



Transactions Of The Blavatsky Lodge¹

Theosophical Society
Meeting of the Blavatsky Lodge
17 Lansdowne Road, Holland Park. W.
on
April 25th, 1889
Mr. Kingsland in the Chair

Mr. B. Keightley: —

Question I

Why should rotation cease on a dead planet?

Mdme. Blavatsky: — Because the life of a body as a whole is nothing but motion, a reflection of that one life which is called in the *Secret Doctrine* absolute motion. When a man dies his body as a whole ceases to move, although the individual activity of its cells, and ultimately of its molecules, increases enormously. This is proved by the rapid and violent changes that take place in a decomposing corpse. In the same way when a planet dies, its rotatory motion about its own axis ceases, though its activity in its constituent particles is increased rather than diminished.

Now, if I am asked if the moon moves — it is in relation to the

¹ Parts I and II of the *Transactions* which were edited by HPB and published in *Lucifer* March 1890, and January 1891 were taken from stenographic notes made at the Blavatsky Lodge meetings for January, February and March of 1889. The remaining meetings were left unpublished, as HPB passed away in May 1891. What follows are the "stenographic notes" that HPB was unable to edit and put into literary shape.

moon that this is asked — if I am asked why the moon moves in an orbit round the earth, I reply that this is caused by the vampirising action of the moon upon the earth, not as science teaches owing to an attraction exerted by the earth upon the moon, but rather the reverse; the moon is so saturated with the magneto, vital emanation of the earth that she is carried along by it like an over-full sponge in a current of water. It is not the water that attracts the sponge in this case, but the sponge is carried along by the stream in its own movement. Does this explain satisfactorily, or did you want to know something very occult?

Mr. Kingsland: No, I only wanted to know why the mass of the moon should cease to rotate as a mass of matter when the principles had left it, what was the relation between the principles having left it and the mass of the matter of the moon ceasing to move?

Mdme. Blavatsky: — It did not cease to move; it moves.

Mr. Kingsland: — But, as a whole, on its own axis.

Mdme. Blavatsky: — Because it cannot move, because the spirit has fled, because the principles are gone, so how can it move?

Mr. B. Keightley: — I think you are answered by the analogy.

Mr. Kingsland: — It is only removing the difficulty one step further.

Mr. B. Keightley: — When a man is dead, when his principles have left him, the body as a whole does not move.

Mr. Kingsland: That is to say, that a man is walking consciously.

Mdme. Blavatsky: — It is not consciously that they move. They don't know what they are about. Take an idiot, a complete idiot, he will be moving and running and grinning and jumping, but he will not know what he is about.

Mr. Kingsland: — Then it is purely internal force.

Mdme. Blavatsky: — It is simply vital impulse.

Mr. B. Keightley: — The scientific idea of the thing is that it is a purely mechanical movement, because the large mass of matter having once been set spinning, there is no friction and nothing to stop it.

Mdme. Blavatsky: — Don't speak to me about science, because science and I are on cool terms.

Mr. Kingsland: — The astronomical idea is that there is friction.

Mr. B. Keightley: — Well, it is so slow that no calculation has found any trace of it.

Mr. Kingsland: — They have found traces of it.

Mr. B. Keightley: — It is supposed to take 300,000,000 of years to make the difference of half-an-hour.

Mr. Mead: — Are you right in saying the moon does not move at all? Doesn't it revolve once?

Mr. B. Keightley: — Not on its own axis; I don't think there is any rotation of the moon about its own axis.

Mdme. Blavatsky: — It revolves because it vampirises and is carried away.

Mr. B. Keightley: — Swept along so to speak in the current.

Mdme. Blavatsky: — It vampirises not by conscious action, but there is a kind of dead matter, which by its own inherent attribute or quality attract.

Mr. B. Keightley: — You cannot say a sponge absorbs water consciously, but it absorbs.

Mdme. Blavatsky: — Yes, it is carried up by the current.

Mr. Mead: — In another way that is rather analogous, because it does rotate for some time, for instance, near the rocks.

Mdme. Blavatsky: — There are no rocks in space.

Mr. Kingsland: — That gives us rather a different idea, as to the planetary motion, the planets revolving by means of their own inherent force. If anything revolves in that way it must have something to revolve against, so to speak.

Mdme. Blavatsky: — One is a satellite, and the other an independent entity.

Mr. Kingsland: — I mean to say it must be able to pull itself round by something unless it is set going at

the beginning, and goes on until it gradually stops by means of friction or some force acting upon it from outside. A man cannot lift himself by his own waistbelt, and you can hardly conceive of a planet revolving, and continuing to revolve by means of its own axis.

Mr. B. Keightley: — Has it ever occurred to you that the Laya center is really, if you come to follow it out, the idea of rotatory motion, the center of vortex.

Mdme. Blavatsky: — It is.

Mr. Kingsland: — This Laya center does not correspond to the center of the planet.

Mr. B. Keightley: — There is a Laya center, it is not in three dimensional space, of course, but it must be the center of the planet.

Mdme. Blavatsky: — The Laya center is the Atman, so to say, the spirit of the Atman.

Mr. Kingsland: It is not a mathematical center of circle.

Mr. Old: — There must be such a mathematical center, I think, must there not?

Mr. B. Keightley: — It must be the center of rotation of the earth, that is to say, if you locate it anywhere, then of course the Laya center is not a point in our three dimensional space.

Mdme. Blavatsky: — It is not of space and time, the real Laya center.

Mr. Ingram: — Each atom of the whole world has its own Laya center?

Mdme. Blavatsky: — It has.

Mr. B. Keightley: — Each body as a whole is formed of such particles.

Mr. Kingsland: — Do the globes revolve in virtue of the circulation of their principles?

Mdme. Blavatsky: — I believe so; I could not tell you with certainty.

Mr. Kingsland: — Take the analogy of a globe of some kind of substance, metal, or anything you like, immersed in water; that globe could not revolve in the water if it were only exercising an internal force; but if it emitted something that acted against the water, then it could cause it to revolve.

Mr. B. Keightley: — All the planets are exercising attractive and repulsive force upon each other.

Mr. Mead: — In the present state of affairs, it would be impossible to introduce any internal power to make it revolve, it would be outside all experience. Take the case of a sphere revolving in water. You could not introduce an internal rotary motion into such a sphere.

Mr. Kingsland: — The sphere as a whole could rotate if you had some gas which emanated from it. That is the conception I want to get at.

Mr. Old: — We have such cases in mechanics where a body revolves for a long time after the cause of its revolution has ceased, as for instance the fly-wheel of a large piece of machinery; or take the ordinary peg-top of our youth. After the first lash, after it is

delivered from its cause of motion, it goes on manifesting that cause for a long time after the immediate cause has ceased. It seems to have a mediate cause in itself, a potency to retain the same motion.

