

CYCLIC EVOLUTION

Articles by William Q. Judge

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EVOLUTION

THE word “evolution” is the best word from a theosophical standpoint to use in treating of the genesis of men and things, as the process which it designates is that which has been always stated in the ancient books from whose perusal the tenets of the wisdom religion can be gathered. In the *BhagavadGita* we find Krishna saying that “at the beginning of the day of Brahma all things come forth from the non-developed principle, and at the coming on of Brahma’s night they are resolved into it again,” and that this process goes on from age to age. This exactly states evolution as it is defined in our dictionaries, where it is said to be a process of coming forth or a development. The “days and nights of Brahma” are immense periods of time during which evolution proceeds, the manifestation of things being the “day” and their periodical resolution into the Absolute the “night.”

If, then, everything is evolved, the word creation can only be properly applied to any combination of things already in existence, since the primordial matter or basis cannot be created.

The basis of the theosophical system is evolution, for in theosophy it is held that all things are already in *esse*, being brought forth or evolved from time to time in conformity to the inherent law of the Absolute. The very next question to be asked is, What is this inherent law of the Absolute? as nearly as can be stated. Although we do not and cannot know the Absolute, we have enough data from which to draw the conclusion that its inherent law is to periodically come forth from subjectivity into objectivity and to return again to the former, and so on without any cessation. In the objective world we have a figure or illustration of this in the rising and setting of the sun, which of all natural objects best shows the influence of the law. It rises, as

H. P. Blavatsky says, from the (to us) subjective, and at night returns to the subjective again, remaining in the objective world during the day. If we substitute, as we must when attempting to draw correspondences between the worlds, the word “state” for locality or place, and instead of the sun we call that object “the Absolute,” we have a perfect figure, for then we will have the Absolute rising above the horizon of consciousness from the subjective state, and its setting again for that consciousness when the time of night arrives—that is, the night of Brahma. This law of periodicity is the same as that of the cycles, which can be seen governing in every department of nature.

But let us assume a point of departure so as to get a rapid survey of evolution theosophically considered. And let it be at the time when this period of manifestation began. What was projected into the objective world at that time must have been life itself, which under the action of the law of differentiation split itself up into a vast number of lives, which we may call individual, the quantity of which it is not possible for us of finite mind to count. In the Hindu system these are called Jivas and Jivatman. Within these lives there is contained the entire plan to be pursued during the whole period of manifestation, since each life is a small copy of the great All from which it came. Here a difficulty arises for studious minds, calling for some attention, for they may ask “What then do you do with that which we call ‘matter,’ and by and through which the lives manifest themselves?”

The reply is that the so-called matter is an illusion and is not real matter, but that the latter—sometime known in Europe as primordial matter—cannot be seen by us. The real matter is itself only another form of the life first thrown out, but in a less perfect state of differentiation, and it is on a screen of this real matter that its inner energies project pictures which we call matter, mistaking them for the real. It may then be further asked, “Have we not been led to suppose that that which we supposed was matter but which you now say is an illusion is something absolutely necessary to the soul for acquiring experience of nature?” To this I reply that such is not the case, but that the matter needed for the soul to acquire experience through is the real unseen matter. It is that matter of which psychic

bodies are composed, and those other “material” things all the way up to spirit. It is to this that the *Bhagavad Gita* refers where it says that spirit (purusha) and matter (prakriti) are coeternal and not divisible from each other. That which we and science are accustomed to designate matter is nothing more than our limited and partial cognition of the phenomena of the real or primordial matter. This position is not overturned by pointing to the fact that all men in general have the same cognitions of the same objects, that square objects are always square and that shadows fall in the same line for all normal people, for even in our own experience we see that there is such a thing as a collective change of cognition, and that thus it is quite possible that all normal people are merely on the single plane of consciousness where they are not yet able to cognize anything else. In the case of hypnotizing everything appears to the subject to be different at the will of the operator, which would not be possible if objects had any inherent actuality of their own apart from our consciousness.

In order to justify a discussion of the Theosophical system of evolution, it is necessary to see if there be any radical difference between it and that which is accepted in the world, either in scientific circles or among Theologians. That there is such a distinction can be seen at once, and we will take first that between it and Theology. Here, of course, this is in respect to the genesis of the inner man more especially, although Theology makes some claim to know about race descent. The Church either says that the soul of each man is a special creation in each case or remains silent on the subject, leaving us, as it was once so much the fashion to say, “In the hands of a merciful Providence,” who after all says nothing on the matter. But when the question of the race is raised, then the priest points to the Bible, saying that we all come from one pair, Adam and Eve. On this point Theology is more sure than science, as the latter has no data yet and does not really know whether we owe our origin to one pair, male and female, or to many. Theosophy, on the other hand, differs from the Church, asserting that *Paramatma* alone is self-existing, single, eternal, immutable, and common to all creatures, high and low alike; hence it never was and never will be created;

that the soul of man evolves, is consciousness itself, and is not specially created for each man born on the earth, but assumes through countless incarnations different bodies at different times. Underlying this must be the proposition that, for each Manvantara or period of manifestation, there is a definite number of souls or egos who project themselves into the current of evolution which is to prevail for that period or manvantara. Of course this subject is limitless, and the consideration of the vast number of systems and worlds where the same process is going on with a definite number of egos in each, staggers the minds of most of those who take the subject up. And of course I do not mean to be understood as saying that there is a definite number of egos in the whole collection of systems in which we may imagine evolution as proceeding, for there could be no such definiteness considered in the mass, as that would be the same as taking the measure of the Absolute. But in viewing any part of the manifestation of the Absolute, it is allowable for us to say that there are to be found such a definite number of egos in that particular system under consideration; this is one of the necessities of our finite consciousness. Following out the line of our own argument we reach the conclusion that, included within the great wave of evolution which relates to the system of which this earth is a part, there are just so many egos either fully developed or in a latent state. These have gone round and round the wheel of rebirth, and will continue to do so until the wave shall meet and be transformed into another. Therefore there could be no such thing as a special creation of souls for the different human beings born on this earth, and for the additional reason that, if there were, then spirit would be made subservient to illusion, to mere human bodies. So that in respect to theology we deny the propositions, *first*, that there is any special creation of souls, *second*, that there is, or was, or could be by any possibility any creation of this world or of any other, and *third*, that the human race descended from one pair.

