

# *Kali-Yuga and The Kalki-Avatara*



## *Abstract and train of thoughts<sup>1</sup>*

### **Kali-Yuga is the age of darkness, misery and sorrow we live in.**

There is one thing peculiar to the present age that may be used by the student. 7  
Consciousness' eternal pilgrimage from Light to Darkness is a long cycle from Alpha to Omega. 7

### **When the Kalki-Avatara appears, our sufferings in this world will come to an end.**

If Vishnu is represented in his forthcoming and last appearance as the Tenth Avatara, it is only because every unit held as an androgyne manifests itself doubly. Messiah is the fifth emanation, or potency. 9  
The Kalki-Avatara will come forth from Shambhala, the City of Gods. 9  
The heaven will open and He will appear on a white horse. 10  
(Did you know that the Christian Advent was copied from the Hindu?) 11  
In him was life, and Life was the Light of men. He is the beginning and the end of separateness (i.e., selflessness). He will appear as Maitreya-Buddha in the Seventh Race. 11  
The first teacher of this round, on this planet, was a Dhyani-Chohan. The one who will appear at the close of the Seventh Race will again be a Dhyani-Chohan. 12  
He will incarnate into the whole humanity collectively, not individualised in one man. 12

### **Then justice, order, and true brotherly love will be finally restored on earth.**

What can the true and earnest Theosophists do against the Black Age or Kali Yuga? 14

#### **Glossary of terms**

#### **Appendix A. Designations of Kalki-Avatara in major religions**

#### **Appendix B. Calendar of the Race that never dies**



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<sup>1</sup> Frontispiece by José Patricio Aguirre.

## Kali-Yuga is the age of darkness, misery and sorrow we live in.

[Kali-Yuga commenced between the 17<sup>th</sup> and 18<sup>th</sup> February 3,102 B.C. It will last for 432,200 years. The year 2010, when this study was first published, we are in its 5,112<sup>th</sup> year.]

Even the four ages of the Hindu chronology<sup>1</sup> contain a far more philosophical idea than appears on the surface. It defines them according to both the psychological or mental, and the physical states of man during their period. Krita-yuga, the golden age, the “age of joy,” or spiritual innocence of man; Tretā-yuga, the age of silver, or that of fire — the period of supremacy of man and of giants and of the sons of God; Dvāpara-yuga, the age of bronze — a mixture already of purity and impurity (spirit and matter), the age of doubt; and at last our own, the Kali-yuga, or age of iron, of darkness, misery and sorrow. In this age, Vishnu had to incarnate himself in Krishna, in order to save humanity from the goddess *Kālī*, consort of Shiva, the all-annihilating — the goddess of death, destruction, and human misery. *Kālī* is the best emblem to represent the “fall of man”; the falling of spirit into the degradation of matter, with all its terrific results. We have to rid ourselves of *Kālī* before we can ever reach *Moksha* or Nirvāna, the abode of blessed Peace and Spirit.<sup>2</sup>

Vāmadeva Modelyar (*Modely*) describes the coming “night” most poetically. Though it is given in *Isis Unveiled*, it is worthy of repetition.

Strange noises are heard, proceeding from every point . . . These are the precursors of the Night of Brahmā; *dusk rises at the horizon*, and the Sun passes away behind the thirteenth degree of *Makara* (sign of the Zodiac),<sup>3</sup> and will reach no more the sign of the *Mina* (zodiacal *Pisces*, or fishes). The gurus of the pagodas appointed to watch the *rāsichakra* [Zodiac], may now break their circle and instruments, for they are henceforth useless.

Gradually light pales, heat diminishes, uninhabitable spots multiply on the earth, the air becomes more and more rarified; the springs of waters dry up, the great rivers see their waves exhausted, the ocean shows its sandy bottom, and plants die. Men and animals decrease in size daily. Life and motion lose their force, planets can hardly gravitate in space; they are extinguished one by one, like a lamp which the hand of the *chakra* [servant] neglects to replenish. Sūrya (the Sun) flickers and goes out, matter falls into dissolution (*pralaya*), and Brahmā merges back into *Dyaus*, the Unrevealed God, and, his task being ac-

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<sup>1</sup> [See Appendix A.]

<sup>2</sup> *Isis Unveiled*, II p. 275

<sup>3</sup> [See “The Zodiac is a veil thrown over Cosmogenesis” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

complished, he falls asleep. Another day is passed, night sets in and continues until the future dawn.

And now again he re-enters into the golden egg of His Thought, the germs of all that exist, as the divine Manu tells us. During His peaceful rest, the animated beings, endowed with the principles of action, cease their functions, and all feeling (*manas*) becomes dormant. When they are all absorbed in the SUPREME SOUL, this Soul of all the beings sleeps in complete repose till the day when it resumes its form, and awakes again from its primitive darkness.<sup>1</sup>

As the “*Satya-yuga*” is always the first in the series of the four ages or Yugas, so the Kali ever comes the last. The *Kali-yuga* reigns now supreme in India, and it seems to coincide with that of the Western age. Anyhow, it is curious to see how prophetic in almost all things was the writer of *Vishnu-Purāna* when foretelling to Maitreya some of the dark influences and sins of this Kali Yuga. For after saying that the “barbarians” will be masters of the banks of the Indus, of Chandrabhāgā and Kashmīra, he adds:

[There will be] contemporary monarchs, reigning over the earth — kings of churlish spirit, violent temper, and ever addicted to falsehood and wickedness. They will inflict death on women, children, and cows; they will seize upon the property of their subjects, and *be intent upon the wives of others*; they will be of limited power . . . their lives will be short, their desires insatiable. . . . People of various countries intermingling with them will follow their example; and the barbarians being powerful [in India] in the patronage of the princes, whilst purer tribes are neglected, the people will perish [or, as the Commentator has it, “the Mlechchhas<sup>2</sup> will be in the centre and the Āryans, in the end.”]<sup>3</sup> Wealth and piety will decrease day by day, until the world will be wholly depraved. The property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification. . . . *External types will be the only distinctions of the several orders of life*; dishonesty (*anyāya*) will be the (universal) means of subsistence; weakness the cause of dependence; menace and presumption will be substituted for learning; liberality will be devotion (a man if rich will be reputed pure) . . . mutual assent will be marriage; fine clothes will be dignity. . . . he who is the strongest will reign . . . the people, unable to bear the heavy burthens, *Karabhāra* (load of taxes) . . . will take refuge among the valleys. . . . Thus, in the Kali age, shall decay constantly proceed, until the human race approaches its annihilation (*pralaya*). . . . When . . . the close of the Kali age shall be nigh, a portion of that divine being which exists, of its own spiritual nature . . . shall descend on Earth . . . as *Kalki* [*Avatāra*], endowed with the eight superhuman faculties. . . . He will, then, re-establish righteousness upon earth; and the minds of those who live at the end of Kali age shall be awakened, and shall be

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<sup>1</sup> *Isis Unveiled*, Vol. II, pp. 273-74. Cf. Jaccoliot, *Les Fils de Dieu*, pp. 229-30.

<sup>2</sup> [i.e., impure, unclean foreigners or non-Āryans.]

