

# Cosmic Evolution: Chapter 1, Chains and Rounds, Part 2

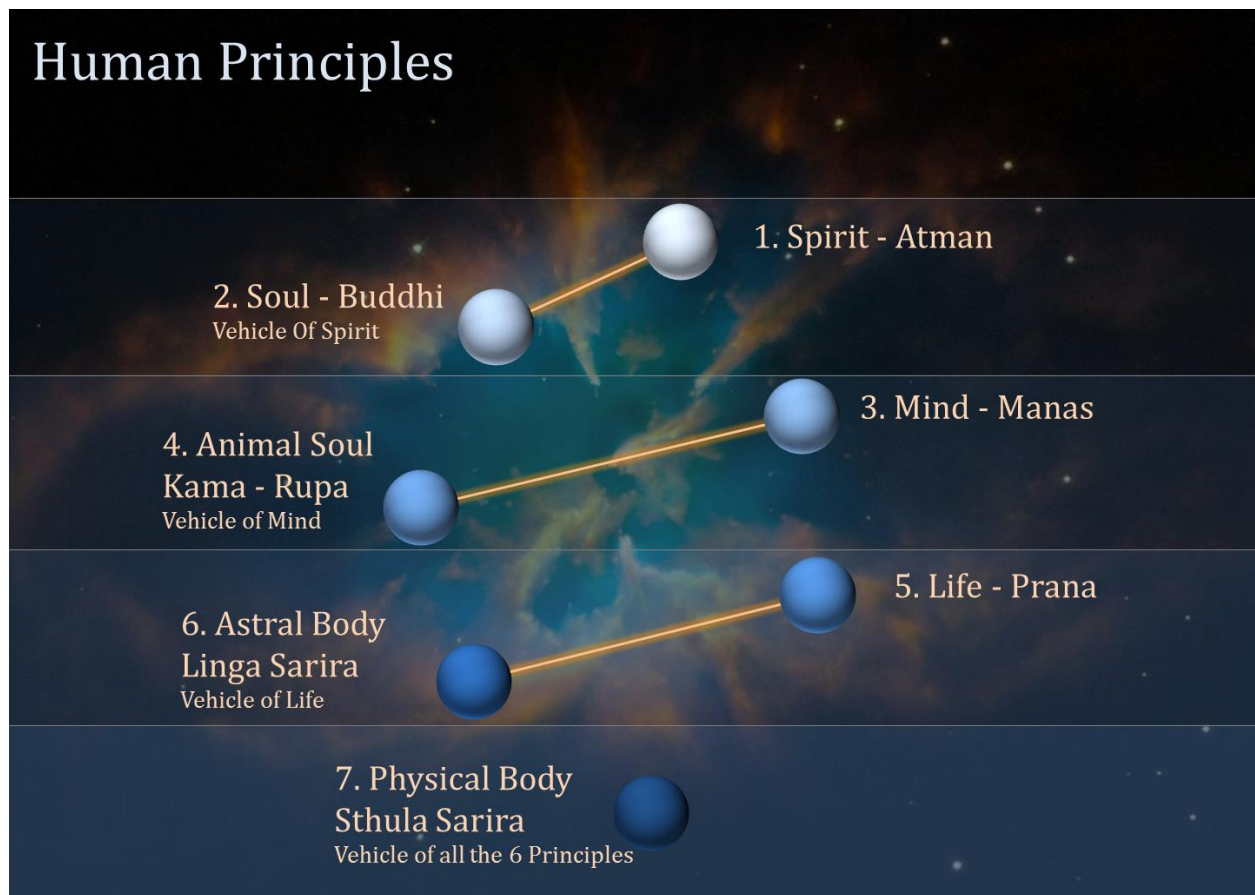
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## Human Principles and Planetary Division

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### Human Principles

On three material planes and one spiritual plane, we imagine the human principles to be arranged as in the following scheme.



As we are proceeding here from Universals to Particulars, instead of using the inductive or Aristotelean method<sup>1</sup>, the numbers are reversed. Spirit is enumerated the first instead of seventh, as is usually done, but, in truth, ought not to be done.

