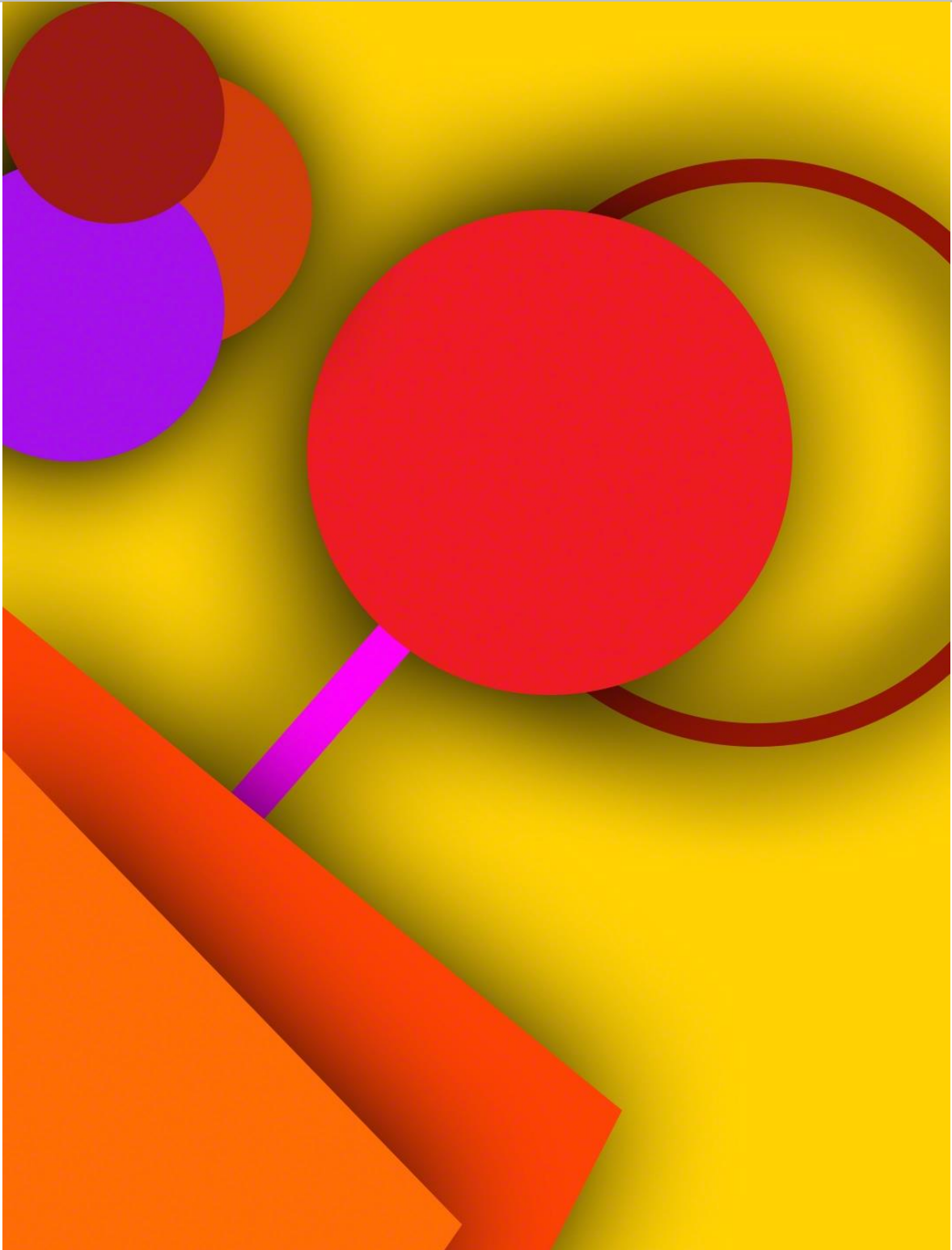


Early Fragments of Esoteric Cosmogony



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Fragments of Esoteric Cosmogony by a Master of Wisdom

Cosmogony is the physiology of the universe spiritualized.

From *Mahatma Letter* 13 (44) pp. 70-77; 3rd Combined ed. Received by A.P. Sinnett in Allahabad, January 1882.¹

(1) I conceive that at the close of a pralaya the impulse given by the Dhyāni Chohans does not develop from chaos, a succession of worlds simultaneously, but seriatim. The comprehension of the manner in which each in succession ensues from its predecessor as the impact of the original impulse might perhaps be better postponed till after I am enabled to realize the working of the whole machine — the cycle of worlds — after all its parts have come into existence.

Correctly conceived. Nothing in nature springs into existence suddenly, all being subjected to the same law of gradual evolution. Realize but once the process of the *mahā* cycle, of one sphere, and you have realized them all. One man is born like another man, one race evolves, develops, and declines like another and all other races. Nature follows the same groove from the “creation” of a universe down to that of a mosquito. In studying esoteric cosmogony, keep a spiritual eye upon the physiological process of human birth; proceed from cause to effect establishing as you go along, analogies between the birth of a man and that of a world. In our doctrine you will find necessary the synthetic method; you will have to embrace the whole — that is to say to blend the *macrocosm* and *microcosm* together — before you are enabled to study the parts separately or analyse them with profit to your understanding. Cosmogony is the physiology of the universe spiritualized, for there is but one law.

The active principle is attracted by the passive and the Great Nag, the serpent emblem of the eternity, attracts its tail to its mouth forming thereby a circle in that incessant pursuit of the negative by the positive.

The two opposing forces, unconscious and non-existing when separated, they become consciousness and life when brought together.

(2) Taking the middle of a period of activity between two pralayas, *i.e.*, of a manvantara — what I understand to happen is this. Atoms are polarized in the highest region of spiritual efflux from behind the veil of primitive cosmic matter. The magnetic impulse which has accomplished this result flits from one min-

¹ This letter is the first in the volume to deal specifically and exclusively with the teachings. It is also one of the few where we have both sides of the correspondence. In the originals in the British Museum the arrangement is rather curious. Sinnett’s questions are on the left-hand side of the sheets, and the Mahatma’s replies are opposite them on the right-hand side. Where there was insufficient space, the Mahatma continued his comments on the back of the sheet. In a few instances he even used an additional sheet of paper, as his replies are much longer than the questions.

