

*The Spirit of Life issues
from the Earth's North Pole*



Abstract and train of thoughts¹

The real earth is Gaia, the Subjective Matrix of the Universe.

Our planet is Gaia's emanation on the illusive plane of the most material world in the universe of being.

The present creation, when the Earth was lifted out of the water by Brahmā in the shape of a boar, is one of two great creations mentioned in the Puranas.

4

For the waters had separated and the process of incrustation was started.

4

In its highest aspect, water is the universal symbol of the female element, the One Homogeneous and Divine Substance-Principle.

5

What makes the world go around is the Divine Desire manifesting itself through the interrelationship of its parts. That Desire is not only beyond Spirit-Matter, it is the very cause of the two Opposing Forces.

5

Earth is Solid Fire; Water Liquid Fire; Air Semi-spiritual Fire.

The Spirit of the Earth is Hestia-Vesta, says Proclus.

6

But Vesta is neither the spiritual, nor the physical Sun.

6

She is animated by the Spirit of Life.

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Gaia's symbol is Gamma, the third Greek letter and ideogram of both life eternal and of earthly life.

7

The Jewish Kabbalists, especially the practical Occultists who dealt with ceremonial magic, busied themselves solely with the spirits of the Planets and the "Elementals," so-called.

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The Christian Theologians opposed the theory of the Earth's rotation because, besides depriving our orb of its dignified central position in space, this theory produced an appalling confusion of ideas as to the Ascension, thus complicating the precise locality of heaven.

8

The Spirit of Life issues from the Earth's North Pole, flows around her, and becomes foul at the South Pole.

In the first beginnings of human life on Earth, the only dry land was on the North Pole, where the gods rested and Fohat reigns ever since.

9

Like everything else, the Earth has a heart: it beats under the foot of the sacred Shambhala.

Incrustation, however, is an incredibly slow process: the Earth did not reach her present grade of density until eighteen million years ago.

10

The Earth needs solar heat and rain to make her throw out her germs.

¹ Frontispiece: Bargello Quilt Pattern by Amanda Murphy Designs.

The procreative properties of Fire and Water, or Spirit and Matter, are symbols only of physical generation. In other words, Fire and Water are illusive emanations of their spiritual prototypes and, therefore, unclean and unholy. 10

She is septempartite and tripartite at one and the same time.

The Earth is now in her middle principle, the fourth, the astral body of self-importance, graspingness, and greed. 11

Having already passed through the first three Planetary Rounds or “skins,” she is now in her fourth. 11

Her present principle, the fourth in her septempartite constitution, is the astral body of desires (Kama-rupa) and of dark egotism (Ahamkara), the offspring of Mahat-Nous. The Earth will reach her true ultimate form, inversely in this to man, only toward the end of the Manvantara after the Seventh Round. 12

Earth’s fourth principle is not molecularly constituted matter, it is the real “Animal Centre.” 13

Are we alone in the Universe?

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**Our planet is Gaia's emanation on the illusive plane
of the most material world in the universe of being.**

**The present creation, when the Earth was lifted out of the water
by Brahmā in the shape of a boar, is one of two great creations
mentioned in the Puranas.¹**

In the Hindu *Purānas*, Brahmā, the creator, is seen recommencing *de novo* several creations after as many failures; and two great creations are mentioned,² the Padma and the Vārāha, the present, when the Earth was lifted out of the water by Brahmā, in the shape of a boar, or “Vārāha Avatāra.”³ Creation is shown as a sport, an amusement (Līlā) of the creative god. The *Zohar* speaks of primordial worlds, which perished as soon as they came into existence.⁴

Stanza II.10: WHEN THEY (*the Rūpas*) WERE DESTROYED, MOTHER-EARTH REMAINED BARE,⁵ SHE ASKED TO BE DRIED.⁶

For the waters had separated and the process of incrustation was started.

The time for its incrustation had arrived. The waters had separated and the process was started. It was the beginning of a new life. This is what one key divulges to us. Another key teaches the origin of Water, its admixture with Fire (liquid fire it calls it),⁷ and enters upon an alchemical description of the progeny of the two — solid

¹ Cf. “The Seven Creations” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.

² These two must not be confused with the seven creations or divisions in each Kalpa (See Vol. I, pp. 445ff, “The Seven Creations.” Full text in our Secret Doctrine’s First Proposition Series. — ED. PHIL.) The *primary* and *secondary* creations are here meant.

³ [This part of the legend refers to the risings and sinkings of continents.]

⁴ *Secret Doctrine*, II p. 53; [quoting *Zohar*, III, fol. 292a-b, Brody ed.; Cremona ed. III, fol. 142a-b, col. 566-67]

⁵ The goddess who gave birth to these primordial monsters, in the account of Berosus, was Thallath, in Greek *Thalassa*, “the Sea.”

⁶ See, for comparison, the account of creation by Berosus (from Alexander Polyhistor, in: Cory’s *Ancient Fragments*, ed. 1832, p. 24; full text in our Theosophy and Theosophists Series — ED. PHIL.) and the hideous beings born from the two-fold principle (Earth and Water) in the Abyss of primordial creation: Naras (Centaur, men with the limbs of horses and human), and Kimnaras (men with the heads of horses) created by Brahmā in the commencement of the Kalpa.