<sup>3</sup> If this is not prophetic, what is? [*H.P. Blavatsky*.]



as pellucid as crystal. The men who are, thus, changed . . . *shall be as the seeds of human beings*, and shall give birth to a race who shall follow the laws of the Krita age (or age of purity). As it is said: “When the sun and moon, and the (lunar asterism) Tishya, and the planet Jupiter are in one mansion, the Krita [or Satya] age shall return.”<sup>1</sup>

. . . Two persons, Devāpi, of the race of Kuru and Maru, of the family of Ikshvāku continue alive throughout the four ages, residing at Kalāpa.<sup>2</sup> They will return hither, in the beginning of the Krita age.<sup>3</sup>

. . . Maru,<sup>4</sup> the son of Shighra through the power of Yoga is still living in the village called Kalāpa, and, in a future age, will be the restorer of the Kshatriya race in the Solar dynasty.<sup>5</sup>

Whether right or wrong with regard to the latter prophecy, the *blessings* of Kali-Yuga are well described, and fit in admirably even with that which one sees and hears in Europe and other civilized and Christian lands in full XIX<sup>th</sup>, and at the dawn of the XX<sup>th</sup> century of our great era of ENLIGHTENMENT.<sup>6</sup>

[*Visṇu-Purāṇa's* prophesy above continues in the excerpt below:]

For see what is *prophesied* in the *Purāṇas*, generally, and in the *Vishnu-Purāṇa*,<sup>7</sup> especially. The following is an abridgement from the fourth volume of the latter.

*In those days there will be reigning over the earth, Kings of churlish spirit, of violent temper, addicted to falsehood and wickedness. They in authority will inflict death on women, children and cows, (the sacred animal); they will seize upon the property of their subjects and BE INTENT ON THE WIVES OF OTHERS; they will be of limited power, and will often rapidly rise and fall; their lives will be short, their desires insatiable, and they will display but little piety . . . the world will be wholly depraved. . . . Wealth alone will confer rank; wealth will be the only*

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<sup>1</sup> *Vishnu-Purāṇa*, Book IV, ch. xxiv; Wilson, Vol. IV, pp. 224-29.

<sup>2</sup> *Matsya-Purāṇa* gives Katāpa.

<sup>3</sup> *Vishnu-Purāṇa*, *ibid.*; Wilson, Vol. IV, p. 237.

<sup>4</sup> Max Müller translates the name as Morya, of the Morya dynasty, to which Chandragupta belonged (see *A History of Ancient Sanskrit Literature*, pp. 280ff.). In *Matsya-Purāṇa*, chapter cclxxii, the dynasty of ten Moryas (or Maureyas) is spoken of. In the same chapter, it is stated that the Moryas will be one day reign over India, after restoring the Kshatriya race many thousand years hence. Only that reign will be purely Spiritual and “not of this world.” It will be the kingdom of the next Avatāra. Colonel Tod believes the name Morya (or *Maurya*) to be a corruption of Mori, a Rājput tribe, and the commentary on the *Mahāvanśa* thinks that some princes have taken their name Maurya from their town called Mori, or, as Prof. Max Müller gives it, Morya-Nāgara, which is more correct, after the original *Mahāvanśa*. The *Sanskrit Encyclopædia*, *Vāchaspathya*, we are informed by our Brother, Dewān Bahādūr R. Ragoonath Rāo, of Madras, places Katāpa (Kalāpa) on the northern side of the Himālayas, hence in Tibet. The same is stated in the *Bhāgavata-Purāṇa*, Skandha XII.

<sup>5</sup> *Vishnu-Purāṇa*, Book IV, ch. iv; Wilson, Vol. III, p. 327. The *Vāyu-Purāṇa* declares that Maru will re-establish the Kshatriya in the nineteenth coming Yuga. [See “The *Purāṇas* on the Dynasties of the Moryas and the Koothoomi,” in: *Blavatsky Collected Writings*, Vol. VI, pp. 40-42]

<sup>6</sup> *Secret Doctrine*, I pp. 376-78

<sup>7</sup> In *Vishnu* and other *Purāṇas* (the former being surely pre-Christian), the description of the evils of *Kālī yuga* applies most evidently to our present period. It is stated in them (a) that the “Black Age” will last 1,200 *divine* years, (i.e., 432,000 of the years of mortals); and (b) that the state prophesied for our world will happen *toward the end of the first half of the first “year” of the Kālī yuga*. Now as we know from the teachings of occult science that one of the secret sub-cycles or “years of the Devas” lasts *about* 12,000 of our common years, this brings the calculation to the end of this first cycle of 5,000 years since the present Yuga commenced 3,102 years B.C., between the 17<sup>th</sup> and 18<sup>th</sup> of February.

*source of devotion; passion the sole bond of union between the sexes; falsehood the only means of success in litigation; and women objects merely of sensual gratification. [Has the Prophet caught a glimpse in the astral light of the Kreutzer Sonata of Tolstoy, we wonder!] The Brāhmanical thread (or the priestly array) will alone constitute a Brahman; dishonesty will be the universal means of success; impudence and presumption will be substituted for learning; liberality will be devotion; a man, if rich, will be alone reputed pure . . . fine clothes will be dignity. . . . Amidst all castes, he who is the strongest will reign over the earth. . . . The people, unable to bear the heavy load of taxes, will take refuge beyond the seas, amongst the valleys of the mountains . . . etc., etc., etc.*<sup>1</sup>

The last sentence looks very much like a prophecy regarding the immense wave of European emigration. However it may be, no modern critic could depict more accurately the present state of things. Is it not verily, “as it is written”? Are not most of our Kings of “churlish spirit,” some addicted to falsehood, cruelty and wickedness? Are not our Royal and Imperial Highnesses, and Kings, only *too* truly “intent on the wives of others”? And which of them is a genius, since the days of King Arthur, and the good old kings in the Fairy Tales? Does not wealth in “our day, confer rank” much sooner than real merit; and craft and cunning, false evidence and cant, ensure the best success, before both courts and juries? Outward form alone constitutes in nine cases out of ten, a “man of God,” a priest or clergyman. Women are to this day — in England, before the law at any rate — merely the goods and chattels of their husbands, and mere objects of lust but for only too many. Slanders — private or public — are rarely, if ever, save in cases of blackmail, directed against wealthy men; thus, the rich alone have a chance of being “reputed pure” as the prophet has it. But what of the poor man, of one who has no means of going to law for redress: in England, for instance, where justice is the most expensive thing in the Kingdom, and where it is sold in ounces, and paid in pounds — what of him? And what of one, who, besides being poor, is falsely accused, of that *which he can no more disprove than his enemy can prove* — with the handicap, moreover, against him, that while slander and bad reports require no proofs to be eagerly believed in by charitable Christians at large, he can no more disprove the charge — say, of having murdered his mother-in-law in a dream — than he can pay his “costs” in court? For, does not the smallest lawsuit generally equal three fires and a successful burglary? How is one so situated, to protect and vindicate himself? In the eyes of the whole world, save of his friends, he stands accused of everything his traducers can invent, and thus he remains at the mercy of any blackguard who owes him a grudge. And oh, the terrible helplessness, and the mental agony of the victim, especially in the lands of *blessed* freedom of speech and press, such as England and America! Do what he may, the slandered man will go down into his grave with a name left dragging in the mud of calumny; and the inheritance of his children will be the opprobrium attached to that name.

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<sup>1</sup> Translated by H.H. Wilson. Ed. by Fitzedward Hall. London, 1864-70.

