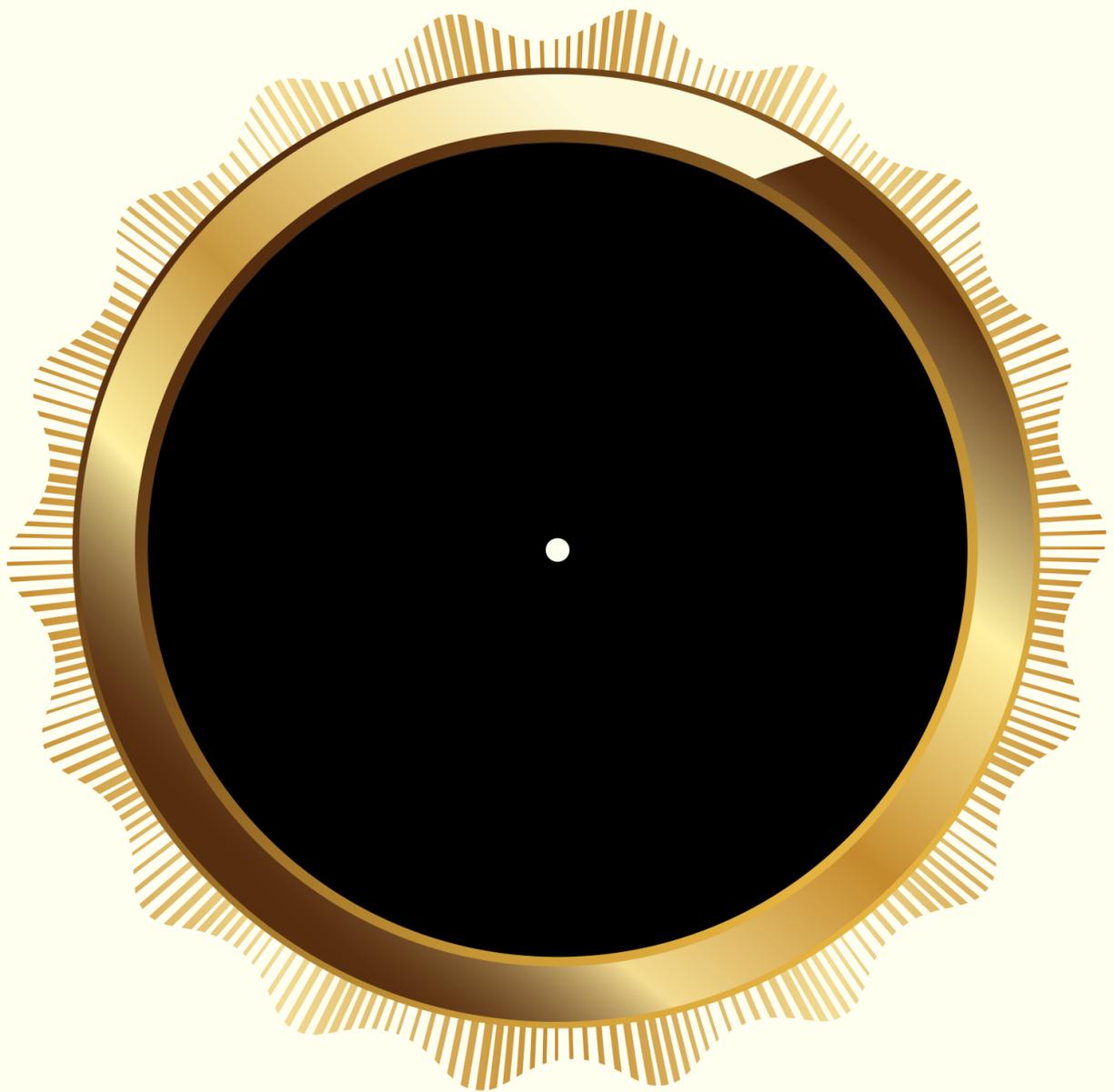


*Adventures and Peregrinations
of the Metaphysical Atom*



Atomon, or Atmeton, are the Greek words for Indivisible.

The Atom may be described as a compact or crystallized point of Divine Energy and Ideation. Molecule is an imprisoned force: it exists periodically and, being divisible, is regarded as illusion. Monas is the Pythagorean name for Hermetic Fire, the quintessence of Life.

Abstract and train of thoughts

Selections from The Secret Doctrine

The Point in the Mundane Egg represents Matter in its abstract sense. This must not be understood as applying to any particular point in Space, for a germ exists in the centre of every atom, and these collectively form the "Germ." 16

Fohat (Cosmic Electricity), by infusing energy into primordial matter, electrifies into life and scatters into atoms. 16

It is through Fohat that the ideas of the Universal Mind are impressed upon matter.

In its primary aspect, Fohat is the transcendental binding Unity of all Cosmic Energies, on the unseen as on the manifested planes, the action of which resembles that of a living Force created by Will. 17

His influence on our plane is felt in the magnetic and active force generated by strong desire. On the Cosmic plane, Fohat is the constructive power that carries out the formation of things — from the planetary system down to the glow-worm and simple daisy — thus revealing to the perception of finite minds the plan concealed in Divine Thought. 17

In his secondary aspect, Fohat is Solar Energy, and the Animal Soul of Nature.

Occultism asserts that Electricity is Matter, not mere motion. Force, or Energy, may be better names for it. Electricity is "immaterial" only in the sense that its molecules are not subject to perception and experiment; yet, Occultism says it is atomic, therefore material. 18

Electricity is not only substance but also an emanation from an Entity, which is neither God nor Devil, but one of the numberless Entities that rule and guide our world according to the immutable Law of Karma. 18

Fohat is connected with Vishnu, from the root vish, "to pervade," therefore, he is called the Pervader and the Manufacture because he shapes the atoms from crude material. 18

Fohat is the animating principle of stars and planets, the moving wheels of the celestial orbs.

From the first awakening of Kosmos to a new Day of Brahmā or Motion, which even during the periods of Rest (Night) pulsates and thrills through every slumbering atom, assuming an ever-growing tendency to circular movement. The gyratory movement of atoms and spheres exists from eternity. 19

The Elementary Germs with which Fohat (the Swift and Radiant One) fills the Universe from the "Heaven of Mind," are the atoms of Science and the monads of Leibniz. 20

A perpetual exchange of atoms is taking place in Space, thus changing their combining equivalents on every planet. 20

Atoms enter into new forms of existence, undreamt of, and incognisable to, physical Science. The essence of cometary matter, for instance, is totally different from any of the chemical or physical characteristics with which the greatest chemists and physicists of the earth are familiar with. 20

Enshrined in its pristine state within the bosom of the Eternal Mother, every atom born beyond the threshold of her realm is doomed to incessant differentiation.

"The Mother sleeps, yet is ever breathing." And every breath sends out into the plane of manifestation her Protean products, which, carried on by the wave of efflux, are scattered by Fohat, and driven toward and beyond this or another planetary atmosphere. Once caught by the latter, the atom is lost; its pristine purity is gone for ever, unless Fate dissociates it by leading it to "a current of efflux," when it may be carried once more to the borderland where it had perished, and taking its flight, not into Space above but into the space within, it will be brought under a state of differential equilibrium and be happily re-absorbed. 22

Each world has its own Fohat, who is omnipresent in his own sphere of action. There are as many Fohats as there are worlds, each varying in power and degree of manifestations. 22

The higher atmosphere being the mouth, and the lower one the lungs of every globe, the man of our planet breathes only the refuse of "Mother"; therefore, he is doomed to die on it. 22

If we follow the atoms and molecules of the lower plane in their transformation upwards, these will come to a point where they pass altogether beyond the range of our faculties. 23

The Primordial Atom cannot be multiplied either in its pregenetic state, or its primogeneity; therefore, it is called the Sum Total, figuratively of course, as that Sum Total is boundless. 24

That which is the abyss of nothingness to the physicist, who knows only the world of visible causes and effects, is the boundless Space of the Divine Plenum to the Occultist.

Each atom has seven planes of being or existence; and each plane is governed by its specific laws of evolution and absorption. How can any materialist limit the laws changing the conditions and being of the atoms in primordial chaos, or know anything certain about the capabilities and potency of their atoms and molecules before and after their formation into worlds? 24

What is a Monad? And what relation does it bear to an Atom?

As the spiritual Monad is One, Universal, Boundless and Impartite, whose rays form what we, in our ignorance, call the "Individual Monads" of men, so the Mineral Monad — being at the opposite point of the circle — is also One, and from it proceed the countless physical atoms, which Science is beginning to regard as individualized. 25

Instead of saying a Mineral Monad, the more correct phraseology in physical science which differentiates every atom would have been to call it the Monad manifesting in that form of Prakriti called the Mineral Kingdom. The atom, as represented in the ordinary scientific hypothesis, is not a particle of something, animated by a psychic something, destined after aions to blossom as a man. It is a concrete manifestation of the Universal Energy which itself has not yet become individualized, i.e., a sequential manifestation of the One Universal Monad. 26

As the monads are un-compounded things, it is the spiritual essence which vivifies them in their degrees of differentiation, which properly constitutes the Monad — not the atomic aggregation, which is only the vehicle and the substance through which thrill the lower and the higher degrees of Intelligence. 26

Thus it may be wrong, on strictly metaphysical lines, to call Atma-Buddhi a Monad, since in the materialistic view it is dual and therefore compound. But as Matter is Spirit, and vice versa; and since the Universe and the Deity which informs it are interdependent; and so in the case of Atma-Buddhi. 27

Kosmos and Cosmos compared and contrasted.

A few more words about the Moon.

Lunar Monads are monads who, having ended their life-cycle on the lunar chain, which is inferior to the terrestrial chain, have incarnated on earth. The last word of this mystery is divulged only to Adepts, but it may be stated here that our satellite is only the gross body of its invisible principles. Seeing then that there are 7 Earths, so there are 7 Moons, the last one alone being visible; the same applies to the Central Spiritual Sun, whose visible body is called maya, a reflection, just as the human body is. 29

Man is the highest and ultimate form on this planet, a spiritual soul in its absolute totality and awakened condition, the culmination of divine incarnations on earth.

Every form on earth and in Space strives towards self-formation following the model placed for it in the “Heavenly Man.” The atom’s evolution and involution, its external and internal growth and development, have all one and the same object — Man or Humanity at large. 29

The first group of the Rupa Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetratomic — progressing downwards. Fire, Water, and Air, or the “Elements of primary Creation,” so-called, are not the compound elements they are on earth, but noumenal homogeneous Elements — the Spirits thereof. 30

For, in Esoteric Philosophy, every physical particle corresponds to, and depends on, its higher noumenon — the Being to whose essence it belongs. 30

The sixth and seventh Orders of Celestial Beings partake of the qualities of the lower quaternary.

Celestial Beings are conscious, ethereal entities, as invisible as Ether, which are shot out like the boughs of a tree from the first central group of four, and shoot out in their turn numberless side groups, the lower of which are the Nature-Spirits, or Elementals of countless kinds and varieties; from the formless and unsubstantial — the Ideal Thoughts of their creators — down to the atomic, though, to human perception, invisible organisms. The latter are considered as the “Spirits of Atoms” for they are the first remove backwards from the physical Atom — sentient, if not intelligent creatures. 31

They are all subject to Karma, and have to work it out through every cycle. For there are no privileged beings in the universe, whether in our own or in other systems, in the outer or the inner worlds. A Dhyani-Chohan has to become one; he cannot be born or appear suddenly on the plane of sentient life as a full-blown angel. 31

This sixth group remains almost inseparable from man, who draws from it all but his highest and lowest principles, or his spirit and body — the five middle human principles being the very essence of those Dhyanis. The six-fold Dhyani-Chohans, having the six spiritual Elements in the composition of their bodies, are men minus the physical body. 32

When the seed of animal man is cast into the soil of animal woman, that seed cannot germinate unless it has been fructified by the fluid of, or the emanations from, the principles of the six-fold Heavenly Man. 32

In our present materialistic Fifth Root-Race (Aryan), the earthly Spirit of the Fourth (Atlantean) is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive Third Root-Race (Lemurian) in Spirituality. 33

Life is everywhere, throughout the Universe. There is no such a thing as “inorganic” or “dead” matter in Nature.

Occultism discerns life in every atom and molecule, whether in a mineral or human body, in air, fire, or water, and affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria. 34

Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths. As the physical and chemical constituents of all beings are identical, one may conclude that there is no difference between the matter which composes the ox and that which forms man. 35

Not only the chemical compounds are the same, but the same infinitesimal invisible lives compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant and of the tree which shelters him from the sun. Each particle, whether organic or inorganic, is a life. 36

Each individual life, whether human, animal, or vegetable, is the Microcosm of its higher Macrocosm. The same applies to the Universe, which manifests periodically, for the collective progress of countless lives, the outbreathings of the One Life — in order that, through the Ever-Becoming, every cosmic atom, 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. 36

Each atom may reach, by “self-induced and self-devised efforts,” that plane where it re-becomes the One Unconditioned All. 36

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 identified himself with Humanity at large. This, he has made in his own image. 37

Manvantaric impulse awakens Cosmic Ideation concurrently with, and parallel to, the primary emergence of Cosmic Substance, from its undifferentiated pralayaic state. Then, Absolute Wisdom mirrors itself in its Ideation; which, by a transcendental process, results in Cosmic Energy (Fohat). Thrilling through the bosom of inert Substance, Fohat impels it to activity, and guides its primary differentiations on all seven planes of Cosmic Consciousness. 38

Myths are now proved to be fables, just in proportion as we misunderstand them; truths, in proportion as they were once understood.

The Ether of Science, the Ilus of Berosus, the Protyle of Sir William Crookes, are one the same, primordial matter out of which the “Builders,” following the plan traced out for them in the Divine Thought, fashion the systems in Cosmos. 39

Such grand metaphysical concepts can no longer be brushed aside as myths. 39

Esoteric philosophy is not alone in rejecting the worldly-minded idea of any atom being inorganic. 40

On our globe, in Round I, the animal atoms are drawn into cohesion of human physical form. But in Round IV the reverse occurs, according to the magnetic conditions developed during life. It is at that period of evolution that the Eternal Universal Motion (vibration), called in Esoteric language the Great Breath, differentiates in the primordial, first manifested Atom. 40

In Nature, even the simplest elements of matter are identical in their constitution and differ from each other only owing to the variety of atomic distributions at the molecular level, and by the mode of their atomic vibrations. 40

Materialism and the malignancy of Scepticism are two evils that must remain in the world as long as man has not quitted his present gross form to don the one he had during the first and second Root-Races of this Round. 41

Modern Science should first learn what are in reality Matter, Atom, Ether, Force. 43

The atom of the chemist, the atom of the physicist, that of the mathematician, and that of the metaphysician, have absolutely nothing in common but the name! Each lower mind constructs an atom to suit his own fancy, in order to explain some special phenomenon with which he is particularly concerned. 43

The Atom is the most metaphysical object in creation; atoms are materials points without extension and occult phenomena.

The “material points without extension” are Leibniz’s Monads and, at the same time, the materials out of which the “Gods” and other invisible powers cloth themselves in bodies. 46

The whole Universe focuses upon a single metaphysical Point.

Atoms, Ether, and the Evolution itself of modern Science are based on the conceptions of archaic nations. “Conceptions” for the profane, under the shape of allegories; plain truths taught during the Initiations of the Elect. 47

Is anything dead or inorganic capable of transformation or change? Is there anything under the sun which remains immutable or changeless? 47

Force is not in the Atom: it is in the space which separates atoms from each other. More! Occultism makes no distinction between Force and Motion.

Equal volumes of any substance, when in the gaseous state, and under similar conditions of pressure and temperature, contain the same number of molecules — whence it follows that the weights of the molecules are proportional to the specific gravities of the gases. 49

The primordial Atom belongs wholly to the domain of metaphysics. It is an entified abstraction and has nought to do with physics, strictly speaking, as it can never be brought to the test of retort or balance. 49

Occultists see in the law of gravity only sympathy and antipathy, or attraction and repulsion, caused by physical polarity on our plane, and by spiritual causes outside of its influence. 50

To admit the divisibility of the atom amounts to an admission of an infinite divisibility of substance, which is equivalent to reducing substance to nihil, a nothingness. 51

Elasticity pertains only to those bodies that are divisible. The atom, being elastic, must also be divisible.

The atom is indivisible, and at the same time we know it to be elastic. An attempt to deprive it of elasticity is unthinkable; it would amount to an absurdity. Absolutely non-elastic atoms could never exhibit a single one of those numerous phenomena that are attributed to their correlations. Without any elasticity, the atoms could not manifest their energy, and the substance of the materialists would remain weeded of every force.

Therefore, if the Universe is composed of atoms, then those atoms must be elastic, says Professor Butlerov. 52

Accept the explanations and teachings of Occultism, and the blind inertia of physical Science being replaced by Intelligent Active Powers behind the veil of matter (Mulaprakriti), motion and inertia become subservient to those Powers. 52

The old Initiates knew of no miraculous creation, but taught the evolution of atoms and their first differentiation from laya, or primordial substance beyond the zero line — there where we place Mulaprakriti, the “root-Principle” and noumenon of the material world. 53

Matter exists in two conditions, latent or undifferentiated, and patent or differentiated. Atomic, however, is a substance not subject to the qualities of matter, from which it is quite different. 54

The Matter of the Esoteric Doctrine is eternal because it is Unevolved Cause.

Still, the Matter the Occultists conceive of, in its zero state, is not the matter of modern science; not even in its most rarefied gaseous state. 55

Replace the chemical terms molecule, atom, particle, etc., by the words Hosts, Monads, Devas, etc., and one might think the genesis of gods, the primeval evolution of manvantaric Intelligent Forces, was being described. 56

Eternal Matter becomes Atomic only periodically.

The Graeco-Roman philosophers believed in animated atoms, not in invisible specks of so-called “brute” matter. They also believed that rotatory motion was generated by divine and pure atoms forcing downwards other atoms — the lighter ones being thrust simultaneously upward. Esoterically, this is the ever-cyclic curve downward and upward of differentiated elements through inter-cyclic phases of existence, until each returns from whence it came. 56

In the language of the Initiates, Atoms are Souls and Intelligences.

The “Whirling Souls,” a doctrine in which so many Jews have believed, had no other meaning, esoterically. The learned Jewish Initiates never meant by the “Promised land” Palestine alone, but the same Nirvana as the learned Buddhist and Brahman do, the bosom of the Eternal One, symbolized by that of Abraham, and by Palestine as its substitute on Earth. 57

The ancient Initiates, who were followed closely by all profane antiquity, meant by the term “Atom” a Soul, a Genius, or Angel — the first-born of the Ever-concealed Cause of all causes. They also taught the revolution of the Heavens, the Earth’s rotation, the Heliocentric System, and the Atomic Vortices (Atoms) — in reality Souls and Intelligences. Those Atomists were spiritual, most transcendental and philosophical Pantheists. 58

What, in the teachings of the old Initiates, the Monad proper was, and what was its origin?

The Monad is that Homogeneous Spark which radiates in millions of rays from the primeval Seven. It is the Emanating Spark from the Uncreated Ray — a great mystery. 60

The parentless Dhyani-Buddhas are identical with the Brahmanical Manasaputras, the mind-born sons — hence identical with the Rishis and Prajapatis. 60

The Spiritual Monad is eternal because uncreate, but its “individual persistence” in human form on this terrestrial chain lasts only one manvantara. 60

It is impossible to conceive neither matter without energy, nor energy without matter; both terms are readily convertible to each other. Before the birth of atoms, all those forms of energy, which become evident when matter acts upon matter, could not have

existed for they were locked up in the protyle as latent potentialities only, says Sir William Crookes. 61

The atom imagined by modern Science, now called “energy,” is inseparable from Spirit.

The Occultists maintain that no atom is ever “created,” for atoms are eternal within the bosom of the One Atom and are only “perceived” during Manvantara as the Jagad-Yoni, the material womb of the world. During Pralaya the protyle atom has not been comminuted or subtilized: it has simply passed into that plane, which is no plane, but the eternal state of everything beyond the planes of illusion. 62

See how closely Sir William brushes by the Unknowable, and the potentialities for the acceptance of Occult truths in his discoveries. 63

In a strictly scientific but beautiful language, he describes the evolution of the differentiated Universe in the Secret Teachings. Every sentence is like a flash of light from beyond the dark veil of materiality, hitherto thrown upon the exact sciences, and a step forward towards the *Sanctum Sanctorum* of the Occult. 63

Our globe has its own special laboratory on the faraway outskirts of its atmosphere, crossing which, every atom and molecule change and differentiate from their primordial nature. 63

Occult Science affirms that not one of the elements regarded by chemistry as such really deserves the name.

Of the attempts hitherto made to define or explain an element, none satisfy the demands of the human intellect. Such definitions are doubly unsatisfactory: they are provisional, and may cease tomorrow to be applicable in any given case. They are mere confessions of intellectual impotence. 64

The gods of the ancients, the monads, and the atoms of the present materialistic schools are only a compound unit, or a graduated unity like the human frame, which begins with body and ends with spirit. In the Occult Sciences they can be studied separately, but never mastered unless viewed in their mutual correlations during their life-cycle, and as a Universal Unity during Pralaya. 66

Stones, minerals, rocks, and even chemical atoms are simply organic units in profound lethargy. Their coma comes to an end when their inertia becomes activity.

The divisions between mind and matter made by Leibniz, however incomplete and faulty from the standpoint of Occultism, show a spirit of metaphysical intuition to which no man of science, not Descartes, not even Kant, has ever reached. 66

Leibniz’s mathematical mind forced him to carry out the argument *ad infinitum*. And what became of the atoms then? They lost their extension and they retained only their property of resistance. The centres of force were reduced to mathematical points. But if their extension in space was nothing, so much fuller was their inner life. 67

Assuming that inner existence, such as that of the human mind, is a new dimension, not a geometrical but a metaphysical dimension, and having reduced the geometrical extension of the atoms to nothing, Leibniz endowed them with an infinite extension in the direction of their metaphysical dimension. 67

Were Leibniz’ and Spinoza’s systems to be reconciled, the essence of Esoteric Philosophy would be made to appear. From the shock of the two, as opposed to the Cartesian system, emerge the Truths of the Archaic Doctrine and the Spirit which is at the heart of the Occult Doctrine and Thought. 68

Though both admitted but one real Entity, while Spinoza made it impersonal and indivisible, Leibniz divided his personal Deity into a number of divine and semi-divine Beings. Spinoza was a subjective, Leibniz an objective Pantheist, yet both were great philosophers in their intuitive perceptions. 68

If these two teachings were blended together, and each corrected by the other, there would remain the True Spirit of Esoteric Philosophy in them — the impersonal, attributeless, absolute Divine Essence which is no “Being,” but the “rootless root of all being.” 68

Draw a deep line in your thought between that ever-incognisable essence, and the Presence from beyond and through which vibrates the Sound of the Verbum, and from which evolve the numberless hierarchies of Intelligent Egos, of conscious as of semi-conscious, perceptive and apperceptive Beings, whose essence is Spiritual Force, whose Substance is the Elements, and whose Bodies are the atoms — and our doctrine is there. 68

To Leibniz, atoms and elements are centres of force, or rather “spiritual beings whose very nature is to act.”

Leibniz was an absolute Idealist in maintaining that “material atoms are contrary to reason.” For him, matter was a simple representation of the monad, whether human or atomic. Monads, he thought, are everywhere. His atoms are the molecules of modern Science, and his monads — those simple atoms that materialistic Science takes on faith — though it will never succeed — in interviewing them, except in imagination. 70

The Monads of Leibniz may be arranged into three divisions, corresponding to the spirit, soul, and body of man. 72

We shall never arrive at the Truth, much less to the power of associating with Celestial Beings, until we return to the simplicity and fearlessness of the primitive ages, when men mixed freely with the gods, and the gods descended among men and guided them in truth and holiness.

The waves and undulations of Science are produced by atoms propelling their molecules into activity from within. Atoms fill the immensity of Space and, by their continuous vibration, become the Motion that keeps the wheels of the sidereal locomotive turning. 73

The One Cosmic Atom becomes seven atoms on the plane of matter, and each is transformed into a Centre of Energy. 74

The atoms emanated from the Central Point emanate in their turn new Centres of Energy, which, under the potential breath of Fohat, begin their work from within–without, and multiply other minor centres. 74

The most atomic of atoms became one and the many; and producing the Universe, produced also the our Earth, in the garland of the seven lotuses. Then, lofty Celestial Beings, endowed animal man with self-conscious mind and thus fell into generation — a great Sacrifice. 75

Before the separation of the sexes, man’s prototype, the creating Elohim, had to arrange his form on this sexual plane, astrally. That is to say, the atoms and the organic forces, descending into the plane of the given differentiation, had to be marshalled in the order intended by Nature, so as to be ever carrying out, in an immaculate way, that Law which the Kabbalah calls the Balance, through which everything that exists does so as male and female until its final perfection in the current stage of materiality. 75

The “Holy City” is the Secret Place or Shrine on Earth — i.e., the human womb, the microcosmic copy and reflection of the Heavenly Matrix, in which the male Spirit fecundates the germ of the Son, or the Universe to be. 76

In order to understand the evolution of the Great Unknown Cause, in all its aspects, one has to study the personifications of Physics, Metaphysics, and Psychology, and then convert them into chemical atoms. 76

Man, the Microcosm, is the Macrocosm for the three lower kingdoms under him.

All things had their origin in Spirit. Evolution, having originally begun from above, proceeds downwards instead of the reverse, as suggested in the Darwinian theory. This downwards tendency is inherent in every atom. 77

The pagan philosopher sought for the Cause; the modern, is content with only effects and seeks the former in the latter.

But to the follower of the true Eastern Archaic Wisdom, to him who worships in spirit nought outside the Absolute Unity, that ever-pulsating great Heart that beats throughout, as in every atom of nature, each such atom contains the germ from which he may raise the Tree of Knowledge, whose fruits will give life eternal and not physical life alone. 78

Nature never leaves a single atom unused and unconnected.