Mr. Kingsland: — That does not correspond to the planets; they are continually revolving in virtue of an inherent force. When the Pralaya comes the planet will continue to revolve for some considerable time after its principles had left it.

Mdme. Blavatsky: When the real Pralaya comes the planets won't exist at all, because they will all disintegrate and fly asunder.

Mr. Old: — And in the case of the moon, which is considered as a satellite to us, it has a Pralaya you know, its individual planetary Pralaya, and it has ceased to have any axial motion. The moon has ceased to have such a motion on account of those principles having discharged themselves.

Mr. Kingsland: — What is it — what are those principles, and what is the action that causes a live planet to revolve?

Mdme. Blavatsky: — I suppose the light, but there is a great difference between planets and the moon: the moon is a dead planet.

Mr. Kingsland: — And that is why it has ceased to revolve.

Mdme. Blavatsky: — It has ceased to revolve, and therefore it is carried on by induced motion, so to say, from that emanation from the earth.

Mr. B. Keightley: — It is swept along in a current of the earth, in fact.

Mdme. Blavatsky: — Yes, where the earth goes it will go. That is what I understand. As far as I remember what I have learnt, it is so.

Mr. Old: — There is the ordinary circulation of the interplanetary plenum. Is that taken into consideration by you, **Mr. Kingsland:**, in your thoughts?

Mr. Kingsland: — That is what I want to get at and elucidate.

Mdme. Blavatsky: — Do you mean that there is nothing but stillness in space? Why there is a tremendous hurricane of all kinds of rotatory motions going on, even outside of any visible planets, or existing planets, because all these currents of air are always in motion; there is the eternal breath which never ceases.

Mr. B. Keightley: — You have not got an empty place full of a sort of semi-rigid jelly.

Mdme. Blavatsky: — Certainly not, it is all alive with all kinds of currents and counter-currents, and wheels within wheels and rotatory motion, and so on. This is that which certainly may help to solve the difficulty.

Mr. Ingram: — In some part of the *Secret Doctrine* it is treated of at length, the genesis of rotary motion, and the different scientific hypotheses.

Mr. B. Keightley: — In the first volume I think it is.

Mr. Mead: — Is not the original rotary motion part of the original life of a planet and doesn't it gradually decrease?

Mdme. Blavatsky: — Certainly, but this has nothing to do with the 1st impulse which is given to that which goes on and becomes a comet, and after a comet it becomes all kinds of things. The first thing is given to that particle which starts by Fohat.

Mr. B. Keightley: — Fohat says, he collects the fiery dust and forms them into balls.¹

Mdme. Blavatsky: — And this Fohatic force is outside the planets, not only inside, as I explained in the case of Centripetal and Centrifugal forces — space is full of that.

Mr. B. Keightley: — You always have that element which must apply equally to man as to everything else, the two forces; the internal force which is limited and confined, so to speak, which is always seeking to free itself; and then the free force outside, which is again acting upon the body all the time and as it were intercorrelating with the confined force. That, of course, would tend to produce a rotative motion.

Mr. Ingram: — Then there are forces at work now, producing the rotary motion of the earth.

Mr. B. Keightley: — Well, of course, not solely, because the rotation must be kept up. Clearly we know, if we take the analogy and follow it out strictly, that a human does not go

on living and moving and expending energy simply in virtue of the life impulse which he received from his parent, but he grows, and is nourished and takes in food and assimilates it and keeps up his strength in that way, and some process analogous to that must take place in the case of a planet.

Mdme. Blavatsky: — Certainly, I cannot tell you anything more, because I don't know anything about science.

Mr. Kingsland: — I think there is something in *Lucifer* this month which bears upon that by Keely about the magnetic circulation of the earth. Has the rotation of the earth anything to do with these magnetic currents that are always circling around it?

Mdme. Blavatsky: — Most assuredly.

Mr. Kingsland: — And these currents cease when the earth is dead?

Mdme. Blavatsky: — They won't cease, but the earth won't be able to feel them any more because there will be no receptive hold upon them. They never cease; they are always going on, but the earth cannot receive any more. Just the same if you have a hurricane, and it comes to Lansdowne Road, and if you have got a dead cat there, the dead cat will be swept away. But once it touches it when it is dead it cannot do anything.

Mr. Mead: — And the moon is unresponsive to these forces?

Mdme. Blavatsky: No, because I have just explained by the moon moves.

¹ In the stenographic notes it reads "boards".

Mr. B. Keightley: — The moon is unresponsive to these forces, to the magnetic currents, but the moon is swept on carrying on a sort of vampirised life through absorption from the earth.

Mr. Mead: — It does not receive whatever it has of motion from the influences from the earth.

Mdme. Blavatsky: — It is not entirely dead. It is paralyzed; it has no more its principles; they are gone.

Mr. B. Keightley: — It is dead, but not corrupted yet.

Mdme. Blavatsky: — Therefore, there is the motion, but not its particles; sometimes the motion is so great in a dead body that you will find it turned, and then some will say “the man was not dead,” and came to himself,” which is nothing at all but the work of the disintegrating forces.

Mr. B. Keightley: —

Question II

The Secret Doctrine, p. 171, last paragraph. What are the seven classes of monads here mentioned, are they simply the mineral, vegetable, animal, etc.? Can you give them seven distinctive names by which we may refer to them afterwards in the order of their appearance on a chain of globes?

Mdme. Blavatsky: — The seven classes here referred to are the seven classes of Lunar Pitris or fathers, all of which have reached the human stage of development on the lunar chain. They are therefore not the monads, or rather elementals, of the seven kingdoms of nature, but

are the subdivisions of what we may term the lunar mankind — the (lunar lunatics). Of course, when they first arrive on the earth chain they are very nearly in an undifferentiated condition, and as they descend into matter they differentiate even more and more, till at last they form seven distinctly marked types or classes. Therefore, how can we give them distinct names when these names indicate their attributes and these are perpetually changing? They may be described by the names of the seven lower Sephiroth of the Kabala, or by the seven Amshaspendis of Zoroaster; but this is only in their primitive differentiation from homogeneity. Every time they are transformed they go down lower on the hierarchy or higher, they change names.

Mr. Kingsland: — These human monads, lunar monads, have to pass through the mineral kingdom on the earth chain have they not?

Mdme. Blavatsky: — Yes, on the globe A.

Mr. B. Keightley: — On globe 2.

Mr. Kingsland: — On the whole of the First Round?

