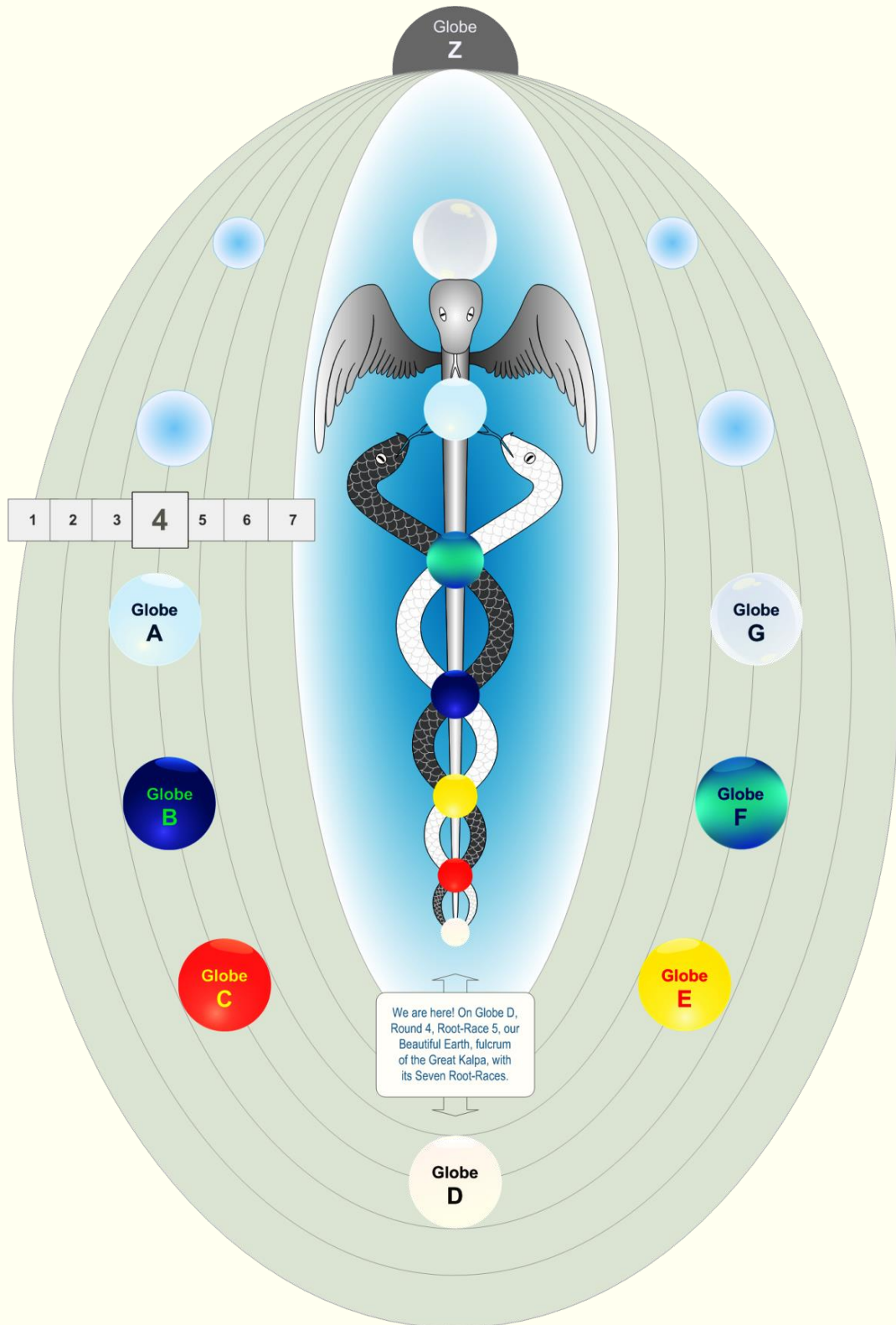


Planetary Rounds of the Divine Monad



The real substance of the concealed [Sun] is a nucleus of Mother substance.¹ It is the heart and the matrix of all the living and existing Forces in our solar universe. It is the Kernel from which proceed to spread on their cyclic journeys all the Powers that set in action the atoms in their functional duties, and the focus within which they again meet in their SEVENTH ESSENCE every eleventh year. He who tells thee he has seen the sun, laugh at him² as if he had said that the sun moves really onward on his diurnal path. . . .

— PRIVATE COMMENTARY³

Infinite Cycles of Karmic Necessity⁴

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On the doctrine of septenary chains of worlds in the Solar Kosmos.

Who are the Fifth- and Sixth-Rounders?

A few drops of rain do not make the Monsoon, though they presage it. 15

A Master of Wisdom explains the struggle of Monadic Consciousness passing through seven man-bearing planets.

Physical intelligence is the mask of spiritual intelligence. 15

At the dawn of a new Solar Manvantara progressed entities from the previous manvantara are born in the First Race of the First Round ahead of the Elementals, and remain as latent (inactive) spiritual force in the aura of the nascent world of the new manvantara until the stage of human evolution is reached. They will have then to accept to the last drop in the bitter cup of retribution. 16

Our Dhyani-Chohans watch successively over each round and race, assisted by their human correspondents.

¹ Or the “dream of Science,” the primeval really homogeneous matter [Mūlaprakriti], which no mortal can make objective in this *Race* or *Round* either.

² “Vishnu, in the form of his active [Solar] energy, neither ever rises nor sets, and is, at once, the *sevenfold Sun* and distinct from it,” says *Vishnu-Purāna* (Bk. II, ch. xi; Wilson, Vol. II, p. 296)

³ *Secret Doctrine*, I p. 290; [quoting from a Private Commentary, xxi]

⁴ Frontispiece by Philaletheians UK.

PLANETARY ROUNDS AND GLOBES SERIES
CONTENTS AND TRAIN OF THOUGHTS

The passage of human races in-between planets being critical, requires the presence of a Dhyani-Chohan. Gautama is the fifth leader and spiritual teacher in this round on this planet, and the fourth who became Buddha. The one who will appear at the close of the Seventh Root-Race, before the occupation of the next higher planet by humanity, will again be a Dhyani-Chohan.	19
The Hierarchy of Compassion (Drawing).	19
The last of the Avatars and Buddhas in this round, again a Dhyani-Chohan, will appear as Maitreya-Buddha, at the close of the last race.	21
Dhyani-Chohans and Planetary Spirits differ: the former are the spiritual essence of a seven-fold Hierarchy of Compassion (First Logos); the latter, the sidereal essence of Heavenly Man (Second Logos).	21
At the beginning of each round, it is the duty of the First Race to choose fit recipients among its sons as vessels to contain the whole stock of knowledge to be divided among future races and generations until the close of that round.	21
Every round on the descending arc is but a repetition in a more concrete form of the previous round, a grosser and more material copy, supervised and guided by special "Builders" and "Watchers."	22
Every second round, Seven Builders keep grafting divine and beneficent forces onto the gross material nature of the vegetable and mineral kingdoms.	22
Every new round reveals a new Science.	
Out of the Seven Truths, only four have been revealed to us, as we are still in the Fourth Round.	23
The last race of this round will have its Dhyani-Buddha as every one of its predecessors had.	23
The Head of the next round will have its revelation and revealers.	23
Rounds and their role in the serial evolution of nascent material nature will be now explained cosmologically and anthropologically.	23
Earth, as we know her now, had no existence before the Fourth Round.	
In the First Round our planet was fiery, cool, and radiant, like its ethereal men and animals; luminous, more dense and heavy during the Second; watery, during the Third. But the Elements have been since reversed: none were then as they are today.	24
In the course of the planetary rounds, the Earth is being progressively spiritualised.	26
She will reach her true ultimate form, corresponding inversely to that of man, after the Seventh Round at the close of the manvantara.	27
Just as the seventh principle in man has been passed over silently by some occult writers who have referred to only six, so the "twelve transformations of the planet" are the exoteric equivalent of fourteen. Such may refer either to cataclysms in-between Root-Races in the course of one round period, or to rounds themselves and their intervening "obscurations."	27
There is a predestined moment in the geological life of our globe, as in past and future chronicles of races and nations, when effects will once again reconcile with causes, and the original balance restored.	28
Man was on Earth in this round from the very beginning.	
Genesis' six days of creation meant six periods of evolution plus a seventh, that of culmination of perfection (not of rest), and correspond to our Seven Rounds and Races.	29

Man was on earth in this round from the very beginning, having passed through all the kingdoms of nature in the previous three rounds. His inner constitution reflects the evolution of the first Three Root-Races. 29

His Fifth Principle, Manas, was quickened at the close of the Third Race. That of the animals, remains inactive, paralysed. 30

Though the human embryo has no more of the ape in it than of any other mammal, it contains in itself the totality of all kingdoms of nature. 30

In terms of materiality, the Monad of the Earth evolves hand-in-hand with that of her inhabitants.

As the human monad when passing into a new womb gets re-covered with a new body, so does the Monad of the Earth after re-emerging from the matrix of Space into objectivity gets increasingly perfect and solid coverings with each minor kalpa or round. 30

Fossils in strata of immense antiquity were once, to our present senses, ethereal forms of lower kingdoms. 31

The conditions necessary for the earliest race of mankind required no elements, whether simple or compound. The “Manu with soft bones” could well dispense with calcium phosphate! 31

Our Second and early Third Race ancestors could live with equal ease under ground, in water, as well as on earth. 31

Up to the Fourth Round, and even to the later part of the Third Race in this round, primitive man was a mere animal. He had “the breath of life” but no thinking soul. 32

Intellect and materiality always precede intelligence and spirituality.

More! There is a spiritual, a psychic, an intellectual, and an animal evolution, from the highest to the lowest, as well as a physical development from the simple and homogeneous, up to the more complex and heterogeneous. 33

Manas, our Fifth Principle, cannot be awakened before the Fifth Round. Even in the coming Seventh Root-Race, at the close of the Fourth Round, while our four lower aspects will be fully developed, that of Manas will be only proportionately so. 33

Mind moves matter.

Without mind, the Divine Monad has no hold upon the mere form. It is like the breeze where there is no tree or branch to receive and harbour it. 35

The Monadical Host may be divided into three classes. 36

The evolution of the human body is governed by terrestrial forces; that of the thinking man, by spiritual forces. 36

Every form on earth, every atom in Space, strives to follow the model placed for it in the Ideal Man.

Whether inmetalised in the stone-atom, invegetalised in the plant, or inanimalised in the animal, the Monad is ever a Divine, hence also a Human Monad (the real Man), reflecting Itself in every root-form of our earth’s bountiful kingdoms. There is no such thing as a Monad other than Divine. Though a mere drop within the Ocean of Life (plane of primeval differentiation), the Monad retains its inmost state of Divinity regardless of outer conditions and forms, save during the Nirvanic state. 37

Molecularly constituted matter is not man’s grossest aspect. The vulgar and vile middle principle is the most offensive and sole stumbling block to progress. 38

The Angels doomed to embodied existence are still in chains of flesh, under the darkness of ignorance.

They remain unrecognised and unthanked in the injustice of the human heart until the “Great Day” that will come after the Seventh Round in post-manvantaric Nirvana. 38

Then, the Dhyani-Buddhas and the Planetary Spirits, who laboured for long kalpas without condition or any hope for reward, will have their rest. 39

Nirvana, however, being a state outside of space and time, can be reached here on earth by men of exceptional purity and virtue. 39

Such Nirvanic heights are not possible for ordinary Fourth Rounders, unless their exemplary virtue and conduct permit “friendship and interior communion with God” while on earth. 40

“The chief object of our struggles and initiations is to achieve this union while yet on this earth. Those who will be successful have nothing to fear during the fifth, sixth and seventh rounds,” says a Master of Wisdom. 40

Semi-Exoteric Constitution of Man (Table). 40

First Round builds Sthula-Sharira.

Physical Nature, unaided, failed to construct even a perfect animal, let alone man. 42

So, the early worlds and cosmic beings were failures. 43

They were all swallowed by Time. 43

The Lunar Pitris were called in to lead and represent the human element.

The Lunar Pitris passed through all the kingdoms of the terrestrial Chain in the First Round. In the Second and Third, they “lead and represent the human element.” It is they who gave man their Chhayas as the models of the First Race in the Fourth Round; the Solar Pitris endowed man with intellect at the close of the Third Race. 44

The “Seven Sons of Fire” or Primordial Pitris are a seven-class hierarchy: three orders of arupa (formless), “composed of intellectual not elementary substance,” and four orders of rupa (formed). The arupa could not create physical form as this was not in their minds. The rupa Pitris could and did. 44

The three orders of arupa Pitris had to merge their three higher principles with the Fourth (thus “squaring” the Circle) and the Fifth (microcosmic principle of objective form) before the necessary union of Spirit and Matter could be achieved. 45

Thus, the First Worlds and Cosmic Beings proved to be failures; inasmuch as the former lacked that inherent creative force necessary for their further and independent evolution, and the latter lacked immortal soul. They were all destroyed. 45

Though “animal creation” precedes man in the astral plane of the First Round, animals always descend from man on the physical plane of the Fourth.

In the First Round, Globe A man was no man but only a dimensionless image from the astral regions. 46

There were Seven Kings, Rishis, or “Spheres” of our Earth chain, as well as the primordial men of the round. 46

NB. The Seven Rishis of the Third Manvantara refer to the Third Round, and also to the Third Root-Race and its subraces in the Fourth. 47

By “animal creation,” the awakening of consciousness or apperception is meant, rather than the formation of an objective, animal body. The direction of evolution from animal to man in the First Round being reversed in the Third, is the work of metempsychosis. 47

Every mammal has sprung from man, if the semi-ethereal, multiform creature with the human Monad in it of the first two Root-Races can be regarded as man. 48

NB. At some stage of the First Round, and partially at the Second, there was an ascent from the animal to the human kingdom, but never during any stage of the Fourth Round. 48

Second Round forms Linga-Sharira.

No significant information is available. 49

Third Round breathes Prana.

The Earth casting off her old three skins symbolises the three preceding rounds she has already passed through. 50

Lunar and Solar Fathers differ: the former, created Adam of clay; the latter, Elohim-Jehovah.

Evolutionary law compelled our 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 less progressed Monads, whose turn it was to incarnate. 51

There is a perfect analogy between septenary manvantaras, seven rounds, seven races, and even the first seven months of gestation of a human being.

The inner man of the previous three rounds was today’s external, physical man. In this round, it is the other way around. 51

The Divine Monad travels through every form of being up to man, in every kingdom of nature, on every planet, each time becoming more and more material. 52

What relation is there between the Third Round astral prototypes and ordinary physical development in the course of the origination of pre-mammalian organic species? 52

Even the formation of a human embryo mirrors the evolution of man through Seven Planetary Rounds. 52

The analogy between a Solar Manvantara, each of Seven Rounds, and each of Seven Root-Races in every round, is not only perfect: it provides further evidence of the underlying integrity of Universe and Man. 53

Thus, the evolutionist argument on the “unity of structural plan” of vertebrates has lost its edge. 53

Mammalia, being post-human, are traceable to prototypes shed by man.

All in Nature tends to become man. For, the impulses of the dual centripetal and centrifugal Force are directed towards one point, man! 54

Mammalia alone are traceable to prototypes shed by man. Lower fauna are remnants of the Third Round, astral forms stored up in the auric envelope of the Earth and projected into physical objectivity subsequent to the deposition of the first Laurentian rocks. 54

Since Mammalia are post-human, it is easy to account for the general resemblance between their embryonic stages and those of man. 55

Man was indeed made in the image of a type projected by his progenitor, the creating Angel-Force or Dhyani-Chohan. Ape was made in the image of man. 55

The gradual development of species in all kingdoms of nature works by uniform laws from simple to complex, on the rough material surviving from the relics of the Third Round, which relics are projected into objectivity when terrestrial activity recommences in the Fourth. 55

Fourth Round arouses Kama.

The Occultists calculate that humanity, as separate sexes, has existed in this round for 18,618,727 terrestrial years. 57

Man being on earth in this round from the outset, he is the storehouse of all seeds of life, vegetable and animal alike.

What is the fable about Kashyapa with his twelve wives, by whom he had a numerous and diversified progeny of serpents and other reptiles, birds, and all kinds of living things, but a veiled record of the order of evolution in this round? 58

Having been in all the so-called "Seven creations," allegorizing the seven evolutionary changes of the First Root-Race, man was on earth in this round from the beginning. This cannot be repeated too often. 58

As today's solid Earth began as a ball of liquid fire, of fiery dust and its protoplasmic phantom, so did man. 59

In the context of the Archaic Science, man is soul, not the material frame. Yet, his "cast-off clothes" have determined the shape of every life and animal in this round. 59

Every living creature and thing on earth, including man, evolved from one common primal form. 59

The first speaking race in this round was named Adi by the Aryans.

Archaic Science accepts man as a distinct being, on account his dual nature. Modern Science rejects every interference, save mechanical laws, and admits of no principle outside matter. 60

When it is borne in mind that all forms which now people the earth are so many variations of basic types originally thrown off by the man of the Third and Fourth Rounds, such an evolutionist argument as that insisting on the "unity of structural plan," characterising all vertebrates, loses its edge. 61

One of seven mysteries of the Moon, the development of the human animal, will be now revealed.

When Globe A of the new Earthly chain is ready, Class 1 Monads from the Lunar chain incarnate in the lowest kingdom, and so on, successively. Class 2 Monads reach the incipient human stage only in the Second Round, and so on, up to the middle of the Fourth. The human animal is then fully developed and the "door" into the human kingdom closed. Those left behind shall reach our stage at the end of the Seventh Round. 61

It thus becomes apparent how perfect is the analogy between the processes of Nature in Kosmos and individual men. 62

The development of the mineral on globe A prepares the way for the vegetable and, as soon as this begins, the mineral life-impulse overflows into globe B. When vegetable development on globe A is complete and animal development begins, the vegetable life-impulse overflows into globe B, and the mineral impulse passes on to globe C. And so it goes on for Three Rounds, when it slackens and finally stops at the threshold of our globe, at the Fourth Round. 62

In the middle of our round, when the turning point from the physical to the spiritual is reached, man appeared before anything else on earth. The vegetation that once covered the earth, belonging to the Third Round, was quite ethereal, almost transparent. 62

The Moon, then, plays the largest and most important part in the formation of the Earth herself, as well as in her peopling with human beings. The Lunar Pitris enter the cycle of evolution on Globe A and, passing round the chain of planets, evolve the human form as has just been shown. At the beginning of the human stage of the Fourth Round on Earth, they “ooze out” their astral doubles from the ape-like forms which they had evolved in the previous round. 63

Yet, an “Adam” made of the dust of the ground will always be found preferable, by a certain class of students, to one projected out of the ethereal body of his creator. 63

The majority of Lunar Monads will become man himself at the beginning of this round. Other Monads may reach the human stage later, in the second, third, or first half of the Fourth Round. Those still occupying animal forms after the middle turning-point of the round, are not destined to become men in this manvantara as already explained. 64

At the meridian point of his terrestrial cycle, 3½ rounds towards the Fifth Race, man was made aware of good and evil by the spiritual remains of the Rudra-Kumāras, doomed to be reborn in every age.

Patriarchal genealogies embrace a period of 3½ rounds, speak of pre-human periods, explain the descent into generation of every Manu, and show how each class of human sparks becomes men on earth. 64

Vaivasvata is the seventh of fourteen Manus, who preside over our planetary chain during its life cycle. 65

In the first half of the manvantaric cycle, the Human Monad remained unconscious, hence irresponsible. 65

Humanity has already passed the axial point of our fourth subrace cycle and is currently in the fifth, moving towards the seventh, apex of the Fifth Root-Race. We shall then enjoy the same level of spirituality that belonged to us in the first subrace of the Third Root-Race of this round. 65

Rudra-Kumaras, the Holy Youths, refused to multiply and create human species after their likeness. “They are not fit forms for us, they have to grow.” They refused to enter the images of their inferiors. Thus had selfish feeling prevailed from the beginning, even among the gods, and they fell under the eye of the Karmic Lipikas. 66

The Great Solar Cycle of Seven Rounds brought its evolutionary work to a dead stop in the middle of the Fourth Race, at the close of the first half of the Fourth Round, on the Fourth (and lowest) Planet, our Earth.

The present Fourth Round, being the middle of Seven Rounds, is one of adjustment and final equipoise between spirit and matter. Animal man begins throwing off “coat after coat” his material molecules for the benefit and subsequent formation or “clothing” of the animal kingdom which, in its turn, is passing it onto the vegetable, and the vegetable to the mineral kingdom. 67

The middle point of evolution has been reached and the dodecahedron is formed. 68

The last human monad incarnated before the beginning of the Fifth Race. The descending arc of metempsychosis for the human monad is now closed.

We are now in Fifth Root-Race of the Fourth Round. 68

Intellect undergoes an enormous development in this period. At the half-way point of the Fourth Round, humanity (as the Fourth Root-Race) passed the axial point of the minor

manvantaric circle. The world has since been teeming with the results of intellectual activity and spiritual decline. 69

The Law of Evolution marked the turning point by decreeing that the physical humanity of the Fourth Race should be destroyed to make room for a better one, as it had reached the acme of gross materiality. 69

Nature has crowned her work with a physically perfect man, intelligent enough to choose between right and wrong.

Evolution has reached the acme of physical development. 69

Of Earth's Seven Elements, Four are fully manifested, while the Fifth (Aether) is only partially so, as we are hardly in the second half of the Fourth Round and, therefore, the Fifth Element will manifest fully only in the Fifth Round. 70

Even the simplest elements of matter are identical in nature and differ from each other only owing to the variety of the distributions of atoms in the molecule (speck of substance), or by the modes of its atomic vibration. 71

The Secret Doctrine postulates three new propositions, which stand in direct antagonism to modern science as well as to the religious dogmas of the day. 71

At the beginning of this round, Earth, "Queen of Serpents," cast off her old skins, i.e., the three preceding rounds, put on her seven skins, and stood in her first. 71

Physical humanity has existed in this round for the last 18,000,000 years, preceded by 300,000,000 years of mineral and vegetable development. We are now in the middle-point of the life allotted to it. 72

The Secret Doctrine asserts 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 exactly as it deals with man. 72

In this, our Fourth Round, the Earthly Spirit is still strong in us but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing us back on a parallel line with the primitive Third Root-Race in Spirituality. 73

Then we will be more Deva-like than ape-like, as we are today, in a most distressing degree.

Meanwhile, it is useless though to demand or expect from the learned men of our age that which they are absolutely incapable of doing for us. 73

Our Fourth Planetary Round (Drawing). 74

Fifth Round uplifts Manas.

The Fifth Round has not commenced on Earth. The Root-Races and subraces of one round must not be confounded with those of another. 76

It is not part of evolutionary law that Manas, our Fifth Principle, should be perfected spiritually before the Fifth Round. 76

The "speechless men" of the Third to early Fourth Root-Race will become speaking animals in the Fifth Round, while the adepts of a certain school hope that some may reappear at the close of the Sixth Race in this round. 77

Principles and senses develop on parallel lines with rounds and races.

With every new generation, primitive man advancing on the physical plane kept falling lower and lower into matter, the physical smothering the spiritual, until the senses that developed progressively during the first Three Root-Races in this round, and seamlessly

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Editorial Notes.

Quick definitions.

Impulses of Monadic Consciousness proceed spirally, in curves that never re-enter into themselves but ever ascend to higher planes,¹ in a seven-fold pattern along a chain of seven man-bearing Globes (Planets or Spheres), re-visiting each one seven times.

A Planetary Round or Ring is a single circuit of the Divine Monad² through Seven Globes. Each round evolves nascent material nature³ through the successive development of seven Occult Elements, Fire, Air, Water, Earth, so far,⁴ by repeating on a higher scale the evolutionary work of the preceding round.⁵

Planetary Rounds evolve the Divine Monad physically and psychically; Globe Rounds, spiritually.

Seven Monadic passages through Planet Earth complete a Globe Round. Each terrestrial passage gives rise to a new Root-Race of humanity, commencing with the Ethereal and ending up with the Spiritual on parallel lines of physical and moral evolution.⁶ The bulk of present day humanity, scattered on the face of the globe, belongs to the Fifth Root-Race.

The Secret Doctrine focuses narrowly on the current, Fourth Round, of our Earth's minor manvantara. It is not concerned with other planets, except incidentally.⁷

Note for Students.

Four compilations on the Doctrine of Root-Races, in our Secret Doctrine's Third Proposition Series, are complementary to the subject matter and should be studied first.

Wider and more complex relations of the Doctrine of Planetary Rounds with other Doctrines will be examined in depth in future studies.

WILL WILLOUGHBY

Series Editor

¹ Cf. *Blavatsky Collected Writings*, (THE STRUGGLE FOR EXISTENCE) XI p. 151

² Monad (*μοναδα*, in Greek) is the accusative case of *μονας*. However, as the term is here used in the nominative case (*μονας*), *i.e.*, the subject of the verb, it should be transliterated as *monas* (*pl.* monases), *i.e.*, the object of the verb, and not as *monad* (*pl.* monads). The same grammatical rule applies to duad, triad, tetrad, pentad, hexad, heptad, ogdoad, hebdomad, decad, etc.

³ Cf. *Secret Doctrine*, I p. 231

⁴ Cf. *ibid.*, I p. 252. *Note to Students*:

From the TRIPLE ONE (Fire or Æther) emanated the whole Kosmos.

First from ONE emanated number TWO, or Air, the creative element.

Second from ONE, number THREE, or Water, proceeded from the air.

Also cf. *ibid.*, I p. 447; [on the Kabbalistic abstract Trinity, before its anthropomorphisation by the Fathers.]

⁵ Cf. *ibid.*, I p. 187

⁶ Cf. *ibid.*, I p. 160

⁷ Cf. *ibid.*, I p. 160

On the doctrine of septenary chains of worlds in the Solar Kosmos.

From *The Secret Doctrine*, I pp. 158-60 & 161-62.

For the benefit of those who may not have read, or, if they have, may not have clearly understood, in Theosophical writings, the doctrine of the septenary chains of worlds in the Solar Kosmos, the teaching is briefly thus:

- ① Everything in the metaphysical as in the physical Universe is septenary. Hence every sidereal body, every planet, whether visible or invisible, is credited with six companion globes.¹ The evolution of life proceeds on these seven globes or bodies from the 1st to the 7th in Seven ROUNDS or Seven Cycles.
- ② These globes are formed by a process which the Occultists call the “rebirth of planetary chains (or rings).” When the seventh and last Round of one of such rings has been entered upon, the highest or first globe, “A,” followed by all the others down to the last, instead of entering upon a certain time of rest — or “obscuration,” as in their previous Rounds — begins to die out. The “planetary” dissolution (*pralaya*) is at hand, and its hour has struck; each globe has to transfer its life and energy to another planet.² (See diagram No. 2 *infra*, “The Moon and the Earth.”)
- ③ Our Earth, as the visible representative of its invisible superior fellow-globes, its “lords” or “principles,”³ has to live, as have the others, through seven Rounds. During the first three, it forms and consolidates; during the fourth it settles and hardens; during the last three it gradually returns to its first ethereal form: it is spiritualised, so to say.
- ④ Its Humanity develops fully only in the Fourth — our present Round. Up to this fourth Life-Cycle, it is referred to as “humanity” only for lack of a more appropriate term. Like the grub which become chrysalis and butterfly, Man, or rather that which becomes man, passes through all the forms and kingdoms during the first Round and through all the human shapes during the two following Rounds. Arrived on our Earth at the commencement of the Fourth in the present series of life-cycles and races, MAN is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms — even the latter *having to develop and continue its further evolution through man*. This will be explained in Volume II. During the three Rounds to come, Humanity, like the globe on which it lives, will be ever tending to reassume

¹ See Diagram on page 200.

² See Diagram on page 172.

³ See Diagram on page 153.

its primeval form, that of a Dhyāni-Chohanian Host. Man tends to become a God and then — GOD, like every other atom in the Universe.

“Beginning so early as with the 2nd round, Evolution proceeds already on quite a different plan. It is only during the 1st round that (heavenly) man becomes a human being on globe A; (rebecomes) a mineral, a plant, an animal, on globe B and C, etc. The process changes entirely from the second round; but you have learned prudence . . . and I advise you *to say nothing before the time for saying it has come.* . . .” (Extract from the Teacher’s letters on various topics.)

⑤ Every life-cycle on Globe D (our Earth)¹ is composed of seven Root-Races. They commence with the Ethereal and end with the spiritual on the double line of physical and moral evolution — from the beginning of the terrestrial round to its close. (One is a “planetary round” from Globe A to Globe G, the seventh; the other, the “globe round,” or the *terrestrial*.)

This is very well described in *Esoteric Buddhism* and needs no further elucidation for the time being.

⑥ The first Root-Race, *i.e.*, the first “men” on earth (irrespective of form) were the progeny of the “celestial men,” called rightly in Indian philosophy the “Lunar Ancestors” or the Pitris, of which there are seven classes or Hierarchies. As all this will be sufficiently explained in the following sections and in Volume II, no more need be said of it here.

But the two works already mentioned, both of which treat of subjects from the occult doctrine, need particular notice. *Esoteric Buddhism* is too well known in Theosophical circles, and even to the outside world, for it to be necessary to enter at length upon its merits here. It is an excellent book, and has done still more excellent work. But this does not alter the fact that it contains some mistaken notions, and that it has led many Theosophists and lay readers to form an erroneous conception of the Secret Eastern Doctrines. Moreover it seems, perhaps, a little too materialistic.²

Who are the Fifth- and Sixth-Rounders?

From the doctrine — rather incomprehensible to western minds — which deals with the periodical “obscurations” and successive “Rounds” of the Globes along their circular chains, were born the first perplexities and misconceptions. One of such has reference to the “Fifth-,” and even “Sixth-Rounders.” Those who knew that a Round was preceded and followed by a long *Pralaya*,³ a pause of rest which created an impassable gulf between two Rounds until the time came for a renewed cycle of life, could not understand the “fallacy” of talking about “fifth- and sixth-Rounders” in our *Fourth* Round. Gautama Buddha, it was held, was a Sixth-Rounder, Plato and some other great philosophers and minds, “Fifth-Rounders.” How could it be? One Master taught and affirmed that there were such “Fifth-Rounders” even now on Earth; and though *understood to say* that mankind was yet “in the Fourth Round,” in another

¹ We are not concerned with the other Globes in this work except incidentally.

² *Secret Doctrine*, I pp. 158-60

³ [Later spoken of as *obscuration*.]

place he *seemed* to say that we were in the Fifth. To this an “apocalyptic answer” was returned by another Teacher:

A few drops of rain do not make a Monsoon, though they presage it. . . . No, we are not in the Fifth Round, but Fifth Round men have been coming in for the last few thousand years.¹

A few drops of rain do not make the Monsoon, though they presage it.

This was worse than the riddle of the Sphinx! Students of Occultism subjected their brains to the wildest work of speculation. For a considerable time they tried to outvie Œdipus and reconcile the two statements. And as the Masters kept as silent as the stony Sphinx herself, they were accused of inconsistency, “contradiction,” and “discrepancies.” But they were simply allowing the speculations to go on, in order to *teach a lesson* which the Western mind sorely needs. In their conceit and arrogance, as in their habit of materializing every metaphysical conception and term without allowing any margin for Eastern metaphor and allegory, the Orientalists have made a jumble of the Hindu exoteric philosophy, and the Theosophists were now doing the same with regard to esoteric teachings. To this day it is evident that the latter have utterly failed to understand the meaning of the term “Fifth- and Sixth-Rounders.” But it is simply this: every “Round” brings about a new development and even an entire change in the mental, psychic, spiritual and physical constitution of man, all these principles evolving on an ever ascending scale. Thence it follows that those persons who, like Confucius and Plato, belonged psychically, mentally and spiritually to the higher planes of evolution, were in our Fourth Round as the average man will be in the Fifth Round, whose mankind is destined to find itself, on this scale of Evolution, immensely higher than is our present humanity. Similarly Gautama Buddha — Wisdom incarnate — was still higher and greater than all the men we have mentioned, who are called Fifth-Rounders, while Buddha and Śamkarāchārya are termed Sixth Rounders, allegorically. Thence again the concealed wisdom of the remark, pronounced at the time “evasive” — that “a few drops of rain do not make the Monsoon, *though they presage it.*”²

A Master of Wisdom explains the struggle of Monadic Consciousness passing through seven man-bearing planets.