Even the atoms of a man's Life-principle are not entirely lost upon death: impregnated with individualised life, they are partially transmitted from father to son by heredity, and partially drawn together to form the animating principle of the new body. And, as the incarnating soul is always the same, so are the atoms of its lower principles, drawn by affinity and Karmic law to the same individuality. 79

We speak of "life-atoms" and of "sleeping-atoms" because we regard these two forms of energy, potential and kinetic, as produced by the same cosmic force, the One Life — the source and mover of All. 80

The Life-principle, or Life-energy, is an omnipresent, eternal, and indestructible Force plus Principle as noumenon, and atoms as phenomenon. Both are one and the same, and cannot be considered as separate entities — except in materialism. 81

The Law of Universal Evolution from simple to complex forms of life applies only to the Primary Creation — the evolution of worlds from primordial atoms, and the pre-primordial Atom at the first differentiation of the former. During that early period of cyclic evolution the scope of this Law is limited and applies only to the lower domains of life. 82

No more than modern Science, does Esoteric Philosophy admit design or "special creation." It rejects every claim to the "miraculous," and accepts nothing outside the uniform and immutable Laws of Nature. But it affirms the operations of a cyclic law, a double stream of spirit-force and matter which, starting from the Centre of Being, unfolds the divine plan in its cyclic progress and incessant transformations. 82

Selections from H. P. Blavatsky Collected Writings

In the grain of sand, as in each atom of the human body, spirit is latent, not active. Yet, the atom is vitalized and energized by spirit, without being endowed with distinct consciousness. 84

Spirit and matter are co-existent, inseparable, interdependent, and convertible to each other. But European tongues are too materialistic to make room for such metaphysical ideas. A copious vocabulary, indeed, that has but one term for God and for alcohol! In Sanskrit, for instance, there are twenty words or more to render one idea in its various shades of meaning. 85

Christendom, with its boasted civilization, has outgrown the fetishism of the Fijians. 85

The ideas of the Spiritualists concerning spirit are a direct consequence of the anthropomorphic conceptions of Christians. 86

Spirit is abstract light, uncreated, latent in every atom, in whose profound and sacred repose all motion must cease for ever.

Spirit is a ray, a fraction of the Whole; and the Whole being Omniscient and Infinite, its fraction must partake, in degree, of the same abstract attributes. 87

A stone becomes a plant, a plant an animal, an animal a man, and man a spirit.

The critics of Theosophy refuse to comprehend the philosophical doctrine that every atom is imbued with Divine Light. It is only when this atom, magnetically drawn to its fellow atoms, that is transformed at last, after endless cycles of evolution, into Man — the crown of intellectual and physical evolution on earth. 87

In the transport of inert substances, the atoms are disintegrated and, suddenly, reformed at the point of deposit. 88

Latent Electricity becomes patent under certain conditions. The “elementary atoms” are compound bodies that contain primordial globules, the gross encasement of the still finer atom-spark — the spark of Life and source of Electricity — which is matter, still. 88

Dr. Henricus Khunrath has shown the spirit in man, as in every atom, as a bright flame enclosed within a more or less transparent globule, which he called soul. 89

When the Life-energy is active in the atom, that atom is organic; when dormant or latent, “inorganic.” The distinction between the two states is arbitrary and spurious. Life is as much present in the inorganic as in the organic matter. 89

The Life-force that animates man, beast, plant, and mineral, is the Anima Mundi, the Universal Living Soul. The various modes, in which objective things appear to us in their complex atomic aggregations, are the forms and states through which this force manifests itself. 90

Were the Life-force to become for one single instant inactive, say in a stone, the particles of that stone would lose their cohesiveness and disintegrate immediately. The Life-force is then transferred to another set of atoms where is manifested as kinetic energy. But the first set has not been deprived of its Life-force altogether: life it is still present in its sleeping atoms as potential energy, i.e., in a state of latency. This is exactly what was meant by “the life-atom going through endless transmigrations.” 90

What relation does the monad bear to the atom? None whatsoever to the atom or molecule, as in the current scientific conception.

The Mineral Monad is One. The higher animal and human monads are countless. However, the term Human Monad applies only to the Spiritual Soul, not to its innermost spiritual vivifying Principle. 91

Each atom or molecule of the modern scientific hypothesis is not a particle of something, animated by a psychic something, destined to blossom as a man after long kalpas. It is a concrete manifestation of the Universal Energy which itself has not yet become individualized — a sequential manifestation of the One Universal Monad. 92

As the monads are uncompounded things, as correctly defined by Leibniz, it is the spiritual essence which vivifies them in their degrees of differentiation which constitutes properly the monad — not the atomic aggregation that is only the vehicle and the substance through which thrill both lower and higher degrees of Intelligence. 92

The Mineral Monad is not some kind of latent individuality, it is an All-pervading Force which has for its present vehicle matter in its lowest and most concrete terrestrial state. 94

How can a note be extracted from a sealed envelope, and substituted by a different note, without breaking the seal?

The Adept is a living man representing the grandest ideal of human perfectibility. The “spook” is but the undissolved congeries of atoms (elementaries) of a coarse and materialistic man, which while during life were confined in the outermost shell, after death were released to linger for some time in the astral strata nearest the earth’s surface. 96

No Adept can disintegrate and reform any organism above the stage of vegetable, whose Universal Spirit, still undifferentiated, is in the process of informing the mass of atoms which have progressed beyond the inert mineral stage, thus inducing differentiation. In the animal, Manas has begun differentiating, and in man already completed its differentiation into individual human beings. 96

Matter, in atomizing, differentiates. Restore the differentiated matter to the *status quo ante*, and there is no difficulty in seeing how it can pass through the interstices of dense substance in its differentiated state, as we easily conceive of the travel of electricity and other forces through their conductors. 97

The profound art is to be able to interrupt at will (disintegrate) and again restore the atomic relations in a given substance (re-integrate), i.e., to pull the atoms so far apart as to make them invisible, and yet hold them in polaric suspense within the attractive radius, so as to make them rush back into their former cohesive affinities, and re-compose the substance. 97

The main aim of the Occultist is to so master himself as to be able to control his future states of consciousness, and thereby gradually shorten the duration of his devachanic rest between incarnations. 97

Eventually, there comes a time when, between one physical death and his next rebirth, there is no Devachan but a kind of spiritual sleep, the shock of death having stunned him into a state of unconsciousness from which he gradually recovers to find himself reborn to continue his purpose. 97

There are no “blind” forces in nature. Every atom in the universe is permeated with Universal Intelligence, from the latent spark in the mineral up to the quasi-divine light in man’s brain. 99

Matter and force are ever allied. Matter without force, and force without matter, are inconceivable.

The various atoms, which make up the physical frame, always carry with them their own life wherever they travel. 101

Every Initiate must be an adept in Occultism.

As long as there is anything to sub-divide, the sub-divided represents matter; and sub-division can go on through infinity. All such specks of matter, regardless of how great their sub-division may be, retain the shape of an unalterable sphere. 102

Would to goodness the men of science exercise their scientific imagination a little more, and their dogmatic and cold negations a little less?

Imagination is the great spring of human activity and the principal source of human improvement. 103

The idea of Universal Life being composed of individualised atomic lives is one of the oldest teachings of Esoteric Philosophy.

Every atom is endowed with consciousness, yet the potential of man’s ability to control the cells and atoms of his body, have not been honoured with the imprimatur of the popes of modern science. 103

Every atom is a little universe of its own. Every cell and organ in the human body has a brain and memory of its own, and thus also, experience and discriminative powers. 103

The ancient Hindus endowed every single atom with mind and consciousness, giving it a distinct name of a God or a Goddess. 104

There are two kinds of wisdom, devilish or earthly wisdom, and wisdom from above.

Occultism regards each atom as an independent entity and each cell as a conscious unit. It explains that, no sooner do such atoms group to form cells, than the latter become endowed with consciousness, each of its own kind, and with the free will to act within the boundaries of law. 106

Memory has no seat, no special organ of its own in the human brain. It is seated in every organ of the body which has a consciousness of its own. Therefore every cell must, of necessity, have also a memory of its own and, likewise, its own psychic and noëtic action. 106

Psychic or physical force acts from without-within. Noëtic (manasic) or Spiritual force works from within-without. If the impulse comes from the Wisdom above, the force applied being noëtic or spiritual, the results will be actions worthy of the divine propeller; if from the terrestrial, devilish wisdom (kamic-psychic), man's activities will be selfish, based solely on the exigencies of his physical, hence animal, nature. 107

The cell's activity and behaviour are determined by its being propelled either inwardly or outwardly. Every organ and cell in the human body has a keyboard of its own, like that of a piano, that registers and emits sensations instead of sounds. 107

Occultism calls the force transmitted in hypnotism and vampirism "auric fluid," to distinguish it from the "auric light"; the "fluid" being a correlation of atoms on a higher plane, and their descent to a lower one, in the shape of impalpable and invisible plastic substances, generated and directed by Will. 108

Occultism maintains that electric or magnetic fluids (the two are identical) are due in their essence and origin to that same molecular motion, now transformed into atomic energy, to which every other phenomenon in nature is also due. 108

The atomic or molecular oscillations take place not in the visible and ever-changing cells of the brain tissues alone, but also in something else besides — in a more subtle, ethereal element which, interpenetrating the atoms, passes through them, while remaining impervious to all organic changes. 109

The incessantly rolling and waving Ocean of Life of Dr. Pirogov, who esteems Truth higher than Science, is the triply manifested Deity of the Occultists — the two opposing forces of spirituality and animalism eternally reacting upon each other, Universal Mind, and Eternal Atom. 109

Physical Science calls "atoms" that which the Occultists regard as particles or molecules. The real atoms are the inner principles and the intelligent, spiritual guides of the cells, and the particles they inform. 110

Man is produced in the image of God or Divine Nature. Every cell in the human organism corresponds with a like "cell" in the Divine Organism of the manifested universe. 110

Atom is not the smallest constituent unit of matter, not even a mathematical point. It is an immutable Entity, a reality within an appearance — the molecule being in Occult Philosophy but a figment of maya-illusion. It may be described as a compact or crystallized point of Divine Energy and Ideation. 110

In some cases Adepts can desert their body, which lives on from that point until the day of death of the body devoid of soul. But the influence of the Adept on the atoms, and consequently on all new physical atoms coming into the form, is such that no evil influence can affect the body, and the life led by that body is harmless and often actively good. 111

But in the case of a Black Magician, where his Higher Ego deserted his Astral Soul, the matter is very different, for the preceding series of incarnations has been so vicious that his atoms are wholly and irretrievably bad, and thus such a soulless being will be a terror to the race. 112

Expelled forever from the sanctuary of Spiritual Consciousness, the rudderless personality is immediately reincarnated only in a lower and still more abject creature, a human being only in form, and doomed to endless Karmic torments. 112

Man's gross body is made up of molecules, informed and ensouled by atoms. The molecule has in it Seven Principles, in their Prakritic manifestation. 112

The atom, esoterically speaking, contains Six Principles (synthesised by the Seventh) and dwells in the molecule — the molecule being the body of the atom, just as Divine Spirit (Atman or man's Seventh Principle) contains all principles and dwells in the material universe. 112

The Ego is spiritual, and so are the atoms which form explicitly the three higher Principles of the molecules, as well as contain implicitly the lower four. The difference between the nature and essence of the Astral Bodies and the Ego is this: the Astral Bodies are molecular, however etherealized may be their composition, whereas the Ego is atomic. 112

The old Greek philosophers taught that the celestial bodies are formed of a multitude of atoms, whose vortical motion existed from eternity; and which met and, rotating together, the heaviest were drawn to the centres, the lightest to the circumferences. 114

For Paracelsus, Fire was not meant to be the visible fire, but that subtle invisible Spirit of the flame, the Promethean Fire, and the quintessence of all the attributes of the Fire which has, and ever will, escape analysis and detection by chemical processes. It may be sometimes experienced by the superphysical light of the spiritually trained mind, or sensed dimly by our highest apperceptions. 115

The Hermetic Divine Fire is the fons et origo of life, that Uncreated Spirit which starts from, and is immediately reabsorbed into primordial matter. It is the ultimate essence of every atom whether pertaining to animate or inanimate, organic or inorganic substance. Before that Spirit is immersed into matter, it is self-existent and independent of matter. 115

The matter of Science may be for all objective purposes a "dead and utterly passive matter," but to the Occultist not an atom of it can be dead for Life is always present in it. 116

Madame Blavatsky answers questions posed by members of the Blavatsky Lodge in London.

The atom is no more a convenient term than the supposed Periodic Table of Elements. It has been the custom to laugh at the four and five elements of the ancients; but now Professor Crookes has come to the conclusion that, strictly speaking, there is no such thing as a chemical element at all. 116

In its precosmic state, the Milky Way is non-atomic. The real Atom does not exist on the material plane, it is beyond space and time. Atom, in its eternal state, is invisible even to the eye of an Archangel. 117

The Indivisible Atom may be compared to the Seventh Principle of a body, or rather of a molecule. The molecule is an imprisoned force: it exists periodically and, being divisible, is regarded as illusion. 118

The "churning of the ocean" and the "cow of plenty" begin in the pre-Cosmic Unconsciousness of Parabrahman (First Logos), and end at the close of Maha-Pralaya. This is an allegorical representation of the unseen and unknown primeval Intelligences (the Atoms of Occult Science) and Brahmā (Anu or Atom), fashioning and differentiating the shoreless ocean of primordial Radiant Essence. 118

The Mundane Egg of Cosmogogenesis stands for eternal undifferentiated Matter, which is not matter as the term is commonly understood, but Atoms — the noumenon of matter, collectively. Matter is destructible in its objective form. But, Atoms being the quintessence of substance in their noumenal state, are indestructible: they are primordial divine units and have nothing to do with the “atoms” of modern Science. 119

The real Atom is Brahmā, a limitless Expansion of Divine Consciousness.

The first and only form of primordial matter our brain-consciousness can cognise, is a circle. Train your thought first of all to a thorough acquaintance with a limited circle, and expand it gradually. You will soon come to a point when, without its ceasing to be a circle in thought, it yet becomes infinite and limitless even to the inner perceptions. It is this circle which we call Brahmā, the Germ or Anu — a latent atom embracing infinitude and boundless eternity during Pralaya, an active atom during the life-cycles; but one which has neither circumference nor plane, only limitless expansion. 120

Brahmā is called Atom, because we have to imagine it as a mathematical point which, however, can be extended to Absoluteness. Remember! this is the Divine Germ — not the atom of the physicists and chemists. 120

Man is also an “atom,” possessing attraction and repulsion, for every atom is a little universe in itself. Man is the Microcosm of the Macrocosm. 121

Can we claim one single atom in our body as our own?

He who would be an occultist must not separate either himself or anything else from the rest of creation or non-creation. For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole — or become an illusion, a nobody, and vanish like a breath leaving no trace behind. 123

Suggested reading for students.

From our Secret Doctrine's Third Proposition Series. 125

Atomon or Atmeton, are the Greek words for Indivisible. 127



Selections from The Secret Doctrine

The Point in the Mundane Egg represents Matter in its abstract sense. This must not be understood as applying to any particular point in Space, for a germ exists in the centre of every atom, and these collectively form the “Germ.”

From The Secret Doctrine, I p. 57.

Stanza II.3

THE HOUR HAD NOT YET STRUCK; THE RAY HAD NOT YET FLASHED INTO THE GERM (a); THE MATRI-PADMA (*mother lotus*) HAD NOT YET SWOLLEN (b).¹

(a) The ray of the “Ever Darkness” becomes, as it is emitted, a ray of effulgent light or life, and flashes into the “Germ” — the point in the Mundane Egg, represented by matter in its abstract sense. But the term “Point” must not be understood as applying to any particular point in Space, for a germ exists in the centre of every atom, and these collectively form “the Germ”; or rather, as no atom can be made visible to our physical eye, the collectivity of these (if the term can be applied to something which is boundless and infinite) forms the noumenon of eternal and indestructible matter.²

Fohat (Cosmic Electricity), by infusing energy into primordial matter, electrifies into life and scatters into atoms.

Fohat hardens the atoms”; *i.e.*,

From The Secret Doctrine, I p. 76.

“Fohat [Cosmic Electricity] hardens and scatters the seven brothers” (Book III, Dzyan); which means that the primordial Electric Entity — for the Eastern Occultists insist that Electricity is an Entity — electrifies into life, and separates primordial stuff.³



¹ An unpoetical term, yet still very graphic. (See *fn.* to Stanza III.)

² *The Secret Doctrine*, I p. 57

³ *ibid.*, I p. 76

It is through Fohat that the ideas of the Universal Mind are impressed upon matter.

From *The Secret Doctrine*, I p. 85.

Stanza III.12

THEN SVABHĀVA SENDS FOHAT TO HARDEN THE ATOMS. EACH [*of these*] IS A PART OF THE WEB [*Universe*]. REFLECTING THE “SELF-EXISTENT LORD” [*Primeval Light*] LIKE A MIRROR, EACH BECOMES IN TURN A WORLD.¹ . . .

“Fohat hardens the atoms”; *i.e.*, by infusing energy into them: he scatters the atoms or primordial matter. “He scatters himself while scattering matter into atoms.”²

It is through Fohat that the ideas of the Universal Mind are impressed upon matter. Some faint idea of the nature of Fohat may be gathered from the appellation “Cosmic Electricity” sometimes applied to it; but to the commonly known properties of electricity must, in this case, be added others, including intelligence. It is of interest to note that modern science has come to the conclusion, that all cerebration and brain-activity are attended by electrical phenomena.³

In its primary aspect, Fohat is the transcendental binding Unity of all Cosmic Energies, on the unseen as on the manifested planes, the action of which resembles that of a living Force created by Will.

From *The Secret Doctrine*, I pp. 111-12.

Fohat, then, is the personified electric vital power, the transcendental binding Unity of all Cosmic Energies, on the unseen as on the manifested planes, the action of which resembles — on an immense scale — that of a living Force created by WILL, in those phenomena where the seemingly subjective acts on the seemingly objective and propels it to action. Fohat is not only the living Symbol and Container of that Force, but is looked upon by the Occultists as an Entity — the forces he acts upon being cosmic, human and terrestrial, and exercising their influence on all those planes respectively.

His influence on our plane is felt in the magnetic and active force generated by strong desire. On the Cosmic plane, Fohat is the constructive power that carries out the formation of things — from the planetary system down to the glow-worm and simple daisy — thus revealing to the perception of finite minds the plan concealed in Divine Thought.

On the earthly plane his influence is felt in the magnetic and active force generated by the strong desire of the magnetizer. On the Cosmic, it is present in the constructive power that carries out, in the formation of things — from the planetary system

¹ This is said in the sense that the flame from a fire is endless, and that the lights of the whole universe could be lit at one simple rush-light without diminishing its flame.

² MSS. *Commentaries*

³ *The Secret Doctrine*, I p. 85

down to the glow-worm and simple daisy — the plan in the mind of nature, or in the Divine Thought, with regard to the development and growth of that special thing. He is, metaphysically, the objectivised thought of the gods; the “Word made flesh,” on a lower scale, and the messenger of Cosmic and human ideations: the active force in Universal Life.

In his secondary aspect, Fohat is Solar Energy, and the Animal Soul of Nature.

Occultism asserts that Electricity is Matter, not mere motion. Force, or Energy, may be better names for it. Electricity is “immaterial” only in the sense that its molecules are not subject to perception and experiment; yet, Occultism says it is atomic, therefore material.

Electricity is not only substance but also an emanation from an Entity, which is neither God nor Devil, but one of the numberless Entities that rule and guide our world according to the immutable Law of Karma.

In his secondary aspect, Fohat is the Solar Energy, the electric vital fluid,¹ and the preserving fourth [112] principle, the animal Soul of Nature, so to say, or — Electricity.

Fohat is connected with Vishnu, from the root vish, “to pervade,” therefore, he is called the Pervader and the Manufacturer because he shapes the atoms from crude material.

In India, Fohat is connected with Vishnu and Surya in the early character of the (first) God; for Vishnu is not a high god in the *Rig-Veda*. The name Vishnu is from the root *vish*, “to pervade,” and Fohat is called the “Pervader” and the Manufacturer, because he shapes the atoms from crude material.² In the sacred texts of the *Rig-Veda*, Vishnu, also, is “a manifestation of the Solar Energy,” and he is described as striding through the Seven regions of the Universe in three steps, the Vedic God hav-

¹ In 1882 the President of the Theosophical Society, Col. Olcott, was taken to task for asserting in one of his lectures that Electricity is matter. Such, nevertheless, is the teaching of the Occult Doctrine. “Force,” “Energy,” may be a better name for it, so long as European Science knows so little about its true nature; yet matter it is, as much as Ether is matter, since it is as atomic, though several removes from the latter. It seems ridiculous to argue that because a thing is imponderable to Science, therefore it cannot be called matter. Electricity is “immaterial” in the sense that its molecules are not subject to perception and experiment; yet it may be — and Occultism says it is — atomic; therefore it is matter. But even supposing it were unscientific to speak of it in such terms, once Electricity is called in Science a source of Energy, Energy simply, and a Force — where is that Force or that Energy which can be thought of without thinking of matter? Maxwell, a mathematician and one of the greatest authorities upon Electricity and its phenomena, said, years ago, that Electricity was matter, not motion merely.

“If we accept the hypothesis that the elementary substances are composed of atoms, we cannot avoid concluding that electricity also, positive as well as negative, is divided into definite elementary portions, which behave like atoms of electricity.” (Helmholtz, *Faraday Lecture*, 1881, as quoted by Crookes in his opening address to the Chemical Section of the British Association in Birmingham, 1886)

We will go further than that, and assert that Electricity is not only substance but that it is an emanation from an Entity, which is neither God nor Devil, but one of the numberless Entities that rule and guide our world according to the eternal Law of KARMA. (See Addendum to Volume, Section XVI)

² It is well known that sand, when placed on a metal plate in vibration assumes a series of regular curved figures of various descriptions. Can Science give a *complete* explanation of this fact?

ing little in common with the Vishnu of later times. Therefore the two are identical in this particular feature, and one is the copy of the other.¹

Fohat is the animating principle of stars and planets, the moving wheels of the celestial orbs.

From the first awakening of Kosmos to a new Day of Brahmā or Motion, which even during the periods of Rest (Night) pulsates and thrills through every slumbering atom, assuming an ever-growing tendency to circular movement. The gyratory movement of atoms and spheres exists from eternity.

From *The Secret Doctrine*, I pp. 116-17.

Stanza V.3

HE IS THEIR GUIDING SPIRIT AND LEADER. WHEN HE COMMENCES WORK, HE SEPARATES THE SPARKS OF THE LOWER KINGDOM [*mineral atoms*] THAT FLOAT AND THRILL WITH JOY IN THEIR RADIANT DWELLINGS [*gaseous clouds*], AND FORMS THEREWITH THE GERMS OF WHEELS. HE PLACES THEM IN THE SIX DIRECTIONS OF SPACE AND ONE IN THE MIDDLE — THE CENTRAL WHEEL (*a*).

(*a*) “Wheels,” as already explained, are the centres of force, around which primordial Cosmic matter expands, and, passing through all the six stages of consolidation, becomes spheroidal and ends by being transformed into globes or spheres. It is one of the fundamental dogmas of Esoteric Cosmogony, that during the Kalpas (or *aiōns*) of life, MOTION, which, during the periods of Rest “pulsates and thrills through every slumbering atom”² (*Commentary* on Dzyan), assumes an ever-growing [117] tendency, from the first awakening of Kosmos to a new “Day,”³ to circular movement. The “Deity becomes a WHIRLWIND.” They are also called *Rotæ* — the moving wheels of the celestial orbs participating in the world’s creation — when the meaning refers to the animating principle of the stars and planets; for in the *Kabbalah*, they are represented by the *Ophanim*, the Angels of the Spheres and stars, of which they are the informing Souls.⁴

This law of vortical movement in primordial matter, is one of the oldest conceptions of Greek philosophy, whose first historical Sages were nearly all Initiates of the Mysteries. The Greeks had it from the Egyptians, and the latter from the Chaldæans,

¹ *The Secret Doctrine*, I pp. 111-12

² It may be asked, as also the writer [H.P. Blavatsky] has not failed to ask,

“Who is there to ascertain the difference in that motion, since all nature is reduced to its primal essence, and there can be no one — not even one of the *Dhyāni-Chohans*, who are all in Nirvana — to see it?”

The answer to this is:

“Everything in Nature has to be judged by analogy. Though the highest Deities (Archangels or *Dhyāni-Buddhas*) are unable to penetrate the mysteries too far beyond our planetary system and the visible Kosmos, yet there were great seers and prophets in olden times who were enabled to perceive the mystery of Breath and Motion retrospectively, when the systems of worlds were at rest and plunged in their periodic sleep.”

³ [Such “Day” consists of 100 Divine Years, *i.e.*, 311,040,000,000,000 of our mortal years, a *Maha-Kalpa*.]

⁴ See Knorr von Resenroth, *Kabala Denudata*, Vol. I, Part 2, *Apparatus in Librum Sohar*. R. Moscheh Korduero: *Tractatus de Anima*, p. 113; *Zohar*, II, 43A (Amsterdam ed.)

who had been the pupils of Brahmans of the esoteric school. Leucippus, and Democritus of Abdera — the pupil of the Magi — taught that this gyratory movement of the atoms and spheres existed from eternity.^{1, 2}

The Elementary Germs with which Fohat (the Swift and Radiant One) fills the Universe from the “Heaven of Mind,” are the atoms of Science and the monads of Leibniz.

From *The Secret Doctrine*, I p. 138-39.

Stanza VI.2

THE SWIFT AND THE RADIANT ONE PRODUCES THE SEVEN LAYA³ (a) CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY “BE WITH US,” AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS, SURROUNDING HSIEN-CHAN WITH THE ELEMENTARY GERMS (b).

(b) The “Elementary Germs” with which he fills Hsien-chan (the “Universe”) from T’ien-hsin (the “Heaven of Mind,” literally, or that which is absolute) are the Atoms of Science and the Monads of Leibniz.⁴

A perpetual exchange of atoms is taking place in Space, thus changing their combining equivalents on every planet.

Atoms enter into new forms of existence, undreamt of, and incognisable to, physical Science. The essence of cometary matter, for instance, is totally different from any of the chemical or physical characteristics with which the greatest chemists and physicists of the earth are familiar with.

From *The Secret Doctrine*, I pp. 142-44.

Stanza VI.3

OF THE SEVEN [elements] — FIRST ONE MANIFESTED, SIX CONCEALED; TWO MANIFESTED — FIVE CONCEALED; THREE MANIFESTED — FOUR CONCEALED; FOUR PRODUCED — THREE HIDDEN; FOUR AND ONE TSAN [fraction] REVEALED — TWO AND ONE HALF CONCEALED; SIX TO BE MANIFESTED — ONE LAID ASIDE.