Mdme. Blavatsky: — Yes. They don't pass any more on globe B; it is only the latest arrivals. Still there are some monads and they will be those who will come and at the threshold of the Fourth Round and the Fourth Globe, which is ours, they are perfectly ready and after that, having evolved their astral images, and so on, which are those images which become men,

hereafter, they merge into that mankind. It is they themselves, it is not that they create, like the Lord God out of nothing, but it is simply that they evolve their Chhayas, and little by little they evolve into it.

Mr. Kingsland: Take the first class of Lunar Pitris. They have to go through the First Round on our planetary chain, in one of the elemental kingdoms.

Mr. B. Keightley: — No, they go through the three elemental kingdoms, mineral, animal, vegetable kingdoms up to the human stage, and just enter it on Globe A. Then they repeat the same process on Globe B, on Globe C, D, and all round through the First Round. The second class of monads arriving from the Lunar chain are a stage behind; they don't reach the human stage, they stop one stage short of that all through the First Round, the third class of monads, a stage still later, and so on; so that if you take the 2nd Round, the 1st class have reached the human stage already, therefore, they enter upon the 2nd Round in the human stage, but the remaining classes each have one or more stages to complete in that round or subsequent rounds.

Mr. Kingsland: — It is rather difficult to follow.

Mr. B. Keightley: — That is the way it seems to be stated here.

Mr. Mead: — But if all these seven classes of Lunar Pitris had reached a man stage on the Lunar chain, had they, all the seven classes, reached a human stage, so to speak?

Mdme. Blavatsky: The human stage on the moon is far inferior to that of the earth, because every time that the principles of a plane go to form another plane, it is always on a higher scale.

Mr. Ingram: — But they had all of them, reached that stage, but they differed from themselves in order of merit.

Mdme. Blavatsky: — You don't think that the principles shot from the moon in one day, created the whole chain. It certainly required millions and millions of years to do such a thing as that. Once the Globe A was ready, then the Lunar Pitris of the Globe A passed into it. Then the others remained yet there during the time that the 2nd, B, was produced; then the principles began shooting out from globe B of the Lunar Chain, on to our earthly chain, and then the 2nd ones came in. During the 1st Round, when it comes to the last globe, then only it is that you can say the whole lunar chain is at an end, you understand, that it is dead, as it is now; but to the last moment they come.

Mr. B. Keightley: — You say in the *Secret Doctrine* that only when the 1st or highest class of the monads leave the last globe of the lunar chain, that is the moment of death of the 1st globe?

Mdme. Blavatsky: — That is what I say. It is all explained there.

Mr. Mead: — Yes, but I don't understand it.

Mdme. Blavatsky: — What don't you understand there?

Mr. Mead: — The 1st class on the lunar chain have passed off the whole of the lunar planetary chain into a laya center, have they not?

Mdme. Blavatsky: — I beg your pardon; the monads go when the globes are ready.

Mr. B. Keightley: — The monads are not the principles of the globe.

Mr. Old: — Is it stated how long since the moon ceased to give off monads to the earth?

Mdme. Blavatsky: — I could not tell you. You are a mathematician; reckon. I cannot tell you, because they don't give the correct figures at all; they say simply it is 300,000,000 of years since life appeared on this earth, and then they stop. I speak to you about the Hindu chronology, and then they leave you to whistle and infer for yourselves. They won't give it to you. Mr. Sinnett tried it several times and he met a Chinese Wall. You must go by the Brahmanical calculation, and it gives a Manvantara of 15 figures, it gives it to you certainly quite correctly. It is given in the second volume; everything is given — how long it is since the universe was evolved, how long it is that such and such a thing happened; how many years the manvantara consisted of, and the Pralaya, and when the Manu period was; it is 18,000,000 of years, that is to say, 18,000,000 of years is given to the appearance of the real man and not of the Chhaya. It begins, therefore, in the 4th Round or rather in the middle of the 4th Round, or rather in the middle of the 4th race. This is when they begin their 18,000,000 of

years, so you may count. Our 5th race is a million of years; take into consideration, if you please, that there are several kinds of Pralaya, that Pralaya is not only that which you think when everything is dissolved and disappears; there are several kinds of Pralayas, and unless you learn all these, it is very easy for you in reading the *Vishn Purana* to take one Pralaya for another, and they don't go to the trouble of qualifying the Pralayas, and they let you lose yourselves as much as you like. That was always a game of the priests.

Mr. _____: — With regard to the first class of the lunar Pitris, directly it leaves the 7th Globe does it incarnate?

Mr. B. Keightley: — No, it passes into Nirvana.

Mdme. Blavatsky: — And then it comes in time for the second round, because between every life and evolution there is a temporary Pralaya between them — an obscuration — and then take into consideration that after every round there is the same period, the same duration that lasted, for instance, for the Manvantaric day of the chain; it will be the same Pralaya, you understand: the night will be as long as the day. Mind you, I don't speak about the cosmic days; I speak simply about the days of the chain.

Mr. B. Keightley: — That is to say between the going to sleep of the last planet-chain, and the re-awakening you have the time of the awakening of the whole chain.

Mdme. Blavatsky: — If you are a mathematician you can go and do it very easily. For instance, if you take a given period of time approximately, then guided by the Hindu Chronology, you can do it. They say to you that 12,000 human years and 12,000 divine years make quite a difference, and they give you a proportion of how much more it is. There are divine years and human years and Manvantaric years, and all kinds of years; so if you are a good mathematician you won't be lost in it.

Mr. _____: — The 1st class goes on through the different kingdoms right up to the human stage, and following after the step come other classes in such a way that when the 1st class leaves the 1st globe A, the 7th class appear on the 1st globe and passes on.

Mr. B. Keightley: — Passes into the inter-planetary [stage].

Mr. _____: — Do they all follow it and go into the 2 planets [i.e., second planet].

Mdme. Blavatsky: — Yes, but now comes algebra, that the duration of the lunar days and nights are in proportion a great deal shorter than those of the earth, and that during, for instance, 4½ rounds, the whole seven come; that is a very great thing, the whole seven have the time to have their Pralayas, so that of the four rounds there there is not a single monad that can come. Everyone of us is a Monad of the true blue stock; there is not a single monad that has come since then. It is only, you see, the pious people who teach that god breathed a soul

into every baby that appears: we say “Fiddlestick!”

Mr. Mead: — These seven classes incarnated, we have said. When the 1st class leaves the Globe A, does the 6th class — or rather will the next one after it, the 2nd class, which has reached the sixth kingdom, stop short of the human stage, because that class does not go into the human stage until the second round? Therefore, it leaves that planet and goes into the Pralaya or the animal kingdom.

Mdme. Blavatsky: — It seems to me if my recollection is right that the 1st class of Pitris, those who become the Lunar Pitris, have passed through all the kingdoms on Globe A, and they don't pass through all the kingdoms on Globe B.

Mr. B. Keightley: — You are mistaken in your recollection.