Or as usually named after the manner of Esoteric Buddhism and others:

1. Ātman
2. Buddhi (Spiritual Soul) (vehicle of Atman )
3. Manas (Human Soul)
4. Kāma Rūpa (Animal Soul) (Vehicle of Manas) (Vehicle of Desires and Passions)
5. Linga Śarira (reversed with 6, Vehicle of Prāna)
6. Prāna (reversed with 5)
7. Sthūla Śarira (Vehicle of the six principles)

As regards the human principles, the diagram does not place them quite in order, yet it shows the correspondence and analogy to which attention is now drawn. (SD1, 154)

### **Seven Principles or Three Upādhis<sup>2</sup>**

Though there are seven principles in man, there are but three distinct Upādhis (bases), in each of which his Ātma may work independently of the rest. These three Upādhis can be separated by an Adept without killing himself. He cannot separate the seven principles from each other without destroying his constitution.

Thus, it matters very little whether one speaks of the three Upādhis with their three aspects and Ātma, the eternal and immortal synthesis, or calls them the “seven principles.”

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<sup>1</sup> A method of study that emphasizes the relation between a general category and a specific object.

<sup>2</sup> Upadhi (Sk.). Basis; the vehicle, carrier or bearer of something less material than itself: as the human body is the upadhi of its spirit, ether the upadhi of light, etc., etc.: a mould; a defining or limiting substance. (TG)

## Planetary Division

Among the eleven Stanzas omitted<sup>3</sup> there is one which gives a full description of the formation of the planetary chains one after another, after the first Cosmic and Atomic differentiation had commenced in the primitive Acosmism<sup>4</sup>.

... 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.

To make it clearer: we are told of the planets — of which seven only were held as sacred, as being ruled by the highest regents or gods, and not at all because the ancients knew nothing of the others<sup>5†</sup> — that each of these, whether known or unknown, is a septenary, as is the chain to which the Earth belongs (see “Esoteric Buddhism”).

For instance, all such planets as Mercury, Venus, Mars, Jupiter, Saturn, etc., etc., or our Earth, are as visible to us as our globe, probably, is to the inhabitants of the other planets, if any, because they are all on the same plane; while the superior fellow-globes of these planets are on other planes quite outside that of our terrestrial senses.

These invisible companions correspond curiously to that which we call “the principles in Man.” The seven are on three material planes and one spiritual plane, answering to the three Upādhis (*material bases*) and one spiritual vehicle (*Vahana*) of our seven principles in the human division.