It will be remembered that in the letter written by Djual Khul for the Mahatma K.H. when the latter first returned from his retreat [*Mahatma Letter* 37 (37), Combined ed.], he mentioned that the Mahatma begged Sinnett to proceed with his metaphysical studies and “not to be giving up in despair whenever you meet with incomprehensible ideas in M. Sahib’s notes.” That comment referred to M.’s answers to Hume’s questions which can be found in Appendix II of *The Letters of H.P. Blavatsky to A.P. Sinnett*. Sinnett had been instructed to copy those notes. He did so and the answers raised many more questions in his mind, which he later submitted to Mahatma M. They are answered in this letter. See also *Mahatma Letter* 43 (42), where Mahatma M. promises to Sinnett that he will make “a supreme effort” to answer Sinnett’s questions on “cosmogony” as soon as he is “relieved” from other more pressing duties. [Abridged from the Editor’s Introductory Notes, Chronological ed., p. 117]

eral form to another within the first sphere till having run the round of existence in that kingdom of the first sphere it descends in a current of attraction to the second sphere.

Polarize themselves during the process of motion and propelled by the irresistible Force at work. In Cosmogony and the work of nature the positive and the negative or the active and passive forces correspond to the male and female principles. Your “spiritual efflux” comes not from “behind the veil” but is the male seed falling *into* the veil of cosmic matter. The active is attracted by the passive principle and the Great Nag, the serpent emblem of the eternity, attracts its tail to its mouth forming thereby a circle (cycles in the eternity) in that incessant pursuit of the negative by the positive. Hence the emblem of the *lingam*, the *phallus* and the *kteis*.¹ The one and chief attribute of the universal spiritual principle — the unconscious but ever active life-giver — is to expand and shed; that of the universal material principle to gather in and fecundate. Unconscious and non-existing when separated, they become consciousness and life when brought together. Hence again — Brahmā, from the root “brih,” the Sanskrit for “to expand, grow or to fructify,” Brahmā being but the vivifying *expansive* force of nature in its eternal evolution.

There now follows a description of the post-mortem disintegration of the constituent parts of man, and their return their respective source.

(3) Do worlds of effects intervene between the worlds of activity in the series of descent?

The worlds of effects are not lokas or localities. They are the shadow of the world of causes, their *souls* — worlds having like men their seven principles which develop and grow simultaneously with the body. Thus:

- 1 The *body* of man is wedded to and remains for ever within the body of his planet;
- 2 His individual *jivātman* life principle, that which is called in physiology *animal spirit* returns after death to its source — *Fohat*;
- 3 His *linga śarīram* will be drawn into *Ākāśa*;
- 4 His *Kāmarūpa* will recombine with the Universal *Śakti* — the Will-Force, or universal energy;
- 5 His “animal soul” borrowed from the breath of *Universal Mind* will return to the Dhyāni Chohans;
- 6 His sixth principle — whether drawn into or ejected from the matrix of the Great Passive Principle must remain in its own sphere — either as part of the crude material or as an individualized entity to be reborn in a higher world of causes.
- 7 The seventh will carry it from the *Devachan* and follow the new *Ego* to its place of re-birth. . . .

(4) The magnetic impulse which cannot yet be conceived of as an individuality — enters the second sphere in the same (the mineral) kingdom as that to which it belonged in sphere I and runs the round of mineral incarnations there passing on to sphere III. Our earth is still a sphere of necessity for it. Hence it passes into the upward series — and from the highest of these passes into the vegetable kingdom of sphere I.

¹ [In cosmogenic metaphysics, phallus is the vertical diameter and kteis, the horizontal. See “Diagram” and accompanying notes in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

Without any new impulse of creative force from above, its career round the cycle of worlds as a mineral principle has developed some new attractions or polarization which cause it to assume the lowest vegetable form — in vegetable forms it passes successively through the cycle of worlds, the whole being still a circle of necessity (as no responsibility can yet have accrued to an unconscious individuality, and therefore it cannot at any stage of its progress do anything to select one or other of divergent paths). Or is there something in the life even of a vegetable which, though not responsibility, may lead it up or down at this critical stage of its progress?

Having completed the whole cycle as a vegetable the growing individuality expands on the next circuit into an animal form.

The evolution of the worlds cannot be considered apart from the evolution of everything created or having being on these worlds. Your accepted conceptions of cosmogony — whether from the theological or scientific standpoints — do not enable you to solve a single anthropological, or even ethnical problem, and they stand in your way whenever you attempt to solve the problem of the races on this planet. When a man begins to talk about creation and the origin of man, he is butting against the facts incessantly. Go on saying: “Our planet and man were created” — and you will be fighting against *hard facts* for ever, analysing and losing time over trifling details — unable to ever grasp the whole. But once admit that our planet and ourselves are no more *creations* than the iceberg now before me (in our K.H.’s home) but that both planet and man are — *states* for a given time; that their present appearance — geological and anthropological — is transitory and but a condition concomitant of that stage of evolution at which they have arrived in the descending cycle — and all will become plain. You will easily understand what is meant by the “one and only” element or principle in the universe and that *androgynous*; the seven-headed serpent *Ananta* of Vishnu, the *Nag* around Buddha — the great dragon eternity biting with its *active* head its *passive* tail, from the emanations of which spring worlds, beings and things. You will comprehend the reason why the first philosopher proclaimed ALL — Maya — but that one principle which rests during the *mahā-pralayas* only — the “nights of Brahm.” . . .

The Great Serpent awakes.

