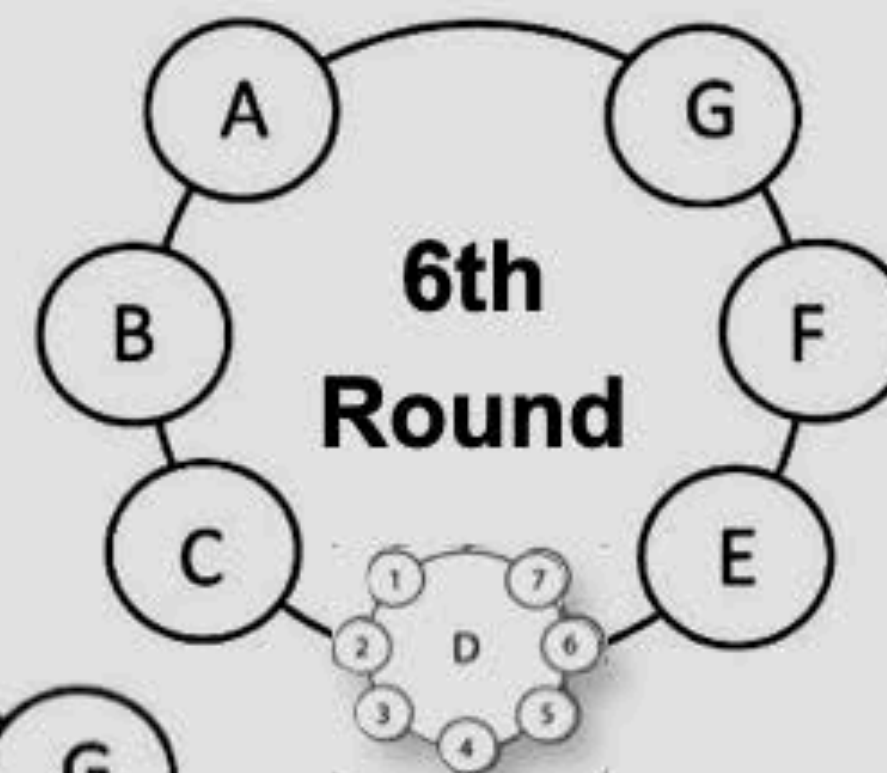
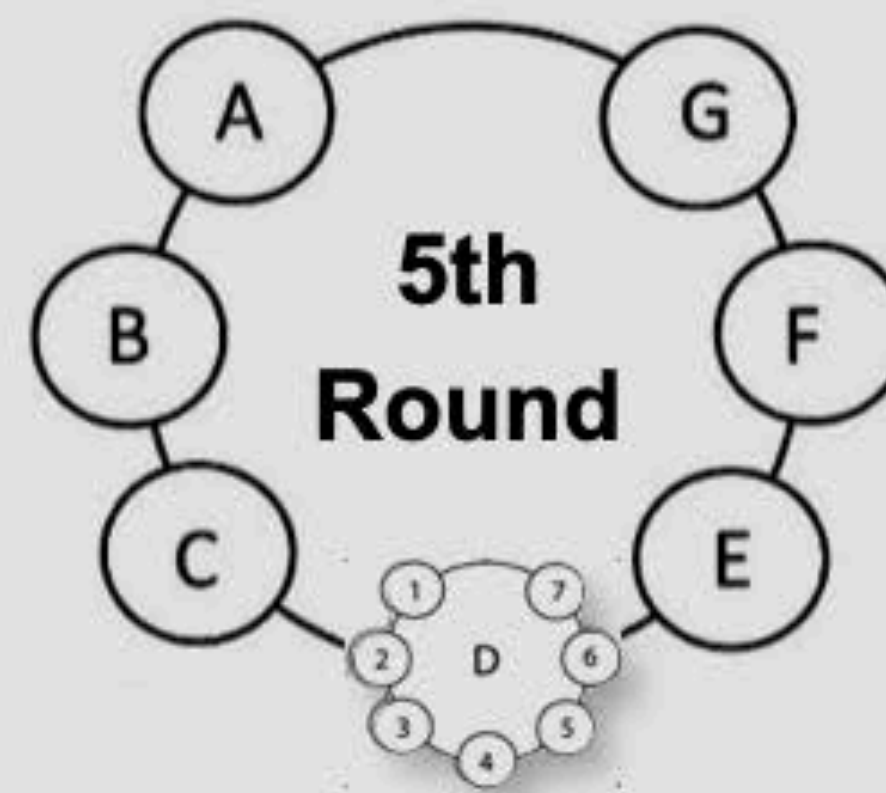
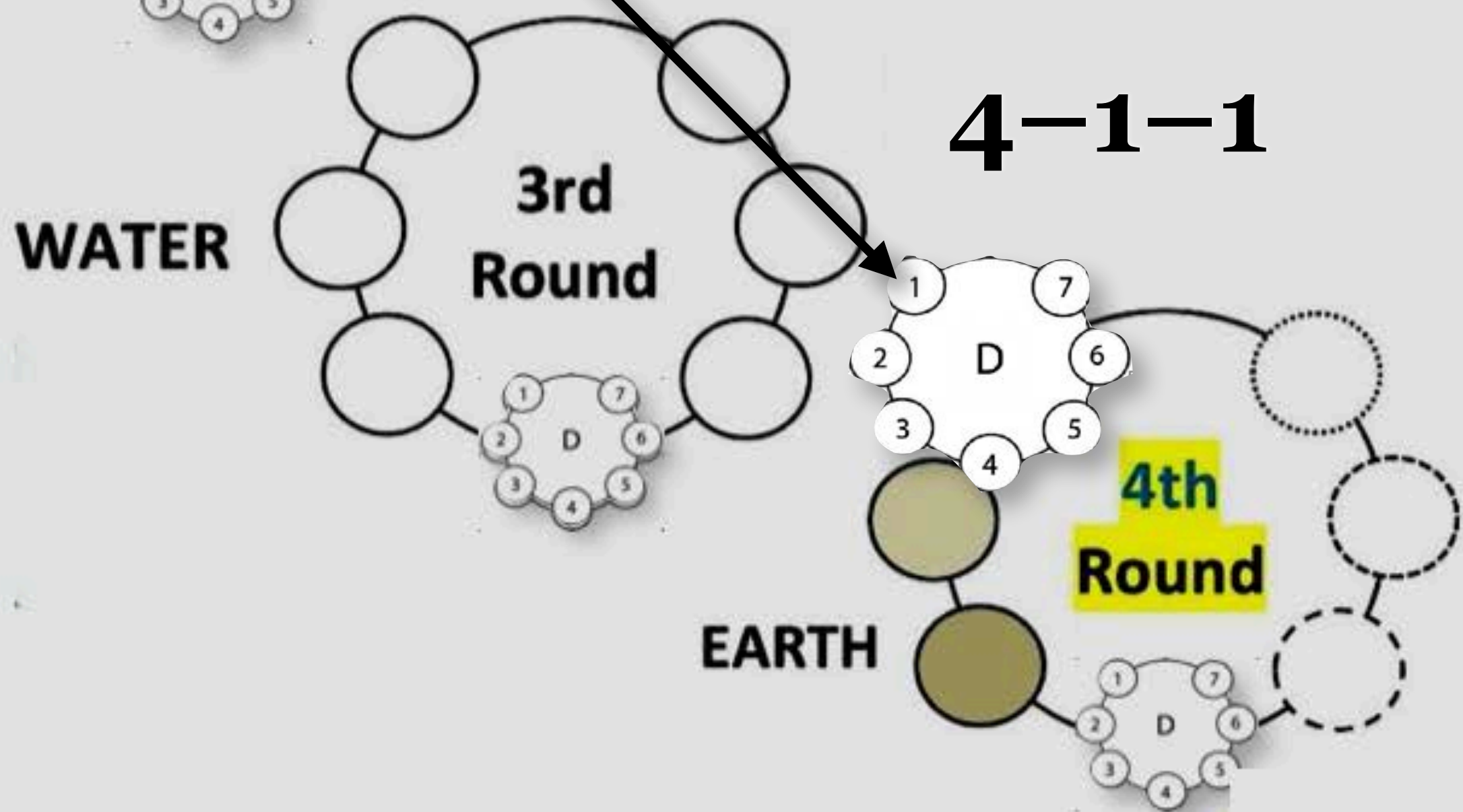
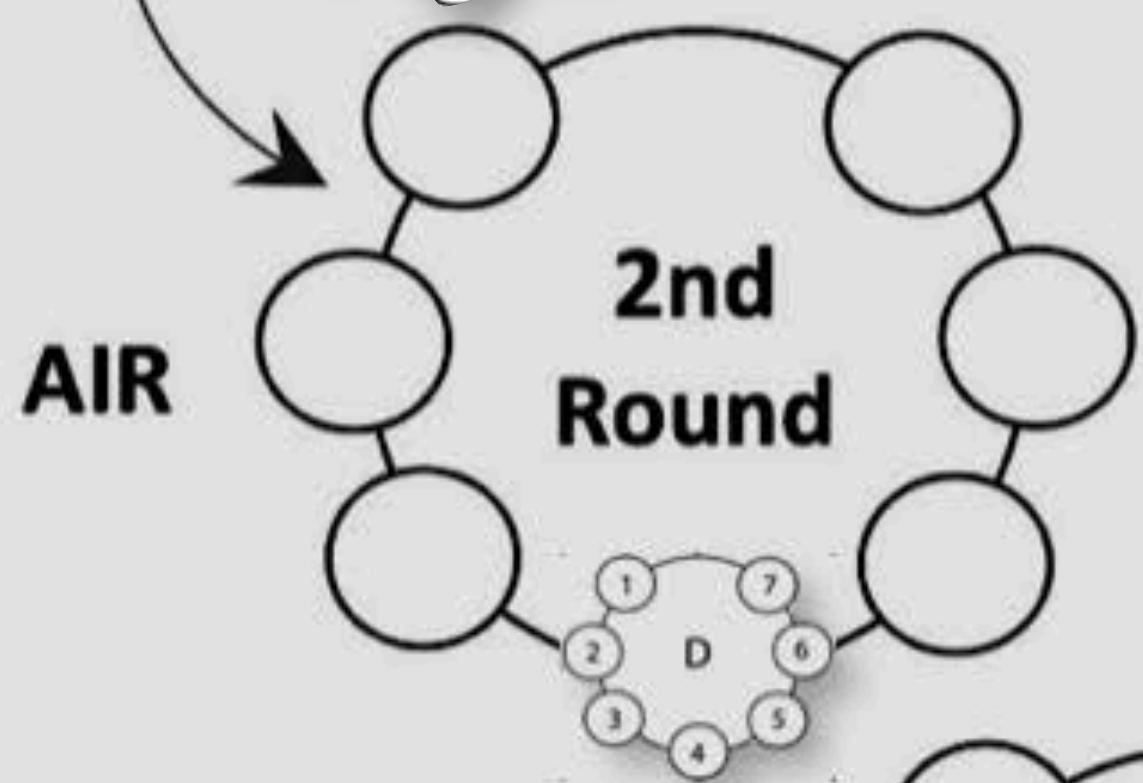
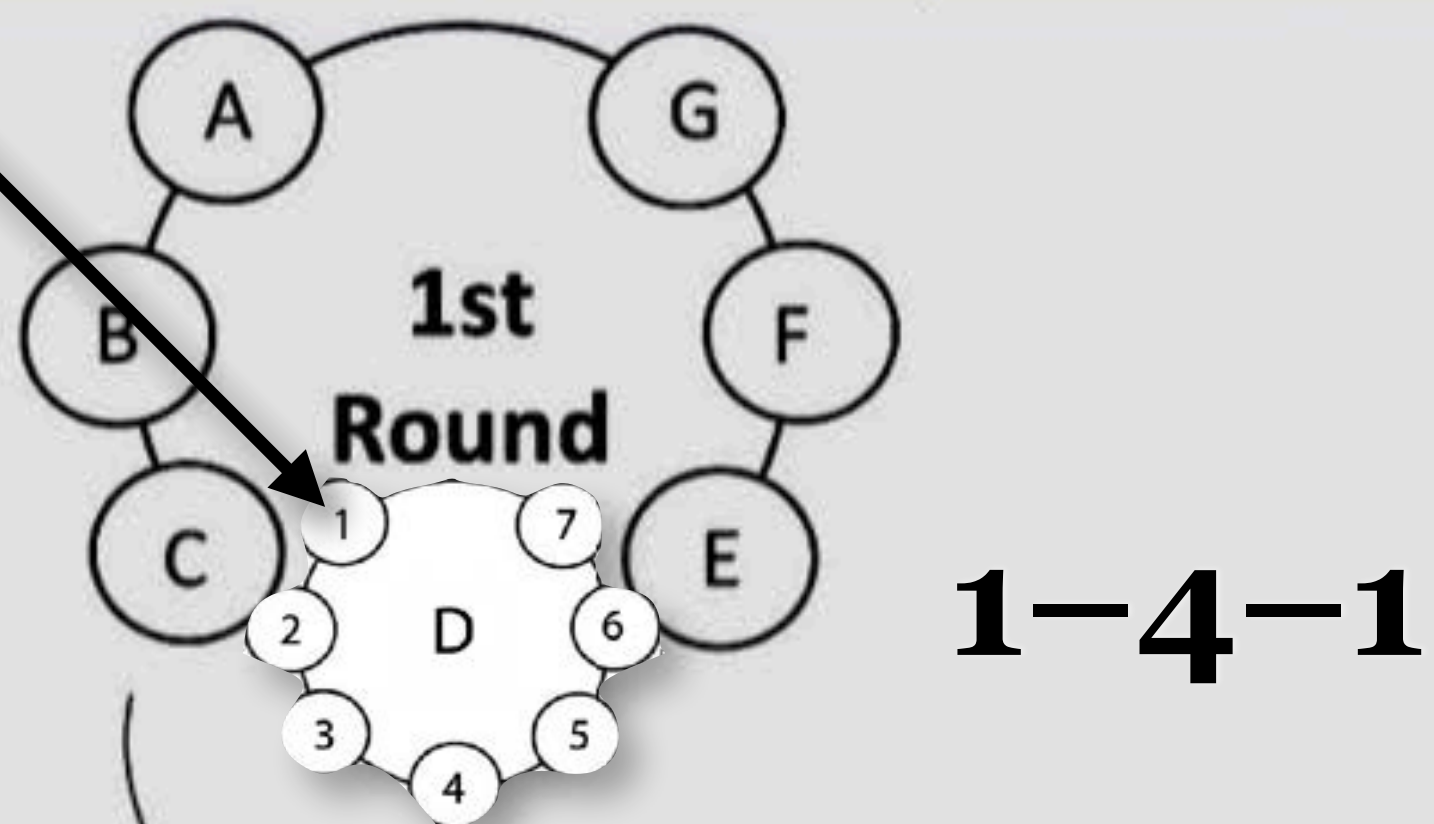
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EVOLUTION