Mr. Mead: — If that is so, and they being the pioneers, when they incarnate they, being the first, into what kingdom do they go straight away — into the human kingdom?

Mdme. Blavatsky: — That is what you have got to read. I have simply written and tried, without a single mistake, to give that which is in the *Secret Doctrine*. But when it comes to those calculations, after a time I don't want to remember it even.

Mr. Kingsland: — There is one point which is making a little confusion all through. The first class comes over from the lunar chain to Globe A, and they are followed by the second, third, fourth and so on. Now, are all those seven classes on

Globe A at the same time before the first class goes on to Globe B?

Mr. B. Keightley: — What is stated here is this, in this paragraph which we are just passing. (Reads from the *Secret Doctrine*¹).

Mr. Kingsland: — Has that first class been all round the chain by this time?

Mdme. Blavatsky: — No; it must be placed so that he, who would like to know the time and calculate, would have to take into consideration the greater shortness of the Pralayas and of the Nirvanic state of the lunar classes; that is what you have to do.

Mr. Kingsland: — You see from that statement Class 1 are leaving Globe A just when Class 7 are coming on to it; therefore, in the meantime 2, 3, 4, 5 and 6 are all on Globe A.

Mr. B. Keightley: — But, you see, when the Pralaya comes, as far as I can understand from this, the development of the several kingdoms is stopped short at the point they have reached from that time, and then they have to go on all round the chain.

¹ As the text indicates later, the paragraph Bert is reading from is this on page 171, Vol. I:

Now, it must be remembered that the Monads cycling round any septenary chain are divided into seven classes or hierarchies according to their respective stages of evolution, consciousness, and merit. Let us follow, then, the order of their appearance on planet A, in the first Round. The time-spaces between the appearances of these hierarchies on any one Globe are so adjusted that when Class 7, the last, appears on Globe A, Class 1, the first, has just passed on to Globe B, and so on, step by step, all round the chain.

Mr. Mead: — I want to know if it is at the moment of that Pralaya when the last Monad of the first class is passed on.

Mr. B. Keightley: — That is not stated.

Mr. Kingsland: — Does that obscuration come before all the classes have passed on to Globe B?

Mdme. Blavatsky: — No; there are those who remain, the last ones, and then they come after that, because they have only just come in, and it must be tuned in such a way that the seven come into the space of the rotation or formation of the first globe, of the future humanity. Till the fourth round they are not really humans.

Mr. B. Keightley: — This is what seems to be implied here, that the development of the other classes, as it were, reaches a point when the obscuration sets in, in which they cannot go any further; on that globe the hour of the obscuration has struck and they are developed on that globe and everything is stopped. They have to go on to Globe B and repeat the process, and so on all round the chain.

Mr. Kingsland: — We ought to have a board with seven rows and seven beads, as they have in the schools.

Mdme. Blavatsky: — And what good would it do to you? It would be loss of time and nothing else.

Mr. Kingsland: — My difficulty is to see how it is that a half of these do not come in, in time to reach the human stage. Isn't that your difficulty, Mead?

Mr. Mead: — No, I understand that. My difficulty is when this Pralaya, this obscuration, overtakes it. When does it?

Mr. B. Keightley: — It comes at a moment, and then all these Monads who are cycling have to leave that planet.

Mr. Mead: — In a rush?

Mr. B. Keightley: — At that moment, apparently.

Mdme. Blavatsky: — It is so timed that they all enter into their Nirvanic state, their time of rest, between the two planets. Nature does not make mistakes in this case.

Mr. B. Keightley: — Her timepieces do not require cleaning, you know.

Mdme. Blavatsky: — You see, in mathematics I was never a Newton in my life.

Mr. Mead: — If this first class goes through all the kingdoms up to man, the second class will have been worked up once with the first class, so that the seventh class coming in, it will have been six times differentiated by the six classes that have gone on before.

Mr. B. Keightley: — So that it is able to work up by degrees. That is how it is that all the seven classes reach the human stage of the fourth round.

Mr. Ingram: — Have we been lunar Pitris?

Mdme. Blavatsky: — We are the lunar Pitris.

Mr. Ingram: — Then we are talking of ourselves when we are talking of these?

Mdme. Blavatsky: — It is “we”, if you please, but we do not remember it. To think that we have been angels and have become — what — such pumpkins, knowing nothing at all! To think we have been ornamented with beautiful wings and pinions, and where are they? Gentlemen, you are very much addicted to questioning and you really ought not to pry into the mysteries of God!

Mr. B. Keightley: —

Question III.

Page 172 [*SD*, I]. What are the seven principles of the globes which are transferred one after the other to the globes of the new chain?

Mdme. Blavatsky: — Each globe has seven principles which are correlative with the seven principles in man; but this must not be understood to mean that the seven principles are represented by the Monads which are performing their cyclic pilgrimages through the seven kingdoms of Nature. For example, the seventh or highest principle of the planet is not the monads which have reached the human stage of development; but the planet as a whole has its own seven principles, as any other body has. To make it clear, the earth has its physical or material body, its astral body, its life principle, its animal nature, its instincts, or lower Manas, its higher intelligence which it imparts to and shares with some of the animals, its Buddhi, composed of the gnomes, or earth

elementals, and its Atman, represented by an intelligence called, the Spirit of the Earth, which some Kabalists have identified with Jehovah. This latter belief was a dogma with some Gnostics, preeminently with the Valentinians and the Ophites who said that the god of the Jews was simply the Spirit of the Earth. You will find this if you read the Valentinians. They all say that the God was the spirit of the last terrestrial plane which created this, and then you can read the connections that are there, with this Bahak-Zivo, and Fetahil and so on. Did you ever read this? It is the most interesting thing in the world, only, unfortunately, it is not translated and you can only get it in Latin. It is one of the oldest gospels and one of the most interesting.

Mr. Mead: — Would you mind reading that again? Not the explanations of the principles, but the last principles of the earth upwards.

Mdme. Blavatsky: — reads again. “The earth has its physical” &c &c. [vide pp. 171-173, *SDI*].

Mr. Kingsland: — Then what we have been calling the planetary spirits in the previous discussions are simply the Atman of each of the planets?

Mdme. Blavatsky: — Some of them, because they are again divided into seven. This is the great mysterious number of this Manvantara, so you had better not mix up too many things, because you will be terribly confused, that is sure.

Mr. Kingsland: — Then are we to understand that the Monads, although independent of these seven principles are necessary for the completion, so to speak, of the animal life of the planet?

Mdme. Blavatsky: — Certainly.

Mr. Kingsland: — Of the individual animal life of the globe or planet.

Mdme. Blavatsky: — You mean the elementals which precede the other kingdoms.

Mr. Kingsland: — I mean the monads in their whole career.