Now think: the *Nag* awakes. He heaves a heavy breath and the latter is sent like an electric shock all along the wire encircling *Space*. Go to your pianoforte and execute upon the lower register of keys the *seven* notes of the lower octave — up and down. Begin *pianissimo*, *crescendo* from the first key, and having struck *fortissimo* on the last *lower* note go back *diminuendo*, getting out of your last note a hardly perceptible sound — “*morendo pianissimo*”¹ (as I luckily for my illustration find it printed in one of the musick pieces in K.H.’s old portmanteau). The first and the last notes will represent to you the first and last spheres in the cycle of evolution — the highest! the one you strike *once* is our planet. Remember you have to reverse the order on the pianoforte: begin with the seventh note, not with the first. The seven vowels chanted by the Egyptian priests to the seven rays of the rising sun to which Memnon responded, meant but that. The one *Life-principle* when in action runs in *circuits* even as known in physical science. It runs the round in human body, where the head represents and is to the Microcosmos (the physical world of matter) what the summit of the cycle is to the Macrocosmos (the world of universal spiritual Forces); and so with the formation of worlds and the great descending and ascending “circle of necessity.” All

¹ [dying away very softly]

is one Law. Man has his seven principles, the germs of which he brings with him at his birth. So has a planet or a world. From first to last every sphere has its world of effects, the passing through which will afford a place of final rest to each of the human principles — the seventh principle excepted. The world¹ No. A is born; and with it, clinging like barnacles to the bottom of a ship in motion, evolve from its first breath of life the living beings of its atmosphere, from the germs hitherto inert, now awakening to life with the first motion of the sphere. With sphere A begins the mineral kingdom and runs the round of mineral evolution. By the time it is completed sphere B comes into objectivity and draws to itself the *life* which has completed its round on sphere A, and has become a surplus, (the fount of life being inexhaustible, for it is the true Arachne doomed to spin out its web eternally — save the periods of *pralaya*). Then comes vegetable life on sphere A, and the same process takes place. On its downward course “life” becomes with every state coarser, more material; on its upward more shadowy. No — there is [not], nor can there be any responsibility until the time when matter and spirit are properly equilibrated. Up to *man* “life” has no responsibility in whatever form; no more than has the foetus who in his mother’s womb passes through all the forms of life — as a mineral, a vegetable, an animal to become finally *Man*.

(5) Where does it get the animal soul, its fifth principle, from? Has the potentiality of this resided from the first in the original magnetic impulse which constituted the mineral, or at every transition from the last world on the ascending side to sphere I does it, so to speak, pass through an ocean of spirit and assimilate some new principle?

Thus you see his *fifth* principle is evolved from *within himself*, man having as you well say “the potentiality” of all the seven principles as a germ, from the very instant he appears in the first world of causes as a shadowy breath, which coagulates with, and is hardened together with the parent sphere.

Spirit or LIFE is indivisible. And when we speak of the seventh principle it is neither quality nor quantity nor yet form that are meant, but rather the *space* occupied in that *ocean* of spirit by the results or effects — (beneficent as are all those of a co-worker with nature) — impressed thereon.

(6) From the highest animal (non-human) form in sphere I — how does it get to sphere II? It is inconceivable that it can descend to the lowest animal form there, but otherwise how can it go through the whole circle of life on each planet in turn?

If it runs its cycle in a spiral (*i.e.*, from form 1 of sphere I to form 1 of sphere II, *etc.* — then to form 2 of sphere I, II, III, *etc.*, and then to form 3 of sphere. . . .^{nth}) then it seems to me that the same rule must apply to the mineral and vegetable individualities if they have such, and yet some things I have been told seem to militate against that.

State them and they will be *answered and explained*.

For the moment I must work on that hypothesis, however.

(Having swept through the cycle in the highest animal form the animal soul in its next plunge into the ocean of spirit acquires the seventh principle which endows it with a sixth. This determines its future on Earth, and at the close of the earth life has sufficient vitality to keep an attraction of its own for the seventh principle, or loses this and ceases to exist as a separate entity.)

All this misconceived.

Seventh principle always there as a latent force in every one of the principles — even body. As the macrocosmic *Whole* it is present even in the *lower* sphere, but there is nothing there to assimilate it to itself.

¹ [Sphere or planet]

Why, “inconceivable?” The highest animal form in sphere I or A being *irresponsible*, there is no degradation for it to merge into sphere II or B as the most infinitesimal of that sphere. While on its upward course, as you were told, man finds even the lowest animal form *there* — higher than he was himself on earth. How do you know that men and animals and even life in its incipient stage is not a thousand times higher there, than it is here? Besides which, every kingdom (and we have seven — while you have but three) is subdivided into *seven* degrees or classes. Man (physically) is a compound of all the kingdoms, and spiritually — his individuality is no worse for being shut up within the casing of an ant than it is for being inside a king. It is not the *outward* or physical shape that dishonours and pollutes the five principles — but the *mental* perversity. Then it is but at his fourth round, when arrived at the full possession of his *Kama*-energy and completely matured, that man becomes *fully responsible*, as at the *sixth* he may become a *Buddha* and at the seventh before the Pralaya — a “Dhyāni Chohan.” Mineral, vegetable, animal-man, all of these have to run their *seven* rounds during the period of earth’s activity — the *Maha* Yug. I will not enter here on the details of mineral and vegetable evolution, but I will notice only man — or *animal-man*. He starts downward as a simply spiritual entity — an unconscious seventh principle (a *Parabrahm* in contradistinction to *Para-parabrahm*) — with the germs of the other six principles lying latent and dormant in him. Gathering solidity at every sphere — his six pr[inciple] when passing through the worlds of effects, and his outward form in the worlds of causes (for these worlds or stages on the descending side we have other names), when he touches our planet he is but a glorious bunch of light upon a sphere itself yet pure and undefiled (for mankind and every living thing on it increase in their materiality with the planet). At that stage our globe is like the head of a newly born babe — soft, and with undefined features, and man — an *Adam* before the *breath of life was breathed into his nostrils* (to quote your own bungled up Scriptures for your better comprehension). For man and (our planet’s) nature — it is day — *the first* (see distorted tradition in your Bible). Man No. 1 makes his appearance at the apex of the circle of the spheres on sphere No. 1, after the completion of the seven rounds or periods of the two kingdoms (known to you) and thus he is said to be created on the eighth day (see Bible, chapter II; note verses 5 and 6 and think what is meant there by “*mist*” — and verse 7 wherein LAW the Universal great fashioner is termed “God” by Christians and Jews, and understood as *Evolution* by Kabbalists).¹