Blessed are the deaf, the dumb and the blind, for they will not hear themselves trauced and condemned; not in this world of sorrow, at any rate.<sup>1</sup>

**There is one thing peculiar to the present age that may be used by the student.**

All causes now bring about their effects much more rapidly than in any other or better age. A sincere lover of the race can accomplish more in three incarnations under *Kali-Yuga's* reign than he could in a much greater number in any other age. Thus by bearing all the manifold troubles of this Age and steadily triumphing, the object of his efforts will be more quickly realized, for, while the obstacles seem great, the powers to be invoked can be reached more quickly.<sup>2</sup>

**Consciousness' eternal pilgrimage from Light to Darkness is a long cycle from Alpha to Omega.**

Thus far, for individual, human, sentient, animal and vegetable life, each the microcosm of its higher macrocosm. The same for the Universe, which manifests periodically, for purposes of the collective progress of the countless *lives*, the outbreathings of the *One Life*; in order that through the *Ever-Becoming*, every cosmic atom in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal; that each atom, we say, *may reach through individual merits and efforts* that plane where it re-becomes the one unconditioned ALL. But between the Alpha and the Omega there is the weary "Road" hedged in by thorns, that "goes down first, then,

. . . winds uphill all the way  
Yes, to the very end. . .<sup>3</sup>

Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space* — the *Pilgrim*, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image*. In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Viśvakarman, he has to sacrifice *himself to himself* in order to redeem all creatures, to resurrect from the many into the *One Life*. Then he ascends into heaven indeed; where, plunged into the incomprehensible absolute Being and Bliss of Parinirvāna, he reigns unconditionally, and whence he will redescend again at the next "coming," which one portion of humanity expects in its dead-letter sense as the *second advent*, and the other as the last "Kalki-Avatāra."<sup>4</sup>

When this world had issued out of darkness, the subtle elementary principles produced the vegetal seed which animated first the plants; from the plants, life

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<sup>1</sup> *Blavatsky Collected Writings*, (FORLORN HOPES) XII pp. 386-88

<sup>2</sup> *ibid.*, (CONVERSATIONS ON OCCULTISM) IX p. 102

<sup>3</sup> [Christina Rossetti, "Up-Hill," 1861]

<sup>4</sup> *Secret Doctrine*, I p. 268



passed into fantastical bodies which were born *in the illus of the waters*; then, through a series of forms and various animals, it reached MAN.

“He [man, before becoming such] will pass successively through plants, worms, insects, fish, serpents, tortoises, cattle, and wild animals; such is the inferior degree.”

“Such, from Brahmā down to the vegetables, are declared the transmigrations which take place in this world.”<sup>1</sup>



<sup>1</sup> *Isis Unveiled*, II p. 260; [quoting *Bhāgavata-Purāna*, Bk. II, ch. 9 & 10; *Manu*, Bk. XII, 42; Bk. I, 50. Illustration above by Yis “Nosego” Goodwin.]



## When the Kalki-Avatara appears, our sufferings in this world will come to an end.

With the Buddhists the last [Avatāric] incarnation is the fifth. When Maitreya-Buddha comes, then our present world will be destroyed; and a new and a better one will replace it. The four arms of every Hindu Deity are the emblems of the four preceding manifestations of our earth from its invisible state, while its head typifies the fifth and last *Kalki-Avatāra*, when this would be destroyed, and the power of Budh — Wisdom (with the Hindus, of Brahmā), will be again called into requisition to manifest itself — as a *Logos* — to create the future world.<sup>1</sup>

**If Vishnu is represented in his forthcoming and last appearance as the Tenth Avatara, it is only because every unit held as an androgyne manifests itself doubly. Messiah is the fifth emanation, or potency.**

We have said above, that, according to the secret computation peculiar to the students of the hidden science, Messiah is the fifth emanation, or potency. In the Jewish *Kabala*, where the ten Sephīrōth emanate from Adam Kadmon (placed below the crown), he comes fifth. So in the Gnostic system; so in the Buddhistic, in which the fifth Buddha — Maitreya, will appear at his last advent to save mankind before the final destruction of the world. If Vishnu is represented in his forthcoming and last appearance as the *tenth* avatāra or incarnation, it is only because every unit held as an androgyne manifests itself doubly. The Buddhists who reject this dual-sexed incarnation reckon but five. Thus, while Vishnu is to make his last appearance in his tenth, Buddha is said to do the same in his fifth incarnation.<sup>2, 3</sup>

**The Kalki-Avatara will come forth from Shambhala, the City of Gods.**

The simple secret is this: There are cycles within greater cycles, which are all contained in the one Kalpa of 4,320,000 years. It is at the end of this cycle that the Kalki-Avatāra is expected — the Avatāra whose name and characteristics are secret, who will come forth from Śambhala, the “City of Gods,” which is in the West for some nations, in the East for others, in the North or South for yet others.<sup>4</sup> And this is the reason why, from the Indian Rishi to Virgil, and from Zoroaster down to the latest

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<sup>1</sup> *Isis Unveiled*, II p. 275

<sup>2</sup> The Kabbalistic Sephīrōth are also ten in number, or five pairs.

<sup>3</sup> *Isis Unveiled*, II pp. 259-60

<sup>4</sup> Cf. “It is from this mysterious land nevertheless, that the Hindu expects his Kalki-Avatāra, the Buddhist his Maitreya, the Parsī his Saoshyant and the Jew his Messiah, and so would the Christian expect thence his Christ — if he only knew of it.” *Blavatsky Collected Writings*, (A FEW MORE MISCONCEPTIONS CORRECTED) XIV pp. 435-36

Sibyl, all have, since the beginning of the Fifth Race, prophesied, sung, and promised the cyclic return of the Virgin — Virgo, the constellation — and the birth of a divine child who should bring back to our earth the Golden Age.<sup>1</sup>

**The heaven will open and He will appear on a white horse.**

The Agnishvāttas, the Kumāras (the seven mystic sages), are solar deities, though the former are Pitris also; and these are the “fashioners of the *Inner Man*.”<sup>2</sup> They are: “The Sons of Fire” — because they are the first Beings (in the Secret Doctrine they are called “Minds”), evolved from Primordial Fire.

The Lord is a consuming Fire;<sup>3</sup>

The Lord [Christos] shall be revealed with his mighty angels in flaming fire;<sup>4</sup>

The Holy Ghost descended on the Apostles like “cloven tongues of fire”;<sup>5</sup> Vishnu will return on *Kalki*, the White Horse, as the last Avatāra amid fire and flames; and *Saoshyant* will be brought down equally on a White Horse in a “tornado of fire.”

And I saw heaven open and behold a white horse; and he that sat upon him.  
. . . is called the Word of God,<sup>6</sup>

amid flaming Fire. Fire is Æther in its purest form, and hence is not regarded as matter, but it is the unity of Æther — the second manifested deity — in its universality. But there are two “Fires” and a distinction is made between them in the Occult teachings.<sup>7</sup>

The first, or the purely *formless* and *invisible* Fire concealed in the *Central Spiritual Sun*, is spoken of as “triple” (metaphysically), while

The Fire of the manifested Kosmos is Septenary, throughout both the Universe and our Solar System.

“The fire or knowledge burns up all action on the plane of illusion,”

says the Commentary.

Therefore, those who have acquired it and are emancipated, are called “Fires.”

Speaking of the *seven* senses symbolized as *Hotris*, priests, the Brāhmana says in *Anugītā*:

Thus these *seven* [senses, smell and taste, and colour, and sound, etc., etc.] are the causes of emancipation;

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<sup>1</sup> Blavatsky *Collected Writings*, (CYCLES AND AVATĀRAS) XIV p. 354; [re: end of the secret cycle 4,320]

<sup>2</sup> See Vol. II

<sup>3</sup> *Deuteronomy* iv, 24

<sup>4</sup> *2 Thessalonians* i, 7-8

<sup>5</sup> *Acts* ii, 3

<sup>6</sup> *Revelation* xix, 11, 13

<sup>7</sup> [Cf. Hierarchy Simonian Notes, § “Tripartite Fire is One,” in our *Masque of Love Series*. — ED. PHIL.]

