

*The end of a World of Being
is but the consummation of a
Grand Cycle of Life toward
higher Worlds.*



Contents and abstract¹

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The Secret Doctrine dispels the gloom and doom of modern science.

A Universal Dissolution (Maha-Pralaya) occurs every 4,320,000,000 mortal years (Day of Brahmā), followed by a Universal Rebirth (Night of Brahmā) of an equal duration. The latter is viewed by vulgar minds as “creation” of the World. 3

Suggested reading for students.

From our Planetary Rounds and Globes Series. 8



¹ Frontispiece, by Lorlegin.

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① If Science is right then the future of our Solar System — hence of what we call the Universe — offers but little of hope or consolation for our descendants. Two of her votaries, Messrs. Thomson and Clausius,⁴ have simultaneously reached the conclusive opinion that the Universe is doomed, at some future and not so very remote period, to utter destruction. Such is also the theory of several other astronomers, one and all describing the gradual cooling off and the final dissolution of our planet in terms nearly identical with those used by the greatest Hindu, and even some of the Greek sages. One might almost think he were reading over again Manu, Kanāda, Kapila and others. The following are some of the newest theories of our Western *pandits*.

¹ [The appearance and disappearance of the Universe are pictured as an outbreathing and inbreathing of “the Great Breath,” which is eternal and which, being Motion, is one of the three aspects of the Absolute — Abstract Space and Duration being the other two. When the “Great Breath” is projected, it is called the Divine Breath, and is regarded as the breathing of the Unknowable Deity — the One Existence — which breathes out a thought, as it were, which becomes the Kosmos. So also is it when the Divine Breath is inspired again, the Universe disappears into the bosom of “the Great Mother,” who then sleeps “wrapped in her invisible robes.” — *Secret Doctrine*, I p. 43]

² [The *Mahā-Pralaya* or the Universal Dissolution occurring at the end of every “Day of Brahmā” is followed by a Universal *Rebirth* at the end of the “Night of Brahmā” which corresponds in length of period to the “Day.” It is the beginning of such a rebirth that is considered by the vulgar minds as the “creation” of the world, whereas it is but one of the number of successive existences in an infinite series of *re-evolutions* in the Eternity. Therefore, as Spirit and Matter are one and eternal, the one being thrown into objectivity by the other, and neither capable of asserting itself *per se* to our sensual perceptions unless linked together, these “Entities” have “*always*” existed. — *Blavatsky Collected Writings*, (FOOTNOTES TO “IAMBlichOS: A TREATISE ON THE MYSTERIES”) III p. 270; translated by Dr. Alexander Wilder, F.T.S.]

³ [For an in-depth analysis, consult “The end of our world is not nigh,” in our Planetary Rounds and Globes Series. — ED. PHIL.]

⁴ [Most likely James Thomson (1822-1892) and Rudolf Julius Emmanuel Clausius (1822-1888). — *Boris de Zirkoff*.]

Say our scientists:

“All the ponderable masses which must have separated themselves at the evolution or first appearance upon the earth from the primeval mass of matter, will reunite themselves again into one gigantic and boundless heavenly body, every visible movement in this mass will be arrested, and alone the molecular motion will remain, which will equally [484] spread throughout this ponderous body under the form of heat . . . ”

Kanāda, the atomist, the old Hindu sage, said as much:

“In creation two atoms begin to be agitated, till at length they become separated from their former union, and then unite, by which a new substance is formed, which possesses the qualities of the things from which it arose.”