During this first round “animal-man” runs, as you say, his cycle in a spiral. On the descending arc — whence *he starts after the completion of the seventh round of animal life* on his own individual *seven* rounds — he has to enter every sphere not as a *lower animal* as you understand it but as a *lower man*, since during the cycle which preceded his round as a man he performed it as the highest type of animal. Your “Lord God,” says Bible, chapter I, verses 25 and 26 — after having made *all* said; “Let

¹ [Genesis ii, 5-7:

And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

But there went up a mist from the earth, and watered the whole face of the ground.

And the Lord God <LAW> formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.]

us make man in our image,” etc.,¹ and creates man — an *androgynous ape!* (extinct on our planet) the highest in intelligence in the animal kingdom and whose descendants you find in the anthropoids of today. Will you deny the possibility of the highest anthropoid in the next sphere being higher in intelligence than some men down here — savages for instance, the African dwarf-race and our own Vedddhas of Ceylon? But man has no such “degradation” to go through as soon as he has reached the fourth stage of his cyclic rounds. Like the lower lives and beings during his first, second and third round and while he is an irresponsible compound of *pure* matter and *pure* spirit (none of them as yet defiled by the consciousness of their possible purposes and applications) from sphere I, where he has performed his *local* sevenfold round of evolutionary process from the lowest class of the *highest* species of, say, anthropoids up to rudimentary man [he] certainly enters No. 2 as an *ape* (the last word being used for your better comprehension). At this round or stage his individuality is as dormant in him as that of a foetus during his period of gestation. He has no consciousness, no sense, for he begins as a rudimentary astral man and lands on our planet as a primitive physical man. So far it is a mere passing on of mechanical motion. Volition and consciousness are at the same time self-determining and determined by causes, and the volition of man, his intelligence and consciousness will awake but when his fourth principle *Kama* is matured and completed by its (*seriatim*) contact with the *Kamas* or energizing forces of all the forms man has passed through in his previous three rounds. The present mankind is at its *fourth* round (mankind as a genus or a kind, not a RACE, *nota bene*) of the *post-pralayan* cycle of evolution; and as its various races, so the individual entities in them are unconsciously to themselves performing their *local* earthly sevenfold cycles — hence the vast difference in the degrees of their intelligence, energy and so on. Now every individuality will be followed on its ascending arc by the Law of retribution — Karma and death accordingly. The perfect man or the entity which reached full perfection, (each of his seven principles being matured) will not be reborn here. His local terrestrial cycle is completed and he has to either proceed onward or — be annihilated as an individuality. (The incomplete entities have to be reborn or reincarnated).² On their fifth round after a partial Nirvana when the zenith of the grand cycle is reached, they will be held responsible henceforth in their descents from sphere to sphere, as they will have to appear on this earth as a still more perfect and intellectual race. This downward course has not yet begun but will soon. Only how many — oh, how many will be destroyed on their way!

The above said *is the rule*. The Buddhas and *Avatars* form the exception, as verily we have *yet some Avatars* left to us on earth.

¹ [Genesis i, 25-27:

And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them.]

² By-the-bye, I'll re-write for you pages 345 to 357, Vol. I, of *Isis* — much jumbled, and confused by Olcott, who thought he was improving it!

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ESOTERIC COSMOGONY BY A MASTER OF WISDOM

(7) The animal soul having in successive passages round the cycle lost, so to speak, the momentum which previously carried it past the divergent path downward which strikes off here, falls into the lower world, in the relatively brief cycle in which its individuality is dissipated.

But this would only be the case with the animal soul which had not, in its union with spirit, developed a durable sixth principle. If it had done this, and if the sixth principle, drawing to itself the individuality of the complete man, had withered the inferior fifth principle by so doing — as the aloe's flower, when thrown up, withers its leaves — then the animal soul would not have cohesion enough to enter on another existence in a lower world and would be soon dissipated in the sphere of this earth's attraction.

Reforming your conceptions on what I gave you above you will understand now better.

The whole individuality is centred in the three middle or 3rd, 4th and 5th principles. During earthly life it is all in the fourth, the centre of energy, volition — will. Mr. Hume has perfectly defined the difference between personality and individuality. The former hardly survives — the latter, to run successfully its seven-fold downward and upward course, has to assimilate to itself the eternal life-power residing but in the seventh and then blend the three (fourth, fifth and seventh) into one — the sixth. Those who succeed in doing so become Buddhas, Dhyāni Chohans, *etc.* 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. But this is a mystery. Our beloved K.H. is on his way to the goal — the highest of all beyond as on this sphere.

I have to thank you for all you have done for our two friends. *It is a debt of gratitude we owe you.*

M.

For some short time you will not hear of, or from me — PREPARE.



Difficulties encountered by a Student of Occultism¹

From *The Theosophist*, Vol. IV (9), June 1883, pp. 231-33.

The two footnotes and the endnote, penned by H.P. Blavatsky in her capacity as Editor of *The Theosophist*, have been republished in *Blavatsky Collected Writings*, (COSMICAL RINGS AND ROUNDS) IV pp. 538-40.

Chela S.T.K. * * * Chary's response was cited by Blavatsky in *The Theosophist*, Vol. IV (12), September 1883, pp. 295-310; article republished in *Five Years of Theosophy*, London: Reeves & Turner, 1885, pp. 273-78; and in *Blavatsky Collected Writings*, V, pp. 171-75. See full text under the title "Blavatsky on the Force of the Mineral Monas," in our Secret Doctrine's Third Proposition Series.