In taking up the difference existing between our theory and that of science we find the task easy. Upon the question of progress, and how progress or civilization may be attained by man, and whether

any progress could be possible if the theories of science be true, our position is that there could be no progress if the law of evolution as taught in the schools is true, even in a material sense. In this particular we are diametrically opposed to science. Its assumption is that the present race on the earth may be supposed to belong to a common stock which in its infancy was rude and barbarous, knowing little more than the animal, living like the animal, and learning all it now knows simply by experience gained in its contest with nature through its development. Hence they give us the paleolithic age, the neolithic age, and so on. In this scheme we find no explanation of how man comes to have innate ideas. Some, however, seeing the necessity for an explanation of this phenomenon, attempt it in various ways; and it is a phenomenon of the greatest importance. It is explained by theosophy in a way peculiar to itself, and of which more will be said as we go on.

W. Q. J.

Path, August, 1890

RINGS, ROUNDS, AND OBSCURATION

A NUMBER of correspondents have propounded questions growing out of a recent article on “Evolution” and relating to the great progress round the chain of globes of which this earth is one. One of these is:

If we are transferred to the next planet of our chain, shall we be born there like a child on this one, or have we to evolve through minerals, plants, etc.?

No details, such as are requested in this enquiry, have been given out by the Adepts, all that has been said being general in its nature wherever the other planets of our chain were spoken of. In the *Secret Doctrine* H. P. Blavatsky distinctly says the teaching has to do with this earth particularly, and that when other planets are mentioned there are only hints, except in regard to the grand fact that the human life-wave passes from this to the next globe, and so on through the chain. The only other writer on this who quotes authority is Mr. Sinnett in *Esoteric Buddhism*, and in that he copies the letters sent him by H.P.B.’s Masters. He has information of detail regarding only this earth. Consequently, to hazard an answer to the question would be guessing. No one knows what exact function the other planets in the chain perform; all we know is that the human life-wave does pass into the next planet when the cycle is completed for this one. Whether we shall be born there as human children or into other forms we do not know. And doubtless it is not necessary we should be informed, inasmuch as ages must pass before we shall be released from this world. By that time we should have forgotten the facts.

These considerations apply to another question, whether only a part, or the whole, of the human family is at the same time on one

globe. Of this we cannot speak with authority. But in the *Secret Doctrine* the author says the Adepts teach that seven races appear in the beginning on seven different portions of the earth. This would appear to indicate that the egos within those race-forms come from another planet in the chain. And as it is distinctly taught that an obscuration overtakes a globe when the entire race deserts it for another, it is very safe to assume the teaching to be that deserted planets go into obscuration if the races that left them have not completed all their rounds. And as the matter of obscuration as compared with *pralaya*—or total destruction—is also raised, we may keep in mind at this point that a total *pralaya* only comes when the entire seven rounds of the seven races around the seven globes is completed. The *obscuration* is similar to the sleep of man’s body, making a reawakening possible; while total *pralaya* is similar to the actual death of the body of a man, followed by his ego’s going into the state of *Devachan*. This agrees with the views given by H.P.B., as from the Masters, that the *Nirvana* for the great human family is really that long period which intervenes between the total death of a planetary chain and the new birth of a new planetary chain, upon which a higher form of evolution will be started at the hour of that new birth.

When the article in July PATH said “we must go round the whole chain of seven planets three times more before *as a race* we are perfected,” the words *as a race* were intended to, as they do, point out that sub-races were not being dealt with. Sub-races grow on the planet, and not by going to other ones. Hence there is no obscuration or *pralaya* after a sub-race. As these, in their process of formation, proceed with their development upon this globe—or any other they may be on, cataclysms for that globe take place from time to time, involving either the entire mass or only a portion of it. These cataclysms are not obscurations of the globe. For the latter can only come on when the egos of the race have abandoned the globe for the purpose of continuing work on another of the same chain. And carrying on the correspondence for the purpose of illustration, those cataclysms are similar to the sicknesses and accidents which come to a man

during a single lifetime. When all the necessary sub-races have been evolved, and the root, trunk, branch, twig, leaf, blossom, and fruit—seven in all—are completed, then the race, having been thus perfected as such, passes on to the next globe in the chain. This is what is involved in the sentence quoted from the July PATH.

Confusion may be avoided by remembering that the race of which we form a part includes many sub-races, and that the term “sub-races” does not mean that a new sub-race comes on only when a preceding one has disappeared. The true Hindus and many European races are in our race, so that we and they are all sub-races. In America a new sub-race is being formed as preparation for many others, all preparing the ground for the final great race. It is only when sub-races have fully accomplished their task that they leave this earth altogether. And in saying they leave or disappear, what is meant is that the race as a physical expression goes out, not that the egos in the bodies leave this world and go to another one.

As all the egos engaged in this evolution are not in equal stages of progress, but are very varied in their development, some forward and others backward, the whole process is a matter of education for the egos. They go backward and forward in the various sub-races which are on the earth at the same time just as the development of the egos requires, in the same way as one incarnates in family after family in his own race. So that in one life one may be in an advanced sub-race in accordance with predominating qualities, but in that incarnation may bring up certain defects or generate certain causes requiring him to pass over next life to some other less progressed sub-race for the purpose of extirpating the defects or working off the causes.

In this way accurate adjustment, perfect development, regularity and roundness are all amply provided for. Classes of egos from time to time move up *en masse*, and at last no ego is left requiring the development afforded by some sub-races, and the latter then, as physical forms, begin to die away, being inhabited only by very low orders of intelligence which need no description. But as these are much lower in power than even the mere brain-matter of the forms they come into, the result is that they drag the physical race down,

they are unable to give the natural brain capacity its normal expression, and that race will show all the signs of human decrepitude until its remaining members, gradually becoming curiosities in Ethnology, are at last engulfed altogether by death. This is one of the great facts in racial history not yet understood by the world. A race is both physical and spiritual. The physical body and brain require an informing intelligence of a degree of power sufficient to keep up the exact amount of tension demanded by that sort of body, and if this is not furnished the consequence will be that equilibrium is destroyed, followed in time by sterility among the females of the race, leading inevitably to extinction.

It is an obscure point, but of the highest importance. Not improbably many will reject it, but the fact of racial extinction is known, as in the case of Hottentots and others, and ordinary theories fail to show why a perfect blight falls upon some masses of people.

Returning to the great progress of the seven races, it is to be noted that when the complete seven have all finished the seven rounds the entire family of egos evolving on the seven globes commences to leave the whole chain forever, and the various globes composing it begin to die altogether. This, however, does not take place at the same time for the whole seven. They die one by one because the “human life wave” never arrives at or leaves any globe in a complete mass. Such coming and going is similar to the migration of birds from zone to zone, they being known to go in detachments until all have migrated. The advance portion of the life-wave will arrive at globe seven on its last journey, the remainder following; and thus the whole wave will be at last withdrawn from globe after globe beginning with number one—or A—until the entire stream has passed out from the seventh, it being, as it were, the door of departure. It is evident, then, that globe A, being the one to be first completely abandoned, has time to throw its energies off into space for the purpose of beginning the formation of a new first-plane globe to be ready in that new chain for the incoming rush of pilgrim souls as soon as the rest between chains is over.