Mdme. Blavatsky: — Certainly, they are necessary.

Mr. Mead: — Wouldn't it be convenient to give some name to these three sub-kingdoms?

Mdme. Blavatsky: — Call them Smith or Brown or anything you like, because I am not going to bother myself. They called me by a pet name when I was young, but they would not call me by that now, I have changed.

Mr. Kingsland: — Can you tell us at all in what way the seven human principles are necessary for the completion of those seven principles?¹

Mdme. Blavatsky: — Because it is a link; because everyone of them radiates something which corresponds in some other

¹ Text probably should read: “Can you tell us at all in what way the seven human principles are necessary for the completion of those seven planetary principles?”

principle, in anything, in any being. If you break one link the whole goes to nothing.

Mr. Kingsland: — But they are not identical.

Mr. B. Keightley: — As far as I gathered, as far as I inferred, it was that the development of the earth, of the principles of the earth, is assisted and carried on, or very largely assisted by the development of humanity after, it has once made its appearance on a globe.

Mdme. Blavatsky: — Most assuredly, because the sins of humanity affect the earth, and the joys of humanity affect the earth, and you will see that when humanity is at its worst then they will have neither harvest nor anything growing, and the earth will be in perfect sterility and despair.

Mr. B. Keightley: — You must have this intimate connection between man and the earth or else you would have no relation at all.

Mdme. Blavatsky: — The ancients were wise when they called the earth the Mother of Man.

Mr. Kingsland: — What is the difference between the mineral kingdom before these monads have come over from the other chain and after?

Mr. B. Keightley: — Greater perfection.

Mdme. Blavatsky: — Everything grows; that which we see now certainly has not existed at the beginning of the round; and that which was at the beginning of the round did not exist and was entirely different at

the third round, and so on. As we go on, when we reach the point at the fourth round, then everything is adjusted, there is a totally complete adjustment of matter and spirit; and then, till that point we were falling into matter, but from that point, once it is reached, it is matter that goes and ascends into spirit.

Mr. _____: — Has not the worst point of human life been passed yet?

Mdme. Blavatsky: — I do not know, physically. I say we will have worse days than we have had yet because we have been sinning so much.

Mr. _____: — Then we have not reached the lowest point yet?

Mdme. Blavatsky: — We have not reached the lowest point.

Mr. B. Keightley: — The greater the responsibility the heavier the sin. While we were falling into matter, and while the spiritual consciousness was entirely obscured by matter we had not anything like the responsibility that we have now, not in the same way; because now we have passed that point to a considerable extent and we are beginning to become more spiritualized. With that comes at the same time a possibility of much more far-reaching sin or breach of the law, which would be very much farther-reaching in its effects and something more serious.

Mdme. Blavatsky: — This is perfectly logical and comprehensible.

Mr. Ingram: — Isn't there, at the same time, on the other side a greater acquiescence and obedience to law as against disobedience? Isn't there a larger part of mankind that obeys the law and whose accumulated Karma neutralizes the bad Karma of the others?

Mdme. Blavatsky: — I do not know, I do not think so. Nothing can neutralize the bad Karma of individuals. Collectively there may be some equilibrium, but I am afraid it is all the wrong way. You see evil predominates everywhere, it is not good. Go where you like, you find there is not a thing that is done that is not done with selfish motives and so as to benefit all one's self, or nation, or individual, and that the others would be the losers thereby. It is something terrible when you come to look at the present state of business, of life, and civilization. This civilization is the cancer of humanity; it will be the ruin of humanity in the way it is conducted. I do not say civilization as it ought to be. It is the most gigantic development of selfishness that ever was known, and I can assure you that the fifth race will go out with a great flourish of trumpets, which will be other than the trumpets of the War cry.

Mr. Ingram: — Is the selfishness greater now than it was in the 4th race?

Mdme. Blavatsky: — A thousand times worse, because they are just descending into spirit, and they cling to matter with the utmost desperation, that is why.¹

¹ While the above wording is exactly what the notes say, we think HPB is driving at the difference in terms of responsibility. The Atlanteans were descending into matter, while

Mr. B. Keightley:² —

Question IV

Are these principles all transferred from each of the globes of the lunar chain to the Earth chain, and the latter made complete in all the seven principles of each of the seven globes, *before* the *Monads* emerge from the Nirvana into which they pass after leaving the lunar chain; or does the evolution of the new chain, as regards the transfer of the principles and the evolution of the Monads, proceed *pari passu*?

Mdme. Blavatsky: — The question is answered in the *Secret Doctrine*, so why should you ask? Of course the principles of the globe of the lunar chain are all transferred, each septenary, to its corresponding globe of the Earth Chain, and the Earth chain globes have attained their full septenary constitution before the first Monads make their appearance on Globe A. From that time onwards the evolution of the globes and the monads proceeds *pari passu*, not before.

Mr. B. Keightley: — That is to say, each globe in its turn has attained its full septenary constitution before any monads make their appearance on it.

Mr. Kingsland: — But that is only the starting point of the evolution of the globe; it is not the obtaining of these seven principles but something further beyond.

we are on the ascending arc of the cycle and yet "cling to matter with the utmost desperation"!

² While **Mr. Kingsland:** is in the "Chair", Bertram Keightley is the "moderator" and reads the question before each new discussion.

Mr. B. Keightley: — The child attains his full septenary constitution at the age of seven years, but you can't say the evolution of the man is complete.

Mdme. Blavatsky: — You can't say the evolution is complete ever. It is complete only an instant before the final pralaya. Nature is always evolving, always transforming itself and going higher and higher and higher. Once Nature stops it is death, it is stagnation.

Mr. Kingsland: — In what does the evolution of the globes consist, apart from the evolution of the Monads?

Mdme. Blavatsky: — In its own external evolution and everything.

Mr. B. Keightley: — It has got to form itself into a globe. Of course, it has to be done up to a certain point, so there is a complete septenary.

Mdme. Blavatsky: — The evolution must proceed

Mr. B. Keightley: —

Question V

“Nature, the physical evolutionary power”¹
— what does “Nature” represent?

¹ “Nature,” the physical evolutionary Power, could never evolve intelligence unaided—she can only create “senseless forms,” as will be seen in our “ANTHROPOGENESIS.” The “Lunar Monads” cannot progress, for they have not yet had sufficient touch with the forms created by “Nature” to allow of their accumulating experiences through its means. It is the Manasa-Dhyanis who fill up the gap, and they represent the evolutionary power of Intelligence and Mind, the link between “Spirit” and “Matter” — in this Round. (*SDI*, 181-82]

Mdme. Blavatsky: — “Nature, the physical evolutionary power,” stands here for all the forces which are innate in the four lower Kosmic principles, or the Kosmic quaternary, for Kosmos has got its seven principles, as we have, *e.g.*, my hand in conjunction with my brain makes signs on this paper which convey an intelligible meaning (I am not sure of it, though!); but if my brain were partially paralysed, as has been observed in certain cases of disease, my hand may still, by sheer force of habit, make signs on this paper, or pretend to write, but these signs would convey no meaning whatever. In the latter case only the lower quaternary or physical evolutionary power is acting. This, I suppose, answers sufficiently. That is what I mean by it.

