KALKI AVATAR BLAVATSKY

Abstract and train of thoughts

1

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

There is one thing peculiar to the present Kali-Yuga that may be used by the Student. 7

Consciousness’ eternal pilgrimage from Light to Darkness: a 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 the life was the light of men. He is the beginning and the end of life

(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 in a single individual. 12

Then justice, order, and true brotherly love will be finally restored

on earth.

Glossary of terms

Appendix A. Designations of Kalki-Avatara in major religions

Appendix B. Calendar of the Race that never dies

1

Frontispiece by José Patricio Aguirre

BUDDHAS AND INITIATES SERIES

THE AGE OF DARKNESS AND SORROW WE LIVE IN

Kali-Yuga and the Kalki-Avatara v. 10.13, [www.philaletheians.co.uk](http://www.philaletheians.co.uk/), 25 March 2018

Page 3 of 21

[Kali-Yuga commenced between the 17th and 18th 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 5,112th year.]

Even the four ages of the Hindu chronology1

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 Krish na, 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.2

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 pre cursors 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),3

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 chokra [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 complished, he falls asleep. Another day is passed, night sets in and continues

until the future dawn.

1

[See Appendix A.]

2

Isis Unveiled, II p. 275

3

[See “Subba Row’s Twelve Signs of the Zodiac” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

BUDDHAS AND INITIATES SERIES

THE AGE OF DARKNESS AND SORROW WE LIVE IN

Kali-Yuga and the Kalki-Avatara v. 10.13, [www.philaletheians.co.uk](http://www.philaletheians.co.uk/), 25 March 2018

Page 4 of 21

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.

1

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 “barbari ans” 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 pur er tribes are neglected, the people will perish [or, as the Commentator has it,

“the Mlechchhas2 will be in the centre and the Āryans, in the end.”]

3 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; pas sion 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; weak ness the cause of dependence; menace and presumption will be substituted for

learning; liberality will be devotion (a man if rich will be reputed pure) . . . mu tual assent will be marriage; fine clothes will be dignity. . . . he who is the

strongest will reign . . . the people, unable to bear the heavy burthens, Kara bhāra (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

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

1

Isis Unveiled, Vol. II, pp. 273-74. Cf. Jacolliot, Les Fils de Dieu, pp. 229-30.

2

[i.e., impure, unclean foreigners or non-Āryans.]

3

If this is not prophetic, what is? [H.P. Blavatsky.]

BUDDHAS AND INITIATES SERIES

THE AGE OF DARKNESS AND SORROW WE LIVE IN

Kali-Yuga and the Kalki-Avatara v. 10.13, [www.philaletheians.co.uk](http://www.philaletheians.co.uk/), 25 March 2018

Page 5 of 21

the (lunar asterism) Tishya, and the planet Jupiter are in one mansion, the

Krita [or Satya] age shall return.”

1

. . . Two persons, Devāpi, of the race of Kuru and Maru, of the family of

Ikshvāku continue alive throughout the four ages, residing at Kalāpa.

2

They

will return hither, in the beginning of the Krita age. 3

. . . Maru,4

the son of Shighra through the power of Yoga is still living in the vil lage called Kalāpa, and, in a future age, will be the restorer of the Kshatriya

race in the Solar dynasty.

5

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 XIXth, and at the dawn of the

XXth century of our great era of ENLIGHTENMENT.

6

[Visnnu-Purāna’s prophesy above continues in the excerpt below:]

For see what is prophesied in the Purānas, generally, and in the Vishnu-Purāna,

7

es pecially. 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 vio lent 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

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 Kreut-

1

Vishnu-Purāna, Book IV, ch. xxiv; Wilson, Vol. IV, pp. 224-29.

2

Matsya-Purāna gives Katāpa.

3

Vishnu-Purāna, ibid.; Wilson, Vol. IV, p. 237.

