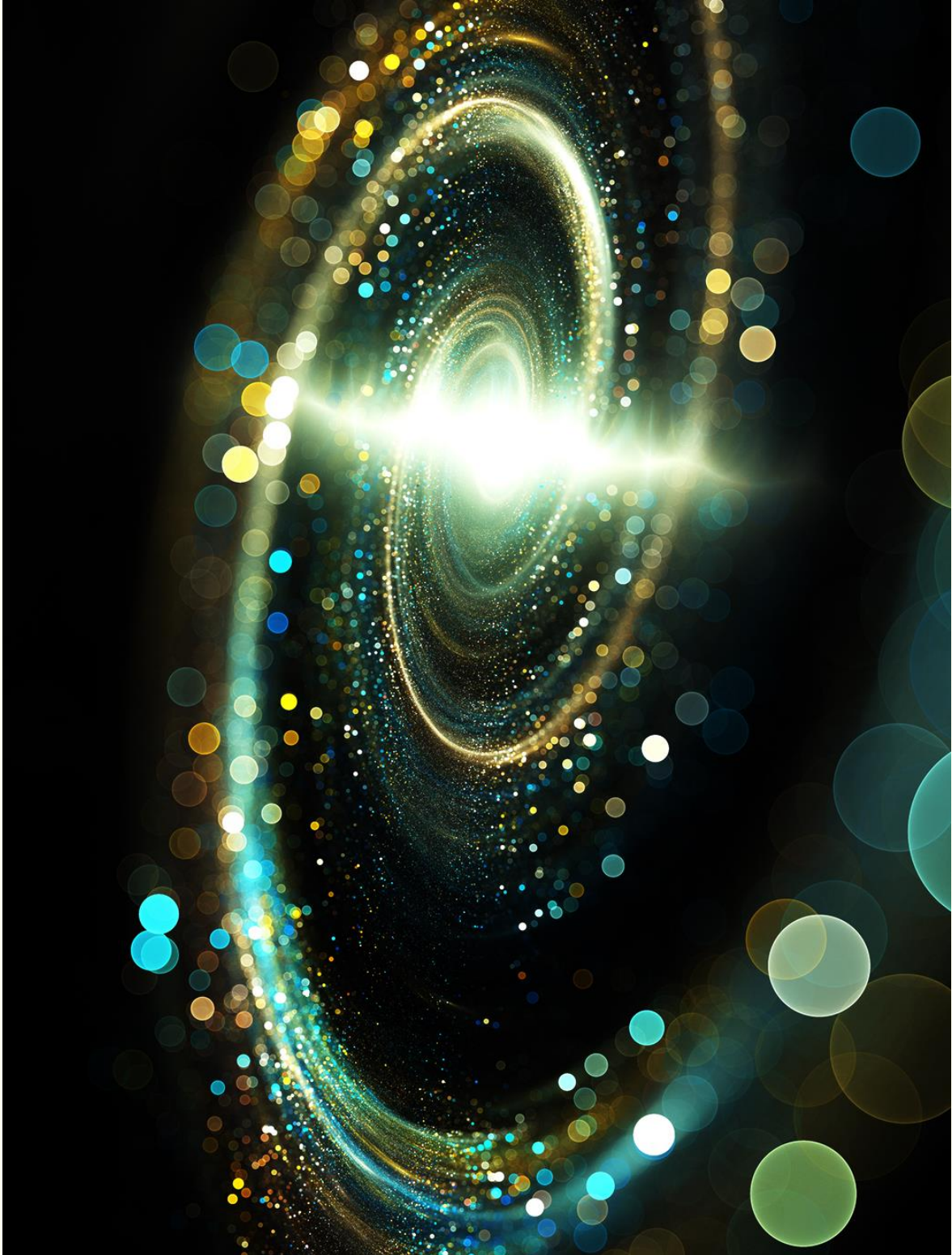


*Planetary orbits are perpetually  
shifting their position and form*



## ***Abstract and train of thoughts***

### **Why do celestial orbits perpetually shift their position and form?**

#### **Speculations galore, enough for every taste and brain power.**

On the origin of rotation. 4

On the origin of the seven planes and comets. 5

#### **Science lies on a Procrustean bed of its own making.**

None of the above speculations about the origin and permanency of rotation can escape from the squirrel's wheel, any more than the theory of gravity itself. 7

Count de Maistre and William Herschel cut the Gordian knot by saying that the planets rotate because they are made to rotate, for a will is needed to impart a circular motion, and another will to restrain the former under the perturbing influence of the Sun. 8

The planetary orbits are far from immutable; on the contrary, they are subject to a perpetual mutation in their position and form. As orbits are alternately widening and narrowing, their great axis lengthens and diminishes, or oscillates at the same time from right to left around the Sun, raising and lowering itself periodically while pivoting around itself with a kind of tremor. 8

#### **Gravity is an obsolete law in starry heaven and mother earth.**

A comet whose tail defies the law of gravity right in the Sun's face can hardly be credited with obeying that law. 9

#### **Science is like Cæsar's wife, she must not be suspected, but she can be respectfully criticised, nevertheless.**

Thirty-nine contradictory hypotheses have been offered as explanations for the self-generated, primitive rotatory motion of the heavenly bodies. Be that as it may, none professed to discover the origin of things, but only a stage in imagined material history. 11

It is hardly surprising that many learned astronomers favour the Kabbalah and ancient systems to the modern dreary and contradictory expositions of the Universe. 12