Occult Science teaches that there is a perpetual exchange taking place in space of molecules, or of atoms rather, correlating, and thus changing their combining equivalents on every planet. Some men of Science, and those among the greatest physi-

¹ “The doctrine of the rotation of the earth about an axis is taught by the Pythagorean Hiketias, probably as early as 500 B.C. It was also taught by his pupil Ekphantos, and by Heracleides, a pupil of Plato. The immobility of the Sun and the orbital rotation of the earth were shown by Aristarchus of Samos as early as 281 B.C. to be suppositions accordant with facts of observation. The Heliocentric theory was taught about 150 B.C., by Seleucus of Seleucia on the Tigris.” — [It was taught 500 B.C. by Pythagoras. — *H.P. Blavatsky*.]

“It is said also that Archimedes, in a work entitled *Psammitēs* [O Ψαμμίτης], inculcated the Heliocentric theory. The sphericity of the earth was distinctly taught by Aristotle, who appealed for proof to the figure of the Earth’s shadow on the moon in eclipses. (Aristotle, *De Cælo*, lib. II, cap. 14) The same idea was defended by Pliny (*Natural History*, II, lxxv). These views seem to have been lost from knowledge for more than a thousand years. . . .” (Alexander Winchell, *World-life; or, Comparative Geology*, Pt. IV, “Pre-Kantian Speculations,” pp. 551-52)

² *The Secret Doctrine*, I pp. 116-17

³ From the Sanskrit *Laya*, the point of matter where every differentiation has ceased.

⁴ *The Secret Doctrine*, I p. 138-39

cists and chemists, begin to suspect this fact, which has been known for ages to the Occultists. The spectroscope only shows the probable similarity (on external evidence) of terrestrial and sidereal substance; it is unable to go any farther, or to show whether [or not] atoms gravitate towards one another in the same way and under the same conditions as they are supposed to do on our planet, physically and chemically. The scale of temperature, from the highest degree to the lowest that can be conceived of, may be imagined to be one and the same in and for the whole Universe; nevertheless, its properties, other than those of dissociation and re-association, differ on every planet; and thus atoms enter into new forms of existence, undreamt of, and incognisable to, physical Science. As already expressed in *Five Years of Theosophy*, the essence of cometary matter, for instance, “is totally different from any of the chemical or physical characteristics with which the greatest chemists and physicists of the earth are familiar.”¹ And even that matter, during rapid passage through our atmosphere, undergoes a certain change in its nature. Thus not alone the elements of our planets, but even those of all its sisters in the Solar System, differ as widely from each other in their combinations, as from the Cosmic elements beyond our [143] Solar limits.² Therefore, they cannot be taken as a standard for comparison with the same [elements] in other worlds.³



¹ [Cf. *Blavatsky Collected Writings*, Vol. V, pp. 147-48]

² This is again corroborated by the same man of science in the same lecture, who quotes James Clerk Maxwell, saying

“ . . . that the elements are not absolutely homogeneous. He writes:

It is difficult to conceive of selection and elimination of intermediate varieties, for where can these eliminated molecules have gone to, if, as we have reason to believe, the hydrogen, &c. of the fixed stars is composed of molecules identical in all respects with our own.”

And Professor Crookes adds:

“In the first place we may call in question this absolute molecular identity, since we have hitherto had no means for coming to a conclusion save the means furnished by the spectroscope, while it is admitted that, for accurately comparing and discriminating the spectra of two bodies, they should be examined under identical states of temperature, pressure, and all other physical conditions. We have certainly seen, in the spectrum of the sun, rays which we have not been able to identify.”

³ “Each world has its Fohat, who is omnipresent in his own sphere of action. But there are as many Fohats as there are worlds, each varying in power and degree of manifestations. The individual Fohats make one Universal, Collective Fohat — the aspect-Entity of the one absolute Non-Entity, which is absolute Be-Ness, ‘SAT.’” “Millions and billions of worlds are produced at every Manvantara” — it is said. Therefore there must be many Fohats, whom we consider as conscious and *intelligent* Forces. This, no doubt, to the disgust of scientific minds. Nevertheless the Occultists, who have good reasons for it, consider all the forces of Nature as veritable, though supersensuous, states of Matter; and as possible objects of perception to Beings endowed with the requisite senses.

Enshrined in its pristine state within the bosom of the Eternal Mother, every atom born beyond the threshold of her realm is doomed to incessant differentiation.

“The Mother sleeps, yet is ever breathing.” And every breath sends out into the plane of manifestation her Protean products, which, carried on by the wave of efflux, are scattered by Fohat, and driven toward and beyond this or another planetary atmosphere. Once caught by the latter, the atom is lost; its pristine purity is gone for ever, unless Fate dissociates it by leading it to “a current of efflux,” when it may be carried once more to the borderland where it had perished, and taking its flight, not into Space above but into the space within, it will be brought under a state of differential equilibrium and be happily re-absorbed.

Each world has its own Fohat, who is omnipresent in his own sphere of action. There are as many Fohats as there are worlds, each varying in power and degree of manifestations.

The higher atmosphere being the mouth, and the lower one the lungs of every globe, the man of our planet breathes only the refuse of “Mother”; therefore, he is doomed to die on it.

Enshrined in its virgin, pristine state within the bosom of the Eternal Mother, every atom born beyond the threshold of her realm is doomed to incessant differentiation. “The Mother sleeps, yet is ever breathing.” And every breath sends out into the plane of manifestation her Protean products, which, carried on by the wave of the efflux, are scattered by Fohat, and driven toward and beyond this or another planetary atmosphere. Once caught by the latter, the atom is lost; its pristine purity is gone for ever, unless Fate dissociates it by leading it to “a current of EFFLUX” (an occult term meaning quite a different process from that which the ordinary term implies), when it may be carried once more to the borderland where it had perished, and taking its flight, not into Space *above* but into Space *within*, it will be brought under a state of differential equilibrium and happily re-absorbed. Were a truly learned Occultist-chemist to write the “*Life and Adventures of an Atom*” he would secure thereby the eternal scorn of the modern chemist, perchance also his subsequent [144] gratitude.¹ However it may be,

“The Breath of the Father-Mother issues cold and radiant and gets hot and corrupt, to cool once more, and be purified in the eternal bosom of inner Space,”

says the *Commentary*. Man absorbs cold pure air on the mountain-top, and throws it out impure, hot and transformed. Thus — the higher atmosphere being the mouth, and the lower one the lungs of every globe — the man of our planet breathes only the refuse of “Mother”; →

¹ Indeed, if such an imaginary Chemist happened to be intuitional, and would for a moment step out of the habitual groove of strictly “Exact Science,” as the Alchemists of old did, he might be repaid for his audacity.

Therefore, “he is doomed to die on it.”^{1, 2}

If we follow the atoms and molecules of the lower plane in their transformation upwards, these will come to a point where they pass altogether beyond the range of our faculties.

From The Secret Doctrine, I pp. 147-48.

When Fohat is said to produce “Seven Laya Centres,” it means that for formative or creative purposes, the GREAT LAW (Theists may call it God) stops, or rather modifies its perpetual motion on seven invisible points within the area of the manifested Universe.

The great Breath digs through Space seven holes into Laya to cause them to circumgyrate³ during Manvantara. (Occult Catechism)

We [148] have said that Laya is what Science may call the Zero-point or line; the realm of absolute negativeness, or the one real absolute Force, the NOUMENON of the Seventh State of that which we ignorantly call and recognise as “Force”; or again the Noumenon of Undifferentiated Cosmic Substance which is itself an unreachable and unknowable object to finite perception; the root and basis of all states of objectivity and subjectivity too; the neutral axis, not one of the many aspects, but its centre. It may serve to elucidate the meaning if we attempt to imagine a neutral centre — the dream of those who would discover perpetual motion. A “neutral centre” is, in one aspect, the limiting point of any given set of senses. Thus, imagine two consecutive planes of matter as already formed; each of these corresponding, to an appropriate set of perceptive organs. We are forced to admit that between these two planes of matter an incessant circulation takes place; and if we follow the atoms and molecules of (say) the lower in their transformation upwards, these will come to a point where they pass altogether beyond the range of the faculties we are using on the lower plane. In fact, to us the matter of the lower plane there vanishes from our perception into nothing — or rather it passes on to the higher plane, and the state of matter corresponding to such a point of transition must certainly possess special and not readily discoverable properties. Such “Seven Neutral Centres,”⁴ then, are produced by Fohat, who, when, as Milton has it,

. . . fair foundation [is] laid whereon to build,⁵

quicken matter into activity and evolution.

¹ He who would allotropise sluggish oxygen into *Ozone* to a measure of alchemical activity, reducing it to its pure essence (for which there are means), would discover thereby a substitute for an “Elixir of Life” and prepare it for practical use.

² *The Secret Doctrine, I pp. 142-43*

³ [To cause something to move in a circular motion]

⁴ Such, we believe, is the name applied by Mr. Keely, of Philadelphia, the inventor of the famous “Motor” — destined, as his admirers have hoped, to revolutionise the motor power of the world — to what he again calls the “Etheric Centres.”

⁵ *Paradise Lost, IV, lines 521-22*

The Primordial Atom cannot be multiplied either in its pregenetic state, or its primogeneity; therefore, it is called the Sum Total, figuratively of course, as that Sum Total is boundless.

The *Primordial Atom (anu)* cannot be multiplied either in its pregenetic state, or its primogeneity; therefore it is called “SUM TOTAL,” figuratively, of course, as that “SUM TOTAL” is boundless.¹ That which is the abyss of nothingness to the physicist, who knows only the world of visible causes and effects, is the boundless Space of the Divine *Plenum* to the Occultist.²

That which is the abyss of nothingness to the physicist, who knows only the world of visible causes and effects, is the boundless Space of the Divine Plenum to the Occultist.

Each atom has seven planes of being or existence; and each plane is governed by its specific laws of evolution and absorption. How can any materialist limit the laws changing the conditions and being of the atoms in primordial chaos, or know anything certain about the capabilities and potency of their atoms and molecules before and after their formation into worlds?

From *The Secret Doctrine*, I pp. 150-51.

If no physical intellect is capable of counting the grains of sand covering a few miles of sea-shore; or to fathom the ultimate nature and essence of those grains, palpable and visible on the palm of the naturalist, how can any materialist limit the laws changing the conditions and being of the atoms in primordial chaos, or know anything certain about the capabilities and potency of their atoms and molecules before and after their formation into worlds? These changeless and eternal molecules — far thicker in space than the grains on the ocean shore — may differ in their constitution along the line of their planes of existence, as the soul-substance differs from its vehicle, the body. Each atom has seven planes of being or existence, we are taught; and each plane is governed by its specific laws of evolution and absorption. Ignorant of any, even approximate, chronological data from which to start in attempting to decide the age of our planet or the origin of the solar system, astronomers, geologists, and physicists are drifting with each new hypothesis farther and farther away from the shores of fact into the fathomless depths of speculative ontology.³ The Law of Analogy in the plan of structure between the trans-Solar systems and the intra-Solar planets, does not necessarily bear upon the finite conditions to which every visible body is subject, in this our plane of being. In Occult Science this law is the first and most important key to Cosmic physics; but it has to be studied in its minutest details and, “to be [151] turned seven times,” before one comes to understand it. Occult

¹ See *Addendum* to this Volume.

² *The Secret Doctrine*, I pp. 147-48

³ The Occultists, having most perfect faith in their own exact records, astronomical and mathematical, calculate the age of Humanity, and assert that the latter (as separate sexes) has existed in this Round just 18,618,727 years, as the Brāhmanical teachings and even some Hindu calendars declare.

philosophy is the only science that can teach it. How, then, can anyone hang the truth or the untruth of the Occultist's proposition that "the Kosmos is eternal in its unconditioned collectivity, and finite but in its conditioned manifestations" on this one-sided physical enunciation that "it is a necessity of Nature to run down?"¹

What is a Monad? And what relation does it bear to an Atom?

As the spiritual Monad is One, Universal, Boundless and Impartite, whose rays form what we, in our ignorance, call the "Individual Monads" of men, so the Mineral Monad — being at the opposite point of the circle — is also One, and from it proceed the countless physical atoms, which Science is beginning to regard as individualized.

From The Secret Doctrine, I pp. 177-79.

Everything in the Universe follows analogy. "As above, so below"; Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. Thus, corresponding to the Sēphirōth Crown (or upper triad) there are the three elemental Kingdoms, which precede the Mineral² and which, using the language of the Kabbalists, answer in the Cosmic differentiation to the worlds of form and matter from the Super-Spiritual to the Archetypal.

Now what is a "Monad?"³ And what relation does it bear to an Atom? The following reply is based upon the explanations given in answer to these questions in the above-cited article: "About the Mineral Monad," written by the author.⁴

"None whatever," is answered to the second question, "to the atom or molecule as in the scientific conception at present. It can neither be compared with the microscopic organism, once classed among polygastric infusoria, and now regarded as vegetable, and ranked among algæ; nor is it quite the *Monas* of the Peripatetics. Physically or constitutionally the mineral monad differs, of course, from the human monad, which is neither physical nor can *its* constitution be rendered by chemical symbols and elements."⁵ In short, as the spiritual Monad [178] is One, Universal, Boundless and Impartite, whose rays, nevertheless, form what we, in our ignorance, call the "Individual Monads" of men, so the Mineral Monad — being at the opposite point of the circle —

¹ *The Secret Doctrine*, I pp. 150-51

² See diagram on p. 277 in *Five Years of Theosophy*. [This diagram, redrawn by a Philaletheian, is shown on page 93 of this study. The full text of this article can be found under the title "Blavatsky on the Force of the Mineral Monas," in our Secret Doctrine's Third Proposition Series. — ED. PHIL.]

³ [Note to Students: Monad (μοναδα, in Greek) is the accusative case of μονα. However, as the term is here used in the nominative case (μονα), i.e., the subject of the verb, it should be transliterated as monas (pl. monases), i.e., the object of the verb, and not as monad (pl. monads). The same grammatical rule applies to duad, triad, tetrad, pentad, hexad, heptad, ogdoad, hebdomad, decad, etc. — ED. PHIL.]

⁴ [H.P. Blavatsky]

⁵ [Five Years of Theosophy, pp. 273-74. Cf. *Blavatsky Collected Writings*, Vol. V, pp. 171-72]

is also One — and from it proceed the countless physical atoms, which Science is beginning to regard as individualized.

Otherwise how could one account for and explain *mathematically* the evolutionary and *spiral* progress of the four kingdoms? The “monad” is the combination of the last¹ two Principles in man, the 6th and the 7th, and, properly speaking, the term “human monad” applies only to [the dual soul (Ātma-Buddhi)], not to its highest spiritual vivifying Principle [Ātman, alone]. But since divorced from the latter [Ātman] the Spiritual Soul could have no existence, no being, it has thus been called. . . . Now the Monadic [or rather Cosmic] Essence (if such word be permitted) in the mineral, vegetable, and animal, though the same throughout the series of cycles from the lowest elemental up to the Deva Kingdom, yet differs in the scale of progression.

Instead of saying a Mineral Monad, the more correct phraseology in physical science which differentiates every atom would have been to call it the Monad manifesting in that form of Prakriti called the Mineral Kingdom. The atom, as represented in the ordinary scientific hypothesis, is not a particle of something, animated by a psychic something, destined after aions to blossom as a man. It is a concrete manifestation of the Universal Energy which itself has not yet become individualized, i.e., a sequential manifestation of the One Universal Monad.

As the monads are uncompound things, it is the spiritual essence which vivifies them in their degrees of differentiation, which properly constitutes the Monad — not the atomic aggregation, which is only the vehicle and the substance through which thrill the lower and the higher degrees of Intelligence.

It would be very misleading to imagine a monad as a separate entity trailing its slow way in a distinct path through the lower Kingdoms, and after an incalculable series of transformations flowering into a human being; in short, that the monad of a Humboldt dates back to the monad of an atom of hornblende.² Instead of saying a mineral monad, the more correct phraseology in physical science which differentiates every atom — would of course have been to call it *the* Monad manifesting in that form of Prakriti called the Mineral Kingdom. [The atom, as represented in the ordinary scientific hypothesis] is not a particle of something, animated by a psychic something, destined after aiōns to blossom as a man. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualized; a sequential manifestation of the one Universal Monad. The ocean [of matter] does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual monads is gradual, and in the higher animals comes almost to the point. The Peripatetics applied the word Monas to the whole Cosmos,³ in the pantheistic sense; and

¹ [*i.e.*, the highest]

² [A complex inosilicate series of minerals. It is not a recognized mineral in its own right, but the name is used as a field term to refer to a dark amphibole.]

³ [Look up, “Kosmos and Cosmos,” in our Confusing Words Series. Table presented overleaf. — ED. PHIL.]

the Occultists, while accepting this thought for convenience's sake, distinguish the progressive stages of the evolution of the Concrete from the Abstract by terms of which the "Mineral [Vegetable, Animal, etc.] Monad" is *one*. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The "Monadic Essence" begins to imperceptibly differentiate [towards individual consciousness] in the vegetable kingdom. As the Monads are uncompounded things, as correctly defined [179] by Leibniz, it is the spiritual essence which vivifies them in their degrees of differentiation, which properly constitutes the monad — not the atomic aggregation, which is only the *vehicle* and the substance through which thrill the lower and the higher degrees of intelligences.¹

Leibniz conceived of the Monads as elementary and indestructible units endowed with the power of *giving and receiving* with respect to other units, and thus of determining all spiritual and physical phenomena. It is he who invented the term apperception, which together with nerve- (not perception, but rather) sensation, expresses the state of the Monadic consciousness through all the Kingdoms up to Man.

Thus it may be wrong, on strictly metaphysical lines, to call Atma-Buddhi a Monad, since in the materialistic view it is dual and therefore compound. But as Matter is Spirit, and vice versa; and since the Universe and the Deity which informs it are interdependent; and so in the case of Atma-Buddhi.

Thus it may be wrong on strictly metaphysical lines to call Ātma-Buddhi a MONAD, since in the materialistic view it is dual and therefore compound. But as Matter is Spirit, and *vice versa*; and since the Universe and the Deity which informs it are unthinkable apart from each other; so in the case of Ātma-Buddhi . The latter being the vehicle of the former, Buddhi stands in the same relation to Ātman, as Adam-Kadmon, the Kabbalistic Logos, does to Ain-Soph, or Mūlaprakriti to Parabrahman.



There now follows a Table from "Kosmos and Cosmos." Full text in our Confusing Words Series. — ED. PHIL.

¹ [Five years of Theosophy, pp. 274-75; Blavatsky Collected Writings, Vol. V, pp. 172-73. Terms and expressions within square brackets have been inserted by Madame Blavatsky.]

Kosmos and Cosmos compared and contrasted.

Kosmos	Cosmos
Abstract and Formless, because Homogeneous and Impartite, vehicle of all Universes to be.	Receptive Nature or concrete World of Forms seemingly fragmented, “no better than an aberration of the ever-deceiving physical senses.”
All Universes and Solar Systems.	Our Solar System.
Boundless, because Omnipresent and Changeless.	Finite, Impermanent, Self-modifying World.
Created by the One Life, an “Intra-Cosmic Breath.”	Guided by “Thyan-kam,” the power or knowledge of guiding the impulses of cosmic energy in the right direction.
Directed and controlled by the “Army” of Divine Sentient Beings.	Built and ruled by Sidereal Planetary Spirits and Deities.
Eternal (Spiritual) Egg and Womb or Matri-Padma, Mother Lotus, of all Worlds to be.	Periodical (Mundane) Egg of our World fructified, yet immaculate, when a ray from the First Logos flashes from the latent Germ in the Heart of the Eternal.
Ever-concealed, unknown and unknowable noumena.	Perceptions and visible phenomena after a “Night of Brahmā.”
“Father” Concealed and Unmanifested, The “Unknown God” of the Athenians.	Plato’s Second God, giving birth to a “Son” or Universe.
Kala-hamsa, a Ray of Parabrahman.	Brahmā or Third Logos.
Manvantaric manifestation as a whole.	Phenomena of a Planetary System.
Out of space and time.	In space and time.
Pythagorean higher decad or Light.	Pythagorean lower decad or Life.
Universal Kosmos of All — Τά Πάντα.	Macrocosmos of our Solar System.
Universal One and Secondless Soul.	Periodical Great Universal Soul (Maha-Buddhi), containing multifarious aspects and reminders of <i>That One Soul</i> .

A few more words about the Moon.

Lunar Monads are monads who, having ended their life-cycle on the lunar chain, which is inferior to the terrestrial chain, have incarnated on earth. The last word of this mystery is divulged only to Adepts, but it may be stated here that our satellite is only the gross body of its invisible principles. Seeing then that there are 7 Earths, so there are 7 Moons, the last one alone being visible; the same applies to the Central Spiritual Sun, whose visible body is called maya, a reflection, just as the human body is.

What, it may be asked, are the “Lunar Monads,” just spoken of? The description of the seven classes of Pitris will come later, but now some general explanations may be given. It must be plain to everyone that they are Monads, who, having ended their life-cycle on the lunar chain, which is inferior to the terrestrial chain, have incarnated on this one. But there are some further details which may be added, though they border too closely on forbidden ground to be treated of fully. The last word of the mystery is divulged only to the adepts, but it may be stated that our satellite is only the gross body of its invisible principles. Seeing then that there are 7 Earths, so there are 7 Moons, the last one alone being visible; the same for the Sun, whose visible body is called a Māyā, a reflection, just as man’s body is. Says an occult maxim.¹

“The real Sun and the real Moon are as invisible as the real man.”

Man is the highest and ultimate form on this planet, a spiritual soul in its absolute totality and awakened condition, the culmination of divine incarnations on earth.

Every form on earth and in Space strives towards self-formation following the model placed for it in the “Heavenly Man.” The atom’s evolution and involution, its external and internal growth and development, have all one and the same object — Man or Humanity at large.

From *The Secret Doctrine*, I p. 183; [excerpts from a *Commentary*.]

1. *Every form on earth, and every speck [atom] in Space strives in its efforts towards self-formation to follow the model placed for it in the “HEAVENLY MAN.” . . . Its [the atom’s] involution and evolution, its external and internal growth and development, have all one and the same object — man; man, as the highest physical and ultimate form on this earth; the MONAD, in its absolute totality and awakened condition — as the culmination of the divine incarnations on Earth.*

2. *The Dhyānis [Pitris] are those who have evolved their BHŪTA [doubles] from themselves, which RŪPA [form] has become the vehicle of monads [seventh and sixth principles] that had completed their cycle of transmigration in the three preceding Kalpas*

¹ *The Secret Doctrine*, I pp. 177-79

[Rounds]. Then, they [the astral doubles] became the men of the first Human Race of the Round. But they were not complete, and were senseless.¹

The first group of the Rupa Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetra-atomic — progressing downwards. Fire, Water, and Air, or the “Elements of primary Creation,” so-called, are not the compound elements they are on earth, but noumenal homogeneous Elements — the Spirits thereof.

For, in Esoteric Philosophy, every physical particle corresponds to, and depends on, its higher noumenon — the Being to whose essence it belongs.

From The Secret Doctrine, I p. 218 fn.

It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc. — without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them — modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its Dhyānis and Atoms — analogy being its first law. As seen above, the very first group of the Rūpa Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetraatomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the “Elements of primary Creation” so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements — the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science — from the hypothetical Helium down to Uranium — they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders — the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dangma’s eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists — which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon* — the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual — tainted from its lower plane by the astral — the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.²

¹ *The Secret Doctrine*, I p. 183; [quoting from a *Commentary*.]

² *ibid.*, I p. 218 *fn.*

The sixth and seventh Orders of Celestial Beings partake of the qualities of the lower quaternary.

Celestial Beings are conscious, ethereal entities, as invisible as Ether, which are shot out like the boughs of a tree from the first central group of four, and shoot out in their turn numberless side groups, the lower of which are the Nature-Spirits, or Elementals of countless kinds and varieties; from the formless and unsubstantial — the Ideal Thoughts of their creators — down to the atomic, though, to human perception, invisible organisms. The latter are considered as the “Spirits of Atoms” for they are the first remove backwards from the physical Atom — sentient, if not intelligent creatures.

They are all subject to Karma, and have to work it out through every cycle. For there are no privileged beings in the universe, whether in our own or in other systems, in the outer or the inner worlds. A Dhyani-Chohan has to become one; he cannot be born or appear suddenly on the plane of sentient life as a full-blown angel.

From *The Secret Doctrine*, I pp. 213, 221-22.

Stanza VII.1

BEHOLD THE BEGINNING OF SENTIENT FORMLESS LIFE (*a*).

FIRST THE DIVINE [*vehicle*] (*b*), THE ONE FROM THE MOTHER-SPIRIT [*Ātman*]; THEN THE SPIRITUAL [*Ātma-Buddhi, Spirit-soul*]¹ (*c*); [*again*] THE THREE FROM THE ONE (*d*), THE FOUR FROM THE ONE (*e*), AND THE FIVE (*f*), FROM WHICH THE THREE, THE FIVE AND THE SEVEN (*g*). THESE ARE THE THREE-FOLD AND THE FOUR-FOLD DOWNWARD; THE “MIND-BORN” SONS OF THE FIRST LORD [*Avalokiteśvara*] THE SHINING SEVEN [*the “Builders”*].² IT IS THEY WHO ARE THOU, ME, HIM, O LANOO; THEY WHO WATCH OVER THEE AND THY MOTHER, BHUMI [*the Earth*].

The following is *Commentary* on part (*g*) of the Stanza VII.1 above.

(*g*) The *sixth* and *seventh* groups partake of the lower qualities of the Quaternary. They are conscious, ethereal Entities, as invisible as Ether, which are shot out like the boughs of a tree from the first central group of the four, and shoot out in their turn numberless side groups, the lower of which are the Nature-Spirits, or Elementals of countless kinds and varieties; from the formless and unsubstantial — the ideal THOUGHTS of their creators — down to the Atomic, though, to human perception, invisible organisms. The latter are considered as the “Spirits of Atoms” for they are the first remove (backwards) from the physical Atom — sentient, if not intelligent creatures. They are all subject to Karma, and have to work it out through every cycle. For, as the doctrine teaches, there are no such privileged beings in the universe, whether in our [own] or in other systems, in the outer or the inner worlds,³ as the angels of the Western Religion and the Judean. A Dhyāni-Chohan has to become

¹ This relates to the Cosmic principles.

² The seven creative Rishis now connected with the constellation of the Great Bear.

