

Kingdoms of Life - Mahatma Letter No. 67

About Mahatma Letter No. 67

George Linton and Virginia Hanson discussed Letter No. 67 together with letter No. 66 in their book *Readers Guide to The Mahatma Letters to A. P. Sinnett*.¹

These two letters, containing questions by Allan Octavian Hume and answers by Mahatma KH, are among the most important in the book from a technical point of view. The originals are not available but were copied by Alfred Percy Sinnett into his copy-book, in which he preserved copies of a number of important letters. It seems probable that these are accurate copies. The copy-book is in the British Museum.

The Life Impulse as per Esoteric Buddhism Quoted from *The Secret Doctrine*

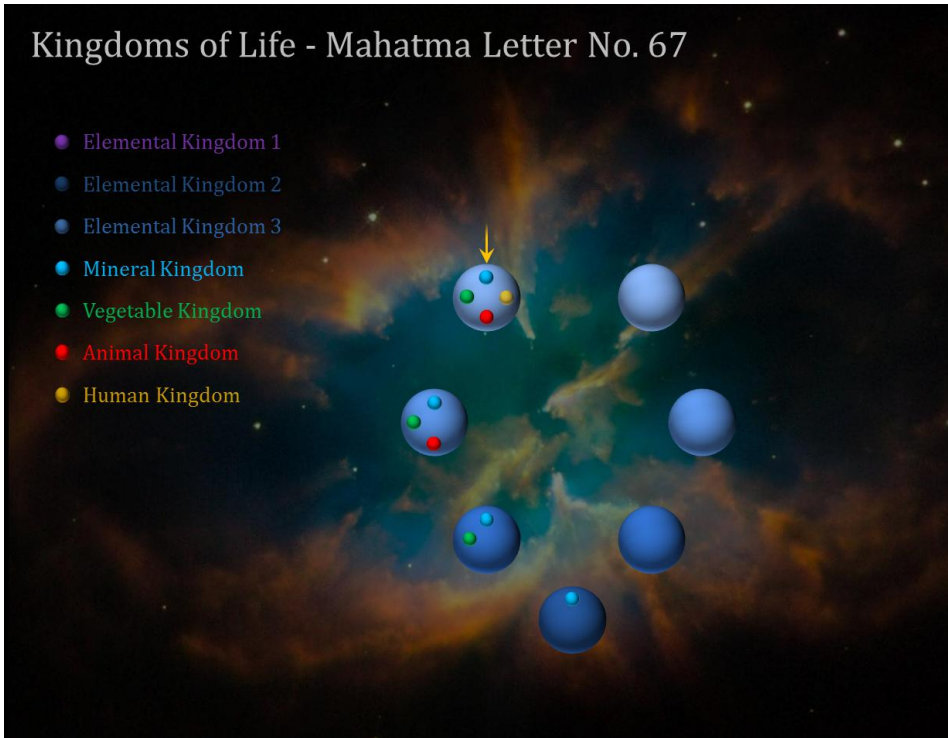
In *The Secret Doctrine*, H.P.B. did not reintroduce material previously published in A.P. Sinnett's *Esoteric Buddhism* but she did build on it and occasionally quoted from it. The following quote that she uses in *The Secret Doctrine* that describes the kingdoms of life is based on technical information given in Mahatma Letter No. 67.

To return to "Esoteric Buddhism." It is there stated with regard to the enormous period intervening between the mineral epoch on Globe A, and the man-epoch,² that: "The full development of the mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life-impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life-impulse on Globe A." (EB 48-49)