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exactly repeated in the third Root-Race of the Fourth Round.)

"IV. Round. Intellect has an enormous development in this Round. The (hitherto) dumb races acquire our (present) human speech on this globe, on which, from the Fourth Race, language is perfected and knowledge increases. At this half-way point of the Fourth Round (as of the Fourth Root, or Atlantean, race) humanity passes the axial point of the minor Manvantara cycle the world teeming with the results of intellectual activity and spiritual decrease"

This is from the authentic letter; what follows are the later remarks and additional explanations traced by the same hand in the form of footnotes.

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(1.) " The original letter contained general teaching—a 'bird's eye view'—and particularized nothing. . . . To speak of 'physical man' while limiting the statement to the early Rounds would be drifting back to the miraculous and instantaneous 'coats of skin.' . . . The first 'Nature,' the first 'body,' the first 'mind' on the first plane of perception, on the first Globe in the first Round, is what was meant. For Karma and evolution have—

' centred in our make such strange extremes!
From different Natures* marvellously mixed'

(2.) "Restore: he has now reached the point (by analogy, and as the Third Root Race in the Fourth Round) where his ("the angel"-man's) primordial spirituality is eclipsed and overshadowed by nascent human mentality, and you have the true version on your thumb-nail. . . ."

These are the words of the Teacher—text, words and sentences in brackets, and explanatory footnotes. It stands to reason that there must be an enormous difference in such terms as "objectivity" and "subjectivity," "materiality" and "spirituality," when the same terms are applied to different planes of being and perception. All this must be taken in its relative sense. And therefore there is little to be wondered at, if, left to his own speculations, an author, however eager to learn, yet quite inexperienced in these abstruse teachings, has fallen

* The Natures of the seven hierarchies or classes of Pitris and Dhyan Chohans which compose our nature and Bodies are here meant.



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

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The 5th cosmic plane The cosmic mental.

The 5th systemic plane The mental plane.

The 5th subplane of the physical The gaseous.

The 5th principle Manas.

The 5th Law Fixation, the Law of Concretion.

The 5th Ray Concrete knowledge.

The 5th round The round of manasic attainment.

The 5th root-race The Aryan. Mental development.

The 5th sub-race The Teutonic and Anglo-Saxon. Concrete mind.

The 5th group of Devas Fire Devas of the mental plane.

The 5th Manvantara Three-fifths of the manasaputras achieve.

The 5th scheme The Lord of concrete science.

The 5th Mahamanvantara (or

solar system) The solar Logos achieves His fifth major Initiation.

The 5th chain Principal evolution—fire devas.

The 5th Hierarchy The greater Builders.