³ A world when called “a higher world” is not higher by reason of its location, but because it is superior in quality or essence. Yet such a world is generally understood by the profane as “Heaven,” and located above our heads.

one; he cannot be born or appear suddenly on the plane of life as a full-blown angel. The Celestial Hierarchy of the present Manvantara will find itself transferred in the next cycle of life into higher, superior worlds, and will make room for a new hierarchy, composed of the elect ones of our mankind. Being is an endless cycle within the one absolute eternity, wherein move numberless inner cycles finite and conditioned. Gods, created as such, would evince no personal merit in being gods. Such a class of beings, perfect only by virtue of the special immaculate nature inherent in them, in the face of suffering and struggling humanity, and even of the lower creation, would be the [222] symbol of an eternal injustice quite Satanic in character, an ever present crime. It is an anomaly and an impossibility in Nature. Therefore the “Four” and the “Three” have to incarnate as all other beings have.

This sixth group remains almost inseparable from man, who draws from it all but his highest and lowest principles, or his spirit and body — the five middle human principles being the very essence of those Dhyānis. The six-fold Dhyāni-Chohans, having the six spiritual Elements in the composition of their bodies, are men minus the physical body.

This sixth group, moreover, remains almost inseparable from man, who draws from it all but his highest and lowest principles, or his spirit and body, the five middle human principles being the very essence of those Dhyānis.¹ Alone, the Divine Ray (the Ātman) proceeds directly from the One. When asked how that can be? How is it possible to conceive that those “gods,” or angels, can be at the same time their own emanations and their personal selves? Is it in the same sense [as] in the material world, where the son is (in one way) his father, being his blood, the bone of his bone and the flesh of his flesh? To this the teachers answer “Verily it is so.” But one has to go deep into the mystery of BEING before one can fully comprehend this truth.²

When the seed of animal man is cast into the soil of animal woman, that seed cannot germinate unless it has been fructified by the fluid of, or the emanations from, the principles of the six-fold Heavenly Man.

From *The Secret Doctrine*, I pp. 224-25.

“When the seed of the animal man is cast into the soil of the animal woman, that seed cannot germinate unless it has been fructified by the five virtues [the fluid of, or the emanation from, the principles] of the six-fold Heavenly man. Wherefore the Microcosm is represented as a Pentagon, within the Hexagon Star, the Macrocosm.”³

¹ Paracelsus calls them the *Flagæ*; the Christians, the “Guardian Angels”; the Occultist, the “Ancestors, the Pitris”; they are the *six-fold* Dhyāni-Chohans, having the six spiritual Elements in the composition of their bodies — in fact, men, minus the physical body.

² *The Secret Doctrine*, I pp. 213, 221-22

³ *Αυθροπος*, a work on Occult Embryology, Book I

Then, the functions of *Jīva* on this Earth are of a five-fold character:

- In the mineral atom [the *Jīva*] is connected with the lowest principles of the Spirits of the Earth (the six-fold *Dhyānis*);
- In the vegetable particle, with their second — the *Prāna* (life);
- In the animal, with all these plus the third and the fourth;
- In man, the germ must receive the fruition of all the five. Otherwise he will be born no higher than an animal. Namely, a congenital idiot. Thus in man alone the *Jīva* is complete.

As to his seventh principle, it is but one of the Beams of the Universal Sun. Each rational creature receives only the temporary loan of that which has to return to its source; while his physical body is shaped by the lowest terrestrial lives, through physical, chemical, and physiological evolution.

The Blessed Ones have nought to do with the purgations of matter.¹

It comes to this:

Mankind in its first prototypal, shadowy form, is the offspring of the *Elōhīm* of Life (or *Pitris*);

In its qualitative and physical aspect it is the direct progeny of the “Ancestors,” the lowest *Dhyānis*, or Spirits of the Earth;

For its moral, psychic, and spiritual nature, it is indebted to a group of divine Beings, the name and characteristics of which will be given in Volume II.

Collectively, men are the handiwork of hosts of various spirits;

Distributively, the tabernacles of those hosts;

And occasionally and singly, the vehicles of some of them.

In our present materialistic Fifth Root-Race (Aryan), the earthly Spirit of the Fourth (Atlantean) is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive Third Root-Race (Lemurian) in Spirituality.

In our present all-material Fifth Race, the earthly Spirit of the [225] Fourth is still strong in us; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive Third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race — built by (as they are now also), and composed of countless myriads of lives.² This sentence will

¹ *Kabbalah, Chaldean Book of Numbers*

² Science, dimly perceiving the truth, may find bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism — which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water — affirms that our whole

be explained later on in the present *Commentary*. The “tabernacles” have improved in texture and symmetry of form, growing and developing with the globe that bore them; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material; the Soul stepping back to make room for the physical intellect; the essence of elements becoming the material and composite elements now known.¹

Life is everywhere, throughout the Universe. There is no such a thing as “inorganic” or “dead” matter in Nature.

Occultism discerns life in every atom and molecule, whether in a mineral or human body, in air, fire, or water, and affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

From The Secret Doctrine, I p. 249 fn.

Is Pasteur unconsciously taking the first step toward Occult Science in declaring that, if he dared express his full idea upon this subject, he would say that the Organic cells are endowed with a vital potency that does not cease its activity with the cessation of a current of Oxygen towards them, and does not, on that account, break off its relations with life itself, which is supported by the influence of that gas? Goes on Pasteur:

I would add that the evolution of the germ is accomplished by means of complicated phenomena, among which we must class processes of fermentation;

And life, according to Claude Bernard and Pasteur, is nothing else than a process of fermentation. That there exist in Nature Beings or Lives that can live and thrive without air, even on our globe, was demonstrated by the same men of science. Pasteur found that many of the lower lives, such as Vibriones, and some microbes and bacteria, could exist without air, which, on the contrary, killed them. They derived the oxygen necessary for their multiplication from the various substances that surround them. He calls them *Aerobes*, living on the tissues of our matter when the latter has ceased to form a part of an integral and living whole (then called very unscientifically by science “dead matter”), and *Anærobés*. The one kind binds oxygen, and contributes vastly to the destruction of animal life and vegetable tissues, furnishing to the atmosphere materials which enter later on into the constitution of other organisms; the other destroys, or rather annihilates finally, the so-called organic substance; ultimate decay being impossible without their participation. Certain germ-cells, such as those of yeast, develop and multiply in air, but when deprived of it, they will adapt themselves to life without air and become ferments, absorbing oxygen from substances coming in contact with them, and thereby ruining the latter. The cells in fruit, when lacking free oxygen, act as ferments and stimulate fermentation.

body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

¹ *The Secret Doctrine, I pp. 224-25*

Therefore the vegetable cell manifests in this case its life as an anærobic being. Why, then, should an organic cell form in this case an exception?

asks Professor Bogoluboff. Pasteur shows that in the substance of our tissues and organs, the cell, not finding sufficient oxygen for itself, stimulates fermentation in the same way as the fruit-cell, and Claude Bernard thought that Pasteur's idea of the formation of ferments found its application and corroboration in the fact that Urea increases in the blood during strangulation: LIFE therefore is everywhere in the Universe, and, Occultism teaches us, it is also in the atom.¹

Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths. As the physical and chemical constituents of all beings are identical, one may conclude that there is no difference between the matter which composes the ox and that which forms man.

From The Secret Doctrine, I pp. 260-61.

Science teaches us that the living as well as the dead organism of both man and animal are swarming with bacteria of a hundred various [261] kinds; that from without we are threatened with the invasion of microbes with every breath we draw, and from within by leucomaines, aerobes, anaerobes, and what not. But Science never yet went so far as to assert with the occult doctrine that our bodies, as well as those of animals, plants, and stones, are themselves altogether built up of such beings; which, except larger species, no microscope can detect. So far, as regards the purely animal and material portion of man, Science is on its way to discoveries that will go far towards corroborating this theory. Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths. With every day, the identity between the animal and physical man, between the plant and man, and even between the reptile and its nest, the rock, and man — is more and more clearly shown. The physical and chemical constituents of all being found to be identical, chemical science may well say that there is no difference between the matter which composes the ox and that which forms man.



¹ *The Secret Doctrine, I p. 249 fn.*

Not only the chemical compounds are the same, but the same infinitesimal invisible lives compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant and of the tree which shelters him from the sun. Each particle, whether organic or inorganic, is a life.

But the Occult doctrine is far more explicit. It says:

Not only the chemical compounds are the same, but the same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Each particle — whether you call it organic or inorganic — *is a life*. Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form, inasmuch as it builds by aggregation universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the *forms* and expels those souls from their temporary abodes. It creates and kills; it is self-generating and self-destroying; it brings into being, and annihilates, that mystery of mysteries — the *living body* of man, animal, or plant, every second in time and space; and it generates equally life and death, beauty and ugliness, good and bad, and even the agreeable and disagreeable, the beneficent and maleficent sensations. It is that mysterious LIFE, represented collectively by countless myriads of lives, that follows in its own sporadic way, the hitherto incomprehensible law of Atavism; that copies family resemblances as well as those it finds impressed in the aura of the generators of every future human being, a mystery, in short, that will receive fuller attention elsewhere. For the present, one instance may be cited in illustration.¹

From *The Secret Doctrine*, I pp. 267-68.

Each individual life, whether human, animal, or vegetable, is the Microcosm of its higher Macrocosm. The same applies to the Universe, which manifests periodically, for the collective progress of countless lives, the outbreathings of the One Life — in order that, through the Ever-Becoming, every cosmic atom, 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.

Each atom may reach, by “self-induced and self-devised efforts,”² that plane where it re-becomes the One Unconditioned All.

Thus proceed the cycles of the septenary evolution, in Septennial nature; the Spiritual or divine; the psychic or semi-divine; the intellectual, the passional, the instinctual, or *cognitional*; the semi-corporeal and the purely material or physical natures. All these evolve and progress cyclically, passing from one into another, in a double, centrifugal and centripetal way, *one* in their ultimate essence, *seven* in their aspects.

¹ *The Secret Doctrine*, I pp. 260-61

² [Cf. Third Proposition of *The Secret Doctrine*.]

The lowest, of course, is the one depending upon and subservient to [268] our five physical senses.¹ Thus far, for individual, human, sentient, animal, and vegetable life, each [is] the microcosm of its higher macrocosm. The same for the Universe, which manifests periodically, 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 atom, 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 identified himself with Humanity at large. This, he has made in his own image.

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 identified 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, 4}



¹ Which are in truth *seven*, as show later, on the authority of the oldest *Upanishads*. [Look up “Sixth Sense is Reason over Instinct,” in our Constitution of Man Series. — ED. PHIL.]

² [Christina Rossetti, *Uphill*, 1861]

³ [Look up “Kali-Yuga and the Kalki-Avatāra,” in our Buddhas and Initiates Series. — ED. PHIL.]

⁴ *The Secret Doctrine*, I pp. 267-68

Manvantaric impulse awakens Cosmic Ideation concurrently with, and parallel to, the primary emergence of Cosmic Substance, from its undifferentiated pralayaic state. Then, Absolute Wisdom mirrors itself in its Ideation; which, by a transcendental process, results in Cosmic Energy (Fohat). Thrilling through the bosom of inert Substance, Fohat impels it to activity, and guides its primary differentiations on all seven planes of Cosmic Consciousness.

From *The Secret Doctrine*, I p. 328.

“Matter” must be regarded as objectivity in its purest abstraction — the self-existing basis whose septenary manvantaric differentiations constitute the objective reality underlying the phenomena of each phase of conscious existence. During the period of Universal Pralaya, Cosmic Ideation is non-existent; and the variously differentiated states of Cosmic Substance are resolved back again into the primary state of abstract potential objectivity.

Manvantaric impulse commences with the re-awakening of Cosmic Ideation (the “Universal Mind”) concurrently with, and parallel to the primary emergence of Cosmic Substance — the latter being the manvantaric vehicle of the former — from its undifferentiated *pralayaic* state. Then, absolute wisdom mirrors itself in its Ideation; which, by a transcendental process, superior to and incomprehensible by human Consciousness, results in Cosmic Energy (*Fohat*). Thrilling through the bosom of inert Substance, *Fohat* impels it to activity, and guides its primary differentiations on all the Seven planes of Cosmic Consciousness. There are thus *Seven Protyles* (as they are now called), while Āryan antiquity called them the Seven Prākritis, or Natures, serving, severally, as the *relatively* homogeneous basis, which in the course of the increasing heterogeneity (in the evolution of the Universe) differentiate into the marvellous complexity presented by phenomena on the planes of perception. The term “relatively” is used designedly, because the very existence of such a process, resulting in the primary segregations of undifferentiated Cosmic Substance into its septenary bases of evolution, compels us to regard the *protyle*¹ of each plane as only a *mediate* phase assumed by Substance in its passage from abstract, into full objectivity.²



¹ The term *Protyle* is due to William Crookes, the eminent chemist, who has given that name to *pre-Matter*, if one may so call primordial and purely homogeneous substances, suspected, if not actually yet found, by Science in the ultimate composition of the atom. But the incipient segregation of primordial matter into atoms and molecules takes its rise subsequent to the evolution of the Seven *Protyles*. It is the last of these — having recently detected the possibility of its existence on our plane — that Crookes is in search of.

² *The Secret Doctrine*, I p. 328

Myths are now proved to be fables, just in proportion as we misunderstand them; truths, in proportion as they were once understood.

The Ether of Science, the Ilus of Berossus, the Protyle of Sir William Crookes, are one the same, primordial matter out of which the “Builders,” following the plan traced out for them in the Divine Thought, fashion the systems in Cosmos.

Such grand metaphysical concepts can no longer be brushed aside as myths.

From *The Secret Doctrine*, I p. 339.

Spirit, then, or Cosmic Ideation, and Cosmic Substance — one of whose *principles* is Ether — are *one*, and include the ELEMENTS, in the sense St. Paul attaches to them. These Elements are the veiled Synthesis standing for Dhyāni-Chohans, Devas, Sēphirōth, Amshāspends, Archangels, etc., etc. The Ether of science — the *Ilus* of Berossus, or the *Protyle* of Chemistry — constitutes, so to speak, the *rude* material (relatively) out of which the above-named “Builders,” following the plan traced out for them eternally in the DIVINE THOUGHT, fashion the systems in the Cosmos. They are “myths,” we are told. “No more so than Ether and the Atoms,” we answer. The two latter are *absolute* necessities of physical science; the “Builders” are as absolute a necessity of metaphysics. We are twitted with:

You never saw them.

We ask the materialists:

Have you ever seen Ether, *or your Atoms*, or, again, your FORCE?

Moreover, one of the greatest Western Evolutionists of our modern day, the coadjutor of Darwin, A.R. Wallace, when discussing the inadequacy of Natural Selection alone to account for the physical form of Man, admits the guiding action of “higher intelligences” as a “necessary part of the great laws which govern the material Universe.”¹

These “higher intelligences” are the Dhyāni-Chohans of the *Occultists*.

Indeed, there are few Myths in any religious system worthy of the name, but have a *historical* as well as a *scientific* foundation. Justly observes Pococke,

Myths are now proved to be fables, *just in proportion as we misunderstand them; truths, in proportion as they were once understood.*^{2, 3}

¹ *Contributions to Theory of Natural Selection*, 1870, p. 360

² [Edward Pococke, *India in Greece*, Preface, pp. viii-ix. A searchable PDF can be found in our Hellenic and Hellenistic Papers Series. — ED. PHIL.]

³ *The Secret Doctrine*, I p. 339

Esoteric philosophy is not alone in rejecting the worldly-minded idea of any atom being inorganic.

From *The Secret Doctrine*, I p. 454.

Neither the word “inanimate” bodies nor yet *immovable* things, as translated by Wilson, gives a correct idea of the Sanskrit terms used. Esoteric philosophy is not the only one to reject the idea of any atom being *inorganic*, for it is found also in orthodox Hinduism. Moreover, Wilson himself says:

All the Hindu systems consider vegetable bodies as endowed with life . . . ^{1, 2}

On our globe, in Round I, the animal atoms are drawn into cohesion of human physical form. But in Round IV the reverse occurs, according to the magnetic conditions developed during life. It is at that period of evolution that the Eternal Universal Motion (vibration), called in Esoteric language the Great Breath, differentiates in the primordial, first manifested Atom.

In Nature, even the simplest elements of matter are identical in their constitution and differ from each other only owing to the variety of atomic distributions at the molecular level, and by the mode of their atomic vibrations.

From *The Secret Doctrine*, I p. 455.

The *Tiryaksrotas* (or Tairyagyonya) creation,³ that of the “(sacred) animals,” corresponding only on Earth, to the dumb animal creation. That which is meant by “animals,” in *primary* Creation, is the germ of awakening consciousness or of *apperception*, that which is faintly traceable in some sensitive plants on Earth and more distinctly in the *protistic moneron*.⁴ On our globe, during the first round, animal “creation” precedes that of man, while the former (or mammal) evolves from the latter in our fourth round — on the physical plane: in Round I the animal atoms are drawn into a cohesion of human physical form; while in Round IV the reverse occurs according to magnetic conditions developed during life. And this is *metempsychosis*.⁵ This fifth stage of evolution, called exoterically “Creation,” may be viewed in both the *Primary* and *Secondary* periods, one as the Spiritual and Cosmic, the other as the material and *terrestrial*. It is *Archēbiosis*, or life-origination — “origination,” so far, of course, as the *manifestation* of life on all the seven planes is concerned. It is at this

¹ Horace Hayman Wilson, *Collected Works*, Vol. III, p. 381 [London: Trübner & co., 1862–1871]

² *The Secret Doctrine*, I p. 454; [On Mukhya, the Fourth Creation of the Purānas, when the latent Consciousness of the Mineral unfolds as semi-consciousness in the Plant Kingdom. Look up “The Seven Creations” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

³ Professor Wilson translates it, as though animals were higher on the scale of “creation” than divinities, or angels, although the truth about the devas is very plainly stated further on. This “creation,” says the text, is both primary (*Prākṛita*) and secondary (*Vaikṛita*). It is the latter, as regards the origin of the gods from Brahmā (the *personal anthropomorphic creation* of our material universe); it is the former (*primary*) as affecting Rudra, who is the immediate production of the first principle. Rudra is not alone a title of Śiva, but embraces agents of creation, angels and men, as will be shown further on.

⁴ Neither plant nor animal, but an existence between the two.

⁵ See “About the Mineral Monad,” *Five Years of Theosophy*, p. 276. [Cf. *Blavatsky Collected Writings*, Vol. V, pp. 171ff, or, “Blavatsky on the Force of the Mineral Monas,” in our Secret Doctrine’s First Proposition Series. Look up diagram, redrawn by a Philaletheian, on page 93 of this study. — ED. PHIL.]

period of Evolution that the *absolutely eternal* universal motion, or vibration, that which is called in Esoteric language “the GREAT BREATH,”¹ differentiates in the primordial, first manifested ATOM. More and more, as chemical and physical sciences progress, does this occult axiom find its corroboration in the world of knowledge: the scientific hypothesis, that even the simplest elements of matter are identical in nature and differ from each other only owing to the variety of the distributions of *atoms* in the molecule or speck of substance, or by the modes of its *atomic vibration*, gains every day more ground.²

Materialism and the malignancy of Scepticism are two evils that must remain in the world as long as man has not quitted his present gross form to don the one he had during the first and second Root-Races of this Round.

From *The Secret Doctrine*, I p. 480.

On the question of the “Seven Governors,” as Hermes calls the “Seven Builders,” the Spirits which guide the operations of nature, the animated atoms of which are the shadows, in their world, of their Primaries in the astral realms — this work will, of course, besides the men of Science, have every materialist against it. But this opposition can, at most, be only temporary. People have laughed at everything and scouted every unpopular idea at first, and then ended by accepting it. Materialism and scepticism are evils that must remain in the world as long as man has not quitted his present gross form to don the one he had during the first and second races of this Round. Unless scepticism and our present natural ignorance are equilibrated by intuition and a natural spirituality, every being afflicted with such feelings will see in himself no better than a bundle of flesh, bones, and muscles, with an empty garret inside him which serves the purpose of storing his sensations and feelings. Sir Humphry Davy was a great scientist, as deeply versed in physics as any theorist of our day, yet he loathed materialism. He says:

I heard with disgust in the dissecting-rooms, the plan of the physiologist, of the gradual secretion of matter, and its becoming endowed with irritability, ripening into sensibility, and acquiring such organs as were necessary, by its own inherent forces, and at last rising into intellectual existence.³

Nevertheless, physiologists are not the most to be blamed for speaking of that only which they can see and estimate on the evidence of their physical senses.⁴

¹ [Diagram “Triune Law Governs Universe and Man,” from our Secret Doctrine’s Second Proposition Series, herein presented overleaf. — ED. PHIL.]

² *The Secret Doctrine*, I p. 455; [On the Fifth Creation of the Purānas, when Consciousness comes alive in the Animal Kingdom. Look up “The Seven Creations,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

³ [In his Dialogue the Fourth, on “The Proteus, or Immortality,” in Humphry Davy’s *Collected Works*, Vol. 9, pp. 345-46; London: Smith, Elder and Co., 1839-1840. Edited by his brother, John Davy.]

⁴ *The Secret Doctrine*, I p. 480

UNKNOWABLE FIRST CAUSE

The Breath (Heat) of the One Existence is Force or Energy, an ever-acting Cause (Karana). It is that Force or Deity that underpins Cosmic Motion.¹ The One Eternal Element, or element-containing Vehicle, is Abstract Space, (Chaos) dimensionless in every sense; not a void but “the container and the body of the universe” (SD I 342) co-existent with:²

Noumenon of Matter

Origin and root of Nature’s intelligent operations. (SD I 16)

Endless duration

Primordial (hence indestructible), giving rise to Succession or Time.

Motion

Absolute “perpetual motion” which is the “breath” of the “One” Element.

YUGAS³

1 Kama-Eros-Pothos

It’s Flame descends into primordial matter. The Heat produced “causes its particles to move.”⁵ The active Power, the “Perpetual motion of the great Breath” awakens Kosmos at the dawn of every new Period, setting it into motion by means of the two contrary Forces, and thus causing it to become objective on the plane of Illusion.⁸ For, Eternal vibration in the Unmanifested changes to vortical motion in the manifested. (SD I 118 fn)¹⁰

KARMA⁴

YAJNA⁶

2 Mulaprakriti

“First, diffused Cosmic Matter.” (SD I 22, Stanza V)⁷
A Veil over Parabrahman.

3 First Logos

“It is Motion which begets the Logos, the Word, in occultism.” (SD I 67 fn)⁹

Motion Unmanifested

Eternal Vibration is the spiritual term for Motion Unmanifested, Unconscious, Innate, Noumenal. It is the “Great Breath” of the One Eternal Element (Existence) or Absolute “Perpetual Motion.”²

Motion Manifested

Vortical Motion is the material term for Motion Manifested, Conscious, External, Phenomenal.¹¹

CONSCIOUSNESS

Energising, Differentiating, Individualising, Motivating All

Motion or Deity becomes the One Whirlwind or Heat.⁵ “Motion . . . assumes an evergrowing tendency . . . to circular movement.” Wheels are centres of Force, around which primordial Cosmic Matter expands, becomes spheroidal, and ends by being transformed into globes or spheres.¹⁶

Left Contrary Force

Centrifugal - Evil¹²
Expansion¹³
Terrestrial Attraction
Spirit evolving
through Matter¹⁴
All Nature¹⁵

Right Contrary Force¹⁷

Centripetal - Good
Contraction
Spiritual Attraction
Spirit redeeming itself
from Matter
Differentiated Spirit

Integrative Theosophical Studies
**The Secret Doctrine’s
Second Proposition Expanded**

For the superscripted annotations and further analysis, see “Proposition 2 – Notes to Diagram” in the same series.

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Only Consciousness’ Descending Path is illustrated here. The direction of Force is reversed in the Ascending Path.



Modern Science should first learn what are in reality Matter, Atom, Ether, Force.

From *The Secret Doctrine*, I pp. 482-83.

And now Occultism puts to Science the question: "Is light a body, or is it not?" Whatever the answer of the latter, the former is prepared to show that, to this day, the most eminent physicists know neither one way nor the other. To know what is light, and whether it is an actual substance or a mere undulation of the "ethereal medium," Science has first to learn what are in reality Matter, Atom, Ether, Force. Now, the truth is, that *it knows nothing of any of these*, and admits it. It has not even agreed what to believe in, as dozens of hypotheses emanating from various and very eminent Scientists on the same subject, are antagonistic to each other and often self-contradictory. Thus their learned speculations may, with a stretch of good-will, be accepted as "working hypotheses" in a secondary sense, as Stallo puts it. But being radically inconsistent with each other, they must finally end by mutually destroying themselves. As declared by the author of *The Concepts and Theories of Modern Physics*:

It must not be forgotten that the several departments of Science are simply *arbitrary divisions . . . of labour*. In these several departments the same physical object may be considered under different aspects. The physicist may study its molecular relations, while the chemist determines its atomic constitution. But when they both deal with the same element or agent, it cannot have one set of properties in physics, and another set contradictory of them, in chemistry. If the physicist and chemist alike assume the existence of ultimate atoms absolutely invariable in bulk and weight, *the atom cannot be a cube or oblate spheroid for physical, and a sphere for chemical purposes. And a group of constant atoms cannot be an aggregate of extended and absolutely inert and impenetrable masses in a crucible or retort, and a system of mere centres of force as part of a magnet or of a Clamond battery. The universal Ether cannot be soft and mobile to please the chemist, and rigid-elastic to satisfy the physicist; it cannot be continuous at the command of Sir William Thomson and discontinuous on the suggestion of Couchy or Fresnel.*¹

The atom of the chemist, the atom of the physicist, that of the mathematician, and that of the metaphysician, have absolutely nothing in common but the name! Each lower mind constructs an atom to suit his own fancy, in order to explain some special phenomenon with which he is particularly concerned.