⁷ See *Commentary* following śloka 18. [pp. 109ff. Cf. “In exoteric religions, as much as in esoteric philosophy, the Elements — especially fire, water, and air — are made the progenitors of our *five physical senses*, and hence are directly connected (in an occult way) with them. These physical senses pertain even to a lower creation than the one called in the *Purānas Pratisarga*, or secondary Creation. ‘Liquid fire proceeds from indiscrete fire,’ says an Occult axiom.” *Secret Doctrine*, II p. 105]

matter such as minerals and earths. From the “Waters of Space,” the progeny of the male Spirit-Fire and the female (gaseous) Water has become the Oceanic expanse on Earth. Varuna¹ is dragged down from the infinite Space, to reign as Neptune over the finite Seas. As always, the popular fancy is found to be based on a strictly scientific foundation.

In its highest aspect, water is the universal symbol of the female element, the One Homogeneous and Divine Substance-Principle.

Water is the symbol of the female element everywhere; *mater*, from which the letter M, is derived pictorially from ∞, a water hieroglyph. It is the universal matrix or the “Great Deep.” Venus, the great Mother-Virgin, issues forth from the sea-wave, and Cupid or *Erōs* is her son. But Venus is the later mythological variant of *Gaia* (or *Gæa*), the Earth, which, in its higher aspect is Nature (*Prakriti*), and metaphysically Aditi, and even *Mūlaprakriti*, the root of *Prakriti* or its noumenon.

What makes the world go around is the Divine Desire manifesting itself through the interrelationship of its parts. That Desire is not only beyond Spirit-Matter, it is the very cause of the two Opposing Forces.

Hence Cupid or Love in his primitive sense is *Erōs*, the Divine Will, or *Desire of manifesting itself through visible creation*. Thence Fohat, the prototype of *Erōs*, becomes on Earth the great power “Life-electricity,” or the Spirit of “Life-giving.” Let us remember the Greek Theogony and enter into the spirit of its philosophy.²

**Earth is Solid Fire;
Water Liquid Fire;
Air Semi-spiritual Fire.**

Beyond manifested Nature, the Spirit is the fiery BREATH in its absolute Unity.

In the manifested Universe, it is the Central Spiritual Sun, the electric Fire³ of all Life.

In our System, it is the visible Sun, the Spirit of Nature, the terrestrial god.

And in, on, and around the Earth, the fiery Spirit thereof — air, fluidic fire;⁴ *water*, liquid fire; *Earth*, solid fire. All is fire — *ignis*, in its ultimate constitution, or I, the root of which is O (*nought*) in our conceptions, the All in nature and its mind.⁵

¹ [The Ouranos of the Greeks, “the chief Aditya among the seven planetary gods.” Cf. *Secret Doctrine*, II p. 65]

² *Secret Doctrine*, II p. 65

³ [i.e., Kavyāvāhana, is the Fire that burns in Earth. Cf. *Secret Doctrine*, II p. 102; śloka 16]

⁴ [i.e., fire, in a cold or latent form]

⁵ Cf. *Secret Doctrine*, II p. 114; [on the three quaternaries, i.e., Sulphur-Flamma-Spiritus, or Hydrargyrum-Natura-Aqua, or Sal-Mater-Sanguis of Western Hermeticism, completed by their Root, Fire; cf. v.s. p. 113]

The Spirit of the Earth is Hestia-Vesta, says Proclus.¹

This Goddess, according to her mundane allotment, is the Divinity of the Earth; and as such she is celebrated in the present hymn.² Hence Philolaus, in a fragment preserved by Stobaeus (*Eclog. Phys.*, p. 51), says that,

. . . there is a fire in the middle at the centre, which is the Vesta of the universe, the house of Jupiter, the mother of the Gods, and the basis, coherence, and measure of nature.

But Vesta is neither the spiritual, nor the physical Sun.

Hence it appears that they are greatly mistaken who suppose the Pythagoreans meant the Sun by the fire at the centre; and this is still more evident from what Simplicius says in his *Commentary on Arist. de Coelo*, lib. ii, for he there observes that,

. . . the Pythagoreans supposing the decad to be a perfect number, were willing to collect the bodies that are moved in a circle into the decadic number. Hence they say, that the inerratic sphere, the seven planets, this our earth, and the antichthon³ complete the decad; and in this manner Aristotle understands the assertions of the Pythagoreans.

He then adds:

But those who more genuinely participate of the Pythagorean doctrines say that the fire in the middle is a demiurgic power, nourishing the whole earth from the middle, and exciting whatever it contains of a frigid nature. Hence some call it the tower of Jupiter, as he (*i.e.*, Aristotle) narrates in his *Pythagorics*. But others denominate it the guardian of Jupiter, as Aristotle relates in the present treatise. And according to others it is the throne of Jupiter. They called, however, the earth a cavern, as being itself an instrument of time: for it is the cause of day and night.⁴

In that part of this remarkable passage, in which it is said that the Pythagoreans called the earth *a cavern*, it is necessary for *ἀντρον* [cavern] to read *ἀστρον*, a star. For a little before both Aristotle and Simplicius inform us, that the Pythagoreans asserted that *the earth exists as one of the stars*. And this is confirmed by their calling the earth one of the *instruments of time*: for the stars are thus denominated by Plato in the *Timaeus*. Meursius, in his *Denarius Pythagoricus*, p. 19, thinks we should read *κέντρον* for *ἀντρον*; but he was evidently mistaken.