#### **Spirit is the first differentiation of eternal Be-ness or *That*.**

*It* is the Causeless Cause of Cosmos, manifesting through a plurality of Creative and Intelligent, yet contrary, Forces — centripetal and centrifugal — possessing inherent powers of their own. 13

Intra-Cosmic Forces are not suppositions and abstractions, they are acting realities whose attributes can be determined by direct observation and induction. 13

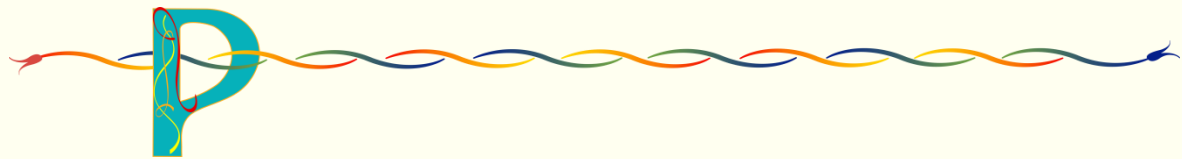
**Deity is Life and Law, and vice versa.**

Deity is a Soul in an orbicular Fire (Democritus). That Fire is the Sun, which is the image of divine Intelligence (Iamblichus), and an immortal Living Being (Plato), whose visible parts are its organs. 13

Æther and Ether compared and contrasted. 14

**Suggested reading for students.**

From our Planetary Round and Globes Series. 15



# Why do celestial orbits perpetually shift their position and form?

## Speculations galore, enough for every taste and brain power.

From *The Secret Doctrine*, Vol. I, Part III, Addenda, § V (THE THEORIES OF ROTATION IN SCIENCE) pp. 500-6.

Considering that “final cause is pronounced a chimera, and the first Great Cause is remanded to the Sphere of the Unknown,” as a reverend gentleman justly complains, the number of hypotheses put forward, a nebula in itself, is most remarkable. The profane student is perplexed, and does not know in which of the theories of *exact* science he has to believe. Here we have hypotheses enough for every taste and power of brain. They are all extracted from a number of scientific volumes.

### On the origin of rotation.

Rotation has originated either:

- 1 By the collision of nebular masses wandering aimlessly in space; or by *attraction*, “in cases where no actual impact takes place.”
- 2 “By the tangential action of currents of nebulous matter (in the case of an amorphous nebula) descending from higher to lower levels,<sup>1</sup> or *simply by the action of the central gravity of the mass.*”<sup>2</sup>

“It is a fundamental principle in physics that *no rotation could be generated in such a mass by the action of its own parts*. As well attempt to change the course of a steamer by pulling at the deck railing,” remarks to this Prof. Winchell.<sup>3</sup>



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<sup>1</sup> The terms “high” and “low” being only relative to the position of the observer in Space, any use of those terms tending to convey the impression that they stand for abstract realities, is necessarily fallacious.

<sup>2</sup> Jacob Ennis, *The origin of the stars, and the causes of their motions and their light*. New York: D. Appleton, 1867; 4<sup>th</sup> ed. 1881. Look up Part III, § XVII, “The Necessity of Rotation in a Contracting Nebulous Mass.”

<sup>3</sup> Winchell, *World-Life*, p. 99 *fn.*

## On the origin of the seven planes and comets.

1 We owe the birth of the Planets:

- To an explosion of the Sun — a parturition of its central mass;<sup>1</sup>
- Or to some kind of disruption of the nebular rings.

2 “The Comets are strangers to our planetary system.”<sup>2</sup>

“The Comets are undeniably generated in our Solar system.”<sup>3</sup>

3 The “*fixed* stars are motionless” says one authority. “All the stars are actually in motion,” answers another authority. . . “Undoubtedly every star is in motion.”<sup>4</sup>

4 “For over 350,000,000 years, the slow and majestic movement of the Sun around its axis has never for a moment ceased.”<sup>5</sup> [501]

5 “Mädler<sup>6</sup> believes that . . . the sun having Alcyone in the Pleiades for the centre of its orbit, and consumes 180,000,000 of years in completing its revolution.”<sup>7</sup>

6 “*The Sun has existed no more than 15,000,000 of years, and will emit heat for no longer than 10,000,000 years more.*”<sup>8</sup>

A few years ago this eminent Scientist was telling the world that the time required for the earth to cool from incipient incrustation to its present state, could not exceed 80,000,000 years.<sup>9</sup> If the encrusted age of the world is only 40 millions, or the half of the duration once allowed, and the Sun’s age only 15 millions, have we to understand that the earth was at one time independent of the Sun?

Since the ages of the Sun, planets, and the Earth, as stated in the many scientific hypotheses of the astronomers and physicists, are given elsewhere (*infra*), we have said enough to show the disagreement between the ministers of modern

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<sup>1</sup> If such is the case, how does Science explain the comparatively small size of the planets nearest the Sun? The theory of meteoric aggregation is only a step farther from truth than the nebular conception, and has not even the quality of the latter — its metaphysical element.

<sup>2</sup> Laplace, *Exposition du système du monde*. Paris: Bachelier, 1824, 5<sup>th</sup> ed; p. 414.

<sup>3</sup> [Hervé Auguste Étienne Albans Faye (1814–1902), “Sur l’origine du système solaire,” in *Comptes Rendus des séances de l’Académie de Sciences*. Paris, Tome XC, 1880, pp. 640-43.

<sup>4</sup> [Cf. Charles Joseph Étienne Wolf (1827–1918), *Les hypothèses cosmogoniques: examen des théories scientifiques modernes sur l’origine des mondes, suivi de la traduction de la théorie du ciel de Kant*. Paris: Gauthier-Villars, 1886; 255pp.]

