

10. Lunar Chain, Forming Earth Chain (Exchange of Life Principles)

At the End of Seven Rounds

These globes are formed by a process which the Occultists call the “rebirth of planetary chains (or rings).” When the seventh and last Round of one of such rings has been entered upon, the highest or first globe “A,” followed by all the others down to the last, instead of entering upon a certain time of rest — or “obscuration,” as in their previous Rounds — begins to die out. The “planetary” dissolution (*pralaya*) is at hand, and its hour has struck; each globe has to transfer its life and energy to another planet. (SD1, 159)

It is said that the planetary chains having their “Days” and their “Nights” — *i.e.*, periods of activity or life, and of inertia or death — and behave in heaven as do men on Earth: they generate their likes, get old, and become personally extinct, their spiritual principles only living in their progeny as a survival of themselves. (SD1, 154)

Without attempting the very difficult task of giving out the whole process in all its cosmic details, enough may be said to give an approximate idea of it.

When a planetary chain is in its last Round, its Globe ... A, before finally *dying out*, sends all its energy and “principles”¹ into a neutral centre of latent force, a “laya center,”² and thereby informs³ a new nucleus of undifferentiated substance or matter, *i.e.*, calls it into activity or gives it life.

¹ “each globe has to transfer its life and energy to another planet” (SD1, 159) The Divine Plan describes this as “a transferal of the vital energies and inner principles constituting Globe A into a laya center or laya point — that is a state where homogeneity takes place, in which substance is unable to act or differentiate. There in a laya state, awaiting a definite time-period, the inner principles of a globe remain in a state akin to Nirvāna. The situation is comparable to what occurs in the case of the death of man. The lower principles are left behind, sloughed off, as it were, in Kāma-loka, while the higher triad, the inner principles remain in Devachan until the cyclic time-period arrives for a return to re-embodiment on earth.”

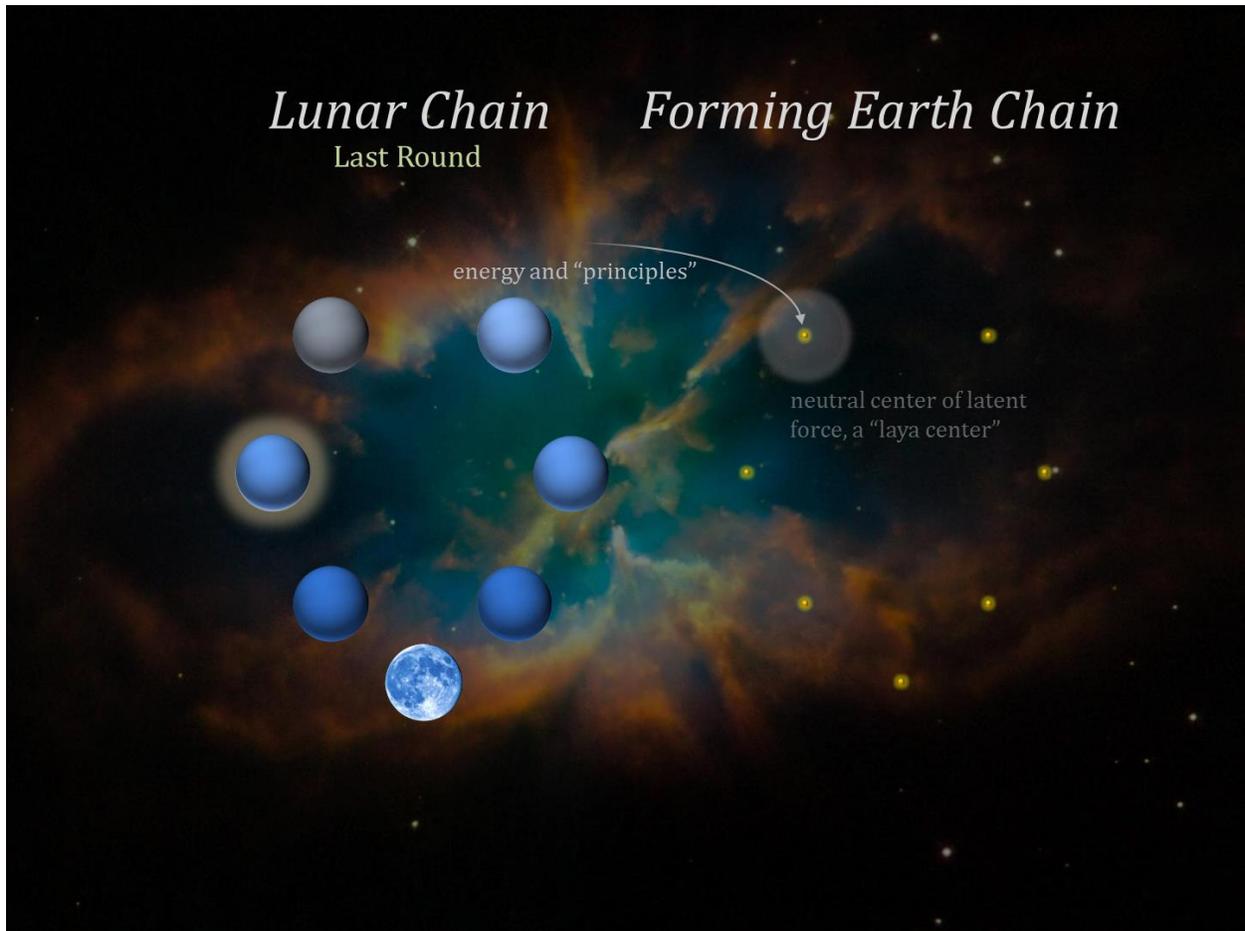
² Laya Center - A “point of disappearance” — which is the Sanskrit meaning. Laya is from the Sanskrit root li, meaning “to dissolve,” “to disintegrate,” or “to vanish away.” A laya-center is the mystical point where a thing disappears from one plane and passes onwards to reappear on another plane. It is that point or spot — any point or spot — **in space, which, owing to karmic law, suddenly becomes the center of active life, first on a higher plane and later descending into manifestation through and by the laya-centers of the lower planes.** In one sense a laya-center may be conceived of as a canal, a channel, through which the vitality of the superior spheres pours down into, and inspires, inbreathes into, the lower planes or states of matter, or rather of substance. (OG) Undifferentiated. The laya state, that which Science calls in her own way “the point neutral as to electricity” etc., or the zero point.