Physical intelligence is the mask of spiritual intelligence.

In the evolution of man there is a topmost point, a bottom point, a descending arc, and an ascending arc. As it is “Spirit” which transforms itself into “matter” and (not “matter” which ascends — but) matter which *resolves once more into spirit*, of course the first race evolution and the last on a planet (as in each round) must be more ethereal, more spiritual, the fourth or lowermost one most physical (progressively of course in each round) and at the same time — *as physical intelligence is the masked*

¹ *Mahatma Letter* 14 (66) pp. 83; 3rd Combined ed.

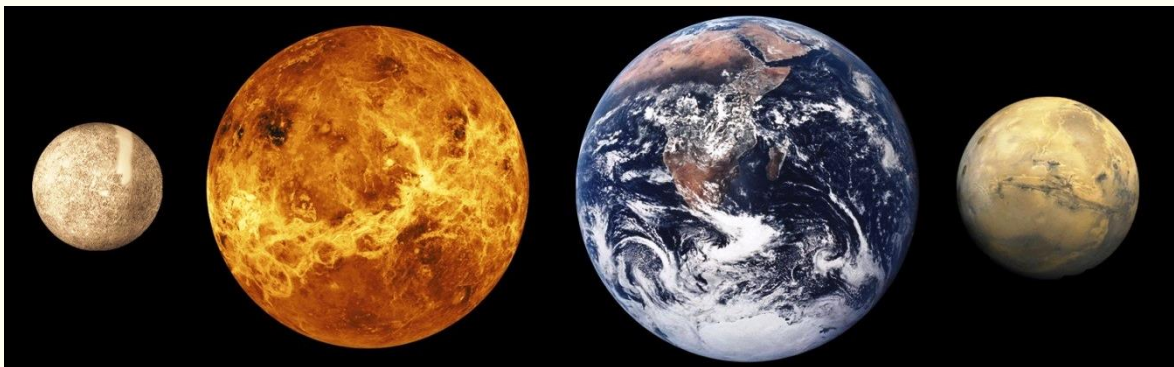
² *Secret Doctrine*, I pp. 161-62

manifestation of spiritual intelligence — each evolved race in the downward arc must be more physically intelligent than its predecessor, and each in the upward arc have a more refined form of mentality commingled with spiritual intuitiveness.

The first race (or stock) of the first round after a *solar* manvantara . . . would then be a god-man race of an almost impalpable shape, and so it is; but then comes the difficulty to the student to reconcile this fact with the evolution of man from the *animal* — however high his form among the anthropoids. And yet it is reconcilable, for whomsoever will hold religiously to a strict analogy between the works of the two worlds, the visible and the invisible — one world, in fact, as one is working within itself so to say. Now there are — there *must be* “failures” in the ethereal races of the many classes of Dhyāni-Chohans or Devas as well as among men. But still as these failures are too far progressed and spiritualised to be thrown back forcibly from their Dhyāni-Chohanship into the vortex of a new primordial evolution through the lower kingdoms — this then happens.

At the dawn of a new Solar Manvantara progressed entities from the previous manvantara are born in the First Race of the First Round ahead of the Elementals, and remain as latent (inactive) spiritual force in the aura of the nascent world of the new manvantara until the stage of human evolution is reached. They will have then to accept to the last drop in the bitter cup of retribution.

When a new solar system is to be evolved these Dhyāni-Chohans are (remember the Hindu allegory of the *Fallen Devas* hurled by Śiva into Andhera who are allowed by Parabrahm to consider it as an intermediate state where they may prepare themselves by a series of rebirths in that sphere for a higher state — a new regeneration) borne in by the influx “ahead” of the elementals and remain as a latent or inactive spiritual force in the aura of the nascent world of a new system until the stage of human evolution is reached.¹ Then Karma has reached them and they will have to accept to the last drop in the bitter cup of retribution. Then they become an *active* Force, and commingle with the Elementals, or progressed *entities* of the pure animal kingdom to develop little by little the full type of humanity. In this commingling they lose their high intelligence and spirituality of Devaship to regain them in the end of the seventh ring in the seventh round.²



¹ [At the half-way point of the Fourth Round.]

² *Mahatma Letter* 14 (66), suppl. notes, pp. 85-86; 3rd Combined ed. [▲ Mercury, Venus, Earth, Mars ▲]

The following two passages are from a letter of Master K.H. to A.O. Hume, received by him July 9, 1882, according to a notation by A.P. Sinnett. The original of this letter has not been preserved, and it is available only as a copy in Sinnett's own handwriting in his copybook which is now in the British Museum, together with all the other *Mahatma Papers*. The passage on the left is from *The Mahatma Letters to A.P. Sinnett* (pp. 87-88 in the 2nd ed.; pp. 86-87 in 3rd ed.; pp. 179-80 in Chronological ed.). The passage on the right is a quoted by H.P. Blavatsky in *The Secret Doctrine*, I pp. 188-89. Evidently, the explanations in brackets have been placed by H.P. Blavatsky.¹

Mahatma Letter 14 (66), suppl. notes,
pp. 86-87; 3rd Combined ed.

As quoted by H.P. Blavatsky in
The Secret Doctrine, I pp. 188-89.

1st Round

An ethereal being — *non-intelligent*, but super-spiritual. In each of the subsequent races and sub-races and minor races of evolution he grows more and more into an encased or incarnate being, but still preponderatingly ethereal. And like the animal and vegetable he develops monstrous bodies correspondential with his coarse surroundings.

Man in the First Round and First Race on Globe D, our Earth, was an ethereal being [a Lunar Dhyāni, 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.

2nd Round

He is still gigantic and ethereal, but growing firmer and more condensed in body — a more physical man, yet still less intelligent than spiritual; for mind is a slower and more difficult evolution than the physical frame, and the mind would not develop as rapidly as the body.

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,² for mind is a slower and more difficult evolution than is the physical frame . . .

3rd Round

He has now a perfectly concrete or compacted body; at first the form of a giant ape, and more intelligent (or rather cunning) than spiritual. For in the downward arc he has

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,

¹ Cf. Note 26 by Boris de Zirkoff re: *The Secret Doctrine*, II p. 684.

² “. . . 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 . . .”

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

now reached the point where his primordial spirituality is eclipsed or over-shadowed by nascent mentality. In the last half of this third round his gigantic stature decreases, his body improves in texture (perhaps the microscope might help to demonstrate this) and he becomes a more rational being — though still more an ape than a Deva man.

4th Round

Intellect has an enormous development in this round. The dumb races will acquire *our* human speech, on our globe, on which from the 4th race language is perfected and knowledge in physical things increases. At this half-way point of the fourth round, Humanity passes the *axial point of the minor manvantaric circle*. (Moreover, at the middle point of every major or *Root-Race* evolution of each round, man passes the equator of his course on that planet, the same rule applying to the whole evolution or the seven rounds of the minor Manvantara — 7 rounds ÷ 2 = 3½ rounds). At this point then the world teems with the results of intellectual activity and *spiritual decrease*. In the first half of the fourth race, sciences, arts, literature and philosophy were born, eclipsed in one nation, reborn in another, civilization and intellectual development whirling in septenary cycles as the rest; while it is but in the latter half that the spiritual Ego will begin its real struggle with body

*he has now reached a point where his primordial spirituality is eclipsed and overshadowed by nascent mentality.*¹ *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 Deva. . . . [All this is almost exactly repeated in the third Root-Race of the Fourth 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 . . .*²

¹ “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. . . .”

² *Secret Doctrine*, I pp. 188-89; [quoting from *Mahatma Letter 14* (66) pp. 86-87; 3rd Combined ed.]

and mind to manifest its transcendental powers. Who will help in the forthcoming gigantic struggle? Who? Happy the man who helps a helping hand.

5th Round The same relative development, and the same struggle continues.

6th Round

7th Round Of these we need not speak.¹

Our Dhyani-Chohans watch successively over each round and race, assisted by their human correspondents.

The Globe, propelled onward by the Spirit of the Earth and his six assistants, gets all its vital forces, life, and powers through the medium of the seven planetary Dhyānis from the Spirit of the Sun. They are his messengers of Light and Life. — Commentary on Dzyan²

The passage of human races in-between planets being critical, requires the presence of a Dhyani-Chohan. Gautama is the fifth leader and spiritual teacher in this round on this planet, and the fourth who became Buddha. The one who will appear at the close of the Seventh Root-Race, before the occupation of the next higher planet by humanity, will again be a Dhyani-Chohan.

What Mr. Sinnett meant by the two passages on pages 144 and 146 of his *Esoteric Buddhism*, was that *Gautama* was the *fourth Buddha*, i.e., “enlightened,” while he was the *fifth spiritual teacher*. The first “teacher” of this “Round” on this planet was a *Dhyāni-Chohan*. As a *Dhyāni-Chohan*, he belonged to another System, and was thus far higher than a *Buddha*. As, however, in ordinary language, all spiritual teachers are called “*Buddhas*,” Mr. Sinnett speaks of *Gautama* as the *fifth Buddha*. To be more accurate, it must be said that *Gautama* was the *fifth spiritual teacher* in this “Round” on this planet, while he was the *fourth* who became *Buddha*.



The Hierarchy of Compassion (Drawing).

There now follows a drawing from our Masque of Love Series. — ED. PHIL.

¹ *Mahatma Letter* 14 (66), Suppl. notes, pp. 86-87; 3rd Combined ed.

² *Secret Doctrine*, II pp. 28-29. [Note to Students: From the “Hierarchy of Compassion Drawing,” on the next page, the following explanations may be gleaned:

The Globe: D (Earth’s Planetary Chain).

The Spirit of the Earth and his six assistants: No. 6 (Seven Dhyāni-Bodhisattvas).

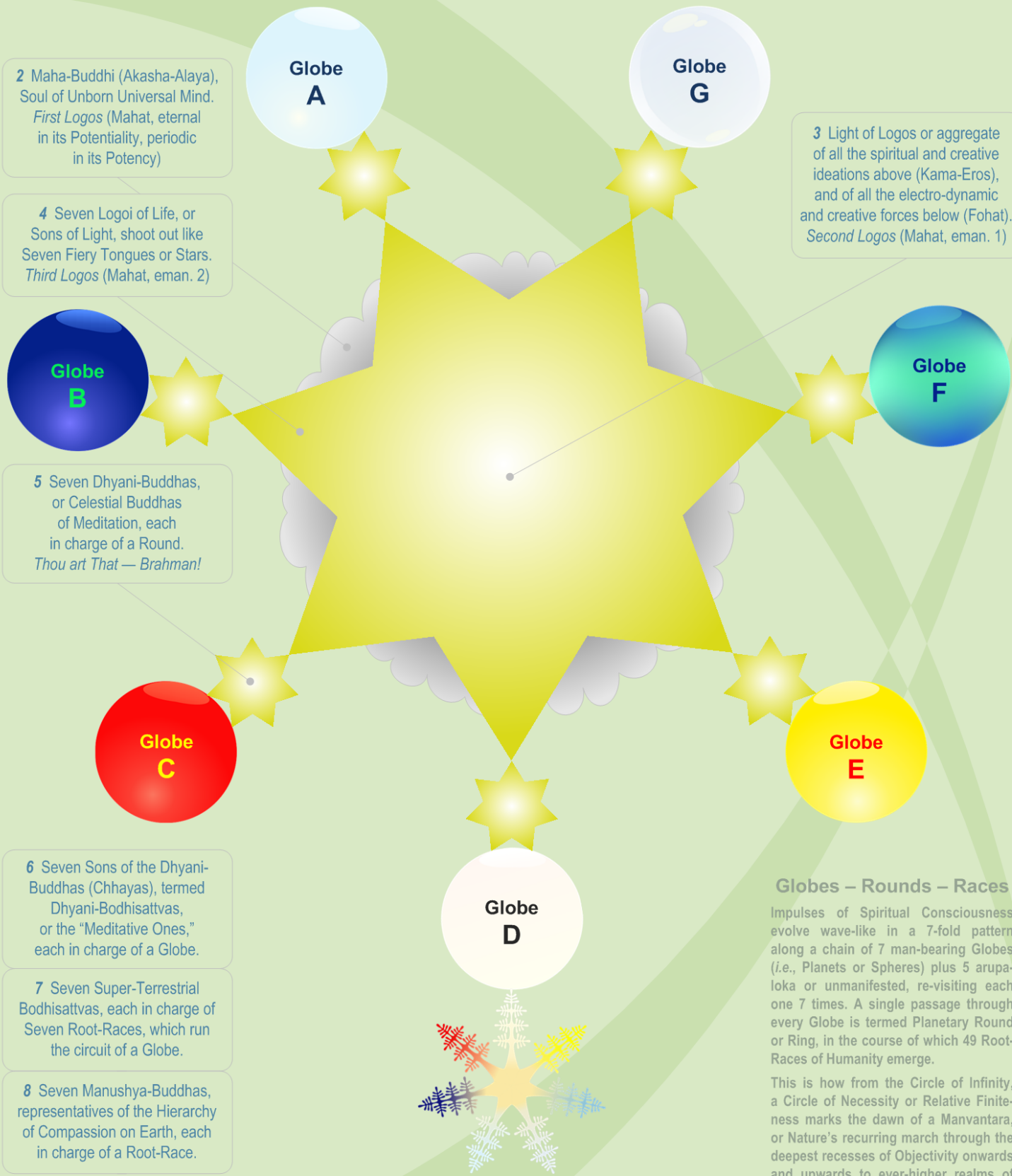
Seven planetary Dhyānis: No 5 (Seven Dhyāni-Buddhas).

The Spirit of the Sun: No. 1: (Solar Logos, Regent of Saturn, Father of Gods).

Globes A to G are the SACRED PLANETS of the Secret Doctrine but we felt no need to make their status explicit here. — ED. PHIL.]

UNKNOWABLE FIRST CAUSE

1 Adi-Buddhi or Primeval Universal Mind and Wisdom



2 Maha-Buddhi (Akasha-Alaya), Soul of Unborn Universal Mind. *First Logos* (Mahat, eternal in its Potentiality, periodic in its Potency)

4 Seven Logoi of Life, or Sons of Light, shoot out like Seven Fiery Tongues or Stars. *Third Logos* (Mahat, eman. 2)

5 Seven Dhyani-Buddhas, or Celestial Buddhas of Meditation, each in charge of a Round. *Thou art That — Brahman!*

6 Seven Sons of the Dhyani-Buddhas (Chhayas), termed Dhyani-Bodhisattvas, or the "Meditative Ones," each in charge of a Globe.

7 Seven Super-Terrestrial Bodhisattvas, each in charge of Seven Root-Races, which run the circuit of a Globe.

8 Seven Manushya-Buddhas, representatives of the Hierarchy of Compassion on Earth, each in charge of a Root-Race.

3 Light of Logos or aggregate of all the spiritual and creative ideations above (Kama-Eros), and of all the electro-dynamic and creative forces below (Fohat). *Second Logos* (Mahat, eman. 1)

Globes – Rounds – Races

Impulses of Spiritual Consciousness evolve wave-like in a 7-fold pattern along a chain of 7 man-bearing Globes (i.e., Planets or Spheres) plus 5 arupa-loka or unmanifested, re-visiting each one 7 times. A single passage through every Globe is termed Planetary Round or Ring, in the course of which 49 Root-Races of Humanity emerge.

This is how from the Circle of Infinity, a Circle of Necessity or Relative Finiteness marks the dawn of a Manvantara, or Nature's recurring march through the deepest recesses of Objectivity onwards and upwards to ever-higher realms of Subjectivity.

Our development is heightened during the 4th Round, in the course of which 7 Root-Races emerge, each one evolving through 7 sub-races. "The term Root-Race applies to one of the seven great Races [e.g., Lemurian, Atlantean, Aryan, etc.], sub-Race to one of its great Branches, and Family-Race to one of the sub-divisions, which include nations and large tribes." (SD II, 198 fn)

Integrative Theosophical Studies

HIERARCHY OF COMPASSION

After *The Secret Doctrine I*, pp. 571-2

For an in-depth analysis, see "The Masque of Love" in the homonymous series.

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The last of the Avatars and Buddhas in this round, again a Dhyani-Chohan, will appear as Maitreya-Buddha, at the close of the last race.

The one who will appear at the close of the seventh race — at the time of the occupation of the next higher planet by humanity — will again be a *Dhyāni-Chohan*. The passage of humanity into a planet and its going therefrom to another — are two critical junctures, necessitating the appearance of a *Dhyāni-Chohan*. At its first appearance, the seed of “spiritual wisdom” has to be implanted and then carried on to the next planet, when the period of obscuration of the inhabited planet approaches. The intervening disturbances, caused by racial cataclysms, on the globe, do not destroy that seed and its growth is ensured by the appearance of the intermediate *Buddhas*.¹

Dhyani-Chohans and Planetary Spirits differ: the former are the spiritual essence of a seven-fold Hierarchy of Compassion (First Logos); the latter, the sidereal essence of Heavenly Man (Second Logos).

There are incarnating and there are watching Dhyānis. Of the functions of the former you have just been told; the latter appear to do their work in this wise. Every class or hierarchy corresponds to one of the Rounds, the first and lowest hierarchy to the first and less developed Round, the second to the second, and so on till the seventh Round is reached, which is under the supervision of the highest Hierarchy of the Seven Dhyānis. At the last, they will appear on earth, as also will some of the Planetary, for the whole humanity will have become Bodhisattvas, their own “sons,” *i.e.*, the “Sons” of their own Spirit and Essence or — themselves. Thus there is only a functional difference between the Dhyānis and the Planetary. The one are entirely divine, the other *sidereal*. The former only are called *Anupadaka*, parentless,² because they radiated directly from that which is neither Father nor Mother but the unmanifested Logos. They are, in fact, the spiritual aspect of the seven Logoi; and the Planetary Spirits are in their totality, as the seven Sēphirōth (the three higher being supercosmic abstractions and *blinds* in the Kabbalah), and constitute the Heavenly man, or Adam Kadmon; *Dhyāni* is a generic name in Buddhism, an abbreviation for all the gods. Yet it must be ever remembered that though they are “gods,” still they are not to be worshipped.³

At the beginning of each round, it is the duty of the First Race to choose fit recipients among its sons as vessels to contain the whole stock of knowledge to be divided among future races and generations until the close of that round.

At the beginning of each *Round*, when humanity reappears under quite different conditions than those afforded for the birth of each new race and its sub-races, a

¹ *Blavatsky Collected Writings*, (THE FUTURE BUDDHAS) VI pp. 267-68

² [This Sanskrit term appears in a misspelled form in many places throughout H.P. Blavatsky’s writings. Its correct form is *Anupapādaka*, from *an* — not, *upa* — according to, and the causative form of the verb-root *pad* — to proceed. This term means therefore “one who does not proceed according to regular succession,” *i.e.*, self-born, or parentless. — *Boris de Zirkoff*.]

³ *ibid.*, (TRANSACTIONS OF THE BLAVATSKY LODGE – IV) X pp. 344-45; [on whether “the hierarchy of Dhyānis, whose province it is to watch over a Round, watch during its period of activity over the whole series of globes, or only over a particular globe.” Cf. drawing on the previous page. — ED. PHIL.]

“Planetary” has to mix with these primitive men, and to refresh their memories, and reveal to them the truths they knew during the preceding Round. Hence the confused traditions about Jehovahs, Ormazds, Osirises, Brahms, and the *tutti quanti*. But that happens only for the benefit of the *first* Race. It is the duty of the latter to choose the fit recipients among its sons, who are “set apart” to use a Biblical phrase — as the vessels to contain *the whole stock of knowledge* to be divided among the future races and generations until the close of that Round. Why should I say more since you *must* understand my whole meaning; and that I *dare* not reveal it in full. Every race had its adepts; and with every new race, we are allowed to give them out as much of our knowledge as the men of that race deserve. The last seventh Race will have its Buddha as every one of its predecessors had; but, its adepts will be far higher than any of the present race, for among them will abide the future Planetary, the Dhyāni-Chohan whose duty it will be to instruct or “refresh the memory” of the first race of the fifth Round men after this planet’s future obscuration.¹

Every round on the descending arc is but a repetition in a more concrete form of the previous round, a grosser and more material copy, supervised and guided by special “Builders” and “Watchers.”

Now every “Round” (on the descending scale) is but a repetition in a more concrete form of the Round which preceded it, as every globe — down to our fourth sphere (the actual earth) — is a grosser and more material copy of the more shadowy sphere which precedes it in their successive order, on the three higher planes.² On its way upwards on the ascending arc, Evolution spiritualises and etherealises, so to speak, the general nature of all, bringing it on to a level with the plane on which the twin globe on the opposite side is placed; the result being, that when the seventh globe is reached (in whatever Round) the nature of everything that is evolving returns to the condition it was in at its starting point — plus, every time, a new and superior degree in the states of consciousness. Thus it becomes clear that the “origin of man,” so-called, on this our present Round, or life-cycle on this planet, must occupy the same place in the same order — save details based on local conditions and time — as in the preceding Round. Again, it must be explained and remembered that, as the work of each Round is said to be apportioned to a different group of so-called “Creators” or “Architects,” so is that of every globe; *i.e.*, it is under the supervision and guidance of special “Builders” and “Watchers” — the various Dhyāni-Chohans.³

Every second round, Seven Builders keep grafting divine and beneficent forces onto the gross material nature of the vegetable and mineral kingdoms.

The seven Builders graft the divine and the beneficent forces on to the gross material nature of the vegetable and mineral kingdoms every Second Round.⁴

¹ *Mahatma Letter* 23b (93b), p. 154; 3rd Combined ed.

² See Diagram No. 3 in Stanza VI, p. 200.

³ *Secret Doctrine*, I pp. 231-33

⁴ *Blavatsky Collected Writings*, (ST. CYPRIAN OF ANTIOCH) XIV p. 164 *fn.* [quoting from the *Catechism of Lanoos*.]

Every new round reveals a new Science.

If the reader turns to *Esoteric Buddhism*, Mr. Sinnett's new book, he will find therein what is meant by "revealed" science at the beginning of every new Round on the Planet.¹

Out of the Seven Truths, only four have been revealed to us, as we are still in the Fourth Round.

STANZA I.6. THE SEVEN SUBLIME LORDS AND THE SEVEN TRUTHS HAD CEASED TO BE (a), AND THE UNIVERSE, THE SON OF NECESSITY, WAS IMMERSSED IN PARINISH-PANNA (b) (absolute perfection, parinirvāna, which is Yong-Grüb) TO BE OUT-BREATHED BY THAT WHICH IS AND YET IS NOT. NAUGHT WAS (c).

(a) The seven sublime lords are the Seven Creative Spirits, the Dhyāni-Chohans, who correspond to the Hebrew Elōhīm. It is the same hierarchy of Archangels to which St. Michael, St. Gabriel, and others belong, in the Christian Theogony. Only while St. Michael, for instance, is allowed in dogmatic Latin theology to watch over all the promontories and gulfs, in the Esoteric System, the Dhyānis watch successively over one of the Rounds and the great Root-races of our planetary chain. They are, moreover, said to send their Bodhisattvas, the human correspondents of the Dhyāni-Buddhas . . . during every Round and Race. Out of the Seven Truths and Revelations, or rather revealed secrets, four only have been handed to us, as we are still in the Fourth Round, and the world also has only had four Buddhas, so far. This is a very complicated question, and will receive more ample treatment later on.²

The last race of this round will have its Dhyani-Buddha as every one of its predecessors had.

But, its adepts will be far higher than any of the present race, for among them will abide the future Planetary, the Dhyāni-Chohan whose duty it will be to instruct or "refresh the memory" of the first race of the fifth Round men after this planet's future obscuration.³

The Head of the next round will have its revelation and revealers.

So far "There are only Four Truths, and Four Vedas" — say the Hindus and Buddhists. For a similar reason Irenæus insisted on the necessity of Four Gospels. But as every new Root-Race at the head of a Round must have its revelation and revealers, the next Round will bring the Fifth, the following the Sixth, and so on.⁴

Rounds and their role in the serial evolution of nascent material nature will be now explained cosmologically and anthropologically.

STANZA VII.3. WHEN THE ONE BECOMES TWO — THE "THREE-FOLD" APPEARS (a). THE THREE ARE (*linked into*) ONE; AND IT IS OUR THREAD, O LANOO, THE HEART OF THE MAN-PLANT, CALLED SAPTAPARNA (b).

¹ *Blavatsky Collected Writings*, (THE SERPENT PYTHON AND THE PYTHONESSES) V p. 280

² *Secret Doctrine*, I p. 42

³ *Mahatma Letter* 23b (93b), p. 154; 3rd Combined ed.

⁴ *Secret Doctrine*, I p. 42

(a) “When the ONE becomes two, the three-fold appears”: to wit, when the One Eternal drops its reflection into the region of Manifestation, that reflection, “the Ray,” differentiates the “Water of Space”; or, in the words of the *Book of the Dead*: “Chaos ceases, through the effulgence of the Ray of Primordial light dissipating total darkness by the help of the great magic power of the WORD of the [Central] Sun.” Chaos becomes male-female, and Water, incubated through Light, and the “three-fold being issues as its First-born.” “Osiris-Ptah (or RĀ) creates his own limbs [like Brahmā] by creating the gods destined to personify his phases” during the Cycle (xvii, 4). The Egyptian Rā, issuing from the DEEP, is the Divine Universal Soul in its manifested aspect, and so is Nārāyana, the Purusha, “concealed in Ākāśa and present in Æther.”

This is the metaphysical explanation, and refers to the very beginning of Evolution, or, as we should rather say, of Theogony. The meaning of the Stanza when explained from another standpoint in its reference to the mystery of man and his origin, is still more difficult to comprehend. In order to form a clear conception of what is meant by the One becoming two, and then being transformed into the “three-fold,” the student has to make himself thoroughly acquainted with what we call “Rounds.” If he refers to *Esoteric Buddhism* — the first attempt to sketch out an approximate outline of archaic Cosmogony — he will find that by a “Round” is meant the serial evolution of nascent material nature, of the seven globes of our chain with their mineral, vegetable, and animal kingdoms (man being there included in the latter and standing at the head of it) during the whole period of a life-cycle. The latter would be called by the Brahmans “a Day of Brahmā.” It is, in short, one revolution of the “Wheel” (our planetary chain), which is composed of seven globes (or seven separate “Wheels,” in another sense this time). When evolution has run downward into matter, from planet A to planet G, or Z, as the Western students call it, it is one Round. In the middle of the Fourth revolution, which is our present “Round”:

Evolution has reached its acme of physical development, crowned its work with the perfect physical man, and, from this point, begins its work spirit-ward.¹

Earth, as we know her now, had no existence before the Fourth Round.

In the First Round our planet was fiery, cool, and radiant, like its ethereal men and animals; luminous, more dense and heavy during the Second; watery, during the Third. But the Elements have been since reversed: none were then as they are today.

We now return to the consideration of material evolution through the Rounds. Matter in the *second* Round, it has been stated, may be figuratively referred to as two-dimensional. But here another *caveat* must be entered. That loose and figurative expression may be regarded — in one plane of thought, as we have just seen — as equivalent to the second characteristic of matter corresponding to the second perceptive faculty or sense of man. But these two linked scales of evolution are concerned with the processes going on within the limits of a single Round. The succession of primary aspects of Nature with which the succession of Rounds is concerned, has to

¹ *Blavatsky Collected Writings*, (THE SERPENT PYTHON AND THE PYTHONESSES) V p. 280

do, as already indicated, with the development of the “Elements” (in the Occult sense) — Fire, Air, Water,¹ Earth. We are only in the fourth Round, and our catalogue so far stops short. The centres of consciousness (destined to develop into humanity as we know it) of the third Round arrived at a perception of the third Element Water.² Those of the fourth Round have added *earth* as a state of matter to their stock as well as the three other elements in their present transformation. In short, none of the so-called elements were, in the three preceding Rounds, as they are now. For all we know, FIRE may have been *pure* AKĀŚA, the first Matter of the *Magnum Opus* of the Creators and “Builders,” that Astral Light which the paradoxical Éliphas Lévi calls in one breath “the body of the Holy Ghost,” and in the next “Baphomet,” the “Androgyne Goat of Mendes”;³ AIR, simply Nitrogen, “the breath of the Supporters of the Heavenly Dome,” as the Mohammedan mystics call it; WATER, that primordial fluid which was required, according to Moses, to make *a living soul* with. And this may account for the flagrant discrepancies and unscientific statements found in *Genesis*. Separate the first from the second chapter; read the former as a scripture of the Elohist, and the latter as that of the far younger Jehovists; still one finds, if one

¹ The order in which these Elements are placed above is the correct one for esoteric purposes and in the Secret Teachings. Milton was right when he spoke of the “Powers of Fire, Air, Water, Earth” [*Il Penseroso*, lines 93-96]; the Earth, such as we know it now, had no existence before the 4th Round, hundreds of million years ago, the commencement of our geological Earth. The globe was “fiery, cool and radiant as its ethereal men and animals during the first Round,” says the *Commentary*, uttering a contradiction or paradox in the opinion of our present Science; “luminous and more dense and heavy — during the second Round; watery during the Third!” Thus are the elements reversed.

² If we had to frame our conclusions according to the data furnished to us by the geologists, then we would say that there was no real water — even during the Carboniferous period. We are told that gigantic masses of carbon, which existed formerly spread in the atmosphere as carbonic acid, were absorbed by plants, while a large proportion of that gas was mixed in the water. Now, if this be so, and we have to believe that all the carbonic acid which went to compose those plants that formed bituminous coal, lignite, etc., and went towards the formation of limestone, and so on, that all this was at that period in the atmosphere in gaseous form, then, there must have been seas and oceans of liquid carbonic acid? But how then could the carboniferous period be preceded by the Devonian and Silurian ages — those of Fishes and Molluscs — on that assumption? Barometric pressure, moreover, must have exceeded several hundred times the pressure of our present atmosphere. How could organisms, even so simple as those of certain fishes and molluscs, stand that? There is a curious work by E. Blanchard, on the Origin of Life, wherein he shows some strange contradictions and confusions in the theories of his colleagues, and which we recommend to the reader’s attention.

³ Éliphas Lévi shows it very truly “a force in Nature,” by means of which “a single man who can master it . . . might throw the world into confusion and transform its face”; for it is the “great Arcanum of transcendent Magic.” Quoting the words of the great Western Kabbalist in their translated form (see *The Mysteries of Magic*, by A.E. Waite), we may explain them perhaps the better by the occasional addition of a word or two to show the difference between Western and Eastern explanations of the same subject. The Author says of the great Magic Agent:

This ambient and all-penetrating fluid, this ray detached from the [Central or “Spiritual”] Sun’s splendour . . . fixed by the weight of the atmosphere [?!] and the power of central attraction . . . the Astral Light, this electro-magnetic æther, this vital and luminous caloric, is represented on ancient monuments by the girdle of Isis which twines round two poles . . . and in ancient theogonies by the serpent devouring its own tail, emblem of prudence and of Saturn [emblem of infinity, immortality, and Kronos [Chronos] — Time — not the god Saturn or the planet]. . . . It is the winged dragon of Medea, the double serpent of the caduceus, and the tempter of *Genesis*; but it is also the brazen snake of Moses encircling the Tau . . . lastly, it is the devil of exoteric dogmatism, and is really the blind force [it is not blind, and Lévi knew it], which souls must conquer in order to detach themselves from the chains of Earth; for if they should not, they will be absorbed by the same power which first produced them, and will return to the central and eternal fire.

This great *archæus* is now discovered by, and only for one man — Mr. J.W. Keeley, of Philadelphia. For others, however, it is discovered, yet must remain almost useless. “So far shalt thou go. . . .”