<sup>5</sup> C.H. Lecouturier, *Panorama des Mondes*, Paris 1858

<sup>6</sup> [Johann Heinrich von Mädler, 1794–1874, German astronomer. By examining the proper motions of stars, Mädler came up with his “Central Sun Hypothesis,” according to which the centre of the galaxy was located in the Pleiades star cluster, and that the Sun revolves around it. He got the location wrong.]

<sup>7</sup> Winchell, *World-life*, p. 140

<sup>8</sup> Sir Wm. Thomson’s lecture on “The Latent Dynamical Theory regarding the probable Origin, total amount of Heat, and duration of the Sun,” 1887

<sup>9</sup> William Thomson, 1<sup>st</sup> Baron Kelvin (1824-1907) and Peter Guthrie Tait (1831-1901). *Treatise on Natural Philosophy*. Oxford: Clarendon press, 1867. And even on these figures Bischoff disagrees with Thomson, and calculates that 350 million years would be required for the earth to cool from a temperature of 20,000° to 200° centigrade. This is, also, the opinion of Helmholtz.



Science. Whether we accept the *fifteen* million years of Sir W. Thomson<sup>1</sup> or the *thousand* millions of T.H. Huxley,<sup>2</sup> for the rotational evolution of our solar system, it will always come to this: by accepting *self-generated* rotation for the heavenly bodies composed of *inert* matter and yet moved by *their own internal motion*, for millions of years, this teaching of Science amounts to

- 1 An evident denial of that fundamental physical law, which states that “a body *in motion tends constantly to inertia*, (i.e., to continue in the same state of motion or rest), unless it is stimulated into further action *by a superior active force*.”
- 2 To an original impulse, which culminates in an unalterable motion, within a *resisting æther*<sup>3</sup> that NEWTON had declared *incompatible with that motion*.
- 3 Universal gravity which, we are taught, always tends to a centre in *rectilinear* descent — *alone* the cause of the revolution of the whole solar system, which is performing an eternal *double* gyration, each body around its axis and orbit.

Another occasional version is:

- 4 A magnet in the Sun; or, the said revolution due to a magnetic force, which acts, just as gravitation does, in a straight line — varying inversely as the square of the distance. (Coulomb’s Law)
- 5 The whole acting under *invariable* and changeless laws which are, nevertheless, often shown variable, as during some well-known freaks [502] of planets and other bodies, as also when the Comets approach to or recede from the Sun.
- 6 A MOTOR FORCE always *proportionate* to the mass it is acting upon; but *independent* of the specific nature of that mass, to which it is proportionate; which amounts to saying, as Lecouturier<sup>4</sup> does, that →

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<sup>1</sup> [William Thomson, 1<sup>st</sup> Baron Kelvin, OM, GCVO, PC, PRS, FRSE, 1824–1907, British mathematician, mathematical physicist, and engineer, born in Belfast. Professor of Natural Philosophy at the University of Glasgow for 53 years, Sir William worked on the mathematical analysis of electricity, the formulation of the first and second laws of thermodynamics, and unified the emerging discipline of physics in its contemporary form. He received the Royal Society’s Copley Medal in 1883, was its President 1890–1895, and in 1892 was the first British scientist to be elevated to the House of Lords. Absolute temperatures are stated in units of Kelvin in his honour. While the existence of a coldest possible temperature (absolute zero) was known prior to his work, Kelvin is known for determining its correct value at -273.15 degrees Celsius or -459.67 degrees Fahrenheit. The Joule-Thomson effect is also named in his honour.]

<sup>2</sup> [Thomas Henry Huxley, PC, FRS, Hon. FRSE, FLS, 1825–1895, English biologist and anthropologist specialising in comparative anatomy. He has become known as “Darwin’s Bulldog” for his advocacy of Charles Darwin’s theory of evolution.]

<sup>3</sup> Consult “Æther and Ether,” in our Confusing Words Series, or in Google Books and Google Play, under the title “The Fire of Æther is the all-vivifying Spirit of Cosmic Matter.” Table excerpted on page 14. — ED. PHIL.]

<sup>4</sup> [Charles-Henri Lecouturier, 1819–1860, French man of science of no mean reputation, philosopher and poet, political and scientific populariser, yet ardent materialist. He studied successively law, chemistry, physics, natural history and, finally, astronomy, his favourite science. Bibliography:

*Paris incompatible avec la République: plan d’un nouveau Paris où les révolutions seront impossibles.* Paris: Desloges, 1848; 108pp.

*La Cosmophie: ou le socialisme universel.* Paris: Chez L’auteur, 1850; 350pp.

*Le Paris des rois et le Paris du peuple.* Paris: Chez L’auteur, 1850; 106pp.

*La Science du socialisme universel: suivie de le Dieu de Proudhon.* Paris: Ballard, 1850, 80pp.

*Histoire de France, par Anquetil: ouvrage entièrement refondu.* Paris: Administration de librairie, 1851.

*Philopen, ou le Sauvage breton: roman épique* (en collaboration avec Adolphe Saunier). Troyes: L.-C. Cardon, 1851, 267pp.

. . . without that Force independent from and of quite another nature than the said mass, the latter, were it as huge as Saturn, or as tiny as Ceres, would always fall with the same rapidity.<sup>1</sup>

A mass, furthermore, which derives its weight from the body on which it weighs.

