

Seminar: The Divine Plan: The Child of Chaos and Order

Session 1: The Three Logoi, Fohat and the Laws of Nature

I- The Three Logoi

Let's start with the definition of Logos as found in the Theosophical Glossary:

Logos (Gr.) The manifested deity with every nation and people; the outward expression, or the effect of the cause which is ever concealed. Thus, speech is the Logos of thought; hence it is aptly translated by the "Verbum" and "Word" in its metaphysical sense.

In the SD section Summing Up we find another insight into the mystery of the Logos:

"It [The Secret Doctrine] admits a Logos or a collective "Creator" of the Universe; a Demiurgos -- in the sense implied when one speaks of an "Architect" as the "Creator" of an edifice, whereas that Architect has never touched one stone of it, but, while furnishing the plan, left all the manual labour to the masons; in our case the plan was furnished by the Ideation of the Universe, and the constructive labour was left to the Hosts of intelligent Powers and Forces. But that Demiurgos is no personal deity, -- i.e., an imperfect extra-cosmic god, -- but only the aggregate of the Dhyan-Chohans and the other forces". (SD I,279)

In the summary to the First Fundamental Proposition of the Secret Doctrine, HPB expands the idea of Logos into three distinct 'Logoi' according to their appearance, in the occult process called Emanation, in the new Manvantaric stages

"The following summary will afford a clearer idea to the reader.

- (1.) The ABSOLUTE; the Parabrahm of the Vedantins or the one Reality, SAT, which is, as Hegel says, both Absolute Being and Non-Being.
- (2.) The first manifestation, the impersonal, and, in philosophy, unmanifested Logos, the precursor of the "manifested." This is the "First Cause," the "Unconscious" of European Pantheists.
- (3.) Spirit-matter, LIFE; the "Spirit of the Universe," the Purusha and Prakriti, or the second Logos.
- (4.) Cosmic Ideation, MAHAT or Intelligence, the Universal World-Soul; the Cosmic Noumenon of Matter, the basis of the intelligent operations in and of Nature, also called MAHA-BUDDHI.

The ONE REALITY; its dual aspects in the conditioned Universe.“ (SD I, 16)

On Emanation, HPB wrote:

“The key to the Pythagorean dogmas is the general formula of unity in multiplicity, the one evolving the many and pervading the many. This is the ancient doctrine of emanation.”

Isis Unveiled I, xvi

II- Fohat

It is in this point where we find probably one of the greatest contributions of Theosophy to the Esoteric Teachings, introducing the idea of **Fohat** as the ‘missing link’ between the metaphysical world and the physical universe. It is explained as follows:

“It is through Fohat that the ideas of the Universal Mind are impressed upon matter.” (SD I,85)

“This something, at present unknown to Western speculation, is called by the occultists **Fohat**. It is the "bridge" by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic substance as the "laws of Nature." **Fohat** is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation, the "Thought Divine" transmitted and made manifest through the Dhyān Chohans, the Architects of the visible World. Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualised and attains to self -- or reflective -- consciousness; while **Fohat**, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life.” (SD I,16)

On the Dhyān Chohans:

“The AH-HI (Dhyān-Chohans) are the collective hosts of spiritual beings -- the Angelic Hosts of Christianity, the Elohim and "Messengers" of the Jews -- who are the vehicle for the manifestation of the divine or universal thought and will. They are the Intelligent Forces that give to and enact in Nature her "laws," while themselves acting according to laws imposed upon them in a similar manner by still higher Powers; but they are not "the personifications" of the powers of Nature, as erroneously thought. This hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army -- a "Host," truly -- by means of which the fighting power of a nation manifests itself, and which is composed of army corps, divisions, brigades, regiments, and so forth, each with its separate individuality or life, and its limited freedom of action and limited responsibilities; each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself.” (SD I,38)

Compare with John 1:1

“In the beginning was the Logos (Word), and the Logos was with God, and the Logos was God.”

And with The Sepher Yetzira verses 6 through 9. (Trans. W.W. Wescott):

6. The Ten ineffable Sephiroth have the appearance of the Lightning flash, their origin is unseen and no end is perceived. The Word is in them as they rush forth and as they return, they speak as from the whirlwind, and returning fall prostrate in adoration before the Throne.

7. The Ten ineffable Sephiroth, whose ending is even as their origin, are like as a flame arising from a burning coal. For God is superlative in his Unity, there is none equal unto Him: what number canst thou place before One.

8. Ten are the ineffable Sephiroth; seal up thy lips lest thou speak of them, and guard thy heart as thou considerest them; and if thy mind escape from thee bring it back to thy control; even as it was said, "running and returning" (the living creatures ran and returned) and hence was the Covenant made.

9. The ineffable Sephiroth give forth the Ten numbers. First; the Spirit of the God of the living; Blessed and more than blessed be the Living God of ages. The Voice, the Spirit, and the Word, these are the Holy Spirit.