The eminent physicist, G.A. Hirn,² may likewise be quoted saying the same in the 43rd Volume of the *Mémoires de l'Académie Royale de Belgique*, which we translate from the French, as cited:

When one sees the assurance with which are today affirmed doctrines which attribute the collectivity, the universality of the phenomena, to the motions

¹ John Bernhard Stallo, *The Concepts and Theories of Modern Physics*, 1882, Introduction to 2nd ed., pp. xi-xii

² [Gustave-Adolphe Hirn, 1815–1890, French physicist, astronomer, mathematician and engineer who made important measurements of the mechanical equivalent of heat and contributions to the early development of thermodynamics. He further applied his science in the practical development of steam engines.]

alone of the atom, one has a right to expect to find likewise unanimity on the qualities described to this unique being, the foundation of all that exists. Now, from the first examination of the particular systems proposed, one feels the strangest deception; one perceives that the atom of the chemist, the atom of the physicist, that of the metaphysician, and that of the mathematician . . . have *absolutely nothing in common but the name!* The inevitable result is the existing [483] subdivision of our sciences, each of which, in its own little pigeon-hole, constructs an atom which satisfies the requirements of the phenomena it studies, without troubling itself in the least about the requirements proper to the phenomena of the neighbouring pigeonhole. The metaphysician banishes the principles of attraction and repulsion as dreams; the mathematician, who analyses the laws of elasticity and those of the propagation of light, admits them implicitly, without even naming them. . . . The chemist cannot explain the grouping of the atoms in his very complicated molecules, without attributing to his atoms specific distinguishing qualities; *for the physicist and the metaphysician, partisans of the modern doctrines, the atom is, on the contrary, always and everywhere the same.* What am I saying? THERE IS NO AGREEMENT EVEN IN ONE AND THE SAME SCIENCE AS TO THE PROPERTIES OF THE ATOM. Each constructs an atom to suit his own fancy, in order to explain some special phenomenon with which he is particularly concerned.¹

The above is the photographically correct image of modern science and physics. The “pre-requisite of that incessant play of the ‘scientific imagination,’” which is so often found in Professor Tyndall’s eloquent discourses, is *vivid* indeed, as shown by Stallo, and for contradictory variety leaves far behind it any “phantasies” of occultism. However it may be, if physical theories are confessedly “mere formal, explanatory, didactic devices,” and if “atomism is only a symbolical graphic system,”² then the occultist can hardly be regarded as assuming too much, when he places alongside of these *devices* and “*symbolical systems*” of modern Science, the symbols and devices of Archaic teachings.³



¹ *Recherches expérimentales sur la relation qui existe entre la résistance de l’air et sa température*, p. 68. Translation from Stallo’s quotation, p. xii.

² From the criticism of *The Concepts and Theories of Modern Physics*, in the *New York Nation*. See Stallo’s work, Introduction, pp. xv-xvi.

³ *The Secret Doctrine*, I pp. 482-83

The Atom is the most metaphysical object in creation; atoms are materials points without extension and occult phenomena.

From *The Secret Doctrine*, I, pp. 484-86.

Great contempt is shown for metaphysics generally and for ontological [485] metaphysics especially. But we see, whenever the Occultists are bold enough to raise their diminished heads, that materialistic, physical science is honey-combed with metaphysics;¹ that its most fundamental principles, while inseparably wedded to transcendentalism, are nevertheless, in order to show modern science divorced from such “dreams,” tortured and often ignored in the maze of contradictory theories and hypotheses. A very good corroboration of this charge lies in the fact that Science finds itself absolutely compelled to accept the “hypothetical” Ether and to try to explain it on the materialistic grounds of atomo-mechanical laws. This attempt has led directly to the most fatal discrepancies and radical inconsistencies between the assumed nature of Ether and its physical actions. A second proof is found in the many contradictory statements about the atom — the most metaphysical object in creation.

Now, what does the modern science of physics know of Æther, the first concept of which belongs undeniably to ancient philosophers, the Greeks having borrowed it from the Āryans, and the origin of modern Æther being found in, and *disfigured* from, ĀKĀŚA? This disfigurement [486] is claimed to be a modification and refinement of the idea of Lucretius.²



¹ Stallo's above-cited work, *The Concepts and Theories of Modern Physics*, a volume which has called forth the liveliest protests and criticisms, is recommended to anyone inclined to doubt this statement. He writes:

. . . the professed antagonism of Science to metaphysics has led the majority of scientific specialists to assume that the methods and results of empirical research are wholly independent of the control of the laws of thought. They either silently ignore, or openly repudiate, the simplest canons of logic, including the laws of non-contradiction and . . . resent with the utmost vehemence, every application of the rule of consistency to their hypotheses and theories . . . and they regard an examination [of these] . . . in the light of these laws as an impertinent intrusion of “*a priori* principles and methods” into the domains of empirical science. Persons of this cast of mind find no difficulty in holding that atoms are absolutely inert, and, at the same time, asserting that these atoms are perfectly elastic; or in maintaining that the physical universe, in its last analysis, resolves itself into “dead” matter and motion, and yet denying that all physical energy is in reality kinetic; or in proclaiming that all phenomenal differences in the objective world are ultimately due to the various motions of absolutely simple material units, and, nevertheless, repudiating the proposition that these units are equal . . . (p. xix) . . . The blindness of eminent physicists to some of the most obvious consequences of their own theories is marvellous . . . When Prof. Tait, in conjunction with Prof. Stewart, announces that “matter is simply passive” (*The Unseen Universe*, sec. 104), and then, in connection with Sir William Thomson, declares that “matter has an innate power of resisting external influences” (*Treatise on Natural Philosophy*, Vol. I, § 216), it is hardly impertinent to inquire how these statements are to be reconciled. When Prof. Emil Heinrich du Bois-Reymond . . . insists upon the necessity of reducing all the processes of nature to motions of a substantial, indifferent substratum, *wholly destitute of quality* (*Über die Grenzen der Naturerkenntnis*, p. 5), having declared shortly before in the same lecture that “resolution of all changes in the material world into motions of atoms *caused by their constant central forces* would be the completion of natural science,” we are in a perplexity from which we have to be relieved. (Preface, p. xliii)

² *The Secret Doctrine*, I, pp. 484-86

The “material points without extension” are Leibniz’s Monads and, at the same time, the materials out of which the “Gods” and other invisible powers cloth themselves in bodies.

From *The Secret Doctrine*, I p. 489; [On Stallo’s inapprehensible metaphysical phantom.]

A “phantom” indeed, which can be made apprehensible only by Occultism. From such scientific metaphysics to Occultism there is hardly one step. Those physicists who hold the view that the atomic constitution of matter is consistent with its penetrability, need not go far out of their way to be able to account for the greatest phenomena of Occultism, now so derided by physical scientists and materialists. Cauchy’s “material points without extension” are Leibniz’s monads, and at the same time the materials out of which the “Gods” and other invisible powers cloth themselves in bodies.¹ The disintegration and reintegration of “material” particles without extension as a chief factor in phenomenal manifestations ought to suggest themselves very easily as a *clear possibility*, at any rate to those few scientific minds which accept Cauchy’s views. For, disposing of that property of matter which they call impenetrability by simply regarding the atoms as “material points exerting on each other attractions and repulsions which vary with the distances that separate them” — the French theorist explains that:

From this it follows that, if it pleased the author of Nature² simply to *modify* the laws according to which the atoms attract or repel each other, *we might instantly see the hardest bodies penetrating each other*, the smallest particles of matter *occupying immense spaces*, or the largest masses reducing themselves to the smallest volumes, the entire universe concentrating itself, as it were, in a single point.³

And that “point,” *invisible on our plane of perception and matter*, is quite visible to the eye of the adept who can follow and see it present on other planes.⁴



¹ See Part III, Section XV, “Gods, Monads, and Atoms.”

² For the Occultists who say that the author of nature *is nature itself*, something indistinct and inseparable from the Deity, it follows that those who are conversant with the *occult laws* of nature, and know how to change and provoke new conditions in ether, may *not* modify the laws, but work and do the same *in accordance with* those *immutable* laws.

³ Augustin-Louis Cauchy, *Sept leçons de physique générale faites à Turin en 1833*. Paris 1868, p. 38 *et seq.*, ed. of Abbé Moigno.

⁴ *The Secret Doctrine*, I p. 489

The whole Universe focuses upon a single metaphysical Point.

Atoms, Ether, and the Evolution itself of modern Science are based on the conceptions of archaic nations. “Conceptions” for the profane, under the shape of allegories; plain truths taught during the Initiations of the Elect.

From *The Secret Doctrine*, I p. 507.

Atoms, Ether, evolution itself — all come to modern Science from ancient notions, all is based on the conceptions of the archaic nations. “Conceptions” for the profane, under the shape of allegories; plain truths taught during the Initiations to the elect, which truths have been partially divulged through Greek writers and have descended to us. This does not mean that Occultism has ever had the same views on matter, atoms and ether as found in the exotericism of the classical Greek writers. Yet, if we believe Mr. Tyndall, even Faraday was an Aristotelean, and an Agnostic more than a Materialist. In his *Faraday, as a Discoverer*,¹ the author shows the great physicist using “old reflections of Aristotle” which are “concisely found in some of his works.” Faraday, R.J. Boscovitch, and all others, however, who see, in the atoms and molecules, “centres of force,” and in the corresponding *element force*, an ENTITY BY ITSELF, are far nearer the truth, perchance, than those, who, denouncing them, denounce at the same time the “old corpuscular Pythagorean theory” (one, by the way, which has never passed to posterity as the great philosopher *really* taught it), on the ground of its “delusion that the conceptual elements of matter *can be grasped* as separate and real entities.”

Is anything dead or inorganic capable of transformation or change? Is there anything under the sun which remains immutable or changeless?

The chief and most fatal mistake and fallacy made by Science, in the view of the Occultists, lies in the idea of the possibility of such a thing as inorganic, or *dead* matter, in nature. Is anything *dead* or *inorganic* capable of transformation or change, Occultism asks? And is there anything under the sun which remains immutable or changeless?

This fallacy is nowhere better illustrated than in the scientific work of a German *savant*, Professor Philipp Spiller. In this cosmological treatise,² the author attempts to prove that “no material constituent of a body, no atom, *is in itself originally endowed with force*, but that every such atom *is absolutely dead*,³ and without any power to act at a distance.”

¹ American edition, 1870, p, 123

² *Der Weltäther als Kosmische Kraft* (Berlin 1783), p. 4

³ Something *dead* implies that it had been at some time *living*. When, at what period of cosmogony? Occultism says that in all cases when matter *appears* inert, it is the most active. A wooden or a stone block is motionless and impenetrable to all intents and purposes. Nevertheless, and *de facto*, its particles are in ceaseless eternal vibration which is so rapid that to the physical eye the body seems absolutely devoid of motion; and the spacial distance between those particles in their vibratory motion is — considered from another plane of being and per-

Force is not in the Atom: it is in the space which separates atoms from each other. More! Occultism makes no distinction between Force and Motion.

From *The Secret Doctrine*, I pp. 511-14.

No one will deny that a force (whether gravity, electricity, or any other force) which exists *outside* of the bodies and in open space — be it ether or vacuum — must be *something*, and not a pure *nothing*, when conceived apart from a mass? Otherwise it could hardly exist in one place with a *greater* and in another with reduced “intensity.” G.A. Hirn declares the same in his *Théorie mécanique de la chaleur*. He tries to demonstrate that the atom of the chemists is not an entity of pure convention, or simply an explicative device, but that it exists really, that its volume is unalterable, and that consequently it is *not* elastic (!!).

“Force, therefore, is *not in the atom; it is in the space which separates the atoms from each other.*”

The above-cited views, expressed by two men of Science of great eminence in their respective countries, show that it is not in the least *unscientific* to speak of the substantiality of the so-called *Forces*. Subject to some future specific name, this force is *substance* of some kind, and can be nothing else; and perhaps one day Science will be the first to re-adopt the derided name of phlogiston.¹ Whatever may be the future name given to it, to maintain that force does *not* reside in the atoms, but only in “space between them,” may be scientific enough; nevertheless it is not true. To the mind of an Occultist it is like saying [512] that water does not reside in the drops of which the ocean is composed, but only in the space between those drops!

The objection made that there are two distinct schools of physicists, by one of which

. . . the force is assumed to be an *independent substantial entity*, which is NOT a property of matter nor is it essentially related to matter,²

is hardly likely to help the profane to any clearer understanding. It is, on the contrary, still more calculated to throw the question into greater confusion than ever. For Force is, then, neither this nor the other. By viewing it as “an independent substantial entity,” the theory extends the right hand of fellowship to Occultism, while the

ception — as great as that which separates snowflakes or drops of rain. But to physical science this will be an absurdity.

¹ [Cf. *Mahatma Letter* 93B (23B) pp. 160-61; 3rd Combined ed.

“What are those long white filaments twisted like so many ropes, of which the *penumbra* of the Sun is made up? What the central part <of the Sun> that is seen like a huge flame ending in fiery spires, and the transparent clouds, or rather vapours formed of delicate threads of silvery light, that hangs over those flames — what — but magneto-electric aura — the *phlogiston* of the Sun?”

Also cf. footnote by Boris de Zirkoff, in *Blavatsky Collected Writings*, IV, p. 218:

“This term is derived from the Greek *phlogistos*, burnt, inflammable, and *phlogizein*, to set on fire, to burn. It is a term used for the hypothetical principle of fire, or inflammability, regarded as a material substance. The term was proposed by Stahl, who, with J.J. Becher, advanced the *phlogiston theory*. According to them, every combustible substance is a compound of phlogiston, and the phenomena of combustion are due to the phlogiston leaving the other constituent behind. Similarly, metals are produced from their calces by the union of the latter with phlogiston. While abandoned now, the theory is not altogether without worth, and has occult implications.”

² *Concepts and Theories of Modern Physics*, xxxi, Introductory to the 2nd edition

strange contradictory idea that it is not related to matter “otherwise than by its power to act upon it,”¹ leads physical science to the most absurd contradictory hypotheses.

Equal volumes of any substance, when in the gaseous state, and under similar conditions of pressure and temperature, contain the same number of molecules — whence it follows that the weights of the molecules are proportional to the specific gravities of the gases.

Whether “force” or “motion” (Occultism, seeing no difference between the two, never attempts to separate them), it cannot act for the adherents of the atomo-mechanical theory one way, and for those of the rival school in another way. Nor can the atoms be, in one case, *absolutely uniform in size and weight*, and in another, vary in their weight (Avogadro’s law). For, in the words of the same able critic:

. . . While the absolute equality of the primordial units of mass is thus an essential part of the very foundations of the mechanical theory, the whole modern science of chemistry is based *upon a principle directly subversive of it* — a principle of which it has recently been said that “it holds the same place in chemistry that the law of gravitation does in astronomy.”² This principle is known as the law of Avogadro or Ampère.³

The primordial Atom belongs wholly to the domain of metaphysics. It is an entified abstraction and has nought to do with physics, strictly speaking, as it can never be brought to the test of re-tort⁴ or balance.

This shows that either modern chemistry or modern physics is entirely wrong in its respective fundamental principles. For if the assumption of atoms of different specific gravities on the basis of the atomic theory in physics is deemed absurd, and chemistry meets, nevertheless, on its opposite basis (in the question of the formation and transformation of chemical compounds) with “*unfailing* experimental verification,” [513] then it becomes apparent that it is the atomo-mechanical theory which is untenable.



¹ *loc. cit.*

² J.P. Cooke, *The New Chemistry*, 1874, p. 13

³ “It imports that equal volumes of all substances, when in the gaseous state, and under like conditions of pressure and temperature, contain the same number of molecules — whence it follows that the weights of the molecules are proportional to the specific gravities of the gases; that, therefore, these being different, the weights of the molecules are different also; and inasmuch as the molecules of certain elementary substances are *monatomic* (*i.e.*, consist of but one atom each) while the molecules of various other substances contain the same number of atoms, that the ultimate atoms of such substances are of different weights.” (*Concepts and Theories of Modern Physics*, p. 34)

As shown further on in the same page, “this cardinal principle of modern theoretical chemistry *is in utter and irreconcilable conflict with the first proposition of the atomo-mechanical theory*” — namely, the absolute equality of the primordial units of mass.

⁴ [A vessel where substances are distilled or decomposed by heat.]

The explanations of the latter, that:

. . . the differences of weight are only differences of density, and differences of density are differences of distance between the particles contained in a given space,

are not really valid, because, before a physicist can argue in his defence that,

. . . as in the atom there is no multiplicity of particles and no void space: hence differences of density or weight are impossible in the case of atoms,

he must first know what an atom is, in reality, and *that* he cannot know. He must bring it under the observation of *at least one* of his physical senses — and that *he cannot do*: for the simple reason that no one has ever *seen, smelt, heard, touched* or *tasted* an “atom.” The atom belongs wholly to the domain of metaphysics. It is *an entified abstraction* — at any rate for physical Science — and has nought to do with physics, strictly speaking, as it can never be brought to the test of retort or balance. The mechanical conception, therefore, becomes a jumble of the most conflicting theories and dilemmas, in the minds of the many Scientists who disagree on this, as on other subjects; the evolution of which the Eastern Occultist, who follows this scientific strife, beholds in the greatest bewilderment.

Occultists see in the law of gravity only sympathy and antipathy, or attraction and repulsion, caused by physical polarity on our plane, and by spiritual causes outside of its influence.

To conclude on the question of gravity. How can Science presume to know anything certain of it? How can it maintain its position and its hypotheses against those of the Occultists, who see in gravity only sympathy and antipathy, or attraction and repulsion, caused by physical polarity on our terrestrial plane, and by spiritual causes outside of its influence? How can they disagree with the Occultists before they agree among themselves? Indeed one hears of the conservation of energy, and in the same breath of the perfect hardness and inelasticity of the atoms; of the Kinetic theory of gases being identical with “potential energy,” so called; and, at the same time, of the elementary units of mass being *absolutely hard and inelastic!* An Occultist opens a scientific work and reads as follows:

Physical atomism derives all the qualitative properties of matter from the forms of atomic motion. The *atoms themselves remain as elements utterly devoid of property.*¹

And further:

Chemistry in its ultimate form *must be atomic mechanics.*²

And a moment after he is told that:

Gases consist of atoms which *behave* like solid, *perfectly elastic* spheres.³

¹ W.M. Wundt, *Die Theorie der Materie*, Leipzig, 1885, p. 381

² Dr. A. Naumann, *Grundriss der Thermochemie*, (Braunschweig 1869), p. 150

³ Krönig, Clausius, J.C. Maxwell, etc. See *Philosophical Magazine*, Vol. XIX, Fourth Series, No. 124, January 1860, pp. 19ff.

Finally, to crown all, Sir W. Thomson is found declaring that:

We are forbidden by the modern theory of the conservation of [514] energy to assume inelasticity, or anything short of *perfect elasticity* of the ultimate molecules whether of ultra-mundane or mundane matter. (!!!)^{1, 2}

To admit the divisibility of the atom amounts to an admission of an infinite divisibility of substance, which is equivalent to reducing substance to nihil, a nothingness.

From *The Secret Doctrine*, I pp. 518-20.

From the standpoint of Materialism, which reduces the beginnings of all to *matter*, the Universe consists, in its fullness, of atoms and vacuity. Even leaving aside the axiom — now absolutely demonstrated by telescope and microscope — taught by the ancients, that nature abhors [519] vacuum, what is an atom? Professor Butlerov³ writes:

It is, we are answered by Science, the limited division of substance, the indivisible particle of matter. To admit the divisibility of the atom, amounts to an admission of an infinite divisibility of substance, which is equivalent to reducing substance to *nihil*, a nothingness. Owing to a feeling of self-preservation alone, materialism cannot admit infinite divisibility; otherwise, it would have to bid farewell for ever to its basic principle and thus sign its own death-warrant.

Büchner,⁴ for instance, like a true dogmatist in materialism, declares that “to accept infinite divisibility is absurd, and amounts to doubting the very existence of matter.” The Atom is indivisible then, saith Materialism? Very well.



¹ *Philosophical Magazine*, Vol. XIX, p. 321

² *The Secret Doctrine*, I pp. 511-14

³ [Aleksandr Mikhailovich Butlerov, 1828–1886, Russian chemist, one of the principal creators of the theory of chemical structure (1857–1861), the first to incorporate double bonds into structural formulas, the discoverer of hexamine (1859), the discoverer of formaldehyde (1859) and the discoverer of the formose reaction (1861).]

⁴ [Friedrich Karl Christian Ludwig Büchner, 1824–1899, German philosopher, physiologist and physician who became one of the exponents of 19th century scientific materialism.]

Elasticity pertains only to those bodies that are divisible. The atom, being elastic, must also be divisible.

The atom is indivisible, and at the same time we know it to be elastic. An attempt to deprive it of elasticity is unthinkable; it would amount to an absurdity. Absolutely non-elastic atoms could never exhibit a single one of those numerous phenomena that are attributed to their correlations. Without any elasticity, the atoms could not manifest their energy, and the substance of the materialists would remain weeded of every force. Therefore, if the Universe is composed of atoms, then those atoms must be elastic, says Professor Butlerov.

See now what a curious contradiction this fundamental principle of the materialists is leading them into. The atom is *indivisible*, and at the same time we know it to be *elastic*. An attempt to deprive it of elasticity is unthinkable; it would amount to an absurdity. *Absolutely non-elastic atoms could never exhibit a single one of those numerous phenomena that are attributed to their correlations.* Without any elasticity, the atoms could not manifest their energy, and the substance of the materialists would remain weeded of every force. Therefore, if the Universe is composed of atoms, then those atoms *must be elastic*. It is here that we meet with an insuperable obstacle. For, what are the conditions requisite for the manifestation of elasticity? An elastic ball, when striking against an obstacle, is flattened and contracts, which it would be impossible for it to do, were not that ball to consist of particles, the relative position of which experiences at the time of the blow a temporary change. This may be said of elasticity in general; no elasticity is possible without change with respect to the position of the compound particles of an elastic body. This means that the elastic body is changeful and consists of particles, or, in other words, that elasticity can pertain *only to those bodies that are divisible*. And the atom *is* elastic.

This is sufficient to show how absurd are the simultaneous admissions of the non-divisibility and elasticity of the atom. The atom *is* elastic, *ergo*, the atom is divisible, and must consist of particles, or of *sub*-atoms. And these *sub*-atoms? They are either non-elastic, and in such case they represent no dynamic importance, or, they are *elastic* also; and in that case, they, too, are subject to divisibility. And thus *ad infinitum*. But infinite divisibility of atoms resolves matter into simple centres of force, *i.e.*, precludes the possibility of conceiving matter as an *objective* substance.

Accept the explanations and teachings of Occultism, and the blind inertia of physical Science being replaced by Intelligent Active Powers behind the veil of matter (Mulaprakriti), motion and inertia become subservient to those Powers.

This vicious circle is fatal to materialism. It finds itself caught in its own nets, and no issue is possible for it out of the dilemma. If it says that the atom is indivisible, then it will have mechanics asking it the awkward question: →

“How does the Universe move in this case, and how do its forces correlate? A world built on absolutely *non*-elastic atoms, is like an engine without steam, it is doomed to eternal inertia.”¹ [520]

Accept the explanations and teachings of Occultism, and, the blind inertia of physical Science being replaced by the *intelligent active* Powers behind the veil of matter, motion and inertia become subservient to those Powers. It is on the doctrine of the illusive nature of matter, and the infinite divisibility of the atom, that the whole science of Occultism is built. It opens limitless horizons to *substance* informed by the divine breath of its soul in every possible state of tenuity, states still undreamt of by the most spiritually disposed chemists and physicists.²

The old Initiates knew of no miraculous creation, but taught the evolution of atoms and their first differentiation from *laya*, or primordial substance beyond the zero line — there where we place *Mulaprakriti*, the “root-Principle” and noumenon of the material world.

From *The Secret Doctrine*, I pp. 521-22.

So little credit, indeed, is given to the ancient Āryans for knowledge, that even such glaring passages in *Vishnu-Purāna*, are left without any notice. Nevertheless, what can this sentence mean?

Then Ether, air, light, water, and earth, severally united with the properties of sound and the rest, existed as distinguishable according to their qualities . . . but, possessing various energies and being unconnected, they *could not, without combination*, create living beings, not having blended with each other. Having combined . . . they assumed through their mutual association, the character of one mass of entire unity; and directed by Spirit . . . etc.³

This means, of course, that the writers were perfectly acquainted with correlation and were well posted about the origin of Kosmos from the “indiscrete Principle” — *Avyaktānugrahana*, as applied to [522] to Parabrahman and *Mūlaprakriti* conjointly, and not to “*Avyakta*, either First Cause, or matter,” as Wilson gives it. The old Initiates knew of no “miraculous creation,” but taught the evolution of atoms (on our physical plane), and their first differentiation from *laya* into the *protyle*, as Mr. Crookes has suggestively named matter, or primordial substance *beyond* the zero line — there where we place *Mūlaprakriti*, the “root-Principle” of the world stuff and of all in the world.



¹ Aleksandr Mikhailovich Butlerov, *Scientific Letters*

² *The Secret Doctrine*, I pp. 518-20

³ Book I, ch. ii; Wilson, Vol. I, p. 38

Matter exists in two conditions, latent or undifferentiated, and patent or differentiated. Atomic, however, is a substance not subject to the qualities of matter, from which it is quite different.

This can be easily demonstrated. Take, for instance, the newly-published catechism of the *Viśishtādvaita Vedāntins*,¹ an orthodox and exoteric system, yet fully enunciated and taught in the XIth century (its founder, Rāmānujachārya, being born in A.D. 1017), at a time when European “Science” still believed in the squareness and flatness of the Earth, of Cosmas-Indicopleustes of the VIth century. It teaches that before evolution began, Prakriti (Nature) was in a condition of *laya* or absolute homogeneity, as

. . . matter exists in two conditions, the *sūkshma*, or latent and undifferentiated, and the *sthūla* or differentiated condition.

Then it became *anu*, atomic. It teaches of *Śuddha-satva*,

. . . a substance not subject to the qualities of matter, from which it is quite different,

and adds that out of that substance the bodies of the inhabitants of Vaikuntha-loka (the heaven of Vishnu), the gods, are formed. That every particle or atom of Prakriti contains *Jīva* (divine life), and is the *śarīra* (body) of that *Jīva* which it contains, while every *Jīva* is in its turn the *śarīra* of the supreme spirit, as

Parabrahman pervades every *Jīva*, as well as every particle of matter.

Dualistic and anthropomorphic as may be the philosophy of the *Viśishtādvaita*, when compared with that of the *Advaita* — the non-dualists — it is yet supremely higher in logic and philosophy than the cosmogony accepted by either Christianity, or its great opponent, modern Science. The followers of one of the greatest minds that ever appeared on Earth, the *Advaita* Vedāntins are called *Atheists*, because they regard all save Parabrahman, the *Secondless*, or Absolute Reality — as an illusion. Yet the wisest Initiates came from their ranks, as also the greatest Yogīns. The *Upanishads* show that they most assuredly knew not only what is the *causal* substance in the *effects* of *friction*, and that their forefathers were acquainted with the *conversion of heat into mechanical force*, but that they were acquainted with the *noumena*, of every spiritual as well as of every cosmic phenomenon.²



¹ [A *Catechism of the Viśishtādvaita Philosophy of Śrī Rāmānujachārya*. Compiled from the original Śāstras by Pundit N. Bhāshyāchārya, F.R.S., Adyar 1887]

² *The Secret Doctrine*, I pp. 521-22

The Matter of the Esoteric Doctrine is eternal because it is Unevolved Cause.