No. VII of the *Fragments*² raises a difficulty for me and others, which we should be glad to have explained.

Difficulty 1

A Lay Disciple³ says:

This fact is, that while the earth, for example, is inhabited as at present, by fourth-round humanity . . . there may be present among us some few persons . . . who, properly speaking, belong to the fifth round. Now in the sense of the term at present employed, it must not be supposed that by any miraculous process, any individual unit has actually travelled round the whole chain of worlds once more often than his compeers . . . this is impossible. . . . Humanity has not yet paid its fifth visit⁴ even, to the planet next in advance of our own.⁵

— and he then proceeds to explain that these 5th Round men, are really only 4th Round ones, who either through an abnormal number of incarnations, or by processes of Occult Training have reached the status, that humanity *en bloc*, can only attain in its 5th Round.

¹ [A.O. Hume]

² ["Fragments of Occult Truth," a series of articles published in *The Theosophist*, initially by A.O. Hume and later by A.P. Sinnett.

Cf. Note by Boris de Zirkoff from *Blavatsky Collected Writings*, III p. 384 fn.:

This series of articles was started in the October 1881 issue of *The Theosophist*, the second instalment appearing in March 1882, and the third in September of the same year. From various statements in *The Mahatma Letters to A.P. Sinnett* and several of H.P. Blavatsky's own letters, it can be conclusively demonstrated that these three instalments were written by A.O. Hume, even though they exhibit here and there a few characteristics of Blavatsky's style. Subsequent articles under the same title were written by A.P. Sinnett.]

³ [A.P. Sinnett, subsequently referred to as "Lay Chela."]

⁴ [Corrected by A.P. Sinnett to "fourth visit" in the 8th edition of his *Esoteric Buddhism*; v.s.]

⁵ [A.P. Sinnett, *Esoteric Buddhism*, ch. vii, "The Human Tidal Wave." 1st ed. London: Trübner & Co., 1883; this passage was cross-checked from the 8th edition of 1898, reprinted in London by The Theosophical Publishing Society in 1911; pp. 145-46.]

No doubt his last sentence is obscure. It is not clear from the sentence itself what he means by the “planet next in advance of our own,” but it is presumably the one to which we pass after leaving this earth, and if so — “5th visit” is probably a misprint for *fourth* visit. If so his view is clear enough. If not, and if he really *means* the 5th visit, and refers to the Planet next *before*, ours in the cycle, then this is inconsistent with his entire explanation, which represents the whole of humanity, running its entire local cycle of root races, with their races and minor races on each Planet, on which obscuration begins to set in as soon as humanity has left for the next, and he clearly says the human life-wave can be on only one Planet at a time, and that when it reaches the 7th all the other 6 must be in obscuration.

As I said, if 5th visit is a misprint for 4th, and “next in advance” means as it certainly ought to meant that Planet next higher up in the scale than Earth and to which we next proceed after quitting Earth, then the whole of “Lay Chela’s” exposition is intelligible and consistent with itself.

But then it is not consistent with other teachings of the Brothers themselves. For instance one of these writing to me says:

And now as man when completing his 7th ring [*i.e.*, having worked through his 7th Root race] upon [Planet] A [*i.e.*, the first of the cycle series] has but begun his first on Planet Z [*i.e.*, the last of the series] and as [globe] A dies when he leaves it for B, *etc.*, [each Planet — Z, included — falling into inertion after his passage;] and as he must also remain in the inter-cyclic sphere after Z, as he has [to do] between every two planets, until the impulse again thrills the chain [of worlds into renewed life for the next Round — the conclusion is clear; the differentiated individual however swift his evolution, can therefore be but] one round ahead of his kind . . . We have 5th round men among us because we are in the latter half of our septenary earth ring [*i.e.*, in the latter part of the 5th Root race. Were we] In the first half this could not have happened. The countless myriads of our 4th round humanity, who have outrun us and completed their seven rings on Z, have had time to pass their inter-cyclic period [and] begin their new round . . . [re-appear on globes A, B, C, and reach on earth (D).]¹

From this it is quite clear:

- 1 That the wave of humanity may just when reaching Z, be on all the Planets at the same time; and
- 2 That some at any rate of the 5th Round men on earth are normal 5th Rounders, who *have* outstripped us here, by a whole round of the cycle; and
- 3 That Lay Chela who says the globe immediately preceding ours is in obscuration is wrong, since 5th Round men are there as well as on the two preceding ones.

¹ [Quoting *Mahatma Letter* 15 (67) p. 94; 3rd Combined ed.]

Again, in another passage, the same brother says:

The obscuration of the Planet on which are now evolving the races of the 5th round men — will of course ‘be behind the few *avant couriers*’ who are now here.¹

Showing clearly that the 5th Round *has* already commenced, which would not be possible under Lay Chela’s explanations.

It is quite true that another brother writing says of men:

On their fifth round after a partial Nirvana, when the grand cycle is reached, they will be held responsible henceforth in their descents from sphere to sphere, as they will have to appear on this earth as a still more perfect and intellectual race. *This downward course has not yet begun, but will soon.*²

According to him, therefore, the 5th Round has not yet begun, but it soon will, humanity of the 4th Round must, any rate some of it, be in its partial Nirvana, after passing the last planet of the cycle; which is still equally impossible under Lay Chela’s explanations.

I conclude that Lay Chela must have misconceived the instructions he received, and we who have studied carefully the original letters from some of which I have quoted, shall be grateful if you will clear up the question for us.

As to the apparent discrepancy between the statements of the two brothers, I do not think we need attach much importance to it, for the brother last quoted is no English scholar and has to use imperfect implements for the transmission in English of his views, and is moreover not inclined (if I may be permitted to say so) to take the trouble to see that his enunciations reach us in a perfectly accurate form, but the brother first quoted is as good an English scholar as any of us, and scrupulously careful in *his* enunciation, and where Lay Chela’s statements are distinctly at variance with these, as they seem to be in the present case, Lay Chela, I conclude, must be wrong.³

But there may be (there often is in Occult Philosophy) a mode of reconciling these apparent distinctly contradictory statements, and it is chiefly in the hope of eliciting this, if there be such, and so getting a really firm hold on this fundamental question of evolution that I write on my own behalf and that of others.