III- The Laws of Nature

Some quotes from the Secret Doctrine on the Laws of Nature

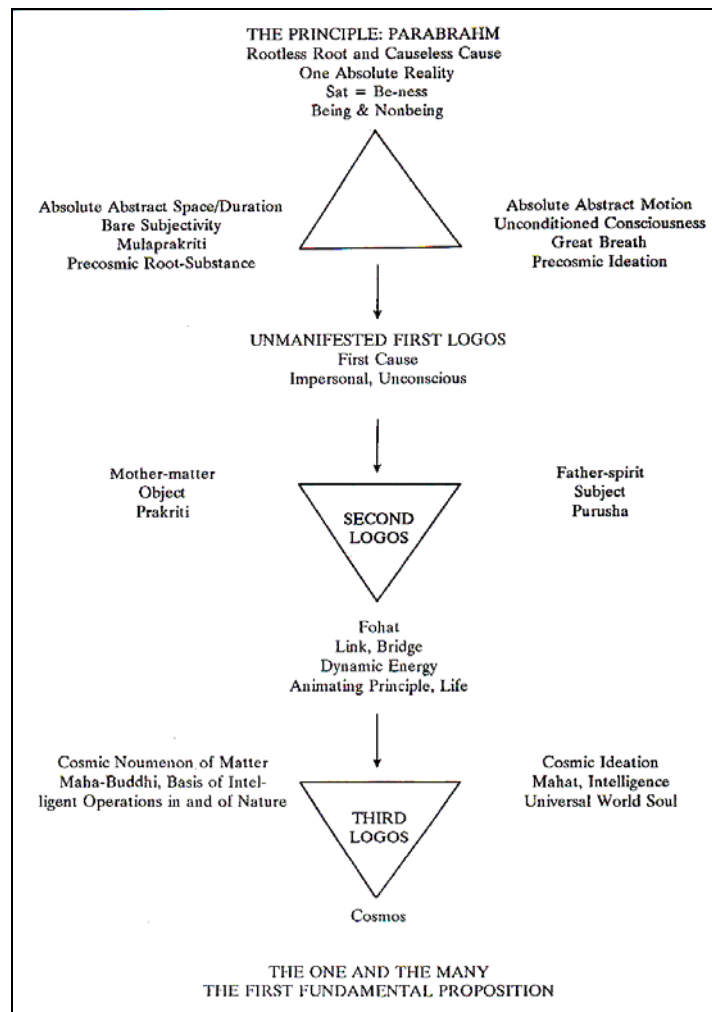
- 1- The fundamental Law in that system, the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause.
- 2- The Universe is the periodical manifestation of this unknown Absolute Essence.
- 3- Moreover, the Secret Doctrine teaches: ...(c) The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul -- a spark of the former -- through the Cycle of Incarnation (or "Necessity") in accordance with Cyclic and Karmic law, during the whole term. (SD I,17)
- 4- It claims consideration, not by reason of any appeal to dogmatic authority, but because it closely adheres to Nature, and follows the laws of uniformity and analogy. (SD I,viii). because the first law in Nature is uniformity in diversity, and the second- analogy..." (SD II, 257)
- 5- Everything in the Universe follows analogy. "As above, so below"; Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. (SD I,177)
- 6- From Gods to men, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being -- the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied coordinately in their occult relations to each other. (SD I,604)
- 7- It thus becomes apparent how perfect is the analogy between the processes of Nature in the Kosmos and in the individual man. The latter lives through his life-cycle, and dies. His "higher principles," corresponding in the development of a planetary chain to the cycling Monads, pass into Devachan, which corresponds to the "Nirvana" and states of rest intervening between two chains. The Man's lower "principles" are disintegrated in time and are used by Nature again for the formation of new human principles, and the same process takes place in the disintegration

and formation of Worlds. Analogy is thus the surest guide to the comprehension of the Occult teachings.

On God, The Secret Doctrine states:

“The evolution of the GOD-IDEA proceeds apace with man's own intellectual evolution. So true it is that the noblest ideal to which the religious Spirit of one age can soar, will appear but a gross caricature to the philosophic mind in a succeeding epoch! The philosophers themselves had to be initiated into perceptive mysteries, before they could grasp the correct idea of the ancients in relation to this most metaphysical subject. Otherwise -- outside such initiation -- for every thinker there will be a "Thus far shalt thou go and no farther," mapped out by his intellectual capacity, as clearly and as unmistakably as there is for the progress of any nation or race in its cycle by the law of Karma. Outside of initiation, the ideals of contemporary religious thought must always have their wings clipped and remain unable to soar higher; for idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and the natural product of their respective environments and periods. The ideals of both are only the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained.” (SD I, 326/7)

On this topic, a good visual reference is the diagram “The One and the Many” from John Algeo’s work book “Getting Acquainted with The Secret Doctrine.”



Seminar: The Divine Plan: The Child of Chaos and Order

Session 2: Dhyan Chohans: The Hierarchy of Divine Beings

Definition from the Theosophical Glossary

“Dhyan Chohans (Sk.) Lit. “The Lords of Light.” The highest gods, answering to the Roman Catholic Archangels. The divine Intelligences charge with the supervision of Kosmos.”

The Summary of Stanza IV may be the best introduction to this subject.

“Stanza IV. shows the differentiation of the "Germ" of the Universe into the septenary hierarchy of conscious Divine Powers, who are the active manifestations of the One Supreme Energy. They are the framers, shapers, and ultimately the creators of all the manifested Universe, in the only sense in which the name "Creator" is intelligible; they inform and guide it; they are the intelligent Beings who adjust and control evolution, embodying in themselves those manifestations of the ONE LAW, which we know as "The Laws of Nature."

(SD I, 22)

The general notion of the Dhyan Chohans is as follows (SD I, 274/276):

“The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who -- whether we give to them one name or another, and call them **Dhyan-Chohans** or Angels -- are "messengers" in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence; and to call them all pure Spirits without any of the earthly alloy "which time is wont to prey upon" is only to indulge in poetical fancy. For each of these Beings either was, or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara).

“They are perfected, when not incipient, men; and differ morally from the terrestrial human beings on their higher (less material) spheres, only in that they are devoid of the feeling of personality and of the human emotional nature -- two purely earthly characteristics. The former, or the "perfected," have become free from those feelings, because

- (a) they have no longer fleshly bodies -- an ever-numbing weight on the Soul; and
- (b) the pure spiritual element being left untrammelled and more free, they are less influenced by maya than man can ever be, unless he is an adept who keeps his two personalities -- the spiritual and the physical -- entirely separated.

“None of these Beings, high or low, have either individuality or personality as separate Entities, i.e., they have no individuality in the sense in which a man says, "I am myself and no one else;" in other words, they are conscious of no such distinct separateness as

men and things have on earth. Individuality is the characteristic of their respective hierarchies, not of their units; and these characteristics vary only with the degree of the plane to which those hierarchies belong: the nearer to the region of Homogeneity and the One Divine, the purer and the less accentuated that individuality in the Hierarchy. They are finite, in all respects, with the exception of their higher principles -- the immortal sparks reflecting the universal divine flame -- individualized and separated only on the spheres of Illusion by a differentiation as illusive as the rest. They are "Living Ones," because they are the streams projected on the Kosmic screen of illusion from the ABSOLUTE LIFE; beings in whom life cannot become extinct, before the fire of ignorance is extinct in those who sense these "Lives." Having sprung into being under the quickening influence of the uncreated beam, the reflection of the great Central Sun that radiates on the shores of the river of Life, it is the inner principle in them which belongs to the waters of immortality, while its differentiated clothing is as perishable as man's body. Therefore Young was right in saying that