Mr. B. Keightley: —

Question VI

What class or classes of intelligences are included here under the term “Nature”?

Mdme. Blavatsky: — The four lower classes, or principles, as I have just said. There is no need to repeat it.

Mr. B. Keightley:

Question VII

“The Chhayas of the Lunar Pitris.” What is a Chhaya?

Mdme. Blavatsky: — Did I not tell you 29,000 times that Chhaya is a Sanscrit word, meaning shadow, or image, or what we call astral body? Sanjnâ, the wife of Surya, the Sun, becoming tired of the too ardent love of her husband, left with him her handmaiden, Chhaya, that is to

say, her own astral image, or body, and took herself off to the jungles to become a yogi, so runs the tradition. Somehow or other, as *Vishnu Purana* narrates, this Sun, deceived by the likeness, managed to have two children from this Astral body, — so it is stated in *Vishnu Purana* — and that is the origin of Chhaya, the astral body.

Mr. B. Keightley: —

Question VIII

Has a planet an individuality as a man has an Ego?

Mdme. Blavatsky: — It has. Its ruling spirit, or governor, as it is called in Pimander, is self-conscious. Any questions to that?

Mr. Kingsland: — That has been partially answered before

Mr. B. Keightley: —

Question IX

Is there any analogy between the Monad of man and the vital essence of a planet?

Mdme. Blavatsky: — You do offer very funny questions! Certainly not. There is an analogy — I would call it a perfect correspondence — between the Monad of a man and the ruling spirit or governor of a planet¹; but the vital essence of that planet corresponds to the vital essence of man, therefore to the Kama-rupa, for Prana, or life, has strictly speaking two vehicles, as Manas is double; Linga Sarira, astral body, is the vehicle of the life principle, or spirit life, while Kama-rupa is the vehicle of the

physical or material life essence. In other words, the three higher principles of the septenary of Prana reside in the astral body, while the four lower principles have their seat in Kama-rupa.

You have learnt something new tonight, because I discovered, to my great surprise, that Mr. Bert Keightley did not know what I meant, that Kama-rupa was the vehicle of the life essence and that there was a difference between it and Prana which has seven principles, therefore, as Kama-rupa is the vehicle of the grossest of that form, that [the] Prana the astral body has got is a vehicle of the spirit of the life principle, because it is connected with the higher principles of the Triad and not with the quaternary.

Mr. Kingsland: — That is certainly a new idea.

Mdme. Blavatsky: — I did not know it was a new idea at all.

Mr. B. Keightley: — Nobody had ever stated it in any theosophical work.

Mdme. Blavatsky: — My dear Sirs, I say to all of you “Not guilty,” who do not live in the house; but those who live in the house and from morning to night speak and live and have their being in occultism ought to know it. I absolve everyone who does not live here but not Mr. Bertram Keightley because he ought to know.

Mr. Kingsland: — It has not been done in any published work so far.

Mdme. Blavatsky: — My dear Sir it was said to Mr. Sinnett before he wrote

¹ In the MSS the word used was “spirit”.

Esoteric Buddhism, (whether he put it there I don't know) but it is a thing which is an axiom and it has been put, I am perfectly sure, in *The Theosophist*, that there is not a thing in nature which has not got its two poles and its seven principles. That is one of the fundamental axioms of the occult sciences and the esoteric doctrines, that every blessed thing has its seven principles and its — polarity.

Mr. Kingsland: — If you can divide each principle into seven you get 49 which is confusing.

Mr. _____: — And then divide each of those 49 into 7.

Mr. Mead: — One understands that everything is subdivisible into sevens like that, but that Prana principle having two vehicles is difficult to follow.

Mdme. Blavatsky: — Prana in man has two vehicles because there is a spiritual life and there is a material physical life. Now that which is in the Kama-rupa is the grossest sub-principle, so to say and all that, but that which is in the astral body is the pure spiritual life. Now if you do not understand this how will you understand the 49 fires of occultism? If you don't understand them you are simply a flapdoodle and he who wants to be a flapdoodle let him neglect the 49 fires. That is all I can tell you. The astral body being the shadow or the image of man is in direct communication with the higher principles, whereas Kama-rupa is the animal, it is the seat of everything animal.

Mr. B. Keightley: — If you look at the diagram of the planet in the human principles which is given a few pages back [*SDI*, 153] you will find you get exactly the explanation of the two vehicles.

Mdme. Blavatsky: — You cannot expect me to give everything; something must be left to the intuition and to human intelligence. If I had written everything I would have had to make 25 volumes and it would not have been enough. I told you hundreds of times, stick to analogy here.

Mr. B. Keightley: — If you look at page 153 you get it. That diagram gives the key if you make that substitution, if you put it in its proper order.

Mdme. Blavatsky: — I have remarked you must not number them. The number “one” is that principle which is predominant in man. Now if you happen to have your fourth principle predominant it will be the first. — They want to have everything put straight for them, they won't shake their own brains.

Mr. B. Keightley: —

Question X

Page 192, “The holy youths refused to multiply....” If these “sons” could once refuse to inhabit the Chhaya-rupas, why could they not continue to refuse and what was the necessity which finally compelled them to incarnate in even less pure rupas?

Mdme. Blavatsky: — Because they were not independent Englishmen but simply poor celestial beings, and

they were not as obstinate as your nation is. What prevented them was Karma. Not a single word more can I say. Let us not forget that there is a limit to the freedom of action of every differentiated being in the whole universe. Karma being the absolute adjusting law, whether in Heaven or on earth, says to the proud waves, "So far shalt thou go and no farther." If it says this to the waves it says it to the angels and to anything you like. It is Karma and they cannot go against Karma. It is the whole thing. They may kick as much as they like but they have to do it. Instead of pure and wholesome bodies they had to enter into defiled bodies.

Mr. Mead: — Then free will is always circumscribed?

Mr. _____: — Did these beings that refused to incarnate know they were doing wrong?

Mdme. Blavatsky: — I suppose they did, but it was disagreeable to imprison themselves into those bodies once more and they delayed and delayed and if you read the *Secret Doctrine* you will see what occurred.

Mr. _____: — How did the law of Karma act on them?

Mdme. Blavatsky: — It acts on everything that is differentiated under the sun — not our Sun, but the Spiritual Sun.

