

References to Rounds and Races
from the
Semi-Centennial Edition of the Secret Doctrine

1. Page 35.

By the Seven "Eternities", aeons or periods are meant. The Seven Eternities meant are the seven periods, or a period answering in its duration to the seven periods, of a Manvantara, and extending throughout a Maha-Kalpa or a "Great Age"-100 years of Brahma-making a total of 311,040,000,000 of years; each year of Brahma being composed of 360 "days" and of the same number of "nights" of Brahma (reckoning by the Chandrayana or lunar year); and a "Day of Brahma" consisting of 4,320,000,000 of mortal years.

2. Page 41.

The previous objective Universe has dissolved into its one primal and eternal cause, and is, so to say, held in solution in space to differentiate again and crystallize out anew at the following Manvantaric dawn, which is the commencement of a new "Day"

3. Page 42.

The Dhyanis watch successively over the rounds and the great Root-Races of our planetary chain.

4. Page 42.

We are still in the Fourth Round.

5. Page 53.

"Seven Eternities", is made to apply both to the Maha-Kalpa.-etc.

6. Page 63. Manvantara means "between two Manas", of whom there are fourteen in every "Day of Brahma", such a "Day" consisting of 1,000 aggregates of four ages or 1,000 "Great Ages".

7. Page 91. This set of figures must have the same meaning, since the 1:314,159, and then again 1;3:1,415,927 are worked out in the secret calculations to express the various cycles and ages of the "first born" or 311,040,000,000,000, with fractions and yield the same 13,415 by a process etc.

8. Page 135.

The Secret Doctrine had always taught, that the real Osirification was the lot of every Manad only after 3,000 cycles of Existences.

9. Page 144.

The process referred to as "The small wheels giving birth, one to the other", take place in the sixth region from above, and on the plane of the most material world of all in the manifested Kosmos-our terrestrial plane. "These Seven wheels" are our planetary chain.

10. Page 144.

Thus acts Fohat from one Twilight to the other during Seven Eternities.

11. Our Kosmos and Nature will run down only to reappear on a more perfect plane after every Pralaya.- Pg. 149.
12. Humanity as separate sexes has existed in this Round just 18,618, 727 years- Pg. 150(footnote)
13. The evolution of life proceeds on these seven globes or bodies from the first to the seventh in Seven Rounds or Seven Cycles.- Pg.- 159.
14. These globes are formed by a process which the Occultists call "Rebirth of Planetary Chains" or (rings) when the seventh and last Round of one of such rings has been entered upon, the highest or first globe "A, followed by all the others down to the last, instead of entering upon a certain time of rest-or"obscuration", as in their previous Rounds- begins to die out. The "planetary" dissilution (pralaya) is at hand, and its hour has struck; each globe has to transfer its life and energy to another planet.-Pg. 159.
15. Our earth, as a visible representative of its invisible superior fellow globes, its "lords" or "principles" has to live, as have the others, through seven Rounds. During the first three, it forms and consolidates; during the fourth it settles and hardens; during the last three it gradually returns to its first ethereal form; it is spiritualized, so to say-. -Pg. 159.
16. Its Humanity develops fully only in the Fourth-our present Round. Up to this fourth Life-Cycle , it is referred to as "Humanity" only for lack of a more appropriate term. Like the grub which becomes chrysalis and butterfly, Man , or that which becomes man, passes through all the forms and kingdoms during the first Round and through all the human shapes during the two following Rounds. Arriving on our Earth at the commencement of the Fourth in the present series of life-cycles and races, MAN is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms-even the latter having to develop and continue its further evolution through man. This will be explained in Book II. During the three Rounds to come, Humanity, like the globe on which it lives, will be ever tending to reassume its primeval form, that of a Dhyan Chohan's Host. Man tends to become a God and then-- GOD, like every other atom in the Universe. Pg. 159
17. "Beginning so early as with the 2nd round, Evolution proceeds already ready on quite a different plan. It is only during the 1st round that (heavenly) man becomes a human being on globe A (rebecomes) a mineral, a plant, an animal, on globe B and C, etc. The process changes entirely from the second round; but you have learned prudence and I advise you to say nothing before the time for saying it has come. Pg, 160.
18. Every life-cycle on Globe D (our Earth) is composed of seven root-races. They commence with the (Ethereal and end with the spiritual r on the double line of physical and moral evolution--from the beginning of the terrestrial round to its close. (One is a "planetary-round" from Globe A to Globe G, the seventh: the other the "globe round", or the terrestrial).