"Angels are men of a superior kind"

and no more. They are neither "ministering" nor "protecting" angels; nor are they "Harbingers of the Most High" still less the "Messengers of wrath" of any God such as man's fancy has created. To appeal to their protection is as foolish as to believe that their sympathy may be secured by any kind of propitiation; for they are, as much as man himself is, the slaves and creatures of immutable Karmic and Kosmic law. The reason for it is evident. Having no elements of personality in their essence they can have no personal qualities, such as attributed by men, in their exoteric religions, to their anthropomorphic God -- a jealous and exclusive God who rejoices and feels wrathful, is pleased with sacrifice, and is more despotic in his vanity than any finite foolish man. Man, as shown in Book II., being a compound of the essences of all those celestial Hierarchies may succeed in making himself, as such, superior, in one sense, to any hierarchy or class, or even combination of them. "Man can neither propitiate nor command the Devas," it is said. But, by paralyzing his lower personality, and arriving thereby at the full knowledge of the non-separateness of his higher SELF from the One absolute SELF, man can, even during his terrestrial life, become as "One of Us." Thus it is, by eating of the fruit of knowledge which dispels ignorance, that man becomes like one of the Elohim or the **Dhyanis**; and once on their plane the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over him and protect him in every particular."

In The Secret Doctrine we find several 'grouping' or attempts to organized the Hosts of Divine Beings based upon their function in the Kosmos.

An example from a page in the Secret Doctrine I, 127/128

"There are three chief groups of Builders and as many of the **Planetary Spirits** and the **Lipika**, each group being again divided into Seven sub-groups. It is impossible, even in such a large work as this, to enter into a minute examination of even the three principal groups, as it would demand an extra volume."

The "**Builders**" are the representatives of the first "Mind-Born" Entities, therefore of the primeval Rishi-Prajapati: also of the Seven great Gods of Egypt, of which Osiris is the chief: of the Seven Amshaspends of the Zoroastrians, with Ormazd at their head: or the "Seven Spirits of the Face": the Seven Sephiroth separated from the first Triad, etc., etc.¹ They build or rather rebuild every "System" after the "Night." The Second group of the Builders is the Architect of our planetary chain exclusively; and the third, the progenitor of our Humanity -- the Macrocosmic prototype of the microcosm."

The **Planetary Spirits** are the informing spirits of the Stars in general, and of the Planets especially. They rule the destinies of men who are all born under one or other of their constellations; the second and third groups pertaining to other systems have the same functions, and all rule various departments in Nature. In the Hindu exoteric Pantheon they are the guardian deities who preside over the eight points of the compass -- the four cardinal and the four intermediate points -- and are called Loka-Palas, "Supporters or guardians of the World" (in our visible Kosmos), of which Indra (East), Yama (South), Varuna (West), and Kuvera (North) are the chief; their elephants and their spouses pertaining of course to fancy and afterthought, though all of them have an occult significance."

The **Lipika** (a description of whom is given in the Commentary on Stanza IV. No. 6) are the Spirits of the Universe, whereas the Builders are only our own planetary deities. The former belong to the most occult portion of Cosmogony, which cannot be given here. Whether the Adepts (even the highest) know this angelic order in the completeness of its triple degrees, or only the lower one connected with the records of our world, is something which the writer is unprepared to say, and she would incline rather to the latter supposition. Of its highest grade one thing only is taught: the Lipika are connected with Karma -- being its direct Recorders."

The Septenary division is described in the S.D. Vol. 1 (Stanza VII-1), Pg. 213

"The hierarchy of Creative Powers is divided into seven (or 4 and 3) esoteric, within the twelve great Orders, recorded in the twelve signs of the Zodiac; the seven of the manifesting scale being connected, moreover, with the Seven Planets. All this is subdivided into numberless groups of divine Spiritual, semi-Spiritual, and ethereal Beings.

Group 1: The divine Flames. They are the formless Fiery Breaths, identical in one aspect with the upper Sephirothal TRIAD, which is placed by the Kabalists in the "Archetypal World."

Group 2: The second Order of Celestial Beings, those of Fire and AEther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation" -- a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of our system. From these twofold Units emanate the threefold.

Group 3: corresponds to the Atma-Buddhi-Manas: Spirit, Soul and Intellect, and is called the "Triads."

Group 4: The Fourth are substantial Entities. This is the highest group among the Rupas (Atomic Forms*). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary** host -- the great mystery of human conscious and intellectual Being.

Group 5: The Fifth group is a very mysterious one, as it is connected with the Microcosmic Pentagon, the five-pointed star representing man. ... In India and Egypt these **Dhyanis** were connected with the Crocodile ... He is the "Dragon of Wisdom" or Manas, the "Human Soul," Mind, the Intelligent principle, called in our esoteric philosophy the "Fifth" principle.

Group 6 and 7: The sixth and seventh groups partake of the lower qualities of the Quaternary. They are conscious, ethereal Entities, as invisible as Ether, which are shot out like the boughs of a tree from the first central group of the four, and shoot out in their turn numberless side groups, the lower of which are the Nature-Spirits, or Elementals of countless kinds and varieties; from the formless and unsubstantial -- the ideal THOUGHTS of their creators -- down to the Atomic, though, to human perception, invisible organisms.

This sixth group, moreover, remains almost inseparable from man, who draws from it all but his highest and lowest principles, or his spirit and body, the five middle human principles being the very essence of those **Dhyanis**. Paracelsus calls them the Flagae; the Christians, the "Guardian Angels;" the Occultist, the "Ancestors, the Pitris;" they are the sixfold Dhyan Chohans, having the six spiritual Elements in the composition of their bodies -- in fact, men, minus the physical body.

To conclude:

"A **Dhyan Chohan** has to become one; he cannot be born or appear suddenly on the plane of life as a full-blown angel. The Celestial Hierarchy of the present Manvantara will find itself transferred in the next cycle of life into higher, superior worlds, and will make room for a new hierarchy, composed of the elect ones of our mankind. Being is an endless cycle within the one absolute eternity, wherein move numberless inner cycles finite and conditioned. Gods, created as such, would evince no personal merit in being gods. Such a class of beings, perfect only by virtue of the special immaculate nature inherent in them, in the face of suffering and struggling humanity, and even of the lower creation, would be the symbol of an eternal injustice quite Satanic in character, an ever present crime. It is an anomaly and an impossibility in Nature. Therefore the "**Four**" and the "**Three**" have to incarnate as all other beings have." (SD. I,221)

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Session 3: The Monad and the Purpose of Life

Says The Voice of the Silence:

“That which is uncreate abides in thee, Disciple”

and, The Bhagavad Gita

“The dweller in the body, casting off worn-out bodies, enterth into others that are new.”