And the commentator adds:

It is these seven from which the self is to be emancipated. “I” [in “I am here devoid of qualities”) must mean the self, not the Brāhmaṇa who speaks.<sup>1, 2</sup>

**(Did you know that the Christian Advent was copied from the Hindu?)**

This [tenth] avatāra has not yet occurred. It is expected in the future, like the Christian Advent, the idea of which was undoubtedly copied from the Hindu. When Vishnu appears for the last time he will come as a “Saviour.” According to the opinion of some Brahmans he will appear himself under the form of the horse *Kalki*. Others maintain that he will be mounting it. This horse is the envelope of the spirit of evil, and Vishnu will mount it, invisible to all, till he has conquered it for the last time. The *Kalki-Avatāra*, or the last incarnation, divides Brahmanism into two sects. That of the Vaishnavas refuses to recognize the incarnations of their god Vishnu in animal forms literally. They claim that these must be understood as allegorical.<sup>3</sup>

**In him was life, and Life was the Light of men. He is the beginning and the end of separateness (i.e., selflessness). He will appear as Maitreya-Buddha in the Seventh Race.**

Like Avalokiteśvara, Kuan-shih-yin has passed through several transformations, but it is an error to say of him that he is a modern invention of the Northern Buddhists, for under another appellation he has been known from the earliest times. The Secret Doctrine teaches that “He who is the first to appear at Renovation will be the last to come before Reabsorption [pralaya].” Thus the Logoi of all nations, from the Vedic Viśvakarman of the Mysteries down to the Saviour of the present civilized nations, are the “Word” who was “in the beginning” (or the reawakening of the energizing powers of Nature) with the One ABSOLUTE. Born of Fire and Water, before these became distinct elements, IT was the “Maker” (fashioner or modeller) of all things; “without him was not anything made that was made. In him was life; and the life was the light of men,”<sup>4</sup> who finally may be called, as he ever has been, the Alpha and the Omega of manifested Nature. “The great Dragon of Wisdom is born of Fire and Water, and into Fire and Water will all be re-absorbed with him.”<sup>5</sup> As this Bodhisattva is said “to assume any form he pleases” from the beginning of a Manvantara to its end, though his special birthday (memorial day) is celebrated according to the *Chin-kuang ming Ching* (“Luminous Sūtra of Golden Light”) in the second month on the nineteenth day, and that of “Maitreya Buddha” in the first month on the first day, yet the two are one. He will appear as Maitreya-Buddha, the last of the Avatāras and Buddhas, in the seventh Race. This belief and expectation are universal throughout the East. Only it is not in the *Kali-yuga*, our present terrifically materialistic age of Darkness, the “Black Age,” that a new Saviour of Humanity can ever appear. The

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<sup>1</sup> *Anugītā*, ch. x. Cf. *Sacred Books of the East*, Vol. VIII (1908), p. 278

<sup>2</sup> *Secret Doctrine*, I p. 87; [on Stanza IV.1a; excerpt typographically enhanced.]

<sup>3</sup> *Isis Unveiled*, II pp. 274-75

<sup>4</sup> *John* i, 3-4

<sup>5</sup> *Fa-hua-ching* [*Saddharma-Pundarika*]



Kali-yuga is “l'Âge d'Or”(!) only in the *mystic* writings of some French pseudo-Occultists.<sup>1, 2</sup>

**The first teacher of this round, on this planet, was a Dhyani-Chohan. The one who will appear at the close of the Seventh Race will again be a Dhyani-Chohan.**

As a *Dhyāni-Chohan*, he belonged to another System, and was thus far higher than a *Buddha*. . . . To be more accurate, it must be said that Gautama was the fifth spiritual teacher in this “Round” on this planet, while he was the *fourth* who became *Buddha*. The one who will appear at the close of the seventh race — at the time of the occupation of the next higher planet by humanity — will again be a *Dhyāni-Chohan*. The passage of humanity into a planet and its going therefrom to another — are two critical junctures, necessitating the appearance of a *Dhyāni-Chohan*. At its first appearance, the seed of “spiritual wisdom” has to be implanted and then carried on to the next planet, when the period of obscurity of the inhabited planet approaches. The intervening disturbances, caused by racial cataclysms, on the globe, do not destroy that seed and its growth is ensured by the appearance of the intermediate *Buddhas*.<sup>3</sup>

**He will incarnate into the whole humanity collectively, not individualised in one man.**

And now for the Lamaic hierarchy. Of the living or incarnate Buddhas there are five also, the chief of whom is Taley-Lama — from *Tale*, “Ocean” or Sea; he being called the “Ocean of Wisdom.” Above him, as above H’amza, there is but the “SUPREME WISDOM” — the abstract principle from which emanated the five Buddhas — Maitreya Buddha (the last Bodhisattva, or Vishnu in the Kalki avatāra), the tenth “messenger” expected on earth — included. But this will be *the* One Wisdom and will incarnate itself into the whole humanity collectively, not in a single individual. But of this mystery — no more at present.<sup>4</sup>

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<sup>1</sup> See *La Mission des Juifs*, 1884, by Marquis Alexandre Saint-Yves d'Alveydre.

<sup>2</sup> *Secret Doctrine*, I pp. 470-71. Cf. “Now, though we are painfully aware that a good number of members have joined the T.S. out of simple curiosity, while others, remaining for some time out of touch with the movement, have lost their interest in it, we must never lose the hope of reviving that interest. Many are the Fellows who, having failed at first to help on the cause, have now become earnest ‘working members,’ as they are called. Therefore, we say today to all: ‘If you would really help the noble cause — you must do so now: for, *a few years more and your, as well as our efforts, will be in vain.*’ The world moves in cycles, which proceed under the impetus of two mutually antagonistic and destroying Forces, the one striving to move Humanity onward, toward Spirit, the other forcing Mankind to gravitate downward, into the very abysses of matter. It remains with men to help either the one or the other. Thus, also, it is our present task, as Theosophists, to help in one or the other direction. We are in the very midst of the Egyptian darkness of *Kali-yuga*, the ‘Black Age,’ the first 5,000 years of which, its dreary first cycle, is preparing to close on the world between 1897 and 1898. Unless we succeed in placing the T.S. before this date on the safe side of the spiritual current, it will be swept away irretrievably into the Deep called ‘Failure,’ and the cold waves of oblivion will close over its doomed head. Thus will have ingloriously perished the *only* association whose aims, rules and original purposes answer in every particular and detail — if strictly carried out — to the innermost, fundamental thought of every great Adept Reformer, the beautiful dream of a UNIVERSAL BROTHERHOOD OF MAN.” *Blavatsky Collected Writings*, (WHY THE “VAHAN”?) XII p. 418

<sup>3</sup> *Blavatsky Collected Writings*, (THE FUTURE BUDDHAS) VI pp. 267-68

<sup>4</sup> *ibid.* (LAMAS AND DRUSES) III p. 185

## Then justice, order, and true brotherly love will be finally restored on earth.

When mortals shall have become sufficiently spiritualised, there will be no more need of *forcing* them into a correct comprehension of ancient Wisdom. Men will *know* then, that there never yet was a great World-reformer, whose name has passed into our generation,

Who was not a direct emanation of the LOGOS (under whatever name known to us), i.e., an essential incarnation of one of the “seven,” of the “divine Spirit who is sevenfold”; and

Who had not appeared before, during the past Cycles.

