

# Kingdoms of Life - Mahatma Letter No. 67

## Fourth Session

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### Inter-Chain Pralayas

. . . In the minor pralayas<sup>1</sup> there is no starting *de novo*<sup>2</sup> — only resumption of arrested activity. The vegetable and animal kingdoms which at the end of the minor manwantara had reached only a partial development are not destroyed. Their life or vital entities, call some of them *nati*<sup>3</sup> if you will — find also their corresponding night and rest — they also have a Nirvana of their own. And why should they not, these foetal and infant entities. They are all like ourselves begotten of the one element. . . . As we have our Dhyān Chohans<sup>4</sup> so have they in their several kingdoms elemental guardians and are as well taken care of in the mass as is humanity in the mass. The one element not only fills space and *is* space, but interpenetrates every atom of cosmic matter.

### When Man Leaves a Chain after the Seventh Round

When strikes the hour of the solar pralaya<sup>5</sup> — though the process of man's advance on his last seventh round is precisely the same, each planet instead of merely passing out of the visible into the invisible as he quits it in turn is annihilated. With the beginning of the seventh Round of the seventh minor manwantara<sup>6</sup>, every kingdom having now reached its last cycle, there remains on each planet after the exit of man but the maya<sup>7</sup> of once living and existing forms. With every step he takes on the descending and ascending arcs as he moves on from Globe to Globe the planet left behind becomes an empty chrysaloidal<sup>8</sup> case.

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<sup>1</sup> Once again an inter-chain pralaya but it sounds like it might be similar to an inter-round pralaya.

<sup>2</sup> *de novo* - over again, anew

<sup>3</sup> *nati* (Latin) born, infants, children - [*Remember the original question - When the pralaya commences what becomes of the Spirit that has not worked its way up to man?*]

<sup>4</sup> Dhyāni-Chohan or Dhyān Chohan is a generic term for all Devas, Angels or celestial beings, [HPB CW Vol. X] of which are several hierarchies and degrees. The Sanskrit word dhyani means "contemplative, one who meditates" while the origin of the word chohan is unknown. According to H. P. Blavatsky it is a Tibetan word meaning "'Lord' or 'Master'; a chief". "Thus," she continues, "Dhyān-Chohan would answer to 'Chief of the Dhyānis', or celestial Lights - which in English would be translated Archangels".

<sup>5</sup> At the end of seven chains

<sup>6</sup> Seventh chain

<sup>7</sup> maya or mâya - Both in Hindu philosophy and in Theosophy only that "which is changeless and eternal is called reality; all that which is subject to change through decay and differentiation and which has therefore a beginning and an end is regarded as mâya—illusion." (Blavatsky, H.P. *Theosophical Glossary*, Los Angeles: The Theosophy Company, 1990 )

<sup>8</sup> Chrysalis - the hardened case of a butterfly pupa. From egg, caterpillar, chrysalis (pupa), butterfly

At his departure there is an outflow from every kingdom of its entities. Waiting to pass into higher forms in due time they are nevertheless liberated: for to the day of that evolution they will rest in their lethargic sleep in space until again energized into life in the new solar manwantara<sup>9</sup>.

The old elementals will rest until they are called to become in their turn the bodies of mineral, vegetable and animal entities (on another and a higher string of globes) on their way to become human entities (see *Isis*<sup>10</sup>) while the germinal entities of the lowest forms - and in that time of general perfection there will remain but few of such — will hang in space like drops of water suddenly turned to icicles. They will thaw at the first hot breath of a solar manwantara and form the soul of the future globes. . . .

The slow development of the vegetable kingdom provided for by the longer inter-planetary rest of man. . . .

When the solar pralaya comes the whole purified humanity merges into Nirvana and from that inter-solar Nirvana will be reborn in higher systems. The string of worlds is destroyed and vanishes like a shadow from the wall in the extinguishment of light. We have every indication that at this very moment such a solar pralaya is taking place while there are two minor ones ending somewhere.

Vicente Hao Chin, Jr., *The Mahatma Letters to A.P. Sinnett in Chronological Sequence*, Quezon City: Theosophical Publishing House, 1993.

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<sup>9</sup> Seven chains – see description below

<sup>10</sup> Not certain if this is the passage being referenced. “Thus, in an animal or a plant, besides the bones, the flesh, the nerves, the brains, and the blood, in the former, and besides the pulpy matter, tissues, fibres, and juice in the latter, which blood and juice, by circulating through the veins and fibres, nourishes all parts of both animal and plant; and besides the animal spirits, which are the principles of motion; and the chemical energy which is transformed into vital force in the green leaf, there must be a substantial form, which Aristotle called in the horse, the horse's soul; Proclus, the demon of every mineral, plant, or animal, and the mediaeval philosophers, the elementary spirits of the four kingdoms.” (Blavatsky, H.P. *Isis Unveiled*, Volume 1, Wheaton, IL: Theosophical Publishing House, 1972, p. 312)