To understand our spiritual essence or the real nature of the human being, Theosophy uses an old Greek word: the Monad.

The word Monad is used in Theosophy as:

- 1- A Spark, Ray or Flame.
- 2- A Pilgrim
- 3- As a Duad: Atma-Buddhi
- 4- As a Triad: Atma-Buddhi-Manas: Individuality
- 5- As Jiva (Sk. A Life-Spirit Unit, as in Jivatma)
- 6- One indivisible Unit
- 7- It is a center of energy (T. Subba Row)

Definition, from the Theosophical Glossary:

Monad (Gr.). The Unity, the *one*; but in occultism it often means the unified triad, Atma-Buddhi-Manas, or the duad, Atma-Buddhi, -- that immortal part of man which reincarnates in the lower kingdoms, and gradually progressing through them to Man, finds thence way to the final goal -- Nirvana.

The role of Manas in the Monad as a Triad is explained in The Key to Theosophy, Section 6:

Manas -- a dual principle in its functions. Mind, Intelligence: which is the higher human mind, whose light, or radiation links the MONAD, for the lifetime, to the mortal man.

We find a good definition of the Monad in a footnote to the Second Fundamental Proposition of the SD.

“The Eternity of the **Pilgrim**”¹ is like a wink of the Eye of Self-Existence

¹ “**Pilgrim**” is the appellation given to our Monad (the two in one) during its cycle of incarnations. It is the only immortal and eternal principle in us, being an indivisible part of the integral whole -- the Universal Spirit, from which it emanates, and into which it is absorbed at the end of the cycle. When it is said to emanate from the one spirit, an awkward and incorrect expression has to be used, for lack of appropriate words in English. The Vedantins call it Sutratma (Thread-Soul)...”

and, also it is described as:

“What is that "Spark" which "hangs from the flame?" It is JIVA, the MONAD in conjunction with MANAS, or rather its aroma -- that which remains from each personality, when worthy, and hangs from Atma-Buddhi, the Flame, by the thread of life.” SD I,238

The Monad's role in the big picture is described as:

“...the obligatory pilgrimage for every Soul [Pilgrim, Monad]-- a spark of the former -- through the Cycle of Incarnation (or "Necessity") in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle, -- or the OVER-SOUL, -- has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha)” (SD I-17)

“The "**Monad**," born of the nature and the very Essence of the "Seven" (its highest principle becoming immediately enshrined in the Seventh Cosmic Element), has to perform its septenary gyration throughout the Cycle of Being and forms, from the highest to the lowest; and then again from man to God. At the threshold of Paranirvana it reassumes its primeval Essence and becomes the Absolute once more.” (SD,I-135)

Blavatsky speaks of the ‘difficult of language...in describing the ‘stages’ through which the Monad passes ... of the absurdity to talk about the development of a Monad. The Monad cannot either progress or develop, or even be affected by thr changes of states it passes through.”

(SD I,174)

The Monad(ic) Mechanism or the Story of the Monad is as follows:

“The MONAD emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes -- too near the ABSOLUTE to permit of any correlation with anything on a lower plane -- it gets direct into the plane of Mentality ... which has in its turn an appropriate smaller plane for every "form," from the "mineral" monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD.” (SD, I,175)

The Secret Doctrine then mentions the seven kingdoms in Nature as:

"There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces -- from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhana, primordial homogeneous matter) to its third degree -- i.e., from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monadic Essence," considered as an evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical* side -- these are the (first or preliminary) seven links of the evolutionary chain." (SD, I,176)

Then, The Secret Doctrine describes the Triple Evolutionary Scheme as:

“It now becomes plain that there exists in Nature a triple evolutionary scheme, for the formation of the three periodical Upadhis; or rather three separate schemes of evolution, which in our

system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions. These three are the finite aspects or the reflections on the field of Cosmic Illusion of ATMA, the seventh, the ONE REALITY.

1. The Monadic is, as the name implies, concerned with the growth and development into still higher phases of activity of the Monad in conjunction with:--

2. The Intellectual, represented by the Manasa-Dhyanis (the Solar Devas, or the Agnishwatta Pitris) the "givers of intelligence and consciousness"* to man and:--

3. The Physical, represented by the Chhayas of the lunar Pitris, round which Nature has concreted the present physical body. This body serves as the vehicle for the "growth" (to use a misleading word) and the transformations through Manas and -- owing to the accumulation of experiences -- of the finite into the INFINITE, of the transient into the Eternal and Absolute.

Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyanis or "Logoi." Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is." (SD I, 181)

An analogy of the absorption of the Monad to Brahman during of Pralaya and the State of consciousness called Turiya. (SD I, 570+)

"The monad ... is here rendered as the Atma in conjunction with Buddhi and the higher Manas. This trinity is one and eternal, the latter being absorbed in the former at the termination of all conditioned and illusive life. The monad, then, can be traced through the course of its pilgrimage and its changes of transitory vehicles only from the incipient stage of the manifested Universe. In Pralaya, or the intermediate period between two manvantaras, it loses its name, as it loses it when the real ONE self of man merges into Brahm in cases of high Samadhi (the Turiya state) or final Nirvana; "when the disciple" in the words of Sankara, "having attained that primeval consciousness, absolute bliss, of which the nature is truth, which is without form and action, abandons this illusive body that has been assumed by the atma just as an actor (abandons) the dress (put on)."

What is then the Monad proper? It is the EMANATING spark from the UNCREATED Ray -- a mystery. In the esoteric, and even exoteric Buddhism of the North, Adi Buddha (Chogi dangpoi sangye), the One unknown, without beginning or end, identical with Parabrahm and Ain-Soph, emits a bright **ray** from its darkness.

The Monad and the After-Death States.

The Mahatma Letter No. 68 describes two processes occurring after a person 'dies.'

- 1- When all is normal and there is a Devachan, the Monad get its reward, then after the allotted period it re-incarnates.