4

Max Müller translates the name as Morya, of the Morya dynasty, to which Chandragupta belonged (see A His tory of Ancient Sanskrit Literature, pp. 280ff.). In Matsya-Purāna, chapter cclxxii, the dynasty of ten Moryas (or

Maureyas) is spoken of. In the same chapter, it is stated that the Moryas will one day reign over India, after re storing 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 cor ruption of Mori, a Rājput tribe, and the commentary on the Mahāvansa 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 Mahāvansa. The Sanskrit Encyclopaedia, Vāchaspattya, we are informed by our

Brother, Dewān Bahādur 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-Purāna, Skandha XII.

5

Vishnu-Purāna, Book IV, ch. iv; Wilson, Vol. III, p. 327. The Vāyu-Purāna declares that Maru will re-establish

the Kshatriya in the nineteenth coming Yuga. [See “The Purānas on the Dynasties of the Moryas and the Koo thoomi,” in: Blavatsky Collected Writings, Vol. VI, pp. 40-42]

6

Secret Doctrine, I pp. 376-78

7

In Vishnu and other Purānas (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 17th and 18th of February.

BUDDHAS AND INITIATES SERIES

THE AGE OF DARKNESS AND SORROW WE LIVE IN

Kali-Yuga and the Kalki-Avatara v. 10.13, [www.philaletheians.co.uk](http://www.philaletheians.co.uk/), 25 March 2018

Page 6 of 21

zer Sonata of Tolstoy, we wonder!] The Brāhmanical thread (or the priestly ar ray) 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.

1

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 accu rately 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 Eng land, 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.

Blessed are the deaf, the dumb and the blind, for they will not hear themselves tra duced and condemned; not in this world of sorrow, at any rate.2

1

Translated by H.H. Wilson. Ed. by Fitzedward Hall. London, 1864-70

2

Blavatsky Collected Writings, (FORLORN HOPES) XII pp. 386-88

BUDDHAS AND INITIATES SERIES

THE AGE OF DARKNESS AND SORROW WE LIVE IN

Kali-Yuga and the Kalki-Avatara v. 10.13, [www.philaletheians.co.uk](http://www.philaletheians.co.uk/), 25 March 2018

Page 7 of 21

There is one thing peculiar to the present Kali-Yuga that may be used by

the Student.

All causes now bring about their effects much more rapidly than in any other or bet ter 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 pow ers to be invoked can be reached more quickly.1

Consciousness’ eternal pilgrimage from Light to Darkness: a cycle

from Alpha to Omega.

Thus far, for individual, human, sentient, animal and vegetable life, each the micro cosm of its higher macrocosm. The same for the Universe, which manifests periodi cally, 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 at om, 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. . .

2

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 identi fied 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.”

3

When this world had issued out of darkness, the subtile elementary principles

produced the vegetal seed which animated first the plants; from the plants, life

passed into fantastical bodies which were born in the ilus of the waters; then,

through a series of forms and various animals, it reached MAN.

1

Blavatsky Collected Writings, (CONVERSATIONS ON OCCULTISM) IX p. 102

2

[Christina Rossetti, “Up-Hill,” 1861]

3

Secret Doctrine, I p. 268

BUDDHAS AND INITIATES SERIES

THE AGE OF DARKNESS AND SORROW WE LIVE IN

Kali-Yuga and the Kalki-Avatara v. 10.13, [www.philaletheians.co.uk](http://www.philaletheians.co.uk/), 25 March 2018

Page 8 of 21

“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.”

1

1

Isis Unveiled, II p. 260; [quoting Bhāgavata-Purāna, Bk. II, ch. 9 & 10; Manu, Bk. XII, 42; Bk. I, 50. Image

above by Yis “Nosego” Goodwin.]

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WHEN WILL OUR SUFFERINGS COME TO AN END ?

Kali-Yuga and the Kalki-Avatara v. 10.13, [www.philaletheians.co.uk](http://www.philaletheians.co.uk/), 25 March 2018

Page 9 of 21

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 pre ceding 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 mani fest itself — as a Logos — to create the future world.1

If Vishnu is represented in his forthcoming and last appearance as the

Tenth Avatara, it is only because every unit held as an androgyne mani fests itself doubly. Messiah is the fifth emanation, or potency.