This is exactly what happened for the predecessors of this chain

of globes, and, as our earth is a fourth-round or fourth-plane globe, it was formed in space by the energies of the old moon which is a fourth-plane globe of a former chain. For this reason the Adepts call the Moon our parent, meaning the parent of our globe. And the Moon may illustrate the question about *obscuration* and *pralaya*, as she is not in obscuration but is in her final *pralaya* and is disintegrating as quickly as nature will permit, this earth meanwhile absorbing her particles slowly from day to day while the great cycle of our evolution unerringly goes on. It has also been stated in letters from the Adepts that the well-known planet Mars is now in obscuration. This means that the body of the planet is, as it were, sleeping in space, as it rolls about the sun and has no inhabitants on it such as we. The life-wave belonging to it has passed on to the next or some other globe of its own chain, but since that wave has to return, the body of the planet does not go into *pralaya*, but waits for the new day. Its life as a sleeping globe is maintained by a certain subtle principle which is not publicly referred to by those who know of it, and which will not permit it to die until the whole chain of globes of which it is one has been traversed seven times, or the equivalent of seven, by the wave of life belonging to it.

Path, November, 1892

ROUNDS AND RACES

A FUNDAMENTAL axiom in Theosophy is that no one should accept as unquestionably true any statement of fact, principle, or theory which he has not tested for himself. This does not exclude a reasonable reliance upon testimony; but only that blind credulity which sometimes passes for faith. As we understand the rule, it is that we should at all times keep a clear and distinct boundary between what we know, and what we only accept provisionally on the testimony of those who have had larger experience until we reach a point of view from which we can see its truth. We owe it to ourselves to enlarge the sphere of clear knowledge and to push back as far as possible the boundary of opinion and hypothesis.

The realm of knowledge has various departments. Our physical senses furnish us one class of knowledge; our intellectual powers investigate another field on mathematical lines; and yet another faculty enables us to apprehend ethical teachings and to trace them to their true basis in Karma. That we have other faculties, now largely latent, which when developed will enable us to enter other fields of observation and investigation, is beginning to be seen and appreciated. Among the subjects which man may thus in the future examine for himself is a large block of truth concerning evolution, the out-breathing of the Great Breath, the birth and development of a chain of globes, and of human life thereon, some part of which has been imparted to us by those who claim to know, and which is chiefly useful, perhaps, for the light which it throws on our surroundings, our destiny, and our duty.

The grander sweeps of this block of truth are given to us in the barest outline, and not until our present physical earth is reached do

we find anything like detailed information. From the hints given out, however, and reasoning according to the doctrine of correspondences, “as above, so below,” we may plausibly infer many things in regard to other globes and other systems; but such flights can hardly be taken with much profit or advantage until we become thoroughly familiar with the things that are revealed in regard to our immediate surroundings.

In reading what has been written about the evolution of our planetary chain, it becomes apparent that some writers either did not have clear views on the subject, or that confusion and even contradiction have resulted from difficulty in finding words adapted to its expression and in using the words chosen in a strictly consistent manner. The article entitled “Evolution” found on page 117 of *THE PATH* for July, 1892, is, it seems to me, open to this objection; and I ask leave of the Editor to contribute briefly to the work of making the subject more clear.

The planetary chain consists of seven companion globes, which for convenience of reference are named from the first seven letters of the alphabet, A, B, C, D, E, F, and G. We occupy globe D, the fourth in the chain. The course of evolution begins on globe A, and proceeds by regular stages through globes B, C, D, E, etc. In the beginning, globe A was first evolved, and life received a certain degree of development upon it; then globe B came into existence, and the life-wave removed from globe A to B, where it went forward another stage; then globe C was evolved and received the life wave for a still further stage in its progress; and so on, until at the end of the first round globe G was evolved and furnished the field for the highest development attainable in that round.

The first round—the first tour of the life-wave through the seven globes from A to G—having been completed, the monads—the life wave—passed again to globe A, and commenced the second round, or the second tour through the chain. Without following out details, it is enough to say that three such rounds have been completed, and the fourth round has commenced its sweep and is still in progress; and that we now occupy globe D in this fourth round. Three times the

life-wave has passed from globe A to globe G; and has now reached globe D in its fourth tour through the chain.

Now, leaving entirely out of sight for the present what has happened during the former three rounds, and on globes A, B, and C in this fourth round, let us consider what has happened on globe D since the life-wave reached it this fourth time; prefacing, however, the general statement that this globe will be exhausted and the life-wave be ready to pass from it to Globe E when seven root-races shall have finished their course here. Each root-race is divided into seven sub-races; and each sub-race into seven family-races; and so on; these divisions and subdivisions following each the other, and not coexisting, except as an earlier race or division of a race may survive its time and overlap a subsequent race or division. Since the life-wave reached globe D in this fourth round, four root-races have run their course upon it, and the fifth root-race has reached its fifth subdivision or sub-race, of which we are part. This fifth sub-race is said to be preparing in America for transition or transformation into the sixth sub-race: it is not entirely clear whether we in the United States today belong to the seventh family-race of the fifth sub-race, or to the first family race of the sixth sub-race. It seems certain that we are near the transition point, unless there must be an intervening pralalyic period.

The sixth and seventh sub-races of the fifth root-race must run their course, and these must be followed by the sixth and seventh root-races with their various subdivisions, before the life-wave passes from our present globe D and begins its further evolution on globe E. From analogy we may infer that seven great races, with their sub-races, etc., will be necessary to complete the work of that globe; and the same for globes F and G, before the fourth round shall be concluded and the life-wave be ready to pass to globe A for the beginning of the fifth round.

Thus the planetary chain consists of seven globes; the life-wave makes during the existence of the chain seven complete tours of the chain from globe A to globe G, these tours being called rounds; the life-wave remains on each globe after reaching it in each round, until it completes seven root races, divided into forty-nine sub-races and

into three hundred and forty-three family-races.