### Clarifications

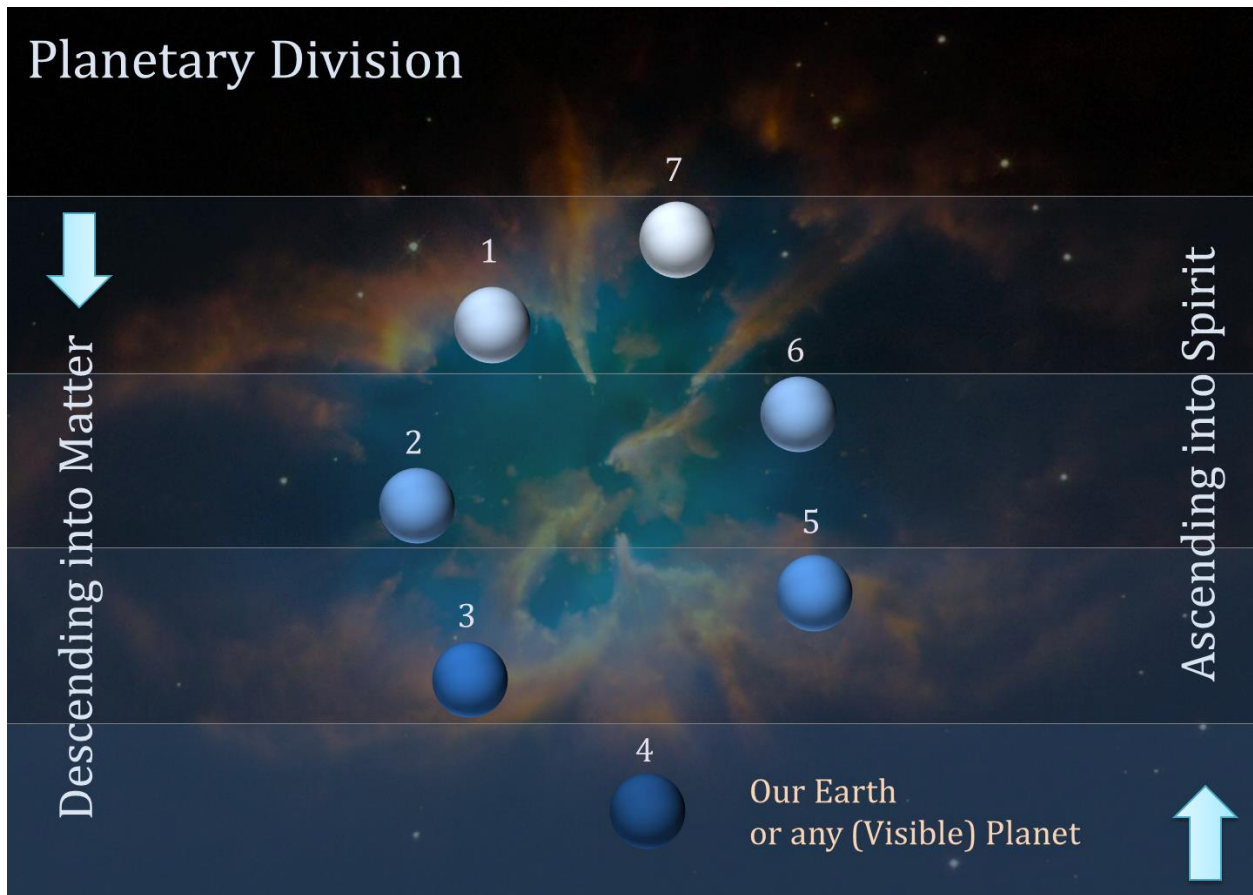
1. Globes are not principles –
2. Globes are in separate and distinct locations
3. Globe 5 (E) is shown higher than 3 (C) - As the monadic essence makes its way through a round when it re-enters a plane it will be more evolved and more spiritual.

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<sup>3</sup> See the note which follows the Commentary on the preceding page, and also the summary of the Stanzas in the Proem, page 22

<sup>4</sup> Acosmism (Gr.). The precreative period, when there was no Kosmos but Chaos alone. (TG)

<sup>5</sup> † Many more planets are enumerated in the Secret Books than in modern astronomical works.



### Analogy between the Upādhis of Man and the Planes of the Planetary Chain

The horizontal lines of the lower planes are the Upādhis in one case, and the planes in the case of the planetary chain.

As the reader will see, it is a case of descent into matter, the adjustment — in both the mystic and the physical senses — of the two, and their interblending for the great coming “struggle of life” that awaits both the *entities*. (SD1, 154)

### Globes as Entities

“Entity” may be thought a strange term to use in the case of a globe; but the ancient philosophers, who saw in the earth a huge “animal,” were wiser in their generation than our modern geologists are in theirs; and Pliny<sup>6</sup>, who called the Earth our kind nurse and mother, the only element which is

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<sup>6</sup> Pliny - Gaius Plinius Secundus (AD 23 – August 25, AD 79), better known as *Pliny the Elder*, was a Roman author, naturalist, and natural philosopher, as well as naval and army commander of the early Roman Empire. Spending most of his spare time studying, writing or investigating natural and geographic phenomena in the field, he wrote an encyclopedic work, *Naturalis Historia*, which became a model for all other encyclopedias. Pliny the Elder died while attempting the rescue by ship of a friend and his family from the eruption of Mount Vesuvius that had just destroyed the cities of Pompeii and Herculaneum. The prevailing wind would not allow

not inimical<sup>7</sup> to man, spoke more truly than Watts<sup>8</sup>, who fancied that he saw in her the footstool of God. For Earth is only the footstool of man in his ascension to higher regions; the vestibule —

“ . . . . . to glorious mansions, Through which a moving crowd for ever press.”