"Thenceforth it is a "death" struggle between the Upper and Lower dualities. If the upper wins, the sixth, having attracted to itself the quintessence of *Good* from the fifth -- its nobler affections, its saintly (though they be *earthly*) aspirations, and the most Spiritualised portions of its mind -- follows its divine *elder* (the 7th) into the "Gestation" State."

2- When, on the contrary:

"If, on the other hand, it is the Upper *Duality* which is defeated, there, it is the fifth principle that assimilates all that there may be left of *personal* recollection and perceptions of its personal individuality in the sixth. ... When arrives the period of "Full Individual Consciousness" -- which precedes that of *Absolute* Consciousness in the *Pari-Nirvana* -- this lost *personal* life becomes as a torn out page in the great *Book of Lives*, To the credit of mankind, I must say, that such an utter obliteration of an existence from the tablets of Universal Being does not occur often enough to make a great percentage."

T. Subba Row (esoteric Writings) describes the above as:

"But sometimes the monad becomes so opposed in its magnetic effect to the Logos from which emanated, that its absorption is impossible. This happens only in the case of a very wicked man, and then that man never gains immortality; it may live on till Pralaya arrives' and is then merged into the ocean of cosmic matter without transferring its impressions to any Logos."

To conclude:

"Eastern philosophy rejects the idea of a newly created soul for every baby born. It believes in a limited number of monads, evolving and growing more and more perfect through their assimilation of many successive personalities. Those personalities are the product of Karma and it is by Karma and re-incarnation that the human monad in time returns to its source -- absolute deity." (key, 11)

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Session 4:

- * The 7 Planes of Existence,
- * The 7 States of Consciousness and
- * The 7-fold Constitution of the Human Being

“Everything in the metaphysical as in the physical Universe is septenary.”

(SD I, 158)

I- The Sevenfold Constitution

The Sevenfold Constitution of a Human Being, as described in The Key to Theosophy by H. P. Blavatsky is:

The Upper Imperishable Triad [Represented as a Triangle]

Sanskrit Term	Exoteric Meaning	Explanatory
7- Atma	Spirit	One with the Absolute, as its radiation.
6- Buddhi	The Spiritual Soul	The vehicle of pure universal spirit
5- Manas -- a dual principle in its functions	Manas, Intelligence, which is the Higher human mind, whose light, or Radiation links the MONAD, for the Lifetime, to the mortal.	The future state and the Karmic destiny of man depend on whether Manas gravitates more downward to Kama rupa, the seat of the animal passions, or upwards to Buddhi, the Spiritual Ego. In the latter case, the higher consciousness of the individual Spiritual aspirations of mind (Manas), assimilating Buddhi, are absorbed by it and form the Ego, which goes into Devachanic bliss.

Lower Quaternary [Represented as a Square]

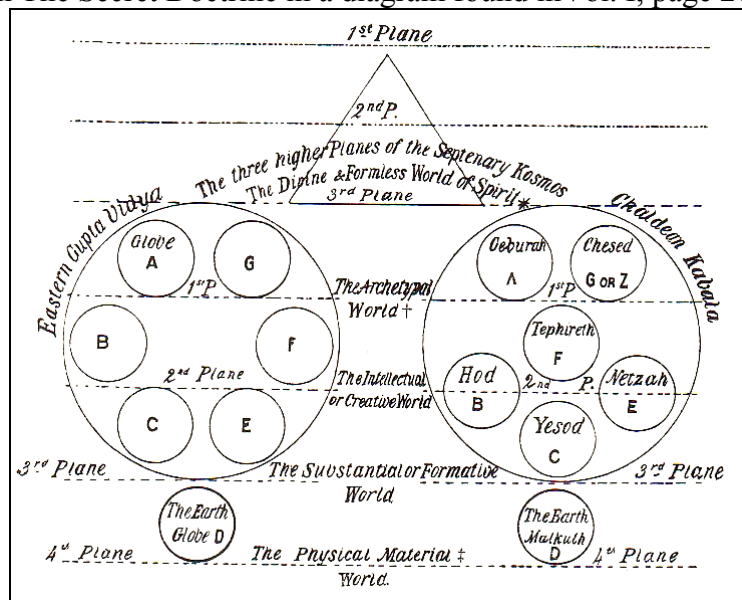
Sanskrit Term	Exoteric Meaning	Explanatory
4- Kama rupa	The seat of animal desires and passions	This is the centre of the animal man, where lies the line of demarcation which separates the mortal man from the immortal entity.
3- Linga Sharira	Astral body	The Double, the phantom body
2- Prana	Life, or Vital Principle	Necessary only to 1, 3, and 4, and the functions of the lower Manas, which embraces all those limited to the (physical) brain
1- Rupa, or Sthula-Sarira	Physical body	Is the vehicle of all the other "principles" during life

The above should be studied in conjunction with the theosophical concepts of Self and Ego given by H.P. Blavatsky in the Key Section 9

THE HIGHER SELF	It is Atma, the inseparable ray of the Universal and ONE SELF. It is the God above, more than within, us. Happy the man who succeeds in saturating his inner Ego with it!
THE SPIRITUAL <i>divine</i> EGO	It is the Spiritual soul or Buddhi, in close union with Manas, the mind-principle, without which it is no EGO at all, but only the Atmic Vehicle
The Inner, or Higher "Ego"	It is Manas, the "Fifth" Principle, so called, independently of Buddhi. The Mind-Principle is only the Spiritual Ego when merged into one with Buddhi, -- no materialist being supposed to have in him such an Ego, however great his intellectual capacities. It is the permanent Individuality or the "Re-incarnating Ego."
The Lower, or Personal "Ego"	It is the physical man in conjunction with his lower Self, i. e., animal instincts, passions, desires, etc. It is called the "false personality," and consists of the lower Manas combined with Kama-rupa, and operating through the Physical body and its phantom or "double."

II- The Seven Planes of Existence

They are represented in The Secret Doctrine in a diagram found in Vol. I, page 200:



“The three upper are the three higher planes of consciousness, revealed and explained in both schools only to the Initiates, the lower ones represent the four lower planes -- the lowest being our plane, or the visible Universe.

These seven planes correspond to the seven states of consciousness in man.

