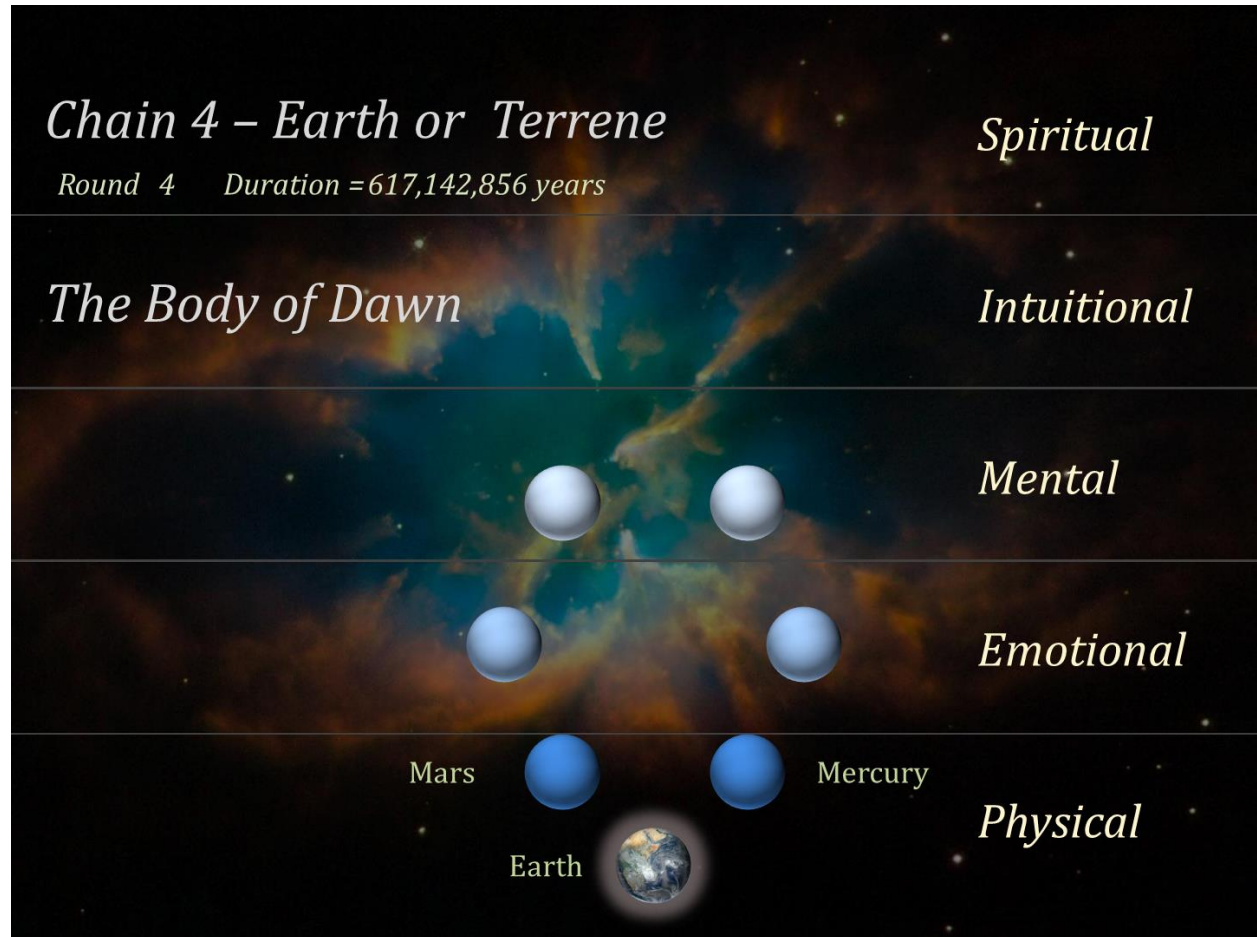


Chapter 2- Schemes of Evolution

Part 6 - The Earth Chain - Body of Dawn



Fourth Round

Martian Canals

Mars, in the fourth Round, felt the stress of scarcity of water, and it was the Lords of the Moon - *Arhats who had attained on Globe E* - who planned out the system of canals, and the Basket-works who executed them under Their direction. The Martian seas are not salt, and the polar snowcaps, as they melt, supply the water necessary for irrigation, and thus enable the ground to be cultivated, and crops to be raised.