¹ [Quoting *Mahatma Letter 20c (70c) p. 130*; 3rd Combined ed.]

We hope we will not be accused of attempting to reconcile entirely the difficulty between the early and later teaching, by suggesting, in this particular instance, that the word *full* inserted between “The” and “Obscuration” might perhaps, remove a portion of the apparent contradiction. Having been taught that the earliest and latest races of humanity, evolved and died out during, and with, the dawn (or end) and the twilight (or beginning) of every Obscuration, we see no contradiction in this particular sentence, as quoted. — *Ed.*

² [Quoting *Mahatma Letter 13 (44) p. 76*; 3rd Combined ed. Italics placed by the “Student of Occultism.”]

³ We believe not; only that the 5th Rounders have several significances. The “Student of Occultism” is only fairly entering upon the path of difficulties and most tremendous problems and need not as yet complain. Difficulty 1: The CHELA who instructed the writer or “LAY CHELA” — last, and gave him the new version about the 5th Rounders, is a regular and “accepted Chela” of several years standing of the “Brother” who “is no English scholar.” On the other hand the latter is the very *guru* who taught us the doctrine, and it coincides certainly more with that of “a student of occultism,” and as he understands it than with its version as given now by “Lay Chela.” Speaking but for ourselves *we know* that (new version notwithstanding), THERE ARE “normal” 5th Rounders, and we told so repeatedly. But, since the instructor chosen to explain the doctrine would not give out the key to the problem, all we could do was to submit. Evidently our MASTERS do not choose to give out all. — *Ed.*

Editorial Note by H.P. Blavatsky

“Lay Chela” received from a *regular* and “accepted Chela” the explanations and instructions that led him to develop *Fragment VII* the last theory objected to, and most decidedly it seems to clash with previous notions. Under these circumstances, we do not feel justified in stepping into make the two theories agree. Nevertheless, we have no doubt that both, however discrepant they may seem now, would be found to agree charmingly together, were the “Student of Occultism” and the “Lay Chela” given the whole doctrine and explained the great differences between the seven Rounds instead of being taught so spasmodically, and receiving small stray bits at a time. But such is the will and pleasure of those who know better than we do as to what it is fit to reveal, and what has to be kept back for a time. As much as (or perchance, from the little) we know of the doctrine, the two statements how neither a gap nor a flaw in it, however conflicting they may seem. The “apparent, distinctly contradictory statements” are no more so than would be a description of a human being emanating from two different sources — supposing one teacher would say that “the being called man crawls on all fours,” . . . and the other that “man walks erect on his two feet,” and later on, that “he walks supported on three legs”; all these statements, however conflicting for a blind man, would nevertheless be perfectly consistent with truth, and would not require an Œdipus to solve the riddle.¹ Who of the “Lay Chelas” can say, whether there is not as much danger for our MASTERS in giving out at once the whole doctrine as there was for the Sphinx who had to pay for her imprudence with death? However it may be, it is not for us to give the desired explanations, nor would we accept the responsibility even if permitted. Having, therefore, submitted the above article to another regular and high Chela, we append hereto his answer. Unfortunately, instead of clearing the horizon, it overclouds it with fresh and far more tremendous difficulties.

¹ [See “Oedipus and Sphinx unriddled,” in our Constitution of Man Series. — ED. PHIL.]

Response by Chela S.T.K. * * * Chary

In reply to the aforesaid note, I beg to state that it is impossible for me to give any satisfactory explanation of the difficulties pointed out therein, until the “Brothers” are pleased to give a complete statement of the whole doctrine regarding the progress of the human life-wave on our planetary Chain. The MASTERS have as yet but indicated the general outlines of their theory as regards the subject in question; and it is not their intention to explain the whole teaching in all its details at present. Those who are not their Regular Chelas cannot reasonably expect such explanations from them as have close connection with the secrets of initiation, especially as these explanations are to be given out to the world. Those to whom the information embodied in the *Fragments* has been given, are expected to use their own intuitional powers and determine with more or less definiteness the details of the theory which are not communicated to them.

It will not be easy to understand the doctrine under consideration completely, until the nature of the Obscurations and the periods of duration of the different races of the planets are clearly ascertained; and inasmuch as I am not in a position to divulge anything about these questions unless so ordered, I cannot offer any solution of the difficulty pointed out. Nevertheless, I can state here that a planet may be said to be in a state of Obscuration when a small portion of it is inhabited. I will now proceed to notice the objections raised by your correspondent and the difficulties pointed out.

Answer to difficulty 1

I agree with the “Student of Occultism” in supposing that the “5th visit” is a misprint for “4th visit” in the *Fragment VII*. This is evident and needs no explanation. Again, the general theory about the progress of the human life-wave indicated in the said article is, no doubt, *apparently* inconsistent with what is contained in the passages cited from the letters received from the two MASTERS. Probably other passages contained in the letters received by “Lay Chela” produced a different impression on his mind. Let us suppose, however, that neither theory contains the *whole truth* about the esoteric doctrine in question. It is certainly much more complicated in its details than is generally supposed. The law of human progress is not as simple as is made to appear in “Lay Chela’s” *Essay*, and the passages quoted by your correspondent. All that is yet to be thoroughly comprehended and digested by the *lay* students of Occult Science with the help of the facts which the Brothers have revealed, before they are pleased to reveal more.

In support of the foregoing remarks I shall suggest certain difficulties in connection even with the theory accepted by your correspondent submitting them for his careful consideration.