## Science lies on a Procrustean bed of its own making.

**None of the above speculations about the origin and permanency of rotation can escape from the squirrel's wheel, any more than the theory of gravity itself.**

Thus neither Laplace's perceptions of a solar atmospheric fluid, which would extend beyond the orbits of the planets, nor Lecouturier's electricity, nor Foucault's heat,<sup>2</sup> nor this, nor the other, can ever help any of the numerous hypotheses about the origin and *permanency* of rotation to escape from this squirrel's wheel, any more than the theory of gravity itself. This mystery is the Procrustean bed of physical Science. If matter is, as now taught, passive, the simplest movement cannot be said to be an essential property of matter — if the latter is simply an inert mass. How, then, can such a complicated movement, compound and multiple, harmonious and equilibrated, lasting in the eternities for millions and millions of years, be attributed simply to its own inherent Force, unless the latter is an *intelligence*? A *physical will* is something new — a conception that the ancients would have never entertained, indeed!<sup>3</sup> An astronomer says:

We talk of the weight of the heavenly bodies, but since it is recognised that weight decreases in proportion to the distance from the centre, it becomes evident that, at a certain distance, that weight must be forcibly reduced to Zero? Were there any *attraction* there would be equilibrium . . . And since the modern school recognizes neither a *beneath* nor an *above* in universal space, it is not clear what should cause the Earth to fall, [were there even neither gravitation, nor attraction.]<sup>4</sup>

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*Panorama des mondes; astronomie planétaire.* Paris: Aux Bureaux du Musée des Sciences, 1858; 463pp. Lecouturier's untimely death at the age of 41 prevented the publication of a second volume, on stellar astronomy.

*La Lune: description et topographie* (en collaboration avec Adolphe Chapuis). Paris: Librairie Centrale des Sciences, 1860; 102pp.]

<sup>1</sup> *Musée des Sciences*, August 15<sup>th</sup>, 1857. Cf. de Mirville, *Des Esprits*, Vol. IV, p. 149

<sup>2</sup> *Panorama des Mondes*, p. 55

<sup>3</sup> For over a century all distinction between body and force is made away with. "Force is but the property of a body in motion," say the physicists; and "life — the property of our *animal organs* — is but the result of their molecular arrangement," answer the physiologists. Teaches Littré:

"In the bosom of that aggregate which is named planet, are developed all the forces immanent to matter . . . *i.e.*, that matter possesses *in itself* and *through itself* the forces that are proper to it . . . and which are *primary*, not *secondary*. Such forces are the property of weight, the property of electricity, of terrestrial magnetism, the property of life. . . . Every planet can develop life . . . as earth, for instance, which had not always mankind on it, and now bears (*produit*) men . . ." (*Revue des Deux Mondes*, July 15<sup>th</sup>, 1860)

<sup>4</sup> J. Tardy, *Cosmographie*, etc. Cf. de Mirville, *op. cit.*, Vol. IV, p. 146

**Count de Maistre and William Herschel cut the Gordian knot by saying that the planets rotate because they are made to rotate, for a will is needed to impart a circular motion, and another will to restrain the former under the perturbing influence of the Sun.<sup>1</sup>**

Methinks the Count de Maistre<sup>2</sup> was right in solving the question in his own theological way. He cuts the Gordian knot by saying: [503]

The planets rotate because *they are made to rotate* . . . and the modern physical system of the universe is a *physical impossibility*.<sup>3</sup>

For did not Herschel say the same thing when he remarked that there is a *will* needed to impart a circular motion, and *another will* to restrain it?<sup>4</sup> This shows and explains how a *retarded* planet is cunning enough to calculate so well its time as to hit off its arrival at the fixed minute. For, if Science sometimes succeeds with its great ingenuity in explaining some of such stoppages, retrograde motions, angles outside the orbits, etc., by appearances resulting from the inequality of their progress and ours in the course of our mutual and respective orbits, we still know that there are others, according to Herschel

. . . very real and considerable deviations, which cannot be explained except by the mutual and irregular action of those planets and by the *perturbing* influence of the Sun.<sup>5</sup>

**The planetary orbits are far from immutable; on the contrary, they are subject to a perpetual mutation in their position and form. As orbits are alternately widening and narrowing, their great axis lengthens and diminishes, or oscillates at the same time from right to left around the Sun, raising and lowering itself periodically while pivoting around itself with a kind of tremor.**

We understand, however, that there are, besides those little and accidental perturbations, continuous perturbations called “secular” — because of the extreme slowness with which the irregularity increases and affects the relations of the elliptic movement — and that these perturbations *can be corrected*. From Newton, who found that this world needed *repairing*<sup>6</sup> very often, down to Reynaud, all say the same. In his *Terre et Ciel*,<sup>7</sup> the latter says: →

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<sup>1</sup> [Consult “The Voice of the Will is the Atomic Point,” in our Constitution of Man Series. — ED. PHIL.]

<sup>2</sup> [Joseph Marie, comte de Maistre, 1753–1821, Savoyard philosopher, writer, lawyer, and diplomat who advocated social hierarchy and monarchy following the French Revolution. Despite his close personal and intellectual ties with France, Maistre was throughout his life a subject of the Kingdom of Sardinia, which he served as a member of the Savoy Senate (1787–1792), ambassador to Russia (1803–1817), and minister of state to the court in Turin (1817–1821). A key figure of the Counter-Enlightenment, Maistre regarded monarchy both as a divinely-sanctioned institution and along with the divine right of kings as the only stable form of government. He called for the restoration of the House of Bourbon to the throne of France and for the ultimate authority of the Pope in temporal matters. Maistre argued that the rationalist rejection of Christianity was directly responsible for the disorder and bloodshed which followed the French Revolution of 1789.]

