

*Opposite and opposing forces  
are convertible to each other*



### *Train of thoughts*

#### **Good and Evil pervade the whole universe of matter.**

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## Good and Evil pervade the whole universe of matter.

**E**VERYTHING IN THIS UNIVERSE of differentiated matter has its two aspects — the light and the dark side — which two attributes applied practically, lead, the one to use, the other to abuse. Every man may become a botanist without apparent danger to his fellow-creatures; and many a chemist who has mastered the science of essences knows that each can both heal and kill. Not an ingredient, not a poison, but can be used to do both — aye, from harmless wax to deadly prussic acid, from the saliva of the infant to that of the cobra de capella.<sup>1</sup> This every tyro in medicine knows — theoretically, at any rate. But where is that learned chemist in our day who has been permitted to discover the “night side” of an attribute of any substance that enters into the three kingdoms of Science, let alone the seven of the Occultists, *i.e.*, who of them has penetrated into its *Arcana*, into the innermost *Essence* of things and its primary correlations? Yet it is this knowledge alone which makes of an Occultist a genuine practical Initiate, whether he turns out a Brother of Light or a Brother of Darkness. The essence of that subtle, traceless poison, the most potent in nature, which entered into the composition of the so-called Medici and Borgia poisons, if used with discrimination by one well versed in the septenary degrees of its potentiality on each of the planes accessible to man on earth, could heal or kill every man in the world; the result depending, of course, on whether the operator was a Brother of the Light or a Brother of the Shadow. The former is prevented from doing the good he might, by racial, national, and individual Karma; the second is impeded in his fiendish work by the joint efforts of the *human* “Stones” of the “Guardian Wall.”<sup>2</sup>

It is incorrect to think that there exists any special “powder of projection,” or “philosopher’s stone,” or “elixir of life.” The latter lurks in every flower, in every stone and mineral throughout the globe. It is the ultimate essence of *everything on its way to higher and higher evolution*. As there is no good or evil *per se*, so there is neither “elixir of life” nor “elixir of death,” nor poison, *per se*, but all this is contained in one and the same Universal Essence, this or the other effect, or result, depending on the degree of its differentiations and various correlations. The *light side* of it produces life, health, bliss, divine peace, *etc.*; the *dark side* brings death, disease, sorrow and strife. This is proven by the knowledge of the nature of the most violent poisons; of some of them even a large quantity will produce no evil effect on the organism, whereas a grain of the same poison kills with the rapidity of lightning; while the same grain, again, altered by a certain combination, though its quantity remains almost identical — will heal. The number of the degrees of its differentiation is septe-

<sup>1</sup> [Hooded snake (*Naja tripudians*), a highly venomous Indian snake.]

<sup>2</sup> See *The Voice of the Silence*, pp. 68 and 94 (Note 28 to Part III).

nary, as are the planes of its action, each degree being beneficent or maleficent in its effects, according to the system into which it is introduced. He who is skilled in these degrees is on the highroad to practical Adeptship; he who acts at hap-hazard — as the enormous majority of the “Mind Curers,” whether “Mental” or “Christian Scientist” — is likely to rue the effects on himself as well as on others. Put on the track by the example of the Indian Yogis, and of their broadly but incorrectly outlined practices, which they have only read about, but have had no opportunity to study — these new sects have rushed guideless and headlong into the practice of *denying* and *affirming*. Thus they have done more harm than good. Those who are successful owe it to their innate magnetic and healing powers, which very often counteract that which would otherwise be conducive to much evil. Beware, I say; Satan and the Archangel are more than twins; they are one body and one mind — *Deus est daemon inversus*.<sup>1</sup>

**Everything is polarised: magnetism is positive and negative, male and female. Night rests humanity from the day's activity, and restores the equilibrium of human as well as of cosmic nature.**

As fire passes through an iron stove, so do the stars pass through man with all their properties and go into him as the rain into the earth, which gives fruit out of that same rain. Now observe that the stars *surround* the whole earth, *as a shell does the egg*; through the shell comes the air, and penetrates to the centre of the world.