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19. The first root-race, i.e., the first "men" on earth (irrespective of form) were the progeny of the "celestial men", called rightly in Indian philosophy, the "Lunar Ancestors" or the Pitris, of which there are seven classes or Hierarchies. As all this will be sufficiently explained in the following sections and in Book II, no more need be said of it here. Pg. 160.
20. In these early letters, in which the terms had to be invented and words coined, the "Rings" very often became "Rounds", and the "Rounds" life cycles, and vice versa. To a correspondent who called a "Round" a "World Ring", the Teacher wrote: "I believe this will lead to a further confusion. A Round we are agreed to call the passage of a Monad from Globe A to Globe G or Z.... The "World Ring" is correct. . . Advise Mr. . . . strongly, to agree upon a nomenclature before going any further. . . " Pg. 167.
21. As shown in the double diagram of the human "principles" and the ascending Globes of the world-chains, there is an eternal concatenation of causes and effects, and a perfect analogy which runs through, and links together, all the lines of evolution. One begets the other- globes as personalities. But, let us begin at the beginning. Pg. 171.
22. In the diagrams on page 172, figure 1 represents the "Lunar-chains" of seven planets at the outset of its seventh or last Round; while fig. 2 represents the "earth-chain" which will be, but is not yet in existence. The seven Globes of each chain are distinguished in their cyclic order by the letters A to G, the Globes of the Earth-chain being further marked by a cross- the symbol of the Earth. Pg. 171.
23. Let us follow, then, the order of their appearance on planet A, in the first Round. The time-spaces between the appearances of these hierarchies on any one Globe are so adjusted that when class seven, the last, appears on Globe A, class one, the first, has just passed on to Globe BB, and so on, step by step, all around the chain. -Pg. 171 Pg. 171.
24. Again, in the Seventh Round on the Lunar chain, when class seven, the last, quits Globe A, that Globe instead of falling asleep, as it had done in previous Rounds, begins to die (to go into its planetary pralaya); and in dying it transfers successively as just said, its "principles", or life-elements and energy, etc., one after the other to a new "laya-centre", which commences the formation of Globe A of the Earth-chain. A similar process takes place for each of the Globes of the "Lunar-chain" one after the other, each forming a fresh Globe of the "Earth-chain". Our Moon was the fourth Globe of the series, and was on the same plane of perception as our Earth. But Globe A of the lunar-chain is not fully "dead" till the first Monads of the first class have passed from Globe G or Z, the last of the "lunar-chain", into the Nirvana which awaits them between the two chains; and similarly for all the other Globes as stated, each giving birth to the corresponding Globe of the "Earth-chain". Pg. 173.

25. Further, when Globe A of the new chain is ready, the first class or Hierarchy of Monads from the Lunar chain incarnate upon it in the lowest kingdom, and so on successively. The result of this is, that it is only the first class of Monads which attains the human state of development during the first round, since the second class, on each planet, arriving later, has not time to reach that stage. Thus the Monads of class "2" reach the incipient human stage only in the Second Round, and so on up to the middle of the Fourth. But at this point - and on this Fourth Round in which the human stage will be FULLY developed - the "DOOR" into the human kingdom closes; and henceforward the number of "human" Monads, i.e., Monads in the human stage of development, is complete. For the Monads which had not reached the human stage of this point will, owing to the evolution of humanity itself, find themselves so far behind that they will reach the human stage only at the close of the seventh and last Round. They will therefore, not be men on this chain, but will form the humanity of a future Manvantara and be rewarded by becoming "Men" on a higher chain altogether, thus receiving their Karmic compensation. To this there is but one solitary exception, for very good reasons, of which we shall speak farther on. But this accounts for the difference in the races.

26 The most developed Monads (the Lunar Gods or "Spirits," called in India, the Pitris), whose function it is to pass in the first Round through the whole triple cycle of the mineral, vegetable, and animal kingdoms in their most ethereal, filmy, and rudimentary forms, in order to clothe themselves in, and assimilate, the nature of the newly formed chain. They are those who first reach the human form (if there can be any form in the realm of the almost subjective) on Globe A in the first Round. It is they, therefore, who lead and represent the human element during the second and third Rounds, and finally evolve their shadows at the beginning of the Fourth Round for the second class, or those who come behind them.