All the above is as practical as it is correct, save one error, which we will explain in the text further on. Éliphas Lévi commits a great blunder in always identifying the Astral Light with what we call Akāśa. What it really is will be given in Part II of Vol. II.

[Cf. “Akasha vs. Astral Light” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

reads between the lines, the same order in which things created appear — namely, Fire (light), Air, Water, and MAN (or the Earth). For the sentence:

In the beginning God created Heaven and Earth

— is a mistranslation; it is not “Heaven and Earth,” but the *duplex* or dual Heaven, the *upper* and the *lower* Heavens, or the separation of primordial substance that was light in its upper and dark in its lower portions — or the manifested Universe — in its duality of the *invisible* (to the senses) and the *visible* to our perceptions.¹

In the course of the planetary rounds, the Earth is being progressively spiritualised.

Thus, in the first Round, the globe, having been built by the primitive fire-lives, *i.e.*, formed into a sphere — had no solidity, no qualifications, save a cold brightness, no form, no colour; it is only towards the end of the First Round that it developed one Element which from its inorganic, so to say, or simple Essence, became now in our Round the fire we know throughout the system. The Earth was in her first *rūpa*, the essence of which is the Ākāśic principle named * * * that which is now known as, and very erroneously termed, Astral Light, which Éliphas Lévi calls “the imagination of Nature,”² probably to avoid giving it its correct name, as others do.

It is through and from the radiations of the seven bodies of the seven orders of Dhyānis, that the seven discrete quantities [Elements], whose motion and harmonious Union produce the manifested Universe of Matter, are born. (Commentary)

The Second Round brings into manifestation the second element — AIR, that element, the purity of which would ensure continuous life to him who would use it. There have been two occultists only in Europe who have discovered and even partially applied it in practice, though its composition has always been known among the highest Eastern Initiates. The ozone of the modern chemists is poison compared with the real universal solvent which could never be thought of unless it existed in nature.

From the second Round, Earth — hitherto a foetus in the matrix of Space — began its real existence: it had developed individual sentient life, its second principle. The second corresponds to the sixth [principle]; the second is life continuous, the other, temporary.

¹ *Secret Doctrine*, I pp. 252-54

² Speaking of it in his Preface to the *Historie de la Magie* (p. 19) Éliphas Lévi says:

It is through this Force that all the nervous centres secretly communicate with each other; from it — that sympathy and antipathy are born; from it — that we have our dreams; and that the phenomena of second-sight and extra-natural visions take place. . . . Astral Light, acting under the impulsion of powerful wills, destroys, coagulates, separates, breaks, gathers in all things. . . . God created it on that day when he said: *Fiat Lux*, and it is directed by the *Egregores*, *i.e.*, the chiefs of the souls who are the spirits of energy and action,

Éliphas Lévi ought to have added that the astral light, or primordial substance, if matter at all, is that which, called *Light*, LUX, esoterically explained, *is the body of those Spirits themselves, and their very essence. Our physical light is the manifestation on our plane and the reflected radiance of the Divine Light emanating from the collective body of those who are called the “LIGHTS” and the “FLAMES.”* But no other Kabbalist has ever had the talent of heaping up one contradiction on the other, of making one paradox chase another in the same sentence and in such flowing language, as Éliphas Lévi. He leads his reader through the most lovely, gorgeously blooming valleys, to strand him after all on a desert and barren rocky island.

She will reach her true ultimate form, corresponding inversely to that of man, after the Seventh Round at the close of the manvantara.

The *Third* Round developed the *third* Principle — WATER; while the Fourth transformed the gaseous fluids and plastic form of our globe into the hard, crusted, grossly material sphere we are living on. “Bhūmi” has reached her *fourth* principle. To this it may be objected that the law of analogy, so much insisted upon, is broken. Not at all. Earth will reach her true ultimate form — (inversely in this to man) — her body shell — only toward the end of the manvantara after the Seventh Round. Eugenius Philalethes was right when he assured his readers *on his word of honour* that no one had yet seen *the Earth* (i.e., MATTER in its essential form).¹ Our globe is, so far, in its *Kāmarūpic* state — the astral body of desires of *Ahamkāra*, dark Egotism, the progeny of Mahat, on the lower plane. . . .

Just as the seventh principle in man has been passed over silently by some occult writers who have referred to only six, so the “twelve transformations of the planet” are the exoteric equivalent of fourteen. Such may refer either to cataclysms in-between Root-Races in the course of one round period, or to rounds themselves and their intervening “obscurations.”

Who can have read the recent *Fragments*² without being in a position to see that this passage contains a brief *exposé* of the doctrine there elaborated with much greater amplitude. It really contains allusions to a great deal that has not yet been elaborated in the *Fragments*; for the return “to earth” — and to the chain of worlds of which the earth is one, of the astral souls that have not in the preceding *manvantara* attained the highest Nirvāna, has to do with the destinies of individualities (as distinguished from personalities) that are not launched on the main stream of evolution with which the recent essays on the Evolution of Man have been concerned. And the *Fragments* have not yet dwelt at any length on the vast phenomenon of *Solar* “manvantaras” and “pralayas” as distinguished from those of the septenary chain of worlds to which our earth belongs. The sun, which is the centre of our system, is the centre of other systems too, and a time comes when all these systems go into *pralaya* together. Therefore the period of activity between two periods of rest which is a *mahā* or great cycle for one world only, is a *minor* cycle for the solar system. This leads to a superficial confusion of language sometimes in occult writing, which, however, embodies no confusion of thought and never need for an instant embarrass a reader who remembers the constant similitudes and resemblances connecting microcosms and macrocosms. Again, the reader of the *Fragments* will be puzzled at the reference in the passage cited above to the *twelve* transformations of the planet. Twelve transformations will not at first seem to fit into the septenary divisions to which students of occultism under the new method have been accustomed. But the explanation simply is that the new method is very frank and outspoken about a good many points on which the old system has been very reserved and mysterious. The seventh

¹ [*Magia Adamica*, 1650, pp. xi-xii]

² [See A.O. Hume, “Fragments of Occult Truth,” *The Theosophist*, Pt. I, October 1881, pp. 17-22; Pt. II, March 1882, pp. 157-60; Pt. III, September 1882, pp. 307-14]

form of all things has been regarded by the older school of occult writers as too sacred to be written about. A hundred and one quotations might easily be put together to show how profoundly they were impressed with the septenary idea, and what enormous importance they attributed to the number 7 in all its bearings. These quotations would serve, on the principle we are now pointing out, as foreshadowing the explanation of the *Fragments* on the sevenfold constitution of man, the world, the system of which it is a part and the system of which that is a part again. But just as the seventh principle in man has been passed over silently by some occult writers who have referred to only six, so the twelve transformations are the exoteric equivalent of fourteen.¹ And those transformations again, may be taken to refer either to the cataclysms which intervene between the evolution of the great root-races of earth in the course of one “Round” period, or to the Rounds themselves and their intervening “Obscurations.” Here we come upon the micro-macrocosmic principle again. But we are not concerned at present with the anticipation of future teachings or the repetition of those which have been already given out: merely with the interesting way in which anyone who chooses may go back, either to the relatively obscure expositions of *Isis Unveiled* or the more obscure dissertations of earlier occult works, and trace the identities of the Great Doctrine — which the Theosophical Society, faithful to the promise of its triple programme, is engaged in bringing to light.²

There is a predestined moment in the geological life of our globe, as in past and future chronicles of races and nations, when effects will once again reconcile with causes, and the original balance restored.

No metaphysician or theosophist could demur to these truths, which are all embodied in esoteric teachings. There is a predestination in the geological life of our globe, as in the history, past and future, of races and nations. This is closely connected with what we call *Karma* and Western Pantheists, “Nemesis” and “Cycles.” The law of evolution is now carrying us along the ascending arc of *our cycle*, when the effects will be once more remerged into, and re-become the (now neutralised) causes, and all things affected by the former will have regained their original harmony. This will be the cycle of our special “Round,” a moment in the duration of the great cycle, or the *Mahāyuga*.³



¹ Thus, in *esoteric* Buddhism the seven kinds of Wisdom (*Bodhyanga*) are often referred to as six; the seven *qualities* or properties of living bodies also as six; while of the seven states of matter the *esoteric* doctrine says that “strictly speaking there are only six states,” since the seventh state is the sum total, the condition or aspect of all the other states. When speaking of the “six glories” that “glitter on the incomparable person of Buddha,” the Book of *Kiu-te* explains that only six are to be mentioned, as the student (Yu-po-sah) has to bear in mind that the *seventh* glory can by no means “glitter” since “it is the *glittering* itself.” This latter explanation is sufficient to throw light on all.

² *Blavatsky Collected Writings*, (OLD AND NEW METHODS) IV pp. 377-78

³ *Secret Doctrine*, I p. 641

Man was on Earth in this round from the very beginning.

Genesis' six days of creation meant six periods of evolution plus a seventh, that of culmination of perfection (not of rest), and correspond to our Seven Rounds and Races.

The fact that the Jews and all the Christians, the modern as well as the early sects, have accepted the narrative [of *Genesis*] *literally* for two thousand years, shows only their ignorance; and shows the great ingenuity and constructive ability of the initiated Rabbis, who have built the two accounts — the *Elōhistic* and the *Jehovistic* — esoterically, and have purposely confused the meaning by the vowelless glyphs or word-signs in the original text. The six days *yōm* — of creation do mean six periods of evolution, and the seventh that of culmination of perfection (not of rest), and refer to the seven Rounds and the seven Races with a *distinct* “creation” in each; though the use of the words *boker*, dawn or morning, and *crib*, evening twilight — which have esoterically the same meaning as *Samdhyā*, twilight, in Sanskrit — have led to a charge of the most crass ignorance of the order of evolution.¹

Man was on earth in this round from the very beginning, having passed through all the kingdoms of nature in the previous three rounds. His inner constitution reflects the evolution of the first Three Root-Races.

Having been in all the so-called “Seven creations,” allegorizing the seven evolutionary changes, or the *sub-races*, we may call them, *of the First Root-Race of Mankind* — MAN was on earth in this Round from the beginning. Having passed through all the kingdoms of nature in the previous *three* Rounds,² his *physical* frame — one adapted to the thermal conditions of those early periods — was ready to receive the *divine Pilgrim* at the first dawn of human life, *i.e.*, 18,000,000 years ago. It is only at the mid-point of the 3rd Root-Race that man was endowed with *Manas*. Once united, the *two* and then the *three* made one; for though the lower animals, from the *amœba* to man, received *their* Monads, in which all the higher qualities are potential, all have to remain dormant till each reaches its human form, before which stage *Manas* (mind) has no development in them.³

¹ *Secret Doctrine*, II p. 252 fn. [Cf. “The Seven Creations” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

² *Note to Students*: “Follow the law of analogy” — the Masters teach. *Ātma-Buddhi* is dual and *Manas* is triple; inasmuch as the former has two aspects, and the latter three, *i.e.*, as a principle *per se*, which gravitates, in its higher aspect, to *Ātma-Buddhi*, and follows, in its lower nature, *Kāma*, the seat of terrestrial and animal desires and passions. Now compare the evolution of the Races, the First and the Second of which are of the nature of *Ātma-Buddhi*, their passive Spiritual progeny, and the Third Root-Race shows three distinct divisions or aspects physiologically and psychically; the earliest, sinless; the middle portions awakening to intelligence; and the third and last decidedly *animal*: *i.e.*, *Manas* succumbs to the temptations of *Kāma*. — H.P. Blavatsky.

³ *Note to Students*: “Men are made *complete* only during their third, toward the fourth cycle [race]. They are made “gods” for good and evil, and responsible only when the two arcs meet [after 3½ Rounds towards the *fifth* Race]. They are made so by the *Nirmānakāya* [spiritual or astral remains] of the Rudra-Kumāras, ‘cursed to be reborn on earth again’; meaning — *doomed in their natural turn to reincarnation* in the higher ascending arc of the terrestrial cycle.” (*Commentary*, ix) — H.P. Blavatsky.

His Fifth Principle, Manas, was quickened at the close of the Third Race. That of the animals, remains inactive, paralysed.

In the animals every principle is paralysed, and in a foetus-like state, save the second (vital) and the third (the astral), and the rudiments of the fourth (*Kāma*, which is desire, instinct) whose intensity and development varies and changes with the species. To the materialist wedded to the Darwinian theory, this will read like a fairy-tale, a mystification; to the believer in the inner, spiritual man, the statement will have nothing unnatural in it.¹

Though the human embryo has no more of the ape in it than of any other mammal, it contains in itself the totality of all kingdoms of nature.

As the embryo of man has no more of the ape in it than of any other mammal, but *contains in itself the totality of the kingdoms of nature*, and since it seems to be “a persistent type” of life, far more so than even the Foraminifera, it seems as illogical to make him evolve from the ape as it would be to trace his origin to the frog or the dog. Both Occult and Eastern philosophies believe in evolution, which Manu and Kapila² give with far more clearness than any scientist does at present.³

In terms of materiality, the Monad of the Earth evolves hand-in-hand with that of her inhabitants.

As the human monad when passing into a new womb gets re-covered with a new body, so does the Monad of the Earth after re-emerging from the matrix of Space into objectivity gets increasingly perfect and solid coverings with each minor kalpa or round.

Archaic Scripture teaches that at the commencement of every local Kalpa, or Round, the earth is reborn;

. . . as the human *Jīva* [monad], when passing into a new womb, gets re-covered with a new body, so does the *Jīva* of the Earth; it gets a more perfect and solid covering with each Round after re-emerging once more from the matrix of space into objectivity. (*Commentary*)

This process is attended, of course, by the throes of the new birth or geological convulsions.⁴

¹ *Secret Doctrine*, II pp. 254-55

² Hence the philosophy in the allegory of the 7, 10, and finally 21 Prajāpatis, Rishis, Munis, etc., who all are made the *fathers* of various things and beings. The order of the seven classes or orders of plants, animals, and even inanimate things, given at random in the *Purānas*, is found in several commentaries in the correct rotation. Thus, Prithu is the father of the Earth. He *milks her*, and makes her bear every kind of grain and vegetable, all enumerated and specified. Kāśyapa is the father of all the reptiles, snakes, demons, etc., etc.

³ *ibid.*, II p. 259

⁴ *ibid.*, II p. 46

Fossils in strata of immense antiquity were once, to our present senses, ethereal forms of lower kingdoms.

Occultism says:

The astral prototypes of the mineral, vegetable and animal kingdoms up to man have taken that time (300 million years) to evolve, reforming out of the cast-off materials of the preceding Round, which, though very dense and physical in their own cycle, are relatively ethereal as compared with the materiality of our present middle Round. At the expiration of these 300 million years, Nature, on the way to the physical and material, down the arc of descent, begins with mankind and works downwards, hardening or materialising forms as it proceeds. Thus the fossils found in strata, to which an antiquity, not of eighteen, but of many hundreds of millions of years, must be ascribed, belong in reality to forms of the preceding Round, which, while living, were far more ethereal than physical, as *we know the physical*. That we perceive and disinter them as tangible forms, is due to the process of materialization or crystallization referred to, which took place subsequently, at the beginning of the Fourth Round, and reached its maximum after the appearance of man, proceeding parallel with his physical evolution. This alone illustrates the fact that the degree of materiality of the Earth changes *pari passu* with that of its inhabitants. And thus man now finds, as tangible fossils, what were once the (to his present senses) ethereal forms of the lower kingdoms. The above Brāhmanical figures refer to evolution beginning on Globe A, and in the First Round. In this Volume we speak only of this, the Fourth Round.¹

The conditions necessary for the earliest race of mankind required no elements, whether simple or compound. The “Manu with soft bones” could well dispense with calcium phosphate!

The conditions that were necessary for the earliest race of mankind, however, require no elements, whether simple or compound. That which was stated at the beginning is maintained. The spiritual ethereal Entity which lived in Spaces unknown to Earth, before the first sidereal “jelly-speck” evolved in the ocean of crude Cosmic Matter — billions and trillions of years before our globular speck in infinity, called Earth, came into being and generated the *moneron* in its drops, called Oceans — needed no “elements.” The “Manu with soft bones” could well dispense with calcic phosphate, as he had no bones, save in a figurative sense. And while even the *monera*, however homogeneous their organism, still required physical conditions of life that would help them toward further evolution, the being which became primitive Man and the “Father of man,” after evolving on planes of existence undreamt of by science, could well remain impervious to any state of atmospheric conditions around him.

Our Second and early Third Race ancestors could live with equal ease under ground, in water, as well as on earth.

The primitive ancestor, in Brasseur de Bourbourg’s *Popol-Vuh*, who — in the Quiché legends — could act and live with equal ease under ground and water as upon the Earth, answers only to the Second and early Third Races in our texts. And if the

¹ *Secret Doctrine*, II p. 68 fn.

three kingdoms of Nature were so different in *pre-diluvian* ages, why should not man have been composed of materials and combinations of atoms now entirely unknown to physical science? The plants and animals now known, in almost numberless varieties and species, have all developed according to scientific hypotheses, from primitive and far fewer organic forms. Why should not the same have occurred in the case of man, the elements, and the rest?

Universal Genesis starts from the one, breaks into three, then five, and finally culminates into seven, to return into four, three, and one. (*Commentary*)¹

Up to the Fourth Round, and even to the later part of the Third Race in this round, primitive man was a mere animal. He had “the breath of life” but no thinking soul.

§§ (24) The higher creators reject in their pride the forms evolved by the “Sons of Yoga.” (25) They will not incarnate in the early “Egg-born.”. . . (26) They select the later androgynes. (27) The first man endowed with mind.

STANZA VII.24. THE SONS OF WISDOM, THE SONS OF NIGHT (*issued from the body of Brahmā when it became Night*), READY FOR RE-BIRTH, CAME DOWN. THEY SAW THE (*intellectually*) VILE FORMS OF THE FIRST THIRD (*still Race*) (a). “WE CAN CHOOSE,” SAID THE LORDS, “WE HAVE WISDOM.” SOME ENTERED THE CHHĀYĀS. SOME PROJECTED A SPARK. SOME DEFERRED TILL THE FOURTH (*Race*). FROM THEIR OWN ESSENCE THEY FILLED (*intensified*) THE KAMA (*the vehicle of desire*). THOSE WHO RECEIVED BUT A SPARK REMAINED DESTITUTE OF (*higher*) KNOWLEDGE. THE SPARK BURNT LOW (b). THE THIRD REMAINED MINDLESS. THEIR JĪVAS (MONADS) WERE NOT READY. THESE WERE SET APART AMONG THE SEVEN (*primitive human species*). THEY (*became the*) NARROW-HEADED. THE THIRD WERE READY. IN THESE SHALL WE DWELL, SAID THE LORDS OF THE FLAME AND OF THE DARK WISDOM (c).

This Stanza contains, in itself, the whole key to the mysteries of evil, the so-called Fall of the angels, and the many problems that have puzzled the brains of the philosophers from the time that the memory of man began. It solves the secret of the subsequent inequalities of intellectual capacity, of birth or social position, and gives a logical explanation to the incomprehensible Karmic course throughout the æons which followed. The best explanation which can be given, in view of the difficulties of the subject, shall now be attempted.

(a) Up to the Fourth Round, and even to the later part of the Third Race in this Round, *Man* — if the ever-changing forms that clothed the Monads during the first three Rounds and the first two and a half races of the present one can be given that misleading name — is, so far, only an animal intellectually. It is only in the actual *midway* Round that he develops in himself entirely the fourth principle as a fit vehicle for the fifth. But *Manas* will be relatively *fully* developed only in the following Round, when it will have an opportunity of becoming entirely divine until the end of the Rounds. As Christian Schœttgen says in *Horæ Hebraicæ*, etc., the first terrestrial Adam “had only the breath of life,” *Nephesh*, but not the living Soul.²

¹ *Secret Doctrine*, II p. 160

² *ibid.*, II pp. 161-62

Intellect and materiality always precede intelligence and spirituality.

More! There is a spiritual, a psychic, an intellectual, and an animal evolution, from the highest to the lowest, as well as a physical development from the simple and homogeneous, up to the more complex and heterogeneous.

. . . man was not “created” the complete being he is now, however imperfect he still remains. There was a spiritual, a psychic, an intellectual, and an animal evolution, from the highest to the lowest, as well as a physical development — from the simple and homogeneous, up to the more complex and heterogeneous; though not quite on the lines traced for us by the modern evolutionists. This double evolution in two contrary directions, required various ages, of divers natures and degrees of spirituality and intellectuality, to fabricate the being now known as man. Furthermore, the one absolute, ever acting and never erring law, which proceeds on the same lines from one eternity (or Manvantara) to the other — ever furnishing an ascending scale for the manifested, or that which we call the great Illusion (*Mahā-Māyā*), but plunging Spirit deeper and deeper into materiality on the one hand, and then *redeeming it through flesh* and liberating it — this law, we say, uses for these purposes the Beings from other and higher planes, men, or *Minds* (Manus), in accordance with their Karmic exigencies.¹

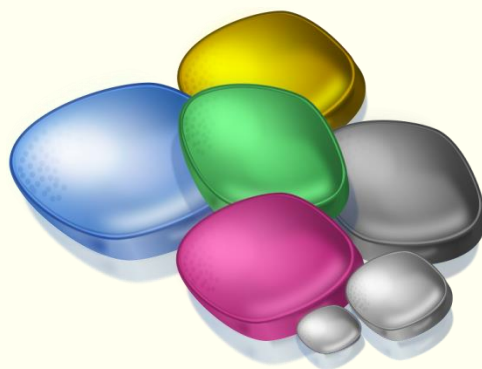
We now come to an important point with regard to the double evolution of the human race. The Sons of Wisdom, or the *spiritual* Dhyānis, had become “intellectual” through their contact with matter, because they had already reached, during previous cycles of incarnation, that degree of intellect which enabled them to become independent and self-conscious entities, *on this plane* of matter. They were reborn only by reason of Karmic effects. They *entered* those who were “ready,” and became the Arhats, or *sages*, alluded to above. This needs explanation.

Manas, our Fifth Principle, cannot be awakened before the Fifth Round. Even in the coming Seventh Root-Race, at the close of the Fourth Round, while our four lower aspects will be fully developed, that of Manas will be only proportionately so.

It does not mean that *Monads* entered forms in which other Monads already were. They were “Essences,” “Intelligences,” and *conscious spirits*; entities seeking to become still more conscious by uniting with more developed matter. Their essence was too pure to be distinct from the universal essence; but their “Egos,” or *Manas* (since they are called *Mānasaputra*, born of “Mahat,” or Brahmā) had to pass through earthly human experiences to become *all-wise*, and be able to start on the returning ascending cycle. The *Monads* are not *discrete* principles, limited or conditioned, but rays from that one universal *absolute* Principle. The entrance into a dark room through the same aperture of one ray of sunlight following another will not constitute *two* rays, but one ray intensified. It is not in the course of natural law that man should become a *perfect* septenary being, before the seventh race in the seventh

¹ *Secret Doctrine*, II pp. 87-88

Round. Yet he has all these principles latent in him from his birth. Nor is it part of the evolutionary law that the Fifth principle (*Manas*), should receive its complete development before the *Fifth* Round. All such prematurely developed intellects (on the *spiritual* plane) in our Race are *abnormal*; they are those whom we call the “Fifth-Rounders.” Even in the coming seventh Race, at the close of this Fourth Round, while our four lower principles will be fully developed, that of *Manas* will be only proportionately so. This limitation, however, refers solely to the spiritual development. The intellectual, on the physical plane, was reached during the Fourth Root-Race. Thus, those who were “half ready,” who received “but a spark,” constitute the average humanity which has to acquire its intellectuality during the present Manvantaric evolution, after which they will be ready in the next for the full reception of the “Sons of Wisdom.” While those which “were not ready” at all, the latest Monads, which had hardly evolved from their last transitional and lower animal forms at the close of the Third Round, remained the “narrow-brained” of the Stanza. This explains the otherwise unaccountable degrees of intellectuality among the various races of men — the savage Bushman and the European — even now. Those tribes of savages, whose reasoning powers are very little above the level of the animals, are not the unjustly disinherited, or the *unflavoured*, as some may think — nothing of the kind. They are simply those *latest arrivals* among the human Monads, which *were not ready*: which have to evolve during the present Round, as on the three remaining globes (hence on four different planes of being) so as to arrive at the level of the average class when they reach the Fifth Round. One remark may prove useful, as food for thought to the student in this connection. The MONADS of the lowest specimens of humanity (the “narrow-brained”¹ savage South-Sea Islander, the African, the Australian) *had no Karma to work out when first born as men, as their more favoured brethren in intelligence had*. The former are spinning out Karma only now; the latter are burdened with past, present, and future Karma. In this respect the poor savage is more fortunate than the greatest genius of *civilised countries*.²



¹ The term here means neither the dolicho-cephalic nor the brachyo-cephalic, nor yet skulls of a smaller volume, but simply brains devoid of intellect generally. The theory which would judge of the intellectual capacity of a man according to his cranial capacity, seems absurdly illogical to one who has studied the subject. The skulls of the stone period, as well as those of African Races (Bushmen included) show that the first are above rather than below the average of the brain capacity of the modern man, and the skulls of the last are on the whole (as in the case of Papuans and Polynesians generally) larger by one cubic inch than that of the average Frenchman. Again, the cranial capacity of the Parisian of today represents an average of 1,437 cubic centimetres compared to 1,523 of the Auvergnat.

² *Secret Doctrine*, II pp. 167-68

Mind moves matter.¹

Without mind, the Divine Monad has no hold upon the mere form. It is like the breeze where there is no tree or branch to receive and harbour it.

Says the Catechism (*Commentaries*):

Man needs four flames and three fires to become one on Earth, and he requires the essence of the forty-nine fires² to be perfect. It is those who have deserted the Superior Spheres, the Gods of Will,³ who complete the Manu of illusion. For the 'Double Dragon' has no hold upon the mere form. It is like the breeze where there is no tree or branch to receive and harbour it. It cannot affect the form where there is no agent of transmission [Manas, "Mind"] and the form knows it not.

In the highest worlds, the three are one,⁴ on Earth [at first] the one becomes two. They are like the two [side] lines of a triangle that has lost its bottom line — which is the third fire. (Catechism, Bk. III, § 9)⁵

In the first three rounds, man was “a stone, a plant, and an animal” until he becomes what he was in the First Root-Race of the present round. He will cease to be human only when absolutely divine.

Our teachings show that, while it is quite correct to say that nature had built, at one time, around the human astral form an *ape-like external* shape, yet it is as correct that this shape was no more that of the “missing link,” than were the coverings of that astral form, during the course of its natural evolution through all the kingdoms of nature. Nor was it, as shown in the proper place, on this Fourth Round planet that such evolution took place, but only during the First, Second, and Third Rounds, when MAN was, in turn, “a stone, a plant, and an animal” until he became what he was in the First Root-Race of present humanity.⁶

¹ Consult “Virgil’s mens agitat molem” in our Mystic Verse and Insights Series. — ED. PHIL.

² Explained elsewhere. The “Three Fires,” Pāvaka, Pavamāna, and Śuchi, who had forty-five sons, who, with their three fathers and their Father Agni, constitute the 49 fires. Pavamāna (fire produced by friction) is the parent of the *fire of the Asuras*; Śuchi (Solar fire) is the parent of the fire of the gods; and Pāvaka (electric fire) is the father of the fire of the *Pitris* (See *Vāyu-Purāna*). But this is an explanation on the material and the terrestrial plane. The flames are evanescent and only periodical; the fires — eternal in their triple unity. They correspond to the *four* lower, and the *three* higher human principles.

³ The *Suras*, who become later the A-Suras.

⁴ Ātma, Buddhi and Manas. In Devachan the higher element of the Manas is needed to make it a state of perception and consciousness for the disembodied *Monad*.

⁵ *Secret Doctrine*, II p. 57; [on Stanza II.7a. *Note to Students*:

Four flames: man’s mortal lower tetrad, overshadowed by the Divine Self

Three fires: man’s immortal upper triad or Divine Self

Essence of forty-nine fires: man’s seven principles each comprising seven aspects, emanations of the Divine Self.

Double Dragon: Divine Monad or Spiritual Self.

Cf. Overview in our Constitution of Man Series. — ED. PHIL.]

⁶ *Secret Doctrine*, II p. 185

The Monadic Host may be divided into three classes.

But the reader must not be allowed to lose sight of the Monads, and must be enlightened as to their nature, as far as permitted, without trespassing upon the highest mysteries, of which the writer does not in any way pretend to know the last or final word.

The Monadic Host may be roughly divided into three great classes:

- 1 The most developed Monads (the Lunar Gods or “Spirits,” called, in India, the Pitris), whose function it is to pass in the first Round through the whole triple cycle of the mineral, vegetable, and animal kingdoms in their most ethereal, filmy, and rudimentary forms, in order to clothe themselves in, and assimilate, the nature of the newly formed chain. They are those who first reach the human form (if there can be any form in the realm of the almost subjective) on Globe A in the first Round. It is they, therefore, who lead and represent the human element during the second and third Rounds, and finally evolve their shadows at the beginning of the Fourth Round for the second class, or those who come behind them.
- 2 Those Monads that are the first to reach the human stage during the three and a half Rounds, and to become men.¹
- 3 The laggards; the Monads which are retarded, and which will not reach, by reason of Karmic impediments, the human stage at all during this cycle or Round, save one exception which will be spoken of elsewhere as already promised.

The evolution of the human body is governed by terrestrial forces; that of the thinking man, by spiritual forces.

Now the evolution of the *external* form or body round the *astral* is produced by the terrestrial forces, just as in the case of the lower kingdoms; but the evolution of the internal or real MAN is purely spiritual. It is now no more a passage of the impersonal Monad through many and various forms of matter — endowed at best with instinct and consciousness on quite a different plane — as in the case of external evolution, but a journey of the “pilgrim-soul” through various *states of not only matter* but Self-consciousness and self-perception, or of *perception* from apperception.²

¹ We are forced to use here the misleading word “Men,” and this is a clear proof of how little any European language is adapted to express these subtle distinctions.

It stands to reason that these “Men” did not resemble the men of today, either in form or nature. Why then, it may be asked, call them “Men” at all? Because there is no other term in any Western language which approximately conveys the idea intended. The word “Men” at least indicates that these beings were “MANUS,” thinking entities, however they differed in form and intellection from ourselves. But in reality they were, in respect of spirituality and intellection, rather “gods” than Men.”

The same difficulty of language is met with in describing the “stages” through which the Monad passes. Metaphysically speaking, it is of course an absurdity to talk of the “development” of a Monad, or to say that *it* becomes “Man.” But any attempt to preserve metaphysical accuracy of language in the use of such a tongue as the English would necessitate at least three extra volumes of this work, and would entail an amount of verbal repetition which would be wearisome in the extreme. It stands to reason that a MONAD cannot either progress or develop, or even be affected by the changes of states it passes through. *It is not of this world or plane*, and may be compared only to an indestructible star of divine light and fire, thrown down onto our Earth as a plank of salvation for the personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. Left to itself, the Monad will cling to no one: but, like the “plank,” be drifted away to another incarnation by the unrelenting current of evolution.

² See Part III, Section XV, “Gods, Monads, and Atoms.”

The MONAD emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes — too near the ABSOLUTE to permit of any correlation with anything on a lower plane — it gets direct into the plane of Mentality. But there is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every “form,” from the “mineral” monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD. But all the time it is still one and the same Monad, differing only in its incarnations, throughout its ever succeeding cycles of partial or total obscuration of spirit, or the partial or total obscuration of matter — two polar antitheses — as it ascends into the realms of mental spirituality, or descends into the depths of materiality.¹

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.

Every form on earth, every atom in Space, strives to follow the model placed for it in the Ideal Man.

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

Whether imetalised in the stone-atom, invegetalised in the plant, or inanimalised in the animal, the Monad is ever a Divine, hence also a Human Monad (the real Man), reflecting Itself in every root-form of our earth’s bountiful kingdoms. There is no such thing as a Monad other than Divine. Though a mere drop within the Ocean of Life (plane of primeval differentiation), the Monad retains its inmost state of Divinity regardless of outer conditions and forms, save during the Nirvanic state.