Reproduction of the Earlier Races

The many schemes of reproduction characteristic of the third Round reappear in this third Root Race, and run simultaneously in various parts of the Earth. The bulk of the population passed on through the successive stages and became mostly oviparous¹, but there were various little side-shows in which earlier methods persisted. It seems as though the various schemes of reproduction were suitable to egos at different stages of evolution, and were kept going for laggards after the bulk of the people had passed beyond them. The egg-scheme was dropped very slowly; the shell became thinner and thinner, the human being within developing into a hermaphrodite; then he became a hermaphrodite with one sex predominant; and then a unisexual being. These changes began some sixteen and a half million years ago, and occupied some five and a half to six million years, physical bodies changing very slowly and reversion frequently occurring. Moreover the original number was small, and needed time for multiplication. When this last type became quite stable, then the egg was preserved within the feminine body, and reproduction assumed the form which still persists.

To sum up: we have the first Root Race, repeating the first Round, etheric clouds drifting about in a hot heavy atmosphere, which enclosed a world rent by recurrent cataclysms; these multiplied by fission². The second Root Race, repeating the second Round, was of the 'pudding-bag' type, described under the second Round; these multiplied by budding. The early third Root Race, repeating the third Round, was human-gorilla in form, and reproduction was at first by extrusion of cells, the 'sweat-born' of *The Secret Doctrine*. Then comes the oviparous stage, and finally the unisexual.

Devas and Lords Of the Moon Incarnated To Work on the Physical Plane

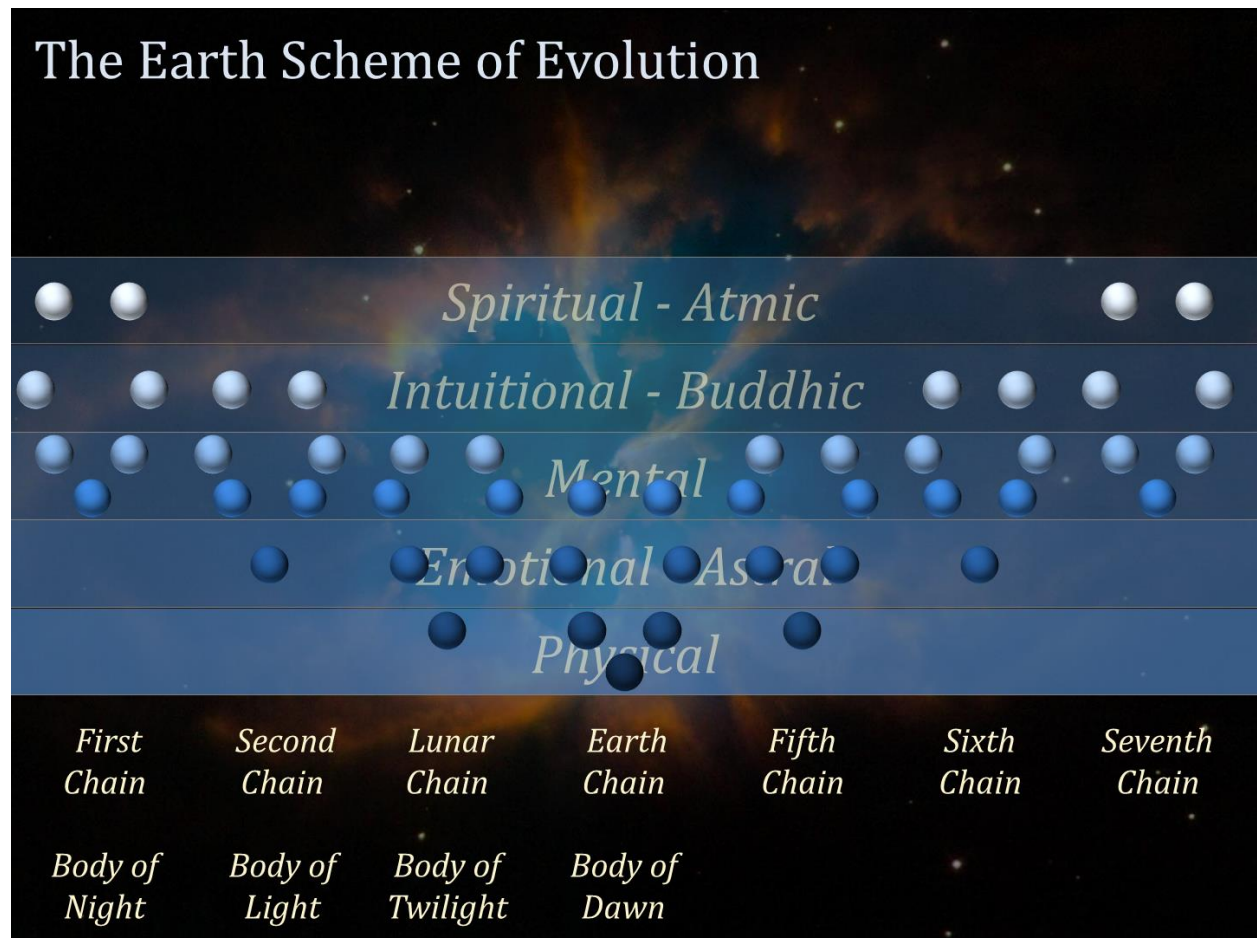
Some very special treatment was applied to some of the eggs; they were taken away by the Lords of the Moon, and were carefully magnetized and kept at an equable³ temperature, until the human form, at this stage a hermaphrodite, broke out; it was then specially fed and carefully developed, and when ready, was taken possession of by one of the Lords of the Moon, many of whom became incarnate in order to work on the physical plane, and they used these carefully prepared bodies for a long period of time; some Devas also took some of these prepared bodies. This seems to have been only a few centuries before the separation of the sexes. (MWHW)