Answer to further difficulties

Ⓐ According to this theory¹ the progress of the human life is precisely similar to that of the other kingdoms. This theory may be briefly stated as follows : suppose A, B, C, D, E, F, G are the 7 planets of our chain in their natural order. Human life first manifests itself as the 1st race on planet A. When the 2nd race commences on A, the 1st race commences on B, and so on; and lastly, when the 7th race begins to evolve on A, the 6th, 5th, 4th, 3rd, 2nd and 1st commence their life on the planets B, C, D, E, F, G, respectively. Now it may be easily seen from the general character of the process of evolution, that nature provides a definite number of stages for the descent of spirit into matter and an equal number of steps for its gradual re-ascent and purification.

The various number of incarnations in the successive races of each planet are so many stages of descent or ascent which the nature of that particular planet admits: and the nature of the law of evolution seems to imply that every differentiated spiritual monad² should, save under exceptional and extraordinary circumstances (which again are very numerous in their turn) incarnate itself in all the races. The first differentiation of the spiritual monad seems to take place on the first planet of the chain; for, by its very constitution, it supplies conditions for the first descent of spirit into matter. The theory under consideration supposes that when the 2nd race of the first round begins to evolve on A, the first race commences its career on B. Now two suppositions are possible regarding the monads that begin to incarnate in the first Race on B First. They are the monads that have already incarnated on A in its first race, or they are newly evolved from the original source on B. It will easily be seen that the same alternatives are presented in the case of the other planets and the other rounds. If the first supposition is accepted, the inference *seems* to be inevitable that a particular number of monads incarnate themselves only in the first races of all the planets in all the rounds. If all the races in all the planets have the same characteristics this inference is proper; but such is not the case, and the difference in races must serve, though in a minor degree, the same purpose which is intended to be accomplished by the difference in the material constitution of the various planets of the chain.

And besides, there is another difficulty to be encountered on this supposition. If, as is supposed, the monads that have incarnated themselves on the first planet moved on to B, the monads that begin their incarnations on the 1st planet in its second race, must necessarily be such monads as are newly evolved. If the 1st race on the first planet has a definite use and purpose in the scheme, this conclusion must clearly be wrong. And moreover, nothing is really gained by supposing that some monads begin to incarnate themselves in the 2nd race of planet A, and that the remainder migrate to B.

We shall arrive at conclusions equally unsatisfactory if the 2nd supposition above stated is accepted. Looking at the general nature of the scheme, it will be unreasona-

¹ [See his first quotation, under "Difficulty 1."]

² [Monad (*μοναδα*, in Greek) is the accusative case of *μονα*. However, as the term is here used in the nominative case (*μονα*), *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, heptad, ogdoad, hebdomad, decad, etc. — ED. PHIL.]

ble to suppose that a monad may commence its career as a human being on any planet. And besides it will follow from this supposition that certain monads incarnate themselves on planet A only, some on B only, and so on. On either supposition, a portion of the machinery provided by nature becomes superfluous or useless. These difficulties are not to be met with in “Lay Chela’s” theory, but however after reading it with the greatest care — I am not prepared to say that the said theory is *quite* correct; least of all is it complete: the Chela though, my colleague, could give only *as far as permitted*, and ought not to be blamed for it.

B Just as a planet has its period of obscuration or sleep, and as the whole solar system has its period of rest, the planetary chain also must, by analogy, have its time of inactivity. This supposition is strengthened by the words contained in the passage quoted by your correspondent to the effect that “the impulse again thrills the chain of worlds into renewed life *for the next round*.” And, moreover, the words above referred to seem to imply that this period of inactivity or sleep of the whole planetary chain would occur *when a round is completed*. If this supposition is correct, it will be seen, by tracing the progress of the human “life wave” (which expression seems again to have been misunderstood by “Lay Chela”) from its commencement up to the present time according to the theory under consideration, that planet A *is now in a state of obscuration* as its 7th race of the 4th Round has completed its course when the 4th race of our planet has completed its course; and it will be further seen that the 7th, 6th, 5th, 4th, 3rd, and 2nd races of the 4th Round are running their courses on planets B, C, D, E, F, G, respectively. Thus, having seen that the 5th Round has not even commenced on the first planet, we are forced into the conclusion that the 5th Rounders now appearing on this planet are not normal 5th Rounders. Even if the planet A had passed through its period of obscuration, still there would be no 5th Rounders on planets B, C, D according to this theory. Consequently the conclusions to be drawn from this theory are as much opposed to the facts stated by the MASTERS as the theory expounded by their “Lay Chelas.” But, it would not be quite clear according to their theory whether planet A has passed through its period of obscuration. The 7th race of the present Round was running its course on planet A when the 4th race was flourishing on this planet. If A had passed through its period of obscuration, it must have done so in the interval between the commencement of the 5th race on this planet and the present time. If so, there could not have been a period of obscuration for the whole chain before the commencement of the 5th Round, as is implied in the words cited above.

C There is another difficulty in the theory under review, to which I beg to invite your correspondent’s attention, and one that I am permitted by my Master to suggest to him. According to this theory the condition of the planets will be as follows, when the last planet of the chain has the 7th race of the 4th *round* on it. The 6th, 5th, 4th, 3rd, 2nd and 1st races of the 5th *round* will be running their courses on A, B, C, D, E, F. Now if the teaching *was correctly understood*, it is difficult to see what becomes of those that constitute the 7th race on planet G at the end of its period of activity. If they move on to A they must incarnate themselves in its 7th race of the 5th round without the necessity of going through the other races of the said round; or if they begin incarnating themselves in the 1st race of the 5th round, we shall have to sup-

pose that the 1st race of the 6th round will commence a second time on A when it has the 7th race of the said round.

If they were to remain on G, it will be easily seen that they will have to remain there till Mahapralaya, as the same difficulty will have to be encountered at the end of every race they get through.