The real line of evolution differs from the Darwinian, and the two systems are irreconcilable, except when the latter is divorced from the dogma of “Natural Selection” and the like. Indeed, between the *Monera* of Haeckel and the *Sarīsrīpa* of Manu, there lies an impassable chasm in the shape of the *Jīva*; for the “human” Monad, whether *imetalised* in the stone-atom, or *invegetalised* in the plant, or *inanimalised* in the animal, is still and ever a divine, hence also a HUMAN Monad. It ceases to be human only when it becomes *absolutely divine*. The terms “mineral,” “vegetable” and “animal” *Monad* are meant to create a superficial distinction: there is no such thing

¹ *Secret Doctrine*, I pp. 174-75

² *ibid.*, I p. 183; [quoting *Commentary on Dzyan.*]

as a Monad (Jīva) other than divine, and consequently having been, or having to become, human. And the latter term has to remain meaningless unless the difference is well understood. The Monad is a drop out of the shoreless Ocean beyond, or, to be correct, *within* the plane primeval differentiation. It is divine in its higher and *human* in its lower condition — the adjectives “higher” and “lower” being used for lack of better words — and a Monad it remains at all times, save in the Nirvānic state, under whatever conditions, or whatever external forms. As the Logos reflects the Universe in the Divine Mind, and the manifested Universe reflects itself in each of its Monads, as Leibnitz put it, repeating an Eastern teaching, so the MONAD has, during the cycle of its incarnations, to reflect in itself every *root-form* of each kingdom. Therefore, the Kabbalists say correctly that “MAN” becomes a stone, a plant, an animal, a man, a Spirit, and finally God, thus accomplishing his cycle or circuit and returning to the point from which he had started as the *heavenly* MAN. But by “MAN” the divine Monad is meant, and not the thinking Entity, much less his physical body.¹

Molecularly constituted matter is not man’s grossest aspect. The vulgar and vile middle principle is the most offensive and sole stumbling block to progress.

It is not molecularly constituted matter — least of all the human body (*sthūla-śarīra*) — that is the grossest of all our “principles,” but verily the *middle* principle, the real animal centre; whereas our body is but its shell, the irresponsible factor and medium through which the beast in us acts all its life. Every intellectual theosophist will understand my real meaning. Thus the idea that the human tabernacle is built by countless *lives*, just in the same way as the rocky crust of our Earth was, has nothing repulsive in it for the true mystic. Nor can Science oppose the occult teaching, for it is not because the microscope will ever fail to detect the ultimate living atom or life, that it can reject the doctrine.²

The Angels doomed to embodied existence are still in chains of flesh, under the darkness of ignorance.

They remain unrecognised and unthanked in the injustice of the human heart until the “Great Day” that will come after the Seventh Round in post-manvantaric Nirvana.

When the “Holy One” (the Logos) desired to create man, he called the *highest* host of Angels and said to them what he wanted, but they *doubted* the wisdom of this desire and answered:

Man will not continue one night in his glory

for which they were burnt (annihilated?), by the “Holy” Lord. Then he called another, lower Host, and said the same.

¹ *Secret Doctrine*, II pp. 185-86

² *ibid.*, I pp. 259-60

And they contradicted the “Holy One”:

What is the good of Man?

they argued. Still Elōhīm created man, and when man *sinned* there came the hosts of UZZĀ and Azāzēl, and twitted God:

Here is the Son of Man that thou hast made, Behold, he sinned!

they said. Then the Holy One replied:

If you had been among them [men] you would have been worse than they.

And he threw them from their exalted position in Heaven even down on the Earth; and “they were changed [into men] and sinned after the women of the earth.”¹ This is quite plain. No mention is made in *Genesis* of these “Sons of God” (ch. vi) having been *punished* for it. The only reference to it in the Bible is in *Jude* (i, 6).

And the angels which kept not their first estate but left their habitation, he hath reserved in *everlasting chains under darkness unto the judgment of the great day*.

And this means simply that the “Angels,” doomed to incarnation, *are in the chains* of flesh and matter, under the *darkness* of *ignorance*, till the “Great Day,” which will come as always after the seventh round, after the expiration of the “Week,” on the SEVENTH SABBATH, or in the post-Manvantaric Nirvāna.²

Then, the Dhyani-Buddhas and the Planetary Spirits, who laboured for long kalpas without condition or any hope for reward, will have their rest.

Only at the end of the seventh Round, and not between each round, for they have to watch over the working of the laws during these minor pralayas. Fuller details on this subject have already been written in the third volume of the *Secret Doctrine*.³ But all these differences in fact are merely functional, for they are all aspects of one and the same Essence.⁴

Nirvana, however, being a state outside of space and time, can be reached here on earth by men of exceptional purity and virtue.

. . . That is until the completion of the 7th Round (for we are now in the 4th) when humanity will pass into the interplanetary Nirvāna. This Nirvāna however, is a state outside of space and time, as we know them, and therefore can be reached *now* and *within*, by very holy men; Naljors and Arhats, who can attain to the highest degree of the mystical contemplation, called in the East Samadhi. For then shall the “Gates of

¹ Zohar, III, 208a, ed. Zolkiew. Cf. Myer, *Qabbalah*, pp. 106-7

² *Secret Doctrine*, II pp. 490-91

³ [No material on this subject is at present known to exist. The volume published in 1897 and entitled “The *Secret Doctrine*, Volume III,” does not contain anything treating even remotely of this general theme. H.P. Blavatsky’s statement seems to confirm the belief that certain other manuscripts existed at one time, though their ultimate fate remains entirely undetermined. — *Boris de Zirkoff*.]

⁴ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE – IV) X pp. 343-44; [on whether “the Dhyāni-Buddhas and the Planetary Spirits in charge of the globes go into pralaya when their planets enter that state.”]

the Treasure of the Great Light” be opened, as described in our text, and the Nirvānic heights be crossed by the “Pilgrim.”¹

Such Nirvanic heights are not possible for ordinary Fourth Rounders, unless their exemplary virtue and conduct permit “friendship and interior communion with God” while on earth.

The *true* Self is *per se*, impersonal; the *personal* or brain-consciousness being but an illusory reflection in incarnated existence. Western Psychology errs in regarding this *personal* ego as the only factor to be considered in its researches. The argument, therefore, as to the inconceivability of the Subject perceiving itself — which, *if we limit subject to Mind* (Manas) is absolutely valid — collapses the moment we assert with Kant and his modern exponents, the existence of a Higher Self or “Transcendental subject.” For, in the act of self-analysis, the *Mind* becomes in its turn an object to the spiritual consciousness. It is the overshadowing of the Mind by *Buddhi* which results in the ultimate *realization of existence* — *i.e.*, self-consciousness in its purest form. But it must at the same time be borne in mind that the *full* realization of the spiritual Self is impossible for an incarnated 4th Rounder. The Spiritual ego reflects no varying states of consciousness; is independent of all sensation (experience); it does not *think* — it KNOWS, by an intuitive process only faintly conceivable by the average man. “The subject that perceives” Mind, as an attribute of itself, is this Transcendental or spiritual Ego (Buddhi). He who would know more, let him study *Vedanta* and Patañjali’s *Yoga* Philosophy — *esoterically*. Let him understand the real meaning of these sentences: “The knower of SELF passes beyond sorrow”;² and again “he who knows the Supreme Brahman, becomes Brahman.”^{3, 4}

“The chief object of our struggles and initiations is to achieve this union while yet on this earth. Those who will be successful have nothing to fear during the fifth, sixth and seventh rounds,” says a Master of Wisdom.⁵



Semi-Exoteric Constitution of Man (Table).

There now follows a table from “Constitution of Man – Overview.” Full text in our Constitution of Man Series. — ED. PHIL.

¹ *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS-SOPHIA) XIII p. 62; [note 1 to PS 179-81]

² *Chhândogya Upanishad*, VII, i, 3

³ *Mundaka Upanishad*, III, ii, 9

⁴ *Blavatsky Collected Writings*, (MODERN IDEALISM) VIII pp. 96-97

⁵ *Mahatma Letter* 13 (44), p. 77; 3rd Combined ed. [From Master M. to A.P. Sinnett, received January 1882]

Semi-Exoteric Constitution of the Microcosm or Man, Citizen of the Universe and Telesphoros.

Immortal Higher Triad, the Divine Self

- True individuality, the Sutratman of the Upanishads.
- The Imperishable Monas, i.e., Atman–Buddhi–Manas, permeated by the One Universal Life, or Breath.
- Spiritual Self dying (**Death 4**), so that Its Ideation can live.

Mortal Lower Tetrad, overshadowed by the Divine Self

- False individuality of the common man, who identifies with the personal and the transient.
- Other ephemeral aspects of the quaternary personality.
- The heart, being the organ of Spiritual Consciousness, represents the Higher Triad. The liver and spleen represent the quaternary, taken as a whole.

Macrocosmic planes	ADI-BUDDHA	MAHA-BUDDHI	MAHAT, COSMIC INTELLIGENCE		FOHAT	JIVA	ASTRAL	PRAKRITI
Microcosmic planes	Atman	Buddhi	Manas or Dual Mind		Kama (Manas)	(Kama) Prana	Linga-Sharira	Sthula-Sharira
Consciousness' virtual foci	Universal Self	Spiritual Ego	Higher Ego	Lower Ego	Animal Desires	Life Force	Astral Body	Visible Body
Auric Egg (Atmic Aura)	Principle ②: Auric Egg, monadic envelope and amnion of the physical man. Auric Egg and Prana are essentially the same.							
Auric Egg dynamics	Periphery of the Auric Egg and our point of communication with Universal Planes.		The two are bridged by Antahkarana. When Ahamkara (selfish Self) is strong, Antahkarana is said to be “drunk or insane.”		Vital Animal, Living Soul, Nephesh.		Transitory emanation of the Auric Egg.	
Three? Five? Seven?	Higher Principles			Middle Principle		Lower Aspects		
	Potency of the spiritual man: divine, higher manas-mind, nous or noetic intelligence, the reincarnating ego.			Potential of the worldly man: animal, astral, lower mind or soul; psyche-périsprit.		Physical man is the musical instrument; his Higher Ego, the performing artist.		
Pauline ternary	Spirit (Plato's λόγος, ideal life or ζωή)		Soul (Plato's ἄλογος)		(Physical life or βίος)		Body	
Platonic terms	Agathon	Nous	Phren	Thymos		Eidolon	Soma	
Principles and aspects	Principle ①, Universal, not individual. I-ness	Principle ③ Spiritual Soul. I am, That I am	Principle ④ Enduring Individuality.	Aspect ③ I am I	Permeates every principle & aspect.	Aspect ① vitalising aspects ③ and ②.	Aspect ②	Medium of every principle & aspect.
Faculties, fields, and forte	The Will to Be, and to Become. The Amaranthine Dream.	Spiritual intelligence, discrimination, intuition by inner sight.	Abstract, impersonal, noble thoughts, and ideals.	Concrete, personal, selfish thoughts, and “realistic” interests.	Worldly desires, lust (επιθυμία), propensities, and proclivities.	Individualised breath of the One Life, electromagnetic vitality.	Protean model of the gross physical body; and its subtle counterpart.	Gross, bulky, living substance, the physical body.
Radiation and emanations	Radiation of the Ineffable One Pure Spirit. (First Logos)	Emanation of Alaya (Anima Mundi), Ray and Vehicle of Atman.	First emanation of Pradhana, or unevolved cause.	Reflection or shadow of Buddhi plus Higher Manas, having potentialities of both.	Closely linked with Lower Manas, the Green-Red animal monster in us.	Closely linked with Kama-Manas. Prana has no number, as it pervades every other principle.	Closely linked with Kama-Prana, and inseparable from it.	
Other terms and allegories	A Ray of Paramatman (Uncreated Ray) Jivatman.	Sophia-Wisdom, Beautiful Helena, Chase Penelope.	Manasaputras, Breaths or Principles.				Vehicle (Vahan) of Prana, Astral, Etheric Double.	
Metaphorical gender	Sexless	Female	Sexless	Male	Male	Sexless	Male	Male
Apparitions to distant places	Adepts can project consciously, and dying persons unconsciously, an illusory form or phantom of their personality to any distant location — while their physical body is left “entranced.” This double is termed Mayavi-Rupa.							
Deaths and post-mortem states	After Death 2 the purified mind enters Devachan, a long period of personal “bliss during the interim between two incarnations, as a reward for all the unmerited suffering he has endured” and where unfulfilled aspirations are enacted subjectively.			Death 2. Kama-manas becomes a distinct body of ante-mortem desires (Kama-Rupa) and remains in “desire world” (Kama-Loka) until its final dissipation. Attempts to delay death, e.g., by necromancy, is Black Magic.		Eventually, Kama-Prana is released and re-becomes Jiva.	Death 3. Clinging to the physical body, it dissipates only with the disappearance of its last atom.	Death 1. Attempts to preserve death, e.g., by taxidermy, is Black Magic.

First Round builds Sthula-Sharira.

Physical Nature, unaided, failed to construct even a perfect animal, let alone man.

Weeded of metaphors and allegories, what will science say to this idea of a primordial creation of species? It will object to the “Angels” and “Spirits” having anything to do therewith: but if it is nature and the physical law of evolution that are the creators of all there is now on Earth, why could there be “no such abyss” when the globe was covered with waters, in which numbers of monstrous beings were generated? Is it the “human beings” and animals with human heads and double faces, which are a point of the objection? But if man is only a higher animal and has evolved from the brute species by an infinite series of transformations, why could not the “missing links” have had human heads attached to the bodies of animals, or, being two-headed, have heads of beasts and *vice versa*, in Nature’s early efforts? Are we not shown during the geological periods, in the ages of the reptiles and the mammalia, lizards with birds’ wings, and serpents’ heads on animal bodies?¹ And, arguing from the standpoint of science, does not even our modern human race occasionally furnish us with monster-specimens: two-headed children, animal bodies with human heads, dog-headed babies, etc., etc.? And this proves that, if nature will still play such freaks now that she has settled for ages into the order of her evolutionary work, monsters, like those described by Berosus, were a possibility in her opening programme; which possibility may even have existed once upon a time as a law, before she sorted out her species and began regular work upon them; which indeed now admits of definite proof by the bare fact of “REVERSION,” as science puts it.

This is what the doctrine teaches and demonstrates by numerous proofs. But we shall not wait for the approval of either dogmatic theology or materialistic science, but proceed with the Stanzas. Let these speak for themselves, with the help of the light thrown by the *Commentaries* and their explanations; the scientific aspect of these questions will be considered later on.

Thus physical nature, when left to herself in the creation of animal and man, is shown to have failed. She can produce the first two and the lower animal kingdoms, but when it comes to the turn of man, spiritual, independent and intelligent powers are required for his creation, besides the “coats of skin” and the “Breath of animal Life.” The human Monads of preceding Rounds need something higher than purely physical materials to build their personalities with, under the penalty of remaining even below any “Frankenstein” animal.²

¹ See *Mythical Monsters*, by Charles Gould.

² *Secret Doctrine*, II pp. 55-56; [In the first volume of the lately published *Introduction à l'étude des Races Humaines*, by A. de Quatrefages, there is proof that since the post-tertiary period and even before that time — since many Races were already scattered during that age on the face of the Earth — man has not altered one

So, the early worlds and cosmic beings were failures.

STANZA IV.16. HOW ARE THE (*real*) MĀNUSHYAS BORN? THE MANUS WITH MINDS, HOW ARE THEY MADE? (a) THE FATHERS (*Barhishads* [?]), CALLED TO THEIR HELP THEIR OWN FIRE (*the Kavyavāhana, electric fire*); WHICH IS THE FIRE WHICH BURNS IN EARTH. THE SPIRIT OF THE EARTH CALLED TO HIS HELP THE SOLAR FIRE (*Śuchi, the spirit in the Sun*). THESE THREE (*the Pitris and the two fires*) PRODUCED IN THEIR JOINT EFFORTS A GOOD RŪPA. IT (*the form*) COULD STAND, WALK, RUN, RECLINE AND FLY. YET IT WAS STILL BUT A CHHĀYĀ, A SHADOW WITH NO SENSE (b)

(b) This attempt was again a failure. It allegorizes the vanity of *physical* nature's unaided attempts to construct even a perfect *animal* — let alone man. For the "Fathers," the lower Angels, are all Nature-Spirits and the higher Elementals also possess an intelligence of their own; but this is not enough to construct a THINKING man. "Living Fire" was needed, that fire which gives the human mind its self-perception and self-consciousness, or *Manas*; and the progeny of *Pāvaka* and *Śuchi* are the *animal electric* and solar fires, which create animals, and could thus furnish but a physical living constitution to that first astral model of man. The first creators, then, were the Pygmaliions of primeval man: they failed to animate the statue — *intellectually*.

This Stanza we shall see is very suggestive. It explains the mystery of, and fills the gap between, the informing principle in man — the HIGHER SELF or human Monad — and the animal Monad, both one and the same, although the former is endowed with *divine* intelligence, the latter with *instinctual* faculty alone. How is the difference to be explained, and the presence of that HIGHER SELF in man accounted for?¹

They were all swallowed by Time.

As Ouranos destroyed his children from *Gaia* (one, in the world of manifestation, with Aditi or the Great Cosmic Deep) by confining them in the bosom of the Earth, *Titæa*, so *Kronos* [Chronos] at this second stage of creation destroyed his children from *Rhea* — by devouring them. This is an allusion to the fruitless efforts of Earth or Nature alone to create real *human* men.² Time swallows its own fruitless work.³

iota in his physical structure. And if, surrounded for ages by a fauna that altered from one period or cycle to another, which died out, which was reborn in other forms — so that now there does not exist one single animal on Earth, large or small, contemporary with the man of that period — if, then, every animal has been transformed save man himself, this fact goes to prove not only his antiquity, but that he is a *distinct Kingdom*. Why should he alone have escaped transformation? Because, says de Quatrefages, the weapon used by him, in his struggle with nature and the ever-changing geological conditions and elements, was "his *psychic force, not his physical strength or body*," as in the case of animals. Give man only that dose of intelligence and reason with which other mammalia are endowed, and with his present bodily organization he will show himself the most helpless of creatures of Earth. And as everything goes to prove that the *human organism with all its characteristics, peculiarities and idiosyncrasies existed already on our Globe in those far distant geological periods when there was not yet one single specimen of the now-existing forms of mammalia*, what is the unavoidable conclusion? Why this: Since all the human races are of one and the same species, it follows that this species is *the most ancient of all* the now-living mammalia. Therefore it is the most stable and persevering of all, and was already as fully developed as it is now when all the other mammalia now known had not made even their first approach to appearance on this Earth. Such is the opinion of the great French Naturalist, who gives thereby a terrible blow to Darwinism. — *ibid., fn.*]

¹ *Secret Doctrine*, II pp. 102-3

² See Stanzas III-X, *et seq.*, and also Berosus' account of primeval creation.

³ *Secret Doctrine*, II p. 269

The Lunar Pitris were called in to lead and represent the human element.

The Lunar Pitris passed through all the kingdoms of the terrestrial Chain in the First Round. In the Second and Third, they “lead and represent the human element.” It is they who gave man their Chhayas as the models of the First Race in the Fourth Round; the Solar Pitris endowed man with intellect at the close of the Third Race.¹

A brief examination of the part [the Lunar Pitris] play will prevent all future confusion in the student’s mind between the Pitris and the Elementals. In the *Rig Veda*, Vishnu (or the *pervading* Fire, Æther) is shown first striding through the seven regions of the World in *three* steps, being a manifestation of the *Central* Sun. Later on, he becomes a manifestation of *our* solar energy, and is connected with the septenary form and with the Gods Agni, Indra and other solar deities. Therefore, while the “Sons of Fire,” the primeval Seven of our System, emanate from the primordial Flame, the “Seven Builders” of our Planetary Chain are the “Mind-born Sons” of the latter, and — *their instructors likewise*. For, though in one sense they are all Gods and are all called Pitris (Pitara, Patres, Fathers), a great though very subtle distinction (quite *Occult*) is made which must be noticed. In the *Rig Veda* they are divided into two classes — the Pitris Agni-dagdha (“Fire-givers”), and the Pitris Anagni-dagdha (“non-Fire-givers”),² *i.e.*, as explained *exoterically* — Pitris who sacrificed to the Gods and those who refused to do so at the “fire-sacrifice.” But the Esoteric and true meaning is the following.

The “Seven Sons of Fire” or Primordial Pitris are a seven-class hierarchy: three orders of arupa (formless), “composed of intellectual not elementary substance,” and four orders of rupa (formed). The arupa could not create physical form as this was not in their minds. The rupa Pitris could and did.

The first or primordial Pitris, the “Seven Sons of Fire” or of the Flame, are distinguished or divided into seven classes (like the Seven Sephīrōth, and others, see *Vāyu-Purāna* and *Harivamsa*, also *Rig-Veda*); three of which classes are Arūpa, formless, “composed of intellectual not elementary substance,” and four are corporeal. The first are pure Agni (fire) or Sapta-jīva (“seven lives,” now become Saptajihva, seven-tongued, as Agni is represented with seven tongues and seven winds as the wheels of his car). As a formless, purely spiritual essence, in the first degree of evolution, they *could not create that, the proto-typical form of which was not in their minds*, as this is the first requisite. They could only give birth to “mind-born” beings, their “Sons,” the second class of Pitris (or Prajāpati, or Rishis, etc.), one degree more material; these, to the third — the last of the Arūpa class. It is only this last class that

¹ Consult “The first four Root-Races” and “Sons of the Fire-Mist,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.

² In order to create a blind, or throw a veil upon the mystery of primordial Evolution, the later Brāhmins, with a view also to serve orthodoxy, explain the two, by an invented fable; the first Pitris were “Sons of God” and offended Brahmā by refusing to sacrifice to him, for which crime, the Creator cursed *them to become fools*, a curse they could escape only by accepting their own sons as instructors and addressing them as their Fathers — *Pitris*. This is the *exoteric* version.

was enabled with the help of the Fourth principle of the Universal Soul (Aditi, Ākāśa) to produce beings that became objective and having a form.¹ But when these came to existence, they were found to possess such a small proportion of the divine immortal Soul or Fire in them, that they were considered failures.

The three orders of arupa Pitris had to merge their three higher principles with the Fourth (thus “squaring” the Circle) and the Fifth (microcosmic principle of objective form) before the necessary union of Spirit and Matter could be achieved.

The third appealed to the second, the second to the first, and the Three had to become Four (the perfect square or cube representing the “Circle Squared” or immersion of pure Spirit), before the first could be instructed.²

Then only, could perfect Being — intellectually and physically — be shaped. This, though more philosophical, is still an allegory. But its meaning is plain, however absurd may seem the explanation from a scientific standpoint. The Doctrine teaches the Presence of a Universal Life (or motion) *within which* all is, and nothing *outside* of it can be. This is pure Spirit. Its manifested aspect is cosmic primordial Matter co-eval with, since it is, *itself*. Semi-spiritual in comparison to the first, this vehicle of the Spirit-Life is what Science calls Ether, which fills the boundless space, and it is in this substance, the world-stuff, that germinate all the atoms and molecules of what is called matter. However homogeneous in its eternal origin, this Universal Element, once that its radiations were thrown into the space of the (to be) *manifested* Universe, the centripetal and centrifugal forces of perpetual motion, of attraction and repulsion, would soon polarize its scattered particles, endowing them with peculiar properties now regarded by Science as various elements distinct from each other. As a homogeneous whole, the world-stuff in its primordial state is perfect; disintegrated, it loses its property of *conditionless* creative power; it has to associate with its *contraries*.

Thus, the First Worlds and Cosmic Beings proved to be failures; inasmuch as the former lacked that inherent creative force necessary for their further and independent evolution, and the latter lacked immortal soul. They were all destroyed.

Thus, the first worlds and Cosmic Beings, save the “Self-Existent” — a mystery no one could attempt to touch upon seriously, as it is a mystery perceived by the divine eye of the highest Initiates, but one that no human language could explain to the children of our age — the first worlds and Beings were *failures*; inasmuch as the former lacked that inherent creative force in them necessary for their further and independent evolution, and that the first orders of Beings lacked the immortal soul.

¹ We find an echo of this in the *Codex Nazaræus*. Bahak-Zivo, the “father of Genii” (the seven) is ordered to construct creatures. But, as he is “ignorant of Orcus” and unacquainted with “the consuming fire which is wanting in light,” he fails to do so and calls in Fetahil, a still purer spirit, to his aid, who fails still worse and sits in the *mud* (Ilus, Chaos, Matter) and wonders why the *living fire* is so changed. It is only when the “Spirit” (Soul) steps on the stage of creation (the feminine Anima Mundi of the Nazarenes and Gnostics) and awakens Karabtanos — the spirit of matter and concupiscence — who consents to *help* his mother, that the “Spiritus” conceives and brings forth “Seven Figures,” and again “Seven” and once more “Seven” (the Seven Virtues, Seven Sins and Seven Worlds). Then Fetahil dips his hand in the Chaos and creates our planet. (See *Isis Unveiled*, Vol. I, pp. 299-301)

² Sanskrit Commentary

Part and parcel of Anima Mundi in its Prakritic aspect, the Purusha element in them was too weak to allow of any consciousness in the intervals (*entr'actes*) between their existences during the evolutionary period and the cycle of Life. The three orders of Beings, the Pitri-Rishis, the Sons of Flame, had to merge and blend together their three higher principles with the Fourth (the Circle), and the Fifth (the *microcosmic*) principle before the necessary union could be obtained and result therefrom achieved. "There were old worlds, which perished as soon as they came into existence; were formless, as they were called sparks. These sparks are the primordial worlds which could not continue because the Sacred Aged had not as yet assumed the form"¹ (of perfect contraries not only in opposite sexes but of cosmical polarity). "Why were these primordial worlds destroyed? Because," answers the *Zohar*, "the man represented by the ten Sephīrōth was not as yet. The human form contains everything [spirit, soul and body], and as it did not as yet exist the worlds were destroyed."²

Though "animal creation" precedes man in the astral plane of the First Round, animals always descend from man on the physical plane of the Fourth.

In the First Round, Globe A man was no man but only a dimensionless image from the astral regions.

The term "Man epoch" [is used in *Esoteric Buddhism*] because of the necessity of giving a name to that fourth kingdom which follows the animal. But in truth the "Man" on Globe A during the First Round is no Man, but only his prototype or dimensionless image from the astral regions.³

There were Seven Kings, Rishis, or "Spheres" of our Earth chain, as well as the primordial men of the round.

The meaning of the "Six thousand *years*" which "hang in the first six words," has again to be sought in the Indian Wisdom. They refer to the primordial six (seven) "Kings of Edōm" who typify the worlds (or spheres) of our chain during the first Round, as well as the primordial men of this Round. They are the septenary *pre-Adamic* (or before the Third, *Separated Race*) first Root-Race. As they were *shadows*, and senseless (they had not eaten yet of the fruit of the Tree of Knowledge), they could not see the *Partzūphim*, or "Face could not see Face" (primeval men were unconscious), "therefore, the primordial (seven) Kings died," *i.e.*, were destroyed (see *Siphra di-Tseniuthā*). Now, who are they? They are the Kings who are "the Seven Rishis, certain (secondary) divinities, Śakra (Indra), Manu, and the Kings his Sons, [who] *are created and perish at one period*," as said in *Vishnu-Purāna*.⁴ For the seventh ("thousand") (*not the millennium of exoteric Christianity, but that of Anthropogenesis*) represents both the "seventh period of creation," that of physical man

¹ *Idra Suta, Zohar*, iii, 292b

² *Blavatsky Collected Writings*, (ELEMENTALS) VI pp. 190-93

³ *Secret Doctrine*, I p. 175 *fn.*

⁴ Bk. I, ch. iii; Wilson, Vol. I, p. 50

(*Vishnu-Purāna*), and the seventh Principle — both macrocosmic and microcosmic — as also the *pralaya* after the Seventh period, the “Night” which has the same duration as the “Day” of Brahmā. “It was rendered entirely desolate during twelve hours, as is written.” It is in the Thirteenth (twice six and the Synthesis) that everything shall be restored “and the six will continue.”¹

NB. The Seven Rishis of the Third Manvantara refer to the Third Round, and also to the Third Root-Race and its subraces in the Fourth.

This makes it plain. Hence Brahmā is said to have felt wrathful when he saw that those “embodied spirits, produced from his limbs (*gātra*), would not multiply themselves.” After which, in the allegory, he creates other seven *mind-born* Sons,² namely, *Marīchi*, *Atri*, *Angiras*, *Pulastya*, *Pulaha*, *Kratu* and *Vasishtha*, the latter being often replaced by *Daksha*, the most prolific of the creators. In most of the texts these Seven Sons of *Vasishtha-Daksha* are called the seven Rishis of the *Third* Manvantara; the latter referring both to the Third Round and also to the third Root-Race and its branch-Races in the Fourth Round. These are all the creators of the various beings on this Earth, the Prajāpatis, and at the same time they appear as divers reincarnations in the early Manvantaras or races.³

By “animal creation,” the awakening of consciousness or apperception is meant, rather than the formation of an objective, animal body. The direction of evolution from animal to man in the First Round being reversed in the Third, is the work of metempsychosis.⁴

That which is meant by “animals,” in *primary* Creation, is the germ of awakening consciousness or of *apperception*, that which is faintly traceable in some sensitive plants on Earth and more distinctly in the *protistic* moneron.⁵ On our globe, during the first round, animal “creation” precedes that of man, while the former (or mammal) evolves from the latter in our fourth round — on the physical plane: in Round I the animal atoms are drawn into a cohesion of human physical form; while in Round IV the reverse occurs according to magnetic conditions developed during life. And this is *metempsychosis*.⁶

¹ *Secret Doctrine*, I pp. 375-76; [demonstrating “the identity of the foundations of construction in every Scripture” by examining Isaac Myers’ exposition of the archaic symbolism of the *Qabbalah*, pp. 232-33, in the light of Eastern Occultism.]

² See *Mahābhārata: Mokshadharmā Parvan*.

³ *Secret Doctrine*, II p. 78

⁴ Cf. “Transmigration, Reincarnation, Gilgūlīm” in our Confusing Words Series. — ED. PHIL.

⁵ Neither plant nor animal, but an existence between the two.

⁶ *Secret Doctrine*, I p. 455. See “About the Mineral Monad,” *Five Years of Theosophy*, p. 276. [Cf. *Collected Writings*, Vol. V, pp. 171 ff.]

Every mammal has sprung from man, if the semi-ethereal, multi-form creature with the human Monad in it of the first two Root-Races can be regarded as man.

Says the Ritual, the *Book of the Dead*:

“I am the mouse.” “I am the hawk.” “I am the ape.” . . . “*I am the crocodile whose soul comes FROM MEN.*” “*I am the Soul of the Gods.*”¹

Of these last two sentences, one: “whose soul comes from men” — is explained by the lecturer [G. Massey], who says parenthetically, “*that is, as a type of intelligence,*” and the other: “*I am the Soul of the Gods,*” as meaning, the Horus, or Christ, as the outcome of all.”

The occult teaching answers: “It means far more.”

It gives first of all a corroboration of the teaching that, while the human Monad has passed on globe A and others, in the First Round, through all the three kingdoms — the mineral, the vegetable, and the animal — in this our Fourth Round, every mammal has sprung from Man, if the semi-ethereal, many-shaped creature with the *human* Monad in it, of the first two Races, can be regarded as Man. But it must be so called; for, in the esoteric language, it is not the form of flesh, blood, and bones, now referred to as Man, which is in any way the MAN, but the inner divine MONAD with its manifold principles or aspects.²

NB. At some stage of the First Round, and partially at the Second, there was an ascent from the animal to the human kingdom, but never during any stage of the Fourth Round.