From this account, given by Simplicius, it appears that the above-mentioned decad of the Pythagoreans consists of the inerratic sphere, the seven planets, the earth, and the fire in the centre of the earth.⁵

¹ For Hestia's etymology see C.A. Bartzokas (*Comp. & Ed.*). *Compassion: The Spirit of Truth*, Gwernymynydd: Philaletheians UK, 2005; v. 05.88.2021, p. 19. This is our first Major Work. — ED. PHIL

² [Hymn LXXXIV, "To Vesta," 1824]

³ [The opposite- or counter-Earth in the Pythagorean system; people of the Southern Hemisphere.]

⁴ [Original Greek text omitted]

⁵ *The Mystical Hymns of Orpheus (or Initiations) being Invocations used in the Eleusinian Mysteries*, annotation by Thomas Taylor upon Hymn LXXXIV, "To Vesta," 1824.

She is animated by the Spirit of Life.

Nevertheless, the three figures 365, or the number of days in a solar year, have but to be read with the Pythagorean Key to find in them a highly philosophical and moral meaning. One instance will be sufficient. It can read:

The Earth animated by the Spirit of Life.

3 6 5

Simply because 3 is equivalent to the Greek *gamma*, or Γ, which letter is the symbol of *Gaia* (the Earth); while the figure 6 is the symbol of the animating or informing *principle*, and the 5 is the universal quintessence which spreads in every direction and forms all matter.¹

Gaia's symbol is Gamma, the third Greek letter and ideogram of both life eternal and of earthly life.²

Such is the name given in Occult phraseology to man. It means, as shown elsewhere, a seven-leaved plant, and the name has a great significance in the Buddhist legends. So it had, also, under disguise, in the Greek "myths." The T, or τ (tau), formed from the figure 7, and the Greek letter Γ (*gamma*), was the symbol of life, and of life eternal: of earthly life, because Γ (*gamma*) is the symbol of the Earth (*Gaia*);³ and of "life eternal," because the figure 7 is the symbol of the same life *linked with divine life*, the double glyph expressed in geometrical figures being [3+4]:



A triangle and a quaternary, the symbol of *septenary* MAN.⁴

The Jewish Kabbalists, especially the practical Occultists who dealt with ceremonial magic, busied themselves solely with the spirits of the Planets and the "Elementals," so-called.

On pp. 340-51 (Genesis of the Soul) in the *New Aspects of Life and Religion*, the Author [Dr. Henry Pratt] states the Kabbalistic teaching:

They held that, functionally, spirit and matter of corresponding opacity and density tended to coalesce; and that the resultant created spirits, in the disembodied state, were constituted on a scale in which the differing opacities and

¹ *Secret Doctrine*, II p. 583; [& quoting from St. Germain's MS.]

² Cf. "Light drops one Solitary Ray," in our *Secret Doctrine's* First Proposition Series. — ED. PHIL.

³ Hence the Initiates in Greece called the Tau Γαῖνιος, son of *Gaia*, "sprung from earth," like *Tityos* in *Odyssey*, VII, 324.

⁴ *Secret Doctrine*, II pp. 590-91; [on Saptaparna]

transparencies of elemental or uncreated spirit were reproduced. And that these spirits in the disembodied state, attracted, appropriated, digested and assimilated elemental spirit and elemental matter whose condition was conformed to their own. . . . They therefore taught that there was a wide difference in the condition of created spirits; and that in the intimate association between the spirit-world and the world of matter, the more opaque spirits, in the disembodied state, were drawn towards the more dense parts of the material world, and therefore tended towards the centre of the earth, where they found the conditions most suited to their state; while the more transparent spirits passed into the surrounding aura of the planet, the most rarified finding their home in its satellite.

This relates exclusively to our Elementary Spirits, and has naught to do with either the Planetary, Sidereal, Cosmic or Inter-Etheric Intelligent Forces or “Angels” as they are termed by the Roman Church. The Jewish Kabbalists, especially the practical Occultists who dealt with ceremonial magic, busied themselves solely with the spirits of the Planets and the “Elementals” so-called. Therefore this covers only a portion of the Esoteric Teaching.¹

The Christian Theologians opposed the theory of the Earth’s rotation because, besides depriving our orb of its dignified central position in space, this theory produced an appalling confusion of ideas as to the Ascension, thus complicating the precise locality of heaven.

In this connection we may well recall those days when the burning zeal of the Primitive Church opposed the doctrine of the earth’s rotundity, on the ground that the nations at the Antipodes would be outside the pale of salvation; and again how long it took for a nascent science to break down the idea of a solid firmament, in whose grooves the stars moved for the special edification of terrestrial humanity.

The theory of the earth’s rotation was met by a like opposition — even to the martyrdom of its discoverers — because, besides depriving our orb of its dignified central position in space, this theory produced an appalling confusion of ideas as to the Ascension — the terms “up” and “down” being proved to be merely relative, thus complicating not a little the question of the precise locality of heaven.²

¹ *Secret Doctrine*, I p. 234 fn.