¹ Oviparous - producing eggs that hatch outside the body of the mother.

² Fission - an asexual reproductive process in which a unicellular organism divides into two or more independently maturing daughter cells.

³ Equable - unvarying; steady

Summary of the Earth Scheme of Evolution



Matter of the Planes

In the image above, we have a single Scheme, figured in the seven stages of its evolution, i.e., in its seven successive Chains; it is now shown in relation to five of the seven spheres, or types, of matter existing in the Solar System; matter of each type is composed of atoms of a definite kind, all the solids, liquids, gases, and ethers of one type of matter being aggregations of atoms of a single kind;⁴ this matter is named according to the mood of consciousness to which it responds: physical, emotional, mental, intuitional, spiritual.⁵

⁴ See Occult Chemistry, Annie Besant and C. W. Leadbeater

⁵ Physical matter is the matter with which we are daily dealing in our waking life. Emotional matter is that which is set vibrating by desires and emotions, and is called astral in our older books, a name we retain to some extent. Mental matter is that which similarly answers to thoughts. Intuitional matter (buddhic, in Sanskrit) is that which serves as medium for the higher intuition and all-embracing love. Spiritual matter (atmic) is that in which the creative Will is potent.

The First Chain

In the first Chain, its seven Worlds, A, B, C, D, E, F, G, are seen arranged: ⁶ A and G, the root-world and the seed-world, are on the spiritual plane, for all descends from the higher to the lower, from the subtle to the dense, and climbs again to the higher, enriched with the gains of the journey, the gains serving as seed for the next Chain; B and F are on the intuitional plane, one gathering and the other assimilating; C and E are on the higher mental, in similar relationship; D, the turning point, the point of balance between the ascending and descending arcs, is in the lower part of the mental plane.

Rough Sketch Finished Picture

These pairs of globes in every Chain are ever closely allied, but the one is the rough sketch, the other the finished picture.

Second Chain

In the second Chain, the globes have all sunk one stage lower into matter, and D is on the emotional plane.

The Third Chain

In the third Chain, they have sunk yet one stage further, and D reaches the physical plane.

The Fourth Chain

In the fourth Chain, and on the fourth only, the midmost Chain of the seven, the most deeply involved in densest matter, the turning point of the Chains as is D of the globes, there are three of the globes - C, D, and E - on the physical plane.