We have said above, that, according to the secret computation peculiar to the stu dents 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 in carnation 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.2, 3

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 con tained 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.4

And this is the

reason why, from the Indian Rishi to Virgil, and from Zoroaster down to the latest

Sibyl, all have, since the beginning of the Fifth Race, prophesied, sung, and promised

1

Isis Unveiled, II p. 275

2

The Kabbalistic Sephīrōth are also ten in number, or five pairs.

3

Isis Unveiled, II pp. 259-60

4

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

BUDDHAS AND INITIATES SERIES

WHEN WILL OUR SUFFERINGS COME TO AN END ?

Kali-Yuga and the Kalki-Avatara v. 10.13, [www.philaletheians.co.uk](http://www.philaletheians.co.uk/), 25 March 2018

Page 10 of 21

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.1

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.”

2

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;

3

The Lord [Christos] shall be revealed with his mighty angels in flaming fire;

4

The Holy Ghost descended on the Apostles like “cloven tongues of fire”;

5

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,6

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 univer sality. But there are two “Fires” and a distinction is made between them in the Oc cult teachings.

7

The first, or the purely formless and invisible Fire concealed in the Central Spir itual 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;

1

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

2

See Vol. II

3

Deuteronomy iv, 24

4

2 Thessalonians i, 7-8

5

Acts ii, 3

6

Revelation xix, 11, 13

7

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

BUDDHAS AND INITIATES SERIES

WHEN WILL OUR SUFFERINGS COME TO AN END ?

Kali-Yuga and the Kalki-Avatara v. 10.13, [www.philaletheians.co.uk](http://www.philaletheians.co.uk/), 25 March 2018

Page 11 of 21

And the commentator adds:

It is these seven from which the self is to be emancipated. “I” [in “I am here de void of qualities”) must mean the self, not the Brāhmana who speaks.

1, 2

(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 Chris tian Advent, the idea of which was undoubtedly copied from the Hindu. When Vish nu 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.3

In him was life; and the life was the light of men. He is the begin ning and the end of life (i.e., selflessness). He will appear as Mait reya-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 be came 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,”

4 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.”

5

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 nine teenth 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 Bud dhas, 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

1

Anugītā, ch. x. Cf. Sacred Books of the East,” Vol. VIII (1908), p. 278

2

Secret Doctrine, I p. 87; [on Stanza IV.1a; excerpt typographically enhanced.]

3

Isis Unveiled, II pp. 274-75

4

John i, 3-4

5

Fa-hua-ching [Saddharma-Pundarīka]

BUDDHAS AND INITIATES SERIES

WHEN WILL OUR SUFFERINGS COME TO AN END ?

Kali-Yuga and the Kalki-Avatara v. 10.13, [www.philaletheians.co.uk](http://www.philaletheians.co.uk/), 25 March 2018

Page 12 of 21

Kali-yuga is “l’Âge d’Or”(!) only in the mystic writings of some French pseudo Occultists.

1, 2

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 spir itual 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 ap pearance, the seed of “spiritual wisdom” has to be implanted and then carried on to

the next planet, when the period of obscuration of the inhabited planet approaches.

The intervening disturbances, caused by racial cataclysms, on the globe, do not de stroy that seed and its growth is ensured by the appearance of the intermediate

Buddhas.

3

He will incarnate into the whole humanity collectively, not in a

single individual.

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 WIS DOM” — 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 it self into the whole humanity collectively, not in a single individual. But of this mys tery — no more at present.4

1

See La Mission des Juifs, 1884, by Marquis Alexandre Saint-Yves d’Alveydre.