<sup>3</sup> *Soirées*, etc., Tome II

<sup>4</sup> *Discours sur l'étude de la philosophie naturelle* (French translation, 1834), p. 165

<sup>5</sup> *ibid.*

<sup>6</sup> [*i.e.*, equilibrating]

<sup>7</sup> [Jean Reynaud, *Philosophie religieuse: Terre et ciel*. Paris: Furne et Cie., éditeurs, 1854, 2<sup>nd</sup> ed., 460pp.]



The orbits described by the planets as being very far from immutable and are, on the contrary, subject to a perpetual mutation in their position and form.<sup>1</sup>

Proving gravitation and the peripatetic *laws* to be as negligent as they are quick to repair their mistakes. The charge as it stands seems to be that:

These orbits are alternately widening and narrowing, their great axis lengthens and diminishes, or oscillates at the same time from right to left around the sun, the plane itself, in which they are situated, raising and lowering itself periodically while pivoting around itself with a kind of tremor.<sup>2</sup>

To this, De Mirville, who believes in *intelligent* “workmen” ruling invisibly the solar system — as we do — observes very wittily:

*Voilà, certes*, a voyage which has little in it of mechanical *rigour*; at the utmost, one could compare it to a steamer, pulled to and fro and tossed on the waves, retarded or accelerated, all and each of which impediments might put off its arrival indefinitely, were there not the intelligences of a pilot and engineers to catch up the time lost, and to repair the damages. . . .<sup>3</sup>

## Gravity is an obsolete law in starry heaven and mother earth.

**A comet whose tail defies the law of gravity right in the Sun’s face can hardly be credited with obeying that law.**

The law of gravity, however, seems to be becoming an *obsolete* law in starry heaven. At any rate those long-haired sidereal *radicals*, called comets, appear to be very poor respecters of the majesty of that law, [504] and to beard<sup>4</sup> it quite impudently. Nevertheless, and though presenting in nearly every respect “phenomena *not yet fully understood*,” comets and meteors are credited by the believers in modern Science with *obeying the same laws and consisting of the same matter*, “as the Suns, stars, and nebulæ,” and even “the earth and its inhabitants.”<sup>5</sup>

This is what one might call taking things on trust, aye, even to *blind faith*. But *exact* Science is not to be questioned, and he who rejects the hypotheses imagined by her students — gravitation, for instance — would be regarded as an ignorant fool for it; yet we are told by the just cited author a queer legend from the scientific annals.

The comet of 1811 had a tail 120 millions of miles in length and 25 millions of miles in diameter at the widest part, while the diameter of the nucleus was about 127,000 miles, more than ten times that of the earth . . . [He tells us] in order that bodies of this magnitude, passing near the earth, *should not affect its*

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<sup>1</sup> Reynaud, *Terre et ciel*, *op.cit.*, p. 28

<sup>2</sup> *ibid.*

<sup>3</sup> Jules Eudes, marquis de Mirville (1802-1873), *Pneumatologie. Des esprits et de leurs manifestations fluidiques. Mémoire adressé à l’Académie*. Paris: H. Vrayet de Surcy, 1854. Vol. IV, pp. 155-56.

<sup>4</sup> [*i.e.*, orbiting around the sun, like a beard around the chin.]

<sup>5</sup> Samuel Laing, the Younger (1812-1897), *Modern Science and Modern Thought*, London: Chapman & Hall, Ltd., 1885; p. 15

motion or change the length of the year by even a single second, their actual substance must be inconceivably rare. . . .<sup>1</sup>

It must be so indeed, yet:

The extreme tenuity of a comet's mass is also proved by the phenomenon of the tail, which, as the comet approaches the sun, is thrown out sometimes to a length of 90 millions of miles in a few hours. And what is remarkable, THIS TAIL IS THROWN OUT AGAINST THE FORCE OF GRAVITY *by some repulsive force*, probably electrical, so that it always points away from the Sun [!!!]. And yet, thin as the matter of comets must be, IT OBEYS THE COMMON LAW OF GRAVITY [!?!], and whether the comet revolves in an orbit within that of the outer planets, or shoots off into the abysses of space, and returns only after hundreds of years, its path is, at each instant, regulated *by the same force as that which causes an apple to fall to the ground.*<sup>2</sup>

## Science is like Cæsar's wife, she must not be suspected, but she can be respectfully criticised, nevertheless.

Science is like Cæsar's wife,<sup>3</sup> and must not be suspected — this is evident. But it can be respectfully criticised, nevertheless. At all events, it may be reminded that “the apple” is a dangerous fruit. For the second time in the history of mankind, it may become the cause of the FALL — this time, of “exact” Science. A comet whose tail defies the law of gravity right in the Sun's face can hardly be credited with obeying that law.

In a series of scientific works on Astronomy and the nebular theory, written between 1865 and 1866, the present writer, a poor tyro in Science, has counted in a few hours, no less *than thirty-nine contradictory hypotheses* offered as explanations for the self-generated, primitive rotatory motion of the heavenly bodies. The writer is no astronomer, no mathematician, no scientist; but was obliged to examine these errors in defence of Occultism, in general, and what is still more [505] important, in order to support the occult teachings concerning astronomy and Cosmology. Occultists were threatened with terrible penalties for questioning scientific truths. But now they feel braver; Science is less secure in its “impregnable” position than they were led to expect, and many of its strongholds are built on very shifting sands.