It should be remembered that the flow of the life-wave is not continuous : it has its ebb as well as its flood. There is a period of rest or pralaya after the close of each round before another is commenced: a pralaya after each globe in the round; similarly each race, sub-race, etc., is preceded and followed by its pralayaic rest. The purpose of this paper is not to develop the entire scheme in all its completeness, even if that were possible; but to bring out as sharply as may be the general outlines, and especially to note the distinction between rounds and races, the seven rounds being seven circuits of the entire chain, while the seven root-races are seven life-waves (or seven repetitions of the same wave) which consecutively flow and ebb on each globe before leaving it. There are seven root-races on each globe; forty-nine root-races in each round; three hundred and forty-three root-races in the seven rounds which complete the life of the planetary chain.

In studying this subject, it must be borne in mind that, while numerous passages in *The Secret Doctrine* refer to universal cosmogony and the evolution of the solar system and of our planetary chain, still the bulk of that work is devoted to the evolution of humanity on globe D in the fourth round only. It must also be remembered that the groups of monads discussed in "Theosophical Gleanings" in Vol. VI of *Lucifer* are not to be taken as identical with the seven root-races through which the monadic host passes on each globe in each round.

The foregoing outline of the course of evolution through the SEVEN ETERNITIES of a maha-manvantara is mechanical and clumsy ; it is only a skeleton, which must be clothed upon with muscles and sinews by reading between the lines before its true relations and proportions can be understood. The following quotations from *The Secret Doctrine* will perhaps throw a ray of light upon the connection of the globes of the chain:

It only stands to reason that the globes which overshadow our earth must be on different and superior planes. In short, as globes, they are in COADUNITON but not IN CONSUBSTANTI-ALITY WITH OUR EARTH. (The capitals are in the text.) Vol. I, p. 166.

When "other worlds" are mentioned ... the Occultist does not locate *these spheres* either *outside* or *inside* our Earth . . . for their location is nowhere in the space *known* to and conceived by the profane. They are, as it were, blended with our world—interpenetrating it and interpenetrated by it. Vol. I, p. 605.

In a foot note to page 265 of Walker's work on Reincarnation, (LovelPs edition), the opinion is expressed that the figures (seven planets, seven rounds, seven races, etc.), are only symbols; even so: if they are symbols, they must no less be clearly apprehended before the truths symbolized can be grasped.

ALPHA

Path, December, 1892

subtle currents and forces. . . It is along these subtle currents that the life elements pass from world to world. . . . The most ethereal of the whole series. . . . As it passes from world Z back again to world A.

Then follows, for illustrative purposes, the figure of a series of tubs to represent the various globes of the whole series, one filling up from the overflow out of the preceding tub. Further, that the life wave *reaches* Globe A or B, and so on.

All this, in the absence of other explanations, and naturally consequent upon modern habits of thought, has fixed the idea in minds of many that the seven globes through which the evolution of man is carried on are in fact separated from each other; that they have between each other spaces along which currents flow to and from : and although the illustration of the series of tubs might be very well used for even the most metaphysical of problems, it had the effect of additionally deepening the idea of the actual separation from each other of the seven “globes.” It has been thought that they were as much apart from each as any visible planet, although connected by “subtle currents and forces.”

But the fact is otherwise. The seven globes of earth’s chain are not separated at all, and are interblended and mixed with each other. To make it clearer, if we were to develop inner sight so as to perceive on the plane of the next globe, the fifth, it would not appear as a definite ball in the sky or space. Whether it be smaller or larger than this earth—a fact not yet cleared up—it would be seen to possess the earth as the earth holds it.

It may be asked, Why was this not told in the beginning? Because it was useless to tell, no one being at hand to understand it; and also because if insisted on—and it was not of enough importance to require insistence—the consequence might have been that even Mr. Sinnett would not have published his invaluable and extremely useful book. He confessed in that work that the doctrines propounded were new to him, and seemingly opposed to modern ideas of nature. In great part this was true, though there were very many who did not find them new but who were not sufficient in number to risk then an insistence on a point that might too far violate the materialistic

THE EARTH CHAIN OF GLOBES

ALTHOUGH H.P.B. gave out to several of those who met her during the period from 1875 to 1878 the very same teachings in respect to the nature of man and of the “worlds” he evolves in as were afterwards publicly expounded in *Esoteric Buddhism* by Mr. Sinnett upon letters received by him through her from her Teachers, the credit of thus publishing those teachings, if such credit is desired, must be granted to that author. But at the time he began his publications, we who had known the doctrines so many years before wrote to H.P.B. complaining that the method adopted would lead to confusion on the one hand and to a materializing of the doctrines on the other, while, of course, no objection was made in general to the divulgement of what at a prior date had been given us in confidence, for he could not and would not have given the teachings to the public at all unless he had been permitted to do so. And after all these years the confusion to which our letters adverted has arisen among Theoso-phists, while there has been an apparent lack of attempt to clear it away. In respect to the “Earth Chain of Globes,” the materializing of the doctrine and the confusion in the minds of students have been greater than in regard to any other of the teachings. This cloudiness I will now attempt to dissipate, if possible, with the help of some of H.P.B.’s own words in her book, the time having arrived and permission being granted, and access being also had to certain plain statements thereupon from the original sources.

In *Esoteric Buddhism*, 6th ed., p. 77, we find in reference to the “Chain of Globes”:

Separated as these are in regard to the grossly mechanical matter of which they consist, they are closely and intimately bound together by

conceptions prevalent. Since then, however, times have altered, and a large and daily increasing number of minds are ready for the destruction of the idea contained in these words from the above quotation: “*Separated as these are in regard to the grossly mechanical matter of which they are composed*” Strike out this statement, and the rest of the explanation can be construed to agree with the facts as laid down by those who inspired the book.

The globes of the earth-chain are not “separated in regard to the grossly mechanical particles,” but their particles are interblended. When we pass on to the plane of life which Globe 5 or E represents, it will be and appear to our then senses as gross, while the particles of this one will not be visible although still interblended with the other. It was to this very sentence that we objected in 1875 [1885?], because it contains the statement of a fallacy growing out of materialistic conception.

On this very subject the teachers of H.P.B. wrote, *Secret Doctrine*, V. I, p. 166:

Were psychic and spiritual teachings more fully understood, it would become next to impossible to even imagine such an incongruity. ... In short, as Globes, they are in COADUNITON but not in CONSUBSTANTIALITY WITH OUR EARTH, and thus pertain to quite another state of consciousness.

This should be clear enough, and, as if to draw special attention to it, the very words which give the correct doctrine about our “fellow globes” were printed in capital letters.