On the return journey, as it were, the ascent resembles the descent: in the fifth Chain, as in the third, there is one physical globe; in the sixth, as in the second, globe D is emotional; in the seventh, as in the first, globe D is mental. With the ending of the seventh Chain the Scheme has worked itself out, and its fruitage is harvested. (MWHW, Chapter 1 - Preliminaries)

Brahma - The Planetary Logos and his Bodies

Our own Field of Evolution, so that we may realize where we are standing now, must be clearly seen. Our Planetary Logos, spoken of as Brahma, in His creative function to us, has already carried His kingdom into the fourth stage of its evolution; we are in the fourth planetary Chain. Of the first planetary Chain, the archetypal, we know nothing, save that it is spoken as His Body of Darkness, or of Night, and that its fruitage was the *Asuras*. Of the second planetary Chain, the creative, we know nothing, save that it was His Body of Light, or of Day, and produced the *Agnishwatta Pitris*. Of the third planetary Chain, the formative, we know a little for its Globe D was the Moon, and it was His body of Twilight, and the evolved the *Barhishad Pitris* and seven classes of Monads for its successor; we call it the lunar Chain. The fourth planetary chain, the physical, is the terrene, its globe D being our Earth, and it is His Body of Dawn, and is evolving men. (POM)

⁶ The top left-hand globe is A; the next lower is B; and so on up to G, the top right-hand globe.

First Chain - Asuras

The first class are spoken of as the Sons of Night, as the Sons of the Dark Wisdom, and this word "dark" or "night" comes over and over again in regard to them. If we speak quite accurately, this adjective should be used to distinguish them from the Agnishwatta Pitris are called the Lords of the Flame, or the Sons of Wisdom. These are Asuras, born of the Body of Brahma, which, thrown aside, became the Body of Night.

The principle that is embodied in the Asuras, their very essence, their dominating characteristic, is *Ahamkara*, the I-making faculty, the will to be separate. This is the over-mastering force to them, their characteristic mark, and by this you may know them. They are ever the rebels, and where they are there is war. *Ahamkara* develops in struggle, in isolation, in rebellion, and calls all tumultuous forces into exercise, and thus establishes the 'I'. The time comes when that 'I' learns that its truest self-expression is in the divine will, is the 'I' of the universe, and then the Asura breaks the bonds of matter and knows himself to be one with the Supreme with whom he battled. (POM Paraphrase)

Second Chain - Agnishwatta Pitris

The Agnishwatta Pitris are the fruitage of the second Planetary Chain, born of Brahma's Body of Light, or of the Day, radiant, splendid Beings, a group of Devas is seen, shining out amid this host of Devas with especial glory; Pitris of the Devas, with the sense of unity stronger than the sense of separateness. They occupy various grades in evolution, some more advanced than others. Their names are many in ancient story; the occultist calls them the Sons of Wisdom (not of the Dark Wisdom) the Lords of the Flame, the Sons of the Fire, the Fire Dhyanis.

They give to man all but the Ātma and the physical body, and so are called the givers of the "five middle human principles," They guide the Monad in obtaining the permanent atoms connected with these principles, or the "five-fold plasm."

Ātma they cannot give to man, that is too high a task, but they send its force into etheric matter and so make the truly human Prāna, thus giving the "spiritual plasm," the life-side of the permanent atoms, that flows from "the six-fold Heavenly Man. . . (POM Paraphrase)

Third Chain - Barhishad Pitris

The Lunar Pitris, or the Barhishad Pitris, born of the Body of Brahma which is called that of the Twilight, the Sandhya who are the most progressed entities from the lunar chain are the 'Lunar Gods.' The 'Lords of the Moon of the airy bodies,' who are to be charged with the duty of guiding physical evolution in the fourth planetary Chain, the terrene, *as the Agnishwatta Pitris have to deal with the intellectual evolution of man.*

Then, those we see crowding round them, belonging to their Hierarchy, are their agents in the work that lies before them, vast hosts of Devas, the lower Nature Spirits, or Elementals of the Lowest Kingdom, who will have to do with the actual building of the body of man.

When the foremost of the circling Monads reached, Globe D on the fourth Round, they were ready for the development of man on a far higher model, and the *Chhaya* of the Barhishad Pitris now became the form to which the permanent physical atom attached itself, the *Chhaya* being of etheric matter. (POM Paraphrase)

Chhayas

There are four classes of lunar Monads ready for human incarnation, and the Barhishad Pitris, descending on our earth on the Imperishable Land, separate off from their own ethereal bodies, a chhaya, a 'shadow,' a seed of life, which contains within it the potentialities of developing into the human form. It is huge, filamentous, sexless, an empty Bhuta⁷, floating about in the dense atmosphere, and in the seething seas. They sway and drift about, huge, indefinite, protista-like⁸ forms in ethereal matter, with changing outline, containing the seeds of all forms, gathered up by the Pitris during preceding evolution, of a moon-like color, yellow-white of varying shades. needed, so that each Monad might find his appropriate tabernacle, and the forty-nine orders provided yielded the necessary conditions.