These are the four lower planes of Cosmic Consciousness, the three higher planes being inaccessible to human intellect as developed at present.” (SD, I,199)

You may have noticed the usage of the Kabalistic terms to describe the lower four planes, where the ‘Monad’ activities related to the Rounds and Chains occurred.

III- The Seven States of Consciousness

I've always liked the way H.P.B. footnoted the states of consciousness to the section in The Voice of the Silence (Part I) dealing with the three Halls.

“Three Halls, O weary pilgrim, lead to the end of toils. Three Halls, O conqueror of Mara, will bring thee through three states¹ into the fourth² and thence into the seven worlds, the worlds of Rest Eternal.

(1). The three states of consciousness, which are Jagrat, the waking; Swapna, the dreaming; and Sushupti, the deep sleeping state. These three Yogi conditions, lead to the fourth, or -

(2). The Turya , that beyond the dreamless state, the one above all, a state of high spiritual consciousness.

If thou would'st learn their names, then hearken, and remember.

The name of the first Hall is IGNORANCE - Avidya.

It is the Hall in which thou first saw'st the light, in which thou livest and shalt die

The name of Hall the second is the Hall of Learning. (The Hall of Probationary Learning) In it thy Soul will find the blossoms of life, but under every flower a serpent coiled.³

(3) The astral region, the Psychic World of supersensuous perceptions and of deceptive sights - the world of Mediums.

No blossom plucked in those regions has ever yet [76] been brought down on earth without its serpent coiled around the stem. It is the world of the Great Illusion.

The name of the third Hall is Wisdom, beyond which stretch the shoreless waters of AKSHARA, the indestructible Fount of Omniscience⁴.

(4). The region of the full Spiritual Consciousness beyond which there is no longer danger for him who has reached it.

If thou would'st cross the first Hall safely, let not thy mind mistake the fires of lust that burn therein for the Sunlight of life.

If thou would'st cross the second safely, stop not the fragrance of its stupefying blossoms to inhale. If freed thou would'st be from the Karmic chains, seek not for thy Guru in those Mayavic regions.

The WISE ONES tarry not in pleasure-grounds of senses.

The WISE ONES heed not the sweet-tongued voices of illusion.

Seek for him who is to give thee birth, in the Hall of Wisdom, the Hall which lies beyond, wherein all shadows are unknown, and where the light of truth shines with unfading glory.

That which is uncreate abides in thee, Disciple, as it abides in that Hall. If thou would'st reach it and blend the two, thou must divest thyself of thy dark garments of illusion. Stifle the voice of flesh, allow no image of the senses to get between its light and thine, that thus the twain may blend in one. And having learnt thine own Agnyana, flee from the Hall of Learning. This Hall is dangerous in its perfidious beauty, is needed but for thy probation. Beware, Lanoo, lest dazzled by illusive radiance thy Soul should linger and be caught in its deceptive light.

This light shines from the jewel of the Great Ensnarer, (Mara). The senses it bewitches, blinds the mind, and leaves the unwary an abandoned wreck.”

To conclude:

“Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality;" but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya.” (SD I,40)

Seminar: The Divine Plan: The Child of Chaos and Order

Session 5: Chains, Rounds and Races

The life-cycle, or rather the cycle of conscious life, begins with the separation of the mortal animal-man into sexes, and will end with the close of the last generation of men, in the seventh round and seventh race of mankind. Considering we are only in the fourth round and fifth race, its duration is more easily imagined than expressed.

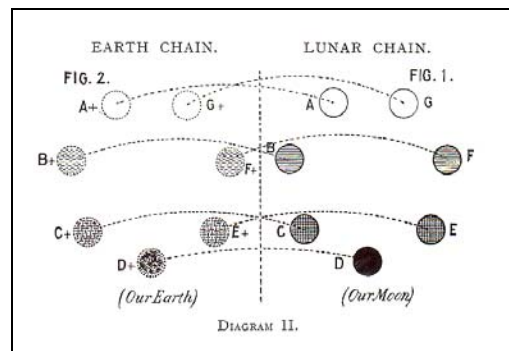
The Key to Theosophy XI

In our Manvantara there are 7 Planetary Chains or Rounds, each consisting of a chain of 7 Globes and in each globe there are 7 Root Races. Presently we are in the 4th Round, 4th Globe, 5th Race.

The main idea:

“The one eternal LAW unfolds everything in the (to be) manifested Nature on a sevenfold principle; among the rest, the countless circular chains of worlds, composed of seven globes, graduated on the four lower planes of the world of formation (the three others belonging to the Archetypal Universe). Out of these seven only one, the lowest and the most material of those globes, is within our plane or means of perception, the six others lying outside of it and being therefore invisible to the terrestrial eye. Every such chain of worlds is the progeny and creation of another, lower, and dead chain -- its reincarnation, so to say. “

SD I,152



SD I, 172

An example from ancient Mexico about Rounds and Races:

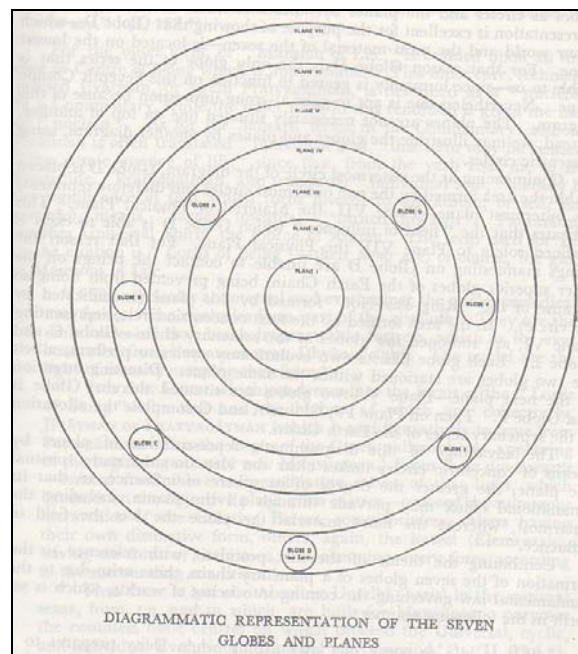
“Then Quetzalcoatl went to Mictlan. He approached Mictlantecutli (the Lord of Death) and said “I came in search of the precious bones that you keep. I want to take them with me.” “For what?” inquired Mictlantecutli. Quetzalcoatl answered: “The Gods are worried, they want the Earth inhabited.” Mictlantecutli replied “Sound my conch, and make four turns to my precious circle...”