27 The laggards; the Monads which are retarded, and will not reach, by reason of Karmic impediments, the human stage at all during this cycle or Round, save one exception which will be spoken of elsewhere as already promised.

28 "The full development of the mineral epoch on Globe A, prepares the way the way for the vegetable development, and, as soon as this begins, the mineral life-impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life-impulse on Globe "A"

29 And so it goes on for three Rounds, when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, ". . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres" (ibid).

- 30 Therefore it becomes evident why that which is pertinently called in ESOTERIC BUDDHISM "Wave of Evolution," and mineral-, vegetable-, animal- and man-"impulse," stops at the door of our Globe, at its Fourth cycle or Round. It is this point that the Cosmic Monad (Buddhi) will be wedded to and become the vehicle of the Atmic Ray, i.e., it (Buddhi) will awaken to an apperception of it (Atman); and thus enter on the first step of a new septenary ladder of evolution, which will lead it eventually to the tenth (counting from the lowest upwards) of the Sephirothal tree, the Crown. Pg. 177.
- 31 It is, then the Moon that plays the largest and most important part as well in the formation of the Earth itself, as in the peopling thereof with human beings. The "Lunar Monads" or Pitris, the ancestors of man, become in reality man himself. They are the "Monads" who enter on the cycle of evolution on Globe AA, and who, passing round the chain of planets, evolve the human form as has just been shown. At the beginning of the human stage of the Fourth Round on this Globe, they "ooze out" their astral doubles from the "ape-like" forms which they had evolved in Round 111. And it is the subtle form, which serves as the model round which Nature builds physical man. These "Monads" or "divine sparks" are thus the "Lunar" ancestors, the Pitris themselves. For these "Lunar Spirits" have to become "Men" in order that their "Monads" may reach a higher plane of activity and self-consciousness, i.e., the plane of the Manasa-Putras, those who endow the "senseless" shells, created and informed by the Pitris, with "mind" in the latter part of the Third Root-Race. pg. 180.
- 32 In the same way the "Monads" or Egos of the men of the seventh Round of our Earth, after our own Globes A, B, C, D, et seq., parting with their life-energy, will have informed and thereby called to life other laya-centres destined to live and act on a still higher plane of being-- in the same way will the Terrene "Ancestors" create those who will become their superiors. Pg. 181.
- 33 Also it must be borne in mind that the Monads which enter upon the evolutionary cycle upon Globe A, in the first Round, are in very different stages of development. Hence the matter becomes somewhat complicated.....Let us recapitulate.
- 34 The most developed Monads (the lunar) reach the human germ-stage in the first Round; become terrestrial, though very ethereal human beings towards the end of the Third Round, remaining on it (the globe) through the "obscuration" period as the seed for future mankind in the Fourth Round, and thus become the pioneers of Humanity at the beginning of this, the Fourth Round. Others reach the human stage only during later Rounds, i.e., in the second, third, or first half of the Fourth Round. And finally the most retarded of all, i.e., those still occupying animal forms after the middle turning-point of the Fourth Round.-will not become men at all during this Manwantara. They will reach to the verge of humanity only at the close of the seventh Round to be, in their turn, ushered into a new chain after pralaya--by older pioneers, the progenitors of humanity, or the Seed-Humanity (Sishta), vis., the men who will be at the head of all at the end of these Rounds.

6-Rounds and races.

