

The Earth Chain

HANDOUT TO ACCOMPANY CHAPTER 3 OF
"THE OCEAN OF THEOSOPHY"

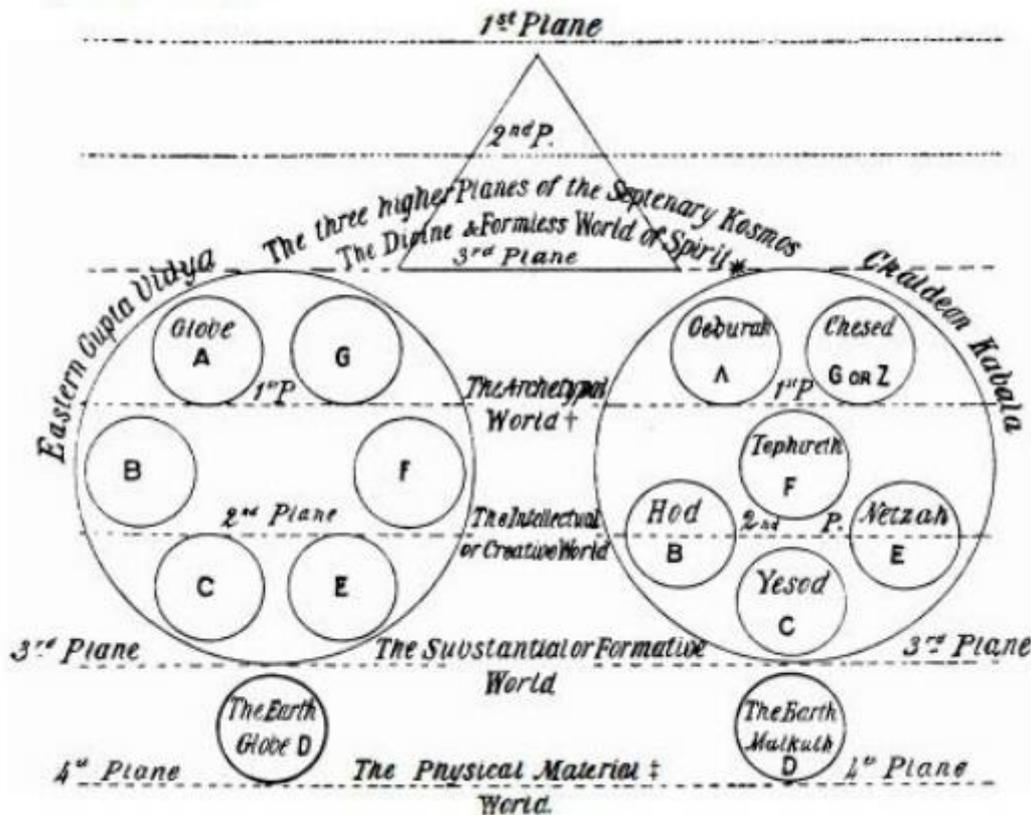


DIAGRAM FROM "THE SECRET DOCTRINE" VOL. 1, p. 200

Selected Quotations from "The Secret Doctrine" by H.P. Blavatsky:

In the sacred texts of the Rig Veda, Vishnu, also, is "a manifestation of the Solar Energy," and he is described as striding through the Seven regions of the Universe in three steps, the Vedic god having little in common with the Vishnu of later times. Therefore the two [i.e. Vishnu and Fohat] are identical in this particular feature, and one is the copy of the other.