A point of equilibrium (zero-point) in physics and chemistry. In occultism, that point where substance becomes homogeneous and is unable to act or differentiate. (TG)

Suppose such a process to have taken place in the lunar “planetary” chain; suppose again, for argument’s sake ... that the moon is far older than the Earth.

Imagine the six fellow-globes of the moon — aeons before the first globe of our seven was evolved — just in the same position in relation to each other as the fellow-globes of our chain occupy in regard to our Earth now. And now it will be easy to imagine further:

Globe A of the lunar chain *informing* Globe A of the terrestrial chain, and — dying;



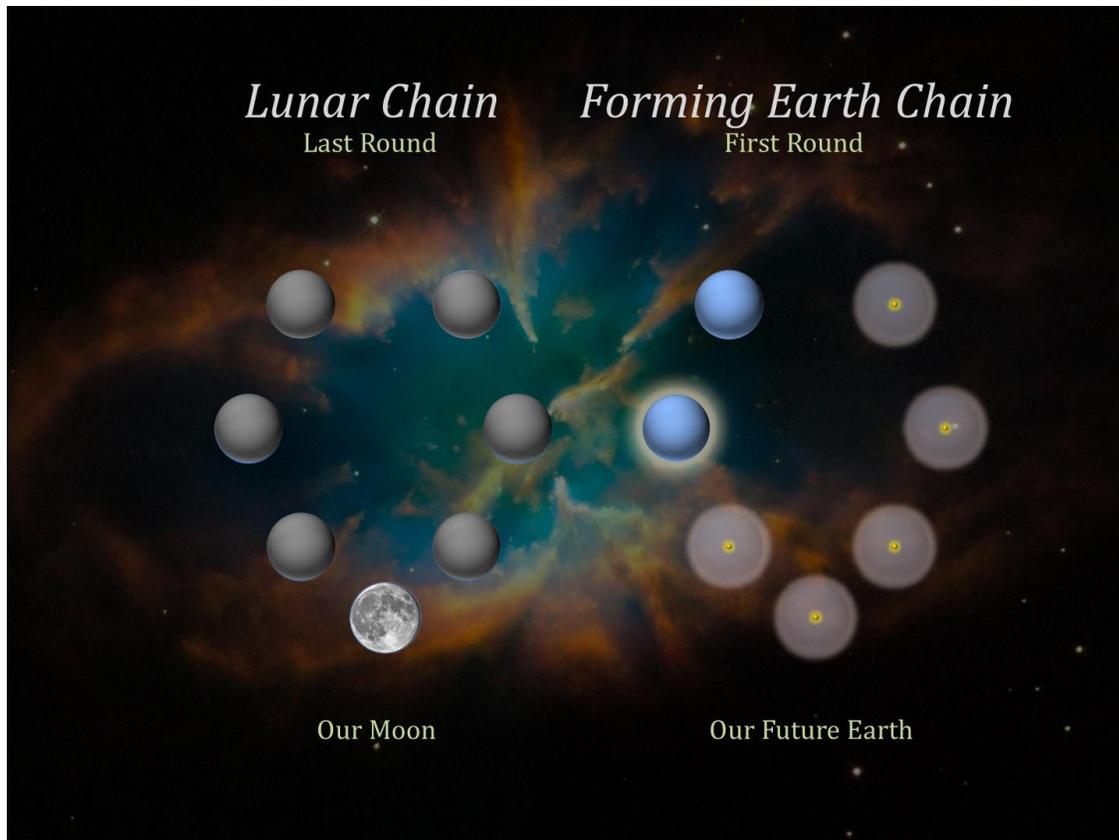
Globe B of the former sending after that *its energy* into Globe B of the new chain;