- 35 From the preceding diagrams, which are applicable, MUTTATIS² MUTANDIS, to Rounds, Globes or Races, it will be seen that the fourth has no "sister" Globe on the same plane as itself, and it thus forms the fulcrum of the "balance" represented by the whole chain. It is the sphere of final evolutionary adjustments, the world of Karmic scales, the Hall of Justice, where the balance is struck which determines the future course of the Monad during the remainder of its incarnations in the cycle. And therefore it is, that, after this central turning-point has been passed in the Great Cycle, -i.e., after the middle point of the Fourth Race in the Fourth Round on our Globe- no more Monads can enter the human kingdom. The door is closed for this Cycle and the balance struck. Pg. 182.
- 36 The only exceptions to the rule just stated are the "dumb races", whose Monads are already within the human stage, in virtue of the fact that these "animals" are later than, and even half descended from man, their last descendants being the anthropoid and other apes. These "human presentments" are in truth only the distorted copies of the early humanity. But this will receive full attention in the next Book.
- 37 "the Dhyanis (Pitris) are those who have evolved their Bhuta (doubles) from themselves, which RUPA (form) has become the vehicle of monads (seventh and sixth principles) that had completed their cycle of transmigration in the three preceding Kalpas (Rounds). Then, they (the astral doubles) became the men of the first Human race of the Round. But they were not complete, and were senseless."
- 38 This will be explained in the Books that follow. Meanwhile man- or rather his Monad- has existed on the earth from the very beginning of this Round. But, up to our own Fifth Race, the external shapes which covered those divine astral doubles changed and consolidated with every sub-race; the form and physical structure of the fauna changing at the same time, as they had to be adapted to the ever-changing conditions of life on this globe during the geological periods of its formative cycle. And thus shall they go on changing with every Root Race and every chief sub-race down to the last one of the Seventh in this Round. Pg. 183-184.
- 39 But this "man" belongs to the fourth Round. As shown, the MONAD had passed through, journeyed and been imprisoned in, every transitional form throughout every kingdom of nature during the three preceding Rounds. But the monad that becomes human is not the Man, in this Round- with the exception of the highest mammals after man, the anthropoids destined to die out in this our race, when their monads will be liberated and pass into the astral human form (or the highest elementals) of the Sixth and the Seventh Races, and then into lowest human forms in the Fifth Round- no units of either of the kingdoms are animated any longer by monads destined to become human in their next stage, but only by the lower Elementals of their respective realms. Pg. 184

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40 The last human Monad incarnated before the beginning of the 5th Root Race. The cycle of metempsychosis for the human monad is closed, for we are in the Fourth Round and the Fifth Root-Race. The reader will have to bear in mind- at any rate one who has made himself acquainted with "Esoteric Buddhism"- that the Stanzas which follow in this Book and Book III. speak of the evolution in our Fourth Round only. The latter is the cycle of the turning-point, after which, matter, having reached its lowest depths, begins to strive onward and to get spiritualized with every new Race and with every fresh cycle. Therefore the student must take care not to see contradiction where there is none, as in "Esoteric Buddhism" Rounds are spoken of in general, while here only the Fourth, or our present Round, is meant.

41 Every Round repeats on a higher scale the evolutionary work of the preceding Round. With the exception of some higher anthropoids, as just mentioned, the Monadic inflow, or inner evolution, is at an end till the next Manvantara. It can never be too often repeated, that the full-blown human Monads have to be first disposed of, before the new crop of candidates appears on this Globe at the beginning of the next cycle. Thus there is a lull; and this is why, during the Fourth Round, man appears on Earth earlier than any animal creation, as will be described.

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

43 To calculate its age however as the pupil is asked to do in the Stanza, is rather difficult, since we are not given the figures of the Great Kalpa, and are not allowed to publish those of the small yugas, except as to the approximate duration of these. "The volder wheels rotated for one Eternity and on one half of an Eternity," it says. We know that by "Eternity" the seventh part of 311,040,000,000,000 years, or an age of Brahma is meant. But what of that? We also know that, to begin with, if we take for our basis the above figures, we have all to eliminate from the 100 years of Brahma (or 311,040,000,000,000 years) two years taken up by the Sandhyas (twilights), which leaves 98, as we have to bring it to the mystical combination 14×7 . But we have no knowledge at what time precisely the evolution and formation of our little earth began. therefore it is impossible to calculate its age, unless the time of its birth is given-

44

There are four grades of initiation mentioned in exoteric works, which are known respectively in Sanskrit as "Scrotapanna", "Sagardagan", "Anagamin", and "Arhan" -the four paths to Nirvana, in this our fourth Round, bearing the same appellations.

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44 Continued.

The Arhan, though he can see the Past, the Present, and the Future, is not yet the highest Initiate, for the Adept himself, the initiated candidate, becomes chela (pupil) to a higher Initiate. Three further higher grades have to be conquered by the Arhan who would reach the apex of the ladder of Arhatship. There are those who have reached it even this fifth race of ours, but the faculties necessary for the attainment of these higher grades will be fully developed in the average ascetic only at the end of this Root-Race, and in the Sixth and Seventh. Thus there will always be Initiates and the Profane till the end of this minor Manvantara, the present life-cycle. The Arhats of the "fire-mist" of the 7th rung are but one removed from the Root-Base of their Hierarchy - the highest on Earth, and our Terrestrial chain. This "Root-Base" has a name which can only be translated by several compound words into English - "the ever-living-human-Banyan". This "Wondrous Being" descended from a "high region", they say, in the early part of the Third Age, before the separation of the sexes of the Third Race. Pg. 207.