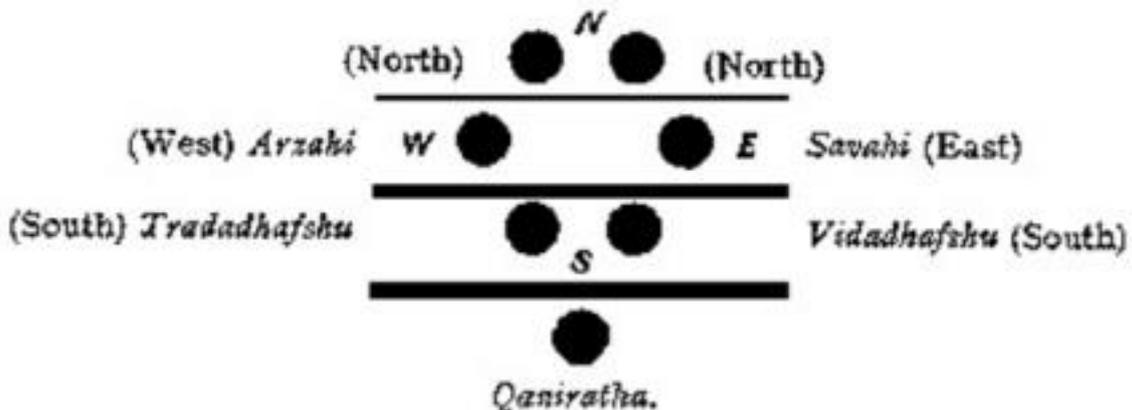
The "three and seven" strides refer to the Seven spheres inhabited by man, of the esoteric Doctrine, as well as to the Seven regions of the Earth. Notwithstanding the frequent objections made by would-be Orientalists, the Seven Worlds or spheres of our planetary chain are distinctly referred to in the exoteric Hindu scriptures. (**Vol. 1, p. 112**)

It is a Vedic teaching that "there are three Earths corresponding to three Heavens, and our Earth (the fourth) is called Bhumi." This is the explanation given by our exoteric Western Orientalists. But the esoteric meaning and allusion to it in the Vedas is that it refers to our planetary chain, three "Earths" on the descending arc, and three "heavens" which are the three Earths or globes also, only far more ethereal,

on the ascending or spiritual arc: by the first three we descend into matter, by the other three we ascend into Spirit; the lower one, *Bhumi*, our Earth, forming the turning point, so to say, and containing *potentially* as much of Spirit as it does of Matter. **(Vol. 1, p. 250)**

Thus in Fargard XIX., ii. 13 (42), Zarathustra is told by Ahura Mazda to "invoke the Amesha Spenta who rule over the seven *Karshvares* of the Earth"; which *Karshvares* in their seven applications refer equally to the seven spheres of our planetary chain, to the seven planets, the seven heavens, etc., according to whether the sense is applied to a physical, supra-mundane, or simply a sidereal world. . . . The "Seven *Karshvares* of the Earth" - the seven spheres of our planetary chain, the seven worlds - also mentioned in the *Rig-Veda* - are fully referred to elsewhere. There are six *rajamsi* (worlds) above *prithivi* - the earth, or "this" (*idam*), as opposed to that which is *yonder* (the six globes on the three other planes). (See *Rig-Veda*, I., 34; III., 56; VII., 10411, and V., 60, 6.) **(Vol. 2, p. 384-385)**

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 Parsis 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. . . . The Avesta has not borrowed the idea from the *Rig-Veda*, but simply repeats the esoteric teaching. The "three strata or layers" do not refer to our globe alone, but to three layers of the globes of our terrestrial chain - two by two, on each plane, one on the descending, the other on the ascending arc. Thus, with reference to the six spheres or globes above our earth, the seventh and the fourth, it is *septempartite*, while with regard to the planes over our plane - it is *tripartite*. The meaning is carried out and corroborated by the text in the Avesta and Vendidad, 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 *Karshvars* is not in contradiction with the three "zones," if this word is read "planes." As Geiger remarks, this septenary division is very old - the oldest of all - since the Gathas already speak of the "septempartite earth." (*Bumi haptaiti, Yasna*, xxxii., 3.) . . . Now *Qaniratha* is not, as believed by Geiger and his translator, "the country inhabited by the Iranian tribes," and the other names do not mean "the adjacent territories of foreign nations in the North, South, West, and East" (p. 132), but our globe or Earth. For that which is meant by the sentence which follows the last quoted, namely, that "two *Vorubarshiti* and *Voru-Zarshti* lie in the North; two, *Vidadhafshu* and *Tradadhafshu* in the South; *Savahi* and *Arzahi* in the East and West," is simply the very graphic and accurate description of the "chain" of our planet, the Earth, represented in the book of Dzyan (II) thus:



The Mazdean names given above have only to be replaced by those used in the Secret Doctrine to become an orthodox tenet. The "Earth" (our World), therefore, is "tripartite," because the chain of the worlds is situated on three different *planes* above our globe; and it is *septempartite* because of the seven globes or spheres which compose the chain. Hence the further meaning given in Vendidad XIX. 39, showing that "*Qaniratha* alone is combined with *imat*, 'this' (earth), while all other *Karshvares* are combined with the word '*avat*,' 'that' or *those* - upper earths." Nothing could be plainer. (Vol. 2, p. 757-759)

Again, in the Seventh Round on the Lunar chain, when Class 7 [i.e. of the seven classes or hierarchies of Monads in evolution], the last, quits Globe A, that Globe, instead of falling asleep, as it had done in previous Rounds, begins to die (to go into its planetary pralaya); and in dying it transfers successively, as just said, its "principles," or life-elements and energy, etc., one after the other to a new "laya-centre," which commences the formation of Globe A of the Earth Chain. A similar process takes place for each of the Globes of the "lunar chain" one after the other, each forming a fresh Globe of the "earth-chain." Our Moon was the fourth Globe of the series, and was on the same plane of perception as our Earth. (Vol. 1, p. 171-172)

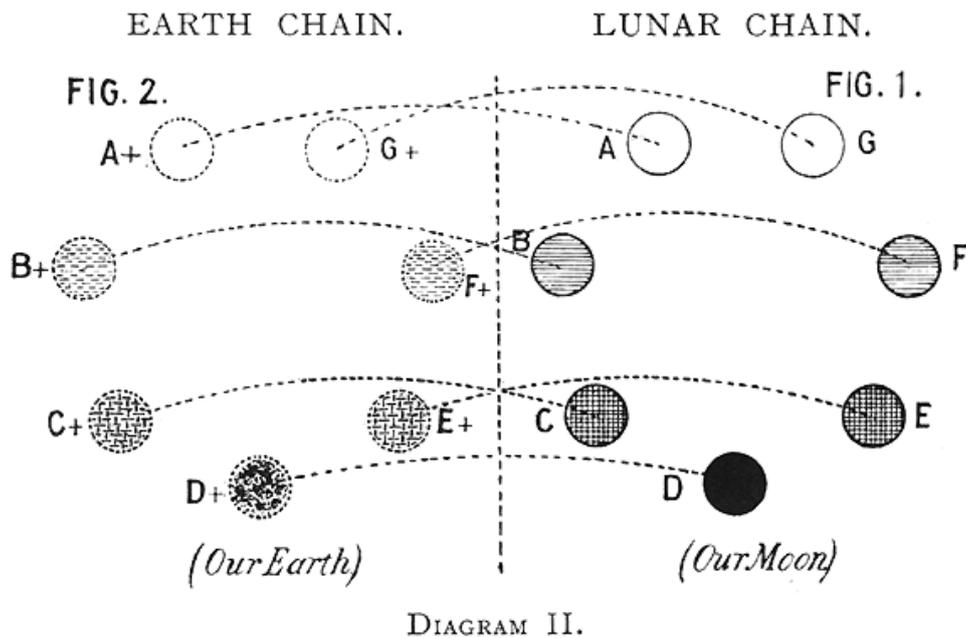


DIAGRAM FROM "THE SECRET DOCTRINE" VOL. 1, p. 172

~ * ~

FROM "THE EARTH CHAIN OF GLOBES"

An article by William Q. Judge published in "The Path" in February 1893

[It can be found in William Q. Judge Theosophical Articles Vol. 1 and WQJ Pamphlet #8 "Cyclic Evolution."]