“Consubstantiality” means *the state of being the same substance*. This is negatived in respect to the globes; but it is asserted that they, *being of different substances, are united in one mass*, for such is the meaning of “co-adunition.” If this be the case, as must be on the original authority, it then follows that the “seven globes of earth’s chain, while differing from each other as to what is commonly called substance, are united together in a single mass. And when one is asked to shake off the dense veil of matter which beclouds the sight so as to perceive another of the globes, it is by no means meant that the companion globe, or globes as the case may be, would be seen rolling in space all by itself”:—and this is from another explanatory

letter from the first authority. In the paragraph from *Secret Doctrine* attention is called to the fact that just because the seven globes are in co-adunition but not in consubstantiality with each other they pertain to a state of consciousness quite other than that we are compelled to be in now.

As H.P.B. used a diagram in which the globes are set down as separated, it only requires to be remembered that the system could not, on a flat surface by mere lines, be illustrated in any other way and be at all clear. Besides, all the diagrams and illustrations must be construed with the quotation on p. 166 in view, as well as the numerous pages of similar explanations.

Every student should make inquiry of himself to see what his ideas are on this subject, and revise them if they are found not to be in accord with what was so clearly explained in the words above quoted. For this lies at the root of many other difficulties. Materialistic conceptions on this will lead to materializing, localizing, and separating of states such as Devachan, and to perhaps dogmas about places that do not exist, when states of consciousness should be dwelt upon. For, as was written in a letter quoted by H.P.B.:

Unless less trouble is taken to reconcile the irreconcilable—that is to say, the metaphysical and spiritual sciences with physical or natural philosophy, “natural” being a synonym to them [men of science] of that matter which falls under the perception of their corporeal senses—no progress can be really achieved.

And on page 169 of Vol. I of *Secret Doctrine* is a sentence not printed as a quotation, but which is really one from one of the same teacher’s letters, reading:

To be fully realized [the evolution of the monads on the globes] both this process and that of the birth of the globes must be examined far more from their metaphysical aspect than from what one might call a statistical standpoint. . . .

Although the Lodge has declared through the mouth of H.P.B. that the complete truth on these matters is the heritage of future generations, yet we who are working in the movement now, believing

in reincarnation and knowing the force of Karmic tendencies, must not forget that we are destined to return in future years once more to the same work. We should therefore study the pure spiritual, psychic, and metaphysical aspects of the doctrines, leaving disputes with the changing science of the day to those who are amused by it. For those disputes are wholly unimportant, since they will all pass away; but the spirit of truth will not pass, nor shall we who endeavor to find her and to understand what she says to us.

WILLIAM Q. JUDGE

II

IN February PATH the subject of the *coadunition* but *non-consubstantiality* of the seven globes of the Earth-chain was opened up slightly and discussed in view of certain expressions from the Adepts themselves on the same matter. Since then questions and doubts have arisen, as it seems that—as was suspected—the fundamental principles underlying this doctrine have not been clearly defined in the minds of all. And, indeed, before such clear definition is arrived at most if not all of the naturalistic and materialistic doctrines and modes of thought of the day will have to be abandoned. The true theory of the companion globes of our earth is one which cannot be fully comprehended if we are influenced, as many are, by the education which for centuries has been imposed upon us. When the adepts say that these doctrines must be examined from a metaphysical standpoint, the nineteenth century person thinks that therefore it must be so vague and unreal as not to constitute an inclusion of facts, since “facts” are hard and visible things, so to say.

The first question, coming from one who grasps to a great extent the theory broached in the paragraph from the Master’s pen quoted in *Secret Doctrine*, is whether we will be able to see but one globe at a time as we change our centre of consciousness? That is to say, seeing that we now can perceive the earth with the eye and none of the other companions, does it follow from this that, when the race ceases to function on the earth and has taken up evolution on the next globe in order, we shall see then but that globe and none of the others

of the chain among which will then be included this earth? It by no means follows that we then shall be able to see but one, but to what extent our then vision will be stretched or how many other globes we shall be able to see has not been given out publicly by the Masters, and it is held that alone in the keeping of the Lodge is the knowledge on this detail of the doctrine. We are left therefore to our own deductions, to be drawn from known facts. No very substantial benefit could be derived from exact knowledge about it, as it relates to matters and states of life removed from us inconceivably far both as to time and consciousness. Nor would a full explanation be comprehended. One of the teachers has written :

You do not seem to realize the tremendous difficulties in the way of imparting even the rudiments of *our* science to those who have been trained in the familiar methods of (modern science). You do not see that the more you have of the one the less capable you are to instinctively comprehend the other, for a man can only think in his worn grooves, and unless he has *the courage to fill up these and make new ones for himself* [italics are mine] he must perforce travel on the old lines. . . . Such is, unfortunately, the inherited and self-acquired grossness of the Western mind, and so greatly have the very phrases expressive of modern thought been developed in the line of practical Materialism, that it is now next to impossible either for them to comprehend or for us to express in their own languages anything of that delicate, seemingly ideal, machinery of the occult cosmos. To some little extent that faculty can be acquired by the Europeans through study and meditation, but—that’s all. And here is the bar which has hitherto prevented a conviction of the Theosophical truths from gaining currency among Western nations—caused Theosophical study to be cast aside as useless and fantastic.

As implied in the foregoing, the reason for not telling all about it is that it would not be comprehended, and not that the Lodge desires to keep it back from the world. The same difficulty has often been encountered by ordinary clairvoyants who have tried to give an account of the little they know of the “occult cosmos” to hearers whose modes of thought were purely materialistic or tainted by that kind of education. And I have met estimable theosophists who said to me that if they really were convinced that I believed certain things which I hinted to them they would be forced in sadness to conclude I was a most superstitious person—meaning of course that their ignorance and

inability would constitute my superstition.

But as we now reside in a physical body perfectly visible to us, and as the astral body is sometimes seen by certain persons, it follows most surely that some persons can now see another body or form of matter while functioning in their little earth. The fact that all do not see the astral body only proves that as yet the seeing of it is not normal for the whole human race. And looking at the other side of the matter, we know that sometimes persons escaped temporarily from the physical body and functioning wholly in the astral have been able to see the physical one as it slept in trance. From this we may conclude that when the race has gone to some other centre of consciousness called a globe, it may possibly be able to see another of the companions in the sky. This is made more probable from the fact that the Earth is the lowest or at the turning of the circle, and for that reason it is on its own plane and not in company as to plane with any other one. The others might be two at a time on the one plane and then visible to each other.

The next point raised is that if the article of February is accepted, then it results that we consider the companion globes to be only “phases of the Earth.” The letter from the Master above quoted is pertinent here, for this objection arises solely and wholly from a materialistic education leading the objector to give the first place of importance to the earth, just as if it were not possible to say that earth is a phase of the other globes.