then Globe C of the lunar, *creating its progeny* sphere C of the terrene chain;

then the Moon (our Satellite) *pouring forth* into the lowest globe of our planetary ring — Globe D, our Earth — *all its life, energy and powers*; and, having transferred them to a new centre becoming virtually a dead planet, in which rotation has almost ceased since the birth of our globe. (SD1, 155)

See section, *Footnote about the Moon* below.

³ informs - to give form to; to impart some essential or formative characteristic to; to animate or inspire



The State of the Moon

The Moon is now the cold residual quantity, the shadow dragged after the new body, into which her *living powers and "principles"* are transfused.

She now is doomed for long ages to be ever pursuing the Earth, to be attracted by and to attract her progeny. Constantly *vampirised* by her child, she revenges herself on it by soaking it through and through with the nefarious, invisible, and poisoned influence which emanates from the occult side of her nature. For she is a *dead*, yet a *living body*. The particles of her decaying corpse are full of active and destructive life, although the body which they had formed is soulless and lifeless. Therefore its emanations are at the same time beneficent and maleficent — this circumstance finding its parallel on earth in the fact that the grass and plants are nowhere more juicy and thriving than on the graves; while at the same time it is the graveyard or corpse-emanations, which kill. And like all ghouls or vampires, the moon is the friend of the sorcerers and the foe of the unwary. From the archaic aeons and the later times of the witches of Thessaly⁴, down to some of the present *Tantrikas* of Bengal, her nature and properties were known to every Occultist, but have remained a closed book for physicists. (SD1, 155)

⁴ Thessaly's reputation as a renowned centre of witchcraft has continued to survive since antiquity. The recent publication of *The Oxford Companion to Classical Civilisation* states: "Thessaly boasted an old tradition of witchcraft, the Thessalian witches being notorious for their specialty of "drawing down the moon". Simon Hornblower and Antony Spawforth (eds.), *The Oxford Companion to Classical Civilisation*, Oxford University Press (Oxford: 1998), p. 440.

Footnote about the Moon

She is the satellite, undeniably, but this does not invalidate the theory that she has given to the Earth all but her corpse. For Darwin's theory to hold good, besides the hypothesis just upset (vide last footnote), other still more incongruous speculations had to be invented. The Moon, it is said, has cooled nearly six times as rapidly as the Earth (Winchell's "World-Life"): "The Moon, if the earth is 14,000,000 years old since its incrustation, is only eleven and two thirds millions of years old since that stage . . ." etc. And if our Moon is but a splash from our Earth, why can no similar inference be established for the Moons of other planets? The Astronomers "do not know." Why should Venus and Mercury have no satellites, and by what, when they exist, were they formed? Because, we say, science has only one key — the key of matter — to open the mysteries of nature withal, while occult philosophy has seven keys and explains that which science fails to see. Mercury and Venus have no satellites but they had "parents" just as the earth had. Both 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 OEdipus of astronomy has solved. (SD1, 155)

This is all that can be said about the Moon

Such is the moon from the astronomical, geological, and physical standpoints. As to her metaphysical and psychic nature it must remain an occult secret in this work, as it was in the volume on "Esoteric Buddhism," notwithstanding the rather sanguine statement made therein on p. 113 (5th edition) that "there is not much mystery left now in the riddle of the eighth sphere." These are topics, indeed, "on which the adepts are very reserved in their communications to uninitiated pupils," and since they have, moreover, never sanctioned or permitted any published speculations upon them, the less said the better.

References

(SD1, page #) Blavatsky, H.P. The Secret Doctrine, Volume I,
<http://www.theosociety.org/pasadena/sd/sd2-0-co.htm#contents>