Vibrations of fifth order Manasic. –TCF:604-5

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The deep reverence that the Hindus for ages have held for Hanuman is based on an intuitive, but nevertheless traditional, remembrance of the connection, more intimate than at present, that existed during Atlantean and even Lemurian times between human beings and the apes and even monkeys. The monkeys, although now static stocks, were originally derivative from Lemurian humanity, just as the anthropoids were later derivatives from miscegenations between undeveloped Atlantean savages and the monkeys of those distant times. Therefore, there is a strain of manas, however as yet undeveloped, in the anthropoid and the simian stocks. -TG

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5. AT THE FOURTH (*Round, or revolution of life and being around "the seven smaller wheels"*) (*a*), THE SONS ARE TOLD TO CREATE THEIR IMAGES ONE THIRD REFUSES. TWO (*thirds*) OBEY.

The full meaning of this sloka can be fully comprehended only after reading the detailed additional explanations in the "Anthropogenesis" and its commentaries, in Book II. Between this Sloka and the last, Sloka 4 in this same Stanza, extend long ages; and there now gleams the dawn and sunrise of another æon. The drama enacted on our planet is at the beginning of its fourth act, but for a clearer comprehension of the whole play the reader will have to turn back before he can proceed onward. For this verse belongs to the general Cosmogony given in the archaic volumes, whereas Book II. will give a detailed account of the "Creation" or rather the formation, of the first human beings, followed by the second humanity, and then by the third; or, as they are called, "the first, second, and the third Root-Races." As the solid Earth began by being a ball of liquid fire, of fiery dust and its protoplasmic phantom, so did man.

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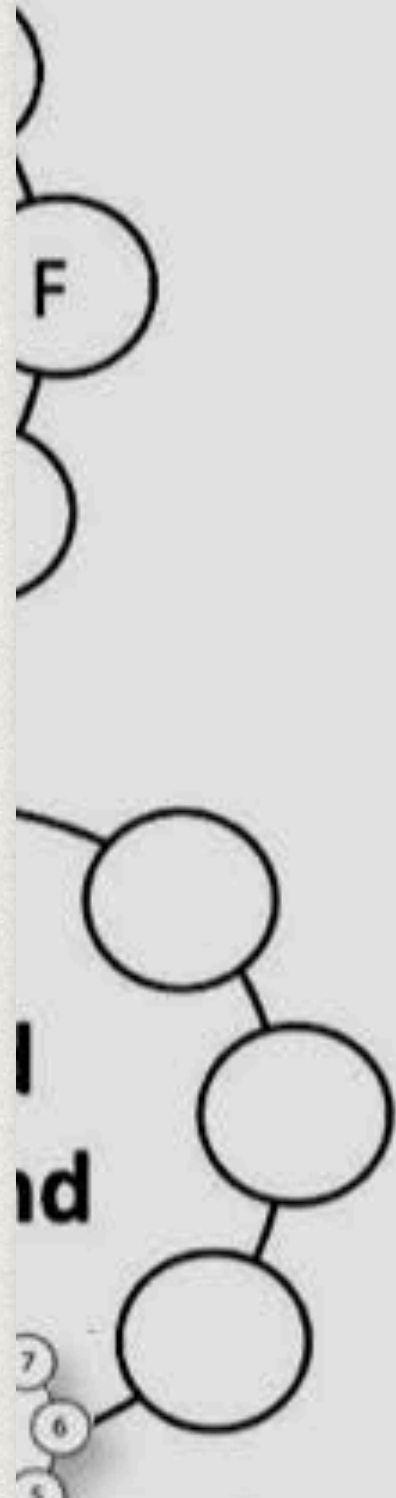
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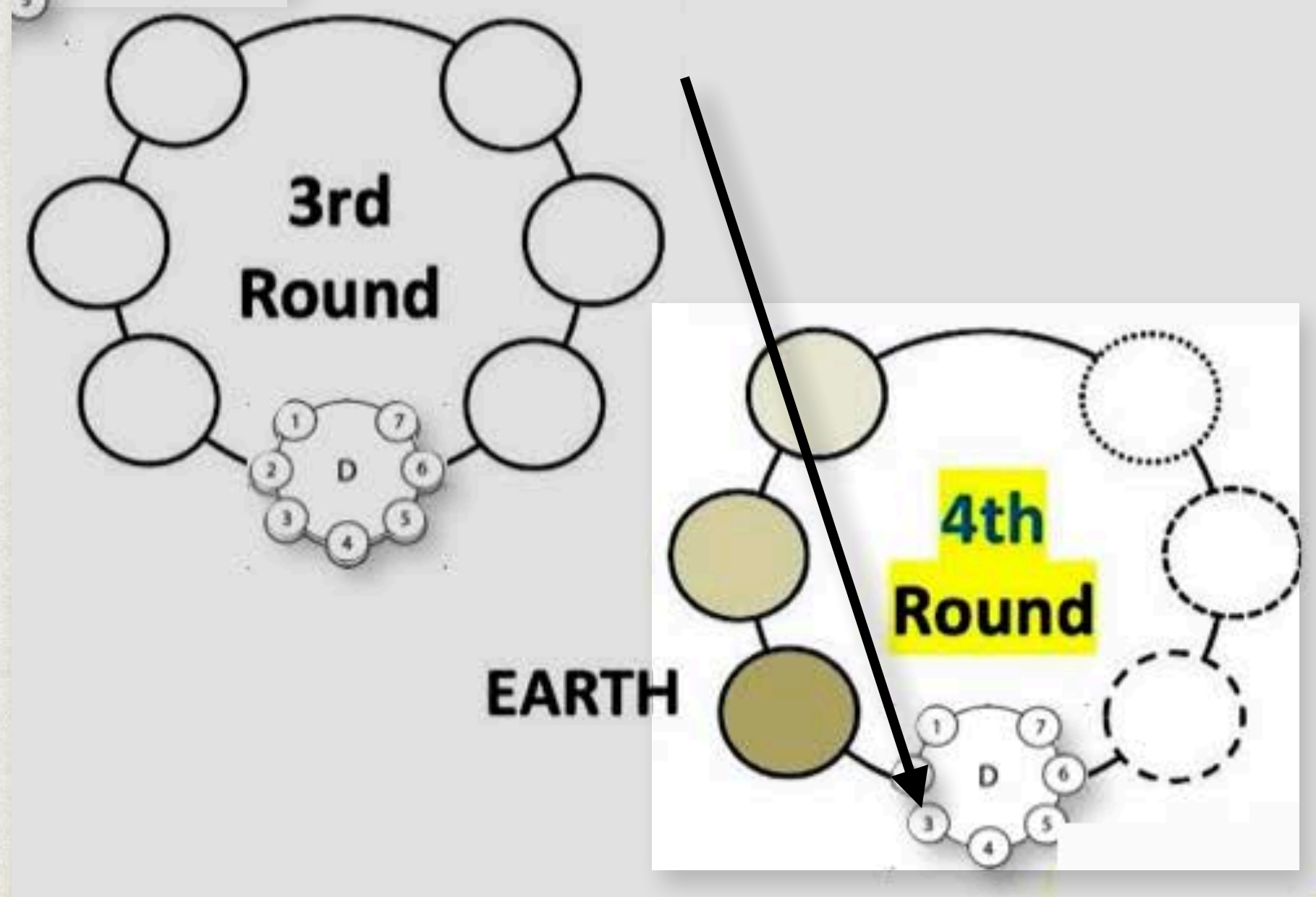
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Third Root-race: A period when human evolution passed through a stage analogous to that of the third round, but qualified by the fact that it belonged to the fourth round. The date of the beginning of this third root-race is set at some 22 or 23 million years ago; and 18,000,000 years ago is given in theosophical writings as the date of the awakening of mind and the separation of the sexes at or somewhat after the midpoint of the third root-race. The latter date is collated, according to the geology of Blavatsky's time, with the later Triassic and earlier Jurassic periods.



The filamentoid and boneless structure of the semi-astral human bodies at the end of the second root-race now thickened and condensed, separating itself upon a rapidly developing skeletal form into nervous, muscular, and other systems, combined with the appearance of definite organs, with specific functions, thus constituting the first truly physical human beings. The mode of reproduction at the beginning of the root-race was by the exudation from the surface of the body of vital "sweat" or cells, but with the hardening and specialization of the body itself, the production of the reproductive cells became localized in special organs and the mode of generation became oviparous; later these human eggs were no longer extruded as is the case with fowls today, but shrank greatly in size and were developed and fertilized within the body: first in a virginal manner, and then before true sex appeared there ensued a fairly long period

of androgynous reproduction in which androgynous humans occasionally gave birth to individuals in whom one or the other sex predominated; and these occasional appearances, as time passed, became ever more frequent with the recession of androgyny, and the final appearance of true sex as it is understood today. This process extended over hundreds of thousands, and even a number of millions, of years.

More important, however, than these biological facts was the awakening of mind, of self-conscious thinking, inaugurated by the descent of the manasaputras who not only at first projected sparks of their own full self-consciousness into the innocent and unthinking humanity of that early time, but who likewise so stimulated the appearance of mind that the latter finally became common in differing degrees to the entire human stock. -TG

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And now we may return to the Stanzas.

