

*Appendices to
Planetary Rounds
of the Divine Monad*



Train of Thoughts

The primeval Manus of Humanity

Pralaya is the generic name for the Śishtas, those who preserve the seed of all things for future kalpas. 3

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. 3

Manu Vaivasvata, though seventh in the order given, is the primitive Root-Manu of our Fourth Human Wave while our Vaivasvata was but one of the seven Minor Manus, who preside over the Seven Races of our planet. 5

Happy are those gods who are born as men in Bhārata-Varsha. 7

Cosmic Cycles, Manvantaras, Rounds

Duration of each Planetary Round in this Minor Manvantara 9

Duration of humanity in this Round, on each Planet 10

Duration of human life-waves in this Round, on Planet Earth 10

NB. The Seven Rounds decrease and increase in their respective durations, as well as the seven races in each. 11

Jewish allusions, blinds, 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. 12

The Jewish Kabalists dwarfed the duration of each terrestrial round by six zeros. 13

Their Kings, who reigned in Edōm before there reigned a King in Israel, could never symbolise "prior worlds" but only early "attempts at men" on earth. The Edōmite Kings are none other than Zohar's "pre-Adamite races," our First Root-Race. 13

Allusions to the septenary constitution of earth and man, and to the Seven Rounds and Races, abound in the New as in the Old Testaments. 14

The Seven Sabbaths are seven pralayas, between seven manvantaras, or what we call Rounds. 14

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. 15

The primeval Manus of Humanity

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

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

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 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

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 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.*)

as the “seed-Manus” — *the seeds for the human races of the forthcoming Round* [or the *Śishtas* — the surviving fittest]² (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”³ — the production of the latter standing in the occult treatises as 7 x 7. 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,⁴ 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.⁵ 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 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:

² 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.]

³ (*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-Himālayan Secret Teachings, and Brahmanical esoteric philosophy may now differ in form as the Kabala does. But they were identical in hoary antiquity.

⁴ 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.

⁵ 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 *Samdhyāṃśa*, and is of similar duration, we are told in *Vishnu-Purāna*. “The interval between the Samdhyā and the Samdhyāṃśa 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.

APPENDICES TO PLANETARY ROUNDS
PRIMEVAL MANUS OF HUMANITY

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 our 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 obscuration. . . . ⁶

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 go, when physical, or the truly human man first appeared in his Fourth Round on this earth;

⁶ 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); *Prākritika* (elemental), when the return of this 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.

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,⁷ 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.⁸ 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.

Manu declares himself created by Virāj,⁹ or Vaiśvānara, (the Spirit of Humanity),¹⁰ 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

⁷ [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.]

⁸ But see the superb definitions of Parabrahman and the Logos in Subba Row's *Lectures on the Bhagavad-Gītā* in *The Theosophist*, Vol. VIII, Feb., March, April, May, 1887.

⁹ See preceding footnote.

¹⁰ See *Manusmṛiti*, Adhyāya I, śloka 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.

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.^{11, 12}

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*,”¹³ 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.”¹⁴ 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!

Happy are those gods who are born as men in Bhārata-Varsha.

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.”¹⁵ 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, the Tretā, the Dvāpara, and Kali, take place”;¹⁶ 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.¹⁷ Hence the confusion.¹⁸

¹¹ See pp. 307-10.

¹² *Secret Doctrine*, II pp. 307-11

¹³ [See passages above from *Secret Doctrine*, II pp. 307-11.]

¹⁴ *Vishnu-Purāna*, Bk. I, ch. i; Wilson, Vol. II, p. 108 *fn.*

¹⁵ *Ibid.*, Bk. I, ch. iii; Wilson, Vol. II, p. 137

¹⁶ *Ibid.*, pp. 135-36

¹⁷ *Ibid.*, ch. ii; Wilson, Vol. II, pp. 109 *ff*

¹⁸ *Secret Doctrine*, II pp. 321-22

Cosmic Cycles, Manvantaras, Rounds

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

[The MS. of this unfinished essay, in H.P.B.'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.B. 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.B.'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 Yuga; or 4,320,000,000; but as the Kali Yuga covers only 4 Yugas, whereas there are 7 — and therefore the correct sum. . . . ¹⁹

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. ²⁰

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.

“The Vrihaspatis, or the periods called yugas, and Kalpas, are life-problems to solve. The Satya-Yuga and the *Buddhi*²¹ cycles of chronology would make a mathematician stand aghast at the array of ciphers. The Mahā-Kalpa embraces an untold number of periods, far. . . . ²²

¹⁹ [MS. breaks off at this point.]

²⁰ See further on the Series of the Manus quoted from the July *Theosophist* of 1883. [See *S.D.* II, p. 69]

²¹ 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*.

²² [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.B. altered “Buddhistic” into “*Buddhi*.” — Boris de Zirkoff.]

The exoteric Brahmanical 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 ²³

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 Brahmanical 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 explained²⁴ further on, the following is the duration of humanity on each Planet in our fourth Round, *during the period of its activity*:

²³ 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.