Thus, even this poor and unscientific examination of it was useful, and it was certainly very instructive. We have learned a good many things, in fact, having studied with particular care especially those astronomical data that would be the most likely to clash with our heterodox and “superstitious” beliefs.

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<sup>1</sup> Laing, *Modern Science and Modern Thought*, *op. cit.*, p. 16

<sup>2</sup> *ibid.*, pp. 16-17

<sup>3</sup> [who is required to be above suspicion]

**Thirty-nine contradictory hypotheses have been offered as explanations for the self-generated, primitive rotatory motion of the heavenly bodies. Be that as it may, none professed to discover the origin of things, but only a stage in imagined material history.**

So, for instance, we have found there, concerning gravitation, the axial and orbital motions, that synchronous movement having been once overcome, in the early stage — it was enough to originate a rotatory motion till the end of Manvantara. We have also come to know in all the aforesaid combinations of possibilities with regard to incipient rotation — most complicated in every case — some of the causes *to which it may have been due*, as well as some others to which it *ought and should* have been due but, in some way or other, was not. Among other things, we were informed:

- That *incipient* rotation may be provoked with equal ease in a mass *in igneous fusion*, and in one that is characterised by *glacial opacity* (*Terre et Ciel*);
- That gravitation is a law which *nothing can overcome*, but which, nevertheless, is overcome in and out of season by the most ordinary celestial or terrestrial bodies — the tails of impudent comets, for instance;
- That we owe the universe to the holy creative Trinity, called *Inert Matter*, *Senseless Force* and *Blind Chance*. Of the real essence and nature of any of these three, Science knows nothing, but this is a trifling detail.
- *Ergo*, we are told that, when a mass of cosmic or nebular matter — whose nature *is unknown* (entirely so), and which may be in a state of fusion (Laplace), or *dark and cold* (Thomson), for “this intervention of heat is itself a *pure hypothesis*” (Faye) — decides to exhibit its mechanical energy under the form of rotation, it acts in this wise. It (the mass) either bursts into spontaneous conflagration, or it remains inert, tenebrous, and frigid, both states being equally capable of sending it without *any adequate cause*, spinning through space for millions of years. Its movements may be retrograde and they may be direct, about a hundred various reasons being offered for both motions, in about as many hypotheses.

Anyhow, joining the maze of stars, whose origin belongs to the same miraculous and spontaneous order — for “the *nebular theory does not profess to discover the origin of things*, but only a *stadium* in material history”<sup>1</sup> — those millions of suns, planets, and satellites, composed of inert matter, will whirl on in most impressive and majestic symmetry around the firmament, moved [506] and guided only, their inertia notwithstanding, “*by their own internal motion.*”



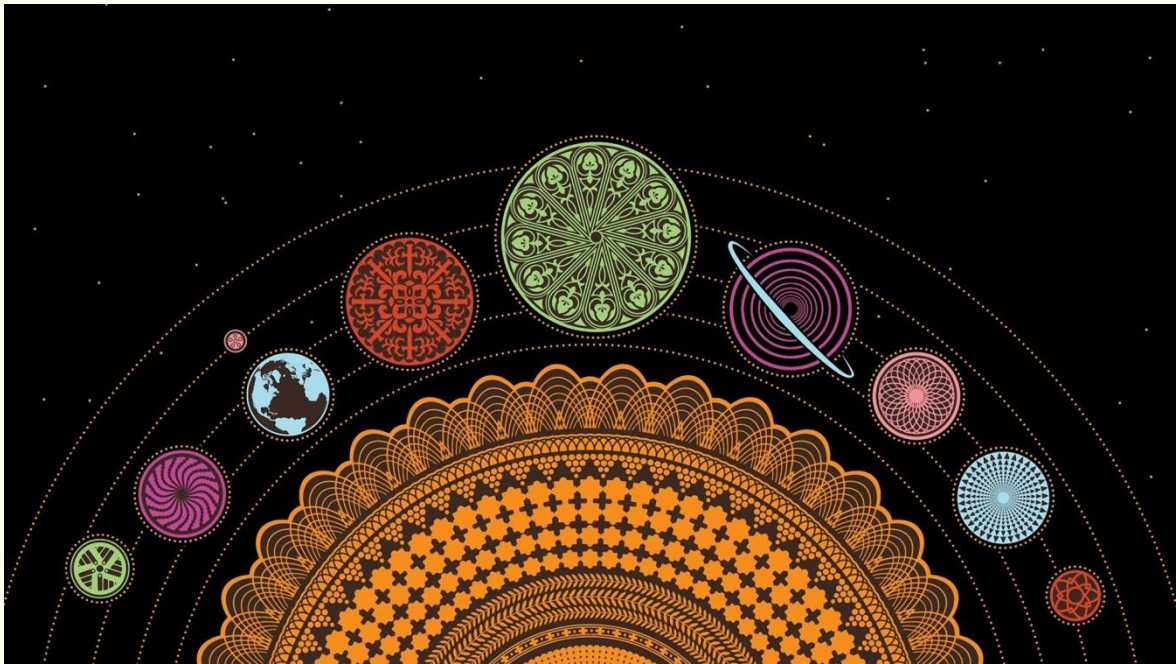
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<sup>1</sup> Winchell, *World-Life*, p. 196

**It is hardly surprising that many learned astronomers favour the Kabbalah and ancient systems to the modern dreary and contradictory expositions of the Universe.**

Shall we wonder after this if learned mystics, pious Roman Catholics, and even such learned astronomers as were Chaubard and Godefroy,<sup>1</sup> have preferred the Kabbalah and the ancient systems to the modern dreary and contradictory exposition of the Universe? The *Zohar* makes a distinction, at any rate, between

