

*Accepted and lay chelas on the  
Fifth Rounders of the human  
life-wave on earth*



## Accepted and lay chelas on the Fifth Rounders of the human life-wave on earth

First published in *The Theosophist*, Vol. IV, No. 9, June, 1883, pp. 231-32. Republished in *Blavatsky Collected Writings*, (COSMICAL RINGS AND ROUNDS) IV pp. 538-40.

["A Student of Occultism" writes that No. VII of the "Fragments of Occult Truth"<sup>1</sup> by Lay Chela

"raises a difficulty for me and others which we should be glad to have explained."

He cites statements that appear to be inconsistent with earlier teachings of the Brothers in regard to Fifth Rounders and allied subjects. He quotes this sentence:

"The obscuration of the Planet on which are *now evolving* the races of the 5<sup>th</sup> Round men, will of course be behind the few avant-couriers that are now here."

To this H.P. Blavatsky says:]



We hope we will not be accused of attempting to reconcile entirely the difficulty between the early and later teachings, 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.

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<sup>1</sup> [A series of articles published in *The Theosophist*, initially by A.O. Hume, and later on by A.P. Sinnett.

Cf. Note by Boris de Zirkoff from his *H.P. 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.]

[To the writer's assertion that "Lay Chela must be wrong," H.P. Blavatsky appends the following footnote:]

We believe not; only that the fifth Rounders<sup>1</sup> 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 fifth Rounders, is a regular and "accepted Chela" of several years [539] 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" fifth 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.

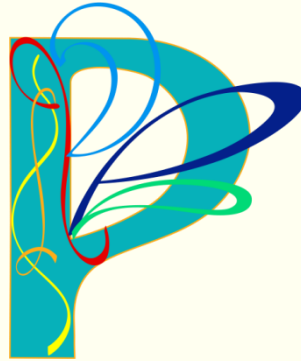
[H.P. Blavatsky's Editorial Note is as follows:]

"Lay Chela" received from a *regular* and "accepted Chela" the explanations and instructions that led him to develop in *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 in to 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 difference 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 show 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 two 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. Who of the "Lay Chelas" can say, whether there is not as much danger for our MASTERS in giving out [540] at once the whole doctrine as there was for the Sphinx who had to pay for her imprudence with death?<sup>2</sup> However it may be, it is not for us to give the desired

<sup>1</sup> [Fifth Rounders are human monads who, though incarnate among us in this present fourth Round, are psychically, mentally, and spiritually at the stage which humanity, as a whole, will reach in the fifth Round. The life-waves of humanity which pass around the planetary chains are not rigid and fixed so as to bind all individuals to perfect conformity with group evolution; so it is possible for certain individual monads to outstrip the mass of the life-wave in their own development — as few drops of rain may precede a coming monsoon. These forerunners of the life-wave as individuals through their various incarnations finish the fourth Round and inwardly, although not in physical bodies, undergo the experiences which the life-wave as a whole will undertake during the course of the fifth Round. Thus because they have experienced at least part of the fifth Round conditions, and are developed by it in this fourth Round, these individuals are called fifth rounders. — Cf. *Encyclopedic Theosophical Glossary*.]

<sup>2</sup> [Consult "A lay chela on Occult Study" and "A lay chela on the Secret Doctrine," in our Theosophy and Theosophists Series; plus "Chelas and Lay Chelas," "Chelaship rules from the Kiu-te," and "Mahatmas and Chelas," in our Higher Ethics and Devotion Series. — ED. PHIL.]

explanations, nor would we accept the responsibility even if permitted. Having, therefore, submitted the above article to another regular and high Chela, we append here-to his answer. Unfortunately, instead of clearing the horizon, it overclouds it with fresh and far more tremendous difficulties.<sup>1</sup>



### **Our Planetary Chain of Seven Rounds (Drawing).**

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

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<sup>1</sup> [This has reference to a long explanation written from Pondichery and signed S.T.K. \* \* \* Chary, apparently a Chela of one of the Teachers. — *Boris de Zirkoff*.]



Globe Z

**Duration of each Round**

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

(BCW XIII 303)

1 2 3 **4** 5 6 7

Globe A

Globe G

Globe B

Globe F

Globe C

Globe E

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

Globe D

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

Integrative Theosophical Studies  
**OUR PLANETARY CHAIN OF SEVEN ROUNDS**  
 Diagram cum Emblem  
 After *The Divine Plan*, pp. 218, 342

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

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Revision 10.13

## Suggested reading for students.



### From our Higher Ethics and Devotion Series.

- A WORTHY LIFE IS A VIRTUOUS LIFE
- ANGELS WEEP AT THE SIGHT OF HUMAN SORROW
- CHELAS AND LAY CHELAS
- CHELASHIP RULES FROM THE KIU-TE
- COMMENTARY ON THE GAYATRI BY JUDGE
- DISCHARGING THE DUTY OF ANOTHER IS DANGEROUS
- DIVINE VS. WORLDLY LOVE
- EYE VS. HEART DOCTRINE
- HARMONY IS THE ONE LAW IN NATURE
- HEART DOCTRINE AND HIGHER ETHICS
- KRISHNA IN PARADISE
- LIGHT ON THE PATH
- LOVE IS THE HEALING POWER OF THE SUCCESSFUL PHYSICIAN
- MAHATMAS AND CHELAS
- NARADA BHAKTI SUTRA
- PROCLUS ON THE TEACHER-DISCIPLE BOND OF LOVE
- PROTREPTICS TO DEVOTIONAL LOVE IN IN THE BHAGAVAD GITA
- REAL LIFE THRILLS IN THE SEVEN BRAINS OF THE HEART
- SEPTUAGINT'S SONG OF SONGS - TR. BRENTON
- STAND READY TO ABANDON ALL YOU HAVE LEARNED WITH THE HEAD
- THAT PURE DESIRE, OF WHOM LOVE IS BORN
- THE BHAGAVAD GITA - SEVEN ESSAYS BY JUDGE
- THE BHAGAVAD GITA - TR. JUDGE
- THE DEVOTIONAL SONGS OF KABIR SAHEB
- THE LEGEND OF THE BLUE LOTUS
- THE PATH, BY REGINALD WILLOUGHBY MACHELL

HIGHER ETHICS AND DEVOTION SERIES  
SUGGESTED READING FOR STUDENTS

- THE PERENNIAL WISDOM OF JAVIDAN KHIRAD
- THE STAR OF LOVE THRILLS THE NOBLE HEART
- THE STORY OF NARADA AND THE SUPREMACY OF BHAKTI
- THE TRANS-HIMALAYAN MAHATMAS ARE MEN LIVING ON EARTH
- THE VERY BEST OF ALL TALISMANS
- THE VOICE OF THE SILENCE - SEVEN MYSTIC SOUNDS
- THE VOICE OF THE SILENCE - TR. BLAVATSKY
- THEOLOGIA GERMANICA - TR. WINKWORTH
- THEOSOPHICAL JEWELS - THE AMARANTHINE DREAM
- TOWARD THE BROTHERHOOD OF MAN
- TRUE PRAYER IS MENTAL UTTERANCE IN SECRET
- WARNINGS TO WOULD-BE OCCULTISTS
- WHEN THE SUN MOVES NORTHWARD



- GAUTAMA IS THE FIFTH TEACHER IN THE CURRENT PLANETARY ROUND

— *in our Buddhas and Initiates Series.*