The globes are not in any sense phases of each other, but are “phases of consciousness.” The consciousness alters and we function in another state of matter, in the same place, but not able to see the state of matter we have left. And as now the whole race is bound up by its total form and quality of consciousness, the units of it are compelled to remain in the general state of consciousness until the race progress permits an advance or change to another. In the evolution of the race it develops new senses and instruments for perception, but these proceed along with the changing centre of consciousness, and are not the causes for the latter but are effects due to the operation and force of that inner power of perceiving which

at last compels nature to furnish the necessary instrument. When the new instruments are all perfected, then the whole race moves on to another plane altogether.

All this supports and enforces the doctrine of universal brotherhood upon which the Adepts have insisted. For the changing of consciousness as to centre is not for the benefit of the individual, but is permissible and possible when the whole mass of matter of the globe whereon the beings are evolving has been perfected by the efforts and work of the most advanced of the whole number, and that advanced class is man. If it were otherwise, then we should see millions upon millions of selfish souls deserting the planet as soon as they had acquired the necessary new senses, leaving their fellows and the various kingdoms of nature to shift for themselves. But the law and the Lodge will not permit this, but insist that we shall remain until the lower masses of atoms have been far enough educated to be able to go on in a manner not productive of confusion. Here again we trench upon the materialism of the age, which will roar with laughter at the idea of its being possible to educate the atoms.

The doctrine of the interpenetration of the planes of matter lies at the root of clairvoyance, clairaudience, and all such phenomena. Clairvoyance would be an impossibility were it not the fact that what for the ordinary sense is solid and an obstacle to sight is in reality for the other set of senses nonexistent, free from solidity, and no obstacle. Otherwise clear seeing is impossible, and the learned doctors are right who say we are all deluded and never did any one see through a solid wall. For while the faculty of imagination is necessary for the training of the power to see through a solid wall, we could not so perceive merely by imagination, since objects must have a medium through which they are to be seen. This again strikes against materialistic conceptions, for the “objective” usually means that which can be seen and felt. But in the machinery of the “occult cosmos” the objective is constantly changing to the subjective and *vice versa*, as the centre of consciousness changes. In the trance or clairvoyant state the subjective of the waking man has become the objective. So also in dreams. There, clothed with another body of finer texture, the

perceiver finds all the experiences objective as to their circumstances and subjective as to the feelings they produce on the perceiver who registers the sensations. And in precisely similar manner will the race see, feel, and know when it has changed all and begins to function on another globe.

WILLIAM BREHON

Path, February and March, 1893

MARS AND MERCURY

IN the June *PATH* there was printed a review of a pamphlet issued by the London Lodge T. S., and this magazine may perhaps be construed as committed to an approval of everything contained in the pamphlet, although the private initials of the reviewer were annexed to the remarks. The pamphlet referred to brings up an old dispute which we had thought was settled by what is found in *The Secret Doctrine*, Vol. I, running from 162 to 168. "Gratification of curiosity is the end of knowledge for some men," wrote H.P.B.'s teacher, and this curiosity led to a question being put some years ago to the Adepts, who furnished the main body of *Esoteric Buddhism* and all the important matter in *The Secret Doctrine*, in respect to other visible globes. The author of *Esoteric Buddhism* then construed the reply to mean that Mars and Mercury are two of the seven planets of the earth-chain of globes. H.P.B., the only person in actual and constant communication with the Masters, corrected the mistake made by Mr. Sinnett in the pages of *The Secret Doctrine* to which I have referred, saying on page 164: "But neither Mars nor Mercury belongs to our chain; they are, along with the other planets, septenary *Units* in the great host of 'chains' of our system, and all are as visible as their *upper* globes are invisible." Her correction of the misconception was made upon the written authority of the same Masters who sent through her the letters on which *Esoteric Buddhism* was written.

On the ground of authority in respect to this question, about which none of the Theosophical writers have any information independent of what the Masters have written, we must conclude that the statement in *The Secret Doctrine* is final. If no other point were involved, there would be no necessity for going further with the matter,

but as the consistency of the entire philosophy is involved, it is necessary to advert again to this subject.

The two Masters who had to do with *Esoteric Buddhism* and *The Secret Doctrine* have distinctly said ‘.—*first*, that none of the other globes of the earth-chain are visible from its surface; *second*, that various planets are visible in the sky to us because they are in their turn fourth-plane planets, representing to our sight their own septenary chains; *third*, that the six companion globes of the earth are united with it in one mass, but differ from it as to class of substance; *fourth*, that Mr. Sinnett misunderstood them when he thought they meant to say that Mars and Mercury were two of the six fellow globes of the earth—and this correction they make most positively in *The Secret Doctrine*; *lastly*, they have said that the entire philosophy is one of correspondences, and must be so viewed in every part. We do not understand that Mr. Sinnett has said that H.P.B. was not reporting the Masters when she wrote the above in *The Secret Doctrine*, or that the Masters have denied that they hold the above views.

If we admit that Mars and Mercury are two visible planets of the seven-fold chain belonging to the earth, then the consistency of the philosophy is destroyed, for as it is with planets, so it is with man. Every planet, considered for the moment as an individual, is to be analysed in the same way as a single human being, subject to the same laws in the same way. Hence, if two of the principles of the earth are visible, that is, Mars and Mercury, then why is it that two of man’s seven principles are not visible, in addition to his body? In his seven-fold constitution his body represents the earth in her septenary chain, but he cannot see objectively any other of his principles. The philosophy must be consistent throughout. If it is inconsistent at one point it fails at every other. The same Masters who have communicated through H.P.B. with Mr. Sinnett for the purpose of having *Esoteric Buddhism* written, have over and over again positively stated that the law of correspondence rules throughout in this philosophy.

The earth is a fourth-plane planet. The beings upon it are now in the fourth stage, and for that reason cannot see objectively any planet

that is not on the same plane of development, and every planet which they see is for that reason a fourth-plane planet. If this be correct, then Mars and Mercury must be fourth-plane planets, and hence not in the earth’s chain of globes.

If we assume with the writer of the pamphlet referred to that Mars and Mercury are two out of the whole seven of which the earth is a third, then the question arises, To what principle do these two planets correspond?, for they must correspond to either *prana*, *kama*, astral body, *Manas*, *Buddhi*, or *Atman*. Any attempt at an answer to this question will show the confusion in the assumption; for it is admitted that Mars is in obscurity, and the natural question then would be, Which of the earth’s principles is correspondingly in obscurity? In attempting to answer this from the assumption started with, we have the statement that Mars is the planet we have last been in, hence it must represent a disused faculty or principle, and not one which we are about to develop. As *Manas* is the next principle to be fully developed, it would follow that Mars does not represent it, and hence the whole matter falls into confusion, because the first four principles have been already developed and are not in disuse. Following this on the false assumption, then Mars would represent an eighth principle.