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STANZA VI.—*Continued.*

5. AT THE FOURTH (*Round, or revolution of life and being around "the seven smaller wheels"*) (*a*), THE SONS ARE TOLD TO CREATE THEIR IMAGES ONE THIRD REFUSES. TWO (*thirds*) OBEY.

The full meaning of this sloka can be fully comprehended only after reading the detailed additional explanations in the "Anthropogenesis" and its commentaries, in Book II. Between this Sloka and the last, Sloka 4 in this same Stanza, extend long ages; and there now gleams the dawn and sunrise of another æon. The drama enacted on our planet is at the beginning of its fourth act, but for a clearer comprehension of the whole play the reader will have to turn back before he can proceed onward. For this verse belongs to the general Cosmogony given in the archaic volumes, whereas Book II. will give a detailed account of the "Creation" or rather the formation, of the first human beings, followed by the second humanity, and then by the third; or, as they are called, "the first, second, and the third Root-Races." As the solid Earth began by being a ball of liquid fire, of fiery dust and its protoplasmic phantom, so did man.

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

FIRST DIVINE WORLD IS READY, THE FIRST IS NOW THE SECOND. THEN THE "DIVINE ARUPA" REFLECTS ITSELF IN CHHAYA LOKA, THE FIRST GARMENT OF THE ANUPADAKA.

5. FOHAT TAKES FIVE STRIDES AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE, FOR THE FOUR HOLY ONES AND THEIR ARMIES.

6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE, THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG. IT IS THE RING CALLED "PASS NOT" FOR THOSE WHO DESCEND AND ASCEND. ALSO FOR THOSE WHO DURING THE KALPA ARE PROGRESSING TOWARDS THE GREAT DAY "BE WITH US." THUS WERE FORMED THE RUPA AND THE ARUPA: FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN, SEVEN TIMES SEVEN LIGHTS. THE WHEELS WATCH THE RING. . . .

STANZA VI.

1. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE—KWAN-YIN—THE "TRIPLE" OF KWAN-SHAI-YIN, RESIDING IN KWAN-YIN-TIEN, FOHAT, THE BREATH OF THEIR PROGENY, THE SON OF THE SONS, HAVING CALLED FORTH, FROM THE LOWER ABYSS, THE ILLUSIVE FORM OF SIEN-TCHANG AND THE SEVEN ELEMENTS :*

2. THE SWIFT AND RADIANT ONE PRODUCES THE SEVEN LAYA CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY "BE-WITH-US," AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS SURROUNDING TSIEN-TCHAN WITH THE ELEMENTARY GERMS.

3. OF THE SEVEN—FIRST ONE MANIFESTED, SIX CONCEALED, TWO MANIFESTED, FIVE CONCEALED; THREE MANIFESTED, FOUR CONCEALED; FOUR PRODUCED, THREE HIDDEN; FOUR AND ONE TSAN REVEALED, TWO AND ONE HALF CONCEALED; SIX TO BE MANIFESTED, ONE LAID ASIDE. LASTLY, SEVEN SMALL WHEELS REVOLVING; ONE GIVING BIRTH TO THE OTHER.

* Verse 1 of Stanza VI. is of a far later date than the other Stanzas, though still very ancient. The old text of this verse, having names entirely unknown to the Orientalists would give no clue to the student.

4. HE BUILDS THEM IN THE LIKENESS OF OLDER WHEELS, PLACING THEM ON THE IMPERISHABLE CENTRES.

HOW DOES FOHAT BUILD THEM? HE COLLECTS THE FIERY DUST. HE MAKES BALLS OF FIRE, RUNS THROUGH THEM, AND ROUND THEM, INFUSING LIFE THEREINTO, THEN SETS THEM INTO MOTION; SOME ONE WAY, SOME THE OTHER WAY. THEY ARE COLD, HE MAKES THEM HOT. THEY ARE DRY, HE MAKES THEM MOIST. THEY SHINE, HE FANS AND COOLS THEM. THUS ACTS FOHAT FROM ONE TWILIGHT TO THE OTHER, DURING SEVEN ETERNITIES.

5. AT THE FOURTH, THE SONS ARE TOLD TO CREATE THEIR IMAGES. ONE THIRD REFUSES—TWO OBEY.

THE CURSE IS PRONOUNCED; THEY WILL BE BORN ON THE FOURTH, SUFFER AND CAUSE SUFFERING; THIS IS THE FIRST WAR.

6. THE OLDER WHEELS ROTATED DOWNWARDS AND UPWARDS. . . . THE MOTHER'S SPAWN FILLED THE WHOLE. THERE WERE BATTLES FOUGHT BETWEEN THE CREATORS AND THE DESTROYERS, AND BATTLES FOUGHT FOR SPACE; THE SEED APPEARING AND RE-APPEARING CONTINUOUSLY.

7. MAKE THY CALCULATIONS, LANOO, IF THOU WOULDST LEARN THE CORRECT AGE OF THY SMALL WHEEL. ITS FOURTH SPOKE IS OUR MOTHER. REACH THE FOURTH "FRUIT" OF THE FOURTH PATH OF KNOWLEDGE THAT LEADS TO NIRVANA, AND THOU SHALT COMPREHEND, FOR THOU SHALT SEE

STANZA VII.

1. BEHOLD THE BEGINNING OF SENTIENT FORMLESS LIFE.

FIRST THE DIVINE, THE ONE FROM THE MOTHER-SPIRIT; THEN THE SPIRITUAL; THE THREE FROM THE ONE, THE FOUR FROM THE ONE, AND THE FIVE FROM WHICH THE THREE, THE FIVE, AND THE SEVEN. THESE ARE THE THREE-FOLD, THE FOUR-FOLD DOWNWARD; THE "MIND-BORN" SONS OF THE FIRST LORD; THE SHINING SEVEN.

IT IS THEY WHO ARE THOU, ME, HIM, OH LANOO. THEY, WHO WATCH OVER THEE, AND THY MOTHER EARTH.

1. By the power of the Mother of Mercy and Knowledge — Kwan- Yin — the “ triple ” of Kwan-shai-Yin, residing in Kwan-yin-Tien, Fohat, the Breath of their Progeny, the Son of the Sons, having called forth, from the lower abyss, the illusive form of Sien- Tchang and the Seven Elements :

2. The Swift and Radiant One produces the Seven Laya Centres, against which none will prevail to the great day “ Be-with-Us,” and seats the Universe on these Eternal Foundations surrounding Tsien-Tchan with the Elementary Germs.

3. Of the Seven — first one manifested, six concealed, two manifested, five concealed ; three manifested, four concealed ; four produced, three hidden ; four and one

tsan revealed, two and one half concealed ; six to be manifested, one laid aside. Lastly, seven small wheels revolving ; one giving birth to the other

4. He builds them in the likeness of older wheels, placing them on the Imperishable Centres. How does Fohat build them ? he collects the fiery dust. He makes balls of fire, runs through them, and round them, infusing life thereinto, then sets them into motion ; some one way, some the other way. They are cold, he makes them hot. They are dry, he makes them moist. They shine, he fans and cools them. Thus acts Fohat from one twilight to the other, during Seven Eternities.

5. At the fourth, the sons are told to create their images. One third refuses

— two obey. The curse is pronounced ; they will be born on the fourth, suffer and cause suffering ; this is the first war.

6. The older wheels rotated downwards and upwards. . . . The mother’s spawn filled the whole. There were battles fought between the Creators and the Destroyers, and battles fought for space ; the seed appearing and re-appearing continuously.

7. Make thy calculations, Lanoo, if thou wouldest learn the correct age of thy small wheel. Its fourth spoke is our mother. Reach the fourth “ fruit ” of the fourth path of knowledge that leads to Nirvana, and thou shalt comprehend, for thou shalt see —SD1:32-3