The human body is subjected as well as the earth, and planets, and stars, to a double law; it attracts and repels, for it is saturated through with double magnetism, the influx of the astral light. Everything is double in nature; magnetism is positive and negative, active and passive, male and female. Night rests humanity from the day's activity, and restores the equilibrium of human as well as of cosmic nature. When the mesmerizer will have learned the grand secret of polarizing the action and endowing his fluid with a bisexual force he will have become the greatest magician living. Thus the astral light is androgyne, for equilibrium is the resultant of two opposing forces eternally reacting upon each other. The result of this is LIFE. *When the two forces are expanded and remain so long inactive, as to equal one another and so come to a complete rest, the condition is DEATH*. A human being can blow either a hot or a cold breath; and can absorb either cold or hot air. Every child knows how to regulate the temperature of his breath; but how to protect one's self from either hot or cold air, no physiologist has yet learned with certainty.<sup>2</sup>

**Daemon est Deus inversus, Devil is God upside-down.**

**Good and D'Evil, Agathodaimon and Kakodaimon, are convertible.**

This symbolical sentence, in its many-sided forms, is certainly most dangerous and iconoclastic in the face of all the dualistic later religions — or rather theologies — and especially so in the light of Christianity. Yet it is neither just nor correct to say that it is Christianity which has conceived and brought forth Satan. As an “adversary,” the opposing Power required by the equilibrium and harmony of things in Nature — like Shadow to throw off still brighter the Light, like Night to bring into great-

<sup>1</sup> *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII pp. 602-3; [concerning Secrecy.]

<sup>2</sup> *Isis Unveiled*, I pp. xxvi-xxvii; [on the Astral Light.]

er *relief* the Day, and like cold to make one appreciate the more the comfort of heat — SATAN has ever existed. Homogeneity is one and indivisible. But if the homogeneous One and Absolute is no mere figure of speech, and if heterogeneity in its dualistic aspect, is its offspring — its bifurcated shadow or reflection — then even that divine Homogeneity must contain in itself the essence of both good and evil. If “God” is Absolute, Infinite, and the Universal Root of all and everything in Nature and its universe, whence comes Evil or D’Evil if not from the same “Golden Womb” of the Absolute?<sup>1</sup> Thus we are forced either to accept the emanation of good and evil, of Agathodaimōn and Kakodaimōn as offshoots from the same trunk of the Tree of Being, or to resign ourselves to the absurdity of believing in two eternal Absolutes!<sup>2</sup>

**Heat and Electricity, two out of three Mothers of Hermes, are also convertible.**

The slow development from pre-existing forms was a doctrine with the Rosicrucian Illuminati. The *Tres Matres* showed Hermes the mysterious progress of their work, before they condescended to reveal themselves to mediæval alchemists. Now, in the Hermetic dialect, these three mothers are the symbol of light, heat, and electricity, or magnetism, the two latter being as convertible as the whole of the forces or agents which have a place assigned them in the modern “force-correlation.” Synesius mentions books of stone which he found in the temple of Memphis, on which was engraved the following sentence:

One *nature* delights in another, one nature overcomes another, one nature overrules another, and the whole of them are *one*.<sup>3, 4</sup>

The Hermetic “Tres Matres,” and the “Three Mothers” of the *Sēpher Yetzīrah*<sup>5</sup> are one and the same thing; that they are no Demon-Goddesses, but Light, Heat, and Electricity, and then, perchance, the learned classes will spurn them no longer.<sup>6</sup>

**Pneuma and Anemos, Spiritus and Ventus are convertible.**

Now *Wind*, *Air* and *Spirit* have ever been synonymous with every nation. *Pneuma* (Spirit) and *Anemos* (the wind) with the Greeks, *Spiritus* and *Ventus* with the Latins, were convertible terms even if dissociated from the original idea of the breath of life. In the “Forces” of Science we see but the *material effect of the spiritual affect* of one or

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<sup>1</sup> [Cf. “There was no ‘EVIL thought’ that originated the opposing Power, but simply THOUGHT *per se*; something which, being cogitative, and containing design and purpose, is therefore finite, and must thus find itself naturally in opposition to pure quiescence, the as natural state of absolute Spirituality and Perfection.” *Secret Doctrine*, II p. 490]

<sup>2</sup> *Secret Doctrine*, I pp. 411-12

<sup>3</sup> [Note by Boris de Zirkoff: These words have been attributed to Osthān or Hostanes, a Zoroastrian teacher about whom very little seems to be known. The source of the information is rather obscure. Synesius of Cyrene is supposed to have written a Commentary on a work entitled *Physica et Mystica* attributed to Democritus who may very well be a pseudo-Democritus and not the philosopher of Abdera. It is possible that this Commentary was written on behalf of a certain Dioskoros of Alexandria, a priest of the Serapis cult. The words quoted by H.P. Blavatsky occur in these writings of Synesius. The whole subject is rather confused, and the best analysis of it may be found in Pauly-Wissowa, *Real-Encyclopaedie der Klassischen Alterthumswissenschaft*, s.v. *Ostanes*.]