2

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 impe tus 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 inglori ously perished the only association whose aims, rules and original purposes answer in every particular and de tail — if strictly carried out — to the innermost, fundamental thought of every great Adept Reformer, the beauti ful dream of a UNIVERSAL BROTHERHOOD OF MAN.” Blavatsky Collected Writings, (WHY THE “VAHAN”?) XII p. 418

3

Blavatsky Collected Writings, (THE FUTURE BUDDHAS) VI pp. 267-68

4

ibid. (LAMAS AND DRUSES) III p. 185

BUDDHAS AND INITIATES SERIES

Kali-Yuga and the Kalki-Avatara v. 10.13, [www.philaletheians.co.uk](http://www.philaletheians.co.uk/), 25 March 2018

Page 13 of 21

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 cer tain riddles of the ages; the reason why, for instance, it is impossible for them to as sign 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 indi vidualities; 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 pre vious 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 eso teric doctrine explains it by saying that each of these (as many others) had first ap peared 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,1

hence the many meanings in every symbol, which, unless interpreted according to

the esoteric methods, generally lead to an inextricable confusion.

2

1

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.

2

Secret Doctrine, II pp. 358-59

KALI-YUGA AND THE KALKI-AVATARA

GLOSSARY OF TERMS

Kali-Yuga and the Kalki-Avatara v. 10.13, [www.philaletheians.co.uk](http://www.philaletheians.co.uk/), 25 March 2018

Page 14 of 21

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 appear ance 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 in carnation not will have subsequent rebirths, has naught to do with Karma, which

has therefore no hold on it.1

Kalki-Avatara (Sk.) The “White Horse Avatāra,” which will be the last man vantaric incarnation of Vishnu, according to the Brahmins; of Maitreya Buddha,

agreeably to Northern Buddhists; of Sosiosh, the last Hero and Saviour of the Zoro astrians, as claimed by Parsīs; and of the “Faithful and True” on the white Horse.2

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’ anal 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.3

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: Ť. 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 ra ther 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 sex es 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 Brahmans — 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 Mēmrāh, 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

1

Blavatsky Collected Writings, (THE DOCTRINE OF AVATĀRAS) XIV pp. 373-74

2

Revelation xix, 2

3

Theosophical Glossary

KALI-YUGA AND THE KALKI-AVATARA

GLOSSARY OF TERMS

Kali-Yuga and the Kalki-Avatara v. 10.13, [www.philaletheians.co.uk](http://www.philaletheians.co.uk/), 25 March 2018

Page 15 of 21

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

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.”

1, 2 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 Ju daism 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.

3

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 mak ing slight variations on the esoteric doctrine states that Śākyamuni (Gautama Bud dha) 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 (Bud dha’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 philosophi cal school. As shown by Eitel,

4

“statues were erected in his honour as early as B.C.

350.”

5

Manusha or Manushya Buddha (Sk.) [from manu man + buddha awakened

one.] A human buddha, born in a human body for compassionate work among man kind, 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 mani fests itself:

1 Ādi-buddha in the Dharmakāya;

1

Exodus ii, 10

2

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.

3

Secret Doctrine, I pp. 384-85

4

Sanskrit-Chinese Dictionary

5

Encyclopedic Theosophical Glossary

KALI-YUGA AND THE KALKI-AVATARA

GLOSSARY OF TERMS

Kali-Yuga and the Kalki-Avatara v. 10.13, [www.philaletheians.co.uk](http://www.philaletheians.co.uk/), 25 March 2018

Page 16 of 21

2 Dhyāni-buddha in the Sambhogakāya; and

3 Mānushya-buddha living at will or need as a Nirmānakāya.

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 Com passion. 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 mid point 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 re ally is the spiritual-intellectual centre of all the noblest impulses, intuitions, and en ergies active in the human constitution.

Evolution signifies the unfolding of already existing and fully active capacities, pow ers, functions, principles, and elements, latent in most men merely because the vehi cle enabling them to manifest their transcendent powers in the ordinary human be ing 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.1

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 sen tient existence.

Messiah’s etymology “The word (\*:, 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 (\*:/, 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,

1

Encyclopedic Theosophical Glossary

KALI-YUGA AND THE KALKI-AVATARA

GLOSSARY OF TERMS

Kali-Yuga and the Kalki-Avatara v. 10.13, [www.philaletheians.co.uk](http://www.philaletheians.co.uk/), 25 March 2018

Page 17 of 21

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.”

1

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 de velopment is heightened on the 4th 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.2

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.