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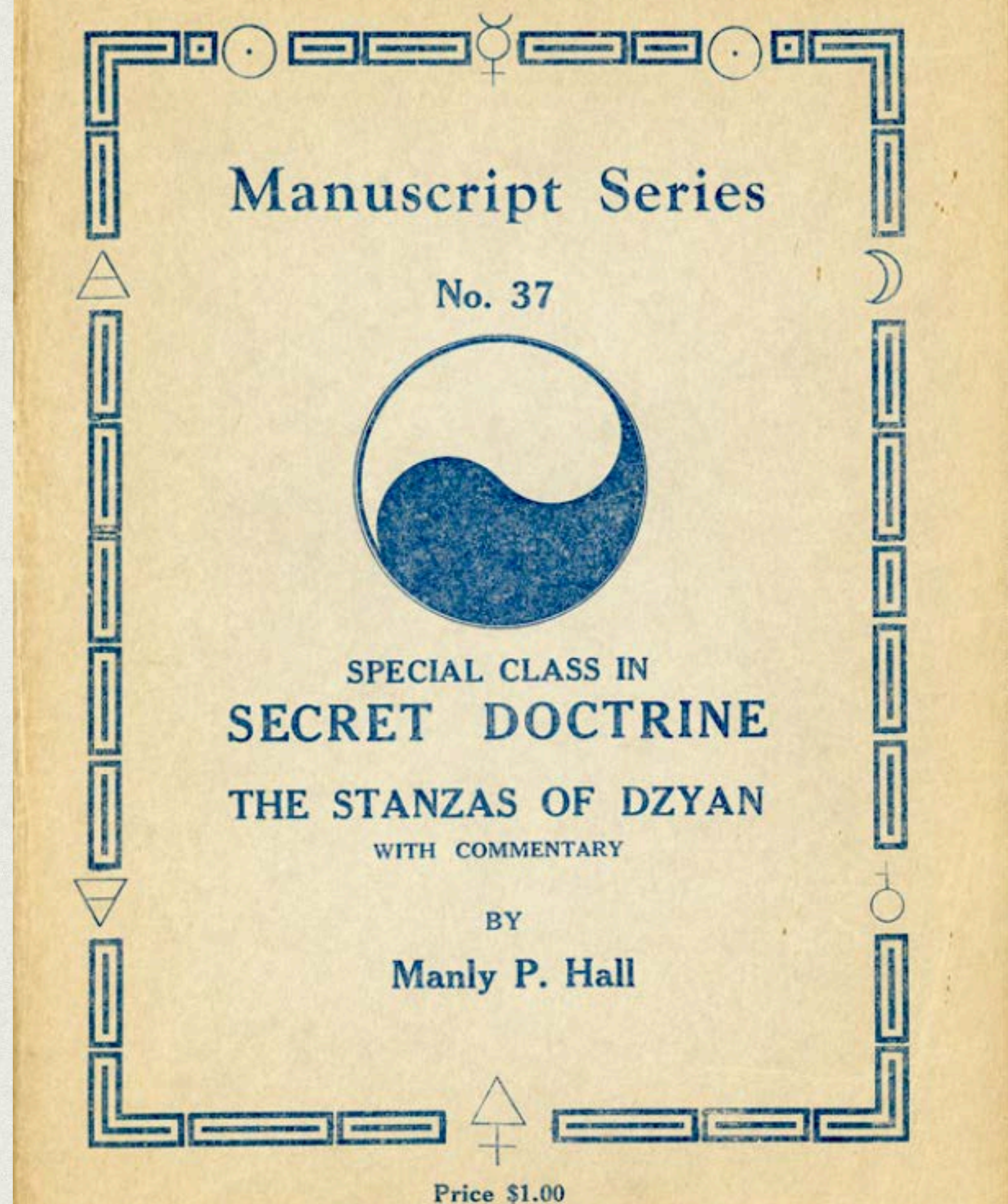
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VERSE 4

He builds them in the likeness of older wheels (worlds), placing them on the Imperishable Centres (a).

How does Fohat build them? He collects the fiery dust. He makes balls of fire, runs through them and round them, infusing life thereinto; then sets them into motion, some one, some the other way. They are cold—he makes them hot. They are dry—he makes them moist. They shine—he fans and cools them (b).

Thus acts Fohat from one twilight to the other during seven eternities.



Fohat, the Voice of the Progeny, built these wheels in the likeness of the Great Wheel, and according to the plan that had been established aeons before. The imperishable center he used as the axis or thread, and upon these centers he strung the wheels or beads. They were capable of being destroyed, but the thread was imperishable. Fohat gathered the flaming sparks of space; he made balls of fire (nebulae); he ran through them, impregnating them with his energy; he gave them his power, which is motion; they turned in different directions, according to the work they had to accomplish. They were cold and dark (the mental air mist); he made them hot (the astral fire mist). He made them moist (humid water ether). He cooled them into solids (chemical dense substances). Thus acts the spirit of Fohat, the Lord of Change, from the dawn of creation till the twilight, his labors taking seven eternities.

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The full meaning of this sloka can be fully comprehended only after reading the detailed additional explanations in the “Anthropogenesis” and its commentaries, in Book II. Between this Sloka and the last, Sloka 4 in this same Stanza, extend long ages; and there now gleams the dawn and sunrise of another æon. The drama enacted on our planet is at the beginning of its fourth act, but for a clearer comprehension of the whole play the reader will have to turn back before he can proceed onward. For this verse belongs to the general Cosmogony given in the archaic volumes, whereas Book II. will give a detailed account of the “Creation” or rather the formation, of the first human beings, followed by the second humanity, and then by the third; or, as they are called, “the first, second, and the third Root-Races.” As the solid Earth began by being a ball of liquid fire, of fiery dust and its protoplasmic phantom, so did man.

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Thus the earlier teachings, however unsatisfactory, vague and fragmentary, did not teach the evolution of “man” from the “ape.” Nor does the author of “Esoteric Buddhism” assert it anywhere in his work in so many words; but, owing to his inclination towards modern science, he uses language which might perhaps justify such an inference. The man who preceded the Fourth, the Atlantean race, however much he may have looked physically like a “gigantic ape”—“the counterfeit of man who hath not the life of a man”—was still a thinking and already a speaking man. The “Lemuro-Atlantean” was a highly civilized race, and if one accepts tradition, which is better history than the speculative fiction which now passes under that name, he was higher than we are with all our sciences and the degraded civilization of the day: at any rate, the Lemuro-Atlantean of the closing Third Race was so.

And now we may return to the Stanzas.

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STANZA VI.—Continued.

6. THE CURSE IS PRONOUNCED (a) : THEY WILL BE BORN IN THE FOURTH (Race), SUFFER AND CAUSE SUFFERING (b). THIS IS THE FIRST WAR (c).

(a) It is a universal tradition that, before the physiological "Fall," propagation of one's kind, whether human or animal, took place through the will of the Creators, or of their progeny. It was the Fall of Spirit into generation, not the Fall of mortal man. It has already been stated that, to become a Self-Conscious Spirit, the latter must pass through every cycle of being, culminating in its highest point on earth in Man.