Still, the Matter the Occultists conceive of, in its zero state, is not the matter of modern science; not even in its most rarefied gaseous state.

From *The Secret Doctrine*, I pp. 545ff.

“Matter is eternal,” says the Esoteric Doctrine. But the matter the Occultists conceive of in its *laya*, or *zero state*, is not the matter of modern science; not even in its most rarefied gaseous state. Mr. Crookes’ “radiant matter” would appear matter of the grossest kind in the realm of the beginnings, as it becomes pure spirit before it has returned back even to its first point of differentiation. Therefore, when the adept or alchemist adds that, though matter is eternal, for it is PRADHĀNA, yet atoms *are born at every new manvantara*, or reconstruction of the universe, it is no such contradiction as a materialist, who believes in nothing beyond the atom, might think. There is a difference between *manifested* and *unmanifested* matter, between *pradhāna*, the beginningless and endless cause, and *prakṛiti*, or the manifested effect. Says the śloka:

That which is the unevolved cause is emphatically called by the most eminent sages, *pradhāna*, *original base*, which is subtile *prakṛiti*, *viz.*, that which is eternal, and which at once is, and is not, *a mere process*.¹

That which in modern phraseology is respectively referred to as Spirit and Matter, is ONE in eternity as the perpetual cause, and it is neither Spirit nor matter, but IT — rendered in Sanskrit TAD (“that”) — all that is, was, or will be, all that the imagination of man is capable of conceiving. Even the exoteric Pantheism of Hinduism renders it as no monotheistic philosophy ever did, for in superb phraseology its cosmogony begins with the well-known words:

There was neither day nor night, neither heaven nor earth, neither darkness nor light. And there was not aught else apprehensible by the senses or by the mental faculties. There was then, however, one Brahmā, essentially *prakṛiti* [Nature] and spirit. For *the two aspects* of Vishnu which are other than his supreme essential aspect are *prakṛiti* and spirit, O Brāhmana. *When these two other ASPECTS of his no longer subsist, but are dissolved*, then that aspect whence form and the rest, *i.e., creation*, proceed *anew*, is denominated time, O twice-born.²

It is that which is dissolved, or the illusionary dual aspect of That, the essence of which is eternally ONE, that we call eternal matter or Substance, formless, sexless,

¹ *Vishnu-Purāna*, Bk. I, ch. ii; Wilson, Vol. I, p. 20 fn.

² *ibid.*, Vol. I, p. 25; F. Hall’s rendering.

inconceivable, even to our *sixth* sense or mind,¹ in which, therefore, we refuse to see that which Monotheists call a *personal*, anthropomorphic God.²

Replace the chemical terms molecule, atom, particle, etc., by the words Hosts, Monads, Devas, etc., and one might think the genesis of gods, the primeval evolution of manvantaric Intelligent Forces, was being described.

Thus fact and truth have once more forced the hand of “exact” Science, and compelled it to enlarge its views and change its terms which, masking the multitude, reduced them to one body — like the Septenary Elōhīm and their hosts transformed by the materialistic religionists into one Jehovah. Replace the chemical terms “molecule,” “atom,” “particle,” etc., by the words “Hosts,” “Monads,” “Devas,” etc., and one might think the genesis of gods, the primeval evolution of manvantaric *intelligent* Forces, was being described.³

Eternal Matter becomes Atomic only periodically.

Nevertheless, Occultism] repeats with as much assurance as ever: “MATTER IS ETERNAL, becoming atomic (its aspect) only periodically.”⁴

The Graeco-Roman philosophers believed in animated atoms, not in invisible specks of so-called “brute” matter. They also believed that rotatory motion was generated by divine and pure atoms forcing downwards other atoms — the lighter ones being thrust simultaneously upward. Esoterically, this is the ever-cyclic curve downward and upward of differentiated elements through inter-cyclic phases of existence, until each returns from whence it came.

From The Secret Doctrine, I pp. 567-71

Modern physics, while borrowing from the ancients their atomic theory, forgot one point, the most important of the doctrine; hence they got only the husks and will never be able to get at the kernel. They left behind, in the adoption of physical atoms, the suggestive fact that [568] from Anaxagoras down to Epicurus, the Roman Lucretius, and finally even to Galileo, all those Philosophers believed more or less in ANIMATED atoms, not in invisible specks of so-called “brute” matter. Rotatory motion was generated in their views, by larger (read: more divine and pure) atoms forcing downwards other atoms; the lighter ones being thrust simultaneously upward. The esoteric meaning of this is the ever cyclic curve downward and upward of differentiated elements through inter-cyclic phases of existence, until each reaches again its starting point or birthplace. The idea was metaphysical as well as physical; the hidden interpretation embracing “gods” or souls, in the shape of atoms, as the *causes* of

¹ See preceding Section VIII, pp. 534-35, quotation from the *Anugītā*.

² *The Secret Doctrine*, I p. 545

³ *ibid.*, I p. 548

⁴ *ibid.*, I p. 552

all the *effects* produced on Earth by the *secretions* from the divine bodies.¹ No ancient philosopher, not even the Jewish Kabbalists, ever dissociated Spirit from matter or *vice versa*. Everything originated in the ONE, and, proceeding from the one, must finally return to the One.

Light becomes heat, and consolidates into fiery particles; which, from being ignited, become cold, hard particles, round and smooth. And this is called *Soul*, imprisoned in its robe of matter.²

In the language of the Initiates, Atoms are Souls and Intelligences.

The “Whirling Souls,” a doctrine in which so many Jews have believed, had no other meaning, esoterically. The learned Jewish Initiates never meant by the “Promised land” Palestine alone, but the same Nirvana as the learned Buddhist and Brahman do, the bosom of the Eternal One, symbolized by that of Abraham, and by Palestine as its substitute on Earth.

Atoms and *Souls* were synonymous in the language of the Initiates. The “Whirling Souls,” *Gilgūlim*, a doctrine in which so many learned Jews have believed,³ had no other meaning esoterically. The learned Jewish Initiates never meant by the “Promised land” Palestine alone, but the same *Nirvana* as the learned Buddhist and Brahman do — the bosom of the ETERNAL ONE, symbolized by that of Abraham, and by Palestine as its substitute on Earth.⁴ The passage of the SOUL-ATOM “through the Seven Planetary Chambers” had the same metaphysical and also physical meaning.⁵ It had the latter when it was said to *dissolve into Ether*. Even Epicurus, the *model Atheist* and materialist, knew and believed so much in the ancient Wisdom, that he taught that the [569] Soul (entirely distinct from immortal Spirit when the former is enshrined *latent* in it, as it is in every atomic speck), was composed of a fine, tender essence, formed from the *smoothest, roundest, and finest atoms*.⁶

¹ Plato uses the words “*secretions*” of turbulent Elements (*Timæus*).

² Valentinus’ *Esoteric Treatise on the Doctrine of Gilgūl*

³ See MacKenzie’s *Royal Masonic Cyclopædia*, 1877, pp. 250-51

⁴ Surely no *educated Jew* ever believed the *literal* sense of this allegory, namely, that:

. . . the bodies of Jews deposited in foreign lands contain within them a principle of soul which cannot rest, until by a process called the “Whirling of the Soul” the immortal particle reaches once more the sacred Soil of the Promised land.

The meaning is evident to an occultist. The process was supposed to be accomplished by a kind of metempsychosis, the psychic spark being conveyed through bird, beast, fish, and the most minute insect. (See MacKenzie’s *Royal Masonic Cyclopædia*.) The allegory relates to the *atoms of the body*, which have each to pass through every form before all reach the *final* state, which is the first starting point of the departure of every atom — its primitive *laya* state. But the primitive meaning of *Gilgūlim* or “Revolution of Souls,” was the idea of the re-incarnating Souls or *Egos*. “All the Souls go into the *gilgūlah*,” into a cyclic or revolving process; *i.e.*, they all proceed on the cyclic path of re-births. Some Kabbalists interpret this doctrine to mean only a kind of purgatory for the souls of the wicked. But this is not so.

⁵ See *Isis Unveiled*, Vol. I, p. 297

⁶ Diogenes Laërtius, *Lives*, X, 63, 64

The ancient Initiates, who were followed closely by all profane antiquity, meant by the term “Atom” a Soul, a Genius, or Angel — the first-born of the Ever-concealed Cause of all causes. They also taught the revolution of the Heavens, the Earth’s rotation, the Heliocentric System, and the Atomic Vortices (Atoms) — in reality Souls and Intelligences. Those Atomists were spiritual, most transcendental and philosophical Pantheists.

And this shows that the ancient Initiates, who were followed more or less closely by all profane antiquity, meant by the term “ATOM,” a Soul, a Genius or Angel, the first-born of the ever-concealed CAUSE of all causes; and in this sense their teachings become comprehensible. They claimed, as do their successors, the existence of Gods and Genii, angels or “demons,” not outside, or independent of, the Universal *Plenum*, but within it. This *Plenum*, however, during the life-cycles, is infinite. They admitted and taught a good deal of that which modern Science teaches now — namely, the existence of a primordial “World-stuff or Cosmic Substance,” from which worlds are formed, ever and eternally homogeneous, except during its periodic existence, when it differentiates its universal diffusion throughout infinite space; and the gradual formation of sidereal bodies from it. They taught the revolution of the Heavens, the Earth’s rotation, the Heliocentric System, and the Atomic Vortices — Atoms — in reality Souls and Intelligences. But those “Atomists” were spiritual, most transcendental, and philosophical Pantheists. It is not they who would have ever conceived, or dreamt that monstrous contrasted progeny, the nightmare of our modern civilized Race; namely — *inanimate* material, self-guiding atoms, on the one hand, and an extra-Cosmic God on the other.

What, in the teachings of the old Initiates, the Monad proper was, and what was its origin?

It may be useful to show what, in the teachings of the old Initiates, the Monad was, and what was its origin.

Modern exact Science, as soon as it began to grow out of its teens, perceived the great, and, to it, hitherto *esoteric* axiom, that nothing — whether in the spiritual, psychic, or physical realm of being — could come into existence out of nothing. There is no cause in the manifested universe without its adequate effects, whether in space or time; nor can there be an effect without its primal cause, which itself owes its existence to a still higher one — the final and absolute cause having to remain to man forever an incomprehensible CAUSELESS CAUSE. But even this is no solution, and must be viewed, if at all, from the highest philosophical and metaphysical standpoints, otherwise the problem had better be left unapproached. It is an abstraction, on the verge of which human reason — however trained to metaphysical subtleties — trembles, threatening to collapse. This may be demonstrated to any European who would undertake to solve the problem of existence by the articles of faith of the true Vedantin, for instance. Let him read and study the sublime teachings on the subject

of Soul and Spirit, of [570] Śamkarāchārya,¹ and the reader will realize what is now said.

While the Christian is taught that the human soul is a breath of God — being created by him for sempiternal existence, *i.e.*, having a beginning, *but no end* (and therefore never to be called eternal) — the Occult teaching says:

“Nothing is created, but is only transformed. Nothing can manifest itself in this universe — from a globe down to a vague, rapid thought — that was not in the universe already; everything on the subjective plane is an eternal IS; as everything on the objective plane is an *ever becoming* — because transitory.”

The monad — a truly “indivisible thing,” as defined by J.M. Good,² who did not give it the sense we now do — is here rendered as the *Ātman* in conjunction with *Buddhi* and the higher *Manas*. This trinity is one and eternal, the latter being absorbed in the former at the termination of all conditioned and *illusive* life. The monad, then, can be traced through the course of its pilgrimage and its changes of transitory vehicles only from the incipient stage of the manifested Universe. In Pralaya, or the intermediate period between two Manvantaras, it loses its name, as it loses it when the real ONE self of man merges *into Brahman* in cases of high Samādhi (the *Turiya* state) or final Nirvana; “when the disciple” in the words of Śamkara,

. . . having attained that primeval consciousness, absolute bliss, of which the nature is truth, which is without form and action, abandons this illusive body that has been assumed by the *ātman* just as an actor [abandons] the dress [put on].

For *Buddhi* (the *Ānandamaya sheath*) is but a mirror which *reflects* absolute bliss; and, moreover, *that reflection* itself is yet not free from ignorance, and is *not* the Supreme Spirit, being subject to conditions, being a spiritual modification of Prakriti, and an effect; *Ātman* alone is the one real and eternal substratum of all — the essence and absolute knowledge — the *Kshetrajñā*.³ It is called in the Esoteric philosophy “the One Witness,” [571] and, while it rests in Devachan, is referred to as “the Three Witnesses to Karma.”

¹ *Viveka Chūdāmani*, translated for *The Theosophist* by Mohini Chatterji, as *The Crest-Jewel of Wisdom*. (See *The Theosophist*, Vol. VII, October, 1885, January, March, July, and August, 1886.)

² [John Mason Good, *The Book of Nature*, Hartford, 1840. Good, 1764–1827, was an English writer on medical, religious and classical subjects.]

³ Now that the revised version of the Gospels has been published and the most glaring mistranslations of the old versions are corrected, one will understand better the words in *1 John* v, 6-8:

“It is the Spirit that beareth *witness*, because the Spirit is the truth.”

The words that follow in the mistranslated version about the “three witnesses,” — hitherto supposed to stand for “the Father, the Word, and the Holy Ghost” — show the real meaning of the writer (St. John) very clearly, thus still more forcibly identifying his teaching in this respect with that of Śamkarāchārya. For what can the sentence,

“There are three who bear witness: the Spirit and the *Water* and the *Blood*”

mean, if they bear no relation to, or connection with, the more philosophical statement of the great Vedanta teacher, who, speaking of the *sheaths* (the *principles* in man) *Jīva*, *Vijñānamaya*, etc., which *are* in their physical manifestation, “*water* and *blood*” or life, adds that *ātman* (spirit) alone is what remains after the *subtraction* of the sheaths and that it is the *ONLY witness*, or synthesized unity. The less spiritual and philosophical school, solely with an eye to a trinity, made three witnesses out of “one,” thus connecting it more with earth than with heaven.

The Monad is that Homogeneous Spark which radiates in millions of rays from the primeval Seven. It is the Emanating Spark from the Uncreated Ray — a great mystery.

Ātman (our seventh principle) being identical with the universal Spirit, and man being one with it in his essence, what is then the Monad proper? It is that homogeneous spark which radiates in millions of rays from the primeval “Seven”; — of which seven further on. It is *the* EMANATING *spark from the* UNCREATED *Ray* — a mystery. In the esoteric, and even exoteric Buddhism of the North, Ādi-Buddha (*mChogi dang-poi sangs-rgyäs*), the One unknown, without beginning or end, identical with Parabrahman and Ain-Soph, emits a bright ray from its darkness.

The parentless Dhyani-Buddhas are identical with the Brahmanical Manasaputras, the mind-born sons — hence identical with the Rishis and Prajapatis.

This is the *Logos* (the first), or Vajradhāra, the Supreme Buddha (also called *Dorjechang*).¹ As the Lord of all Mysteries he cannot manifest, but sends into the world of manifestation his heart — the “diamond heart,” Vajrasattva (*Dorjesempa*).² This is the second *Logos* of creation, from whom emanate the seven (in the exoteric blind the five) Dhyāni-Buddhas, called the Anupapādaka, “the parentless.” These Buddhas are the primeval monads from the world of *incorporeal being*, the *Arūpa* world, wherein the Intelligences (on that plane only) have neither shape nor name, in the exoteric system, but have their distinct seven names in esoteric philosophy. These Dhyāni-Buddhas emanate, or create from themselves, by virtue of Dhyāna, celestial Selves — the *super-human* Bodhisattvas. These incarnating at the beginning of every human cycle on earth as mortal men, become occasionally, owing to their personal merit, Bodhisattvas³ among the Sons of Humanity, after which they may re-appear as *Mānushi* (human) Buddhas. The Anupapādaka (or Dhyāni-Buddhas) are thus identical with the Brāhmanical *Mānasaputra*, “mind-born sons” — whether of Brahmā or either of the other two Trimūrtian Hypostases, hence identical also with the Rishis and Prajāpatis.⁴

The Spiritual Monad is eternal because uncreate, but its “individual persistence” in human form on this terrestrial chain lasts only one manvantara.

From *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) XII p. 58.

[In connection with a lecture delivered by Dr. Jerome A. Anderson at a meeting of the San Francisco Free-thought Society, in which he had been reported to have said that “the spiritual monad in man was given *individual* persistence only during one manvantara, or cycle of material existence.”]

¹ [rDo-rje-chang]

² [rDo-rje-sems-dpa]

³ [Cf. “We may also point out that Bodhisattwas or Rahats need not be adepts; still less, Brahmans, Buddhists, or even “Asiatics,” but simply holy and pure men of any nation or faith, bent all their lives on doing good to humanity.” *Blavatsky Collected Writings*, (TIBETAN TEACHINGS) VI p. 104]

⁴ *The Secret Doctrine*, I pp. 567-71

This sentence must not be misunderstood as it is reported a little too vaguely. The “Spiritual Monad” is eternal because uncreate, but its “Individual persistence” — *in human form and bodies on this terrestrial chain or during the life-cycle*, lasts only “one manvantara.” This does not prevent the same Spiritual Monad starting at the end of Mahā-pralaya (the Grand Age of Rest) into another *higher and more perfect* life-cycle with the fruit of the accumulated experiences of all the personalities the “individual” Ego (*manas*) had informed.

It is impossible to conceive neither matter without energy, nor energy without matter; both terms are readily convertible to each other. Before the birth of atoms, all those forms of energy, which become evident when matter acts upon matter, could not have existed for they were locked up in the protyle as latent potentialities only, says Sir William Crookes.

From *The Secret Doctrine*, I pp. 581-85.

The *Knowledge* of Roger Bacon did not come to this wonderful old magician¹ by inspiration, but because he studied ancient works on [582] magic and alchemy, having a key to the real meaning of words. But see what Mr. Crookes says of *protyle*, next neighbour to the unconscious *Mūlaprakriti* of the Occultists:

Let us start at the moment when the first element came into existence. Before this time, matter, as we know it, was not. It is equally impossible to conceive of matter without energy, as of energy without matter; from one point of view both are convertible terms. Before the birth of atoms, all those forms of energy, which become evident when matter acts upon matter, could not have existed² — they were locked up in the *protyle* as latent potentialities only. Coincident with the creation of atoms, all those attributes and properties, which form the means of discriminating one chemical element from another, start into existence fully endowed with energy.³

¹ Thus, what the writer of the present work [H.P. Blavatsky] said ten years ago in *Isis Unveiled* (Vol. I, pp. 64-65) was prophetic, it seems. These are the words:

Many of these mystics, by following what they were taught by some treatises, secretly preserved from one generation to another, *achieved discoveries which would not be despised even in our modern days of exact sciences*. Roger Bacon, the friar, was laughed at as a quack, and is now generally numbered among “pretenders” to magic art; but his discoveries were nevertheless accepted, and are now used by those who ridicule him the most. Roger Bacon belonged by right, if not by fact, to that Brotherhood which includes all those who study the occult sciences. Living in the thirteenth century, almost a contemporary therefore, of Albertus Magnus and Thomas Aquinas, his discoveries — such as gunpowder and optical glasses, and his mechanical achievements — were considered by everyone as so many miracles. He was accused of having made a compact with the Evil One.

² Just so; “those forms of energy *which become evident . . .*” in the laboratory of the chemist and physicist; but *there are other forms of energy wedded to other forms of matter, which are supersensuous*, yet known to the adepts.

³ Sir William Crookes, Presidential Address at Birmingham, 1886, in *Nature*, September 2nd, 1886, pp. 430-31

The atom imagined by modern Science, now called “energy,” is inseparable from Spirit.

The Occultists maintain that no atom is ever “created,” for atoms are eternal within the bosom of the One Atom and are only “perceived” during Manvantara as the Jagad-Yoni,¹ the material womb of the world. During Pralaya the protyle atom has not been comminuted or subtilized: it has simply passed into that plane, which is no plane, but the eternal state of everything beyond the planes of illusion.

With every respect due to the great knowledge of the lecturer, the Occultist would put it otherwise. They would say that no atom is ever “created,” for the atoms are eternal within the bosom of the *One Atom* — “the atom of atoms” — viewed during Manvantara as the *Jagad-Yoni* the *material* causative womb of the world. *Pradhāna* (unmodified matter), that which is the first form of *Prakriti*, or material visible, as well as *invisible* nature, and *Purusha*, spirit, are eternally one; and they are *Nir-upādhi*, (without adventitious qualities or attributes) only during *Pralaya*, and when *beyond* any of the planes of consciousness of existence. The atom, as known to modern science, is inseparable from *Purusha*, which is spirit, but is now called “Energy” in Science. The *protyle* atom has not been comminuted or subtilized: it has simply passed into that plane, which is no plane, but the eternal state of everything beyond the planes of illusion. Both *Purusha* and *Pradhāna* are immutable and inconsumable, or *Aparināmin* and *Avyaya*, in eternity; and both during the *Māyāvic* periods may be referred to as *Vyaya* and *Parināmin*, or that which can expand, pass away and disappear, and is “modifiable.” In this sense *Purusha*, must of course, be held distinct in our conceptions from *Parabrahman*. Nevertheless that, which is called “energy” or “force” in Science and has been explained as a *dual* Force by Samuel Metcalfe, is never, in fact, and cannot be *energy* alone; for it is the substance of the world, its soul, the *all-permeant* “*Sarvaga*,” in conjunction with *Kāla* “time.” The three are the trinity in one, during Manvantara, the all-potential Unity, which acts on the plane of illusion (*Māyā*) as three distinct things. In Orphic [583] philosophy in Greece they were called *Phanēs*, *Chaos*, and *Chronos* — the triad of the Occult philosophers of that period.



¹ [Hence, a juggernaut, in modern English, is a literal or metaphorical force regarded as mercilessly, destructive, and unstoppable. The usage originated in the mid-nineteenth century.]

See how closely Sir William brushes by the Unknowable, and the potentialities for the acceptance of Occult truths in his discoveries.

In a strictly scientific but beautiful language, he describes the evolution of the differentiated Universe in the Secret Teachings. Every sentence is like a flash of light from beyond the dark veil of materiality, hitherto thrown upon the exact sciences, and a step forward towards the *Sanctum Sanctorum* of the Occult.

But see how closely Mr. Crookes brushes by the “Unknowable,” and what “potentialities” there are for the acceptance of Occult truths in his discoveries. He continues, speaking of the evolution of atoms:

Let us pause at the end of the first complete vibration and examine the result. We have already found the elements of water, ammonia, carbonic acid, the atmosphere, plant and animal life, phosphorus for the brain, salt for the seas, clay for the solid earth . . . phosphates and silicates sufficient for a world and inhabitants not so very different from what we enjoy at the present day. True, the human inhabitants would have to live in a state of more than Arcadian simplicity, and the absence of calcic phosphate would be awkward as far as the bone is concerned¹ . . . At the lower end of our curve . . . we see a great hiatus . . . This oasis, and the blanks which precede and follow it, may be referred with much probability to the particular way in which our Earth developed into a member of our solar system. If this be so, it may be that on our Earth only these blanks occur, and not generally throughout the universe.²

Our globe has its own special laboratory on the faraway outskirts of its atmosphere, crossing which, every atom and molecule change and differentiate from their primordial nature.

This justifies several assertions in the Occult works.

Firstly, that neither stars nor the sun can be said to be constituted of those terrestrial elements with which the chemist is familiar, though they are all present in the sun’s outward robes — and a host more of elements so far unknown to science.

Secondly, that our globe has its own special laboratory on the faraway outskirts of its atmosphere, crossing which, every atom and molecule change and differentiate from their primordial nature.

And *Thirdly*, that though no element present on our earth could ever be possibly found wanting in the sun, there are many others which have either not reached, or not as yet been discovered on, our globe.

Some may be missing in certain stars and heavenly bodies still in the process of formation; or, properly speaking, though present in them, these elements, on

¹ It is just the existence of such worlds in other planes of consciousness that is claimed by the Occultist. The secret science teaches that the primitive race was *boneless*. (See Volume II); and that there are (to us) invisible worlds, peopled as our own, besides the *populations* of Dhyāni-Chohans.

² Crookes, *op. cit.*, pp. 431-32

account of their undeveloped state, may not respond as yet to the usual scientific tests.¹

Occult Science affirms that not one of the elements regarded by chemistry as such really deserves the name.

Mr. Crookes speaks of an element of still lower atomic weight than hydrogen, an *element purely hypothetical* as far as our earth is concerned, though existing in abundance in the chromosphere of the Sun — the *helium*. Occult Science adds that not one of the *elements* regarded by chemistry as such really deserves the name.

Of the attempts hitherto made to define or explain an element, none satisfy the demands of the human intellect. Such definitions are doubly unsatisfactory: they are provisional, and may cease tomorrow to be applicable in any given case. They are mere confessions of intellectual impotence.

Again we find Mr. Crookes speaking with approbation of

Dr. Carnelley's weighty argument in favour of *the compound nature of the so-called elements*, from their analogy to the compound radicles!

Hitherto, [584] alchemy alone succeeded within the historical periods, and in the so-called civilized countries, in obtaining a real *element*, or a particle of homogeneous matter, the *Mysterium Magnum* of Paracelsus. But then it was before Lord Bacon's day.²

Let us now turn to the upper portion of the scheme. With hydrogen of atomic weight = 1, there is little room for other elements, save, perhaps, for hypothetical *helium*. But what if we get "through the looking-glass," and cross the zero-line in search of new principles — what shall we find on the other side of zero? Dr. Carnelley asks for an element of negative atomic weight; here is ample room and verge enough for a shadow series of such unsubstantialities. Helmholtz says that electricity is probably as atomic as matter; is electricity one of the negative elements, and the luminiferous ether another? Matter, as we now know it, does not here exist; the forms of energy which are apparent in the motions of matter are as yet only latent possibilities. *A substance of negative weight is not inconceivable.*³ But can we form a clear conception of a body

¹ *Five Years of Theosophy*, p. 254. [Cf. *Blavatsky Collected Writings*, Vol. V, p. 156]

² Says Sir William Crookes in the same address:

The first riddle which we encounter in chemistry is: "What are the elements?" Of the attempts hitherto made to define or explain an element, none satisfy the demands of the human intellect. The textbooks tell us that an element is "a body which has not been decomposed"; that it is "a something to which we can add, but from which we can take nothing," or "a body which increases in weight with every chemical change." Such definitions are doubly unsatisfactory: they are provisional, and may cease tomorrow to be applicable in any given case. They take their stand, not on any attribute of the things to be defined, but on the limitations of human power: they are confessions of intellectual impotence. (*Nature*, pp. 423-24)

³ And the lecturer quotes Sir George Airy, who says:

I can easily conceive that there are plenty of bodies about us not subject to this intermutual action, and therefore not subject to the law of gravitation. (See H.B. Jones, *The Life and Letters of Faraday*, 2nd ed., 1870, Vol II, p. 349)

which combines with other bodies in proportions expressible by negative qualities?¹

A genesis of the elements such as is here sketched out would not be confined to our little solar system, but would probably follow the same general sequence of events in every centre of energy now visible as a star.