3

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.

4

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 Se phīrōth, 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.”

5

1

Blavatsky Collected Writings, (THE ESOTERIC CHARACTER OF THE GOSPELS II) VIII p. 204 fn. [quoting Source of

Measures, p. 255.]

2

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.

3

See Revelation

4

Theosophical Glossary

5

ibid.

KALI-YUGA AND THE KALKI-AVATARA

APPENDIX A. CALENDAR OF THE RACE THAT NEVER DIES

Kali-Yuga and the Kalki-Avatara v. 10.13, [www.philaletheians.co.uk](http://www.philaletheians.co.uk/), 25 March 2018

Page 18 of 21

Appendix A.

Designations of Kalki-Avatara in major religions

Buddhists Maitreya-Buddha The last of the Avatāras and Buddhas,

in the seventh Race.

Christians Christos or anointed

Μεσσίας-Messiah

The “Faithful and True” on the white

Horse. (Revelation xix, 2)

Greeks Asclēpios or Aesculapius Divine Physician, Healer, Sōtēr-Saviour.

Hindus 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 “resto ration of purity.”

Jews Messiah

Mussulmans Messiah We do not send any Messiah until and

unless there is extreme suffering and

distress. (Koran vii, 94)

Zoroastrians Sosiosh or Saoshyant The “Last Hero and Saviour of Mankind”

will be brought down on a White Horse

in a “tornado of fire.” (Avesta, Yasht xix,

89)

KALI-YUGA AND THE KALKI-AVATARA

Kali-Yuga and the Kalki-Avatara v. 10.13, [www.philaletheians.co.uk](http://www.philaletheians.co.uk/), 25 March 2018

Page 19 of 21

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 Brahmans of Southern India, is the already

mentioned Tamil calendar called the Tirukkanda Panchānga, compiled, as we are

told, from, and in full accordance with, secret fragments of Asuramaya’s data.1

Mortal years

1 From the beginning of cosmic evolution,

2

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”

3

— or the human period — up to the year 1887, is just 18,618,728

5 The full period of one Manvantara is 308,448,000

6 Fourteen “Manvantaras,” plus the period of one Satya-Yuga

make ONE DAY OF BRAHMA, or a complete Manvantara and

make4

4,320,000,000

Therefore a Maha-Yuga consists of 4,320,000

The year 1887 is from the commencement of Kali-Yuga 4,989

1

Secret Doctrine, II pp. 67-70; [typographically modified for clarity; many annotations omitted. — ED. PHIL.]

2

The esoteric doctrine says that this “cosmic evolution” refers only to our solar system; while exoteric Hindu ism makes the figures refer, if we do not mistake, to the whole Universal System.

3

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 Manvanta ra 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 obscuration, which preceded our Round, but to the appearance of man kind in the latter Round. There is a great difference made, however, between the “Naimittika,” occasional or in cidental, “Prākritika,” elemental, “Ātyantika,” the absolute, and “Nitya,” the perpetual Pralaya; the Naimittika be ing described as “Brahmā’s contingent recoalescence of the Universe at the end of Brahmā’s DAY.” [Vishnu Purāna, 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 reab sorbed 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 disso lution 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 ra diance glows above, below, and on every side, and sets the three worlds and Pātāla on fire.” [Vishnu-Purāna,

Bk. VI, iii]

4

Since a Mahā-Yuga is the 1,000th part of a day of Brahmā.

KALI-YUGA AND THE KALKI-AVATARA

Kali-Yuga and the Kalki-Avatara v. 10.13, [www.philaletheians.co.uk](http://www.philaletheians.co.uk/), 25 March 2018

Page 20 of 21

[The year 2010, when this study was first published] 5,112

To make this still clearer in its details, the following computations by Rāo 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

Treta-Yuga contains 1,296,000

Dvapara-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 Samdhyas, 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 divi sion into a number of esoteric cycles, never mentioned in Brāhmanical popular writ ings — 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.

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Secret Doctrine, II pp. 67-70; [typographically modified for clarity; many annotations omitted. — ED. PHIL.]