But this only shows how admirably the occult philosophy fits everything in Nature, and how much more logical are its tenets than the lifeless hypothetical speculations of physical science. (SD1, 154)

### **The Occult View vs. the Scientific View**

Having learned thus much, the mystic will be better prepared to understand the occult teaching, though every formal student of modern science may, and probably will, regard it as preposterous nonsense. The student of occultism, however, holds that the theory at present under discussion is far more philosophical and probable than any other. It is more logical, at any rate, than the theory recently advanced which made of the moon the projection of a portion of our Earth extruded when the latter was but a globe in fusion, a molten plastic mass.<sup>9\*</sup> (SD1, 154)

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his ship to leave the shore. His companions attributed his collapse and death to toxic fumes, but they were unaffected by the fumes, so he probably died of natural causes rather than volcanic action.

<sup>7</sup> Inimical - injurious or harmful in effect; adverse: habits inimical to good health.

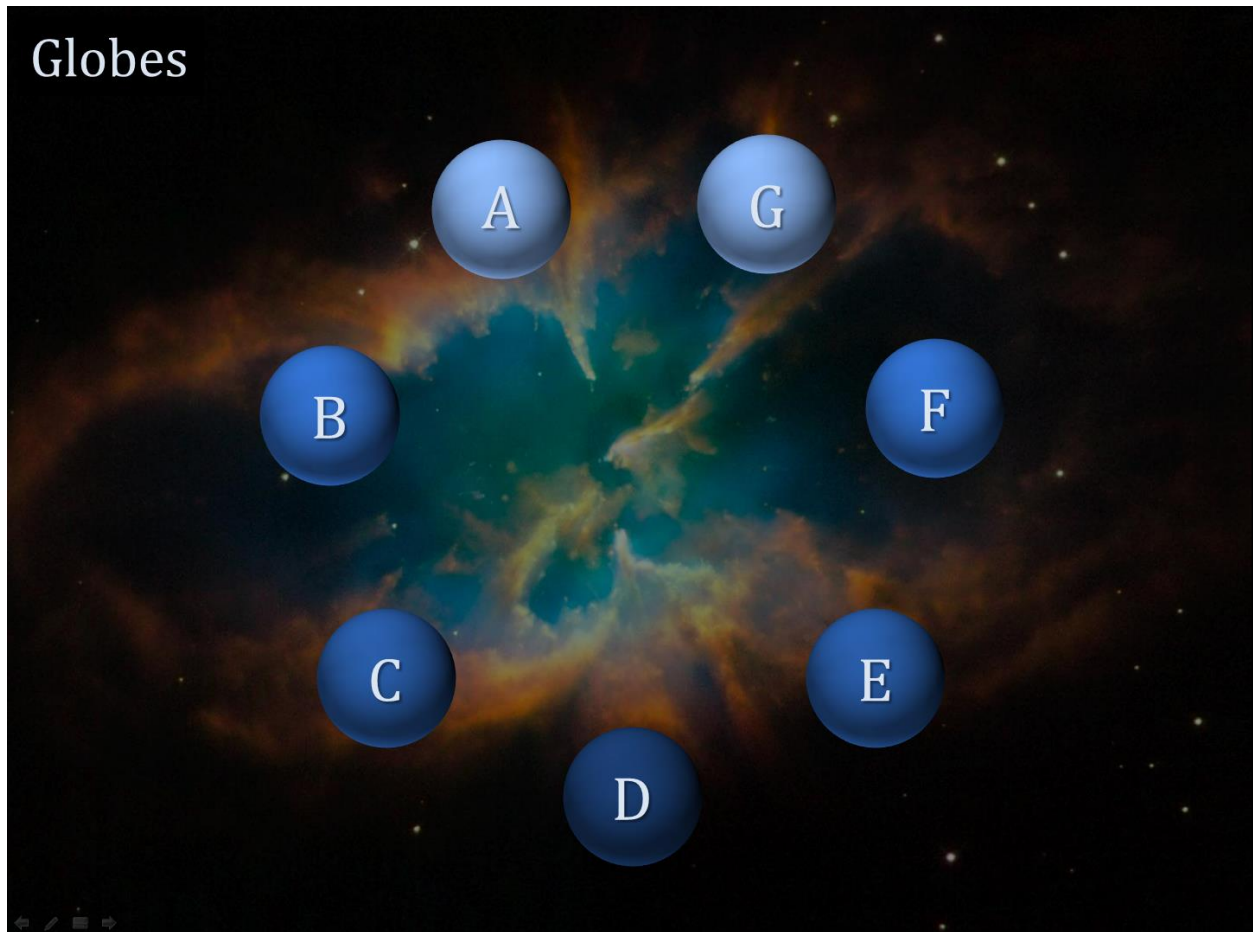
<sup>8</sup> Isaac Watts (17 July 1674 – 25 November 1748) was an English Christian hymn writer, theologian and logician.