. . . the *hayāshār* (“the light Forces”), the *hahōzer* (“reflected Lights”), and the simple *phenomenal exteriority* of their spiritual types.<sup>2</sup>



<sup>1</sup> Louis-Athanase Chaubard (1781–1854), *L'Univers expliqué par la Révélation*, [ou essai de philosophie-positive. Paris: Debéourt, Baillière, et l'Auteur, 1841] and N.P. Godefroy, *Cosmogonie de la Révélation*, [ou les quatre premiers jours de la Genèse en présence de la science moderne. Paris: Chez Debécourt, and Clermont-Oise, Chez M<sup>me</sup> V<sup>e</sup> Danicourt, 1841]. But see Mirville's *Deuxième Mémoire*. The author, a terrible enemy of Occultism, was yet one who wrote great truths.

<sup>2</sup> Knorr von Rosenroth, *Kabala Denudata*, ii, 67

[*Bibliographical Note by Boris de Zirkoff*: Christian Freiherr Knorr von Rosenroth, *Kabala denudata seu Doctrina Hebræorum transcendentalis et metaphysica atque theologica: in quo ante ipsam translationem libri difficillimi, atq[ue] in literatura Hebraica summi, commentarii nempe in Pentateuchum, [et] quasi totam Scripturam V.T. Cabbalistici, cui nomen Sohar, tam veteris, quam recentis, ejusque Tikkunim seu Supplementorum tam veterum, quam recentiorum, præmittitur apparatus* [T. I]. Sulzbaci: typis Abrahami Lichtenthaleri, 1677; 740pp.

The author, a Protestant Theosophist, Kabbalah scholar and poet, born in Silesia, 1636–1689, was a close friend of both Henry More and Dr. Franz Mercurius van Helmont. His work was the principal source for all non-Jewish literature on the Kabbalah until the end of the 19<sup>th</sup>-century. Volume I was published at Sulzbach, northern Bavaria in 1677–78, and Vol. II at Frankfurt am Main in 1684. The work is in Latin and includes long disquisitions by More and van Helmont, some of them anonymous, with Knorr's replies to them. Among the various Kabbalistic texts included in Knorr's work are the following: *Siphra di-Tseniuthā*; *Idrā Rabbā*; *Idrā Zūtā*; *Esh ha-Metsareph* — an Italian work on alchemy, the Hebrew original of which is no longer extant; and excerpts from Isaac Luria and Cordovero. Leibnitz, impressed by Knorr's work, visited him in 1687 to discuss kabbalistic subjects.

For the English translation of Knorr's Latin texts, see *Kabala Denudata: the Kabbalah unveiled, containing the following books of the Zohar*: 1. *The book of Concealed Mystery*; 2. *The Greater Holy Assembly*; 3. *The Lesser Holy Assembly*. Translated into English from the Latin version of Knorr von Rosenroth and collated with the original Chaldee and Hebrew text, by S.L. MacGregor Mathers. London: G. Redway, 1887; 359pp.]

## Spirit is the first differentiation of eternal Be-ness or *That*.

***It is the Causeless Cause of Cosmos, manifesting through a plurality of Creative and Intelligent, yet contrary, Forces — centripetal and centrifugal<sup>1</sup> — possessing inherent powers of their own.***

***Intra-Cosmic Forces are not suppositions and abstractions, they are acting realities whose attributes can be determined by direct observation and induction.***

## Deity is Life and Law, and vice versa.<sup>2</sup>

***Deity is a Soul in an orbicular Fire (Democritus). That Fire is the Sun, which is the image of divine Intelligence (Iamblichus), and an immortal Living Being (Plato), whose visible parts are its organs.***

The question of “gravity” may now be dismissed, and other hypotheses examined. That physical Science knows nothing of “Forces” is clear. We may close the argument, however, by calling to our help one more man of Science — Professor A. Jaumes, Member of the Academy of Medicine at Montpellier. Says this learned man, speaking of Forces:

A cause is that which is essentially acting in the genealogy of phenomena, in every production as in every modifi. I said that activity [or Force] was invisible. . . . To suppose it corporeal and *residing in the properties of matter*, which escape our observation, would be a gratuitous hypothesis. . . . To admit that the universe is an immense Being, whose visible portions are its organs, would amount to embarrassing oneself with a hypothesis hostile to many verities. Forces, such as we conceive them to be, give a natural explanation of the phenomena. . . . The play of these combine forces tends towards an objective pre-determination by the wisdom of the Creator. . . . *Plurality of forces* [proceeding from the Deity and possessing inherent powers of their own] is therefore not an unreasonable thought. . . . Between God and the phenomena, I am disposed to recognize intermediate agents called forces or secondary causes [agents] . . . The distinction of forces is the principle of the division of sciences . . . Forces are not [suppositions and] abstractions . . . they are realities, the only acting realities whose attributes can be determined with the help of direct observation and induction.<sup>3</sup>



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<sup>1</sup> [i.e., Spirit and matter, male and female, positive and negative, physical and spiritual — the two being the One Primordial Force. Cf. *Secret Doctrine* I p. 282 fn.]

<sup>2</sup> [Look up C.A. Bartzokas (*Comp. & Ed.*). *Compassion: The Spirit of Truth*, Gwernymynydd: Philaletheians UK, 2005; v. 05.88.2021. Chapter 3. This is our first Major Work. — ED. PHIL.]