Mr. B. Keightley: — All these classes and hierarchies of divine beings are the¹ evolutions of previous

manvantaras and they have an infinite line of Karma behind them.

Mdme. Blavatsky: — They do not come created by anything or make a simultaneous appearance with the universe.

Mr. B. Keightley: —

Question XI

Page 193. You say that the Jewish Kabalists argue "that no spirit could belong to the divine hierarchy unless (Ruach) Spirit was united to Nephesh (living soul)" that is to say that "it is necessary for each ego to attain to full self-consciousness as a human, *i.e.*, conscious being."

Mdme. Blavatsky: — They do belong to the divine hierarchy because they had been men in the preceding manvantara. Now whether it was on this earth or on other earths, I don't know; never mind they were men or human beings. I do not know whether they had two arms and two legs and a head, but they were Manus — thinking beings. As the sons of divine hierarchy which will represent divine creators in the manvantaras to come will be those men of this earth who will have attained the highest perfection, everyone of us, ladies and gentlemen, has before him or her a chance. If we behave well we will become, every one of us, one of these gentlemen the Kumaras they call them, the youths. Perhaps they too will in their turn hesitate to inhabit very unsavoury bodies and be imprisoned in them but they will have to do it in order to atone for the unpaid bills of the total of their past existence. Everyone of us has

¹ In the original the word was "these."

to act according to law and Karmic law.

Mr. B. Keightley: —

Question XII¹

You say in the *Secret Doctrine* that it is the “rebellious angels,” those who refuse to create” that are the intellectual saviours of mankind, and you prove that the fall through pride is only a theological libel on these, our true deliverers from ignorance. Yet what you have just said in answer to question 10 seems to imply this latter view. Please explain.

Mdme. Blavatsky: — It is true they have fallen in one sense but not through pride, only through unwillingness to imprison themselves, as I have just said, in finite and limited form; but this is quite a different thing from what the theologians say. They own that these angels sought to become Gods and dethrone god, which is an absurdity. We say they were gods whom the law of evolution compelled to descend into matter, that is to say, to fall, but instead of submitting quietly to the law and incarnating at the proper time, they delayed until man had brutalized himself in his ignorance, and thus defiled themselves and the bodies which the law compelled them to inhabit. Theologians now speak of a hell into which they were hurled, and the occultists say the hell means

¹ In the MSS it reads like this: Question 12 (originally question 14) page 194. “Bahak Zivo is ignorant of Orcus” — What does “Orcus” symbolize?” As this exact wording DOES appear as Question XIV we have eliminated it at this location and allowed the above to stand as “Question XII”. — **N.B.** All footnotes have been **added**, the mss has no footnotes! Bracketed words in the text have also been added.

simply the human body and there is no other hell than earth. The fact that Christ and so many other solar gods — Hercules &c — descended into hell is an allegory pointing to just such imprisonment in the physical body. They are certainly our saviours, because without them we would be simply senseless animals. Therefore, what the theologians say is a perfect libel, [when] they speak of angels who wanted to become God.

Mr. _____: — Is there no limit to the cycle of necessity after the egos attained the state of Nirvana, is there a possibility of having to go through succeeding rounds?

Mdme. Blavatsky: — The universe that they will inhabit will be immeasurably higher than the one they have inhabited and therefore it is one more step to perfection, more and more and more.

Mr. B. Keightley: — One question that suggests, when there is one more step to perfection” does it mean to carry with it the idea that as it is analogous to this universe, so, on the higher universe, there will be pleasure and pain.

Mdme. Blavatsky: — As the Absolute has never taken me into his confidence (for which perhaps he is to be blamed) I cannot answer such questions as that.

Mr. B. Keightley: — The question is whether pleasure and pain are really limited to our plane of consciousness.

Mdme. Blavatsky: — I would ask you, if you please, what is pleasure and

pain? Is it an eternal entity, or eternal entities?

Mr. B. Keightley: — Why I put the question was this. For instance, we know there is differentiation —

Mdme. Blavatsky: — We know there is differentiation? We *understand* there is differentiation and are very proud of it, but whether there will be a differentiation of the same kind on another in other manvantaras, this remains a secret. Even between the absolute and the logos.

Mr. Kingsland: — Isn't it possible that during another manvantara everything may be arranged into nines, or sixes, instead of sevens?

Mdme. Blavatsky: — It may be in the following manvantara that 2+2 may not make 4 any longer, but it may make 12. Something will happen we cannot expect.

Mr. _____: — Has there ever been No. I evolved?

Mdme. Blavatsky: — No. It would be a difficult thing, it does not yield to any combination, it is unity. We must have two at least, and two will never make a figure. Two is a despised number. Despised by the Pythagoreans. They were two straight-lines, which started from nowhere, and did not know where they went to. Two we must not take also.

Mr. _____: — Then 3 is the lowest number?

Mdme. Blavatsky: — It is the first one from which you can make

anything. You cannot make of one anything, or of two. One is unity, it may be endless and infinite.

Mr. _____: — That is all from the point of view of the 7?

Mr. _____: — Unless it is a circle.

Mdme. Blavatsky: — The circle, if you please, is “the” root of No. I, which is no number.

Mr. B. Keightley: — You speak a good deal about various Gnostic systems; there are one or two points that wanted clearing up a little.

Mr. B. Keightley: —

Question XIII

Page 194. Fetahil, as stated later, represents the host of the Lunar Pitris who created senseless man, and if he is “a still purer spirit” than Bahak-Zivo, [to] what does the latter correspond?

Mdme. Blavatsky: — The Nazarene business is not at all plain, and is full of metaphor, chiefly directed against the God of the Jews, their opponents, therefore it is so mixed up that nobody will know which is which. He is represented sometimes as a higher spirit, and sometimes as a lower. Bahak-Zivo corresponds sometimes to Christ, and sometimes to other things. I have been bringing this in, not at all that you should come and ask me to learn it, because everyone can go and read it in the originals who reads Latin, but why I have quoted it here is, to show that in every system high or low the *Secret Doctrine* was repeated, there were things which were all based on

truth, but you need not go out of your way to make me teach you the Nazarene system.

Mr. B. Keightley: —

Question XIV

Page 194. “Bahak-Zivo is ignorant of Orcus” — what does “Orcus” symbolize?

Mdme. Blavatsky: — Orcus symbolizes many things — Death, Hell; it symbolizes what the Buddhists would call *Mara* — many, many things. Orcus is a place of Darkness and Desolation, and since Bahak-Zivo was not acquainted with Orcus, that is to say, with the corresponding contrasted pole of life, he could not create beings, because he could not make a finite being. It is just the same as the thing which Shiva throws out, which is more necessary than the Prince of Denmark to Hamlet.