Before the birth of atoms to gravitate towards one another, no pressure could be exercised; but at the outskirts of the fire-mist sphere, within which all is protyle — at the shell on which the tremendous forces involved in the birth a chemical element exert full sway — the fierce heat would be accompanied by gravitation sufficient to keep the newly-born elements from flying off into space. As temperature increases, expansion and molecular motion increase, molecules tend to fly asunder, and their chemical affinities become deadened; but the enormous pressure of the gravitation of the mass of atomic matter, outside what I may for brevity call the birth-shell, would counteract the action of heat.

Beyond the birth-shell would be a space in which no chemical action could take place, owing to the temperature there being above what is called the dissociation-point for compounds. In this space the lion and the lamb would lie down together; phosphorus and oxygen would mix without union; hydrogen and chlorine would show no tendency to closer bonds; and even fluorine, that [585] energetic gas which chemists have only isolated within the last month or two, would float about free and uncombined.

Outside this space of free atomic matter would be another shell, in which the formed chemical elements would have cooled down to the combination-point, and the sequence of events so graphically described by Mr. Mattieu Williams in *The Fuel of the Sun* would now take place, culminating in the solid earth and the commencement of geological time.²

This is, *in a strictly scientific*, but beautiful language, the description of the evolution of the differentiated Universe in the secret teachings. The learned gentleman closes his address in words, every sentence of which is like a flash of light from beyond the dark veil of materiality, hitherto thrown upon the exact sciences, and a step forward towards the *Sanctum Sanctorum* of the occult.^{3, 4}



¹ The Vedāntic philosophy conceives of such: but then it is not physics, but metaphysics, called by Mr. Tyndall “poetry” and “fiction.”

² *Nature*, September 2nd, 1886, p. 432

³ See Part III, Section XV, “Gods, Monads, and Atoms”

⁴ *The Secret Doctrine*, I pp. 581-85

The gods of the ancients, the monads, and the atoms of the present materialistic schools are only a compound unit, or a graduated unity like the human frame, which begins with body and ends with spirit. In the Occult Sciences they can be studied separately, but never mastered unless viewed in their mutual correlations during their life-cycle, and as a Universal Unity during Pralaya.

From *The Secret Doctrine*, I p. 613.

Whatever ignorance, pride or fanaticism may suggest to the contrary, Esoteric Cosmology can be shown inseparably connected with both philosophy and modern science. The gods of the ancients, the monads — from Pythagoras down to Leibniz — and the atoms of the present materialistic schools (as borrowed by them from the theories of the old Greek Atomists) are only a compound unit, or a graduated unity like the human frame, which begins with body and ends with spirit. In the occult sciences they can be studied separately, but never mastered unless viewed in their mutual correlations during their life-cycle, and as a Universal Unity during *Pralayas*.¹

Stones, minerals, rocks, and even chemical atoms are simply organic units in profound lethargy. Their coma comes to an end when their inertia becomes activity.

From *The Secret Doctrine*, I p. 626 *fn*.

Foremost of all, the postulate that there is no such thing in Nature as *inorganic* substances or bodies. Stones, minerals, rocks, and even chemical “atoms” are simply organic units in profound lethargy. Their coma has an end and their inertia becomes activity.²

The divisions between mind and matter made by Leibniz, however incomplete and faulty from the standpoint of Occultism, show a spirit of metaphysical intuition to which no man of science, not Descartes, not even Kant, has ever reached.

From *The Secret Doctrine*, I pp. 627-34.

The divisions [between mind and matter] made by Leibniz, however incomplete and faulty from the standpoint of Occultism, show a spirit of metaphysical intuition to which no man of science, not Descartes, not even Kant, has ever reached. With him there existed ever an infinite gradation of thought. Only a small portion of the contents of our thoughts, he said, rises into the clearness of apperception, “into the light of perfect consciousness.” Many remain in a confused or obscure state, in the state of “perceptions”; but they are there;

. . . Descartes denied soul to the animal, Leibniz endowed [as the Occultists do] the whole creation with mental life, this being, according to him, capable of infinite gradations.

¹ *The Secret Doctrine*, I p. 613

² *ibid.*, I p. 626 *fn*.

Leibniz's mathematical mind forced him to carry out the argument *ad infinitum*. And what became of the atoms then? They lost their extension and they retained only their property of resistance. The centres of force were reduced to mathematical points. But if their extension in space was nothing, so much fuller was their inner life.

Assuming that inner existence, such as that of the human mind, is a new dimension, not a geometrical but a metaphysical dimension, and having reduced the geometrical extension of the atoms to nothing, Leibniz endowed them with an infinite extension in the direction of their metaphysical dimension.

And [628] this, as J.T. Mertz justly observes,

. . . at once widened the realm of mental life, destroying the contrast of *animate and inanimate matter*; it did yet more — it reacted on the conception of matter, of the extended substance. For it became evident that external or material things presented the property of extension to our senses only, not to our thinking faculties. The mathematician, in order to calculate geometrical figures, had been obliged to divide them into an infinite number of infinitely small parts, and the physicist saw no limit to the divisibility of matter into atoms. The bulk through which external things seemed to fill space was a property which they acquired only through the coarseness of our senses. . . . Leibniz followed these arguments to some extent, but he could not rest content in assuming that matter was composed of a finite number of very small parts. His mathematical mind forced him to carry out the argument *ad infinitum*. And what became of the atoms then? They lost their extension and they retained only their property of resistance; they were the centres of force. They were reduced to mathematical points . . . but if their extension in space was nothing, *so much fuller was their inner life*. Assuming that inner existence, such as that of the human mind, is a new dimension, not a geometrical but a metaphysical dimension . . . having reduced the geometrical extension of the atoms to nothing, Leibniz endowed them with an infinite extension in the direction of their metaphysical dimension. After having lost sight of them in the world of space, the mind has, as it were, to dive into a metaphysical world to find and grasp the real essence of what appears in space merely as a mathematical point. As a cone stands on its point, or a perpendicular straight line cuts a horizontal plane only in one mathematical point, but may extend infinitely in height and depth, so the essences of *things real* have only a punctual existence in this physical world of space; but have an infinite depth of inner life in the metaphysical world of thought.¹

This is the spirit, the very root of occult doctrine and thought. The “Spirit-Matter” and “Matter-Spirit” extend infinitely *in depth*, and like “the essence of things” of Leibniz, our essence of things *real* is *at the seventh depth*; while the *unreal* and gross matter of Science and the external world, is at the lowest end of our perceptive senses. The Occultist knows the worth or worthlessness of the latter.

¹ John Theodore Merz, *Leibniz*, Heidelberg, 1886, pp. 147-48

Were Leibniz' and Spinoza's systems to be reconciled, the essence of Esoteric Philosophy would be made to appear. From the shock of the two, as opposed to the Cartesian system, emerge the Truths of the Archaic Doctrine and the Spirit which is at the heart of the Occult Doctrine and Thought.

Though both admitted but one real Entity, while Spinoza made it impersonal and indivisible, Leibniz divided his personal Deity into a number of divine and semi-divine Beings. Spinoza was a subjective, Leibniz an objective Pantheist, yet both were great philosophers in their intuitive perceptions.

The student must now be shown the fundamental distinction between the system of Leibniz¹ and that of occult philosophy, on the question of the Monads, and this may be done with his *Monadologie* before us. It may be correctly stated that were Leibniz' and Spinoza's systems [629] reconciled, the essence and Spirit of esoteric philosophy would be made to appear. From the shock of the two — as opposed to the Cartesian system — emerge the truths of the Archaic doctrine. Both opposed the metaphysics of Descartes. His idea of the contrast of two substances — Extension and Thought — radically differing from each other and mutually irreducible, was too arbitrary and too unphilosophical for them. Thus Leibniz made of the two Cartesian substances two attributes of one universal unity, in which he saw God. Spinoza recognised but one universal indivisible substance and absolute ALL, like Parabrahman. Leibniz, on the contrary perceived the existence of a plurality of substances. There was but ONE for Spinoza; for Leibniz an infinitude of Beings, *from*, and *in*, the One. Hence, though both admitted but *one real Entity*, while Spinoza made it impersonal and indivisible, Leibniz divided his *personal* Deity into a number of divine and semi-divine Beings. Spinoza was a *subjective*, Leibniz an *objective* Pantheist, yet both were great philosophers in their intuitive perceptions.

If these two teachings were blended together, and each corrected by the other, there would remain the True Spirit of Esoteric Philosophy in them — the impersonal, attributeless, absolute Divine Essence which is no “Being,” but the “rootless root of all being.”

Draw a deep line in your thought between that ever-incognisable essence, and the Presence from beyond and through which vibrates the Sound of the Verbum, and from which evolve the numberless hierarchies of Intelligent Egos, of conscious as of semi-conscious, perceptive and apperceptive Beings, whose essence is Spiritual Force, whose Substance is the Elements, and whose Bodies are the atoms — and our doctrine is there.

Now, if these two teachings were blended together and each corrected by the other — and foremost of all the One Reality weeded of its personality — there would remain as sum total a true spirit of esoteric philosophy in them; the impersonal, attributeless, absolute divine essence which is *no* “Being,” but the root of all being. Draw a deep line in your thought between that ever-incognisable essence, and the, as invisible, yet comprehensible Presence (*Mūlaprakriti*), or Shekinah, from *beyond and*

¹ The real spelling of the name — as spelt by himself — is Leibniz. He was of Slavonian descent though a German by birth.

through which vibrates the Sound of the *Verbum*, and from which evolve the numberless hierarchies of intelligent *Egos*, of conscious as of semi-conscious, *perceptive* and *apperceptive* Beings,

- Whose essence is spiritual Force,
- Whose Substance is the Elements, and
- Whose Bodies (when needed) are the *atoms*,

and our doctrine is there. For, says Leibniz:

. . . the primitive Element of every material body being Force, which has none of the characteristics of [*objective*] matter — it can be conceived but can never be the object of any imaginative representation.

That which was for him the primordial and ultimate element in every body and object was thus not the material atoms, or molecules, necessarily more or less extended, as those of Epicurus and Gassendi, but, as Mertz shows, immaterial and metaphysical atoms, “mathematical points”; or *real souls* — as explained by Henri Lachelier,¹ his French biographer.

That which exists outside of us in an absolute manner, are Souls whose essence is force.²

Thus, *reality* in the manifested world is composed of a *unity of units*, so to say, immaterial (from our stand-point) and infinite. This Leibniz calls “Monads,” Eastern philosophy “*Jīvas*” — and Occultism gives it, with the Kabbalists and all the Christians, a variety of names. [630] They are with us, as with Leibniz — “the expression of the universe,”³ and every physical point is but the phenomenal expression of the noumenal, metaphysical point. His distinction between *perception* and *apperception*, is the philosophical though dim expression of the Esoteric teachings. His “reduced universes,” of which “there are as many as there are Monads” — is the chaotic representation of our Septenary System with its divisions and sub-divisions.

As to the relation his Monads bear to our Dhyāni-Chohans, Cosmic Spirits, Devas and Elementals, we may reproduce briefly the opinion of a learned and thoughtful theosophist, C.H.A. Bjerregaard, on the subject. In an excellent paper “On the Elementals, the Elementary Spirits, and the Relationship between them and Human Beings,” read by him before the “Āryan Theosophical Society of New York,” Mr. Bjerregaard formulates distinctly his opinion: →

¹ Professeur agrégé de Philosophie

² *Monadologie*, Introduction

³ “Leibniz’s Dynamism,” says Professor Lachelier, “would offer but little difficulty if, with him, the Monad had remained a simple atom of *blind force*. But . . .” One perfectly understands the perplexity of modern materialism!

To Spinoza, substance is dead and inactive, but to Leibniz's penetrating mind everything is living activity and active energy. In holding this view, *he comes infinitely nearer the Orient than any other thinker of his day, or after him.* His discovery that *an active energy forms the essence of substance* is a principle that *places him in direct relationship to the Seers of the East.*¹

To Leibniz, atoms and elements are centres of force, or rather “spiritual beings whose very nature is to act.”

Leibniz was an absolute Idealist in maintaining that “material atoms are contrary to reason.” For him, matter was a simple representation of the monad, whether human or atomic. Monads, he thought, are everywhere. His atoms are the molecules of modern Science, and his monads — those simple atoms that materialistic Science takes on faith — though it will never succeed in interviewing them, except in imagination.

And the lecturer proceeds to show that to Leibniz atoms and elements are *centres of force*, or rather “spiritual beings whose very nature is to act,” for:

. . . these elementary particles are vital forces, not acting mechanically, but from an *internal* principle. They are incorporeal spiritual units [“substantial,” however, but not *immaterial* in our sense] inaccessible to all changes from without, and indestructible by any external force. Leibniz's monads [adds the lecturer], differ from atoms in the following particulars, which are very important for us to remember, otherwise we shall not be able to see the difference between Elementals and mere matter. Atoms are not distinguished from each other, they are qualitatively alike, but one monad differs from every other monad qualitatively; and every one is a peculiar world to itself. Not so with atoms; they are absolutely alike quantitatively and qualitatively and possess no individuality of their own.² Again, the atoms [molecules, rather] [631] of materialistic philosophy can be considered as extended and divisible, while the monads are mere “metaphysical points” and indivisible. Finally, and this is a point where these monads of Leibniz closely resemble the Elementals of mystic philosophy, these monads are representative Beings. Every monad reflects every other. Every monad is a living mirror of the Universe within its own sphere. And mark this, for upon it depends the power possessed by these monads, and upon this depends the work they can do for us; in mirroring the world, the monads are not mere passive reflective agents, *but spontaneously self-active*; they produce

¹ *The Path*, New York, Vol. I, January 1887, p. 297

² Leibniz was an *absolute* Idealist in maintaining that “material atoms are contrary to reason” (*Système nouveau*, edition Erdmann, p. 126, col. 2). For him *matter* was a simple representation of the monad, whether human or atomic. Monads, he thought (as we do), are everywhere. Thus the human soul is a monad, and every cell in the human body has its monad, as every cell in animal, vegetable, and even in the (so-called) *inorganic* bodies. His *atoms* are the molecules of modern Science, and his monads those *simple atoms* that materialistic Science takes on faith, though it will never succeed in *interviewing* them — except in imagination. But Leibniz is rather contradictory in his views about Monads. He speaks of his *Metaphysical Points* and *Formal Atoms*, at one time as *realities*, occupying space; at another, as pure *Spiritual ideas*; then again endows them with objectivity and aggregates and positions in their co-relations. [H.P. Blavatsky.]

the images spontaneously, as the soul does a dream. In every monad, therefore, the adept may read everything, even the future. Every monad — or elemental — is a looking-glass that can speak. . . .¹

It is at this point that Leibniz's philosophy breaks down. There is no provision made, nor any distinction established, between the "Elemental" monad and that of a high Planetary Spirit, or even the human monad or Soul. He even goes so far as to sometimes doubt whether "God has ever made anything but Monads or substances without extension."² He draws a distinction between Monads and Atoms,³ because, as he repeatedly states,

. . . bodies with all their qualities are only phenomenal, like the rainbow . . . *corpora omnia cum omnibus suis qualitibus nihil aliud forent quam phænomena bene fundata, ut iris [aut imago in speculo, verbo, somnia continuata perfecte congruentia sibi ipsis].*⁴

— but soon after he finds a provision for this in a substantial correspondence, a certain metaphysical bond between the monads — *vinculum substantiale*.⁵ Esoteric philosophy, teaching an *objective* Idealism — though it regards the objective Universe and all in it as *Māyā*, temporary illusion — draws a practical distinction between collective illusion, *Mahāmāyā*, from the purely metaphysical standpoint, and the objective relations in it between various conscious *Egos* so long as this illusion lasts. The adept, therefore, *may* read the future in an Elemental Monad, but he has to draw for this object a great number of them, as each monad represents only a portion of the Kingdom it belongs to.

It is not in the object, but in the modification of the cognition of the object that the Monads are limited. They all go confusedly to the infinite, to the all, but they are all limited and distinguished by the [632] degrees of distinct perceptions.⁶

And as Leibniz explains,

All the portions of the Universe are distinctly represented in the Monads, *but some are reflected in one monad, some in another.*

but a number of monads could represent simultaneously the thoughts of the two million of inhabitants of Paris.⁷

But what say the Occult Sciences to this, and what do they add?

¹ Bjerregaard, *op. cit.*

² Leibniz, *Examen de Principes du R.P. Malebranche*, ca. 1711

³ The *atoms* of Leibniz have, in truth, nothing but the name in common with the atoms of the Greek Materialists, or even the *molecules* of modern Science. He calls them *formal* atoms, and compares them to the substantial forms of Aristotle. (*Système Nouveau*, § 3)

⁴ *Letter to Father Des Bosses*, dated Hanover, September 8th, 1709

⁵ [substantial bond]

⁶ *Monadologie*, § 60. Leibniz, like Aristotle, calls the created or *emanated* monads (the Elementals issued from Cosmic Spirits or Gods) — *Entelecheiai*, Εντελεχειαί — and "incorporeal *automata*." (*Monadologie*, § 18)

⁷ [About the same of population in 2023, when this study was last revised. — ED. PHIL.]

The Monads of Leibniz may be arranged into three divisions, corresponding to the spirit, soul, and body of man.

They say that what is called collectively *Monads* by Leibniz — roughly viewed, and leaving every subdivision out of calculation, for the present — may be separated into three distinct Hosts,¹ which, counted from the highest planes, are:

Firstly, “gods,” or conscious, spiritual *Egos*; the intelligent architects, who work after the plan in the *Divine Mind*.

Then come the Elementals, or *Monads*, who form collectively and unconsciously the grand Universal Mirrors of everything connected with their respective realms.

Lastly, the atoms, or material molecules, which are informed in their turn by their *apperceptive* monads, just as every cell in a human body is so informed.²

We shall never arrive at the Truth, much less to the power of associating with Celestials Beings, until we return to the simplicity and fearlessness of the primitive ages, when men mixed freely with the gods, and the gods descended among men and guided them in truth and holiness.

There are shoals of such *informed* atoms which, in their turn, inform the molecules; an infinitude of monads, or Elementals proper, and countless spiritual Forces — *Monadless*, for they are pure incorporealities,³ except under certain laws, when they assume a form — not *necessarily human*. Whence the substance that clothes them — the apparent organism they evolve around their centres? The *Formless* (“Arūpa”) Radiations, existing in the harmony of Universal Will, and being what we term the collective or the aggregate of Cosmic Will on the plane of the subjective Universe, unite together an infinitude of monads — each the mirror of its own Universe — and thus individualize [633] for the time being an independent mind, omniscient and universal; and by the same process of magnetic aggregation they create for themselves objective, visible bodies, out of the interstellar atoms. For atoms and Monads, associated or dissociated, simple or complex, are, from the moment of the first differentia-

¹ These three “rough divisions” correspond to *spirit*, *mind* (or soul), and *body*, in the human constitution.

² See *infra*, pp. 672-74 of this Volume.

³ Brother C.H.A. Bjerregaard, in his lecture (already mentioned), warns his audience not to regard the *Se-phirōth* too much as *individualities*, but to avoid at the same time seeing in them *abstractions*. He says:

We shall never arrive at the truth, much less the power of *associating with those celestials*, until we return to the simplicity and fearlessness of the primitive ages, when men mixed freely with the gods, and the gods descended among men and guided them in truth and holiness. (*The Path*, January 1887, p. 296)

There are several designations for “angels” in the Bible, which clearly show that beings like the Elementals of the *Kabbalah* and the monads of Leibniz, must be understood by that term rather than that which is commonly understood. They are called “morning stars,” “flaming fires,” “the mighty ones,” and St. Paul sees them in his cosmogonic vision as “Principalities and Powers.” Such names as these preclude the idea of personality, and we find ourselves compelled to think of them as impersonal Existences . . . as an *influence*, a spiritual substance, or conscious Force. (*ibid.*, pp. 321-22)

tion, but the *principles*, corporeal, psychic, and Spiritual, of the “Gods” — themselves the Radiations of primordial nature. Thus, to the eye of the Seer, the higher Planetary Powers appear under two aspects: the subjective — as *influences*, and the objective — as mystic FORMS, which, under Karmic law, become a *Presence*, Spirit and Matter being One, as repeatedly stated. Spirit is matter *on the seventh plane*; matter is Spirit — on the lowest point of its cyclic activity; and both — are MĀYĀ.

The waves and undulations of Science are produced by atoms propelling their molecules into activity from within. Atoms fill the immensity of Space and, by their continuous vibration, become the Motion that keeps the wheels of the sidereal locomotive turning.

Atoms are called “Vibrations” in Occultism; also “Sound” — collectively. This does not interfere with Mr. Tyndall’s scientific discovery. He traced, on the lower rung of the ladder of monadic being, the whole course of the *atmospheric vibrations* — and this constitutes the *objective* part of the process in nature. He has traced and recorded the rapidity of their motion and transmission; the force of their impact; their setting up vibrations in the tympanum and their transmission of these to the otoliths, etc., etc., till the vibration of the auditory nerve commences — and a new phenomenon now takes place: the *subjective side* of the process or *the sensation of Sound*. Does he perceive or see it? No; for his speciality is to discover the behaviour of matter. But why should not a psychic see it, a spiritual seer, whose inner Eye is opened, and who can see through the veil of matter? The waves and undulations of Science are all produced by atoms propelling their molecules into activity *from within*. Atoms fill the immensity of Space, and by their continuous vibration *are* that MOTION which keeps the wheels of Life perpetually going. It is that inner work that produces the natural phenomena called the correlation of Forces. Only, at the origin of every such “force,” there stands the *conscious* guiding noumenon thereof — Angel or God, Spirit or Demon — ruling powers, yet the same.

As described by Seers — those who can see the motion of the interstellar shoals, and follow them in their evolution clairvoyantly — they are dazzling, like specks of virgin snow in radiant sunlight. Their velocity is swifter than thought, quicker than any mortal physical eye could follow, and, as well as can be judged from the tremendous rapidity of their course, the motion is circular. . . . Standing on an open plain, on a mountain summit especially, and gazing into the vast vault above and the spacial infinitudes around, the whole atmosphere seems ablaze with them, the air soaked through with these dazzling coruscations. At times, the intensity of their motion produces flashes [634] like the Northern lights during the *aurora borealis*.¹ The sight is so marvellous; that, as the Seer gazes into this inner world, and feels the scintillating points shoot past him, he is filled with awe at the thought of other, still greater mysteries, that lie beyond, and within, this radiant ocean. . . .

However imperfect and incomplete this explanation on “Gods, Monads and Atoms,” it is hoped that some students and theosophists, at least, will feel that there may be

¹ [Look up “Æther and Ether,” in our Confusing Words Series. — ED. PHIL.]

indeed a close relation between materialistic Science and Occultism, which is the complement and missing soul of the former.¹

From *The Secret Doctrine*, I pp. 634-35.

Throughout the first two Parts,² it was shown that, at the first flutter [635] of rena-
cent life, Svabhāva, “the mutable radiance of the Immutable Darkness unconscious
in Eternity,” passes, at every new rebirth of Kosmos, from an inactive state into one
of intense activity; that it differentiates, and then begins its work through that differ-
entiation. This work is KARMA.

**The One Cosmic Atom becomes seven atoms on the plane of mat-
ter, and each is transformed into a Centre of Energy.**

The Cycles are also subservient to the effects produced by this activity.

The one Cosmic atom becomes seven atoms on the plane of matter, and each is
transformed into a centre of energy; that same atom becomes seven rays on the
plane of spirit, and the seven creative forces of nature, radiating from the root-
essence. . . . follow, one the right, the other the left path, separate till the end of
the Kalpa, and yet are in close embrace. What unites them? KARMA.

**The atoms emanated from the Central Point emanate in their turn
new Centres of Energy, which, under the potential breath of Fo-
hat, begin their work from within-without, and multiply other mi-
nor centres.**

The atoms emanated from the Central Point emanate in their turn new centres of en-
ergy, which, under the potential breath of *Fohat*, begin their work from within with-
out, and multiply other minor centres. These, in the course of evolution and involu-
tion, form in their turn the roots or developing causes of new effects, from worlds and
“man-bearing” globes, down to the genera, species, and classes of all the *seven* king-
doms (of which *we know only four*).³ For

. . . the blessed workers have received the *Thyan-kam*, in the eternity.⁴

“Thyan-kam” is the power or knowledge of guiding the impulses of cosmic energy in
the right direction.⁵

¹ *The Secret Doctrine*, I pp. 627-34

² [of *The Secret Doctrine*, Vol. I]

³ See Stanza VI and *Commentary*

⁴ *Book of the Aphorisms of Tsong-Kha-pa*

⁵ *The Secret Doctrine*, I pp. 634-35

The most atomic of atoms became one and the many; and producing the Universe, produced also the our Earth, in the garland of the seven lotuses. Then, lofty Celestial Beings, endowed animal man with self-conscious mind and thus fell into generation – a great Sacrifice.

From *The Secret Doctrine*, II pp. 46-47; [on the Transformation of the Earth.]

Stanza I.4

AND AFTER GREAT THROES SHE [*the Earth*] CAST OFF HER OLD THREE AND PUT ON HER NEW SEVEN SKINS, AND STOOD IN HER FIRST ONE.

This refers to the growth of the Earth, whereas in the Stanza treating of the First Round it is said (given in the *Commentary*):

After the changeless [avikāra] immutable nature [Essence, sadaikarūpa] had awakened and changed [differentiated] into [a state of] causality [avyakta], and from cause [Kāraṇa] had become its own discrete effect [vyakta], from invisible it became visible. The smallest of the small [the most atomic of atoms, or aniyasām aniyasām] became one and the many [ekānekarūpa]; and producing the Universe produced also the Fourth Loka [our Earth] in the garland of the seven lotuses. The Achyuta then became the Chyuta.^{1, 2}

Before the separation of the sexes, man's prototype, the creating Elohim, had to arrange his form on this sexual plane, astrally. That is to say, the atoms and the organic forces, descending into the plane of the given differentiation, had to be marshalled in the order intended by Nature, so as to be ever carrying out, in an immaculate way, that Law which the Kabbalah calls the Balance, through which everything that exists does so as male and female until its final perfection in the current stage of materiality.