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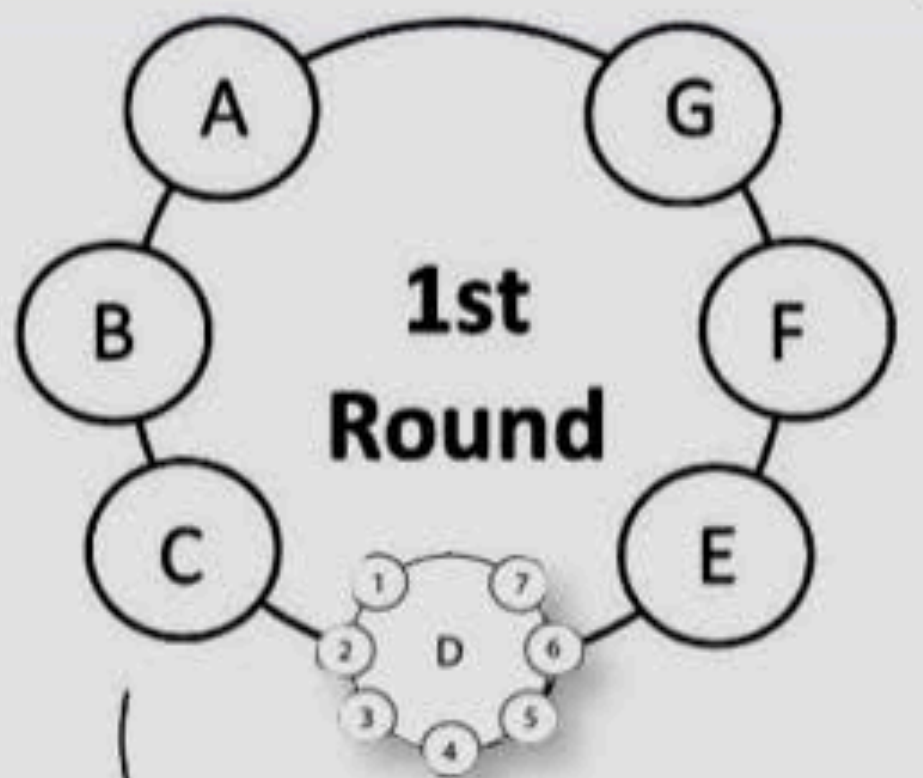
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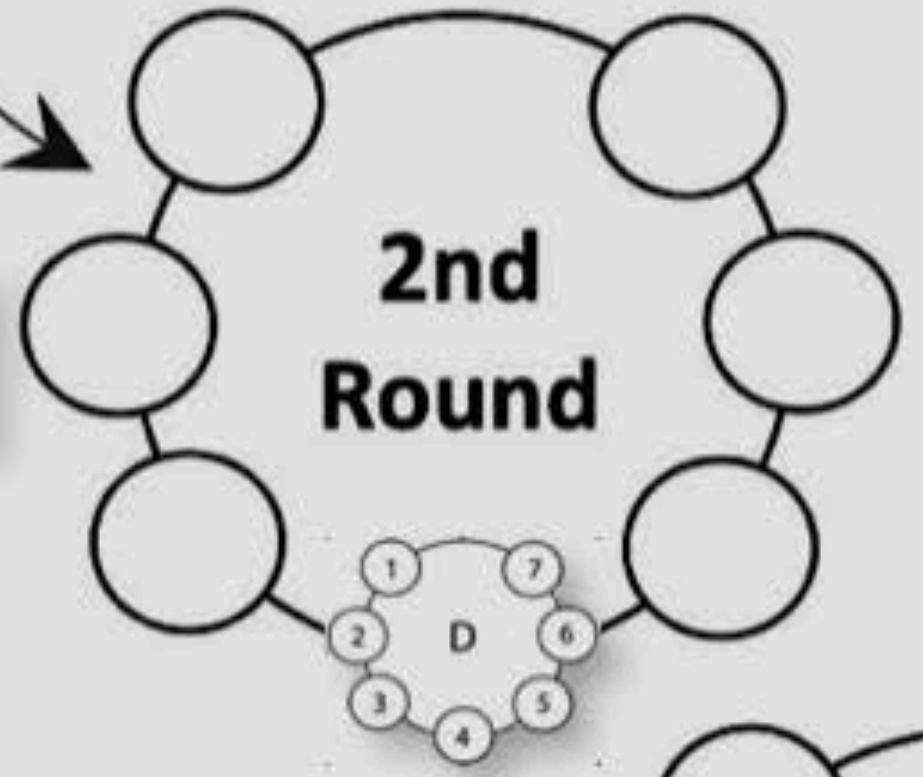
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