<sup>9</sup> \*Says the author of *“Modern Science and Modern Thought,”* Mr. Samuel Laing: (12 December 1812 – 6 August 1897), was a British railway administrator, politician, and influential writer on science and religion during the Victorian era.) “The astronomical conclusions are theories based on data so uncertain, that while in some cases they give results incredibly short, like that of 15 millions of years for the whole past process of formation of the solar system, in others they give results almost incredibly long, as in that which supposes the moon to have been thrown off when the Earth was rotating in three hours, while the utmost actual retardation obtained from observation would require 600 millions of years to make it rotate in twenty-three hours instead of twenty-four” (p. 48). And if physicists persist, why should the chronology of the Hindus be laughed at as exaggerated?

## 6. Globes

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WE shall begin our study of the “field” in which evolution takes place, with the small unit, the globe, and proceed to build up the larger units out of the smaller.



### **HPB Explains that there are seven globes**

Everything in the metaphysical as in the physical Universe is septenary. Hence every sidereal<sup>10</sup> body, every planet, whether visible or invisible, is credited with six companion globes. The evolution of life proceeds on these seven globes or bodies from the 1st to the 7th in Seven ROUNDS or Seven Cycles. (SD1, 158)

The earth and the other planets are known as globes. Our own earth is one of a series of seven globes: that series is known as a chain, and the earth is the densest of the seven globes of its chain.

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<sup>10</sup> Sidereal - Of, relating to, or concerned with the stars or constellations

## **One Globe is not enough...**

One globe does not afford Nature scope for the processes by which mankind has been evoked from chaos, but these processes do not require more than a limited and definite number of globes. (EB)

The life and evolutionary processes of this planet — in fact, all which constitutes it something more than a dead lump of chaotic matter — are linked with the life and evolutionary processes of several other planets. But let it not be supposed that there is no finality as regards the scheme of this planetary union to which we belong. (EB)

## **Globe Naming Convention**

The 7 globes of a chain are, by recognized convention, known respectively as Globes A, B, C, D, E, F and G. In Theosophical Literature, the last globe is sometimes referred to as Globe Z.

## **Globe A is much more Ethereal**

Let us take up the process at the period when the first world of the series — globe A let us call it — is merely a congeries<sup>11</sup> of mineral forms. Now it must be remembered that globe A has already been described as very much more ethereal, more predominated by spirit, as distinguished from matter, than the globe of what we at present are having personal experience, so that a large allowance must be made for that state of things when we ask the reader to think of it, at starting, as a mere congeries of mineral forms. Mineral forms may be mineral in the sense of not belonging to the higher forms of vegetable organism, and may yet be very immaterial as we think of matter, very ethereal, consisting of a very fine or subtle quality of matter, in which the other pole or characteristic of Nature, spirit, largely predominates.

The minerals we are trying to portray are, as it were, the ghosts of minerals; by no means the highly-finished and beautiful, hard crystals which the mineralogical cabinets of this world supply. In these lower spirals of evolution with which we are now dealing, as with the higher ones, there is progress from world to world, and that is the great point at which we have been aiming. (EB)

## **Progress Downwards and Progress Upwards**

There is progress downwards, so to speak, in finish and materiality and consistency; and then, again, progress upward in spirituality as coupled with the finish which matter or materiality rendered possible in the first instance. It will be found that the process of evolution in its higher stages as regards man is carried on in exactly the same way. All through these studies, indeed, it will be found that one process of Nature typifies another, that the big is the repetition of the little on a larger scale. (EB)

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<sup>11</sup> A collection; an aggregation

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