Mars is in a state of obscurity at the present time, as stated by the Masters and H.P.B. This is because, in that chain of development, the Egos have finished their fourth round, or because the fourth round has not yet commenced, except in respect to the planet itself as a place of habitation, the Egos having passed on to the next globe of that chain, quite as invisible from the surface of Mars as our next globe in order is invisible from our surface. The same may be said for Mercury, except in respect to obscurity, since the information vouchsafed about it declares that it is beginning to get out of the obscurity caused by the absence of Egos.

A reference to the pages of *The Secret Doctrine* referred to above will be found helpful on this point. It is also stated on page 163 of that book, Vol. I, on the authority of the Masters, that “No *companion* planets from A to Z, that is, no upper globes of any chain in the Solar System, can be seen.” I may say that the relation borne by Mars and

Mercury to the earth will not be spoken of or explained by the Masters. Furthermore, one of the Masters wrote to the author of *Esoteric Buddhism* in respect to this matter, stating, “You are putting me questions pertaining to the highest initiation. I can give you only a general view, but / *dare not, nor will I enter upon details.*”

It is not necessary for us to know the relation between Mars, Mercury, and the Earth, especially, nor to know whether Mars and Mercury are in any particular state; all that is necessary is to know, do they or not belong to our chain? And that they do not has been distinctly stated, both from the position of authority and upon the ground of consistent philosophy. Upon authority, because in no other way can we solve this riddle; upon philosophy, to show the reasonableness of the authoritative statement. All such difficulties can be solved by remembering and working upon the law that, as it is in respect to man and his principles or vehicles, so it is in respect to any planet whatever.

WILLIAM Q. JUDGE

Path, July, 1893

HOW TO SQUARE THE TEACHINGS

PLACE has been given to Mr. Sinnett’s admirably written article “Esoteric Teaching” for two good reasons: *first*, because he requested its publication, and *second*, because the theme is excellent and the time propitious. But by its appearance the PATH is not bound to the conclusions of the learned author.*

Roughly summarizing the history of the recrudescence of the teaching of the Lodge for this century, we find H.P.B. publicly beginning it, though guardedly, in *Isis Unveiled* as herself the messenger of the real Teachers behind. At that time (1875) she gave private teachings¹ in America to certain persons. Then in India in the *Theosophist*, with H.P.B. as editor, it proceeds to further unfolding in articles entitled “Fragments of Occult Truth.” It is a pity this name was not preserved and used for the book which the “Fragments” afterwards became—*Esoteric Buddhism*. Later the *Occult World* came out in 1884, and also *Esoteric Buddhism*. During all this time H.P.B. was doing her own work with others, explaining the same philosophy as was given to Mr. Sinnett, and contributed to literature the *Key to Theosophy* and the *Secret Doctrine*. The fact—not denied by Mr. Sinnett or anyone—is that the letters from the Masters from which the matter for *Esoteric Buddhism* was taken came in the main through H.P.B., for although it is true she “showed surprise” to Mr. Sinnett on seeing certain things communicated to him in letters from the Masters, the surprise was not at teachings which were new to her, but surprise

*In the article here referred to by Mr. Judge, published in the same issue of the Path, Mr. Sinnett had commented critically on the article, “Mars and Mercury.”

¹Moreover, a considerable part of the philosophy expounded by Mr. Sinnett was taught in America, even before *Isis Unveiled* was published to two Europeans and to my colleague, col. H. S. Olcott.—*Secret Doctrine*, Vol. I, p. xix

that they were divulged at all, for she knew the teaching, inasmuch as she taught it under pledge as far back as from 1875 to 1878 in America.

In her *Secret Doctrine*, availing herself of the same teachers to whom she introduced Mr. Sinnett, she corrected two errors into which she said he had fallen, *i.e.*, respecting Deva-chan and our companion planets. It is a perfectly unthinkable proposition to say that she was not advised by the Masters when writing the *Secret Doctrine*. I who saw many of the Masters' letters in 1888 in reference to the *Secret Doctrine* certainly cannot give up the evidence of my inner and outer senses. I know as surely as I know any fact that the same teachers were giving her in 1887 and 1888, as before, information for that book, in black upon white, and I am certain they dictated the corrections given in *Secret Doctrine* upon the points now before us. Evidence, eye-sight, and tradition confirm it, for in 1876 to 1878 I was given by her the same theories and the clue to the misunderstanding which a desire for consistency as to mere words has now aroused.

Even in 1888 it was *not the time* to make the point precisely clear to the public. Times have rule in occult teaching more than most readers—or writers—of theosophical books suspect. But the clue was given, a broad hint was thrown out. It is *now the time* when what I was told in 1876 and 1878 by the Masters through H.P.B. may be told, since the prohibition put personally upon me has been withdrawn.

The questions respecting Mars and Mercury—and I might add those which might have been but were not put about Venus—did touch upon other questions on the outskirts of higher initiations and which never are and never will be answered *before the right time*. The statement in the Master's letter to Mr. Sinnett that the questions put by the latter approached too near to secrets of higher initiations did not, it is true, refer directly to these questions about Mars and Mercury, but that does not alter the fact that all the questions then propounded on this planetary subject touched the delicate area; and whether Mr. Sinnett or anyone else liked it or not, attention had to be drawn off even at the risk of creating a temporary confusion on the topic. But in 1888 time had rolled on further, and now it is 1893, and

nearer and nearer to another cycle. The clue may now be given. It may be noticed, if readers will observe, that the many questions raised in reference to Mars and Mercury served the additional purpose of so distracting the attention of questioners that hardly any queries were raised about the subject of "Cycles" on which the Masters had the completest information but about which the Lodge is more careful to remain silent than in respect to other points—yet the cycles are more important and have more bearing on life than Mars and Mercury.

Mars, Mercury, and Venus have a special and direct relation to this earth and its invisible companions. Those three visible spheres have to do with certain cosmic principles and lines of influence in and on the earth, while the remaining visible planets of the Solar System have not the same relation. Read it thus, as taught before Mr. Sinnett was in the T.S., and as repeated in the *Secret Doctrine* :

The unseen companions of your earth are united with it in mass, though different as to quality of substance. The visible planets of your Solar System which have a relation special and peculiar to Earth are Mars, Mercury, and Venus. But what that peculiar—nay wonderful—relation is do not ask, for we will not tell you. If while the current is open you persist in the question, you will arouse in yourselves a perplexity which the answer obtained will not relieve. Is there not a spirit of irritation, of rage, and another of wisdom and active judgment in man and Nature which may relate to visible planets which are not an actual part of earth's own special family? This is as far as we will now go.