They will recognise, then, the cause which produces in history and chronology certain riddles of the ages; the reason why, for instance, it is impossible *for them* to assign any reliable date to Zoroaster, who is found multiplied by twelve and fourteen in the *Dabistān*; why the Rishis and Manus are so mixed up in their numbers and individualities; why Krishna and Buddha speak of themselves as *reincarnations*, i.e., Krishna is identified with the Rishi Nārāyana, and Gautama gives a series of his previous births; and why the former, especially, being “the *very supreme* Brahmā,” is yet called *Amśāmśāvatāra* — “a part of a part” only of the Supreme on Earth. Finally, why Osiris is a great God, and at the same time a “prince on Earth,” who reappears in Thoth-Hermes, and why Jesus (in Hebrew, Joshua) of Nazareth is recognised, Kabbalistically, in Joshua, the Son of Nun, as well as in other personages. The esoteric doctrine explains it by saying that each of these (as many others) had first appeared on earth as one of the seven powers of the LOGOS, individualized as a God or “Angel” (messenger); then, mixed with matter, they had re-appeared in turn as great sages and instructors who “taught the Fifth Race,” after having instructed the two preceding races, had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of mankind, and for its salvation at certain critical periods; until in their last incarnations they had become truly only “the parts of a part” on earth, though *de facto* the One Supreme in Nature.

This is the metaphysics of Theogony. And, as every “Power” among the SEVEN has (once individualized) in his charge one of the elements of creation, and rules over it,<sup>1</sup> hence the many meanings in every symbol, which, unless interpreted according to the esoteric methods, generally lead to an inextricable confusion.<sup>2</sup>

<sup>1</sup> These elements are: the cosmic, the terrene, the mineral, the vegetable, the animal, the aqueous, and finally the human — in their physical, spiritual, and psychic aspects.

<sup>2</sup> *Secret Doctrine*, II pp. 358-59

## What can the true and earnest Theosophists do against the Black Age or Kali Yuga?

Excerpt from Letter 15 by William Quan Judge, in *Letters That Have Helped Me*, Vol. II, p. 97, which is a holding title for two series of letters published fourteen years apart. Our reference edition of the two-volume edition of the *Letters* is the semi-centennial edition of 21<sup>st</sup> March 1946, of The Theosophy Company, Los Angeles & New York.

Nothing *against* it but a great deal *in* it; for it is to be remembered that the very fact of its being the iron or foundation age gives opportunities obtained in no other. It is only a quarter as long as the longest of the other ages, and it is therefore crammed four times as full of life and activity. Hence the rapidity with which all things come to pass in it. A very slight cause produces gigantic effects. To aspire ever so little now will bring about greater and more lasting effects for good than at any other time. And similarly evil intent has greater powers for evil. These great forces are visibly increased at the close of certain cycles in the Kali Yuga. The present cycle, which closes November 17<sup>th</sup>, 1897 – February 18<sup>th</sup>, 1898, is one of the most important of any that have been. Opportunities for producing permanent effects for good in themselves and in the world as a whole, are given to Theosophists at the present time, which they may never have again if these are scattered.





## Glossary of terms

**Avatara** [is] a descent of the manifested Deity — whether under the specific name of Shiva, Vishnu, or Ādi-Buddha — into an illusive form of individuality, an appearance which to men on this illusive plane is objective, but it is not so in sober fact. That illusive form having neither past nor future, because it had neither previous incarnation nor will have subsequent rebirths, has naught to do with Karma, which has therefore no hold on it.<sup>1</sup>

**Kalki-Avatara** (Sk.) The “White Horse Avatāra,” which will be the last Manvantaric incarnation of Vishnu, according to the Brahmins; of Maitreya Buddha, agreeably to Northern Buddhists; of Sosiosh, the last Hero and Saviour of the Zoroastrians, as claimed by Parsīs; and of the “Faithful and True” on the white Horse.<sup>2</sup> In his future epiphany or tenth avatāra, the heavens will open and Vishnu will appear “seated on a milk-white steed, with a drawn sword blazing like a comet, for the final destruction of the wicked, the renovation of ‘creation’ and the ‘restoration of purity’.” (Compare *Revelation*.) This will take place at the end of the Kali-yuga 427,000 years hence. The latter end of every Yuga is called “the destruction of the world,” as then the earth changes each time its outward form, submerging one set of continents and upheaving another set.<sup>3</sup>

**M words explained** . . . The Lotus and Water are among the oldest symbols, and in their origin are purely Āryan, though they became common property during the branching off of the Fifth Race. Let us give an example. Letters, as much as numbers, were all mystic, whether in combination or each taken separately. The most sacred of all is the letter M. It is both feminine and masculine, or androgyne, and is made to symbolize WATER, the great deep, in its origin. It is mystic in all the languages, Eastern and Western, and stands as a glyph for the waves, thus: ~~~. In the Āryan Esotericism, as in the Semitic, this letter has always stood for the waters; e.g., in Sanskrit MAKARA — the tenth sign of the Zodiac — means a crocodile, or rather an aquatic monster associated always with water. The letter MA is equivalent to, and corresponds with, number 5 — composed of a *binary*, the symbol of the two sexes separated, and of the *ternary*, symbol of the third life, the progeny of the *binary*. This, again, is often symbolized by a *Pentagon*, the latter being a sacred sign, a divine Monogram. MAITREYA is the secret name of the *Fifth* Buddha, and the *Kalki-Avatāra* of the Brahmins — the last MESSIAH who will come at the culmination of the Great Cycle. It is also the initial letter of the Greek Mētis or *Divine Wisdom*; of Mēmrah, the “word” or *Logos*; and of *Mithras* (the *Mihr*), the *Monad*, *Mystery*. All these are born in, and from, the great Deep, and are the Sons of Māyā — the *Mother*; in Egypt, *Mut*, in Greece *Minerva* (divine wisdom); of *Mary*, or *Miriam*, *Myrrha*, etc., of the Mother of the Christian *Logos*, and of Māyā, the mother of Buddha. Mādhava and Mādhavī are the titles of the most important gods and goddesses of the Hindu Pantheon. Finally, *Mandala* is in Sanskrit “a circle,” or an orb (the ten divisions of the *Rig-Veda*). The most sacred names in India begin with this letter generally — from *Mahat*, the first

<sup>1</sup> Blavatsky *Collected Writings*, (THE DOCTRINE OF AVATĀRAS) XIV pp. 373-74

<sup>2</sup> *Revelation* xix, 2

<sup>3</sup> *Theosophical Glossary*

manifested intellect, and *Mandara*, the great mountain used by the gods to churn the Ocean, down to *Mandākinī*, the heavenly *Gangā* (Ganges), *Manu*, etc., etc.