² In that learned and witty work, *God and his Book*, by the redoubtable “Saladin” [William Stewart Ross] of Agnostic repute, the amusing calculation that, if Christ had ascended with the rapidity of a cannon ball, he would not have reached even Sirius yet, reminds one vividly of the past. It raises, perhaps, a not ill-founded suspicion that even our age of scientific enlightenment may be as grossly absurd in its materialistic negations, as the men of the middle ages were absurd and materialistic in their religious affirmations.

The Spirit of Life issues from the Earth's North Pole, flows around her, and becomes foul at the South Pole.

In the first beginnings of human life on Earth, the only dry land was on the North Pole, where the gods rested and Fohat reigns ever since.

The “Christian topography” of Cosmas Indicopleustes¹ and its merits are well known; but here the good father repeats a universal tradition, now, moreover, corroborated by facts. Every arctic traveller suspects a continent or a “dry island” beyond the line of eternal ice. Perhaps now the meaning of the following passage from one of the *Commentaries* may become clearer.

In the first beginnings of [human] life, the only dry land was on the Right end² of the sphere, where it [the globe] is motionless.³ The whole earth was one vast watery desert, and the waters were tepid There, man was born on the seven zones of the immortal, the indestructible of the Manvantara.⁴ There was eternal spring in darkness. [But] that which is darkness to the man of today, was light to the man of his dawn. There, the gods rested, and Fohat⁵ reigns ever since Thus the wise fathers say that man is born in the head of his mother [earth], and that her feet at the left end generated [begot] the evil winds that blow from the mouth of the lower Dragon Between the first and second [races] the eternal central [land] was divided by the water of life.⁶

Like everything else, the Earth has a heart: it beats under the foot of the sacred Shambhala.

It flows around and animates her [mother earth's] body. Its one end issues from her head; it becomes foul at her feet [the Southern Pole]. It gets purified [on its return] to her heart — which beats under the foot of the sacred Śambhala, which then [in the beginnings] was not yet born. For it is in the belt of man's dwelling [the earth] that lies concealed the life and health of all that lives and breathes.⁷ During the first and second [races] the belt was covered with the

¹ [i.e., “Cosmas who sailed to India,” 6th century Alexandrian merchant, who made several voyages to India during the reign of emperor Justinian.]

² The two poles are called the right and left ends of our globe — the right being the North Pole — or the head and feet of the earth. Every beneficent (astral and cosmic) action comes from the North; every lethal influence from the South Pole. They are much connected with and influence “right-” and “left-” hand magic.

³ The more one approaches the poles the less rotation is felt; at the poles proper, the diurnal revolution is quite neutralized. Thence the expression that the sphere is “motionless.”

⁴ It is averred in Occultism that the land or island, which crowns the North Pole like a skull-cap, is the only one which prevails during the whole Manvantara of our “Round.” All the central continents and lands will emerge from the sea bottom many times in turn, but this land will never change.

⁵ Bear in mind that the Vedic and Avestan name of Fohat is Apām-Napāt. In the *Avesta* he stands between the fire-yazatas and the water-yazatas. The literal meaning is “Son of the Waters,” but these “waters” are not the liquid we know, but Aether — the fiery waters of space. Fohat is the “Son of Aether” in its highest aspect, Ākāśa, the Mother-Father of the primitive Seven, and of Sound or LOGOS. Fohat is the light of the latter.

⁶ This “water” is the blood or fluid of life which animates the earth, compared here to a living body.

⁷ Occult teaching corroborates the popular tradition which asserts the existence of a fountain of life in the bowels of the earth and in the North Pole. It is the blood of the earth, the electro-magnetic current, which circulates through all the arteries; and which is said to be found stored in the “navel” of the earth.

great waters. [But] the great mother travailed under the waves and a new land was joined to the first one which our wise men call the head-gear [the cap]. She travailed harder for the third [race] and her waist and navel appeared above the water. It was the belt, the sacred Himavat, which stretches around the world.¹ She broke toward the setting sun from her neck² downward [to the south west], into many lands and islands, but the eternal land [the cap] broke not asunder. Dry lands covered the face of the silent waters to the four sides of the world. All these perished [in their turn]. Then appeared the abode of the wicked [the Atlantis]. The eternal land was now hid, for the waters became solid [frozen] under the breath of her nostrils and the evil winds from the Dragon's mouth, etc., etc.³

Incrustation, however, is an incredibly slow process: the Earth did not reach her present grade of density until eighteen million years ago.

It must be noted that, though the astral and physical planes of matter ran parallel with one another even in the earliest geological ages, yet they were not in the same phases of manifestation in which they are *now*. The Earth did not reach its present *grade of density* till 18,000,000 years ago. Since then *both* the physical and astral planes have become grosser.⁴

The Earth needs solar heat and rain to make her throw out her germs.

The procreative properties of Fire and Water, or Spirit and Matter, are symbols only of physical generation. In other words, Fire and Water are illusive emanations of their spiritual prototypes and, therefore, unclean and unholy.

Moses and Thales were right in saying that only earth and water can bring forth a living Soul, water being on this plane the principle of all things. Moses was an Initiate, Thales a Philosopher — *i.e.*, a Scientist, for the words were synonymous in his day.