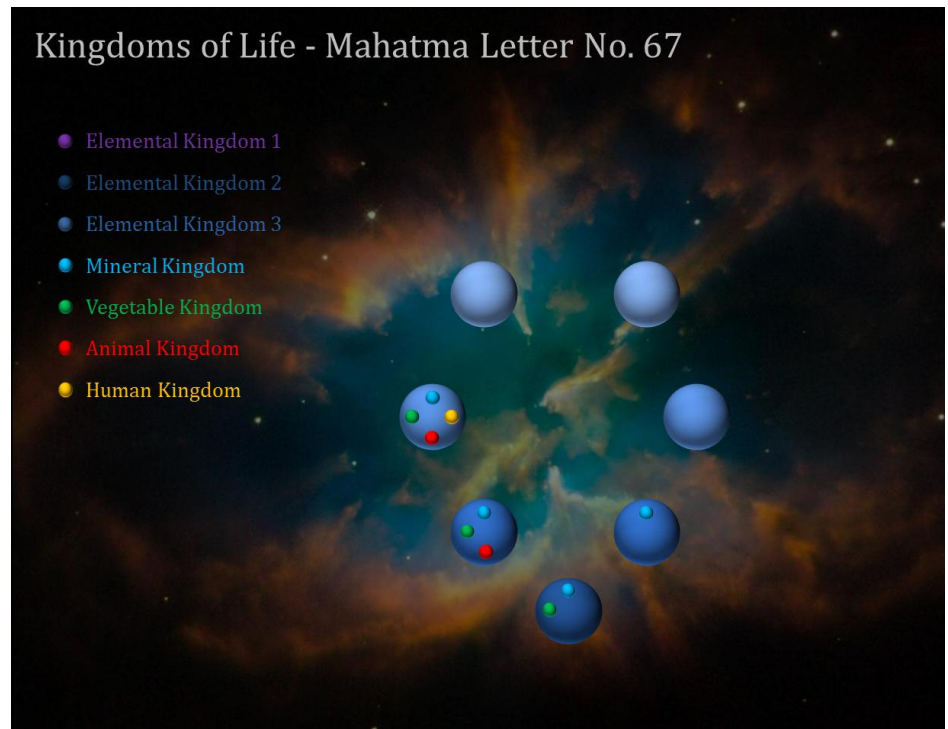
And so it goes on for three Rounds, when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, ". . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres". (SD1, 175)

¹ George E. Linton and Virginia Hanson, eds., *Readers Guide to The Mahatma Letters to A. P. Sinnett* (Adyar, Chennai, India: Theosophical Publishing House, 1972), 118.

² The term "Man epoch" is here used because of the necessity of giving a name to that fourth kingdom which follows the animal. But in truth the "Man" on Globe A during the First Round is no Man, but only his prototype or dimensionless image from the astral regions.



The Mineral, Vegetable, Animal and Human Kingdoms on Globe A



The Mineral, Vegetable, Animal and Human Kingdoms on Globe B. At man's departure there is an outflow from every kingdom of its entities. Globe A then goes into obscurity

Mahatma Letter No. 67 (ML-15) - Question 2

From Mahatma K.H. to Allan Octavian Hume Received on July 10, 1882

(2) When the pralaya commences what becomes of the Spirit that has not worked its way up to man?

(2) . . . The period necessary for the completion of the seven local or earthly — or shall we call it — globe-rings³ (not to speak of the seven Rounds in the minor manwantaras followed by their seven minor pralayas⁴) — the completion of the so-called mineral cycle is immeasurably longer than that of any other kingdom.

As you may infer by analogy every globe before it reaches its adult period, has to pass through a formation period — also septenary. Law in Nature is uniform and the conception, formation, birth, progress and development of the child differs from those of the globe only in magnitude. The globe has two periods of teething and of capillature⁵ — its first rocks which it also sheds to make room for new — and its ferns and mosses before it gets forest. As the atoms in the body change [every] seven years so does the globe renew its strata every seven cycles. A section of a part of Cape Breton⁶ coalfields shows seven ancient soils with remains of as many forests, and could one dig as deep once more seven other sections would be found following. . . .

There are three kinds of pralayas and manwantara: —

1. The universal or Maha pralaya and manwantara.
2. The solar pralaya and manwantara.
3. The minor pralaya and manwantara.

When the pralaya No. 1 is finished the universal manwantara begins. Then the whole universe must be re-evoluted *de novo*⁷. When the pralaya of a solar system comes it affects that solar system only. A solar pralaya = 7 minor pralayas. The minor pralayas of No. 3 concern but our little string of globes⁸, whether man-bearing or not. To such a string our Earth belongs.