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This Third Race is sometimes called collectively "the Sons of Passive Yoga," i.e., it was produced unconsciously by the second Race, which, as it was intellectually inactive, is supposed to have been constantly plunged in a kind of blank or abstract contemplation, as required by the conditions of the Yoga state. In the first or early portion of the existence of the third race, while it was yet in its stage of purity, the "Sons of Wisdom," who, as will be seen incarnated in this Third Race, produced by Kriyasakti a progeny called the "Sons of Ad" or "of the Fire-Mist," the "Sons of Will and Yoga," etc. Pg. 207.

46

By a "Round" is meant the serial evolution of nascent material nature, of the seven globes of our chain with their mineral, vegetable and animal kingdoms (man being there included in the latter and standing at the head of it) during the whole period of a life-cycle. The latter would be called by the Brahmins "a Day of Brahmā". It is, in short, one revolution of the "Wheel" (our planetary chain), which is composed of seven globes (or seven separate "Wheels", in another sense this time). When evolution has run down into matter, from planet A to planet G, or Z, as the Western students call it, it is one Round. In the middle of the Fourth revolution, which is our present "Round"; "Evolution has reached its acme of physical development, crowned its work with the perfect physical man, and, from this point, begins its work spirit-ward."

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Now every 2 "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 the 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. On its way upwards on the ascending arc, Evolution spiritualizes and etherializes, 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 results being, that when the seventh globe is reached (in whatever Round) the nature of everything that is evolved

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47 Con't.

thing that is evolving returns to the condition it was in at its starting point- plus, every time a new and superior degree in the states of consciousness. Thus it becomes clear that the "origin of man", so-called, on this our present Round, or life-cycle on this planet, must occupy the same place in the same order- save details based on local conditions and time - as in the preceding Round. Again, it must be explained and remembered that, as the work of each Round is said to be apportioned to a different group of so-called "Creators" or "Architects," so is that of every globe; i.e., it is under the supervision and guidance of special "Builders" and "Watchers"- the various Dhyana-Chohans. Pg. 233.

48 The phrase "through the seven Worlds of Maya" refers here to the seven globes of the planetary chain and the seven rounds, or the 49 stations of abtve existence that are before the "spark" or Monad, at the beginning of every "Great Life-Cycle" or Manvantara. The "thread of Fohat" is the thread of life before referred to.

49 Thus our Earth, Malkuth, is both the Seventh and the Fourth world the former when counting from the first globe above, the latter if reconed by the planes. It is generated by the sixth globe or Sephiroth called Yezod, "foundation", or as said in the Book of Numbers "by Yezod, He (Adam Kadmon) fecundates the primitive Heva"
-----When free from all impurity she will become united with the Spiritual Logos, i.e., in the 7th Race of the 8th Round----Pg. 240.

50 Thus Eastern occultism refers to our earth as the fourth world, the lowest of the chain, above which runs upward on both its sides the six globes, three on each side.

51 (Malkuth our earth, destroyed after each of the three rounds, which it has gone through).----- THIS relates to the Seven Races, five of which have already appeared, and two more have still to appear in this Round.

52 This means that every new Round develops one of the Compound Elements, as now known to Science; - which rejects the primitive nomenclature, preferring to subdivide them into constituents. If Nature is the "Ever-becoming" on the manifested plane, then those Elementals are to be regarded in the same light; they have to evolve, progress, and increase to the Manvantaric end. Thus the first Round develops, we are taught, developed but one Element, and a nature and humanity in what may be called one aspect of Nature - Pg. 250.

53 The Second Round brought forth and developed two Elements- Fire and Earth- and its humanity, adapted to this condition of Nature,

54 The succession of primary aspects of nature with which the succession of Rounds is concerned, has to do, as already indicated with the development of the "Elements"---

55 We are only in the Fourth Round, and our catalogue so far stops short. The centres of consciousness (destined to develop into

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humanity as we know it) of the third Round arrive at a perception of the third element Water. Those of the fourth Round have added earth as a state of matter to their stock as well as the three other elements in their present transformation. In short none of the so-called elements were, in the three preceding Rounds, as they are now. Pg. 252-3.