¹ Occultism points to the Himalayan chain as that "belt," and maintains that whether under the water or above, it encircles the globe. The *navel* is described as situated to the setting sun or to the west of the Himavat in which lie the roots of Meru, which mountain is north of the Himālaya. Meru is *not* "the fabulous mountain in the navel or centre of the earth," but its roots and foundations are in that navel, though it is in the far north itself. This connects it with the "central" land "that never perishes"; the land in which "the day of the mortal lasts six months and his night another six months." As the *Vishnu-Purāna* has it:

" . . . for the North of Meru there is, therefore, always night during day in *other regions*; for Meru is north of all the *dvīpas* and *varshas*" (islands and countries). Bk. II, ch. vii *fn.*; Wilson, Vol. II, p. 243 *fn.*

Meru is therefore neither on *Atlas* as Wilford suggests, nor, as Wilson tried to show, "absolutely in the centre of the globe," only because "relatively with the inhabitants of the several portions, to all of whom the east is that quarter where the sun first appears."

² Even the *Commentaries* do not refrain from Oriental metaphor. The globe is likened to the body of a woman, "mother earth." From her neck downward, means from the inland sea now beyond the impassable barrier of ice. The Earth, as Parāśara says:

" . . . is the mother and nurse, augmented with all creatures and *their* qualities, the *comprehender* of all the worlds."

³ *Secret Doctrine*, II pp. 399-401

⁴ *ibid.*, II p. 157 *fn.*

The secret meaning of this is that water and earth stand in the Mosaic Books for the *prima materia* and the creative (feminine) Principle on our plane. In Egypt Osiris was Fire, and Isis was the Earth or its synonym Water; the two opposing elements — just because of their opposite properties — being necessary to each other for a common object; that of procreation. The earth needs solar heat and rain to make her throw out her germs. But these procreative properties of Fire and Water, or Spirit and Matter, are symbols but of physical generation. While the Jewish Kabbalists symbolized these elements only in their application to manifested things, and revered them as the emblems for the production of terrestrial life, the Eastern Philosophy noticed them only as an illusive emanation from their spiritual prototypes, and no unclean or unholy thought marred its Esoteric religious symbology.¹

She is septempartite and tripartite at one and the same time.

The Earth is now in her middle principle, the fourth, the astral body of self-importance, graspingness, and greed.

It was mentioned elsewhere that the belief in the septenary constitution of our “chain” was the oldest tenet of the early Iranians, who got it from the first Zarathustra. It is time to prove it to those Parsīs who have lost the key to the meaning of their Scriptures. In the *Avesta* the earth is considered septempartite and tripartite at one and the same time. . . . Thus, with reference to the six spheres or globes above our earth, the seventh and the fourth, it [the Earth] is *septempartite*, while with regard to the planes over our plane — it is *tripartite*. This meaning is carried out and corroborated by the text in the *Avesta* and *Vendīdād*, and even by the speculations — a most laborious and unsatisfactory guess-work — of the translators and commentators. It thus follows that the division of the “earth,” or rather the earth’s chain, into seven *Keshvars* is not in contradiction with the three “zones,” if this word is read “planes.”²

Having already passed through the first three Planetary Rounds or “skins,” she is now in her fourth.

Stanza I.4: AND AFTER GREAT THROES SHE (*The Earth*) CAST OFF HER OLD THREE AND PUT ON HER NEW SEVEN SKINS, AND STOOD IN HER FIRST ONE.

This refers to the growth of the Earth, whereas in the Stanza treating of the First Round it is said (given in the *Commentary*):

After the changeless (avikāra) immutable nature (Essence, sadaikarūpa) had awakened and changed (differentiated) into (a state of) causality (avyakta), and from cause (Kāraṇa) had become its own discrete effect (vyakta), from invisible it became visible. The smallest of the small (the most atomic of atoms, or aniyāmsam aniyasām) became one and the many (ekānekarūpa); and producing

¹ *Blavatsky Collected Writings*, (EASTERN AND WESTERN OCCULTISM) XIV pp. 242-43

² *Secret Doctrine*, II pp. 757-58

*the Universe produced also the Fourth Loka (our Earth) in the garland of the seven lotuses. The Achyuta then became the Chyuta.*¹

The Earth is said to cast off her old *three* skins, because this refers to the three preceding Rounds she has already passed through; the present being the *fourth* Round out of the seven. At the beginning of every new ROUND, after a period of “obscuratation,” the earth (as do also the other six “earths”) casts off, or is supposed to cast off, her old skins as the Serpent does: therefore she is called in the *Aitareya-Brāhmaṇa* the *Sarpa Rājñī*, the “Queen of the Serpents,” and “the mother of all that moves.”² The “Seven Skins,” in the first of which she now stands, refer to the seven geological changes which accompany and correspond to the evolution of the Seven Root-Races of Humanity.³

Her present principle, the fourth in her septempartite constitution, is the astral body of desires (Kama-rupa) and of dark egotism (Ahamkara), the offspring of Mahat-Nous. The Earth will reach her true ultimate form, inversely in this to man, only toward the end of the Manvantara after the Seventh Round.

The Second Round brings into manifestation the second element — AIR, that element, the purity of which would ensure continuous life to him who would use it. There have been two occultists only in Europe who have discovered and even partially applied it in practice, though its composition has always been known among the highest Eastern Initiates. The ozone of the modern chemists is poison compared with the real universal solvent which could never be thought of unless it existed in nature.

From the second Round, Earth — hitherto a foetus in the matrix of Space — began its real existence: it had developed individual sentient life, its second principle. The second corresponds to the sixth [principle]; the second is life continuous, the other, temporary.