Besides this within a minor pralaya there is a condition of planetary rest or as the astronomers say "death," like that of our present moon — in which the rocky body of the planet survives but the life impulse has passed out. For example, Let us imagine that our

³ Globe-rings - seven 'root-races' if you are human – seven 'rings' for other kingdoms

⁴ Inter-round pralaya

⁵ Capillature - a bush of hair; frizzing of the hair

⁶ Cape Breton is a geographic region in the Canadian province of Nova Scotia.

⁷ de novo - starting from the beginning; anew

⁸ string of globes - chain - "We called chains 'Strings' in those days of lip-confusion." (SD1 p.166)

earth is one of a group of seven planets or man-bearing worlds more or less elliptically arranged. Our earth being at the exact lower central point of the orbit of evolution, viz.,⁹ half way round — we will call the first globe A, the last Z.¹⁰ After each solar pralaya there is a complete destruction of our system and after each solar p. begins the absolute objective reformation of our system and each time everything is more perfect than before.

Three Invisible Evolutions

Now the life impulse reaches "A" or rather that which is destined to become "A" and which so far is but cosmic dust. A centre is formed in the nebulous matter of the condensation of the solar dust disseminated through space and a series of three evolutions invisible to the eye of flesh occur in succession, viz., three kingdoms of elementals or nature forces are evolved: in other words the animal soul¹¹ of the future globe is formed; or as a Kabbalist will express it, the gnomes, the salamanders, and the undines are created.¹²

The correspondence between a mother-globe and her child-man may be thus worked out. Both have their seven principles. In the Globe, the elementals (of which there are in all seven species) form

- a) a gross body,
- b) her fluidic double (linga sariram),
- c) her life principle (jiva);
- d) her fourth principle kama rupa is formed by her creative impulse working from centre to circumference;
- e) her fifth principle (animal soul or Manas, physical intelligence) is embodied in the vegetable (in germ) and animal kingdoms;
- f) her sixth principle (or spiritual soul, Buddhi) is man
- g) and her seventh principle (atma) is in a film of spiritualized akasa that surrounds her.

⁹ viz. that is to say, in other words (used especially to introduce a gloss or explanation)

¹⁰ In Mahatma Letter No.66 (ML-14), answer to question 4, K.H. states that "A Round we are agreed to call the passage of a monad from globe "A" to globe "Z" (or "G")"

¹¹ Kâmâ-Rupa or Astral/Desire body (this sounds like it might be one of the "energy and principles" that HPB describes as moving from one chain to another when the former dies)

¹² Undines (Lat.). Water nymphs and spooks. One of the four principal kinds of elemental spirits, which are Salamanders (fire), Sylphs (air), Gnomes (earth), and Undines (water). (TG)

Mineral Formation on Globe A and then Globe B

The three evolutions completed: palpable globe begins to form. The mineral kingdom fourth in the whole series, but first in this stage leads the way. Its deposits are at first vaporous soft and plastic, only becoming hard and concrete in the seventh ring.¹³ When this ring is completed it projects its essence to globe B — which is already passing through the preliminary stages of formation and mineral evolution begins on that globe.

Vegetable Essence passes to Globe B, Mineral to Globe C and the Animal enters A

At this juncture the evolution of the vegetable kingdom commences on globe A. When the latter has made its seventh ring its essence passes on to globe B. At that time the mineral essence moves to globe C and the germs of the animal kingdom enter A.

The Animal passes to B, Vegetable to C, Mineral to D and Man Enters A

When the animal has seven rings there, its life principle goes to globe B, and the essences of vegetable and mineral move on. Then comes man on A, an ethereal foreshadowing of the compact being he is destined to become on our earth. Evolving seven parent races with many offshoots of sub-races, he, like the preceding kingdoms completes his seven rings and is then transferred successively to each of the globes onward to Z. From the first man has all the seven principles included in him in germ but none are developed.