<sup>4</sup> *Isis Unveiled*, I p. 257

<sup>5</sup> [With the Kabbalists, “the Three Mothers” in *Sēpher Yetzīrah* are Air, Water and Fire. They are EMÈS, or ΨΩΝ. *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) IX p. 290]

<sup>6</sup> *Blavatsky Collected Writings*, (THE DANGERS OF PRACTICAL MAGIC) XIV p. 64



the other of the four primordial Elements, transmitted to us by the Fourth Race, as we shall transmit Ether (or rather the gross subdivision of it) in its fullness to the Sixth Root-Race.<sup>1</sup>

**And so is Purusha and Prakriti, Spirit and Matter, Deity and Nature, Force and Matter.**

Therefore do the Occultists maintain that the philosophical conception of spirit, like the conception of matter, must rest on one and the same basis of phenomena, adding that Force and Matter, Spirit and Matter, or Deity and Nature, though they may be viewed as opposite poles in their respective manifestations, yet are in essence and in truth but one, and that *life* is present as much in a dead as in a living body, in the organic as in the inorganic matter. This is why, while science is searching still and may go on searching forever to solve the problem “What is life?” the Occultist can afford to refuse taking the trouble, since he claims, with as much good reason as any given to the contrary, that Life, whether in its latent or dynamical form, is everywhere. That it is as infinite and as indestructible as matter itself, since neither can exist without the other, and that electricity is the very essence and origin of — *Life itself*. “Purush” is non-existent without “Prakriti”; nor, can Prakriti, or plastic matter have being or exist without Purush, or spirit, vital energy, LIFE. Purush and Prakriti are in short the two poles of the one eternal element, and are synonymous and convertible terms. Our bodies, as organized tissues, are indeed “an unstable arrangement of chemical forces,” *plus a* molecular force — as Professor Bain calls electricity — raging in it dynamically during life, tearing asunder its particles, at death, to transform itself into a chemical force after the process, and thence again to resurrect as an electrical force or *life* in every individual atom. Therefore, whether it is called Force or Matter, it will ever remain the Omnipresent Proteus of the Universe, the one element — LIFE — Spirit or Force at its *negative*, Matter at its *positive* pole; the former the MATERIO-SPIRITUAL, the latter, the MATERIO-PHYSICAL Universe — Nature, Svabhāva or INDESTRUCTIBLE MATTER.<sup>2</sup>

**And Cain and Abel, Osiris and Typhon, Jacob and Esau.**

The Two Brothers, the Good and Evil Principles, appear in the Myths of the Bible as well as those of the Gentiles, and Cain and Abel, Typhon and Osiris, Esau and Jacob, Apollo and Python, *etc.*, Esau or Osu, is represented, when born, as “red all over like as hairy garment.” He is the Typhon or Satan, opposing his brother.<sup>3</sup>

**And Ophios and Ophiomorphos, Apollo and Python, Christos and Serpent.**

Thus Ophios and Ophiomorphos, Apollo and Python, Osiris and Typhon, Christos and the Serpent, are all convertible terms. They are all Logoi, and one is unintelligible without the other, as day could not be known had we no night. All are regenerators and saviours, one in a spiritual, the other in a physical sense. One insures immortality for the Divine Spirit; the other gives it through regeneration of the seed.

<sup>1</sup> *Secret Doctrine*, I p. 342; [Cf. “Chaos to sense, latent deity to reason” and “Dawn of Chaos-Theos-Kosmos” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

<sup>2</sup> *Blavatsky Collected Writings*, (WHAT IS MATTER AND WHAT IS FORCE?) IV pp. 225-26; [full text in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

<sup>3</sup> *Isis Unveiled*, II p. 489

The Saviour of mankind has to die, because he unveils to humanity the great secret of the immortal ego; the serpent of *Genesis* is cursed because he said to *matter*, “Ye shall not die.”<sup>1</sup> In the world of Paganism the counterpart of the “serpent” is the second Hermes, the reincarnation of Hermes Trismegistus.