<sup>3</sup> [Alphonse Jaumes, 1834–1906, “De la distinction des Forces,” *Mémoires de l’Académie des Sciences de Montpellier*, 1854, Vol. II, fasc. I, pp. 71-107



## Æther and Ether compared and contrasted.

### Æther Ether

Æther is, formless and supernal.

Symbolised by the “fiery waters” of Space, only rudimentally differentiated.

Father of the Universe and the all-vivifying Spirit of Cosmic Matter.

Equivalent to the Father-Creator, Zeus or Pater-Æther.

Æther-Fire is the Spirit of Fire, the active male generative principle.

Æther-Ākāśa are the fifth and sixth principles of the Body of Kosmos, thus corresponding to Buddhi-Manas in Man.

Æther has the same relation to Cosmos and our little Earth, as Manas to the Monad and the Body.

Ākāśa is the noumenon of the Cosmic Septenary and synthesis of Æther.

Æther-Chaos-Ākāśa is the Soul of the Universe and noumenon of the Astral Light.

Æther is Ākāśa, in its higher aspect.

Æther is unevolved Spirit becoming objective matter.

Ether is physical and infernal.

Symbolised by liquid water, *i.e.*, fully differentiated matter.

Mother of differentiated matter vivified by the Fire of Æther.

Equivalent to the infernal Serpent-Tempter, the Astral Light of the Kabbalists.

Ether is the Soul of Matter and Light of Fire, the passive female principle, from which everything in this Universe emanates.

The Ether of Space is the lowest of the septenate division of Ākāśa-Pradhāna, *i.e.*, primordial Fire-Substance.

Ether has nought to do with Spirit, but a good deal with subjective matter and our Earth.

Ether is one of seven Cosmic Principles, and the lining of Ākāśa.

The Astral Light is no “light,” it is the dark side of Ether, teeming with conscious, semi-conscious, and unconscious entities.

Ether is Ākāśa in its lowest aspect, cosmic sediment mingling with the highest layer of Astral Light. Beginning with the Fifth Root-Race, it will develop fully only at the beginning of the Fifth Round.

Ether is objective matter rebecoming subjective Spirit, when it eludes our physical senses.

## Suggested reading for students.



### From our Planetary Round and Globes Series.

- DIVINE HELIOLATRY IS NEITHER ASTROLOGICAL ASTROLATRY, NOR IDOLATRY
- DRAWING 1 - OUR PLANETARY CHAIN OF SEVEN ROUNDS
- DRAWING 2 - OUR FOURTH PLANETARY ROUND
- DRAWING 3 - BHAUMIKA OR EARTHLY MANVANTARA
- DRAWING 4 - HUMANITY'S FIFTH ROOT-RACE
- DRAWING 5 - CADUCEUS OF MERCURY
- DRAWING 6 - CADUCEUS OF THE SPHERES
- DRAWING 7 - THE ASHVATTHA TREE OF LIFE AND BEING
- GRAVITATION IS THE LAW OF ATTRACTION AND REPULSION
- IS THE SUN A MERE COOLING MASS?
- JUDGE ON THE EARTH CHAIN OF GLOBES
- OCCULT ASTROLOGY PREDATES MODERN ASTRONOMY
- PLANETARY ROUNDS OF THE DIVINE MONAD
- SKINNER'S INTERIOR WORKS OF THE GREAT PYRAMID (1876)
- SKINNER'S KEY TO THE HEBREW-EGYPTIAN MYSTERY (1875)
- STARS, NUMBERS, AND TRUE ASTROLOGY
- SYMBOLISM OF THE CIRCLE DANCE OF THE PLANETS AROUND THE SUN-GOD
- THE ADEPTS ON THE NEBULAR THEORY
- THE END OF OUR WORLD IS NOT NIGH
- THE NUMBER OF THE BEAST IS THE NUMBER OF MAN
- THEOSOPHICAL JEWELS - OUR SEVEN PLANETS AND RACES
- WORSHIP OF PLANETARY SPIRITS IS IDOLATROUS ASTROLATRY





- FORCES AND STATES OF CONSCIOUSNESS (Instructions + Drawing)
- PRINCIPLES AND FORCES IN NATURE AND MAN (Instructions + Diagram)  
— *in our Buddhas and Initiates Series.*
- LIFE IS AN INDESTRUCTIBLE UNIVERSAL FORCE  
— *in our Constitution of Man Series.*
- OPPOSITE AND OPPOSING FORCES ARE CONVERTIBLE  
— *in our Living the Life Series.*
- PLANETARY ORBITS ARE PERPETUALLY SHIFTING THEIR POSITION AND FORM  
— *in our Planetary Rounds and Globes Series.*
- INERTIA, THE GREAT OCCULT FORCE IN OUR KOSMOS, IS UNKNOWN TO MODERN SCIENCE
- Proposition 1 – THE SEVEN FORCES OF NATURE
- WHAT IS MATTER AND WHAT IS FORCE?  
— *in our Secret Doctrine's First Proposition Series.*
- KOSMOS IS ETERNAL NOETIC MOTION UNMANIFESTED, THE GREAT BREATH OF THE ONE ELEMENT  
— *in our Secret Doctrine's Second Proposition Series.*
- BLAVATSKY ON THE FORCE OF THE MINERAL MONAS
- Diagram 2 – THE FORCE OF THE MINERAL MONAS  
— *in our Secret Doctrine's Third Proposition Series.*
- THEOSOPHICAL MOVEMENT, THE GREAT MORAL BUT SILENT FORCE  
— *in our Theosophy and Theosophists Series.*