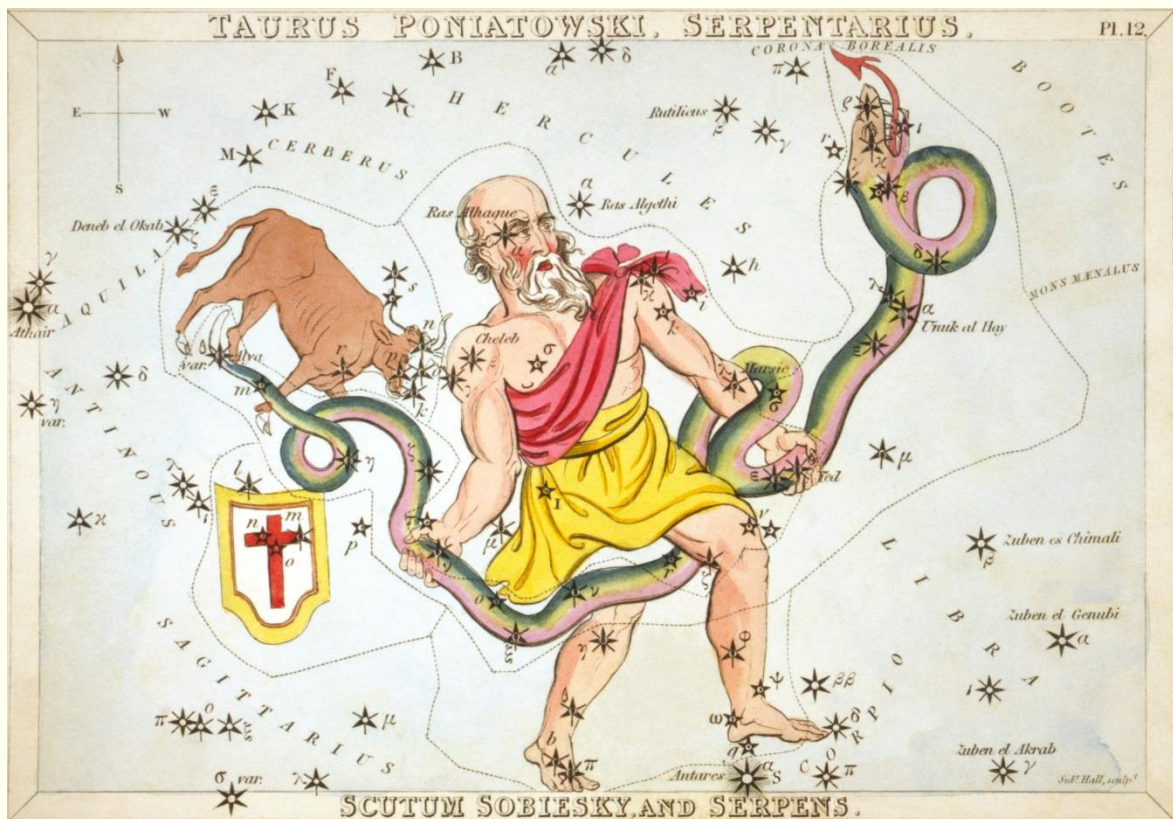
② Loschmidt,¹ the Austrian professor of mathematics and astronomy, and the English astronomer, Proctor,² treating of the same subject, have both arrived at another and different view of the cause from which will come the future dissolution of the world. They attribute it to the gradual and slow cooling off of the sun, which must result in the final extinction of this planet some day. All the planets will then, following the law of gravitation, tumble in upon the inanimate, cold luminary, and coalesce with it into one huge body. If this thing should happen, says the German *savant*, and such a period begins, then it is impossible that it should last forever, for such a state would not be one of absolute equilibrium. During a wonderful period of time, the sun, gradually hardening, will go on absorbing the radiant heat from the universal space, and concentrating it around itself.

③ But let us listen to Professor [W.H.] Tay upon this question. According to his opinion, the total cooling off of our planet will bring with it unavoidable death. Animal and vegetable life, which will have, previous to that event, shifted its quarters from the northern and already frozen regions to the equator, will then finally and forever disappear from the surface of the globe, without leaving behind any trace of its existence. The earth will be wrapped in dense cold and darkness; the now ceaseless atmospheric motion will have changed into complete rest and silence; the last clouds will have poured upon the earth their last rain; the course of the streams and rivers, bereaved of their vivifier and motor — the sun — will be arrested; and the seas frozen into a mass. Our globe will have no other light than the occasional glimmering of the shooting stars, which will not yet have ceased to penetrate into and become inflamed in our atmosphere. Perhaps, too, the sun, under the influence of the cataclysm [485] of the solar mass, will yet exhibit for a time some signs of vitality; and thus heat and light will re-enter it for a short space of time, but the reaction will not fail to re-assert itself; the sun, powerless and dying, will again become extinct and this time forever.