²⁴ [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 ²⁵

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

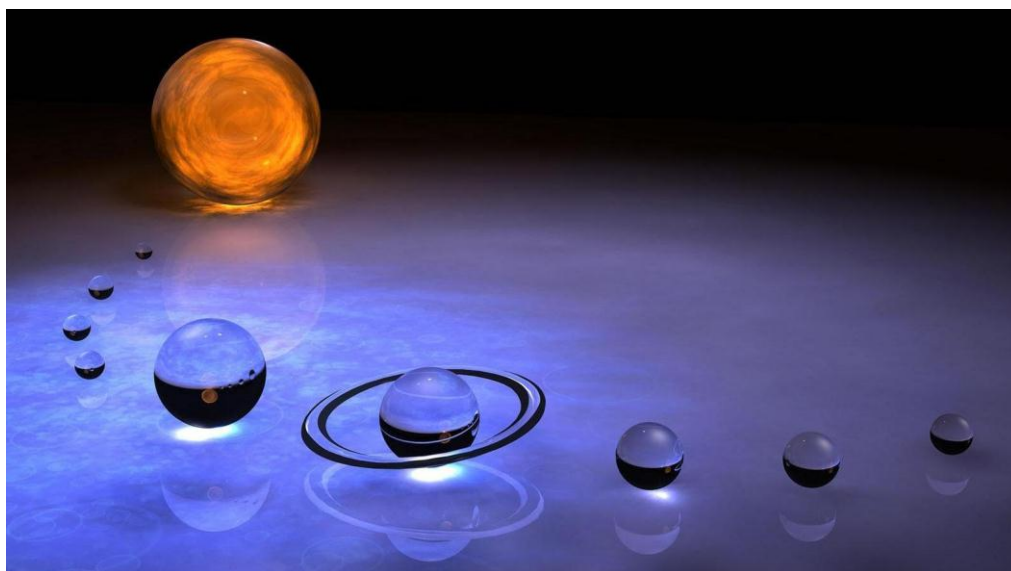
The reader will observe that in the above calculations we have given the key to the understanding of these different periods. Till now, the exoteric works only gave the period of the day of *Brahmā*, without either giving the other periods which might help toward the discovery of the Secret, or giving 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 millions as the day of *Brahmā*, and calculate according to the above explanation and you will arrive at the above giv-

²⁵ 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.

en results. It is noteworthy that in the Hindu exoteric works the period of the *Manvantara* (One Round) is given at 308 millions, to speak in round numbers. Now two 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 millions 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 millions 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.²⁶

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.²⁷



²⁶ Cf. *Blavatsky Collected Writings*, (CYCLES, MANVANTARAS, AND ROUNDS) XIII pp. 301-6

²⁷ *Ibid.*, (PREMATURE AND PHENOMENAL GROWTHS) VI p. 117 *fn.*

Jewish allusions, blinds, 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.

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,²⁸ 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 *æōns 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 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.

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*):

"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

²⁸ 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.

*the Universe produced also the Fourth Loka (our Earth) in the garland of the seven lotuses. The Achyuta then became the Chyuta.*²⁹

The Jewish Kabalists 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 Kabalists. 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.^{30, 31}

Their Kings, who reigned in Edōm before there reigned a King in Israel, could never symbolise “prior worlds” but only early “attempts at men” on earth. The Edōmite 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,³² the workman was not yet the “Heavenly man.”³³

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

The Holy One, blessed be his name, has successively formed and destroyed sundry worlds before this one³⁴ . . . Now this refers both to the first races [the “Kings of Edōm”] and to the worlds destroyed.”³⁵

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

²⁹ 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.

³⁰ See Part I, “The Chronology of the Brahmans,” pp. 66 *et seq.*

³¹ *Secret Doctrine*, II p. 564

³² The form of *Tikkūn* or the *Prōtogenos*, the “first-born,” *i.e.*, the universal form and idea had not yet been mirrored in *Chaos*.

³³ Zohar, iii, 292c. The “Heavenly Man” is Adam-Kadmon — the synthesis of the Sephīrōth, as “Manu Svāyambhuva” is the synthesis of the Prajāpatis.

³⁴ *Berēshith Rabbah*, Parscha IX

³⁵ This refers to the *three Rounds* that preceded our *fourth* Round.

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*. . . .³⁶ — it does not mean *death*, but only denotes a *sinking down from their status* . . .” [that of worlds in activity].³⁷

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*.³⁸

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

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 Testaments, 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? 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.³⁹

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

³⁶ *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.B.]

³⁷ *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.

³⁸ *Secret Doctrine*, II pp. 704-5

³⁹ *Leviticus* xxiii, 15, 18

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.⁴⁰ 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,”⁴¹

— *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.” “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 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.”⁴² There are many such Apocalyptic allusions, but the student has to find them out for himself.⁴³



⁴⁰ See Part II, Section XXV, “The Mysteries of the Hebdomad.”

⁴¹ *Leviticus* xxiii, 16

⁴² *Revelation* xvii, 8-10

⁴³ *Secret Doctrine*, II pp. 747-48