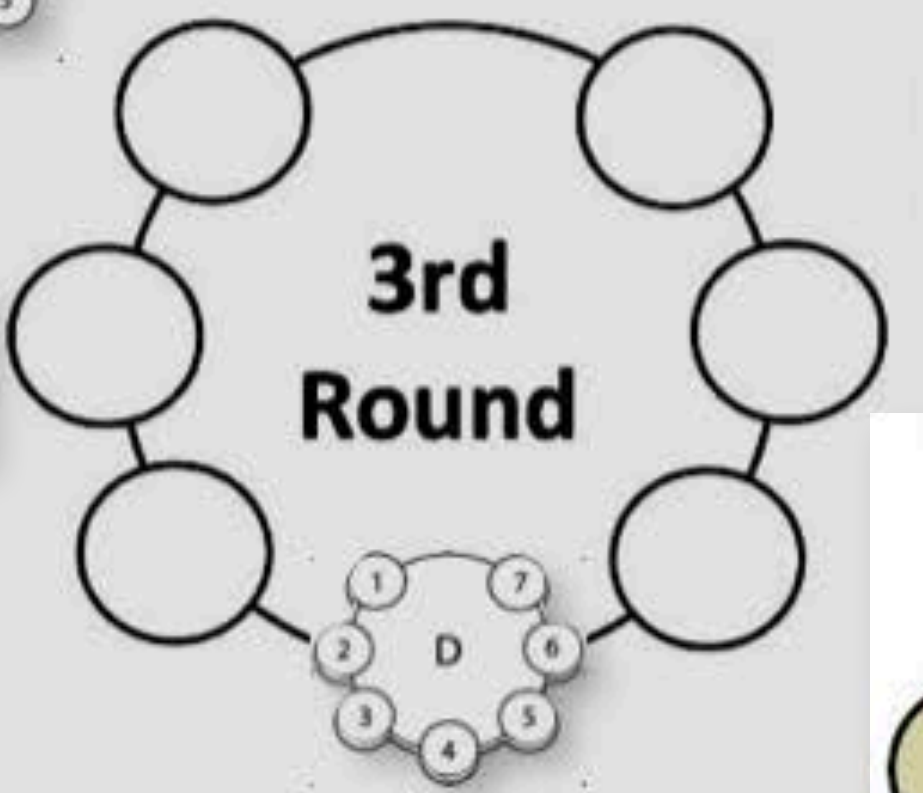
Fire



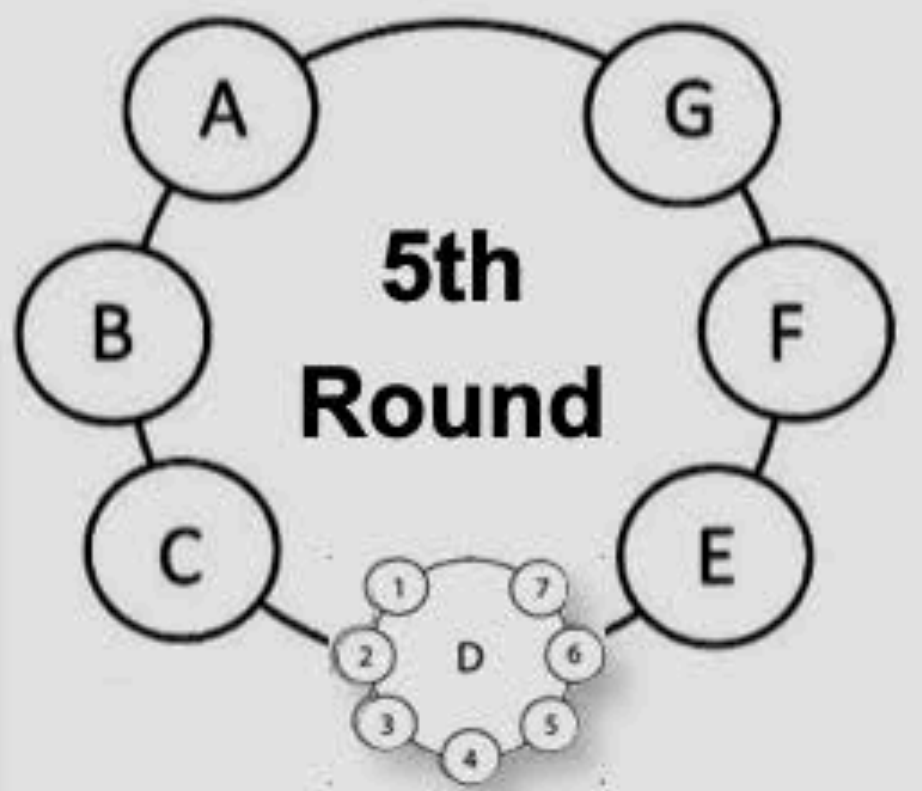
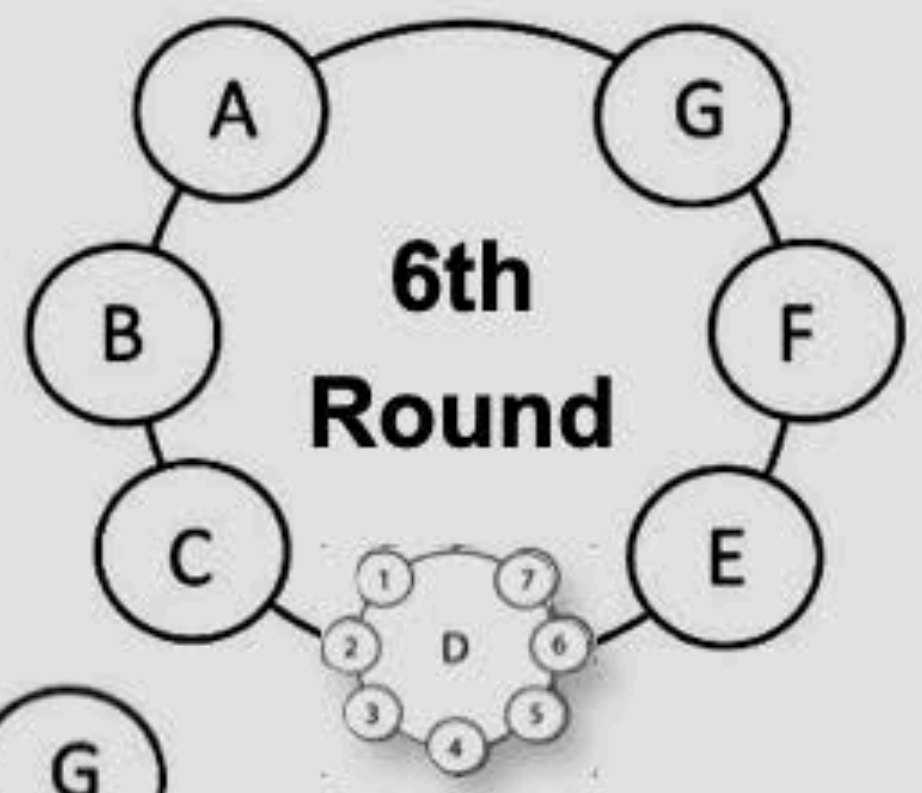
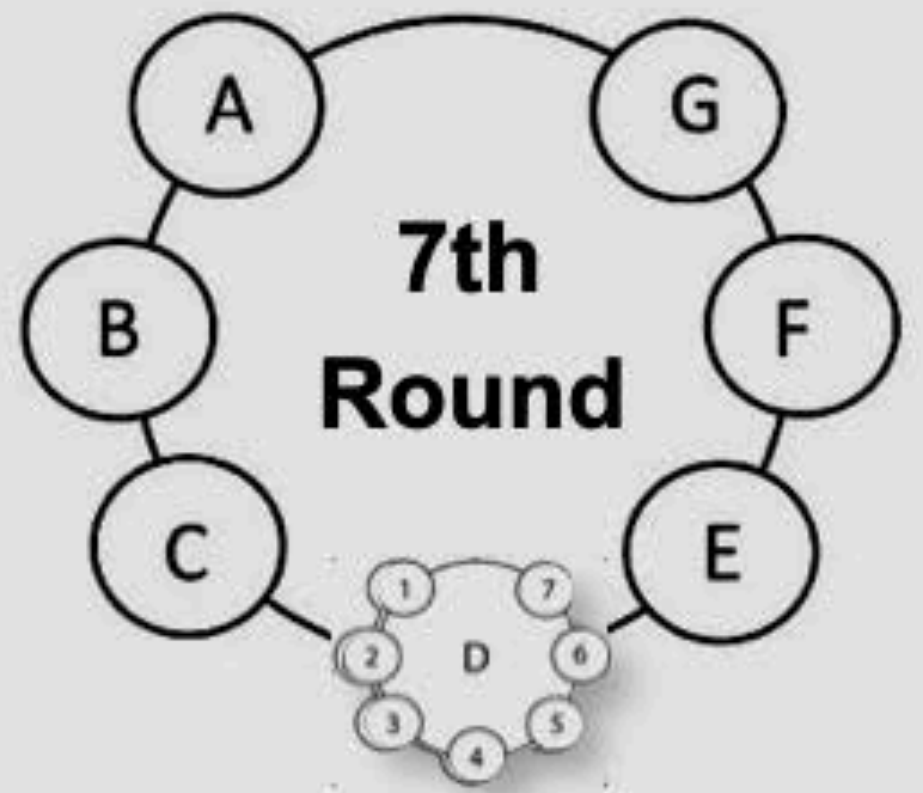
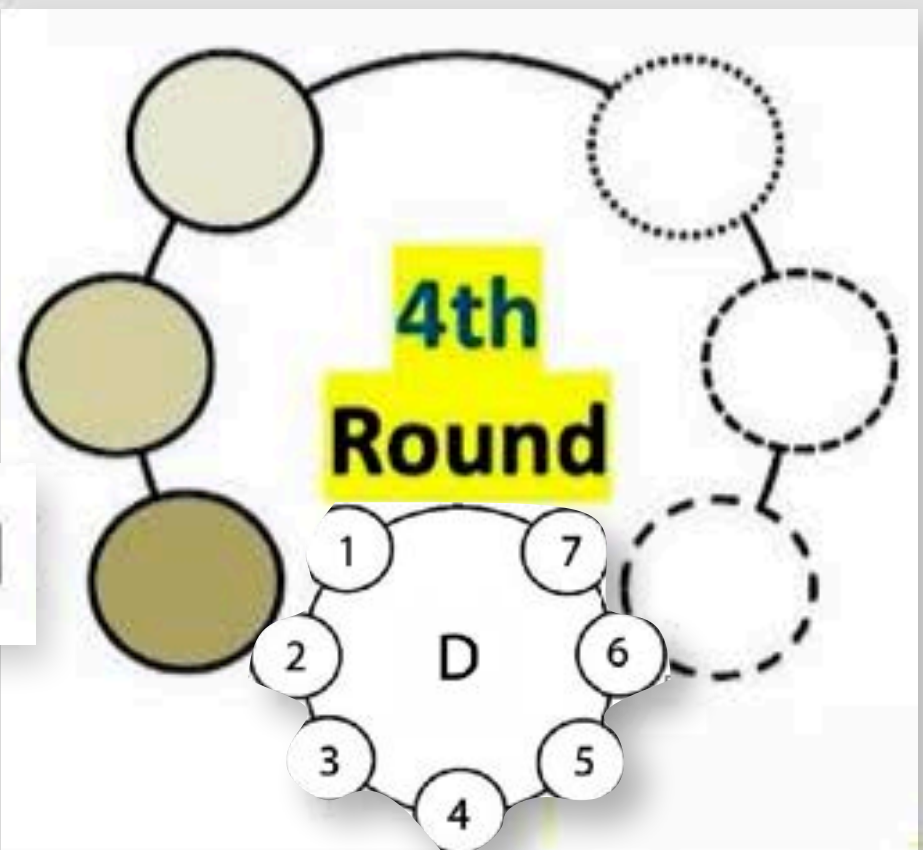
AIR