The *Third* Round developed the *third* Principle — WATER; while the Fourth transformed the gaseous fluids and plastic form of our globe into the hard, crusted, grossly material sphere we are living on. “Bhūmi” has reached her *fourth* principle. To this it may be objected that the law of analogy, so much insisted upon, is broken. Not at all. Earth will reach her true ultimate form (inversely in this to man) — her body shell — only toward the end of the manvantara after the Seventh Round. Eugenius Philalethes was right when he assured his readers *on his word of honour* that no one had yet seen *the Earth* (i.e., MATTER in its essential form).⁴ Our globe is, so far, in its

¹ *Achyuta* is an almost untranslatable term. It means that which is not subject to fall or change for the worse: the *Unfalling*; and it is the reverse of *chyuta*, “the Fallen.” The Dhyānis who incarnate in the human forms of the *Third* Root-Race and endow them with intellect (Manas) are called the *chyuta*, for they fall into generation.

² [*Aitareya-Brāhmaṇa* (Haug ed.), Bk. V, ch. iv, § 23]

³ *Secret Doctrine*, II pp. 46-47. [Consult study notes in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

⁴ [*Magia Adamica*, 1650, pp. xi-xii]

Kamārūpic state — the astral body of desires of *Ahamkāra*, dark Egotism, the progeny of Mahat, on the lower plane. . . . ¹

Earth's fourth principle is not molecularly constituted matter, it is the real "Animal Centre."

It is not molecularly constituted matter — least of all the human body (*sthūla-śarīra*) — that is the grossest of all our "principles," but verily the *middle* principle, the real animal centre; whereas our body is but its shell, the irresponsible factor and medium through which the beast in us acts all its life. Every intellectual theosophist will understand my real meaning. Thus the idea that the human tabernacle is built by countless *lives*, just in the same way as the rocky crust of our Earth was, has nothing repulsive in it for the true mystic. Nor can Science oppose the occult teaching, for it is not because the microscope will ever fail to detect the ultimate living atom or life, that it can reject the doctrine. ²



¹ [Evidence that the materiality of the Earth changes at an equal rate with that of its inhabitants are fossils which are at least 300 million old forms of the preceding Round, which were far more ethereal than physical, as we now know the physical, says Occultism: →

"The astral prototypes of the mineral, vegetable and animal kingdoms up to man have taken that time (300 million years) to evolve, re-forming out of the cast-off materials of the preceding Round, which, though very dense and physical in their own cycle, are relatively ethereal as compared with the materiality of our present middle Round. At the expiration of these 300 million years, Nature, on the way to the physical and material, down the arc of descent, begins with mankind and works downwards, hardening or materialising forms as it proceeds. Thus the fossils found in strata, to which an antiquity, not of eighteen, but of many hundreds of millions of years, must be ascribed, belong in reality to forms of the preceding Round, which, while living, were far more ethereal than physical, as *we know the physical*. That we perceive and disinter them as tangible forms, is due to the process of materialization or crystallization referred to, which took place subsequently, at the beginning of the Fourth Round, and reached its maximum after the appearance of man, proceeding parallel with his physical evolution. This alone illustrates the fact that the degree of materiality of the Earth changes *pari passu* with that of its inhabitants. And thus man now finds, as tangible fossils, what were once the (to his present senses) ethereal forms of the lower kingdoms. . . ." *Secret Doctrine*, II p. 68 *fn.*]

² *Secret Doctrine*, I p. 260

Are we alone in the Universe?

There are inhabited worlds besides our own with humanities entirely different from each other, as from our own.

The self-centred conception of Jehovah as the special guardian of a small and obscure semi-nomadic tribe,¹ is tolerable beside that which confines sentient existence to our microscopical globe. The primary reasons [for the theory of the earth's rotation] were without doubt:

- 1 Astronomical ignorance on the part of the early Christians, coupled with an exaggerated appreciation of man's own importance — a crude form of selfishness; and
- 2 The dread that, if the hypothesis of millions of other inhabited globes was accepted, the crushing rejoinder would ensue — “Was there then a Revelation to each world?” involving the idea of the Son of God eternally “going the rounds” as it were.

Happily it is now unnecessary to waste time and energy in proving the possibility of the existence of such worlds. All intelligent persons admit it. That which now remains to be demonstrated is, that if it is once proven that there are inhabited worlds besides our own with humanities entirely different from each other as from our own — as maintained in the Occult Sciences — then the evolution of the preceding races is half proved. For where is that physicist or geologist who is prepared to maintain that the Earth has not changed scores of times, in the millions of years which have elapsed in the course of its existence; and changing its “skin,” as it is called in Occultism, that the Earth has not had each time her special humanities adapted to such atmospheric and climatic conditions as were entailed.²