(From: The Nahuatl Philosophy, 1974, by Miguel Leon-Portilla)

The main idea about the Rounds is:

“Every Round repeats on a higher scale the evolutionary work of the preceding Round.” SD I187)

“Now every "Round" (on the descending scale) is but a repetition in a more concrete form of the Round which preceded it, as every globe -- down to our fourth sphere (the actual earth) -- is a grosser and more material copy of the more shadowy sphere which precedes it in their successive order, on the three higher planes. (See diagram in Stanza VI. Comm. 6). On its way upwards on the ascending arc, Evolution spiritualises and etherealises, so to speak, the general nature of all, bringing it on to a level with the plane on which the twin globe on the opposite side is placed; the result being, that when the seventh globe is reached (in whatever Round) the nature of everything that is evolving returns to the condition it was in at its starting point -- plus, every time, a new and superior degree in the states of consciousness.” SD I-232



From The Divine Plan by G.A. Barborka

3- The 7 Human Races

The subject of the Second Volume of The Secret Doctrine is Anthropogenesis. Part I begins by establishing the 'second' series of Three Fundamental Propositions, then it describes the 7 Human Races in terms of the locality or continents. Then the Stanzas of Dzyan detail the development of the Human Races on Earth.

The Three Fundamental Propositions of Anthropogenesis are:

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

“Man’s organism was adapted in every race to its surroundings.: SD II,46

“Having passed through all the kingdoms of nature in the previous three Rounds,* his physical frame -- one adapted to the thermal conditions of those early periods -- was ready to receive the divine Pilgrim at the first dawn of human life, i.e., 18,000,000 years ago. It is only at the mid-point of the 3rd Root Race that man was endowed with Manas. Once united, the two and then the three made one; for though the lower animals, from the amoeba to man, received their monads, in which all the higher qualities are potential, all have to remain dormant till each reaches its human form, before which stage manas (mind) has no development in them.” (SD II,255).

The Seven Continents and some general ideas given on the Races are:

1st Root Race: Continent "The Imperishable Sacred Land." It is the cradle of the first man and the dwelling of the last divine mortal. The Chhayas. It was ethereal (II, 46). The first humanity, therefore, was a pale copy of its progenitors; too material, even in its ethereality, to be a hierarchy of gods; too spiritual and pure to be MEN, endowed as it is with every negative (Nirguna) perfection. Perfection, to be fully such, must be born out of imperfection, the incorruptible must grow out of the corruptible, having the latter as its vehicle and basis and contrast. (SD II,94). The first race of men were, then, simply the images, the astral doubles (Chhayas), of their Fathers, who were the pioneers, or the most progressed Entities from a preceding though lower sphere, the shell of which is now our Moon. (SD II,115). Asexual – Self Born = Adam Alone (II,134).

The First Race, the "Self-born," which are the (astral) shadows of their Progenitors.** The body was devoid of all understanding (mind, intelligence, and will). The inner being (the higher self or Monad), though within the earthly frame, was unconnected with it. The link, the Manas, was not there as yet. (SD II,164).

Ether – Hearing – Sound -- Speechless (II,198)

2nd Root Race: The "HYPERBOREAN" will be the name chosen for the Second Continent, the land which stretched out its promontories southward and westward from the North Pole to receive the Second Race, and comprised the whole of what is now known as Northern Asia. Not a physical being (SD II,108). composed of the most heterogeneous gigantic semi-human monsters -- the first attempts of material nature at building human bodies.(SD II,138). Reproducion through 'budding.' (II,116)... or sweat-born (II,138). When the season of reproduction arrives, the sub-astral "extrudes" a miniature of itself from the egg of surrounding aura. This germ grows and feeds on the aura till it becomes fully developed, when it gradually separates from its parent, carrying with it its own sphere of aura; just as we see living cells reproducing their like by growth and subsequent division into two. (II,117). Adam and Eve inactive androgynes (II,134)

Air – Touch – Sound and Touch --- Sound language, vowels alone

3rd Root Race: The third Continent, we propose to call "Lemuria." The Lemurian were the first physical man, which itself took place 18,000, 000 years ago. (SD II,46). It is that Third, the last semi-spiritual race, which was also the last vehicle of the divine and innate Wisdom, ingenerate in the Enochs, the Seers of that Mankind. Sexually Hermaphrodite –bi-sexual and later separated sexual (II,133). Separating Hermaphrodite = Cain and Abel (II,134)

Fire or Light – Sight – Sound, Touch and Colour

4th RootRace: "Atlantis" is the Fourth Continent. It would be the first historical land. The Fourth, which had tasted from the fruit of the Tree of Good and Evil -- Wisdom united already to earthy, and therefore impure, intelligence had consequently to acquire that Wisdom by initiation and great struggle. (II, 134)
Water – Taste – Sound, Touch, Colour, and Taste

Summary: Gradual Condensation: Every unprejudiced person would prefer to believe that primeval humanity had at first an ethereal -- or, if so preferred, a huge filamentoid, jelly-like form, evolved by gods or natural "forces," which grew, condensed throughout millions of ages, and became gigantic in its physical impulse and tendency, until it settled into the huge, physical form of the Fourth Race Man... (SD II,151)

5th Root Race: The Fifth Continent was America; but, as it is situated at the Antipodes, it is Europe and Asia Minor, almost coeval with it, which are generally referred to by the Indo-Aryan Occultists as the fifth. But as the sequence of the Continents is made to follow the order of evolution of the Races, from the first to the fifth, our Aryan Root-race, Europe must be called the fifth great Continent.
Earth – Smell - Sound, Touch, Colour, Taste, and Smell (SD II,107)

6th Root Race:

"There will be no more Americans when the Sixth Race commences; no more, in fact, than Europeans; for they will have now become a new race, and many new nations. Yet the Fifth will not die, but survive for a while: overlapping the new Race for many hundred thousands of years to come, it will become transformed with it -- slower than its new successor -- still getting entirely altered in mentality, general physique, and stature. Mankind will not grow again into giant bodies as in the case of the Lemurians and the Atlanteans; because while the evolution of the Fourth race led the latter down to the very bottom of materiality in its physical development, the present Race is on its ascending arc; and the Sixth will be rapidly growing out of its bonds of matter, and even of flesh." (SD II, 441)

They will develop a six sense called in the SD – Permeability, or Normal Clairvoyance. (I, 251).