Mr. B. Keightley: — That is all in the questions.

Mr. Old: — I was trying to evolve that idea which was generated with me, which you call wisdom. A thought did strike me a short time ago that was in respect to the numerical basis of a Manvantara, or order of creation. There was the number 7 as the root basis of this Manvantara. Do you speak of our limited Manvantara or the Maha-Manvantara?

Mdme. Blavatsky: — Of all the Manvantaras that the Hindus speak about, maybe it is of the Solar system only.

Mr. Old: — You speak of it in the *Secret Doctrine* as the root number of nature.

Mdme. Blavatsky: — In this Manvantara.

Mr. Old: — You say in another Manvantara we may have 5.

Mdme. Blavatsky: — Most assuredly we may, because Nature changes entirely in her manifestations and forms. Now go and see, if you please, and ask medicine, ask botany, you find in every department the septenary everywhere. Even the diseases can be septenates, 7, 14, 21, and so on. Here is a doctor; he will tell you everything is in 7. Take the flake of snow, you will find in it the septenary number. You find 6 little spots, and a 7th in the middle. You take a drop of water, it splashes, and becomes a pentagon, and six-pointed star. See what Tyndall writes about it. Once we had a discussion about it. There is not a thing where you can escape it. All this goes by the weeks of the moon, weeks by septenates and everything.

Mr. Old: — Of course that is quite true, but our scope of observation is so limited, that it is tied down to this plane.

Mdme. Blavatsky: — Then extend it; try to see it with your third eye, and don't look only with you two eyes, and try also to think with your spiritual brain.

Mr. Old: — I want to identify myself with somebody or some Monad

outside our Solar System altogether.

Mdme. Blavatsky: — You cannot fail to identify yourself because *it* will identify you if you don't. Everyone of us, we were before and will be afterwards, not in our personalities, but in our higher selves. We may defy those selves as much as we like, yet they remain immortal, we cannot get rid of them, but they can get rid of us. Every and each consciousness of ours will feel it, and will see that it is entirely linked to it, it cannot be separated.

Mr. Old: — Then the number of changes in mere units for the basic number would be seven. If you do our count, 1 is Absolute, and 2 is nothing, and you have 3, 4, 5, 6, 7, 8, & 9 as possibilities, that is to say, you have 7 possibilities.

Mdme. Blavatsky: — But the 7 are the principal forces in Nature. The 7 are all the 7 planets, the 7 planes of consciousness. It is the great mystery number. Take the Kabala; you know yourself how the name is written, even the name of Tetragrammaton. If you put it in the Jewish letters, you make of it 3 and 4. Out of these the 4 represent the 7 lower Sephiroth, and the 3, the 3 higher Sephiroth. If you add Shekina and Ainsoph, you will have 9 not the 12, because the 3 are apart. Even the year is divided, because it divides itself naturally. Everything is divided into that.

Mr. Old: — Then the term Nature, does that apply to everything in the Solar System, or right away to infinity?

Mdme. Blavatsky: — It occurs in our Solar System, at all events. I can't say to anything outside of it, and you won't find high adepts, who will tell you much outside of the Solar System.

Mr. B. Keightley: You said just now No. 7 is found in the Solar year, I don't see quite how it comes in. It does not divide into 365.

Mdme. Blavatsky: — Ask Old, he'll tell you.

Mr. Old: — There was a difference. It was a matter of 360, the difference between 360 lunar, and 370 Solar, that is to say, reckoning by digits or the degrees in the Zodiac, apparent degrees — mathematical degrees I should say, and the difference between these two was 365, which gives a solar circle roughly.

Mdme. Blavatsky: — Very roughly, because in the tropical year it won't agree.

Mr. B. Keightley: — The true solar year is 365 and a quarter about — a fraction less than a quarter — but then I don't think that divides into 7.

Mr. Old: — No certainly not, not unless we proceed to minutes or seconds. I don't know how it would work out then.

Mr. B. Keightley: — I don't see the 7.

Mr. Old: — I will try and work it out.

Mdme. Blavatsky: — You will have 7 always, because 7 Manvantaras go in that, and the 7 in the tropical year, and the 7 in the solar year and

other cycles. Well if you reckon and calculate you will see that the cycles come to No. 7. They are septenates, the cycles, that is sure.

Mr. _____: — Just now, madam, you were speaking of the word Nature as applying only to the Solar System. Do you mean the Planetary Chain?

Mdme. Blavatsky: — No the whole of the system.

Mr. _____: — Then surely it includes the other ever-invisible planet.

Mr. B. Keightley: — Certainly I think so.

Mr. _____: — That its divisible by 7. 365 days, 4 hrs, 49 min., 49 sec.

Mdme. Blavatsky: — You ask the Hindus, they are mathematicians.

Mr. Old: — The latest calculation is 365 days, 5 hrs., making nearly 6 hrs., and if you add one Leap day, you get beyond this, so that in about 213 years you would require to drop a day.

Mdme. Blavatsky: — That shows that you have got to calculate as the Hindus do, because they calculate, and sometimes they drop out, and sometimes they bring in. They always bring them into sevens. Look at their old astronomical works, the buildings in Benares, and in the old cities, they are all worked on that system, there were most curious machines for their buildings, instruments, and so on. The chief constellations are all septenaries. The 7 Pleiades, and the Great Bear and everywhere are all 7. When I come to think about this blessed Sabbath and the 7th day of rest, that it is taken bodily from the periods, the Manvantaric periods, the 7 races and so on, I say

they don't understand it; that is, the day of rest — that is to say, the Pralaya. They come and then make in this blessed England a regular Pralaya on the Sundays, so that everyone is ready to go and cut off his head and die; because to begin with the ancient Jews did not have a week at all, they did not have names for days of the week, they had only one, it was the 7th day they knew and nothing else, they were calculating by the moon, the lunar calculation.

Mr. Old: — How far back do the Jew's days date, we have 300 B.C., we have the 7 days of the week given according to the planets. I suppose it would be a period quite anterior to that you refer to?

Mdme. Blavatsky: — They never had a week.

Mr. Old: — Was it the Assyrians?

Mdme. Blavatsky: — The Chaldeans had it. The Athenian week was 10 days, The Roman, 8 days, it was only the Hindus who had 7 days, and had a planetary name for each day of the week. It is from the Hindus that it comes.

They [the Jews] went, and by a calculation, took the names of the Solar Angels, which belong to the Solar calculation, and they shoved them or stuck them on the weeks which belong to the lunar calculations, so they made a mess of it. It is a terrible mess in astronomy; they have mixed up the colours, the metals, they have mixed up everything, as you know yourself.¹

— **Proceedings closed** —

¹ Mr. Old was an astrologer who contributed regularly to *Lucifer* under the pen-name, Sepharial.