¹ [Johann Josef Loschmidt, 1821–1895, who mostly called himself Josef Loschmidt (omitting his first name), was an Austrian scientist who performed ground-breaking work in chemistry, physics (thermodynamics, optics, electrodynamics), and crystal forms.]

² [Richard Anthony Proctor FRAS, 1837–1888, was an English astronomer. He is best remembered for having produced one of the earliest maps of Mars in 1867 from 27 drawings by the English observer William Rutter Dawes. His map was later superseded by those of Giovanni Schiaparelli and Eugène Antoniadi, and his nomenclature was dropped; for instance, his “Kaiser Sea” became Syrtis Major Planum.]

Such a change was remarked and actually took place in the now extinct constellations of the Swan, the Crown, and the Ophiuchus¹ in the first period of their cooling.



And the same fate will reach all the other planets, which, meanwhile, obeying the law of inertia, will go on revolving around the extinct sun . . . Further on, the learned astronomer depicts the last year of the expiring globe in the very words of a Hindu philosopher depicting the Pralaya:

“Cold and death blow from the northern pole, and spread along the entire face of the earth, nine-tenths of which have already expired. Life, hardly perceptible, is all concentrated at her heart — the equator, in the few remaining regions which are yet inhabited, and where reigns a complete confusion of tongues and nationalities. The surviving representatives of the human race are soon joined by the largest specimens of animals, which are also driven there by the intense cold. One object, one aspiration huddles together all this varied mass of beings — the struggle for life. Groups of animals, without distinction of kind, crowd together into one herd in the hope of finding some heat in the rapidly freezing bodies; snakes threaten no more with their poisonous fangs, nor lions and tigers with their sharp claws; all that each of them begs for is — life, nothing but life, life to the last minute! At last comes that last day, and the pale and expiring rays of the sun illuminate the following gloomy scene; the frozen bodies of

¹ [Ophiuchus is a constellation straddling the celestial equator, Latinised from the Greek *ὀφιοῦχος* (*ophiōchos*), i.e., “serpent-bearing”. It is represented as a man grasping the constellation of Ophiuchus Serpentarius, or Anguitenens. Cf. Aratus Epicus, 76; Eudoxus of Cnidus, *ap.* Hipparchus I, 2, 7; Ptolemæus *Mathematicus*, *Tetrabiblos* 26, etc.]

the last of the human family, dead from cold and lack of air, on the shores of a likewise rapidly freezing, motionless sea”! . . . ¹

The words may not be precisely those of the learned professor, for they are utilized from notes taken in a foreign language; but the ideas are literally his. The picture is indeed gloomy. But the ideas, based upon scientific, [486] mathematical deductions are *not* new, and we have read in a Hindu author of the pre-Christian era a description of the same catastrophe as given by Manu in a language far superior to this one. The general reader is invited to compare, and the Hindu reader to see in this, one more corroboration of the great wisdom and knowledge of his forefathers, who anticipated the modern researches in almost everything.



¹ [This quoted passage has not been located and is therefore unchecked. — *Boris de Zirkoff*.]

[The following passage is from *Isis Unveiled*, Vol. II, pp. 273-74, also in *The Secret Doctrine*, Vol. I, pp. 376-77, is considerably longer and more complete than that in the current article *Blavatsky Collected Writings*, (THE PRALAYA OF MODERN SCIENCE) II p. 486. It is attributed to Vāmadeva-Modelyar, and reference is given to L. Jacolliot's *Les Fils de Dieu*, pp. 229-30. — Boris de Zirkoff.

Students may consult with profit “Kali-Yuga and the Kalki-Avatarā,” in our Buddhas and Initiates Series, and “The visible Sun in our Solar System is a ball of electromagnetic forces glowing, but not burning,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

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),¹ 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 accomplished, 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.²

H.P. BLAVATSKY



¹ [Consult “The Zodiac is a veil thrown over Cosmogogenesis” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

² *Isis Unveiled*, Vol. II, pp. 273-74. Cf. Jacolliot, *Les Fils de Dieu*, pp. 229-30.

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