Although H.P.B. gave out to several of those who met her during the period from 1875 to 1878 the very same teachings in respect to the nature of man and of the "worlds" he evolves in as were afterwards publicly expounded in *Esoteric Buddhism* by Mr. Sinnett upon letters received by him through her from her Teachers, the credit of thus publishing those teachings, if such credit is desired, must be granted to that

author. But at the time he began his publications, we who had known the doctrines so many years before wrote to H.P.B. complaining that the method adopted would lead to confusion on the one hand and to a materializing of the doctrines on the other, while, of course, no objection was made in general to the divulgement of what at a prior date had been given us in confidence, for he could not and would not have given the teachings to the public at all unless he had been permitted to do so. And after all these years the confusion to which our letters adverted has arisen among Theosophists, while there has been an apparent lack of attempt to clear it away. In respect to the "Earth Chain of Globes," the materializing of the doctrine and the confusion in the minds of students have been greater than in regard to any other of the teachings. This cloudiness I will now attempt to dissipate, if possible, with the help of some of H.P.B.'s own words in her book, the time having arrived and permission being granted, and access being also had to certain plain statements thereupon from the original sources. . . .

The seven globes of earth's chain are not separated at all, and are interblended and mixed with each other. To make it clearer, if we were to develop inner sight so as to perceive on the plane of the next globe, the fifth, it would not appear as a definite ball in the sky or space. Whether it be smaller or larger than this earth - a fact not yet cleared up - it would be seen to possess the earth as the earth holds it.

It may be asked, Why was this not told in the beginning? Because it was useless to tell, no one being at hand to understand it; and also because if insisted on - and it was not of enough importance to require insistence - the consequence might have been that even Mr. Sinnett would not have published his invaluable and extremely useful book. . . .

On this very subject the teachers of H.P.B. wrote, *Secret Doctrine*, v. I, p. 166:

Were psychic and spiritual teachings more fully understood, it would become next to impossible to even imagine such an incongruity. . . . In short, as Globes, they are in COADUNITION but not in CONSUBSTANTIALITY WITH OUR EARTH, and thus pertain to quite another state of consciousness.

This should be clear enough, and, as if to draw special attention to it, the very words which give the correct doctrine about our "fellow globes" were printed in capital letters.

"Consubstantiality" means *the state of being the same substance*. This is negated in respect to the globes; but it is asserted that they, *being of different substances, are united in one mass*, for such is the meaning of "co-adunition." If this be the case, as must be on the original authority, it then follows that the "seven globes of earth's chain, while differing from each other as to what is commonly called substance, are united together in a single mass. And when one is asked to shake off the dense veil of matter which beclouds the sight so as to perceive another of the globes, it is by no means meant that the companion globe, or globes, as the case may be, would be seen rolling in space all by itself": - and this is from another explanatory letter from the first authority [i.e. the Master K.H.]. In the paragraph from *Secret Doctrine* attention is called to the fact that just because the seven globes are in co-adunition but not in consubstantiality with each other they pertain to a state of consciousness quite other than that we are compelled to be in now.

As H.P.B. used a diagram in which the globes are set down as separated, it only requires to be remembered that the system could not, on a flat surface by mere lines, be illustrated in any other way and be at all clear. Besides, all the diagrams and illustrations must be construed with the quotation on p. 166 in view, as well as the numerous pages of similar explanations.

Every student should make inquiry of himself to see what his ideas are on this subject, and revise them if they are found not to be in accord with what was so clearly explained in the words above quoted. For this lies at the root of many other difficulties. Materialistic conceptions on this will lead to materializing, localizing, and separating of states such as Devachan, and to perhaps dogmas about places that do not exist, when states of consciousness should be dwelt upon. . . .

And on page 169 of Vol. I of *Secret Doctrine* is a sentence not printed as a quotation, but which is really one from one of the same teacher's letters, reading:

To be fully realized [the evolution of the monads on the globes] both this process and that of the birth of the globes must be examined far more from their metaphysical aspect than from what one might call a statistical standpoint. . . .

Although the Lodge has declared through the mouth of H.P.B. that the complete truth on these matters is the heritage of future generations, yet we who are working in the movement now, believing in reincarnation and knowing the force of Karmic tendencies, must not forget that we are destined to return in future years once more to the same work. We should therefore study the pure spiritual, psychic, and metaphysical aspects of the doctrines, leaving disputes with the changing science of the day to those who are amused by it. For those disputes are wholly unimportant, since they will all pass away; but the spirit of truth will not pass, nor shall we who endeavor to find her and to understand what she says to us.