Permeability: (T.G.): "the faculty of seeing through the densest matter (the latter disappearing at the will and before the spiritual eye of the Seer), and irrespective of time or distance)."

7th Root Race:

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. (SD II, 167)

On the ascending arc, Spirit is slowly re-asserting itself at the expense of the physical, or matter, so that, at the close of the seventh Race of the Seventh Round, the Monad will find itself as free from matter and all its qualities as it was in the beginning; having gained in addition the experience and wisdom, the fruition of all its personal lives, without their evil and temptations. (SD II, 180/1)

Seminar: The Divine Plan: The Child of Chaos and Order

Session 6: The Way of Ethics, The Two Paths and the Future Humanity

To live to benefit mankind is the first step. To practise the six glorious virtues is the second. (The Voice of the Silence II)

I- Ethics

In “The Mahatma Letters to A. P. Sinnett” the idea of **Universal Brotherhood** is given the basis of the Ethics of Future Humanity.

Some quotes from the Mahatma Letters

“The term "**Universal Brotherhood**" is no idle phrase. Humanity in the mass has a paramount claim upon us, as I try to explain in my letter to Mr. Hume, which you had better ask the loan of. It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind and it is the aspiration of the *true adept*.” (ML 5)

“...but *constructive* of new institutions of a genuine, practical **Brotherhood of Humanity** where all will become co-workers of nature, will work for the good of mankind *with* and *through* the higher *planetary Spirits* -- the only "Spirits" we believe in.” (ML 12)

The words “co-worker of nature” reminds us of the quote from The Voice of the Silence:

“Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance. ... And she will open wide before thee the portals of her secret chambers, ... Unsullied by the hand of matter, she shows her treasures only to the eye of Spirit - the eye which never closes, the eye for which there is no veil in all her kingdoms. Then will she show thee the means and way, the first gate and the second, the third, up to the very seventh.”

Back to The Mahatma Letters:

“It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical **Brotherhood** who is entitled to the possession of our secrets. He alone, such a man -- will never misuse his powers, as there will be no fear that he should turn them to selfish ends. A man who places not the good of mankind above his own good is not worthy of becoming our *chela* ...”(ML 33)

Every Religion, each Master of Wisdom seems to have a different set of complementary virtues needed for a true spiritual and mystical life. Plato’s Goodness, Jesus’ Love, Krishna’s Dharma in the Bhagavad Gita, Buddha’s Compassion, are really one and the same. They all point to the same goal: the Realization of the the One Existence, the One Life. My opinion is that an aspect of the meaning of life is the learning of the virtues and practice.

The Voice of the Silence cites several virtues essential to the Path. They are:

Dana = the key of charity and love immortal

Shila = the key of harmony in work and act...

Kshanti = patience sweet

Viraga = indifference to pleasure and to pain, illusion conquered, TRUTH alone perceived

Virya = the dauntless energy that fights its way to the supernal TRUTH,
out of the mire of lies terrestrial.

Dhyana = it leads toward the realm of Sat eternal and its ceaseless contemplation.

Prajna = Wisdom

II- The Two Path

Quotes from the Voice of the Silence

The Paths are two; the great Perfections three; six are the Virtues that transform the body into the Tree of Knowledge

Search for the Paths. But, O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-Wisdom, the "Eye" from the "Heart" doctrine.

The "Doctrine of the Eye" is for the crowd, the "Doctrine of the Heart," for the elect. The first repeat in pride: "Behold, I know," the last, they who in humbleness have garnered, low confess, "thus have I heard"

The Dharma of the "Eye" is the embodiment of the external, and the non-existing.

The Dharma of the "Heart" is the embodiment of Bodhi, [True, divine Wisdom] the Permanent and Everlasting.

The PATH is one, Disciple, yet in the end, twofold. Marked are its stages by four and seven Portals. At one end - bliss immediate, and at the other - bliss deferred. Both are of merit the reward: the choice is thine.

The One becomes the two, the Open and the Secret. The first one leadeth to the goal, the second to Self-Immolation.

When to the Permanent is sacrificed the Mutable, the prize is thine: the drop returneth whence it came. The Open PATH leads to the changeless change - Nirvâna, the glorious state of Absoluteness, the Bliss past human thought.

Thus, the first Path is LIBERATION.

But Path the second is - RENUNCIATION, and therefore called the "Path of Woe"

III- The Future Humanity

A vision into the 6th Sense a future Sense to be developed:

Matter has extension, colour, motion (molecular motion), taste, and smell, corresponding to the existing senses of man, and by the time that it fully develops the next characteristic -- let us call it for the moment PERMEABILITY -- this will correspond to the next sense of man -- let us call it "NORMAL CLAIRVOYANCE;" (SD I,251)

Quotes from the VoS, II-The Two Paths

The Selfish devotee lives to no purpose. The man who does not go through his appointed work in life - has lived in vain.

Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of Karmic retribution. Gain Siddhis for thy future birth.

Point out the "Way" - however dimly,... Be, O Lanoo, like them. Give light and comfort to the toiling pilgrim, ... and - let him hear the Law.

The way to final freedom is within thy SELF.

That way begins and ends outside of Self

A Final Word: DUTY

Further, looking to thine own duty (Dharma) thou shouldst not tremble. (BG 31).

The Key to Theosophy, Section 12 is titled Duty.

First of all, because our philosophy teaches us that the object of doing our duties to all men and to ourselves the last, is not the attainment of personal happiness, but of the happiness of others; the fulfilment of right for the sake of right, not for what it may bring us. Happiness, or rather contentment, may indeed follow the performance of duty, but is not and must not be the motive for it.

Duty is that which is due to Humanity, to our fellow-men, neighbours, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves. This is a debt which, if left unpaid during life, leaves us spiritually insolvent and moral bankrupts in our next incarnation. Theosophy is the quintessence of duty.

What do you consider as due to humanity at large?

Full recognition of equal rights and privileges for all, and without distinction of race, colour, social position, or birth.

Courage, patience and hope, my brother
--

(K.H., Fall 1885, ML 145)