A purely *mathematical* or rather algebraical reason exists for this: — The present (our) Round being the middle Round (between the 1st, 2nd, and 3rd, and the 5th, 6th, and 7th) is one of adjustment and final equipoise between Spirit and matter. It is that point, in short, wherein the reign of *true* matter, its grossest state (which is as unknown to Science as its opposite pole — homogeneous matter or substance) stops and comes to an end. From that point physical man begins to throw off “coat after coat,” his material molecules for the benefit and subsequent formation or clothing of the animal kingdom, which in its turn is passing it on to the vegetable, and the latter to the mineral kingdoms. Man having evolved in the *first* Round from the animal *via* the two other kingdoms, it stands to reason that in the present Round he should appear *before* the animal world of *this* manvantaric period. But see *The Secret Doctrine* for particulars.³

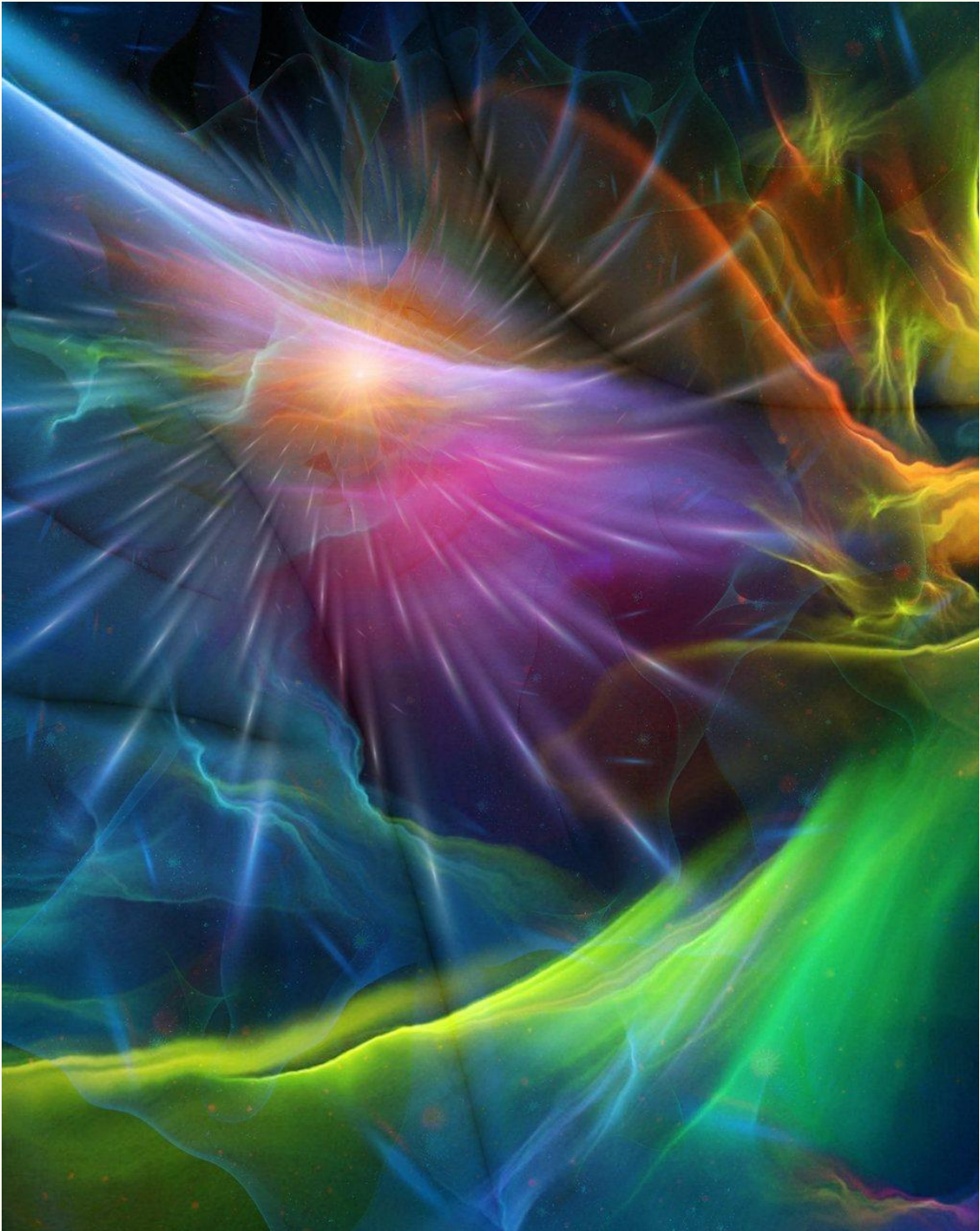
¹ *The Seven Souls of Man*, p. 26

² *Secret Doctrine*, II pp. 634-35; [& quoting Gerard Massey.]

³ *Blavatsky Collected Writings*, (*ESOTERIC BUDDHISM AND THE SECRET DOCTRINE*) X p. 186 *fn.*

Second Round forms Linga-Sharira.

No significant information is available.



Third Round breathes Prana.

The Earth casting off her old three skins symbolises the three preceding rounds she has already passed through.

The [growing] Earth is said to cast off her old *three* skins, because this refers to the three preceding Rounds she has already passed through; the present being the *fourth* Round out of the seven. At the beginning of every new ROUND, after a period of “obscuration,” the earth (as do also the other six “earths”) casts off, or is supposed to cast off, her old skins as the Serpent does: therefore she is called in the *Aitareya-Brāhmana* the *Sarpa Rājñī*, the “Queen of the Serpents,” and “the mother of all that moves.”¹ The “Seven Skins,” in the first of which she now stands, refer to the seven geological changes which accompany and correspond to the evolution of the Seven Root-Races of Humanity.²

Lunar and Solar Fathers differ: the former, created Adam of clay; the latter, Elohim-Jehovah.

Exoteric Hindu books mention seven classes of Pitris, and among them two distinct kinds of Progenitors or Ancestors: the *Barhishad* and the *Agnishvāta*; or those possessed of the “sacred fire” and those devoid of it. Hindu ritualism seems to connect them with sacrificial fires, and with *Grihastha* Brahmans in earlier incarnations: those who have, and those who have *not* attended as they should to their household sacred fires in their previous births. The distinction, as said, is derived from the *Vedas*. The first and highest class (esoterically) the *Agnishvāta*, are represented in the exoteric allegory as *Grihastha* (Brahman-householders) who, in their past births in other Manvantaras having failed to maintain their domestic fires and to offer burnt sacrifices, have lost every right to have oblations with fire presented to them. Whereas the *Barhishad*, being Brahmans who have kept up their household sacred fires, are thus honoured to this day. Thence the *Agnishvāta* are represented as devoid of, and the *Barhishad* as possessed of, fires.

But esoteric philosophy explains the original qualifications as being due to the difference between the natures of the two classes: the *Agnishvāta* Pitris are devoid of fire (*i.e.*, of creative passion), because too divine and pure; whereas the *Barhishad*, being the lunar spirits more closely connected with Earth, became the creative Elōhim of form, or the Adam of dust.

The allegory says that Sanandana and other *Vedhas*, the Sons of Brahmā, *his first progeny*, “were without desire or passion, inspired with the holy wisdom, estranged

¹ [*Aitareya-Brāhmanam* (Haug ed.), Bk. V, ch. iv, § 23]

² *Secret Doctrine*, II pp. 46-47; [on Stanza I.4a.]

from the Universe and *undesirous of progeny*.”¹ This also is what is meant in the Śloka by the words: “They would not create,” and is explained as follows:

The primordial Emanations from the creative Power are too near the absolute Cause. They are transitional and latent forces, which will develop only in the next and subsequent removes.

Evolutionary law compelled our 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 less progressed Monads, whose turn it was to incarnate.

These “Forms” are called “Sons of Yoga,” because Yoga (union with Brahmā exoterically) is the supreme condition of the passive infinite deity, since it contains all the divine energies and is the essence of Brahmā, who is said (as Brahmā) to create everything through Yoga power. Brahmā, Vishnu and Śiva are the most powerful energies of God, Brahma, the Neuter, says a Purānic text. Yoga here is the same as Dhyāna, which word is again synonymous with Yoga in the Tibetan text, where the “Sons of Yoga” are called “Sons of Dhyāna,” or of that abstract meditation through which the Dhyāni-Buddhas create their celestial sons, the Dhyāni-Bodhisattvas. “All the creatures in the world have each a superior above. This superior, whose inner pleasure it is *to emanate into them*, cannot impart efflux until they have adored” — *i.e.*, meditated as during Yoga.²

There is a perfect analogy between septenary manvantaras, seven rounds, seven races, and even the first seven months of gestation of a human being.

The inner man of the previous three rounds was today’s external, physical man. In this round, it is the other way around.

The inner, now concealed, man, was then [in the beginnings] the external man. The progeny of the Dhyānis [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 transformation 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

¹ *Vishnu-Purāna*, Bk. I, ch. vii; Wilson, Vol. I, pp. 100-2

² *Secret Doctrine*, II pp. 115-16; [quoting R. Isaac Luria. *Sēpher M’vo Sheārīm*, translated by Isaac Myer, *Qabalah*, p. 100]

*counterpart, in his turn. In the beginning it was that counterpart [astral man] which, being senseless, got entangled in the meshes of matter.*¹

The Divine Monad travels through every form of being up to man, in every kingdom of nature, on every planet, each time becoming more and more material.

Nevertheless, we are not given any good reason why Darwin links together reptiles, birds, amphibians, fishes, mollusca, etc., etc., as off-shoots of a moneric ancestry. Nor are we told whether reptiles, for instance, are direct descendants of the amphibia, the latter of fishes, and fishes of lower forms — which they certainly are. For the Monads have passed through all these forms of being up to man, on every planet, in the Three *preceding* Rounds; every Round, as well as every subsequent Globe, from A to G, having been, and still having to be, the arena of the same evolution, only repeated each time on a more solid material basis. Therefore the question:

What relation is there between the Third Round astral prototypes and ordinary physical development in the course of the origination of pre-mammalian organic species?

— is easily answered. One is the shadowy prototype of the other, the preliminary, hardly defined, and evanescent sketch on the canvas, of objects, which are destined to receive the final and vivid form under the brush of the painter. The fish evolved into an amphibian — a frog — in the *shadows* of ponds, and man passed through all his metamorphoses on this Globe in the Third Round as he did in this, his Fourth Cycle. The Third Round types contributed to the formation of the types in this one. On strict analogy, the cycle of Seven Rounds in their work of the gradual formation of man through every kingdom of Nature, is repeated on a microscopical scale in the first seven months of gestation of a future human being. Let the student think over and work out this analogy. As the seven-months-old unborn baby, though quite ready, yet needs two months more in which to acquire strength and consolidate; so man, having perfected his evolution during seven Rounds, remains two periods more in the womb of Mother-Nature before he is born, or rather reborn a Dhyāni, still more perfect than he was before he launched forth as a Monad on the newly built chain of worlds. Let the student ponder over this mystery, and then he will easily convince himself that, as there are also physical links between many classes, so there are precise domains wherein the astral merges into physical evolution. Of this Science breathes not one word.²

Even the formation of a human embryo mirrors the evolution of man through Seven Planetary Rounds.

. . . man has all the seven principles included in him in germ but none are developed. If we compare him to a baby we will be right; no one has ever, in the thousands of ghost stories current, seen the ghost of an infant, though the imagination of a loving mother may have suggested to her the picture of her lost babe in dreams. And this is very suggestive. In each of the rounds he makes one of the principles develop fully. In the first round his consciousness on our earth is dull and but feeble and shadowy,

¹ *Secret Doctrine*, I p. 184; [quoting *Commentary on Dzryan*.]

² *ibid.*, II pp. 256-57

something like that of an infant. When he reaches our earth in the second round he has become responsible in a degree, in the third he becomes so entirely. At every stage and every round his development keeps pace with the globe on which he is. The descending arc from A to our earth is called the shadowy, the ascending to Z the “luminous.” . . . We men of the fourth round are already reaching the latter half of the fifth race of our fourth round humanity, while the men (the few earlier comers) of the fifth round, though only in their first race (or rather class), are yet immeasurably higher than we are — spiritually if not intellectually; since with the completion or full development of this fifth principle (intellectual soul) they have come nearer than we have, are closer in contact with their sixth principle Buddhi. Of course many are the differentiated individuals even in the fourth round as germs of principles are not equally developed in all, but such is the rule.¹

The analogy between a Solar Manvantara,² each of Seven Rounds, and each of Seven Root-Races in every round, is not only perfect: it provides further evidence of the underlying integrity of Universe and Man.

. . . there is a perfect analogy between the “great Round” (*Mahākalpa*), each of the seven Rounds, and each of the seven great Races in every one of the Rounds — therefore, Indra of the sixth period, or Third Round, corresponds to the close of the Third Race (at the time of the *Fall* or the separation of sexes). Rudra, as the father of the Maruts, has many points of contact with Indra, the Marutvān, or “Lord of the Maruts.” To receive a name Rudra is said to have wept for it. Brahmā called him Rudra; but *he wept seven times more and so obtained seven other names* — of which he uses one during *each* “period.”³

Thus, the evolutionist argument on the “unity of structural plan” of vertebrates has lost its edge.

When it is borne in mind that all forms which now people the earth, are so many variations on *basic types* originally thrown off by the MAN of the Third and Fourth Round, such an evolutionist argument as that insisting on the “unity of structural plan” characterising all vertebrates, loses its edge. The basic types referred to were very few in number in comparison with the multitude of organisms to which they ultimately gave rise; but a general unity of type has, nevertheless, been preserved throughout the ages. The economy of Nature does not sanction the co-existence of several utterly opposed “ground plans” of organic evolution on one planet. Once, however, that the general drift of the occult explanation is formulated, inference as to detail may well be left to the intuitive reader.⁴

¹ *Mahatma Letter* 15 (67) p. 93; 3rd Combined ed.

² [Equivalent to 311,040,000,000,000 mortal years.]

³ *Secret Doctrine*, II p. 615 *fn.* [on the Maruts, “in occult parlance, one of the names given to those EGOS of great Adepts who have passed away, and who are known also as *Nirmānakāyas*; of those Egos for whom — *since they are beyond illusion* — there is no Devachan, and who, having either voluntarily renounced it for the good of mankind, or not yet reached Nirvāna, remain invisible on earth.” *ibid.*]

⁴ *ibid.*, II p. 683

Mammalia, being post-human, are traceable to prototypes shed by man.

All in Nature tends to become man. For, the impulses of the dual centripetal and centrifugal Force are directed towards one point, man!

As regards that other question, of the priority of man to the animals in the order of evolution, the answer is as promptly given. If man is really the Microcosm of the Macrocosm, then the teaching has nothing so very impossible in it, and is but logical. For, man becomes that Macrocosm for the three lower kingdoms under him. Arguing from a physical standpoint, all the lower kingdoms, save the mineral — which is light itself, crystallised and inmetallised — from plants to the creatures which preceded the first mammalians, all have been consolidated in their physical structures by means of the “cast-off dust” of those minerals and *the refuse of the human matter, whether from living or dead bodies, on which they fed and which gave them their outer bodies*. In his turn, man grew more physical, by reabsorbing into his system that which he had given out, and which became transformed in the living animal crucibles through which it had passed, owing to Nature’s alchemical transmutations. There were animals in those days of which our modern naturalists have never dreamed; and the stronger became physical material man, the giants of those times, the more powerful were his emanations. Once that Androgyné “humanity” separated into sexes, transformed by Nature into child-bearing engines, it ceased to procreate its like through drops of vital energy oozing out of the body.¹ But while man was still ignorant of his procreative powers on the human plane, (before his Fall, as a believer in Adam would say), all this vital energy, scattered far and wide from him, was used by Nature for the production of the first mammal-animal forms. Evolution is *an eternal cycle of becoming*, we are taught; and nature never leaves an atom unused. Moreover, from the beginning of the Round, all in Nature tends to become Man. All the impulses of the dual, centripetal and centrifugal Force are directed towards one point — MAN.²

Mammalia alone are traceable to prototypes shed by man. Lower fauna are remnants of the Third Round, astral forms stored up in the auric envelope of the Earth and projected into physical objectivity subsequent to the deposition of the first Laurentian rocks.

So far as our present *Fourth Round* terrestrial period is concerned, the mammalian fauna are alone to be regarded as traceable to prototypes shed by Man. The amphibia, birds, reptiles, fishes, etc., are the resultants of the Third Round, astral fossil forms stored up in the auric envelope of the Earth and projected into physical objectivity subsequent to the deposition of the first Laurentian rocks. “Evolution” has to deal with the progressive modifications, which palæontology shows to have affected the lower animal and vegetable kingdoms in the course of geological time. It does not,

¹ [Cf. “One of seven mysteries of the Moon, etc.” in Round 4, below.]

² *Secret Doctrine*, II pp. 169-70

and from the nature of things cannot, touch on the subject of the pre-physical types which served as the basis for future differentiation.¹

Since Mammalia are post-human, it is easy to account for the general resemblance between their embryonic stages and those of man.

To return to the immediate subject of discussion. The Mammalia, whose first traces are discovered in the marsupials of the Triassic rocks of the Secondary Period, were evolved from *purely* astral progenitors contemporary with the Second Race. They are thus *post-Human*, and, consequently, it is easy to account for the general resemblance between their embryonic stages and those of Man, who necessarily embraces in himself and epitomizes in his development the features of the group he originated. This explanation disposes of a portion of the Darwinist brief.²

Man was indeed made in the image of a type projected by his progenitor, the creating Angel-Force or Dhyani-Chohan. Ape³ was made in the image of man.

An Occultist would . . . say that man was indeed made in the image of a type projected by his progenitor, the creating *Angel-Force*, or Dhyāni-Chohan; while the wanderer of the forest of Sumatra was made *in the image of man*, since the framework of the ape, we say again, is the revival, the resuscitation by abnormal means of the actual form of the Third-Round, and of the Fourth-Round *Man* as well, later on. Nothing is lost in nature, *not an atom*: this latter is at least certain on scientific data. Analogy would appear to demand that *form* should be equally endowed with permanency.⁴

The gradual development of species in all kingdoms of nature works by uniform laws from simple to complex, on the rough material surviving from the relics of the Third Round, which relics are projected into objectivity when terrestrial activity recommences in the Fourth.

It is argued that the Universal Evolution, otherwise, the gradual development of species in all the kingdoms of nature, works by uniform laws. This is admitted, and the law enforced far more strictly in Esoteric than in modern Science. But we are told also, that it is equally a law that “development works from the less to the more perfect, and from the simpler to the more complicated, by incessant changes, small in themselves, but constantly accumulating in the required direction.”⁵ It is from the infinitesimally small that the comparatively gigantic species are produced.

Esoteric Science agrees with it, but adds that this law applies only to what is known to it as the *Primary Creation* — the evolution of worlds from primordial atoms, and the *pre-primordial* ATOM, at the first differentiation of the former; and that during the period of cyclic evolution in space and time, this law is limited and works only in the

¹ *Secret Doctrine*, II p. 684

² *ibid.*, II p. 684

³ *i.e.*, “The Monads of the *presentments* of men of the *Third* Round, the huge Ape-like forms” that were deemed unfit dwelling by the “displeased,” inferior Lhas. *Secret Doctrine*, II 57 *fn.* [on “The Lives,” Stanza II.7a.]

⁴ *ibid.*, II pp. 728-29

⁵ Laing, *Modern Science and Modern Thought*, p. 94

lower kingdoms. It did so work during the first geological periods, from simple to complex, on the rough material surviving from the relics of the Third Round, which relics are projected into objectivity when terrestrial activity recommences.¹



The Rising of the Sun (1753) François Boucher, Wallace Collection, London

¹ *Secret Doctrine*, II p. 731

Fourth Round arouses Kama.

The Grand Cycle includes the progress of mankind from the appearance of primordial man of ethereal form. It runs through the inner cycles of his (man's) progressive evolution from the ethereal down to the semi-ethereal and purely physical; down to the redemption of man from his *coat of skin* and matter, after which it continues running its course downward and then upward again, to meet at the culmination of a Round, when the manvantaric "Serpent swallows its tail" and seven minor cycles are passed. These are the great Racial Cycles which affect equally all the nations and tribes included in that special Race; but there are minor and national as well as tribal cycles within those, which run independently of each other. They are called in the Eastern esotericism the *Karmic* cycles.¹

The Occultists calculate that humanity, as separate sexes, has existed in this round for 18,618,727 terrestrial years.

The Occultists, having most perfect faith in their own exact records, astronomical and mathematical, calculate the age of Humanity, and assert that the latter (as separate sexes) has existed in this Round just 18,618,727 years, as the Brāhmanical teachings and even some Hindu calendars declare.²

Man being on earth in this round from the outset, he is the storehouse of all seeds of life, vegetable and animal alike.

It may be objected that this is a contradiction. That, as the first Root-Race appeared 300,000,000 years after the vegetation had evolved, the seed of vegetable life could not be in the First Race. We say it could; for up to man's appearance in *this* Round, the vegetation was of quite another kind than it is now, and quite ethereal, this for the simple reason that no grass or plants could have been physical, before there were animal or other organisms to breathe out the carbonic acid which vegetation has to imbibe for its development, its nutrition and growth. They are interdependent in their *physical* and achieved forms.³

¹ *Secret Doctrine*, I p. 642

² *ibid.*, I p. 150 *fn.* [calculations as in 1887, the year before *The Secret Doctrine* first appeared in print.]

³ *ibid.*, II p. 290 *fn.*

What is the fable about Kashyapa with his twelve wives, by whom he had a numerous and diversified progeny of serpents and other reptiles, birds, and all kinds of living things, but a veiled record of the order of evolution in this round?

Purānic astronomy, with all its deliberate concealment and confusion for the purpose of leading the profane off the real track, was shown even by Bentley to be a real science; and those who are versed in the mysteries of Hindu astronomical treatises, will prove that the modern theories of the progressive condensation of nebulae, nebulous stars and suns, with the most minute details about the cyclic progress of asterisms — far more correct than Europeans have even now — for chronological and other purposes, were known in India to perfection. . . . What is the *fable*, the genealogy and origin of Kāśyapa, with his twelve wives, by whom he had a numerous and diversified progeny of *nāgas* (serpents), reptiles, birds, and all kinds of living things, and who was thus the *father* of all kinds of animals, but a *veiled* record of the order of evolution in *this* round?¹

Having been in all the so-called “Seven creations,” allegorizing the seven evolutionary changes of the First Root-Race, man was on earth in this round from the beginning. This cannot be repeated too often.

The same order, *plus* the description of animals unknown to modern science, is found in the commentaries on the *Purānas* in general, and in the *Book of Dzyan* — especially. The only difference, a grave one, no doubt — as implying a spiritual and divine nature of man independent of his physical body in this illusionary world, in which the *false personality* and its cerebral basis alone is known to orthodox psychology — is as follows. Having been in all the so-called “Seven creations,” allegorizing the seven evolutionary changes, or the *sub-races*, we may call them, *of the First Root-race of Mankind* — MAN was on earth in this Round from the beginning. Having passed through all the kingdoms of nature in the previous *three* Rounds, his *physical* frame — one adapted to the thermal conditions of those early periods — was ready to receive the *divine Pilgrim* at the first dawn of human life, *i.e.*, 18,000,000 years ago. It is only at the mid-point of the 3rd Root-Race that man was endowed with *Manas*. Once united, the *two* and then the *three* made one; for though the lower animals, from the amœba to man, received *their* Monads, in which all the higher qualities are potential, all have to remain dormant till each reaches its human form, before which stage *Manas* (mind) has no development in them.² In the animals every principle is paralysed, and in a foetus-like state, save the second (vital) and the third (the astral), and the rudiments of the fourth (*Kāma*, which is desire, instinct) whose intensity and development varies and changes with the species. To the materialist

¹ *Secret Doctrine*, II p. 253

² “Men are made *complete* only during their third, toward the fourth cycle [race]. They are made ‘gods’ for good and evil, and responsible only when the two arcs meet (after 3½ rounds towards the *fifth* Race). They are made so by the *Nirmānakāya* [spiritual or astral remains] of the Rudra-Kumāras, ‘*cursed* to be reborn on earth again’; meaning — *doomed in their natural turn to reincarnation* in the higher ascending arc of the terrestrial cycle.” (*Commentary*, ix)

wedded to the Darwinian theory, this will read like a fairy-tale, a mystification; to the believer in the inner, spiritual man, the statement will have nothing unnatural in it.¹

As today's solid Earth began as a ball of liquid fire, of fiery dust and its protoplasmic phantom, so did man.

STANZA VI.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 Śloka can be fully comprehended only after reading the detailed additional explanations in the "Anthropogenesis" and its *Commentaries*, in Volume II. Between this Śloka and the last, Śloka 4 in this same Stanza, extend long ages; and there now gleams the dawn and sunrise of another aiōn. 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 Volume 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.²

In the context of the Archaic Science, man is soul, not the material frame. Yet, his "cast-off clothes" have determined the shape of every life and animal in this round.³

Having appeared at the very beginning, and at the head of sentient and conscious life, man (the astral, or the "Soul," for the *Zohar*, repeating the archaic teaching, distinctly says that "the *real* man is the Soul, and his material frame no part of him") — man became the living and animal UNIT, from which the "cast-off clothes" determined the shape of every life and animal in this Round.⁴

Every living creature and thing on earth, including man, evolved from one common primal form.

Physical man must have passed through the same stages of the evolutionary process in the various modes of procreation as other animals have: he must have *divided* himself; then, hermaphrodite, have given birth *parthenogenetically* (on the immaculate principle) to his young ones; the next stage would be the *oviparous* — at first "without any fructifying element," then "with the help of the fertilitary spore"; and only after the final and definite evolution of both sexes, would he become a distinct "male and female," when reproduction through sexual union would grow into universal law. So far, all this is scientifically proven. There remains but one thing to be as-

¹ *Secret Doctrine*, II pp. 254-55

² *ibid.*, I p. 191

³ Cf. "Transmigration, Reincarnation, Gilgūlīm" in our Confusing Words Series. — ED. PHIL.]

⁴ *ibid.*, II p. 290

certained: the plain and comprehensively described processes of such *ante*-sexual reproduction.¹

The first speaking race in this round was named Adi by the Aryans.

“Adam-Adami” is a generic compound name as old as languages are. The Secret Doctrine teaches that *Ad-i* was the name given to the first *speaking* race of mankind — in this Round — by the Āryans. Hence the *Adonim* and *Adonāi* (the ancient plural form of the word *Adon*), which the Jews applied to their Jehovah and angels, who were simply the first spiritual and ethereal sons of the earth; and the god Adonis, who in his many variations stood for the “First Lord.” Adam is the Sanskrit *Ādi-Nātha*, also meaning first Lord, as *Ād-Īśvara*, or any *Ādi* (the first) followed by any adjective or substantive. The reason for this is that such truths were a common inheritance.²

Archaic Science accepts man as a distinct being, on account his dual nature. Modern Science rejects every interference, save mechanical laws, and admits of no principle outside matter.

Either this, or — man is a distinct being. Occult philosophy may call him that, because of his distinctly *dual* nature. Science cannot do so, once that it rejects every interference save *mechanical laws*, and admits of no principle outside matter. The former — the archaic Science — allows the human physical frame to have passed through every form, from the lowest to the very highest, its present one, or from the simple to the complex — to use the accepted terms. But it claims that in this cycle (the fourth), the frame having already existed among the types and models of nature from the preceding Rounds — that it was quite ready for man from the beginning of *this Round*.³ The Monad had but to step into the astral body of the progenitors, in order that the work of physical consolidation should begin around the shadowy prototype.^{4, 5}

¹ *Secret Doctrine*, II pp. 659-60

² *ibid.*, II p. 452

³ Theosophists will remember that, according to Occult teaching, Cyclic pralayas so-called are but *obscurations*, during which periods Nature, *i.e.*, everything visible and *invisible* on a resting planet — remains *in statu quo*. Nature rests and slumbers, no work of destruction going on the globe even if no active work is done. All forms, as well as their astral types, remain as they were at the last moment of its activity. The “night” of a planet has hardly any twilight preceding it. It is caught like a huge mammoth by an avalanche, and remains slumbering and frozen till the next dawn of its new day — a very short one indeed in comparison to the “Day of Brahmā.”

⁴ This will be pooh-poohed, because it will not be understood by our modern men of science; but every Occultist and theosophist will easily realize the process. There *can be no objective* form on Earth (nor in the Universe either), without its astral prototype being first formed in Space. From Phidias down to the humblest workman in the ceramic art — a sculptor has had to create first of all a model in his mind, then sketch it in one and two dimensional lines, and then only can he reproduce it in a three dimensional or objective figure. And if human mind is a living demonstration of such successive stages in the process of evolution — how can it be otherwise when NATURE’S MIND and creative powers are concerned?

⁵ *Secret Doctrine*, II p. 660

When it is borne in mind that all forms which now people the earth are so many variations of basic types originally thrown off by the man of the Third and Fourth Rounds, such an evolutionist argument as that insisting on the “unity of structural plan,” characterising all vertebrates, loses its edge.

Owing to the very type of his development man *cannot descend* from either an ape or an ancestor common to both, but shows his origin from a type far superior to himself. And this type is the “Heavenly man” — the Dhyāni-Chohans, or the *Pitris* so-called, as shown in Part I of this Volume. On the other hand, the pithecoïds, the orangutan, the gorilla, and the chimpanzee *can*, and, as the Occult Sciences teach, *do*, descend from the animalised Fourth human Root-Race, being the product of man and an extinct species of mammal — whose *remote* ancestors were themselves the product of Lemurian bestiality — which lived in the Miocene age. The ancestry of this semi-human monster is explained in the Stanzas as originating in the sin of the “mindless” races of the middle Third Race period.

When it is borne in mind that all forms which now people the earth, are so many variations on *basic types* originally thrown off by the MAN of the Third and Fourth Round, such an evolutionist argument as that insisting on the “unity of structural plan” characterising all vertebrates, loses its edge. The basic types referred to were very few in number in comparison with the multitude of organisms to which they ultimately gave rise; but a general unity of type has, nevertheless, been preserved throughout the ages. The economy of Nature does not sanction the co-existence of several utterly opposed “ground plans” of organic evolution on one planet. Once, however, that the general drift of the occult explanation is formulated, inference as to detail may well be left to the intuitive reader.¹

One of seven mysteries of the Moon, the development of the human animal, will be now revealed.

When Globe A of the new Earthy chain is ready, Class 1 Monads from the Lunar chain incarnate in the lowest kingdom, and so on, successively. Class 2 Monads reach the incipient human stage only in the Second Round, and so on, up to the middle of the Fourth. The human animal is then fully developed and the “door” into the human kingdom closed. Those left behind shall reach our stage at the end of the Seventh Round.

Further, when Globe A of the new chain is ready, the first class or Hierarchy of Monads from the Lunar chain incarnates upon it in the lowest kingdom, and so on successively. The result of this is, that it is only the first class of Monads which attains the human state of development during the first Round, since the second class, on each planet, arriving later, has not time to reach that stage. Thus the Monads of Class 2 reach the incipient human stage only in the Second Round, and so on up to the middle of the Fourth Round. But at this point — and on this Fourth Round in which the human stage will be *fully* developed — the “Door” into the human kingdom

¹ *Secret Doctrine*, II p. 683

closes; and henceforward the number of “human” Monads, *i.e.*, Monads in the human stage of development, is complete. For the Monads which had not reached the human stage by this point will, owing to the evolution of humanity itself, find themselves so far behind that they will reach the human stage only at the close of the seventh and last Round. They will, therefore, not be men on this chain, but will form the humanity of a future Manvantara and be rewarded by becoming “Men” on a higher chain altogether, thus receiving their Karmic compensation. To this there is *but one solitary exception*,¹ for very good reasons, of which we shall speak farther on. But this accounts for the difference in the races.

It thus becomes apparent how perfect is the analogy between the processes of Nature in Kosmos and individual men.

The latter lives through his life-cycle, and dies. His “higher principles,” corresponding in the development of a planetary chain to the cycling Monads, pass into Devachan, which corresponds to the “Nirvāna” and states of rest intervening between two chains. The Man’s lower “principles” are disintegrated in time and are used by Nature again for the formation of new human principles, and the same process takes place in the disintegration and formation of Worlds. Analogy is thus the surest guide to the comprehension of the Occult teachings.