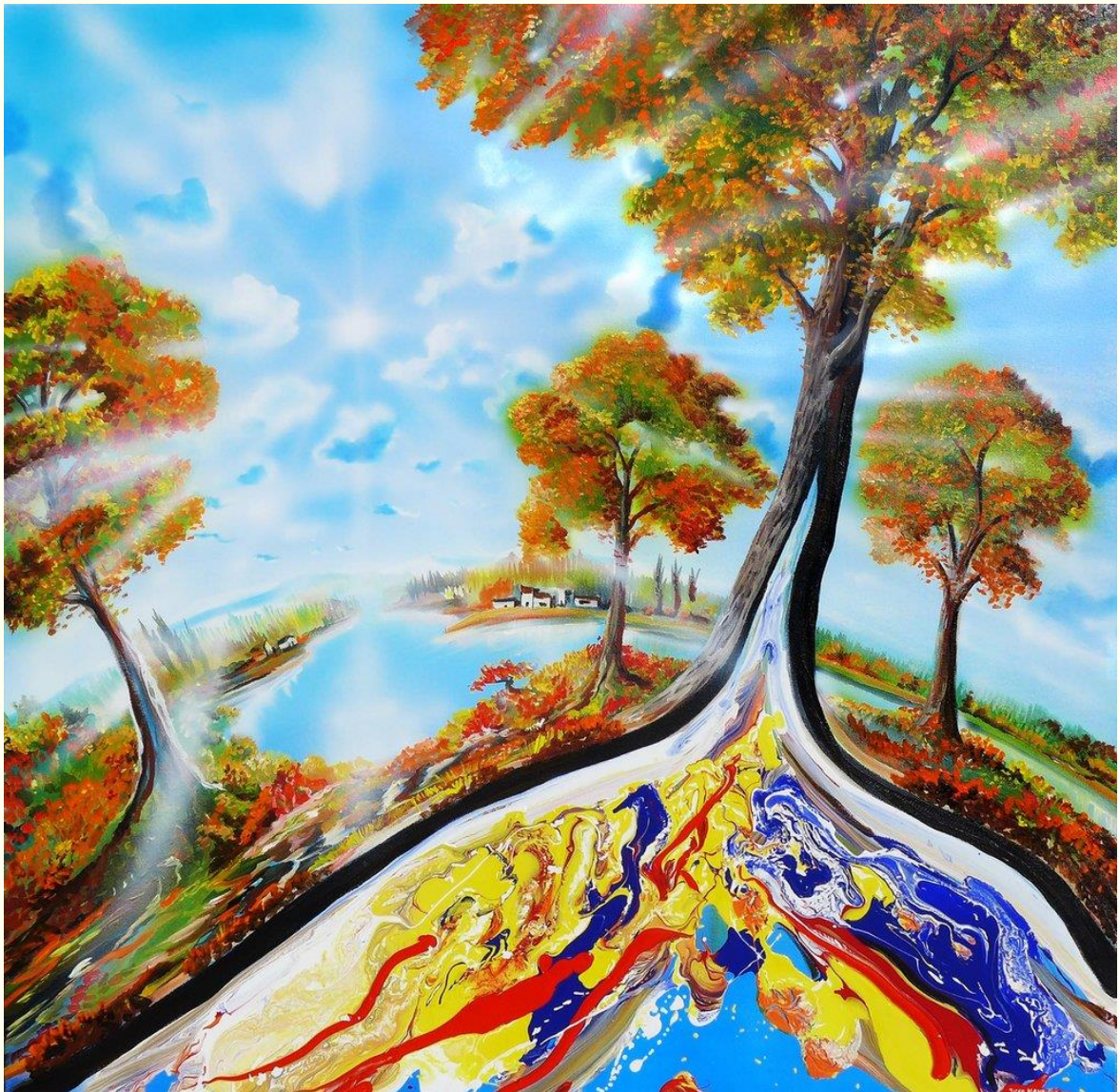
¹ [Consult “The Origin of Good and Evil,” and “The Original Sin is a Jewish invention,” in our Black versus White Magic Series. — ED. PHIL.]

² *Secret Doctrine*, II pp. 708-9

Invocation of the Earth to the Sun.

SAID THE EARTH:

LORD OF THE SHINING FACE (*the Sun*); MY HOUSE IS EMPTY . . . SEND THY SONS TO PEOPLE THIS WHEEL (*Earth*). THOU HAST SENT THY SEVEN SONS TO THE LORD OF WISDOM.¹ SEVEN TIMES DOTH HE SEE THEE NEARER TO HIMSELF; SEVEN TIMES MORE DOTH HE FEEL THEE. THOU HAST FORBIDDEN THY SERVANTS, THE SMALL RINGS, TO CATCH THY LIGHT AND HEAT, THY GREAT BOUNTY TO INTERCEPT ON ITS PASSAGE. SEND NOW TO THY SERVANT THE SAME!²



Earth Tree by Piero Manrique

¹ The “Lord of Wisdom” is Mercury, or *Budha*.

² *Secret Doctrine*, II p. 27; [Stanza I.2]

Suggested reading for students.



Selections from our Down to Earth Series.