These protista-like forms, oozed out from the ethereal bodies of their progenitors - as the etheric double may be seen oozing out from the side of a medium - were the first human Race. "Human?" you say. "But what is this, that calls itself human, this strange spreading indefinite form, more like a piece of slimy ooze, like the supposed Bathybius⁹, than a human being. Why do you call it human?" Why do you call human, in the womb of the mother, the first foetal conglomeration of cells, unlike the human form? Because in that form, which is not human, the future man is evolving and the development must be human, can be nothing else.

General Observations from A.E. Powell's *The Solar System*

Reincarnation of the Planetary Logos

A chain may be regarded as the Upâdhi or vehicle of the Planetary Logos... We may think of the Planetary Logos re-incarnating Himself in the 7 successive chains, each chain beginning with the fruitage of its predecessor, each handing on to its successor that which itself has made.

In the first 3 chains we may say Spirit or Life descends into matter; in the fourth chain Spirit and Matter are interwoven and form innumerable relations; the last 3 chains are those of upward climbing, at the end of which all will return to the Planetary Logos, to merge into Îshvara with the fruitage of evolution. (TSS)

⁷ Bhutas are "shells" from which all that is spiritual and intellectual has fled: all that was the real entity has fled from this shell, and naught is left but a decaying astral corpse. The bhutas are the spooks, ghosts, simulacra, reliquiae, of dead men; in other words, the astral dregs and remnants of human beings. They are the "shades" of the ancients, the pale and ghostly phantoms living in the astral world, or the astral copies of the men that were; and the distinction between the bhuta and the *kama-rupa* is very slight. (OG GdP)

⁸ Protista - In some biological taxonomy schemes, protists are a large and diverse group of eukaryotic microorganisms, which belong to the kingdom Protista. The Protista kingdom is no longer in official use in modern taxonomy, but it remains as a popular term. The term protista was first used by Ernst Haeckel in 1866. Protists were traditionally subdivided into several groups based on similarities to the "higher" kingdoms: the unicellular "animal-like" protozoa, the "plant-like" protophyta (mostly unicellular algae), and the "fungus-like" slime molds and water molds.

⁹ Bathybius - a gelatinous substance precipitated by alcohol from mud dredged from the Atlantic and originally regarded as free-living protoplasm but now recognized as a form of calcium sulfate

This slide brings out several points of interest, which are worthy of note.

Out of the 49 globes in the whole series of 7 chains,

- 4 are Ātmic or Spiritual
- 8 are Buddhic or Intuitional
- 12 are Higher Mental
- 12 are Lower Mental
- 8 are astral or Emotional
- 5 are Physical

Thus only the first and seventh chains have purely Ātmic globes;
only the second and sixth have purely buddhic globes;
all but the fourth chain have higher mental globes;
all but the first and seventh have lower mental globes;
only the third, fourth and fifth chains have physical globes.

The central plane of the five planes is the mental, and this plane alone is divided into two portions. Every one of the 7 chains has representative globes on the mental plane; all but the fourth chain, in fact, having representatives on both the higher and the lower mental planes.

From this consideration, it is clear that the mental plane plays a part of great importance in man's evolution: for, of the whole 49 globes, 24, or nearly half, are on the mental plane.

Hence the appropriateness of the occult definition of man as “that being in the universe, in whatever part of the universe he may be, in whom highest Spirit and lowest Matter are joined together by Intelligence.”

So we may say also that in the series of 7 chains, the highest spiritual is joined to the lowest material by mental matter, the substance of intelligence. The disintegration of the globes into their component materials, and their re-integration into 7 new globes at a lower or higher level.

The period between any two successive chains, during which the matter of the previous chain is in a state of disintegration, is known as the pralaya of the chain, or the inter-chain pralaya. The whole series of 7 chains makes up what is called a Scheme of Evolution, or sometimes merely a Scheme.

We therefore now have this table:

1 round	7 globe-periods		
1 chain-period	7 rounds	49 globe-periods	
1 Scheme of Evolution	7 chain-periods	49 rounds	343 globe-periods

We may note in passing that, as indicated in the slide, we are at present in the fourth chain of our Scheme of Evolution, and therefore at its lowest level of materiality.

The 7 successive chains are sometimes spoken of as “incarnations” of the chain. Chains are spoken of also as Planetary Chains.