Hermes is the constant companion and instructor of Osiris and Isis. He is the personified wisdom; so is Cain, the son of the “Lord.” Both build cities, civilize and instruct mankind in the arts.<sup>2</sup>

**Even Activity and Passivity are readily convertible to each other.**

*The former is the essential condition with which the student has to commence.*

First his activity is directed to check the opposing influence of the “lower self”; and, when that is conquered, his untrammelled Will centred in his higher (real) “self,” continues to work most efficaciously and actively in unison with the cosmic ideation in the “Divine Mind.”<sup>3</sup>

**Rishis and Patriarchs, too, are convertible in their numbers.**

Like the Indian Rishis, the Patriarchs are all convertible in their numbers, as well as interchangeable. According to the subject to which they relate they become ten, twelve, seven or five, and even *fourteen*, and they have the same esoteric meaning as the *Manus* or Rishis.<sup>4</sup>

**Last but not least, Spiritualism and Animalism are convertible.**

*But there can be no intercourse or relations between clean and unclean souls — whether embodied or disembodied.*

The alternate breakings-out and subsidences of mystical phenomena, as well as their shiftings from one centre to another of population, show the conflicting play of the opposing forces of spirituality and animalism. And lastly it will appear that the present tidal-wave of phenomena, with its varied effects upon human thought and feeling, made the revival of Theosophical enquiry an indispensable necessity. The only problem to solve is the practical one, of how best to promote the necessary study, and give to the spiritualistic movement a needed upward impulse. It is a good beginning to make the inherent capabilities of the inner, living man better comprehended. To lay down the scientific proposition that since *akarsha* (attraction) and *Prshu* (repulsion) are the law of nature, there can be no intercourse or relations between clean and unclean Souls — embodied or disembodied; and hence, ninety-nine hundredths of supposed spiritual communications, are, *prima facie* false.<sup>5</sup>

**Neither can evil ever be uprooted but must linger in the whole expanse of the Kosmos.**

Though we may purge our individual natures of evil, it can never be extirpated but must still linger in the whole expanse of the *Kosmos*, as the opposing power to active

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<sup>1</sup> [iii, 4]

<sup>2</sup> *ibid.*, II p. 508

<sup>3</sup> *Blavatsky Collected Writings*, (CAN THE MAHATMAS BE SELFISH?) VI p. 266

<sup>4</sup> *Secret Doctrine*, II p. 129

<sup>5</sup> *Mahatma Letter* 8 (15) p. 35; 3<sup>rd</sup> Combined ed.

goodness which maintains the equilibrium in Nature — in short, the equal balancing of the scales, the perfect harmony of discords.<sup>1</sup>

### Food for thought:

### Opposing Forces are the deceptive part of Motion Manifested.

[In the course of a scholarly article on the subject of the Ego and the Unmanifested Being, Vicomte de Figuanière states that

the indestructibility of Force resides in the fact that the action of the Unmanifested is *ceaseless*, and that Force being limited by its primordial modes . . . no perfect or *absolute* equilibrium is verified . . .

To this, H.P. Blavatsky remarks:]

*Harmony* in motion, *Inertia* in motion, and *Activity* in motion — not to be mistaken for unmanifested “action” — three in one and one in three.<sup>2</sup> Or two *positives* and a *neuter*, through which the dominion of one passes to the other, the latter meanwhile acting as the *negative* — a mere *aspect*, for the negative, as such, is non-extant; till the “neuter,” as *radically* untrue as the negative — becomes in its turn a positive, namely the phase of attraction called *gravitation* — for it is only *one* phase of a *triple* fact, that is, *latent will*; the other two modes of attraction being *manifested will*, one now prevailing in *organic* states, whilst the third, as a dominant, is the compatibility of *super-organic* states.<sup>3</sup> With the latter objection we concur heartily.

EDITOR, *Lucifer*<sup>4</sup>



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<sup>1</sup> Cf. *Blavatsky Collected Writings*, (FOOTNOTE TO “KALIYA MARDANA”) II p. 382; [commenting on how Krishna overcame the fury of the great Hydra, name Kāliya.]

<sup>2</sup> [Cf. “AUM: definitions, derivatives, parallels,” in *Compassion: the Spirit of Truth* (2009), p. 367, Major Works Series. — ED. PHIL.]

<sup>3</sup> [Cf. Diagram in our Secret Doctrine’s Second Proposition Series. — ED. PHIL.]

<sup>4</sup> First published in *Lucifer*, Vol. V, No. 30, February 1890, p. 477. Republished in *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) XII p. 119.