Shall this be called a coincidence? A strange one it is then, indeed, when we find even Moses — found in the water of the Nile — having the symbolical consonant in his name. And Pharaoh's daughter “called his name Moses . . . because,” she said, “*I drew him out of WATER.*”<sup>1, 2</sup> Besides which the Hebrew sacred name of God *applied to this letter M* is *Meborākh*, the “Holy” or the “Blessed,” and the name for the water of the Flood is *Mabhūl*. A reminder of the “three Maries,” at the Crucifixion and their connection with *Mare*, the Sea, or *Water*, may close this example. This is why in Judaism and Christianity the *Messiah* is always connected with Water, Baptism, the *Fishes* (the sign of the Zodiac called *Mīna* in Sanskrit), and even with the *Matsya* (fish) Avatāra, and the Lotus — the symbol of the womb, or the water lily, which is the same.<sup>3</sup>

**Maitreya-Buddha** (Sk.) [from *mitra* friend, a name of the spiritual sun.] The same as the *Kalki Avatāra* of Vishnu (the “White Horse” Avatāra), and of Sosiosh and other Messiahs. The only difference lies in the dates of their appearances. Thus, while Vishnu is expected to appear on his white horse at the end of the present *Kali Yuga* age “for the final destruction of the wicked, the renovation of creation and the restoration of purity,” Maitreya is expected earlier. Exoteric or popular teaching making slight variations on the esoteric doctrine states that Śākyamuni (Gautama Buddha) visited him in Tushita (a celestial abode) and commissioned him to issue thence on earth as his successor at the expiration of five thousand years after his (Buddha's) death. This would be in less than 3,000 years hence. Esoteric philosophy teaches that the next Buddha will appear during the seventh (sub) race of this Round. The fact is that Maitreya was a follower of Buddha, a well-known Arhat, though not his direct disciple, and that he was the founder of an esoteric philosophical school. As shown by Eitel,<sup>4</sup> “statues were erected in his honour as early as B.C. 350.”<sup>5</sup>

**Manusha or Manushya Buddha** (Sk.) [from *manu* man + *buddha* awakened one.] A human buddha, born in a human body for compassionate work among mankind, generally mahatmas of a high degree and great initiates. There are three forms in which, or planes upon which, the Wondrous Being of the planetary chain manifests itself:

- 1 Ādi-buddha in the Dharmakāya;
- 2 Dhyāni-buddha in the Sambhogakāya; and
- 3 Mānushya-buddha living at will or need as a Nirmānakāya.

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<sup>1</sup> Exodus ii, 10

<sup>2</sup> Even to the seven daughters of the Midianite priest, who, coming to draw the water, had Moses water their flock, for which service the Midianite gives to Moses Zipporah (*sippara* = the *shining* wave) as wife (Exodus ii, 21). All this has the same secret meaning.

<sup>3</sup> Secret Doctrine, I pp. 384-85

<sup>4</sup> Sanskrit-Chinese Dictionary

<sup>5</sup> Encyclopedic Theosophical Glossary

The last is the lowest, yet in one sense the highest aspect — highest on account of the immense, willing *self-sacrifice* involved in its incarnation in human flesh. The Mānushya-buddhas are the eighth in the descending scale of the Hierarchy of Compassion. Each one of the seven root-races on this globe is ushered in by a Mānushya-buddha. Furthermore, preceding the racial cataclysm that ensues around the midpoint of each root-race, a mānushya-buddha of less degree appears on earth. Hence, such a buddha is also termed a racial buddha. Gautama was such a mānushya-buddha.

Every human being in his constitution contains elements and principles derivative from the universe ranging from the divine to the physical; consequently there is in every human being, expressed or as yet unexpressed, a mānushya-buddha, who really is the spiritual-intellectual centre of all the noblest impulses, intuitions, and energies active in the human constitution.

Evolution signifies the unfolding of already existing and fully active capacities, powers, functions, principles, and elements, latent in most men merely because the vehicle enabling them to manifest their transcendent powers in the ordinary human being has not yet been built up through evolutionary growth. Thus, the mānushya-buddha is in every human being, though only in the rare evolutionary flowers of the human race coming at long intervals is a human being born who because of past striving is an embodiment of the mānushya-buddha within him. As the future brings forth what it has in store for the human race, all human beings living at the end of the seventh round will be human buddhas because already they will have become a dhyāni-chohanic host.<sup>1</sup>

**Messiah** He who causes to go down into the pit of materiality, our earth, whose spirit is humiliated through the flesh and made to walk through the thorns of sentient existence.

**Messiah's etymology** “The word משיח, *shiach*, is in Hebrew the same word as a verbal, signifying to *go down into the pit*. As a noun, it also means *pit*, *place of thorns*; also, the *complaining word*. The *hifil* participle of this word is משיח, or *Meshiach*, or the Greek *Messias*, or *Christ*, and means ‘he who causes to go down into the pit’” (or hell, in dogmatism). In esoteric philosophy, this going down *into the pit* has the most mysterious significance. The Spirit “Christos,” or rather the “Logos” (*read Logoi*), is said to “go down into the pit,” when it incarnates in flesh, *is born as a man*. After having robbed the *Elōhīm* (or gods) of their secret, the *pro-creating* “fire of life,” the Angels of Light are shown cast down into the pit or abyss of matter, called *Hell*, or the bottomless pit, by the kind theologians. This, is Cosmogony and Anthropology. During the Mysteries, however, it is the *Chrēstos*, *neophyte* (as man), etc., who had to descend into the crypts of Initiation and trials; and finally, during the hours of which the new Initiate has the last and final mysteries of being divulged to him. Hades, Scheol, or Pātāla, are all one. The same takes place in the East now, as took place 2,000 years ago in the West, during the MYSTERIES.”<sup>2</sup>

<sup>1</sup> *Encyclopedic Theosophical Glossary*

<sup>2</sup> *Blavatsky Collected Writings*, (THE ESOTERIC CHARACTER OF THE GOSPELS II) VIII p. 204 *fn.* [quoting *Source of Measures*, p. 255.]



**Rounds and Races** The spiritual impulse evolves according to a 7-fold pattern along a chain of 7 globes, re-visiting each one 7 times; its passage around 7 globes is termed round (or ring), indicating a period of activity. Our own globe too, the Earth, is one of a chain of 7, however, the other 6 remain invisible to us at present. Our development is heightened on the 4<sup>th</sup> round, in the course of which 7 root races emerge, each root evolving through 7 sub-races. See diagrams 1–6 in our Planetary Rounds and Globes Series.

**Shambhala** (Sk.) A very mysterious locality on account of its *future* associations.<sup>1</sup> A town or village mentioned in the *Purānas*, whence, it is prophesied, the Kalki Avatāra will appear. The “Kalki” is Vishnu, *the Messiah on the White Horse* of the Brahmins; Maitreya Buddha of the Buddhists, Sosiosh of the Parsīs, and Jesus of the Christians.<sup>2</sup> All these “messengers” are to appear “before the destruction of the world,” says the one; before the end of Kali Yuga say the others. It is in Śambhala that the future Messiah will be born. Some Orientalists make modern Murādābād in Rohilkhand (N.W.P.) identical with Śambhala, while Occultism places it in the Hima-layas. It is pronounced Śambhala.<sup>3</sup>

**Vishnu** (Sk.) The second person of the Hindu Trimūrti (trinity), composed of Brahmā, Vishnu and Siva. From the root *vish*, “to pervade.” In the *Rig-Veda*, Vishnu is no high god, but simply a manifestation of the solar energy, described as “striding through the seven regions of the Universe in *three* steps and enveloping all things with the dust (of his beams).” Whatever may be the six other occult significances of the statement, this is related to the same class of types as the seven and ten Sephīrōth, as the *seven* and *three* orifices of the *perfect* Adam Kadmon, as the seven “principles” and the higher triad in man, etc., etc. Later on this mystic type becomes a great god, the preserver and the renovator, he “of a thousand names — Sa-hasranāma.”<sup>4</sup>

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<sup>1</sup> Cf. “Chagpa-Thog-med is the Tibetan name of Āryāsanga, the founder of the Yogacharyā or Naljorchodpa School. This Sage and Initiate is said to have been taught ‘Wisdom’ by Maitreya Buddha Himself, the Buddha of the Sixth Race, at Tushita (a celestial region presided over by Him), and as having received from Him the five books of *Champai-chos-nga*. The Secret Doctrine teaches, however, that he came from Dejung, or Śambhala, called the ‘source of happiness’ (‘wisdom-acquired’) and declared by some Orientalists to be a ‘fabulous’ place.” *Blavatsky Collected Writings*, (“DOCTRINE OF EYE” & “DOCTRINE OF HEART”) XIV pp. 451 *fn*.