Man Develops a Principle in Each Round

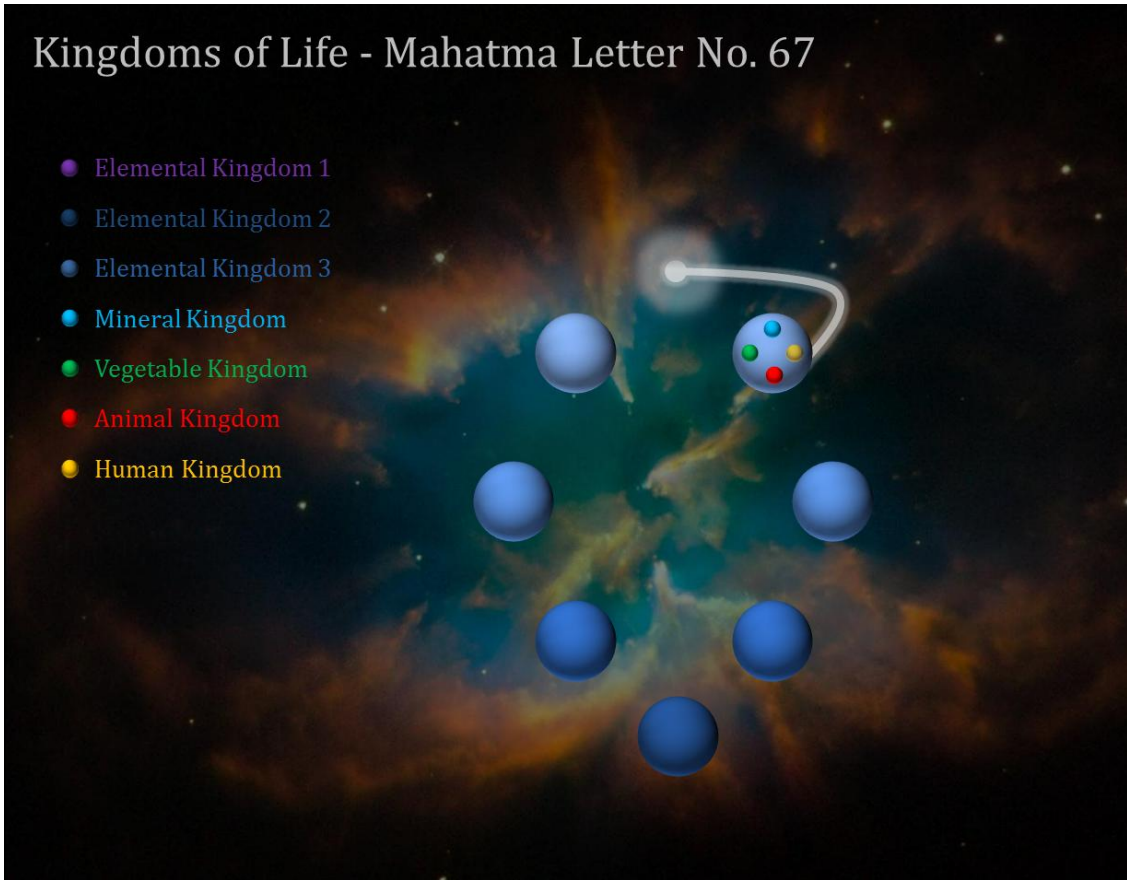
If we compare him to a baby we will be right; no one has ever, in the thousands of ghost stories current, seen the ghost of an infant, though the imagination of a loving mother may have suggested to her the picture of her lost babe in dreams. And this is very suggestive.

In each of the rounds he makes one of the principles develop fully. In the first round his consciousness on our earth is dull and but feeble and shadowy, something like that of an infant. When he reaches our earth in the second round he has become responsible in a degree, in the third he becomes so entirely. At every stage and every round his development keeps pace, with the globe on which he is. The descending arc from A to our earth is called the shadowy, the ascending to Z the "luminous" . . .

¹³ Mineral equivalent of a root race

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- Elemental Kingdom 1
- Elemental Kingdom 2
- Elemental Kingdom 3
- Mineral Kingdom
- Vegetable Kingdom
- Animal Kingdom
- Human Kingdom



All kingdoms finish their work simultaneously on the Globe G before moving on to inter-round nirvana

References

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(ML)

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(EB)

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