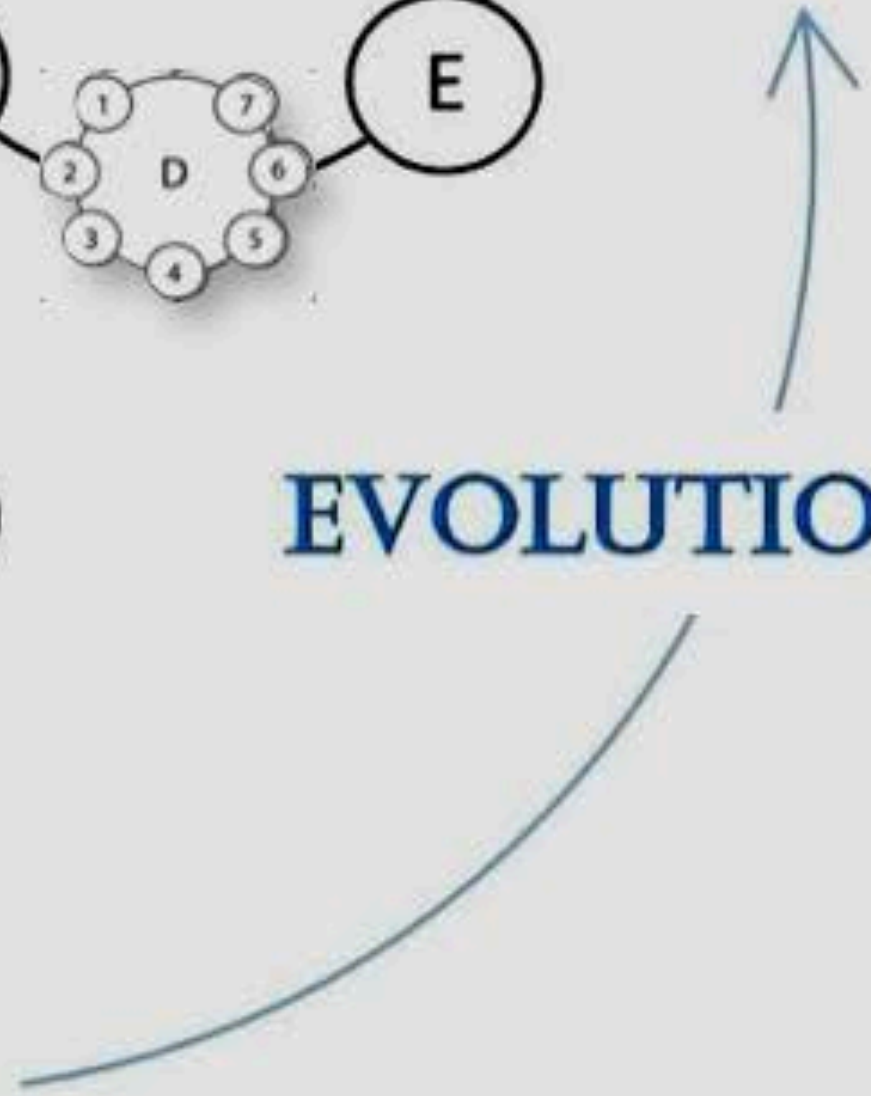
WATER



EARTH



EVOLUTION



VERSE 5

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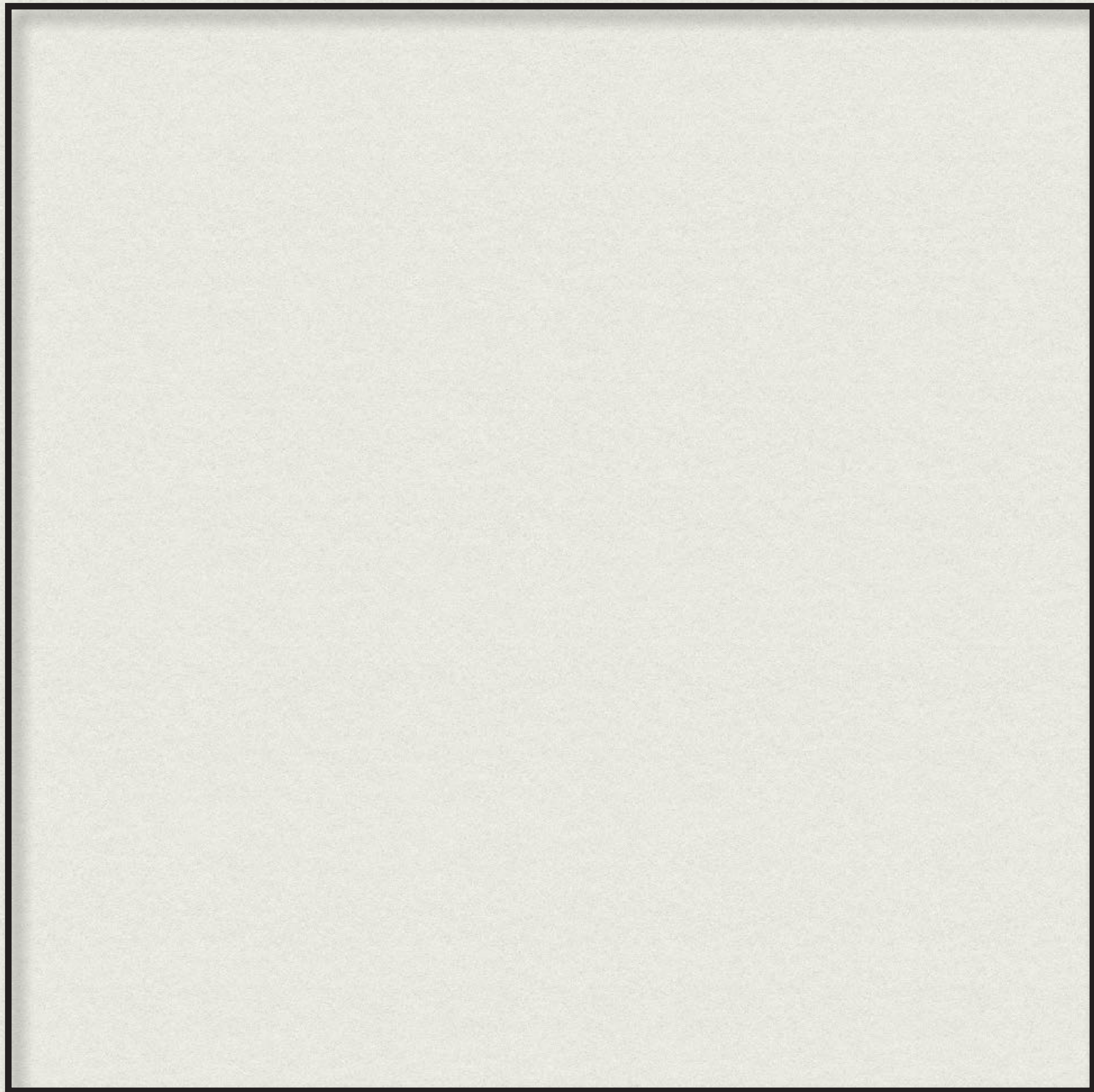
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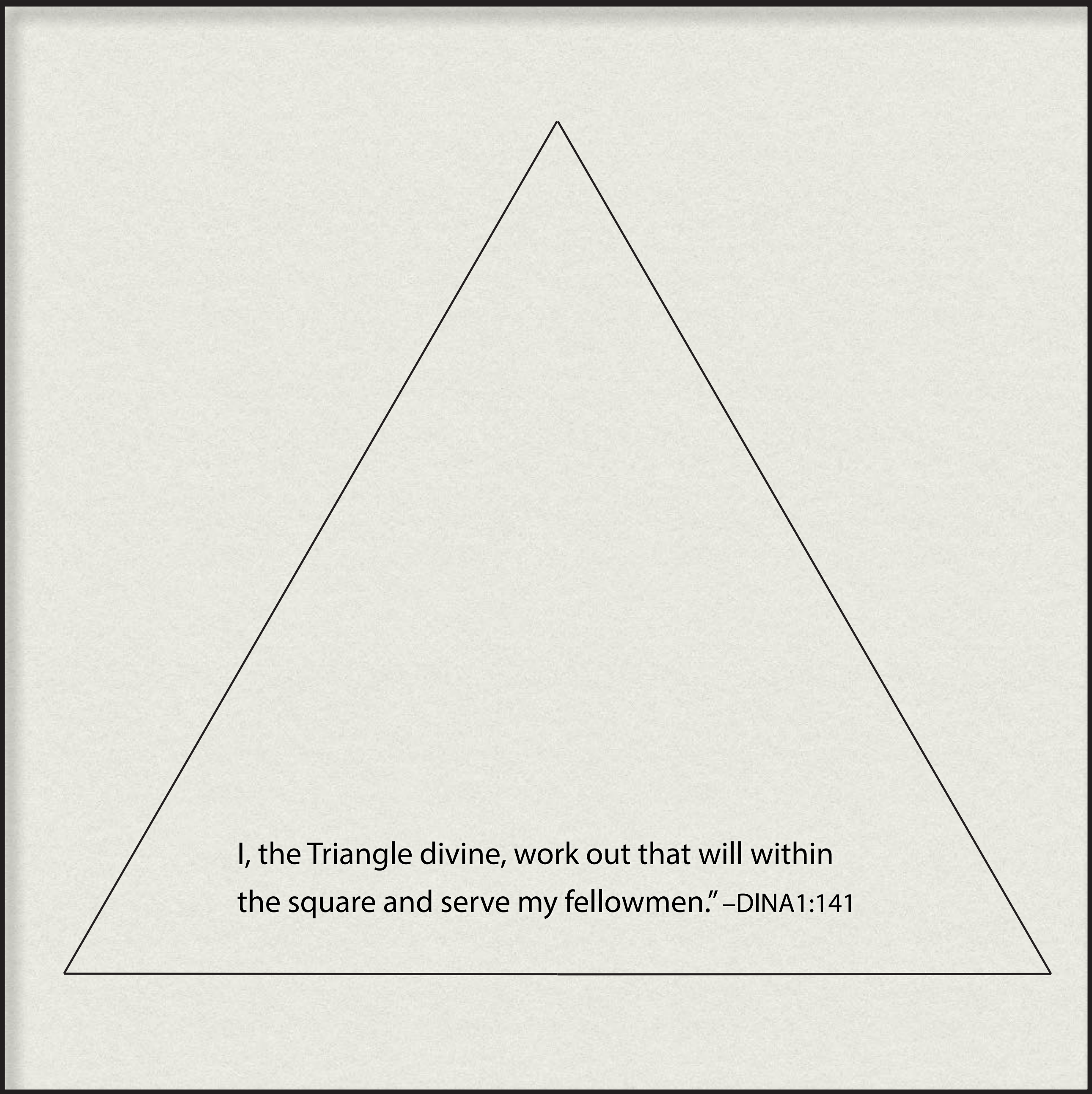
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I, the Triangle divine, work out that will within
the square and serve my fellowmen." -DINA1:141

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This scheme is considered as the fourth, and the one of the most importance in the system during this particular cycle for the following reasons:

Our solar system, being considered as of the fourth order, and our scheme being the fourth in order, there is consequently a moment of special opportunity afforded our planetary Logos through the alignment brought about. It eventuates in the turning of the attention of the logoc kundalini fire towards this centre, our scheme, and the subsequent results are in process of working out.

Within the scheme the chain that concerns us the most, and which is temporarily of the most vital importance to the planetary Logos, is the Earth chain, the fourth in order again, thus bringing about another alignment of very grave moment. This carries with it special opportunity, and permits of the entry of force from the cosmos itself, or of extra-systemic electrical vitality. This super-stimulation results in what looks to us like cataclysms, and a

stupendous shattering of forms, but it is simply the necessary sequence to the vitalisation of the life within the form, and the breaking of the limiting form unable to bear the cosmic action.

Again within the chain, the globe at present receiving planetary polarisation, or at present embodying in a special sense the life of the planetary Logos is the Earth, the fourth in order. This brings about a still further alignment.

Add to the above facts the accepted knowledge that this is the fourth round and we have a fivefold alignment which is of paramount significance to us all, though it had even greater significance and force in the fourth root-race, and brought about that stupendous psychic event—the opening of the door of Initiation to the human Hierarchy. These very important facts merit close attention, and the consideration of all occult students. They hold the key whereby some comprehension of manas and of planetary

evolution may come about. What have we, therefore, in this special cyclic alignment?

1. A solar system of the fourth order.
2. The fourth scheme in the system.
3. The fourth chain in the scheme.
4. The fourth globe in the chain.
5. The fourth round.

All these are found active within the same cycle, and all therefore bring about a simultaneous alignment which results in the clearing of a channel direct from the heart of our scheme through every ring-pass-not to the cosmic correspondence, found outside the solar sphere.

To the above realisation, we must add yet the further fact that the fourth Creative Hierarchy is the one whose evolution we are considering, and it will be apparent to the most superficial student that in these thoughts lies hidden the clue, not only to man but to the entire cyclic evolution in which he is taking part. –TCF:361-3

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