FROM "REINCARNATION OF ANIMALS"

An article by William Q. Judge published in "The Path" in April 1894

[It can be found in William Q. Judge Theosophical Articles Vol. 1 and WQJ Pamphlet #1 "Reincarnation."]

While it is stated that no more animal monads can enter on the man-stage, it is not said nor inferred that the incoming supply of monads for the animal kingdom has stopped. They may still be coming in from other worlds for evolution among the animals of this globe. There is nothing impossible in it, and it will supply the answer to the question, Where do the new animal monads come from, supposing that all the present ones have exhausted the whole number of higher species possible here? It is quite possible also that the animal monads may be carried on to other members of the earth-chain in advance of man for the purpose of necessary development, and this would lessen the number of their appearances here. . . . The animals, however, being devoid of developed *Manas*, have no *Devachan* and must be forced onwards to the next planet in the chain. This would be consistent and useful, as it gives them a chance for development in readiness for the time when the monads of that kingdom shall begin to rise to a new human kingdom. They will have lost nothing, but, on the contrary, will be the gainers.

WHY METAPHYSICS?

(from *Theosophy Magazine*, November 1929)

Whether it is possible to embody the philosophy of Theosophy in a form so simple that he who runs may read and understand, is a question that is often asked today, as it was in the earlier days of the Theosophical Movement of this era. While regular students may find *The Ocean*, *The Epitome*, and *The Key* fairly comprehensible and stimulating, beginners and enquirers, it is argued, may find these books somewhat beyond them, and if they fail to grasp the essential points, their further interest may be shut off at the start. That this question arose in the days of H. P. Blavatsky and William Q. Judge is evidenced by their own statements, which also throw light on the way in which they regarded this problem.

In her preface to *The Key to Theosophy*, Mme. Blavatsky wrote: "To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual, each must progress by his own efforts." When Mr. Judge was criticised by the London Managers of the Theosophical Publication Society, because his *Epitome of Theosophy* was written in a style "too advanced" for the average reader, he replied as follows: "We are not seeking to cater to a lot of fiction readers and curiosity hunters, but to the pressing needs of earnest minds. Fiction readers never influenced a nation's progress." . . .

In terms of man's principles the arousal of *Higher Manas* is demanded, through, among other things, the proper exercise of *lower manas*; and with the stimulation of *Higher Manas*, man's entire upper triad, his Higher Self, is stirred into activity. Hence, metaphysics. . . .

Manas and not kama is the link between the upper triad and the lower. The root of mind is above and not below. Mind is the metaphysical instrument of the soul and, in truth, an aspect of its very self. . . . True metaphysics has nought to do with this sphere. Those who have made Theosophy easy, attractive, palatable and romantic have catered to man's *kamic* nature more than to his reason. To do this they had to corrupt, to modify and to deck the pure teachings to meet the prejudices, the whims, and the desires of their followers.

Instead of the life-giving doctrines of the Wisdom Religion, these romancers have given us the outpourings of their own diseased minds. No matter how metaphysical one may become or think he is becoming, he must never lose his power of discrimination. When that power is lost or weakened, the student may be sure that he has been sidetracked into the broad and alluring highways of the astral plane; and while he may be subject to non-physical influences he is still enmeshed more than ever in the toils of matter. . . . Only for those who will make the necessary efforts, mental and spiritual, will Theosophy be neither a romance nor a riddle, but "wisdom itself, the object of wisdom, and that which is to be obtained by wisdom."

"May be I will not see you again; therefore let me tell you once more about the planets, rings, and rounds. . . . *I said there were no such garlands of sausages as they thought of planets; that this representation was not even **graphical** but rather **allegorical**; . . .*"

~ H.P. Blavatsky, "The Letters of H.P. Blavatsky to A.P. Sinnett" #XXXIX, p. 92, emphasis added ~