This is one of the “seven mysteries of the Moon,” and it is now revealed. The seven “mysteries” are called by the Japanese *Yama-būshi*, the mystics of the Lao-Tzu sect and the ascetic monks of Kyoto, the *Zen-dō* — the “seven jewels.” Only the Japanese and the Chinese Buddhist ascetics and Initiates are, if possible, even more reticent in giving out their “Knowledge” than are the Hindus.²

The development of the mineral on globe A prepares the way for the vegetable and, as soon as this begins, the mineral life-impulse overflows into globe B. When vegetable development on globe A is complete and animal development begins, the vegetable life-impulse overflows into globe B, and the mineral impulse passes on to globe C. And so it goes on for Three Rounds, when it slackens and finally stops at the threshold of our globe, at the Fourth Round.

. . . the human period (of the true physical men to be), the seventh, is now reached.³

In the middle of our round, when the turning point from the physical to the spiritual is reached, man appeared before anything else on earth. The vegetation that once covered the earth, belonging to the Third Round, was quite ethereal, almost transparent.

There is an important point in the teachings of the Secret Doctrine which has been continually neglected. The above described evolution — the spiritual falling into the physical, or from mineral up to man, takes place only during the 1st of the two subsequent Rounds. At the beginning of the fourth “Round” in the middle of which begins the turning point upward — *i.e.*, from the physical up to the spiritual, man is

¹ [*i.e.*, the anthropoids, the highest mammals after man. See *Secret Doctrine*, I p. 184 *fns.*]

² *Secret Doctrine*, I pp. 173-74

³ Cf. *ibid.*, I p. 176; [quoting *Esoteric Buddhism*, pp. 48-49, 5th ed; p. 90 in 6th ed.]

said to appear before anything else on earth, the vegetation which covered the earth belonging to the 3rd Round, and being quite ethereal, transparent. The first man (Humanity) is Ethereal too, for he is but the shadow (*Chhāyā*) “in the image” of his progenitors, because he is the “astral body” or image of his *Pitri* (father). This is why in India gods are said to have no shadows. After which and from this primeval race, evolution supplies man with a “coat of skin” from the terrestrial elements and kingdom — mineral, vegetable, and animal.¹

The Moon, then, plays the largest and most important part in the formation of the Earth herself, as well as in her peopling with human beings. The Lunar Pitris enter the cycle of evolution on Globe A and, passing round the chain of planets, evolve the human form as has just been shown. At the beginning of the human stage of the Fourth Round on Earth, they “ooze out” their astral doubles from the ape-like forms which they had evolved in the previous round.

It is, then, the Moon that plays the largest and most important part, as well in the formation of the Earth itself, as in the peopling thereof with human beings. The “Lunar Monads” or Pitris, the ancestors of man, become in reality man himself. They are the “Monads” who enter on the cycle of evolution on Globe A, and who, passing round the chain of planets, evolve the human form as has just been shown. At the beginning of the human stage of the Fourth Round on this Globe, they “ooze out” their astral doubles from the “ape-like” forms which they had evolved in Round III. And it is this subtle, finer form, which serves as the model round which Nature builds physical man. These “Monads” or “divine sparks” are thus the “Lunar” ancestors, the Pitris themselves. For these “Lunar Spirits” have to become “Men” in order that their “Monads” may reach a higher plane of activity and self-consciousness, *i.e.*, the plane of the *Mānasaputras*, those who endow the “senseless” shells, created and informed by the Pitris, with “mind” in the latter part of the Third Root-Race.²

Yet, an “Adam” made of the dust of the ground will always be found preferable, by a certain class of students, to one projected out of the ethereal body of his creator.

With regard to this sentence — “They were the shadows of the Shadows” — a few more words may be said and a fuller explanation attempted. . . . For who of those who have witnessed the phenomenon of a materialising form oozing out of the pores of a medium or, at other times, out of his *left side*, can fail to credit the possibility, at least, of such a *birth*? If there are in the Universe such beings as Angels or Spirits, whose *incorporeal* essence may constitute an intelligent entity notwithstanding the absence of any (to us) solid organism; and if there are those who believe that a god made the first man out of dust, and breathed into him a living Soul — and there are millions upon millions who believe both — what does this doctrine of ours contain that is so impossible? . . . Occult philosophy . . . teaches that the first human stock was projected by higher and semi-divine Beings out of their own essences. If the latter process is to be considered as abnormal or even inconceivable — because obso-

¹ *Blavatsky Collected Writings*, (“THE TIDE OF LIFE”) IX pp. 240-41

² *Secret Doctrine*, I pp. 180-81

lete in Nature at this point of evolution — it is yet proven possible on the authority of certain “Spiritualistic” FACTS.¹

The majority of Lunar Monads will become man himself at the beginning of this round. Other Monads may reach the human stage later, in the second, third, or first half of the Fourth Round. Those still occupying animal forms after the middle turning-point of the round, are not destined to become men in this manvantara as already explained.

The most developed Monads (the lunar) reach the human germ-stage in the first Round; become terrestrial, though very ethereal human beings towards the end of the Third Round, remaining on it (the globe) through the “obscuration” period as the seed for future mankind in the Fourth Round, and thus become the pioneers of Humanity at the beginning of this, the Fourth Round. Others reach the Human stage only during later Rounds, *i.e.*, in the second, third, or first half of the Fourth Round. And finally the most retarded of all, *i.e.*, those still occupying animal forms after the middle turning-point of the Fourth Round, will not become men at all during this Manvantara. They will reach to the verge of humanity only at the close of the seventh Round to be, in their turn, ushered into a new chain after *pralaya* — by older pioneers, the progenitors of humanity, or the Seed-Humanity (*Śishta*), *viz.*, the men who will be at the head of all at the end of these Rounds.²

At the meridian point of his terrestrial cycle, 3½ rounds towards the Fifth Race, man was made aware of good and evil by the spiritual remains of the Rudra-Kumāras, doomed to be reborn in every age.

Patriarchal genealogies embrace a period of 3½ rounds, speak of pre-human periods, explain the descent into generation of every Manu, and show how each class of human sparks becomes men on earth.

These genealogies embrace a period of *three and a half Rounds*; they speak of *pre-human* periods, and explain the descent into generation of every Manu — the first manifested sparks of the ONE Unity — and show, furthermore, each of these human sparks dividing into, and multiplying by, first, the *Pitris*, the human ancestors, then by human Races. No being can become God, or Deva, unless he passes through the human cycles. Therefore the Śloka says,

Happy are those who are born, even from the [latent] condition of gods, *as men*, in Bhārata-Varsha; as that is the way to . . . final liberation.³

In Jambu-dvīpa, Bhārata is considered *the best of its divisions*, because IT IS THE LAND OF WORKS. In it alone it is that “the succession of four Yugas or ages, the Krita,

¹ *Secret Doctrine*, II pp. 86-87. [Consult “The first four Root-Races” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

² *ibid.*, I p. 182

³ *Vishnu-Purāna*, Bk. I, ch. iii; Wilson, Vol. II, p. 137

the Tretā, the Dvāpara, and Kali, take place”;¹ when, therefore, Parāśara, asked by Maitreya to give him “the descriptions of the Earth,” returns again to the enumeration of the same Dvīpas with the same seas, etc., as those he had described in the Svāyambhuva Manvantara — it is simply a *blind*, yet, to him who reads between the lines, the Four great Races and the Fifth are there, ay, with their subdivisions, islands, and continents, some of which were called by the names of celestial lokas, and by those of other globes.² Hence the confusion.³

Vaivasvata is the seventh of fourteen Manus, who preside over our planetary chain during its life cycle.⁴

Now every Brahman knows that *it is only with Vaivasvata Manu* that *our* Humanity began on this Earth (or *Round*). And if the Western reader turns to the sub-section on “*The Primeval Manus of Humanity*,” he will see that Vaivasvata is the *seventh* of the fourteen Manus who preside over our planetary chain during its life cycle: *i.e.*, that representing or standing in every Round for two Manus of the same name (a *Root-* and a *Seed-Manu*), he is the Root-Manu of the Fourth Round, hence the seventh. Wilson finds in this only “an incongruity,” and speculates that “the patriarchal genealogies are older than the chronological system of Manvantaras and Kalpas, and [thus] have been rather clumsily distributed amongst the different periods.”⁵ It is nothing of the kind, but as Orientalists know nothing of the secret teaching, they will take everything *literally*, and then turn round and abuse the writers of that which they do not comprehend!⁶

In the first half of the manvantaric cycle, the Human Monad remained unconscious, hence irresponsible.

[The Human Monad] remains unconscious or rather irresponsible whether “descending” or “ascending” the circle of spheres for three and a half rounds, after which, so long as it is united to personalities it remains both conscious and responsible.⁷

Humanity has already passed the axial point of our fourth subrace cycle and is currently in the fifth, moving towards the seventh, apex of the Fifth Root-Race. We shall then enjoy the same level of spirituality that belonged to us in the first subrace of the Third Root-Race of this round.

But we are in the 5th race, and we have already passed the turning or *axial* point of our “sub-race cycle.” Eventually as the current phenomena and the increase of sensitive organisms in our age go to prove, this Humanity will be moving swiftly on the path of pure spirituality, and will reach the apex (of *our* Race) at the end of the 7th sub-race. In plainer and *fuller* language — *plainer* and *fuller* to some theosophists

¹ *Vishnu-Purāna*, Bk. I, ch. iii; Wilson, Vol. I, pp. 135-36

² *ibid.*, ch. ii; Wilson, Vol. II, pp. 109 ff

³ *Secret Doctrine*, II p. 322

⁴ For further information on the Manus, Consult “Planetary Rounds – Appendices” in the same Series. — ED. PHIL

⁵ *Vishnu-Purāna*, Bk. I, ch. i; Wilson, Vol. II, p. 108 fn.

⁶ *Secret Doctrine*, II pp. 321-22

⁷ *Blavatsky Collected Writings*, (FOOTNOTES TO “HIEROSOPHY AND THEOSOPHY”) IV pp. 558-59

only, I am afraid — we shall be, at that period, on the same degree of spirituality that belonged to, and was natural in, the 1st sub-race of the 3rd *Root-race* of the FOURTH Round; and the second half of it (or that half in which we now are) will be, owing to the law of correspondence, on parallel lines with the *first* half of the THIRD Round. In the words of one in whom live Truth and Wisdom — however often His words may have been misunderstood and criticised, not alone by profane critics but even by some theosophists — “in the 1st half of the 3rd Round the primordial spirituality of man was eclipsed, because over-shadowed by nascent mentality”; Humanity was on its *descending arc* in the first half of that round and in the last half on its ascending arc: *i.e.*, “his [man’s] *gigantic* stature had decreased and his body improved in texture; and he had become a more rational being though still more an ape than a *Deva-man*.”¹ And, if so, then, according to that same law of correspondences — an immutable one in the system of cycles we have to infer the following: — that the latter half of our Round — as shown to correspond with the 1st half of the 3rd — must have already begun to be once more over-shadowed by re-nascent “primordial” spirituality, which, at the end of the 4th Round, will have nearly eclipsed our actual mentality — in the sense of cold *human* Reason.²

Rudra-Kumaras, the Holy Youths, refused to multiply and create human species after their likeness. “They are not fit forms for us, they have to grow.” They refused to enter the images of their inferiors. Thus had selfish feeling prevailed from the beginning, even among the gods, and they fell under the eye of the Karmic Lipikas.

STANZA VI.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.

(a) That which is meant by the qualification the “Fourth” is explained as the “fourth Round” only on the authority of the *Commentaries*. It can equally mean fourth “Eternity” as “Fourth Round,” or even the fourth (our) Globe. For, as will repeatedly be shown, it is the fourth Sphere on the fourth or lowest plane of material life. And it so happens that we are in the Fourth Round, at the middle point of which the perfect equilibrium between Spirit and Matter had to take place.³

¹ [H.P. Blavatsky makes reference to and quotes from a Letter of Master K.H. received by A.O. Hume, July 9, 1882, answering questions on Globe-Rounds, etc. The original of this Letter does not seem to exist any longer. The text can be found in *The Mahatma Letters to A.P. Sinnett*, pp. 78-88, where it has been transcribed “from a copy in Mr. Sinnett’s handwriting.”

The wording runs as follows (pp. 87-88):

“3rd Round. — He has now a perfectly concrete or compacted body; at first the form of a giant ape, and more intelligent (or rather cunning) than spiritual. For in the downward arc he has now reached the point where his primordial spirituality is eclipsed or over-shadowed by nascent mentality. In the last half of this third round his gigantic stature decreases, his body improves in texture (perhaps the microscope might help to demonstrate this) and he becomes a more rational being — though still more an ape than a *Deva man*.” — *Boris de Zirkoff*.]

² *Blavatsky Collected Writings*, (OCCULT OR EXACT SCIENCE? – I) VII pp. 68-70

³ It was, as we shall see, at this period — during the highest point of civilization and knowledge, as also of human intellectuality, of the fourth, Atlantean Race — that, owing to the final crisis of physiologico-spiritual adjustment of the races, humanity branched off into its two diametrically opposite paths: the RIGHT- and the LEFT-hand paths of knowledge or of *Vidyā*. “*Thus were the germs of the White and the Black Magic sown in those days. The seeds lay latent for some time, to sprout only during the early period of the Fifth (our Race).*” (*Commentary*)

Says the *Commentary* explaining the Śloka:

The holy youths [the gods] refused to multiply and create species after their likeness, after their kind. They are not fit forms [rūpas] for us. They have to grow. They refuse to enter the chhāyās [shadows or images] of their inferiors. Thus had selfish feeling prevailed from the beginning, even among the gods, and they fell under the eye of the Karmic Lipikas.

They had to suffer for it in later births. How the punishment reached the gods will be seen in the second volume.¹ Explains an *esoteric* text:

The *Kumāras* are the Dhyānis, derived immediately from the supreme Principle, who reappear in the Vaivasvata Manu period, for the progress of mankind.

They may indeed mark a “special” or extra *creation*, since it is they who, by incarnating themselves within the senseless human shells of the first two Root-Races, and a great portion of the Third Root-Race — create, so to speak, a *new race*: that of thinking, self-conscious and *divine* men.²

The Great Solar Cycle of Seven Rounds brought its evolutionary work to a dead stop in the middle of the Fourth Race, at the close of the first half of the Fourth Round, on the Fourth (and lowest) Planet, our Earth.

The present Fourth Round, being the middle of Seven Rounds, is one of adjustment and final equipoise between spirit and matter. Animal man begins throwing off “coat after coat” his material molecules for the benefit and subsequent formation or “clothing” of the animal kingdom which, in its turn, is passing it onto the vegetable, and the vegetable to the mineral kingdom.

At the stage of the first Round, and partially at the second, never during any stage of the *Fourth* Round. A purely *mathematical* or rather algebraical reason exists for this: — The present (our) Round being the middle Round (between the 1st, 2nd, and 3rd, and the 5th, 6th, and 7th) is one of adjustment and final equipoise between Spirit and matter. It is that point, in short, wherein the reign of *true* matter, its grossest state (which is as unknown to Science as its opposite pole — homogeneous matter or substance) stops and comes to an end. From that point physical man begins to throw off “coat after coat,” his material molecules for the benefit and subsequent formation or clothing of the animal kingdom, which in its turn is passing it on to the vegetable, and the latter to the mineral kingdoms. Man having evolved in the *first* Round from the animal *via* the two other kingdoms, it stands to reason that in the present Round he should appear *before* the animal world of *this* manvantaric period. But see *The Secret Doctrine* for particulars.³

¹ *Secret Doctrine*, I pp. 191, 192

² *ibid.*, I pp. 456-57 & fn. [on the evolution of the Arvāksrotas beings. Cf. *Vishnu-Purāna*, Bk. I; Wilson, Vol. I, p. 75.]

³ *Blavatsky Collected Writings*, (ESOTERIC BUDDHISM AND THE SECRET DOCTRINE) X p. 186 fn.

The middle point of evolution has been reached and the dodecahedron is formed.¹

STANZA VIII.28. FROM THE DROPS OF SWEAT (a); FROM THE RESIDUE OF THE SUBSTANCE; MATTER FROM DEAD BODIES AND ANIMALS OF THE WHEEL BEFORE (*previous, Third Round*); AND FROM CAST-OFF DUST; THE FIRST ANIMALS (*of this Round*) WERE PRODUCED.

(a) The Occult doctrine maintains that, in this Round, the mammalians were a later work of evolution than man. Evolution proceeds in cycles. The great Manvantaric cycle of Seven Rounds, beginning in the First Round with mineral, vegetable, and animal, brings its evolutionary work on the descending arc to a dead stop in the middle of the Fourth *Race*, at the close of the first half of the Fourth *Round*. It is on our Earth, then, (the Fourth sphere and the lowest), and in the present *Round*, that this middle point has been reached. And since the Monad has passed, after its “first inmetallization” on Globe A, through the mineral, vegetable, and animal worlds in every degree of the three states of matter, except the last degree of the third or solid state, which it reached only at the “*mid-point of evolution*,” it is but logical and natural that at the beginning of the Fourth Round on Globe D, Man should be the first to appear; and also that his frame should be of the most tenuous matter that is compatible with objectivity. To make it still clearer: if the Monad begins its cycle of incarnations through the three objective kingdoms on the descending curved line, it has necessarily to enter on the re-ascending curved line of the sphere as a man also. On the descending arc it is the spiritual which is gradually transformed into the material. On the middle line of the base, Spirit and Matter are equilibrated in Man. On the ascending arc, Spirit is slowly re-asserting itself at the expense of the physical, or matter, so that, at the close of the seventh Race of the Seventh Round, the Monad will find itself as free from matter and all its qualities as it was in the beginning; having gained in addition the experience and wisdom, the fruition of all its personal lives, without their evil and temptations.²

The last human monad incarnated before the beginning of the Fifth Race. The descending arc of metempsychosis for the human monad is now closed.

We are now in Fifth Root-Race of the Fourth Round.

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 Volume and Volume 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 spiritualised 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 [*The Se-*

¹ Consult “Keys to the Mystery Language” in our Theosophy and Theosophists Series. — ED. PHIL.

² *Secret Doctrine*, II pp. 180-81

cret Doctrine] 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.¹

Intellect undergoes an enormous development in this period. At the half-way point of the Fourth Round, humanity (as the Fourth Root-Race) passed the axial point of the minor manvantaric circle. The world has since been teeming with the results of intellectual activity and spiritual decline.

IV Round. *Intellect has an enormous development in this Round. The [hitherto] dumb races will acquire our [present] human speech, on this our 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 circle. . . . the world teeming with the results of intellectual activity and spiritual decrease.*²

The Law of Evolution marked the turning point by decreeing that the physical humanity of the Fourth Race should be destroyed to make room for a better one, as it had reached the acme of gross materiality.

A decree had come indeed; the decree of nature and the Law of Evolution, that the earth should change its race, and that the Fourth Race should be destroyed to make room for a better one. The Manvantara had reached its turning point of *three and a half* Rounds, and gigantic physical Humanity had reached the acme of gross materiality. Hence the apocalyptic verse that speaks of a commandment gone forth that they may be destroyed, “that *their end may be*” (of the race); for they *knew* truly “every secret of the angels, every oppressive and secret power of the *Satans*, and every power of those who commit sorcery, as well as of those who make molten images in the whole earth.”³

Nature has crowned her work with a physically perfect man, intelligent enough to choose between right and wrong.

Evolution has reached the acme of physical development.

STANZA VII. 3. WHEN THE ONE BECOMES TWO, THE THREE-FOLD APPEARS (a). THE THREE ARE (*linked into*) ONE; AND IT IS OUR THREAD, O LANOO, THE HEART OF THE MAN-PLANT, CALLED SAPTAPARNA (b).

The meaning of the Stanza, when explained from another standpoint in its reference to the mystery of man and his origin, is still more difficult to comprehend. In order to form a clear conception of what is meant by the One becoming two, and then being transformed into the “three-fold,” the student has to make himself thoroughly acquainted with what we call “Rounds.” If he refers to *Esoteric Buddhism* — the first

¹ *Secret Doctrine*, I pp. 184-86

² *ibid.*, I p. 189; [quoting from *The Mahatma Letters*, etc., pp. 86-87. Consult “Diagram 1 - Root-Races in the Fourth Round” in our *Secret Doctrine's Third Proposition Series*. — ED. PHIL.]

³ *ibid.*, II p. 534; [quoting from *The Book of Enoch*, lxv]

attempt to sketch out an approximate outline of archaic Cosmogony — he will find that by a “Round” is meant the serial evolution of nascent material nature, of the seven globes of our chain with their mineral, vegetable, and animal kingdoms (man being there included in the latter and standing at the head of it) during the whole period of a life-cycle. The latter would be called by the Brahmans “a Day of Brahmā.” It is, in short, one revolution of the “Wheel” (our planetary chain), which is composed of seven globes (or seven separate “Wheels,” in another sense this time). When evolution has run downward into matter, from planet A to planet G, or Z, as the Western students call it, it is one Round. In the middle of the Fourth revolution, which is our present “Round”:

Evolution has reached its acme of physical development, crowned its work with the perfect physical man, and, from this point, begins its work spirit-ward.

All this needs little repetition, as it is well explained in *Esoteric Buddhism*.¹

Of Earth’s Seven Elements, Four are fully manifested, while the Fifth (Æther) is only partially so, as we are hardly in the second half of the Fourth Round and, therefore, the Fifth Element will manifest fully only in the Fifth Round.

STANZA VI.3. OF THE SEVEN (*elements*) — FIRST ONE MANIFESTED, SIX CONCEALED; TWO MANIFESTED — FIVE CONCEALED; THREE MANIFESTED — FOUR CONCEALED; FOUR PRODUCED — THREE HIDDEN; FOUR AND ONE TSAN (*fraction*) REVEALED — TWO AND ONE HALF CONCEALED; SIX TO BE MANIFESTED — ONE LAID ASIDE (a). LASTLY, SEVEN SMALL WHEELS REVOLVING; ONE GIVING BIRTH TO THE OTHER (b).

Although these Stanzas refer to the whole Universe after a Mahā-pralaya (universal destruction), yet this sentence, as any student of Occultism may see, refers also by analogy to the evolution and final formation of the primitive (though compound) Seven Elements on our Earth. Of these, four elements are now fully manifested, while the fifth — Æther — is only partially so, as we are hardly in the second half of the Fourth Round, and consequently the fifth Element will manifest fully only in the Fifth Round. The Worlds, including our own, were of course, as germs, primarily evolved from the ONE Element in its second stage (“Father-Mother,” the differentiated World’s Soul, not what is termed the “Over-Soul” by Emerson), whether we call it, with modern Science, Cosmic dust and Fire Mist, or with Occultism — Ākāśa, Jivātman, divine Astral Light, or the “Soul of the World.” But this first stage of Evolution was in due course of time followed by the next. No world, as no heavenly body, could be constructed on the objective plane, had not the Elements been sufficiently differentiated already from their primeval *Ilus*, resting in *Laya*. The latter term is a synonym of Nirvāna.²

¹ *Secret Doctrine*, I pp. 231-32

² *ibid.*, I p. 140

Even the simplest elements of matter are identical in nature and differ from each other only owing to the variety of the distributions of atoms in the molecule (speck of substance), or by the modes of its atomic vibration.

This fifth stage of evolution, called exoterically “Creation,” may be viewed in both the *Primary* and *Secondary* periods, one as the Spiritual and Cosmic, the other as the material and *terrestrial*. It is *Archēbiosis*, or life-origination — “origination,” so far, of course, as the *manifestation* of life on all the seven planes is concerned. It is at this period of Evolution that the *absolutely eternal* universal motion, or vibration, that which is called in Esoteric language “the GREAT BREATH,” differentiates in the primordial, first manifested ATOM. More and more, as chemical and physical sciences progress, does this occult axiom find its corroboration in the world of knowledge: the scientific hypothesis, that even the simplest elements of matter are identical in nature and differ from each other only owing to the variety of the distributions of *atoms* in the molecule or speck of substance, or by the modes of its *atomic vibration*, gains every day more ground.¹

The Secret Doctrine postulates three new propositions, which stand in direct antagonism to modern science as well as to the religious dogmas of the day.

The Secret Doctrine teaches

- (a) the simultaneous evolution of seven human groups on seven different portions of our globe;
- (b) the birth of the astral, before the physical body: the former being a model for the latter; and
- (c) that man, in this Round, pre-ceded every mammalian — the anthropoids included — in the animal kingdom.²

The Earth is said to cast off her old *three* skins, because this refers to the three preceding Rounds she has already passed through; the present being the *fourth* Round out of the seven.

At the beginning of this round, Earth, “Queen of Serpents,” cast off her old skins, i.e., the three preceding rounds, put on her seven skins, and stood in her first.

The Earth is said to cast off her old *three* skins, because this refers to the three preceding Rounds she has already passed through; the present being the *fourth* Round out of the seven. At the beginning of every new ROUND, after a period of “obscuration,” the earth (as do also the other six “earths”) casts off, or is supposed to cast off, her old skins as the Serpent does: therefore she is called in the *Aitareya-Brāhmana* the *Sarpa Rājñī*, the “Queen of the Serpents,” and “the mother of all that moves.”³ The “Seven Skins,” in the first of which she now stands, refer to the seven geological

¹ *Secret Doctrine*, I p. 455

² *ibid.*, II p. 1

³ [*Aitareya-Brāhmanam* (Haug ed.), Bk. V, ch. iv, § 23]

changes which accompany and correspond to the evolution of the Seven Root-Races of Humanity.¹

Physical humanity has existed in this round for the last 18,000,000 years, preceded by 300,000,000 years of mineral and vegetable development. We are now in the middle-point of the life allotted to it.

The Secret Doctrine maintains that, notwithstanding the general cataclysms and disturbances of our globe, which — owing to its being the period of its greatest physical development, for the Fourth Round is the middle-point of the life allotted to it — were far more terrible and intense than during any of the three preceding Rounds (the cycles of its earlier psychic and spiritual life and of its semi-ethereal conditions), physical Humanity has existed upon it for the last 18,000,000 years. This period was preceded by 300,000,000 years of the mineral and vegetable development. To this, all those who refuse to accept the theory of a “boneless,” purely ethereal, man, will object. Science, which knows only of physical organisms, will feel indignant; and materialistic theology still more so.²

The Secret Doctrine asserts 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 exactly 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.³

It is not denied that in the preceding Round man *was* a gigantic ape-like 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, as we claim.

Till then he was, according to tradition and Occult teaching, “a god on earth who had fallen into matter,” or generation. This may or may not be accepted, since the Secret Doctrine does not impose itself as an infallible dogma; and since, whether its prehistoric records are accepted or rejected, it has nothing to do with the question of the *actual* man and his inner nature, the Fall mentioned above having left no original sin on Humanity. But all this has been sufficiently dealt with.⁴

¹ *Secret Doctrine*, II p. 47; [Commentary on Stanza 1.4a.]

² *ibid.*, II p. 149

³ *ibid.*, II p. 261

⁴ *ibid.*

In this, our Fourth Round, the Earthly Spirit is still strong in us but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing us back on a parallel line with the primitive Third Root-Race in Spirituality.

Mankind in its first prototypal, shadowy form, is the offspring of the Elōhīm of Life (or Pitris); in its qualitative and physical aspect it is the direct progeny of the “Ancestors,” the lowest Dhyānis, or Spirits of the Earth; for its moral, psychic, and spiritual nature, it is indebted to a group of divine Beings, the name and characteristics of which will be given in Volume II. Collectively, men are the handiwork of hosts of various spirits; distributively, the tabernacles of those hosts; and occasionally and singly, the vehicles of some of them. In our present all-material Fifth Race, the earthly Spirit of the Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race — built by (as they are now also) and composed of, countless myriads of lives.¹ This sentence will be explained later on in the present *Commentary*. The “tabernacles” have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every Race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.²

Then we will be more Deva-like than ape-like, as we are today, in a most distressing degree.

On the principle of that same law of correspondences — as shall be shown and thoroughly explained in the forthcoming *Secret Doctrine* — civilised humanity will soon begin to show itself, if even less “rational” *on the worldly plane*, at any rate more *Deva*-like than “ape-like” — as we now actually are, and that in the most distressing degree.

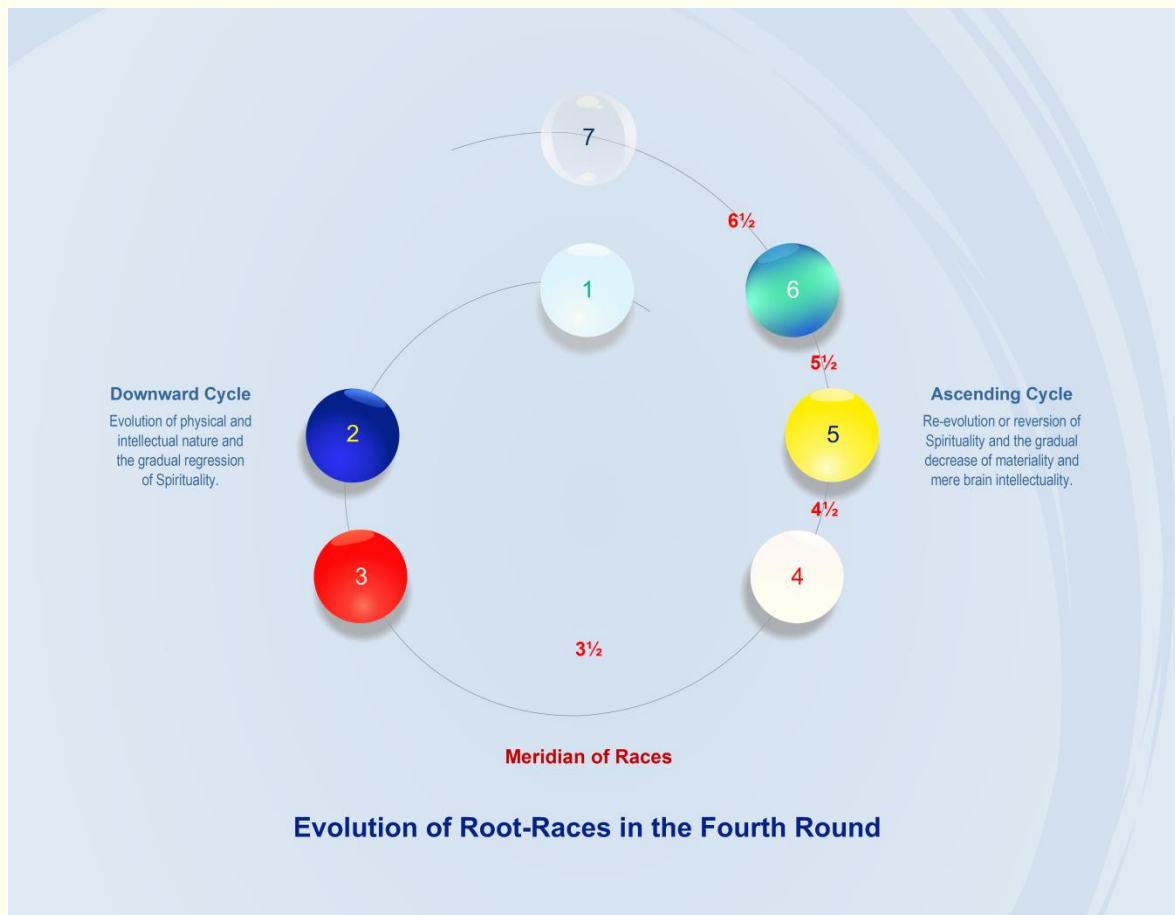
Meanwhile, it is useless though to demand or expect from the learned men of our age that which they are absolutely incapable of doing for us.