<sup>2</sup> See *Revelation*

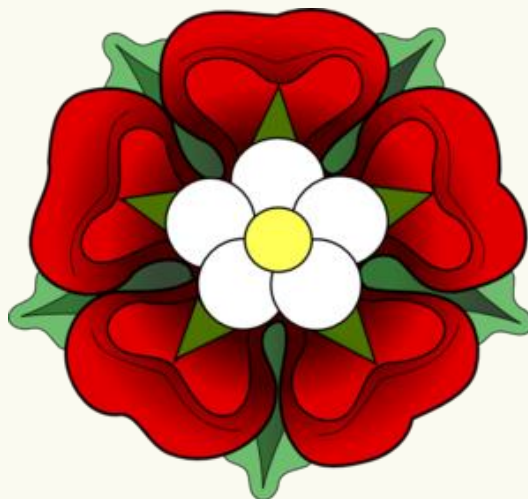
<sup>3</sup> *Theosophical Glossary*

<sup>4</sup> *ibid.*

## Appendix A.

### Designations of Kalki-Avatara in major religions

<b>Buddhist</b>	Maitreya-Buddha	The last of the Avatāras and Buddhas, in the seventh Race.
<b>Christian</b>	Christos or anointed <i>Μεσσίας</i> -Messiah	The “Faithful and True” on the white Horse. <sup>1</sup>
<b>Greek</b>	Asklēpios or Æsculapius	Divine Physician, Healer, Sōtēr-Saviour.
<b>Hindu</b>	Kalki-Avatāra	The “White Horse Avatāra,” the last Manvantaric incarnation of Vishnu. “Seated on a milk-white steed, with a drawn sword blazing like a comet, for the final destruction of the wicked, the renovation of “creation” and the “restoration of purity.”
<b>Jewish</b>	Messiah	
<b>Moslem</b>	Messiah	We do not send any Messiah until and unless there is extreme suffering and distress. <sup>2</sup>
<b>Zoroastrian</b>	Sosiosh or Saoshyant	The “Last Hero and Saviour of Mankind” will be brought down on a White Horse in a “tornado of fire.” <sup>3</sup>



<sup>1</sup> Revelation xix, 2

<sup>2</sup> Koran, vii, 94

<sup>3</sup> Avesta, Yasht xix, 89

## Appendix B.

### Calendar of the Race that never dies

[The following calendar is from] the best and most complete of all such calendars, at present, as vouched for by the learned Brahmins of Southern India, is the already mentioned Tamil calendar called the *Tirukkanda Panchāṅga*, compiled, as we are told, from, and in full accordance with, secret fragments of Asuramaya's data.<sup>1</sup>

	Mortal years
1 From the beginning of cosmic evolution, <sup>2</sup> up to the Hindu year Tarana (or 1887)	1,955,884,687
2 The (astral) mineral, vegetable and animal kingdoms up to Man, have taken to evolve	300,000,000
3 Time, from the first appearance of "Humanity" (on our planetary chain)	1,664,500,987
4 The number that elapsed since the "Vaivasvata Manvantara" <sup>3</sup> — or the <i>human</i> period — up to the year 1887, is just	18,618,728
5 The full period of one <i>Manvantara</i> is	308,448,000
6 Fourteen "Manvantaras," <i>plus</i> the period of one <i>Satya-Yuga</i> make ONE DAY OF BRAHMA, or a complete Manvantara and make <sup>4</sup>	4,320,000,000
Therefore a <i>Maha-Yuga</i> consists of	4,320,000
The year 1887 is from the commencement of Kali-Yuga	4,989
[The year 2010, when this study was first published]	5,112

<sup>1</sup> *Secret Doctrine*, II pp. 67-70; [typographically modified for clarity; many annotations omitted. — ED. PHIL.]

<sup>2</sup> The esoteric doctrine says that this "cosmic evolution" refers only to our solar system; while exoteric Hinduism makes the figures refer, if we do not mistake, to the whole Universal System.

<sup>3</sup> VAIVASVATA Manu is the one human being — some versions add to him the seven Rishis — who in the *Matsya* Avatāra allegory is saved from the Deluge in a boat, like Noah in the Ark. Therefore, this *Vaivasvata Manvantara* would be the "post-Diluvian" period. This, however, does not refer to the later "Atlantean" or Noah's deluge, nor to the Cosmic *Deluge* or *Pralaya* of obscurity, which preceded our Round, but to the appearance of mankind in the latter Round. There is a great difference made, however, between the "*Naimittika*," occasional or incidental, "*Prākṛitika*," elemental, "*Ātyantika*," the absolute, and "*Nitya*," the perpetual *Pralaya*; the *Naimittika* being described as "Brahmā's contingent re-coalescence of the Universe at the end of Brahmā's DAY." [*Vishnu-Purāṇa*, Bk. I, iii, 52.] The question was raised by a learned Brahman Theosophist: "Whether there is such a thing as Cosmic *Pralaya*; because, otherwise, the *Logos* (Krishna) would have to be reborn, and he is *Aja* (un-born)." We cannot see why. The *Logos* is said to be born only metaphorically, as the Sun is born daily, or rather a beam of that Sun is born in the morning and is said to die when it disappears, whereas it is simply reabsorbed into the parent essence. Cosmic *Pralaya* is for things visible, not for the *Arūpa*, formless, world. The Cosmic or Universal *Pralaya* comes only at the end of one hundred years of Brahmā; when the Universal dissolution is said to take place. Then the *Avyakta* ["unevolved evolver"], say the exoteric scriptures, the eternal life symbolized by Vishnu, assuming the character of Rudra, the *Destroyer*, enters into the *Seven Rays* of the Sun and drinks up all the waters of the Universe. "Thus fed . . . the seven solar Rays dilate to *seven suns whose radiance glows above, below, and on every side, and sets the three worlds and Pātāla on fire.*" [*Vishnu-Purāṇa*, Bk. VI, iii]

<sup>4</sup> Since a *Mahā-Yuga* is the 1,000<sup>th</sup> part of a day of Brahmā.



To make this still clearer in its details, the following computations by Rão Bahādur P. Srinivas Row, are given from *The Theosophist* of November, 1885.