The whole misunderstanding hinges on the word "relation." It was a word which led up to many things. The presence of Mars and Mercury in the sky presents a *relation* to the earth, yet they have another *relation* to it which Saturn, Jupiter, and so on have not, while the latter bear the same relation to us of proximity as do the first. Admit the proposed construction above given, and at once there is complete concordance between *Esoteric Buddhism* and *Secret Doctrine* as to esoteric divulgements. But continue the controversy to try and show that *Esoteric Buddhism* had not a single blunder, and perplexities of all sorts impossible to relieve will spring up on every hand. The Masters have commended the book, and well so, as it is made up from their letters. But that does not prevent one making slight mistakes, as, for instance, the one that all men stay in devachan

for 1500 years. This is not the fact, nor is it according to reason. And I make bold to say that it is not 1500 years since I was last in devachan, but much less; and this assertion is made on personal knowledge supported by confirmatory statement from the same Masters. But it is true that the general run of the human race stays in devachan for the average time of 1500 years of mortal time.

Mars, Mercury, Venus, then, are a part of our system in the sense of having an extremely important relation and influence with the human race and its planets, and having that in mind it was quite permissible for the teacher to reply that Mars and Mercury belong to our system.

WILLIAM Q. JUDGE

Path, September, 1893

MOON'S MYSTERY AND FATE

PROBABLY no heavenly body has received as much attention from men in all ages as our moon. Many causes contributed to this. The moon is near us; she is a remarkable and large object in the sky; she enlightens the night; she appears to have much to do with man and his affairs. Omens, spells, wishes, oracles, divination, traditions cluster around her during all time. It would be difficult to find a scripture that does not exalt the moon. The Christian Bible says that God ordained that the sun should rule the day and the moon the night. The Roman Church depicts Mary the Mother of God holding the child while she stands upon the crescent moon. The twelfth chapter of Revelations opens thus :

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Other religions are the same as this modern Hebraic one in giving the moon a very great prominence.

Even science cannot escape the fascination. The brilliancy and nearness of the moon and her many recurring changes all aid in fixing the attention of science. Modern and ancient science alike unite in watching the night's great light as she performs her journey round us. Nations regulate themselves and their acts, religious and commercial, by the moon. Feast days of the church are fixed more by the lunar than the solar calendar, for all the movable feasts depend on the moon. Calendars rule commercial affairs in credits, obligations, and settlements.

From earliest times the calendar, ruled in fact by the moon's motion, has been of immense interest to man. Periodically rulers of the earth

try to reform the calendar of days and months when it as periodically gets out of order. The present arrangement of months with twenty-eight, twenty-nine, thirty, and thirty-one days was invented to make a calendar which would last some centuries before another one will be needed, just because the moon's motion will not give twelve regular months, but twelve regular ones and one small one of about six days. And when the present style of reckoning was introduced, many communities of men in Europe rebelled because they thought they had been deprived of some actual days of life.

Caesar ordered a reformation of the calendar by attempting to use the sun, but in time it fell into great confusion. Pope Gregory XIII directed ten days to be suppressed, and then found that the Julian calendar had an error which would amount to three days in four hundred years—quite a serious matter. The Gregorian year now prevails, except in Russia. But still the greater number of men and the greater number of festivals depend on the moon and her motion. While if we examine the records relating to superstition, we will find that whatever may have been the place once held by the sun, it has been usurped by the moon, leaving one nation distinctly worshippers of the Lord of Day.

Modern Theosophy, coming on the field as the uniter of all religions by explaining the symbols and traditions of each, is not exempt from the mystery of the moon. H. P. Blavatsky is our sole originator of a theory regarding the satellite which one could not have invented with the most wonderful imagination. She says her teachers told her, and leaves us to work out the details; but her theory will bear investigation if taken as part of the whole evolutionary scheme reported by her. If we had thought to escape from lunar dreams and puzzles we were in error, for while she plainly asserts that the former body of the entity now called Man's Earth is the very moon in our sky, the existence of a mystery is as plainly declared. The first mystery which she claimed to reveal—and, indeed, she first of every one states it—is that in a remote period, when there was no earth, the moon existed as an inhabited globe, died, and at once threw out into space all her energies, leaving nothing but the physical vehicle. Those energies revolved and

condensed the matter in space near by and produced our earth; the moon, its parent, proceeding towards disintegration, but compelled to revolve around her child, this earth. This gives us a use and history for the moon.

But then the same messenger says that the “superstition” prevailing so long and widely as to the moon's bad influence, as in insanity, in necromancy, and the like, is due to the fact that the moon, being a corpse intimately associated with earth, throws upon the latter, so very near to her, a stream of noxious emanations which, when availed of by wicked and knowing persons, may be used for man's injury. Then the same writer goes on to assert that six mysterious doctrines or facts remain yet untold, and all relating to the moon.

It would be idle to speculate on these mysteries, for it has ever been found that unless the Great Initiates speak, the general run of men can but modify, enlarge, or intertwine by their fancy those facts and doctrines of which they have heard. But as to the fate of the moon, H.P.B., speaking for those Initiates, says plainly what is to become of our satellite.

In the first volume of *Secret Doctrine*, in a foot note on page 155 of the first edition, she writes :

Both [Mercury and Venus] are far older than the Earth, and, before the latter reaches her seventh Round her mother moon will have dissolved into thin air, as the “Moons” of the other planets have, or have not, as the case may be, since there are planets which have *several* moons—a mystery again which no (Edipus of astronomy has solved.

This is extremely plain as to our moon, yet raises another mystery as to the general subject of moons. If correspondence is a law of nature, as I firmly believe, then it would be in accordance with it for the moon, considered as earth's former body, to dissolve all away in course of time. And as evolution proceeds with uniformity, the upward progress of our races and earth should be marked by the gradual fading and final disappearance of the moon, as H.P.B. says. It is likely that before our sixth round is ended, it being the round relating to *Buddhi* as the vehicle of *spirit*, the body of the moon, which was the vehicle for *prana* and astral body, will have disappeared. Very

probably one of the unrevealed mysteries has to do with the uses and purposes of and for the whole mass of matter now constituting the moon's bulk. But whatever those mysteries are, the fate of our satellite is very clearly asserted, for the benefit of those who have confidence in H.P.B.'s teachers, and who are willing to take the key of correspondence for the unlocking of the lock of Nature.

WILLIAM BREHON

Path, June, 1894