The other difficulties connected with the theory in question may be easily noticed by our "Lay Chelas" if they would only trace the progress of the current of human life on the basis of the said theory. I merely point out these difficulties to your correspondent in order to show that *the complete theory regarding the subject under discussion is not yet explained by our MASTERS, and that it would be premature to draw definite inferences from stray passages contained in the letters received from them. It is in my opinion wrong to do so before all the facts given to him by the "Brothers" are thoroughly examined and sifted.* No Lay Chela can ever hope to have the whole secret doctrine revealed to him. Debarred from regular initiation, he has either to get at the whole truth through his own intuitions or content himself with waiting. We do not think that "Lay Chela" is completely wrong in saying that planet C is now in a state of obscurity. We beg to inform our correspondent that, in fact, the whole theory regarding the present subject is very complicated. The law of evolution in any one Round is never altogether similar to that of the next Round ; the periods of activity of the different rounds and races on different planets vary, and the periods of obscurity on different planets are likewise different; consequently it will be unwise to set up some particular theory as the correct one before the whole subject is carefully scrutinized. As I have already stated, the MASTERS cannot reveal to the public the whole truth as regards these rings and rounds, and your readers must feel grateful to them for what little has already been given for their guidance. They will always be prepared to give such help and information as they can without infringing the rules of secrecy, to those who are anxious to study the subject with earnest care and attention, but they can do more. I cannot but think that the "Lay Chela" is rather imprudent in having made certain too sweeping statements regarding the present subject as if they were final and authoritative, knowing as he well does that the MASTERS have not yet given him the whole doctrine. The doubts and difficulties herein noticed can of course be satisfactorily explained by the light of the real esoteric doctrine on the subject, and every advanced Chela has it. But inasmuch as the sacred numbers and figures are not to be given except to Regular Chelas under initiation, we can help your correspondent only by telling him wherein he is wrong, not by giving out that which he has to find out for himself. Even "Lay Chela" must try to discover as much as can for himself by using his intuitional and intellectual faculties.

S. T. K * * * CHARY

Pondicherry, May 17th



Examples of rare and abnormally precocious minds of our Race

The Seeress of Prevorst is an example of a Fifth Rounder; Count St. Germain, of a Sixth Rounder.

From *Blavatsky Collected Writings*, (Reply to an English F.T.S.)¹ v pp. 144-45.

The gradual development of man's seven principles and physical senses *has* to be coincident and on parallel lines with Rounds and Root-races. Our *fifth* race has so far developed but its *five* senses. Now, if the *Kāma* or *Will*-principle of the "Fourth-rounders" has already reached that stage of its evolution when the automatic acts, the unmotivated instincts and impulses of its childhood and youth, instead of following external stimuli, will have become acts of will framed constantly in conjunction with the mind (*Manas*), thus making of every man on earth of that race *a free agent*, a *fully* responsible being — the *Kama* of our hardly adult *fifth* race is only slowly approaching it. As to the 6th sense of this, our race, it has hardly sprouted above the soil of its materiality. It is highly unreasonable, therefore, to expect for the men of the 5th to sense the nature and essence of that which will be fully *sensed* and perceived but by the 6th — let alone the 7th race — *i.e.*, to enjoy the legitimate outgrowth of the evolution and endowments of the future races with only the help of our present limited senses. The exceptions to this quasi universal rule have been hitherto found only in some rare cases of constitutional, abnormally precocious individual evolutions; or, in such, where by early training and special methods, reaching the stage of the 5th rounders, some men in addition to the natural gift of the latter have fully developed (by certain occult methods) their sixth, and in still rarer cases their seventh, sense. As an instance of the former class may be cited the Seeress of Prévorst; a creature born *out of time*, a rare precocious growth, ill adapted to the uncongenial atmosphere that surrounded her, hence a martyr ever ailing and sickly. As an example of the other, the Count St. Germain may be mentioned. Apace with the anthropological and physiological development of man runs his spiritual evolution. To the latter, purely intellectual growth is often more an impediment than a help.

¹ [Frederick W.H. Myers]

Confucius and Plato were Fifth Rounders. While Gautama Buddha and Shankaracharya are also termed Sixth Rounders, allegorically, the former is still higher and greater than all Fifth Rounders.

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

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*,¹ 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 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.²

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, pro-

¹ [Later spoken of as *obscuration*.]

² [*The Mahatma Letters, etc.*, p. 83]

nounced at the time “evasive” — that “a few drops of rain do not make the Monsoon, though they presage it.”

From *The Secret Doctrine*, II pp. 164, 167-68.

Commentary on Stanza VII, §§ (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.

*“First come the SELF-EXISTENT on this Earth. They are the ‘Spiritual Lives’ projected by the absolute WILL and LAW, at the dawn of every rebirth of the worlds. These LIVES are the divine ‘Śishta,’ (the seed — Manus, or the Prajāpati and the Pitris).”*¹

Precocious minds on the present Round are abnormal²

Monads are not discrete principles, limited or conditioned, but rays from One Universal and 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.

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.

It is not part of the evolutionary law that the human mind, our fifth principle, should be fully developed before the Fifth Round.

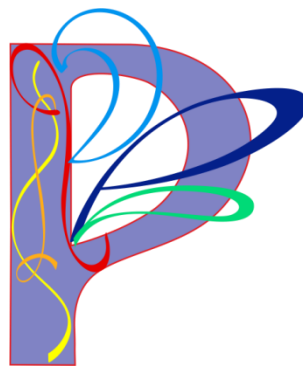
It does not mean that *Monads*³ entered forms in which other Monads already were. They were “Essences,” “Intelligences,” and *conscious spirits*; entities seeking to become still more conscious by uniting with more developed matter. Their essence was too pure to be distinct from the universal essence; but their “Egos,” or *Manas* (since they are called *Mānasaputra*, born of “Mahat,” or Brahṁā) 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 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 de-

¹ *Secret Doctrine*, II p. 164

² [On the progressive order of the methods of reproduction.] Cf. later Third Root-Race.

³ [Monad (*μοναδα*, in Greek) is the accusative case of *μονα*. However, as the term is here used in the nominative case (*μονα*), 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, heptad, ogdoad, hebdomad, decad, etc. — ED. PHIL.]

velopment 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. 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*.



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 1437 cubic centimetres compared to 1523 of the Auvergnat.