	Mortal years
360 days of mortals make a year	1
Krita-Yuga contains	1,728,000
Tretā-Yuga contains	1,296,000
Dvāpara-Yuga contains	864,000
Kali-Yuga contains	432,000
The total of the said four Yugas constitute a Maha-Yuga	4,320,000
Seventy-one of such Maha-Yugas form the period of the reign of one Manu	306,720,000
The reign of 14 Manus embraces the duration of 994 Maha- Yugas, which is equal to	4,294,080,000
Add <i>Samdhyā</i> , i.e. intervals between the reign of each Manu, which amount to six Maha-Yugas, equal to	25,920,000
The total of these reigns and interregnums of 14 Manus, is 1,000 Maha-Yugas, which constitute a Kalpa, i.e., one day of Brahma equal to	4,320,000,000
As Brahma's Night is of equal duration, one Day and Night of Brahma would contain	8,640,000,000
360 of such days and nights make one year of Brahma equal to	3,110,400,000,000
100 such years constitute the whole period of Brahma's age, i.e., Maha-Kalpa	311,040,000,000,000

These are the exoteric figures accepted throughout India, and they dovetail pretty nearly with those of the Secret works. The latter, moreover, amplify them by a division into a number of esoteric cycles, never mentioned in Brāhmanical popular writings — one of which, the division of the Yugas into racial cycles, is given elsewhere as an instance. The rest, in their details, have of course never been made public. They are, nevertheless, known to every “*Twice-born*” (Dvija, or Initiated) Brahmin, and the Purānas contain references to some of them in veiled terms, which no matter-of-fact Orientalist has yet endeavoured to make out, nor could he if he would.<sup>1</sup>

<sup>1</sup> *Secret Doctrine*, II pp. 67-70; [typographically modified for clarity; many annotations omitted. — ED. PHIL.]

## Suggested reading for students.



- ALL AVATĀRAS ARE IDENTICAL, WORLD-SAVIOURS GROWN OUT FROM A SINGLE SEED
- ARNOLD NOT AN INITIATE
- ARNOLD'S LIGHT OF ASIA
- AURA OF THE YOGI IN TRANCE
- BLAVATSKY ON APOLLONIUS OF TYANA
- BLAVATSKY ON COUNT ALESSANDRO DI CAGLIOSTRO
- BLAVATSKY ON DIVINE REINCARNATIONS IN TIBET
- BLAVATSKY ON SCHOPENHAUER
- BLAVATSKY ON THE COUNT DE SAINT-GERMAIN
- BLAVATSKY ON THE TRANS-HIMALAYAN FRATERNITY
- BLAVATSKY ON THE TRIALS AND TRIUMPH OF INITIATION
- BLAVATSKY PAYS TRIBUTE TO ÉLIPHAS LEVI
- BUDDHISM IN ACTION IS UNCONDITIONAL COMPASSION, WISE AND MERCIFUL
- BUDDHISM, THE RELIGION OF PRE-VEDIC INDIA
- BURNET AND BLAVATSKY ON ANAXAGORAS' IDEAS AND IMPACT
- CHANT FOR THE NEOPHYTES AFTER THEIR LAST INITIATION
- DATE OF GAUTAMA BUDDHA'S DISINCARNATION
- DRAWING 1 - FORCES AND STATES OF CONSCIOUSNESS
- DRAWING 2 - CHRIST OR HIGHER MANAS CRUCIFIED BETWEEN TWO THIEVES
- DRAWING 3 - NEOPHYTE ON TRIAL DYING IN THE CHRĒST CONDITION
- DRAWING 4 - NEOPHYTE ASCENDING TO THE CHRIST CONDITION
- DRAWING 5 - THE SECRET HEART SEAL
- DUTIES OF A DHYĀNI CHOCHAN
- EMERSON ON PLUTARCH'S MORALS

- EMPEDOCLES, PAGAN THAUMATURGIST
- ESOTERIC VERSUS TANTRIC TATTVAS (TABLE)
- EVERY INITIATE MUST BE AN ADEPT IN OCCULTISM
- G.R.S. MEAD'S ESSAY ON SIMON MAGUS
- GAUTAMA AND JESUS PARALLEL LIVES
- GAUTAMA BUDDHA BEATIFIED!
- GAUTAMA IS THE FIFTH TEACHER IN THE CURRENT PLANETARY ROUND
- HINTS ABOUT THE TRIADIC HYPOSTASIS OF BUDDHA
- HUMILITY IS NO VIRTUE
- IAMBLICHUS ON PYTHAGORAS
- IAMBLICHUS ON THEURGY (1915)
- JESUS BEN PANDIRA, THE HISTORICAL CHRIST
- JUDGE ON THE DWELLERS ON HIGH MOUNTAINS
- JULIAN AND SOCRATES WERE PUT TO DEATH FOR THE SAME CRIME
- LOHANS ARE THE MELLIFLUOUS DISCIPLES OF TATHĀGATA
- MAGIC OR THEURGY, PURPOSE AND PITFALLS
- MORALITY IS MAN'S PRISTINE EFFORT TO HARMONISE WITH UNIVERSAL LAW
- OCCULT METAPHYSICS UNRIDDED FROM MATERIALISTIC MISCONCEPTIONS
- OVID ON PYTHAGORAS' TEACHINGS AND ETHICS
- PARACELSUS BY FRANZ HARTMANN
- PARACELSUS ON SYMPATHETIC REMEDIES AND CURES
- PAUL AN INITIATE AND FOUNDER OF CHRISTIANITY
- PETER NOT AN INITIATE AND THE ENEMY OF PAUL
- PHERECYDES, AN EARLY WESTERN PHILOSOPHER
- PLUTARCH ON PHOCION CHRĒSTOS
- PLUTARCH ON THE TUTELARY DAIMŌN OF SOCRATES
- PORPHYRY ON PYTHAGORAS
- PRINCIPLES AND FORCES IN NATURE AND MAN (DIAGRAM)
- PRINCIPLES AND FORCES IN NATURE AND MAN (INSTRUCTIONS)
- PROCLUS ON SOCRATES' DAEMON (TAYLOR)
- SAMSON AND HERCULES ARE PERSONIFICATIONS OF NEOPHYTES
- SHANKARA WAS A CONTEMPORARY OF PATAÑJALI AND HIS CHELA
- THE ADEPTS DESTROY THE WICKED AND GUARD THE PATH OF THE VIRTUOUS

- THE HOLY RITES OF ELEUSIS WERE ARCHAIC WISDOM RELIGION
- THE INITIATE'S CROWN OF THORNS
- THE KEY TO THE MYSTERY OF BUDDHA LIES IN THE CLEAR APPERCEPTION OF THE CONSTITUTION OF MAN
- THE LITTLE ONES ARE ABOVE THE LAW
- THE NOBLE GENIUS OF PARACELSUS
- THE REAL CHRIST IS BUDDHI-MANAS, THE GLORIFIED DIVINE EGO
- THE ROLE OF ADEPTS IN THE GREAT AMERICAN REVOLUTION
- THE TRIPLE MYSTERY OF BUDDHA'S EMBODIMENT
- THEOPHANIA AND OPTIONS OPEN TO THE ADEPT
- THEOSOPHICAL JEWELS – THE AURA OF SUGATA
- THEOSOPHICAL JEWELS – THE LOVE OF GODS
- THOMAS TAYLOR, THE ENGLISH PLATONIST
- WHY THE SECRECY OF INITIATES?
- ZANONI BY BULWER-LYTTON



- *Blavatsky Collected Writings*, (CONVERSATION ON OCCULTISM – THE PRESENT AGE) IX pp. 99-104.
- *ibid.*, (THE DOCTRINE OF AVATĀRAS) XIV pp. 370-85.
- For in-depth comment on Avatāras, consult T. Subba Row's *The Philosophy of the Bhagavad Gita* (Second Lecture). New Delhi: Artha Niti Publications, 3<sup>rd</sup> ed. 1931 (rpr. 1977); pp. 32-38.
- Reflect upon Drawings 1-7, in our Planetary Rounds and Globes Series.