- A BALANCED VIEW OF THE MOTIVES BEHIND DIETARY PREFERENCES
- A DABBLER IN OCCULTISM EXPOSED
- A DIRE PROPHECY ABOUT EGYPT
- A RICH LIFE, WITHOUT THE TRAPPINGS OF MAMMON
- ALLOPATHS PERSECUTING HOMEOPATHS
- AMAZING STORIES, DISCOUNTED BY THE SCIENTIST AND THE RELIGIOUS BIGOT
- ARYAN MUSIC
- BLAVATSKY ON HOW TO EDUCATE CHILDREN
- BLAVATSKY ON THE MATERIALISM OF TODAY
- BORN ATHEIST, BURIED CHRISTIAN
- BROTHERHOOD RANKS ABOVE MEDITATION
- CAN EATING ANIMAL FLESH EVER BE ETHICAL
- CHESTERFIELD'S CHOICE THOUGHTS TO HIS SON
- CHILDREN TRAINING THEMSELVES FOR MURDER
- CICERO'S TUSCULAN DISPUTATIONS - TR. YONGE
- CIVILIZATION, THE DEATH OF ART AND BEAUTY
- COCK, A VERY OCCULT BIRD
- COMPETITION RAGES MOST FIERCELY IN CHRISTIAN LANDS
- CRUELTY IN THE BIRCH GROVE
- DAZZLED GLIMPSES INTO THE ASTRAL LIGHT
- EARTHQUAKES ARE THE OUTCOME OF SINS COMMITTED BY MEN
- ENGLISH NEWSPAPER SLANDERS RUSSIAN LADY
- EVERYONE AND EVERYTHING IS INTERRELATED
- FLESH-EATING AMONG BUDDHIST MONKS
- FOUL CONSPIRACIES AND BLATANT LIES LEVELLED AGAINST MADAME BLAVATSKY
- GORDON ON FAME, THAT COY GODDESS

DOWN TO EARTH SERIES
SUGGESTED READING FOR STUDENTS

- GRS MEAD SHOWS HIS TRUE COLOURS
- HIEROCLES EXALTS WEDLOCK
- HOW A DEVIL'S IMP REDEEMED HIS LOAF
- HOW TO CONDUCT OURSELVES TOWARDS OUR PARENTS
- IDOLATRY AND ZOOLATRY
- INSIGHTS TO EMOTION IN ART
- JUDICIAL PROCESSES AND PUNISHMENT IN CLASSICAL INDIA
- LÉVI ON THE TWO OPPOSING FORCES - TR. WAITE
- LÉVI WARNS THE IMPUDENT - TR. WAITE
- MEDITATION PROPER IS SPIRITUAL SEERSHIP
- MIRACLES ARE NATURAL PHENOMENA
- MODERN INDIA IS SPIRITUALLY DEGRADED
- MUSINGS OF AN UNPOPULAR PHILOSOPHER
- NARCISSISM AND ANIMAL SENSUALISM PERSONIFIED
- OCCULT PROPHECIES
- OCCULT TALES BY JUDGE
- ONIONS WERE CONSIDERED TOO SACRED TO BE EATEN
- OXFORD DON PROFANES VEDIC HYMN
- PLUTARCH ON THE TRANQUILLITY OF THE MIND - TR. MORGAN
- PLUTARCH ON WHETHER WATER OR LAND ANIMALS ARE THE MOST CRAFTY
- PLUTARCH ON WHY EATING ANIMALS IS REPULSIVE - TR. BAXTER
- POVERTY BREEDS GENEROSITY, WEALTH GREED AND SELFISHNESS
- PROMETHEUS, THE LIGHT-BRINGER, HURLED DOWN TO THE BOWELS OF THE EARTH
- PYTHAGORAS' BAN OF BEANS
- REFRAIN FROM THE MANIA OF CELEBRATING PERSONALITIES
- RHOADES ON TRAINING THE IMAGINATION
- RUSKIN'S SESAME AND LILIES
- RUSSIAN VANDALISM OF PERSIAN ZOROASTRIANISM
- SAPPHIRE BLUE, THE MOST ELECTRIC OF ALL COLOURS
- SOCIAL ETHICS OF NINETEENTH CENTURY RUSSIA
- SPECULATIVE LUCUBRATIONS OF AN ARISTOTELEAN PHILOSOPHER
- SPIRITUAL RULES AND PROTREPTICS
- TAYLOR'S VINDICATION OF THE RIGHTS OF BRUTES

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- TERENCE ON LENIENCE
- THE BIRTHMARK BY NATHANIEL HAWTHORNE
- THE FEAR OF NUMBER THIRTEEN
- THE HOLLOW EARTH
- THE JAPANESE SHOULD NOT BOW DOWN TO CHRISTIAN ETHICS
- THE LEARNED TREE OF TIBET
- THE OCCULT CAUSES OF EPIDEMIC DISEASES
- THE RELIGIO-PHILOSOPHICAL JOURNAL IS NEITHER RELIGIOUS NOR PHILOSOPHICAL
- THE RUSSIAN MOTE AND THE BRITISH BEAM
- THE SEWER OF DOGMATIC CREEDS AND BLIND FAITH
- THE SPARKLE OF “LIGHT ON THE PATH” HAS BEEN DIMMED BY A DARK STAIN
- THE UNGRATEFUL MAN
- THE VELVETEEN RABBIT
- TRUTH IS EXILED FROM THE PRESS BECAUSE IT IS NOT AS BEGUILING AS FALSEHOOD
- VIRGIL'S GEORGICS - TR. RHOADES
- WESTERN RELIGION ALONE IS TO BLAME FOR THE CRUELTY TO ANIMALS
- WHAT IS MUSIC? BY ISAAC RICE
- WHEN THE DOORS OF THE WORLD CLOSED ON THEM
- WHY DO ANIMALS SUFFER
- WHY THE MISERY OF ILL-BEING CANNOT BE RELIEVED