I may conclude with the remark, that since our natural and still “ape-like” propensities make us dread, individually and collectively, to be thrown by public opinion out of that region where all the smaller bodies gravitate toward the luminary of our social solar system — Science and her authority — something has to be done to remedy

¹ Science, dimly perceiving the truth, may find bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism — which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water — affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

² *Secret Doctrine*, I pp. 224-25. [Look up drawing overleaf, and explanation in *Secret Doctrine*, II pp. 300-1]

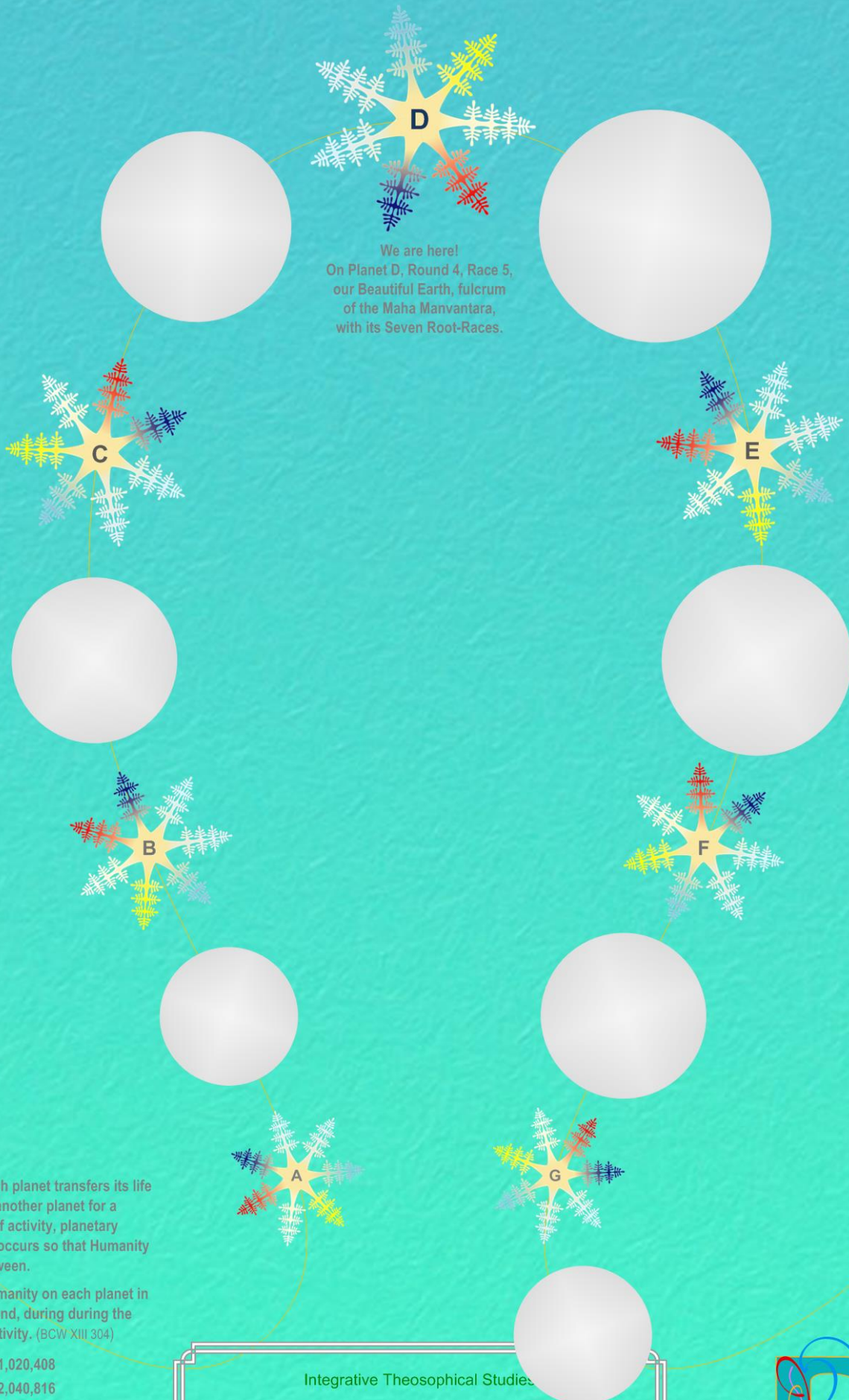
such a disastrous state of things. I propose to show therefore, in my next, that as we are still only in the 5th subrace of the Parent race, and none of us shall live to see the 7th — when things shall mend naturally — that it is just as well not to hang our hopes on science, whether orthodox or semi-heretical. The men of science cannot help the world to understand the *rationale* of phenomena, which for a little while longer in this cycle it will be quite impossible for them to account for, even to themselves. They can neither understand nor explain it, any more than anyone else can, who has not studied occultism and the hidden laws that govern nature and rule mankind. The men of science are *helpless* in this case, and it is unjust to charge them with malice, or even with unwillingness — as has been often done. Their *rationality* (taken in this case in the sense of *intellectuality*, not of *reason*) can never permit them to turn their attention to occult study. Therefore it is useless to demand or expect from the learned men of our age that which they are absolutely incapable of doing for us, until the next cycle changes and transforms entirely their *inner* nature by “improving the texture” of their spiritual minds.¹



Our Fourth Planetary Round (Drawing).

There now follows a drawing from our Planetary Rounds and Globes. — ED. PHIL.

¹ Blavatsky *Collected Writings*, (OCCULT OR EXACT SCIENCE? – I) VII p. 70



We are here!
 On Planet D, Round 4, Race 5,
 our Beautiful Earth, fulcrum
 of the Maha Manvantara,
 with its Seven Root-Races.

As soon as each planet transfers its life and energy to another planet for a further round of activity, planetary "obscuration" occurs so that Humanity can rest in between.

Duration of Humanity on each planet in our Fourth Round, during during the period of its activity. (BCW XIII 304)

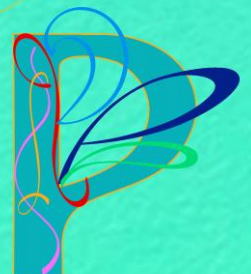
Planet A	11,020,408
Planet B	22,040,816
Planet C	33,061,224
Planet D	44,081,632
Planet E	55,102,040
Planet F	66,122,448
Planet G	77,142,856
Total	308,571,414

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Fifth Round uplifts Manas.

The Fifth Round has not commenced on Earth. The Root-Races and subraces of one round must not be confounded with those of another.

The fifth round mankind may be said to have “commenced” when there shall not be left on the planet which precedes ours a single man of that round and on our earth not one of the fourth round. You should know also that the casual fifth round men (and very few and scarce they are) who come in upon us as *avant couriers* do not beget on earth fifth round progeny. Plato and Confucius were fifth round men and our Lord a sixth round man (the mystery of his avatar is spoken of in my forthcoming letter) and not even Gautama Buddha’s son was anything but a fourth round man.¹

It is not part of evolutionary law that Manas, our Fifth Principle, should be perfected spiritually before the Fifth Round.

It is not in the course of natural law that man should become a *perfect* septenary being, before the seventh race in the seventh Round. Yet he has all these principles latent in him from his birth. Nor is it part of the evolutionary law that the Fifth principle (*Manas*), should receive its complete development before the *Fifth* Round. All such prematurely developed intellects (on the *spiritual* plane) in our Race are *abnormal*; they are those whom we call the “Fifth-Rounders.” Even in the coming seventh Race, at the close of this Fourth Round, while our four lower principles will be fully developed, that of *Manas* will be only proportionately so. This limitation, however, refers solely to the spiritual development. The intellectual, on the physical plane, was reached during the Fourth Root-Race. Thus, those who were “half ready,” who received “but a spark,” constitute the average humanity which has to acquire its intellectuality during the present Manvantaric evolution, after which they will be ready in the next for the full reception of the “Sons of Wisdom.” While those which “were not ready” at all, the latest Monads, which had hardly evolved from their last transitional and lower animal forms at the close of the Third Round, remained the “narrow-brained” of the Stanza. This explains the otherwise unaccountable degrees of intellectuality among the various races of men — the savage Bushman and the European — even now. Those tribes of savages, whose reasoning powers are very little above the level of the animals, are not the unjustly disinherited, or the *unfavoured*, as some may think — nothing of the kind. They are simply those *latest arrivals* among the human Monads, which *were not ready*: which have to evolve during the present Round, as on the three remaining globes (hence on four different planes of being) so as to arrive at the level of the average class when they reach the Fifth Round.²

¹ *Mahatma Letter* 14 (66) p. 83; 3rd Combined ed.

² *Secret Doctrine*, II pp. 167-68; [*Commentary* on Stanza VII.24c.]

The “speechless men” of the Third to early Fourth Root-Race will become speaking animals in the Fifth Round, while the adepts of a certain school hope that some may reappear at the close of the Sixth Race in this round.

The ape we know is not the product of natural evolution but an *accident*, a cross-breed between an animal being, or form, and man. As has been shown in the present Volume (Anthropogenesis), it is the speechless animal that first started sexual connection, having been the first to separate into males and females. Nor was it intended by Nature that man should follow the bestial example — as shown by the comparatively painless procreation of their species by the animals, and the terrible suffering and danger of the same in the woman. The ape is, indeed, as remarked in *Isis Unveiled*,¹ “a transformation of species most directly connected with that of the human family — a *bastard branch engrafted on their own stock before the final perfection of the latter*” — or man. The apes are millions of years later than the speaking human being, and are the latest contemporaries of our Fifth Race. Thus, it is most important to remember that the *Egos* of the apes are entities compelled by their Karma to incarnate in the animal forms, which resulted from the bestiality of the *latest* Third and the earliest Fourth Race men. They are entities who had already reached the “human stage” before this Round. Consequently, they form an exception to the general rule. The numberless traditions about Satyrs are no fables, but represent an extinct race of animal men. . . . It is from this unnatural union that the present apes descended. The latter are truly “speechless men,” and will become speaking animals (or men of a lower order) in the Fifth Round, while the adepts of a certain school hope that some of the *Egos* of the apes of a higher intelligence will reappear at the close of the Sixth Root-race. What their form will be is of secondary consideration. The form means nothing.²

Principles and senses develop on parallel lines with rounds and races.³

With every new generation, primitive man advancing on the physical plane kept falling lower and lower into matter, the physical smothering the spiritual, until the senses that developed progressively during the first Three Root-Races in this round, and seamlessly integrated under a single Sense-Consciousness, i.e., Spiritual Perception, finally fell asunder to form henceforth today’s five distinct senses.

. . . primitive man is shown in his special evolution advancing on the physical plane by developing a sense in each successive sub-race (of which there are seven) of the 1st Root-race during the 4th Round on this globe. *Human* speech, as known to us, came into being in the Root-race that preceded ours — the *Fourth* or the “Atlantean” — at the very beginning of it, in sub-race No. 1; and simultaneously with it were developed *sight* — as a physical sense — while the four other senses (with the two addi-

¹ Vol. II, p. 278

² *Secret Doctrine*, II p. 262

³ Cf. *Blavatsky Collected Writings*, (REPLIES TO AN ENGLISH F.T.S.) V p. 144

tional — the 6th and 7th — of which science knows nothing as yet) — remained in their latent, undeveloped state as physical senses, although fully developed as spiritual faculties. Our sense of *hearing* developed only in the 3rd sub-race. Thus, if human “speech” — owing to that absence of the sense of hearing — was in the beginning even less than what we would call a whispered speech, for it was a mental articulation of sounds rather than anything else, something like the systems we now see worked out for the Deaf and Dumb, still it is easy to understand how, even from those early days, “speech” became associated with “sight,” or, in other words, people could understand each other and *talk* with the help of only *sight* and *touch*. “Sound is *seen* before it is heard” — says the *Book of Kiu-te*. The flash of lightning precedes the clap of thunder. As ages went by mankind fell with every new generation lower and lower *into matter*, the physical smothering the spiritual, until the whole set of senses — that had formed during the first three Root-races but one SENSE, namely, *spiritual perception* — finally fell asunder to form henceforth five distinct senses.¹

A limited familiarity with Permeability, or Normal Clairvoyance, a new characteristic of matter that should developed concurrently with the Sixth Sense, may be appear at the proper period in this round.

The elements, whether simple or compound, could not have remained the same since the commencement of the evolution of our chain. Everything in the Universe progresses steadily in the Great Cycle, while incessantly going up and down in the smaller cycles. Nature is never stationary during *manvantara*, as it is ever *becoming*,² not simply *being*; and mineral, vegetable, and human life are always adapting their organisms to the then reigning Elements, and therefore *those* Elements were then fitted for them, as they are now for the life of present humanity. It will only be in the next, or fifth, Round that the fifth Element, *Æther* — the gross body of *Ākāśa*, if it can be called even that — will, by becoming a familiar fact of Nature to all men, as air is familiar to us now, cease to be as at present hypothetical, and also an “agent” for so many things. And only during that Round will those higher senses, the growth and development of which *Ākāśa* subserves, be susceptible of a complete expansion. As already indicated, a *partial* familiarity with the characteristic of matter — permeability — which should be developed concurrently with the sixth sense, may be expected to develop at the proper period in this Round. But with the next element added to our resources in the next Round, *permeability* will become so manifest a characteristic of matter, that the densest forms of this will seem to man’s perceptions as obstructive to him as a thick fog, and no more.³

¹ *Blavatsky Collected Writings*, (OCCULT OR EXACT SCIENCE? – I) VII p. 68

² According to the great metaphysician Hegel also. For him Nature was a *perpetual becoming*. A purely esoteric conception. Creation or Origin, in the Christian sense of the term, is absolutely unthinkable. As the above-quoted thinker said: “God (the Universal Spirit) *objectivises himself as Nature*, and again rises out of it.”

³ *Secret Doctrine*, I pp. 257-58; [cf. *ibid.*, I p. 251, and “The last three Root-Races” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

Unless a man is an irretrievable sensualist, dooming himself thereby to utter annihilation after one of such sinful lives, that day will dawn when, having reached the state of absolute freedom from any sin or desire, he will be able to recall all his past lives as easily as a man of our age turns back and reviews, one by one, every day of his existence.

Our present mankind is still in the fourth of the seven great cyclic rounds. Humanity is a baby hardly out of its swaddling clothes, and the highest adept of the present age knows less than he will know as a child in the seventh round. And as mankind is an infant collectively, so is man in his present development individually. As it is hardly to be expected that a young child, however precocious, should remember his existence from the hour of his birth, day by day, with the various experiences of each, and the various clothes he was made to wear on each of them, so no 'self,' unless that of an adept having reached Samma-Sambuddha — during which an illuminate sees the long series of his past lives throughout all his previous births in other worlds — was ever able to recall the distinct and various lives he passed through. But that time must come one day. Unless a man is an irretrievable sensualist, dooming himself thereby to utter annihilation after one of such sinful lives, that day will dawn when, having reached the state of absolute freedom from any sin or desire, he will see and recall to memory all his past lives as easily as a man of our age turns back and passes in review, one by one, every day of his existence.¹

On the field of resurrection of the Fifth Round, the sons of the highest gods assembled. The egos of their past incarnations rose again and remembered the wisdom and prophecies of their ancestor, which had all been fulfilled.

How prophetic are the songs of the three Norse Goddesses, to whom the ravens of Odin whisper of the past and the future, as they flutter around in their abode of crystal beneath the flowing river. The songs are all written down in the "Scrolls of Wisdom," of which many are lost but some still remain: and they repeat in poetical allegory the teachings of the archaic ages. To summarise from Dr. Wägner's *Asgard and the Gods*, the "renewal of the world," which is a prophecy about the Seventh Race of our Round told in the past tense.

The Mjölner had done its duty in this Round, and:

On the Field of Ida, the field of resurrection [for the Fifth Round], the sons of the highest gods assembled, and *in them their fathers rose again* [the *Egos* of all their past incarnations]. They talked of the Past and the Present, and remembered the wisdom and prophecies of their ancestor which had all been fulfilled. Near them, but *unseen of them*, was the strong, the mighty One, who rules all things, makes peace between those who are angry with each others, and ordains the eternal laws that govern the world. They *all knew he was there, they felt his presence and his power, but were ignorant of his name. At his*

¹ *Blavatsky Collected Writings*, (TIBETAN TEACHINGS) VI p. 103; [quoting the Venerable Chohan-Lama, Chief of the Archive-registrars of the libraries containing manuscripts on esoteric doctrines belonging to the Ta-loi and Ta-shühumpo Lamas Rim-boche of Tibet.]

command the new Earth rose out of the Waters [of Space]. To the south above the Field of Ida, he made another heaven called Andlang, and further off, a third, Vidblain. Over Gimill's cave, a wondrous palace was erected, which was covered with gold and shone brighter than the sun. [These are the three gradually ascending planets of our Chain.] There the Gods were enthroned, as they used to be, and they rejoiced in their restoration and in the better time. From Gimill's heights [the seventh planet or globe, the highest and the purest], they looked down upon the happy descendants of LIF [and LIFTHRASIR [the coming Adam and Eve of purified humanity], and signed to them to CLIMB up higher, to rise in knowledge and wisdom, in piety and in deeds of love, step by step, from one heaven to another, until they were at last fit to be united to the divinities in the house of Alfather.¹

Can the adept of the Fifth Round escape further earthly incarnations?

No; if we except Buddha — a sixth round being, as he had run so successfully the race in his previous incarnations as to outrun even his predecessors. But then such a man is to be found one in a *billion* of human creatures. He differed from other men as much in his physical appearance as in spirituality and knowledge. Yet even he escaped further reincarnations but on this earth; and, when the last of the sixth round men of the third ring is gone out of this earth, the Great Teacher will have to get reincarnated on the next planet. Only, and since He sacrificed Nirvānic bliss and Rest for the salvation of his fellow creatures, He will be re-born in the highest — the *seventh* ring of the upper planet. Till then He will *overshadow* every decimillennium (let us rather say and add “*has overshadowed already*”) a chosen individual who generally overturned the destinies of nations. See *Isis*, Vol. I, pp. 34 and 35, last and first para. on the pages.²



Pivotal attributes of the first four Root-Races (Table).

There now follows a table from “Proposition 3 – The first four Root-Races.” Students may consult with profit the metaphysical concepts, study notes, and learning aids set out in our Secret Doctrine’s First, Second, and Third Proposition Series. — ED. PHIL.

¹ *Secret Doctrine*, II p. 100; [& quoting W. Wägner, *Asgard and the Gods*, p. 305.]

² *Mahatma Letter* 17 (61) p. 114; 3rd Combined ed.

Pivotal attributes of the first four Root-Races.

Race	Watcher	Procreation	Appearance	Cognition	Speech	Demise	Parallels
1. Shadows (Chhayas), Astral Sons of Yoga, Self-existent and Self-born. (Adam 2 of Genesis. Adam 1 is Kadmon, Heavenly Man or Second Logos.)	Watched by the Sun, Lunar Ancestors (Pitris), or Lords of the Moon, gave their body.		Ethereal, "moon-coloured," phantom-like. Neither type nor colour, and hardly an objective, though colossal form.	Unintelligent, mindless (amanasa), i.e., mind not yet awakened.	Speechless, because mindless.	Neither flood nor fire could destroy them. They disappeared in the second race without either begetting it, procreating it, or dying.	Ātma / Hearing / Aether (Inner or noetic hearing dwarfed to outer, or mere physical, in the early Fifth Race.)
2.1 Early Second, Fathers of the Sweat-born.	Watched by Brihaspati-Jupiter.	Sexless (devoid of sex, i.e., latent hermaphrodites), by fission.	Boneless giants, i.e., soft-boned semi-human monsters.	Weak spark of intelligence.	Chant-like vowel sounds.	But their "Sons," the Second Root-Race, could be, and were so, destroyed.	Buddhi / Touch / Air (The "odd" eye was the only seeing organ.)
2.2 Late Second, Sweat-born race begins.		Asexual (no distinct sex, i.e., inactive hermaphrodites), by budding.					
3.1 Early Lemurian, Sweat-born race continues. Sons of Passive Yoga produced unconsciously by the Second Race. (Adam and Eve.)	Watched by Sukra-Venus.	Still asexual, amoeba-like, by exudation of vital fluid, the drops of which coalesced to form an oviform ball, nourished from without.	One-eyed (i.e., organ of objective sight. Not the third eye of Fourth Race Initiates, the "Sons of Cycles" or Cyclopes, which is the reverse.)	Still mindless, hence sinless.	Slight improvement on the sounds of Nature, on the cry of gigantic insects, and of the first animals that, however, were hardly nascent.	Second sub-race of First Race came to an end in the second sub-race of the Third.	
3.2 Middle Lemurian, Egg-born androgynous.		Bisexual (partaking of the attributes of both sexes, i.e., separating hermaphrodites), nourished from within.	Three-eyed, four-armed, with light yellow-gold complexes. Bones solidified.	Awakening intelligence. Lowest point in the arc of descent reached. Axle of the wheel tilted.	Speech was no better than a tentative effort. Communicated by thought-transference.	First Root-Race came to an end altogether. For, men had lost their balance.	
3.3 Late Lemurian, Womb-born race of men and women begins.	Solar Ancestors (Pitris), or Sons of Mind (Manasaputras), gave their mind.	Separation of sexes begun in the fifth sub-race, foreshadowing the "fall" of Spirit.	Stature begins decreasing. Twin physical eyes now prominent.	Intelligence about to be succumbed to temptations of personal desires (Kama).	Monosyllabic speech of vowel pattern mixed with hard consonants.		Higher Manas / Sight / Fire (i.e., light. Third eye became a gland.)
4. Atlantean, Womb-born race continues. (Adam 3 of Genesis.)	Watched by Soma-Moon.	Separation of sexes completed and thus creation of the first human species accomplished, but at a high cost: "The whole creation groans and suffers the pains of childbirth." (Romans viii, 22)	Two-eyed, two-armed, red-yellow at first, larger in size than now, with body symmetry peaking in the middle of the race; brown-white, later. Together with the yellow races, they form the bulk of present-day humanity.	Intelligence fully awakened. Acquired knowledge of good and evil. At the middle point of the race, karmic balance was struck. No more animal monads can now enter the human kingdom.	Agglutinative languages developed, followed by inflectional speech, root of Sanskrit and first true language; now the mystery tongue of Fifth Race Initiates.	Black magic, bestiality, and self-adoration spelled the demise of that proud race by rising waves. "They perished to the last man, the soil sinking under their feet and the earth engulfing those who had desecrated her." (Comm.)	Lower Manas / Taste / Water. (Twin eyes, organs of objective sight, now fully developed. Third eye continues functioning till nearly the end of the race.)

Sixth Round activates Buddhi.

No specific information is available.

But with the next element added to our resources in the next Round, *permeability* will become so manifest a characteristic of matter, that the densest forms of this will seem to man's perceptions as obstructive to him as a thick fog, and no more.¹



Dawn (unfinished, c. 1930) Nicholas Roerich

¹ *Secret Doctrine*, I p. 258. [For further information on the Sixth Sense, and a demythologisation of the so-called “fourth dimension of matter,” Consult “The last three Races” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

Seventh Round merges the human monad into Atman, the Divine Monad.

No specific information is available.



The Setting of the Sun (1752) François Boucher, Wallace Collection, London



Globe Z

Duration of each Round

Round 1	154,285,714
Round 2	308,571,428
Round 3	462,857,142
Round 4	617,142,856
Round 5	771,428,570
Round 6	925,714,284
Round 7	1,079,999,998
Total	4,319,999,992

(BCW XIII 303)

1 2 3 **4** 5 6 7

Globe A

Globe B

Globe C

Globe G

Globe F

Globe E

We are here! On Globe D, Round 4, Root-Race 5, our Beautiful Earth, fulcrum of the Great Kalpa, with its Seven Root-Races.

Globe D

Impulses of Spiritual Consciousness evolve wave-like in a 7-fold pattern along a chain of 7 man-bearing Globes (i.e., Planets or Spheres) plus 5 arupa-loka or unmanifested, re-visiting each one 7 times. A single passage through every Globe is termed Planetary Round or Ring, in the course of which 49 Root-Races of Humanity emerge, each one progressing through 7 Sub-Races (see Diagram 2). Every Round repeats on a higher scale the evolutionary work of the preceding Round. (Cf. SD I 187)

Integrative Theosophical Studies

OUR PLANETARY CHAIN OF SEVEN ROUNDS

Diagram cum Emblem

After *The Divine Plan*, pp. 218, 342

A Day of Brahmā (Maha Brahmā) equal to 1,000 Maha Yugas, or 4,319,999,992 terrene years, followed by the Night of Brahmā, or Naimittika Maha Pralaya, of an equal duration. For an in-depth analysis of the Caduceus of the Spheres, see "Keys to the Mystery Language" in our Theosophy and Theosophists Series.

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Appendix A. The primeval Manus of humanity.

Pralaya is the generic name for the Shishtas, those who preserve the seed of all things for future kalpas.

From *The Secret Doctrine*, II pp. 307-11.

Those who are aware that the “Great Flood,” which was connected with the sinking of an entire continent — save what became a few islands — could not have happened so far back as 18,000,000 years ago; and that Vaivasvata Manu is the Indian Noah connected with the *Matsya* (or the fish) Avatāra of Vishnu — may feel perplexed at this discrepancy between facts stated and the chronology previously given. But there is no discrepancy in truth. The reader is asked to turn to *The Theosophist*, Vol. IV, July, 1883, and after studying the article therein, “The Septenary Principle in Esotericism,” the whole question can be explained to him. It is in this explanation, I believe, that the Occultists differ from the Brahmans.

Esoterically, Manu Vaivasvata or Progenitor of our Fifth Race is one of forty-nine that emanated from the Root-Manu. Exoterically, he figures as seventh because this round, though the fourth, is in the preseptenary Manvantara, and the round itself is in its seventh stage of materiality or physicality.

For the benefit of those, however, who may not have *The Theosophist* of that month and year to hand, a passage or two may now be quoted from it:

. . . Who was Manu, the son of Svāyambhuva? The secret doctrine tells us that *this* Manu was no man, but the representation of the first human races evolved with the help of the Dhyāni-Chohans (*Devas*) at the beginning of the first round. But we are told in his Laws (Bk. I, 80) that there are fourteen Manus for every Kalpa — or “interval from creation to creation” (read interval from one *minor* “Pralaya” to another);¹ — and that “in the present divine age, there have

¹ Pralaya — a word already explained — is not a term that applies *only* to every “Night of Brahmā,” or the world’s dissolution following every Manvantara, equal to 71 Mahā-yugas. It applies also to each “obscuration” as well, and even to every Cataclysm that puts an end, by Fire or by Water in turn, to each Root-Race. *Pralaya* is a term like that of “Manu” — the generic name for the *Śishtas*, who, under the appellation of “King,” are shown in *the Purānas* as preserved “with the seed of all things, in an ark, from the waters of that inundation [or the fires of a general volcanic conflagration, the commencement of which we already see for our Fifth-Race in the terrible earthquakes and eruptions of these late years, and especially in the present one] which, in the season of a Pralaya, overspreads the world [the Earth].” (See *Vishnu-Purāna*, Wilson’s *tr.*, Vol. I, Preface, p. lxxxii.) Time is only a form of “Vishnu” — truly, as Parāśara says in that *Purāna*. In the Hindu Yugas and Kalpas, we have the regular descending series 4, 3, 2, with ciphers multiplied as occasion requires for esoteric purposes, but not, as Wilson and other Orientalists thought, for “sectarian embellishments.” A Kalpa may be an age, a “Day” of Brahmā or a sidereal Kalpa, astronomical and earthly. Those calculations are found in all the *Purānas*, but some differ — as for instance, “the year of the seven Rishis,” 3,030 mortal years, and the (Year of Dhruva,” 9,090, in the *Linga Purāna*, which are again esoteric, and which *do* represent actual (secret) chronology. As said in the *Brahmā-Vaivarta*: “Chronologers compute a Kalpa by the life of Brahmā. *Minor* Kalpas, as Samvarta and the rest, are numerous.” “*Minor* Kalpas” denote here every period of destruction, as was well understood by

been as yet *seven* Manus.” Those who know that there are seven rounds, of which we have passed three, and are now in the fourth; and who are taught that there are seven dawns and seven twilights or fourteen *Manvantaras*; that at the beginning of every Round and at the end, and on, and between the planets there is “an awakening to *illusive* life,” and “an awakening to *real* life”; and that, moreover, there are “root-Manus,” and what we have to clumsily translate as the “seed-Manus” — *the seeds for the human races of the forthcoming* Round [or the *Śishtas* — the surviving fittest]¹ (a mystery divulged only to those who have passed their third degree in initiation); — those who have learned all that, will be better prepared to understand the meaning of the following. We are told in the Sacred Hindu scriptures that “the first Manu produced *six* other Manus (*seven* primary Manus in all), and these produced in their turn each seven other Manus”² — the production of the latter standing in the occult treatises as 7x7. Thus it becomes clear that Manu — the last one, the progenitor of our Fourth Round Humanity — must be the *seventh*, since we are on our fourth Round,³ and there is a *root*-Manu at globe A and a *seed*-Manu at globe G. Just as each planetary Round commences with the appearance of a “Root Manu” (Dhyāni-Chohan) and closes with a “Seed-Manu,” so a *Root*- and a *Seed*-Manu appear respectively at the beginning and the termination of the human period on any particular planet.⁴ It will be easily seen from the foregoing statement that a *Manu-antaric* period means, as the term implies, the time *between* the appearance of two Manus or Dhyāni-Chohans; and hence a minor *Manvantara* is the duration of the *seven* races on any particular planet, and a major *manvantara* is the period of one human round along the Planetary chain. Moreover, that, as it is said that each of the seven Manus *creates* 7 x 7 Manus, and that there are 49 root-races on the seven planets during each Round, then every root-race has its Manu. The present seventh Manu is called “Vaivasvata” and stands in the exoteric texts for that Manu who represents in India the Babylonian Xisuthrus and the Jewish Noah. But in the esoteric books we are told that

Wilson himself, who explains the latter as “those in which the Samvarta wind, or other destructive agents, operate.” (*Op. cit.*, Vol. I, pp. 53-54 *fn.*)

¹ An intuition and a presentiment of the *Śishtas* may be found in Mr. Sinnett’s *Esoteric Buddhism*: “Annotations” — the “Noah’s Ark Theory,” 5th edition, pp. 146, 147 [pp. 327-28 in 6th edition]

² (*Manu*, Bk. I, 61-63). The fact that Manu himself is made to declare that he was created by Virāj, and that he then produced the ten Prajāpatis, who again produced seven Manus, who in their turn gave birth to seven other Manus (*Manu*, I, 33-36) relates to other still earlier mysteries, and is at the same time a *blind* with regard to the doctrine of the Septenary chain, and the simultaneous evolution of seven humanities, or MEN. However, the present work is written on the records of Cis-Himalayan Secret Teachings, and Brāhmanical esoteric philosophy may now differ in form as the Kabbalah does. But they were identical in hoary antiquity.

³ There is another *esoteric* reason besides this one for it. A Vaivasvata is the *seventh* Manu, because this our Round, although the Fourth, is in the *preseptenary* Manvantara, and the Round itself is in its *seventh* stage of materiality or physicality. The close of its middle racial point occurred during the Fourth Root-Race, when man and all nature reached their lowest state of gross matter. From that time, *i.e.*, from the end of the three and a half races, humanity and nature entered on the ascending arc of their racial cycle.

⁴ The interval that precedes each Yuga is called a *Samdhyā*, composed of as many hundreds of years as there are thousands in the yuga; and that which follows the latter is named *Samdhyāmsā*, and is of similar duration, we are told in *Vishnu-Purāna*. “The interval between the Samdhyā and the Samdhyāmsā is the yuga denominated Krita, Tretā, etc., etc. The (four) Krita, Tretā, Dvāpara, and Kali constitute a great age, or aggregate of four ages: 1000 such aggregates are a Day of Brahmā; and 14 *Manus* reign within that term.” Now had we to accept this literally then there would be only one Manu for every 4,320,000,000 of years. As we are taught that it took 300,000,000 of years for the two lower kingdoms to evolve, and that our humanity is just 18 and some odd millions old — where were the other Manus spoken of, unless the allegory means what the esoteric doctrine teaches us about the 14 being each multiplied by 49.

Manu Vaivasvata, the progenitor of our *Fifth* race — who saved it from the flood that nearly exterminated the Fourth (Atlantis) — is not the seventh Manu, mentioned in the nomenclature of the root-, or primitive-Manus, but one of the 49 Manus emanated from this Root-Manu.