56 It will only be in the next or fifth, Round that the fifth Element, Ether- ----will, by becoming a familiar fact of Nature to all men as it is familiar to us now, cease to be as at present hypothetical and also an "agent" for so many things. And only during that Round will those higher senses, the growth and development of which Akasa subserves, be susceptible of a complete expansion. As already indicated a partial familiarity with the characteristic of matter- permeability - which should be developed concurrently with the sixth sense, may be expected to develop at the proper period in this Round. But with the next element added to our resources in the next Round, permeability will become so manifest a characteristic of matter, that the densest forms of this will seem to man's perceptions as obstructive to him as a thick fog, and no more. Pg. 258.

57 Thus, in the first Round, the globe, having been built by the primitive fire- lives, i.e., formed into a sphere- had no solidity, nor qualifications, save a cold brightness, nor form nor colour; It is only towards the end of the First Round that it developed one Element which from its inorganic, so to say, or simple Essence became now in our Round the fire we know throughout the system. Pg. 259.

58 The Second Round brings into manifestation the second element- AIR, that element, the purity of which would ensure continuous life to him who would use it. ----"From the second Round, Earth- hitherto a foetus in the matrix of Space- began its real existence; it had developed individual sentient life, its second principle.

59 The Third Round developed the third Principle-- Water; while the Fourth transformed the gaseous and plastic form of our globe into the hard, crusted, grossly material sphere we are living on.

60 Earth will reach her true ultimate form- (inversely) in this to man her body shell- only toward the end of the manvantara after the Seventh Round. Pg. 260.

61 The "Watchers" reign over man during the whole period of Satya Yuga and the smaller subsequent yugas, down to the beginning of the Third Root Race; Pg. 266.

62 On our globe during the first Round, animal "creation" precedes that of man, while the former (or mammal) evolves from the latter in our fourth Round- on the physical plane; in Round I, the animal atoms are drawn into a cohesion of a human physical form; while in Round IV, the reverse occurs according to magnetic conditions which during life traceable in some sensitive plants on Earth and were distinctly in the protistic genera. Pg. 455

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- 63 This reminds one strongly of our seven races of men, and of the eighth- the "animal man" - descended from the later Third Race ; as also of the successive submersions and destruction of the continents which finally disposed of almost the entire bulk of that race.
- 64 "The Assyrians," says Iamblichus, "have not only preserved the memorials of seven and twenty myriads of years (270,000 years) as Hipparchus says they have, but likewise of the whole apocatastases and periods of the seven rulers of the world."--- This is the calculation of the Esoteric Doctrine, as approximately as it can be. For 1,000,000 of years are allowed for our present Root-race (the Fifth), and about 850,000 years since the submersion of the last large island (part of the Continent), the Ruta of the Fourth Race, or the Atlanteans; Pg. 650
- 65 Man's organism was adapted in every race to its surroundings. The first Root-Race was as ethereal as ours is material. The progeny of the seven Creators, who evolved the seven primordial Adams, surely required no purified gases to breathe and live upon (---). Therefore, however strongly the impossibility of this teaching may be urged by the devotees of modern science, the Occultist maintains that the case was as stated aeons of years before even the evolution of the Lemurian, the first physical man, which itself took place 18,000,000 years ago.
- 66 Archaic Scripture teaches that at the commencement of every local Kalpa, or Round, the earth is reborn; "as the human Jiva monad(, when passing into a new womb, gets re-covered with a new body, so does the jiva of the Earth; it gets a more perfect and solid covering with each Round after re-emerging once more from the matrix of space into objectivity" Pg. 46 Second Vol.,.
- 67 And after great throes she (the earth) cast off her old three and put on her new seven skins, and stood in her first one.
- 68 This refers to the growth of the earth, whereas in the Stanza treating of the First Round it is said (given in the Commentary) "After the changeless (a vikara) immutable nature (essence, sadaikarupa) had awakened and changed (differentiated) into ((a state of) causality (avayakta), and from cause (Karana) had become its own discrete effect (vyakta), from invisible it became visible.