For clearer comprehension we here give the names of the 14 Manus in their respective order and relation to each Round:

1 st Round	Root 1	Manu on Planet A – Svāyambhuva
	Seed 2	Manu on Planet G – Svārochi or Svārochisha
2 nd Round	Root 3	Manu on Planet A – Auttami
	Seed 4	Manu on Planet G – Tāmasa
3 rd Round	Root 5	Manu on Planet A – Raivata
	Seed 6	Manu on Planet G – Chākshusha
4 th Round	Root 7	Manu on Planet A – Vaivasvata (our Progenitor)
	Seed 8	Manu on Planet G – Sāvarni
5 th Round	Root 9	Manu on Planet A – Daksha-Sāvarni
	Seed 10	Manu on Planet G – Brahmā-Sāvarni
6 th Round	Root 11	Manu on Planet A – Dharma-Sāvarni
	Seed 12	Manu on Planet G – Rudra-Sāvarni
7 th Round	Root 13	Manu on Planet A – Rauchya
	Seed 14	Manu on Planet G – Bhautya

Manu Vaivasvata, though seventh in the order given, is the primitive Root-Manu of the fourth Human Wave while our Vaivasvata was but one of the seven Minor Manus, who preside over the Seven Races of our planet.

Vaivasvata, thus, though seventh in the order given, is the primitive Root-Manu of our fourth Human Wave (the reader must always remember that Manu is not a man but collective humanity), while *our* Vaivasvata was but one of the seven *Minor* Manus, who are made to preside over the seven races of this our planet. Each of these has to become the witness of one of the periodical and ever-recurring cataclysms (by fire and water in turn) that close the cycle of every Root-Race. And it is this Vaivasvata — the Hindu ideal embodiment, called respectively Xisuthrus, Deukalion, Noah and by other names — who is the allegorical man who rescued our race, when nearly the whole population of one hemisphere perished by water, while the other hemisphere was awakening from its temporary obscurity. . . . ¹

¹ The words “creation,” “dissolution,” etc., do not render correctly the right meaning of either Manvantara or Pralaya. The *Vishnu-Purāna* (Bk. I, ch. iii; Wilson, I, 112-13) enumerates several: “The dissolution of all things is of four kinds,” Parāśara is made to say: *Naimittika* (occasional), when Brahmā slumbers (his Night, when, “at the end of this day occurs a re-coalescence of the Universe, called Brahmā’s contingent re-coalescence,” [Wilson, I, 52, note by F. Hall] because Brahmā is this universe itself); “*Prākṛitika* (elemental), when the return of this

Thus it is shown that there is no real discrepancy in speaking of the Vaivasvata Manvantara (*Manu-antara*, lit. “between two Manus”) 18,000,000 odd years ago, when physical, or the truly human man first appeared in his Fourth Round on this earth; and of the other Vaivasvatas, *e.g.*, the Manu of the Great Cosmic or sidereal Flood (a mystery), or again the Manu Vaivasvata of the submerged Atlantis, when the *racial* Vaivasvata saved the elect of Humanity, the Fifth Race, from utter destruction. As the several (and quite different) events are purposely blended in the *Vishnu* and other *Purānas* in one narrative, there may yet be a great deal of perplexity left in the profane reader’s mind. Therefore, as constant elucidation is needed, we must be forgiven unavoidable repetitions. The blinds which conceal the real mysteries of Esoteric philosophy are great and puzzling, and even now the last word cannot be given. The veil, however, may be a little more removed and some explanations, hitherto denied, may now be offered to the earnest student.

As somebody — Colonel Vans Kennedy, if we do not mistake — remarked, “the first principle in Hindu religious philosophy is *Unity in diversity*.” If all those Manus and Rishis are called by one generic name,¹ this is due to the fact that they are one and all the manifested Energies of one and the same LOGOS, the celestial, as well as the terrestrial messengers and permutations of that Principle which is ever in a state of activity; conscious during the period of Cosmic evolution, unconscious (from our point of view) during Cosmic rest, as the Logos sleepeth in the bosom of THAT which “sleepeth not,” nor is it ever awake — for it is SAT or *Be-ness*, not a Being. It is from IT that issues the great unseen Logos, who evolves all the other *Logoi*, the primeval MANU who gives being to the other Manus, who emanate the universe and all in it collectively, and who represent in their aggregate the *manifested* Logos.² Hence we learn in the “Commentaries” that while no Dhyāni-Chohan, not even the highest, can realise completely “the condition of the preceding Cosmic evolution. . . . the Manus retain a knowledge of their experiences of all the Cosmic evolutions throughout Eternity.” This is very plain: the first Manu is called *Svāyambhuva*, “the Self-manifested,” the Son of the *unmanifested* FATHER. The Manus are the creators of the creators of our First Race — the Spirit of mankind — which does not prevent the *seven* Manus from having been the first “pre-Adamic” men on Earth.

universe to its original nature is partial and physical; *Ātyantika* (absolute), identification of *the embodied* with the incorporeal Supreme Spirit — Mahātmic state, whether temporary or until the following *Mahā-Kalpa*: also absolute obscuration — as of a whole planetary chain, etc.; and *Nitya* (perpetual) *Mahā-Pralaya* for the Universe, *death* — for man. “*Nitya* is the extinction of life, like the extinction of a lamp,” also “in sleep at night.” *Nitya-Sarga* is “constant or perpetual creation,” as *Nitya-Pralaya* is “constant or perpetual destruction of all that is born.” “That which ensues after a minor dissolution is called ephemeral creation. . . . This is *Samyama*” (production, existence, and dissolution) (*Vishnu-Purāna*, Bk. I, ch. vii; Wilson, I, 114.) The subject is so difficult that we are obliged to repeat our statements.

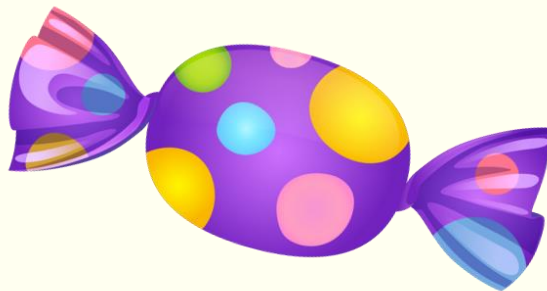
¹ [Cf. “Notwithstanding the terrible, and evidently *purposed*, confusion of Manus, Rishis, and their progeny in the *Purānas*, one thing is made clear: there have been and there will be seven Rishis in every Root-Race (called also *Manvantara* in the sacred books) as there are fourteen Manus in every Round, the “presiding gods, the Rishis and Sons of the Manus” being identical. (See Bk. III, ch. i of *Vishnu-Purāna*)” *Secret Doctrine*, II p. 614 *fn.*]

² But see the superb definitions of Parabrahman and the Logos in Subba Row’s *Lectures on the Bhagavad-Gītā* in *The Theosophist*, Vol. VIII, February to May, 1887.

Manu declares himself created by Virāj,¹ or Vaiśvānara, (the Spirit of Humanity),² which means that his Monad emanates from the never resting Principle in the beginning of every new Cosmic activity: that *Logos* or UNIVERSAL MONAD (collective Elōhīm) that radiates *from within himself* all those Cosmic Monads that become the centres of activity — progenitors of the numberless Solar systems as well as of the yet undifferentiated *human* monads of planetary chains as well as of every being thereon. Each Cosmic Monad is “Svāyambhuva,” the SELF-BORN, *which becomes the Centre of Force, from within which emerges a planetary chain* (of which chains there are seven in our system), and whose radiations become again so many Manus Svāyambhuva (a generic name, mysterious and meaning far more than appears), each of these becoming, as a *Host*, the Creator of his own Humanity.^{3, 4}

From *The Secret Doctrine*, II pp. 321-22.

Now every Brahman knows that *it is only with Vaivasvata Manu* that *our* Humanity began on this Earth (or *Round*). And if the Western reader turns to the sub-section on “*The Primeval Manus of Humanity*,”⁵ he will see that Vaivasvata is the *seventh* of the fourteen Manus who preside over our planetary chain during its life cycle: *i.e.*, that representing or standing in every Round for two Manus of the same name (a *Root-* and a *Seed-*Manu), he is the Root-Manu of the Fourth Round, hence the seventh. Wilson finds in this only “an incongruity,” and speculates that “the patriarchal genealogies are older than the chronological system of Manvantaras and Kalpas, and [thus] have been rather clumsily distributed amongst the different periods.”⁶ It is nothing of the kind, but as Orientalists know nothing of the secret teaching, they will take everything *literally*, and then turn round and abuse the writers of that which they do not comprehend!⁷



¹ See preceding footnote.

² See *Manusmṛiti*, Adhyāya I, ślokaś 32-33. Vaiśvānara is, in another sense, the living magnetic fire that pervades the manifested solar system. It is the most objective (to us the reverse) and ever present aspect of the ONE LIFE, for it is the Vital Principle. (See *The Theosophist*, Vol. IV, July 1883, p. 249.) It is also a name of Agni.

³ See pp. 307-10.

⁴ *Secret Doctrine*, II pp. 307-11

⁵ [See passages above from *Secret Doctrine*, II pp. 307-11.]

⁶ *Vishnu-Purāna*, Bk. I, ch. i; Wilson, Vol. II, p. 108 *fn.*

⁷ *Secret Doctrine*, II pp. 321-22

Appendix B.

Cosmic Cycles, Manvantaras, Rounds.

From *Blavatsky Collected Writings*, XIII pp. 301-6.

[The MS. of this unfinished essay, in H.P. Blavatsky's handwriting, exists in the Adyar Archives. Some of its pages are missing, and some of the sentences are broken off. There is no definite clue in it which would help to determine the date at which it was written, except for the fact that a footnote mentions the sixth and seventh editions of *Isis Unveiled*. This MS. contains numerical relations and data not mentioned by H.P. Blavatsky anywhere else in her writings. It contains important keys which some students might be able to apply to various cosmological problems arising in their individual studies. The most noteworthy point in connection with this MS. is that it is written in two different handwritings, one of which is larger and more rounded than H.P. Blavatsky's ordinary one. It was originally published in *The Theosophist*, Vol. LXXIX, March, 1958, pp. 367-72. — *Boris de Zirkoff*.]

Since the total period of the existence of our Planetary Chain (*i.e.*, of the Seven Rounds) is — 4,320,000,000 — and we are now in the 4th Round; and since we have unto the present Terrene year period 1,955,884,685 years from the beginning of the Cosmic Evolution of Planet A; therefore, in point of time, we shall reach the middle point, or just 3½ Rounds in 204,115,315 years, although in point of space we have virtually reached it being on planet D and in our 5th race.

No. 2 of Agreement.

Since it is said that a Day of Brahmā (representing or covering the totality of the Seven Rounds) — equals 14 manvantaras *plus* a Satya Yug; or 4,320,000,000; but as the Kali Yug covers only 4 Yugas, whereas there are 7 — and therefore the correct sum. . . . ¹

The astrological work states, that:

3. The number of years that elapsed since the beginning of Vaivasvata Manvantara — equals 18,618,725 years.

The Secret Doctrine tells us that:

The number of years passed, since the Dhyāni-Chohan, known in India as Manu Vaivasvata, inaugurated the human Manvantara on our planet D, *in the present Round* — equals 18,618,725 years.²

For purposes of comparison, and to make, at the same time, some of the Sanskrit expressions clearer, we will now quote from *Isis Unveiled* what is said therein of the Hindu Kalpas.

¹ [MS. breaks off at this point.]

² See further on the Series of the Manus quoted from the July *Theosophist* of 1883. [See *Secret Doctrine*, II p. 69]

The Vrihaspatis, or the periods called yugas, and Kalpas, are life-problems to solve. The Satya-Yuga and the *Buddhi*¹ cycles of chronology would make a mathematician stand aghast at the array of ciphers. The Mahā-Kalpa embraces an untold number of periods, far. . . .²

The exoteric Brāhmanical works give 4,320,000,000 years as the duration of a great Kalpa, a “Day of Brahmā.” This includes all the seven “Rounds” of our Planetary Chain, *i.e.*, the period of human existence on different planets in different Rounds together, with what are called “Obscurations” or the period of rest for humanity between two planets, in its passage from the one to the other, after its seven Races are evolved on that planet. It also includes the period of *Sandhi* (twilight) which is equal to one *Satya Yuga*. If we take the above figure, as our basis, according to certain mathematical series, explained further on, we obtain the following results:

Duration of each Planetary Round in this Minor Manvantara.

Round 1	154,285,714
Round 2	308,571,428
Round 3	462,857,142
Round 4	617,142,856
Round 5	771,428,570
Round 6	925,714,284
Round 7	1,079,999,998
Total	4,319,999,992 years ³

We have thus 617,142,856 years as the period of our Fourth Round. And as the “Night of Brahmā” or period of Rest, is always equal to the “Day of Brahmā” or the period of activity on each planet — the period of activity in this 4th Round equals — 308,571,428 years. It thus exceeds the period of duration given for our Manvantara (308,448,000 y.) in the Brāhmanical calculations, only by 123,428, years; and this would be made away with, if in making this calculation we had deducted from it the overlapping of the period of *Kalpa* which is equivalent to one *Satya Yuga* and which the Brahmans for purposes of esoteric secrecy have added to the “Day of Brahmā.” . . . the same arithmetical progression, as above and explained⁴ further on, the following is the duration of humanity on each Planet in our fourth Round, *during the period of its activity*:

¹ We take this opportunity of correcting the many typographical errors found in *Isis*. Having been stereotyped on plates, all the six or seven editions of the work had to be reproduced with their primitive *errata*.

² [It is evident that a page or more of the MS. is missing at this point. The sentence in *Isis Unveiled*, Vol. I, pp. 31-32, ends with the words: “. . . back in the antediluvian ages.” It is interesting to note that H.P. Blavatsky altered “Buddhistic” into “*Buddhi*.” — *Boris de Zirkoff*.]

³ It will be obvious that for the purpose of having round numbers, we have, in our calculations, omitted fractions. Thus on the whole “day of Brahmā” we have left off a period of eight years. It should also be noted that each “Round” period in the above table signifies both the period of planetary Activity and interplanetary Rest.

⁴ [The MS. is damaged at this point, and the full meaning of the sentence has been *lost*. — *Boris de Zirkoff*.]

Duration of humanity in this Round, on each Planet.

Planet A	11,020,408
Planet B	22,040,816
Planet C	33,061,224
Planet D	44,081,632
Planet E	55,102,040
Planet F	66,122,448
Planet G	77,142,856
<hr/>	
Total	308,571,414 years ¹

Now, it will be seen that 44,081,632 years is the Human Period of Activity of our Planet in this Round. Applying to this period, the same ratio as above, explained further on, we obtain the following results:

Duration of human life-waves in this Round, on Planet Earth.

Root-Race 1	1,574,344
Root-Race 2	3,148,688
Root-Race 3	4,723,032
Root-Race 4	6,297,376
Root-Race 5	7,871,720
Root-Race 6	9,446,064
Root-Race 7	11,020,408
<hr/>	
Total	44,081,632 years

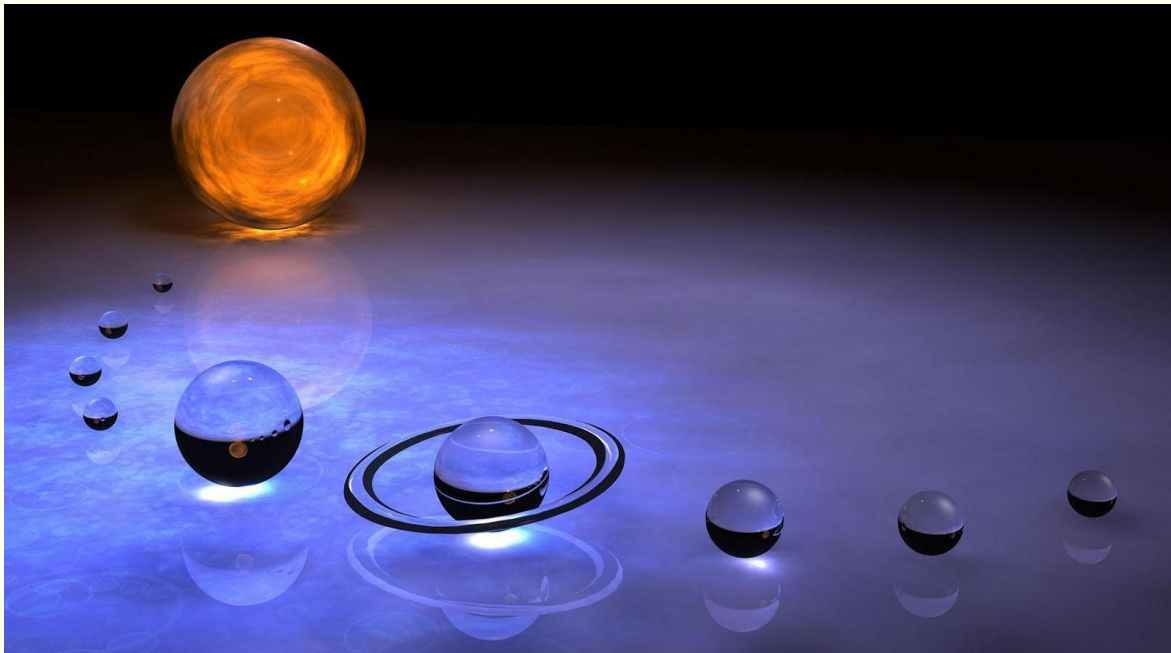
The reader will observe that in the above calculations we have given the key to the understanding of these different periods. Till now, the exoteric works only gave the period of the day of *Brahmā*, without either giving the other periods which might help toward the discovery of the Secret, or giving that key itself which might give the results now shown above. But if we have the period of the Day of *Brahmā* and if we know that there are seven rounds, that each round covers seven planets, that the period of rest of a planet in every round equals that of its activity, and if to all this knowledge we apply the key of the septenary arithmetical progression series, then we get the numbers as given above. There is a gradual rise of, from one to seven. The duration of the existence of humanity during the Seven Rounds is 1: 2:3:4:5:6:7. In each Round, the duration of the existence of humanity, on the seven planets of our chain is 1: 2:3:4:5:6:7. The period of human existence in seven races, on one planet, is again 1: 2:3:4:5:6:7. Now, as the planet evolves the 7 races in succession, before humanity can pass on to the next planet, the interval between the disappearance of humanity from one planet and its reappearance on the next, is equal to its existence on the planet which it has just left. Take then 4320 million as the day of *Brahmā*, and calculate according to the above explanation and you will arrive at the above given results. It is noteworthy that in the Hindu exoteric works the period of the *Manvantara* (One Round) is given at 308 million, to speak in round numbers. Now two

¹ For the sake of having round numbers, we are again obliged to leave off fractions and hence there is a slight difference. This figure when doubled, will give 28 years less than the 4th Round period mentioned above. Here in the period of activity we have a difference of only fourteen years.

reasons may be assigned for the adoption of that course. In the first place, the duration of the 4th Round according to the above calculations is 617 million again, to use a round figure. Now, we have already stated that the period of activity of the planetary chain in one round is equal to its period of rest during the same round, while humanity rests in its passage from planet to planet. Thus divide the period of the 4th Round, into two equal parts; and you have 308 million and odd as the *Manvantaric* period of *our* Round. Thus our Round period may have been in the first instance taken as the *Manvantaric* period. The Second reason may be this. Our planet being the exactly middle period and we being in the middle of the seven rounds, our round period may have been taken to denote the *average Manvantaric* period, thus at the same time giving a key in a veiled form to the mystery of the geometrical progression We have already stated that the above figures are exact, if the exoteric calculations of the Brahmans about the day of Brahmā be correct. But we may again state here that that figure is not correctly given out in exoteric numbers. We may, however, add that the explanations given by us about the progressions, etc., are facts and can be faithfully utilised when anyone of the above described figures are correctly known — in calculating all the rest of the figures. And these processes we have explained because we know that not one of the *exact* numbers will ever be given out, as they pertain to the Mysteries of Initiations and to the Secrets of the occult influence of Numbers.¹

NB. The Seven Rounds decrease and increase in their respective durations, as well as the seven races in each.

Thus the 4th Round as well as every 4th race are the shortest, while the 1st and 7th Round as the 1st and 7th root races are the longest.²



¹ Cf. *Blavatsky Collected Writings*, (CYCLES, MANVANTARAS, AND ROUNDS) XIII pp. 301-6

² *ibid.*, (PREMATURE AND PHENOMENAL GROWTHS) VI p. 117 fn.

Appendix C.

Jewish allusions and farcical worship.

Genesis' three Adams untangled: Adam 1 is Kadmon or the "Heavenly Man" made "in the image and likeness of god," i.e., Second Logos. Adam 2 was neither in the image nor in the likeness of god before he "ate the forbidden fruit," i.e., the mindless, hence sinless, First Root-Race. Adam 3 is the Third Root-Race that separated, whose eyes opened outwardly and acquired knowledge of good and evil.¹

Man's organism was adapted in every race to its surroundings. The first Root-Race was as ethereal as ours is material. The progeny of the seven Creators, who evolved the seven primordial Adams,² surely required no purified gases to breathe and live upon (see Part III of this Volume). Therefore, however strongly the impossibility of this teaching may be urged by the devotees of modern science, the Occultist maintains that the case was as stated *æons of years* before even the evolution of the Lemurian, the first physical man, which itself took place 18,000,000 years ago.

Preliminary evolution is described in one of the BOOKS OF DZYAN and the *Commentaries* thereon in this wise:

Archaic Scripture teaches that at the commencement of every local Kalpa, or Round, the earth is reborn;

. . . as the human *Jīva* [monad], when passing into a new womb, gets recovered with a new body, so does the *Jīva* of the Earth; it gets a more perfect and solid covering with each Round after re-emerging once more from the matrix of space into objectivity. (*Commentary*)

This process is attended, of course, by the throes of the new birth or geological convulsions.

Thus the only reference to it is contained in one verse of the volume of the *Book of Dzyan* before us, where it says:

STANZA I.4. AND AFTER GREAT THROES SHE (*the Earth*) CAST OFF HER OLD THREE AND PUT ON HER NEW SEVEN SKINS, AND STOOD IN HER FIRST ONE (a).

(a) This refers to the growth of the Earth, whereas in the Stanza treating of the First Round it is said (given in the *Commentary*):

¹ Consult "The four Adams of the Kabbalah," in our Secret Doctrine's Third Proposition Series. — ED. PHIL.

² As shown elsewhere, it is only the "Heavenly Man," Adam Kadmon, of the first chapter of *Genesis*, who is made "in the image and likeness of God." Adam, of chapter ii, is not said to be made in that *image* nor in the divine likeness, before he ate of the forbidden fruit. The former Adam is the Sephirōthal Host; the second Adam is the Mindless first human Root-Race; the third Adam is the race that separated, whose eyes are opened.

*After the changeless (avikāra) immutable nature (Essence, sadaikarūpa) had awakened and changed (differentiated) into (a state of) causality (avyakta), and from cause (Kāraṇa) had become its own discrete effect (vyakta), from invisible it became visible. The smallest of the small (the most atomic of atoms, or anīyamsām aniyasām) became one and the many (ekānekarūpa); and producing the Universe produced also the Fourth Loka (our Earth) in the garland of the seven lotuses. The Achyuta then became the Chyuta.*¹

The Jewish Kabbalists dwarfed the duration of each terrestrial round by six zeros.

Now it becomes evident that, in every esoteric interpretation of exoteric beliefs expressed in allegorical forms, there was the same underlying idea — the basic number seven, the compound of *three and four*, preceded by the divine THREE (△) making the perfect number ten.

Also, these numbers applied equally to divisions of time, to cosmography, metaphysical and physical, as well as to man and everything else in visible nature. Thus these *Seven* vowels with their *forty-nine* powers are identical with the *three* and the *Seven* Fires of the Hindus and their forty-nine fires; identical with the numerical mysteries of the Persian Sīmūrgh; identical with those of the Jewish Kabbalists. The latter, dwarfing the numbers (their mode of *blinds*), made the duration of each successive *renewal* (what we call in esoteric parlance *Round*) of the seven renewals of the globe only of 7,000 years, instead of, as is more likely, 7,000,000,000, and assigned to the total duration of the universe 49,000 years only.^{2, 3}

Their Kings, who reigned in Edom before there reigned a King in Israel, could never symbolise “prior worlds” but only early “attempts at men” on earth. The Edomite Kings are none other than Zohar’s “pre-Adamite races,” our First Root-Race.

There were old worlds which perished as soon as they came into existence; worlds with and without form called *Scintillas* — for they were like the sparks under the smith’s hammer, flying in all directions. Some were the primordial worlds which could not continue long, because the “Aged” — his name be sanctified — had not as yet assumed his form,⁴ the workman was not yet the “Heavenly man.”⁵

¹ Achyuta is an almost untranslatable term. It means that which is not subject to fall or change for the worse: the *Unfalling*; and it is the reverse of *chyuta*, “the Fallen.” The Dhyānis who incarnate in the human forms of the *Third* Root-Race and endow them with intellect (Manas) are called the *chyuta*, for they fall into generation.

² See Part I, “The Chronology of the Brahmans,” pp. 66 *et seq.*

³ *Secret Doctrine*, II p. 564

⁴ The form of *Tikkūn* or the *Prōtogenos*, the “first-born,” *i.e.*, the universal form and idea had not yet been mirrored in *Chaos*.

⁵ Zohar, iii, 292c. The “Heavenly Man” is Adam-Kadmon — the synthesis of the Sephirōth, as “Manu Svāyambhuva” is the synthesis of the Prajāpatīs.

Again in the *Midrash*, written long before the *Kabbalah* of Shimon ben Yohai, Rabbi Abbahū explains:

The Holy One, blessed be his name, has successively formed and destroyed sundry worlds before this one¹ . . . Now this refers both to the first races [the “Kings of Edōm”] and to the worlds destroyed.²

“Destroyed” means here what we call “obscurations.” This becomes evident when one reads further on the explanation given:

Still when it is said that they [the worlds] *perished*, it is only meant thereby that they [their humanities] lacked the true form, till the human [our] form came into being, in which all things are comprised and *which contains all forms*. . . .³ — it does not mean *death*, but only denotes a *sinking down from their status* . . . [that of worlds in activity].⁴

When, therefore, we read of the destruction of the worlds, this word has many meanings, which are very clear in several of the Commentaries on the *Zohar* and Kabbalistic treatises. As said elsewhere, it means not only the destruction of many worlds which have ended their life-career, but also that of the several continents which have disappeared, as also their decline and geographical change of place.

The mysterious “Kings of Edōm” are sometimes referred to as the “Worlds” that had been destroyed; but it is a “cloak.” The Kings who reigned in Edōm before there reigned a King in Israel, or the “Edōmite Kings,” could never symbolize the “prior worlds,” but only the “attempts at men” on this globe: the “pre-Adamite races,” of which the *Zohar* speaks, and which we explain as the *First Root-Race*.⁵

Allusions to the septenary constitution of earth and man, and to the Seven Rounds and Races, abound in the New as in the Old Testament.

The day when the Church will find that its only salvation lies in the *occult* interpretation of the Bible, may not be so far off as some imagine. Already many an abbé and ecclesiastic has become an ardent Kabbalist, and as many appear publicly in the arena, breaking a lance with Theosophists and Occultists in support of the metaphysical interpretation of the Bible. But they commence, unfortunately for them, from the wrong end. They are advised, before they begin to speculate upon the *metaphysical* in their Scriptures, to study and master that which relates to the purely *physical* — *e.g.*, its geological and ethnological hints. For such allusions to the Septenary constitution of the Earth and Man, to the seven Rounds and Races, abound in the New as in the Old Testament, and are as visible as the sun in the heavens to him who reads both symbolically. What do the laws in chapter xxiii of *Leviticus* apply to?

¹ *Berēshīth Rabbah*, Parscha IX

² This refers to the *three Rounds* that preceded our *fourth Round*.

³ *Note to Students*: This sentence contains a dual sense and a profound mystery in the occult sciences the secret of which *if*, and *when*, known — confers tremendous powers on the Adept to *change his visible form*. — *H.P. Blavatsky*.

⁴ *Idrā Zūtā Qaddishā*, *Zohar*, iii, 136c. “A sinking down from their status” — is plain; from active worlds they have fallen into a temporary obscurity — they rest, and hence are entirely changed.

⁵ *Secret Doctrine*, II pp. 704-5

What is the philosophy of reason for all such *hebdomadic* offerings and symbolical calculations as:

. . . ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; *seven Sabbaths shall be complete*. . . . And ye shall offer with the bread seven lambs without blemish,” etc.¹

The Seven Sabbaths are seven pralayas, between seven manvantaras, or what we call rounds.

We shall be contradicted, no doubt, when we say that all these “wave” and “peace” offerings were in commemoration of the *Seven* “Sabbaths” of the mysteries, which Sabbaths are seven pralayas, between seven manvantaras, or what we call *Rounds* — for “Sabbath” is an elastic word, meaning a period of rest of whatever nature, as explained elsewhere.² And if this is not sufficiently conclusive, then we may turn to the verse which adds:

“ . . . even unto the morrow after the seventh Sabbath shall ye number fifty days” [forty-nine, 7 x 7, stages of activity, and forty-nine stages of rest, on the seven globes of the chain, and then comes the rest of Sabbath, the *fiftieth*]; after which “ye shall offer a new meat offering unto the Lord,”³

— *i.e.*, ye shall make an offering of your flesh or “coats of skin,” and, divesting yourselves of your bodies, ye shall remain pure spirits.

More allusions about meat offerings to the Lord, the woman in purple and scarlet, the mystery of the woman and the beast, and other instances of farcical worship unpicked.

This law of offering, degraded and materialised with ages, was an institution that dated from the earliest Atlanteans; it came to the Hebrews *via* the “Chaldees,” who were the “wise men” of a *caste*, not of a nation, a community of great adepts come from their “Serpent-holes,” and who had settled in Babylonia ages before. And if this interpretation from *Leviticus* (full of the disfigured laws of Manu) is found too farfetched, then turn to *Revelation*. Whatever interpretation profane mystics may give to the famous Chapter xvii, with its riddle of the woman in purple and scarlet; whether Protestants nod at the Roman Catholics, when reading “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH,” or Roman Catholics glare at the Protestants, the Occultists pronounce, in their impartiality, that these words have applied from the first to *all and every exoteric Churchianity*, that which was the “ceremonial magic” of old, with its terrible effects, and is now the harmless (because distorted) farce of ritualistic worship. The “mystery” of the woman and of the beast, are the symbols of soul-killing Churchianity and of SUPERSTITION. “The beast that was, and is not, and yet is.”⁴ “And here is the Mind which hath wisdom. The seven heads are seven mountains [seven continents and seven races] on which the woman sitteth,” the symbol of all the exoteric, barbarous, idolatrous faiths

¹ *Leviticus* xxiii, 15, 18

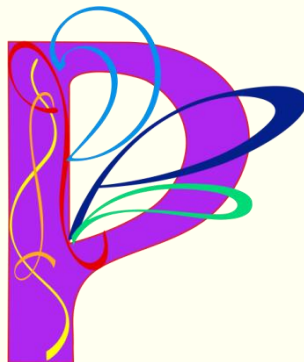
² See Part II, Section XXV, “The Mysteries of the Hebdomad.”

³ *Leviticus* xxiii, 16

⁴ [Consult “The Number of the Beast is the Number of Man,” in the same Series. — ED. PHIL.]

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which have covered that symbol “with the blood of the saints and the blood of the martyrs” who protested and do protest. “And there are *seven kings* [seven races]; five are fallen [our fifth race included], and one is [the fifth continues], and the other [the *sixth* and the *seventh* races] is not yet come; and when he [the race “King”] cometh, he must continue a short space.”¹ There are many such Apocalyptic allusions, but the student has to find them out for himself.²



¹ *Revelation* xvii, 8-10

² *Secret Doctrine*, II pp. 747-48

Suggested reading for students.



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