From *The Secret Doctrine*, II p. 84.

[Explaining two allegorical and metaphysical disquisitions in the *Zohar*, Brody ed., III, 135a; Cremona ed., iii, fol. 64b, col. 255, and fol. 142a, col. 566. Cf. I. Myer, *Qabbalah*, pp. 386-87:]

Worlds and men were in turn formed and destroyed, *under the law of evolution and from pre-existing material*, until both the planets and their men, in our case our Earth, and its animal and human races, became what they are now in the present cycle: opposite polar forces, an equilibrated compound of Spirit and Matter, of the positive and the negative, of the male and the female. Before man could become male and female *physically*, his prototype, the creating Elōhīm, had to arrange his Form on this sexual plane *astrally*. That is to say, the atoms and the organic forces, descending into the plane of the given differentiation, had to be marshalled in the order intended by Nature, so as to be ever carrying out, in an immaculate way, that law which the *Kabbalah* calls the *Balance*, through which everything that exists does so as male and female in its final perfection, in this present stage of materiality.

¹ *Achyuta* is an almost untranslatable term. It means that which is not subject to fall or change for the worse: the *Unfalling*; and it is the reverse of *chyuta*, "the Fallen." The Dhyānis who incarnate in the human forms of the *Third Root-Race* and endow them with intellect (Manas) are called the *chyuta*, for they fall into generation.

² *The Secret Doctrine*, II pp. 46-47

Hokhmāh, Wisdom, the Male Sephīrōth, had to diffuse itself *in*, and *through*, *Bīnāh*, intelligent Nature, or Understanding. Therefore the First Root-race of men, sexless and mindless, had to be overthrown and “hidden until after a time”; *i.e.*, the first race, instead of dying, disappeared *in the second race*, as certain lower lives and plants do in their progeny. It was a wholesale transformation. The First became the Second Root-race, without either begetting it, procreating it, or dying. “*They passed by together*,” as it is written: “And he died and another reigned in his stead”¹

Why? Because “the *Holy City* had not been prepared.”

The “Holy City” is the Secret Place or Shrine on Earth — *i.e.*, the human womb, the microcosmic copy and reflection of the Heavenly Matrix, in which the male Spirit fecundates the germ of the Son, or the Universe to be.

And what is the “Holy City”? The *Māqōm* (the Secret *Place* or the Shrine) on Earth: in other words, the human womb, the microcosmic copy and reflection of the *Heavenly Matrix*, the female space or primeval Chaos, in which the male Spirit fecundates the germ of the Son, or the visible Universe.^{2, 3}

In order to understand the evolution of the Great Unknown Cause, in all its aspects, one has to study the personifications of Physics, Metaphysics, and Psychology, and then convert them into chemical atoms.

From The Secret Doctrine, II p. 107 & fn.

Fire, Water, and Air are the primordial Cosmic Trinity.

I am thy Thought, thy God, more ancient than the moist principle, the *light that radiates within Darkness* [Chaos], and the shining *Word* of God [Sound] is the Son of the Deity.⁴

The opponents of Hinduism may call the above Pantheism, Polytheism, or anything they may please. If Science is not entirely blinded by prejudice, it will see in this account a profound knowledge of *natural Sciences and Physics*, as well as of Metaphysics and Psychology. But to find this out, one has to study the personifications, and then convert them into chemical atoms. It will then be found to satisfy both physical and even purely materialistic *Science*, as well as those who see in evolution the work of the “Great Unknown Cause” in its phenomenal and illusive aspects.⁵

¹ *Genesis* xxvi, 31 *et seq.*

² See Part II, Section xvii, “The Holy of Holies.” [For an in-depth analysis of the subject matter, look up “The Origin of Good and Evil,” and “The Original Sin is a Jewish invention,” in our Black versus White Magic Series. — ED. PHIL.]

³ *The Secret Doctrine*, II p. 84

⁴ *Poimandrēs*, I, 6 [Chambers, pp. 2-3]; or II, 8 [Everard, p. 8]

⁵ *The Secret Doctrine*, II p. 107 & *fn.*

Man, the Microcosm, is the Macrocosm for the three lower kingdoms under him.

All things had their origin in Spirit. Evolution, having originally begun from above, proceeds downwards instead of the reverse, as suggested in the Darwinian theory. This downwards tendency is inherent in every atom.

From *The Secret Doctrine*, II pp. 169-70.

As regards that other question, of the priority of man to the animals in the order of evolution, the answer is as promptly given. If man is really the Microcosm of the Macrocosm, then the teaching has nothing so very impossible in it, and is but logical. For, man becomes that Macrocosm for the three lower kingdoms under him. Arguing from a physical standpoint, all the lower kingdoms, save the mineral — which is light itself, crystallised and immetallised — from plants to the creatures which preceded the first mammalians, all have been consolidated in their physical structures by means of the “cast-off dust” of those minerals, and [170] *the refuse of the human matter, whether from living or dead bodies, on which they fed and which gave them their outer bodies*. In his turn, man grew more physical, by re-absorbing into his system that which he had given out, and which became transformed in the living anima crucibles through which it had passed, owing to Nature’s alchemical transmutations. There were animals in those days of which our modern naturalists have never dreamed; and the stronger became physical material man, the giants of those times, the more powerful were his emanations. Once that Androgyne “humanity” separated into sexes, transformed by Nature into child-bearing engines, it ceased to procreate its like through drops of vital energy oozing out of the body. But while man was still ignorant of his procreative powers on the human plane, (before his Fall, as a believer in Adam would say), all this vital energy, scattered far and wide from him, was used by Nature for the production of the first mammal-animal forms. Evolution is *an eternal cycle of becoming*, we are taught; and nature never leaves an atom unused. Moreover, from the beginning of the Round, all in Nature tends to become Man. All the impulses of the dual, centripetal and centrifugal Force are directed towards one point — MAN. The progress in the succession of beings, says Agassiz,

. . . consists in an increasing similarity of the living fauna, and among the Vertebrates, especially, in the increasing resemblance to Man . . . Man is the end towards which all *animal* creation has tended from the first appearance of the first Palæozoic Fishes.¹

Just so; but “the palæozoic fishes” being at the lower curve of the arc of the evolution of *forms*, this Round began with astral man, the *reflection of the Dhyāni-Chohans, called the “Builders.”* Man is the *alpha and the omega of objective creation.*

¹ Louis Agassiz & Augustus Addison Gould, *Principles of Zoology*, etc. (Boston 1852) p. 238

As said in *Isis Unveiled*,

. . . all things had their origin in spirit — evolution having originally begun from above and proceeding downwards, instead of the reverse, as taught in the Darwinian theory.¹

Therefore, the tendency spoken of by the eminent naturalist above quoted, is one inherent in every atom. Only, were one to apply it to both sides of the evolution, the observations made would greatly interfere with the modern theory, which has now almost become (Darwinian) law.²

The pagan philosopher sought for the Cause; the modern, is content with only effects and seeks the former in the latter.

But to the follower of the true Eastern Archaic Wisdom, to him who worships in spirit nought outside the Absolute Unity, that ever-pulsating great Heart that beats throughout, as in every atom of nature, each such atom contains the germ from which he may raise the Tree of Knowledge, whose fruits will give life eternal and not physical life alone.

From *The Secret Doctrine*, II pp. 588-89.

But to the follower of the true Eastern archaic Wisdom, to him who worships in spirit nought outside the Absolute Unity, that ever-pulsating great *Heart* that beats throughout, as in every atom of nature, each such atom contains the germ from which he may raise the Tree of Knowledge, whose fruits give life eternal and not physical life alone. For him the Cross and Circle, the Tree or the Tau, are, after every symbol relating to these has been applied to, and read one after another, still a profound mystery in their Past, and it is to that Past alone that he directs his eager gaze.³ He cares little whether it be the seed from [589] which grows the genealogical *Tree of Being*, called the Universe. Nor is it the Three in One, the triple aspect of the seed — its form, colour, and substance — that interest him, but rather the FORCE which directs its growth, the ever mysterious, as the ever unknown. For this vital Force, that makes the seed germinate, burst open and throw out shoots, then form the trunk and branches, which, in their turn, bend down like the boughs of the *Aśvattha*, the holy Tree of Bodhi, throw their seed out, take root and procreate other trees — this is the only FORCE that has reality for him, as it is the never-dying breath of life. The pagan philosopher sought for the Cause, the modern is content with only the effects and seeks the former in the latter. What is beyond, he does not know, nor does the modern *A-gnostic* care: thus rejecting the only knowledge upon which he

¹ *Isis Unveiled*, Vol. I, p. 154

² *The Secret Doctrine*, II pp. 169-70

³ [Look up “Centre + Circle,” and “Cross + Fire,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

can with full security base his Science. Yet this manifested Force has an answer for him who seeks to fathom it.¹

Nature never leaves a single atom unused and unconnected.

Even the atoms of a man's Life-principle are not entirely lost upon death: impregnated with individualised life, they are partially transmitted from father to son by heredity, and partially drawn together to form the animating principle of the new body. And, as the incarnating soul is always the same, so are the atoms of its lower principles, drawn by affinity and Karmic law to the same individuality.

From *The Secret Doctrine*, II, pp. 671-73.

Herbert Spencer's song on Consciousness — is sung, it seems, and may henceforth be safely stored up in the lumber room of obsolete speculations. Where, however, do Hæckel's "complex functions" of his scientific "nerve-cells" land him? Once more right into the Occult and mystic teachings of the *Kabbalah* about the descent of souls as conscious and unconscious atoms; among the Pythagorean MONAD and the *monads* of Leibniz — and the "gods, monads, and atoms" of our esoteric teaching;² into the *dead letter* of Occult teachings, left to the *amateur* Kabbalists and professors of ceremonial magic. For this is what he says, while explaining his newly-coined terminology:

Plastidule-Souls: the plastidules or protoplasmic molecules, the smallest, homogeneous parts of the protoplasm are, on our plastic theory, to be regarded as the active factors of all life-functions. The plastidular soul differs from the inorganic molecular soul *in that it possesses memory*.³

This he develops in his mirific lecture on the "Perigenesis of the Plastidule, or the Wave-motions of Living Particles." It is an improvement on Darwin's theory of "Pan-genesis," and a further approach, a cautious move towards "magic." The former is a conjecture that certain of the actual and identical atoms which had belonged to ancestral bodies,

¹ *The Secret Doctrine*, II pp. 588-89

² Those who take the opposite view and look upon the existence of the human soul — "as a supernatural, a spiritual phenomenon, conditioned by forces altogether different from *ordinary physical* forces," mock, he thinks, "in consequence, all explanation that is simply scientific." They have no right it seems, to assert that "psychology is, in part, or in whole, a spiritual science, not a physical one." The new discovery by Hæckel (one taught for thousands of years in all the Eastern religions, however), that the animals have souls, will, and sensation, hence soul-functions, leads him to make of psychology the science of the zoologists. The archaic teaching that the "Soul" (the animal and human souls, or *Kāma* and *Manas*) "has its developmental history" — is claimed by Hæckel as his own discovery and innovation on an "untrodden [?] path"! He (Hæckel) will work out the comparative evolution of the soul in man and in other animals. . . . "The comparative morphology of the soul-organs, and the comparative physiology of the soul-functions, both founded on Evolution, thus become the psychological [really materialistic] problem of the scientific man." (*Pedigree of Man*, "Cell-souls and Soul-cells," pp. 135, 136, 137)

³ Ernst Heinrich Philipp August Haeckel, *The Pedigree of Man: and Other Essays*, p. 296, note 20

. . . are thus transmitted through their descendants for generation after generation, so that we are literally “flesh of the flesh” of the primeval creature who has developed into man in the later . . . period . . .

explains the author of *A Modern Zoroastrian*.¹ The latter (Occultism) teaches that:

(a) The life-atoms of our life-principle (*Prāna*) are never entirely lost when a man dies. That the atoms best impregnated with the life-principle (an independent, eternal, conscious factor) are partially transmitted from father to son by heredity, and partially are drawn once more together and become the animating principle of the new body in every new incarnation of [672] the Monads.

(b) Because, as the *individual* Soul is ever the same, so are the atoms of the lower principles (body, its astral, or *life double*, etc.), drawn as they are by affinity and Karmic law always to the same individuality in a series of various bodies, etc., etc.²

To be just, and, to say the least, *logical*, our modern Hæckelians ought to pass a resolution that henceforth the “Perigenesis of the Plastidule,” and like lectures, should be bound up with those on “Esoteric Buddhism,” and “The Seven Principles in Man.” Thus the public will have a chance, at any rate, of judging after comparison which of the two teachings is the *most* or the *least* ABSURD, even from the standpoint of *materialistic* and *exact* Science!

We speak of “life-atoms” and of “sleeping-atoms” because we regard these two forms of energy, potential and kinetic, as produced by the same cosmic force, the One Life — the source and mover of All.

Now the Occultists, who trace every atom in the universe, whether an aggregate or single, to One Unity, or Universal *Life*; who do not recognize that anything in Nature can be *inorganic*; who know of no such thing as *dead* matter — the Occultists are consistent with their doctrine of Spirit and Soul when speaking of *memory* in every atom, of *will and sensation*.

But what can a materialist mean by the qualification? The law of *biogenesis*, in the sense applied to it by the Hæckelians — “is the result of the ignorance on the part of the man of science of *occult* physics.” We know and speak of “life-atoms” — and of “sleeping-atoms” — because we regard these two forms of energy — the kinetic and the potential — as produced by one and the same force or the ONE LIFE, and regard the latter as the source and mover of all. But what *is it* that furnished with energy, and especially with *memory*, the “plastidular souls” of Hæckel? The “wave motion of living particles” becomes comprehensible on the theory of a Spiritual ONE LIFE, of a universal Vital principle independent of *our* matter, and manifesting as *atomic energy*

¹ Samuel Laing (1812-1897), *A Modern Zoroastrian*. London: F.V. White & Co., 1887; p. 119.

² See “Transmigration of the Life Atoms,” in *Five years of Theosophy*, pp. 531-39. [*Blavatsky Collected Writings*, Vol. V, pp. 109-17) The collective aggregation of these atoms forms thus the *Anima Mundi* of our Solar system, the *soul* of our little universe, each atom of which is of course a *soul*, a monad, a little universe endowed with consciousness, hence with *memory*. (See Vol. I, Part III, Section XV, “Gods, Monads, and Atoms”)

only on *our* plane of consciousness. It is that which, individualized in the human cycle, is transmitted from father to son.

The Life-principle, or Life-energy, is an omnipresent, eternal, and indestructible Force plus Principle as noumenon, and atoms as phenomenon. Both are one and the same, and cannot be considered as separate entities — except in materialism.

Now Hæckel, modifying Darwin's theory, suggests "most plausibly," as the author of the *A Modern Zoroastrian* thinks,

. . . that not the identical atoms, but their peculiar motions and mode of aggregation have been thus transmitted [by heredity].¹

If Hæckel, or any other Scientist, knew more than any of them does of the nature of the atom, he would not have improved the occasion in this way. For he only states, in a more *metaphysical language* than Darwin, one and the same thing. The life-principle, or *life-energy*, [673] which is omnipresent, eternal, indestructible, is a *force* and a PRINCIPLE as *noumenon*, atoms, as *phenomenon*. It is one and the same thing, and cannot be considered as separate except in materialism.²

Further, Hæckel enunciates concerning the Atom-Souls that which, at first sight, appears as occult as a Monad of Leibniz. He tells us:

The recent contest as to the nature of atoms, which we must regard as in some form or other the ultimate factors in all physical and chemical processes, seems to be capable of the easiest settlement, by the conception that these very minute masses possess, as centres of force, *a persistent soul, that every atom has sensation* and the power of movement.³

He does not say a word concerning the fact that this is Leibniz's theory, and one pre-eminently occult. Nor does he understand the term "Soul" as we do; for, with Hæckel it is simply, along with consciousness, the production of the grey matter of the brain, a thing which, as the

. . . cell-soul, is as indissolubly bound up with the protoplasmic body as is the *human soul with the brain and spinal cord*.⁴

¹ Laing, *A Modern Zoroastrian*, *op. cit.*, p. 119

² In "The transmigration of the Life-Atoms," we say, to explain better a position which is but too often misunderstood:

It is *omnipresent* . . . though (on this plane of manifestation) often in a dormant state — as in stone. [The definition] which states that, when this indestructible force is disconnected with one set of atoms [*molecules ought to have been said*], it becomes immediately attracted by others, does not imply that it entirely abandons the first set [because the atoms themselves would then disappear], but only that it transfers its *vis viva* or life power, the energy of motion, to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether: for it is still in it, as potential energy or life latent, etc., etc.

Now what can Hæckel mean by his "not identical atoms but their peculiar motion and mode of aggregation," if it is not the same *Kinetic* energy we have been explaining? He must have read Paracelsus and studied *Five Years of Theosophy*, without properly digesting the teachings, before evolving such theories.

³ Hæckel, *op. cit.*, p. 296, note 21

⁴ *ibid.*, note 19

He rejects the conclusions of Kant, Herbert Spencer, of du Bois-Reymond, and Tyndall.¹

From *The Secret Doctrine*, II p. 731.

It is argued that the Universal Evolution, otherwise, the gradual development of species in all the kingdoms of nature, works by uniform laws. This is admitted, and the law enforced far more strictly in Esoteric than in modern Science. But we are told also, that it is equally a law that:

. . . development works from the less to the more perfect, and from the simpler to the more complicated, by incessant changes, small in themselves, but constantly accumulating in the required direction.²

It is from the infinitesimally small that the comparatively gigantic species are produced.

The Law of Universal Evolution from simple to complex forms of life applies only to the Primary Creation — the evolution of worlds from primordial atoms, and the pre-primordial Atom at the first differentiation of the former. During that early period of cyclic evolution the scope of this Law is limited and applies only to the lower domains of life.

Esoteric Science agrees with it, but adds that this law applies only to what is known to it as the *Primary Creation* — the evolution of worlds from primordial atoms, and the *pre-primordial* ATOM, at the first differentiation of the former; and that during the period of cyclic evolution in space and time, this law is limited and works only in the lower kingdoms. It did so work during the first geological periods, from simple to complex, on the rough material surviving from the relics of the Third Round, which relics are projected into objectivity when terrestrial activity recommences.

No more than modern Science, does Esoteric Philosophy admit design or “special creation.” It rejects every claim to the “miraculous,” and accepts nothing outside the uniform and immutable Laws of Nature. But it affirms the operations of a cyclic law, a double stream of spirit-force and matter which, starting from the Centre of Being, unfolds the divine plan in its cyclic progress and incessant transformations.

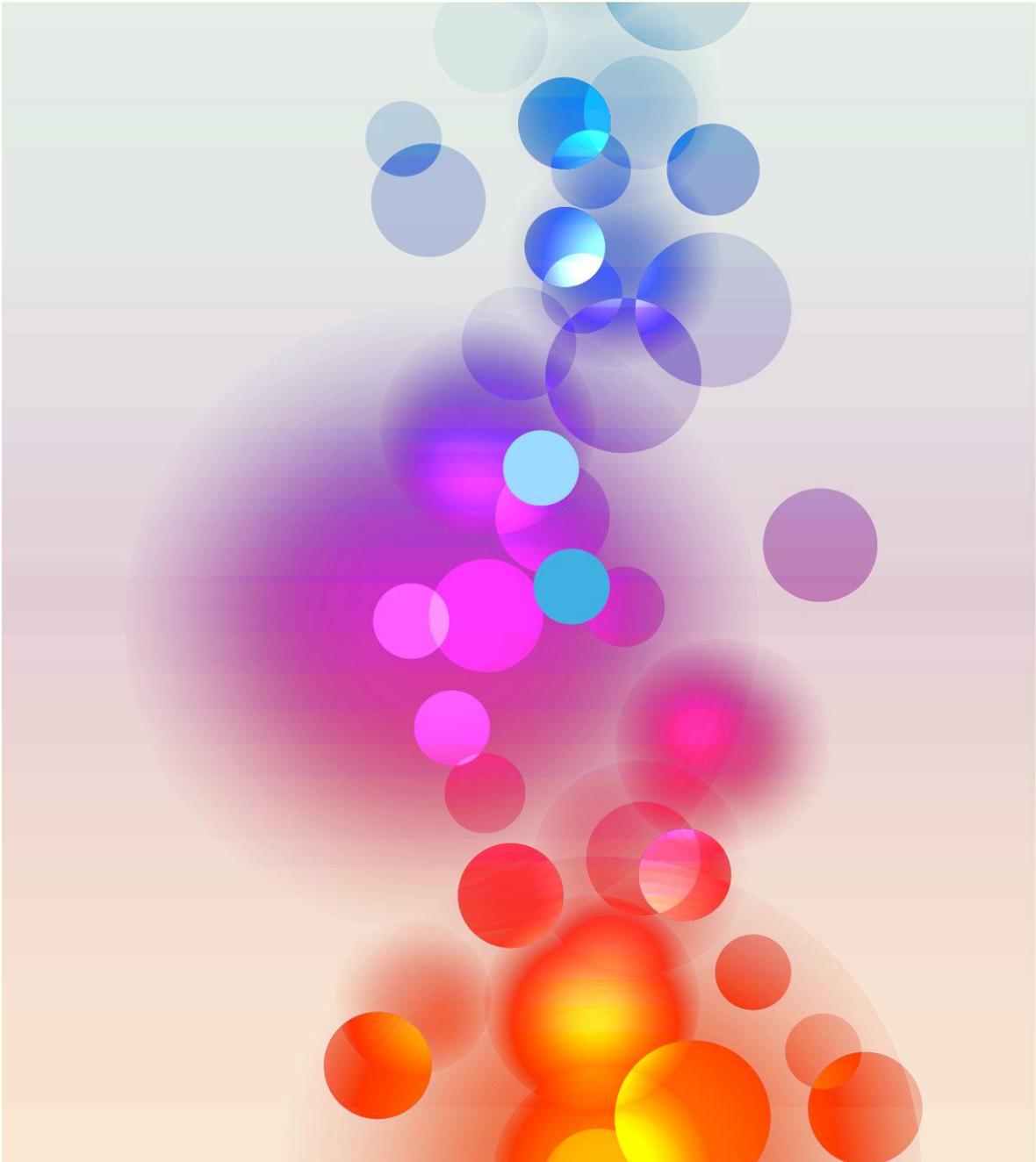
No more than Science, does esoteric philosophy admit *design* or “special creation.” It rejects every claim to the “miraculous,” and accepts nothing outside the uniform and immutable laws of Nature. But it teaches a cyclic law, a double stream of force (or spirit) and of matter, which, starting from the *neutral centre* of Being, develops in its cyclic progress and incessant transformations. The primitive germ from which all vertebrate life has developed throughout the ages, being distinct from the primitive germ from which the vegetable and the animal life have evolved, there are side laws whose work is determined by the conditions in which the materials to be worked upon are found by them, and of which Science — physiology and anthropology especial-

¹ *The Secret Doctrine*, II, pp. 671-73

² Samuel Laing, *Modern Science and Modern Thought*. London: Chapman & Hall, Ltd., 1885; p. 94.

ly — seems to be little aware. Its votaries speak of that “primitive germ,” and maintain that it is shown beyond any doubt that the “design” and the “*designer*,” if there be any, in the case of man, with the wonderful structure of his limbs, and his hand especially,

. . . must be placed very much farther back, and [the design] is, in fact, involved in the primitive germ, from which not only all vertebrate life and probably all life, animal and vegetable, have been slowly developed.^{1, 2}



¹ Laing, *Modern Science and Modern Thought*, *op. cit.*, p. 94

² *The Secret Doctrine*, II p. 731

Selections from H.P. Blavatsky Collected Writings

In the grain of sand, as in each atom of the human body, spirit is latent, not active. Yet, the atom is vitalized and energized by spirit, without being endowed with distinct consciousness.

First published in *The Spiritualist*, London, March 22nd, 1878, pp. 140-41.¹ Republished in *Blavatsky Collected Writings*, (MADAME BLAVATSKY ON INDIAN METAPHYSICS) I pp. 325-37. This is an epistolary skirmish between H.P. Blavatsky and a Spiritualist, who prudently concealed his face behind the two masks: “Scrutator” and “M.A. (Cantab).” This excerpt is from pp. 330-35. Full text under the title “Blavatsky refutes arguments against Theosophy,” in our Theosophy and Theosophists Series.

“M.A. (Cantab.)” asks:

How then, can a man *lose* this divine light, in part or in whole, as a rule before death, if each minutest atom of the human body has its inherent latent spark of the divine light?

Italicizing some words, as above, but omitting to emphasize the one important word of the sentence, *i.e.*, “latent,” which contains the key to the whole mystery. In the grain of sand, and each atom *of* the human material body, the spirit is *latent*, not active; hence, being but a correlation of the highest light, something concrete as compared with the purely abstract, the atom is vitalized and energized by spirit, without being endowed with distinct consciousness. A grain of sand, as every minutest atom, is certainly “imbued with that vital principle called spirit.” So is every atom of the human body, whether physical or astral, and thus every atom of both, following the law of evolution, whether of objective or semi-concrete astral matter, will have to remain eternal throughout the endless cycles, indestructible in their primary, elementary constituents. But will “M.A. (Cantab.)” for all that, call a grain of sand, or a human nail-paring, consciously immortal? Does he mean us to understand him as believing that a fractional part, as a fraction, has the same attributes, capabilities, and limitations as the whole? Does he say that because the atoms in a nail-paring are indestructible as atoms, therefore the body, of which the nail formed a part, is of necessity, as a conscious whole, indestructible and immortal?

Our opponents repeat the words Trinity, Body, Soul, Spirit — as they might say the cat, the house, and the Irishman inhabiting it — three perfectly dissimilar things. They do not see that, dissimilar as the three parts of the human trinity may seem, they are in truth but correlations of the one eternal essence — which is no essence; but unfortunately the English language is barren of adequate expression, and, though they do not see it, the house, the physical Irishman and the cat are, in their last analysis, one. I verily begin [332] to suspect that they imagine that spirit and mat-

¹ [Square brackets in the body of this article are H.P. Blavatsky’s own. — *Boris de Zirkoff.*]

ter are two, instead of one! Truly says Vishnu Bāwā Brahmachārin, in one of his essays in Marathi (1869), that:

The opinion of the Europeans that matter is “Padārtha” (an equivalent for the “pada,” or word “Abhāva,” *i.e.*, *Ahey*, composed of two letters, *Ahe*, meaning *is*, and “nahin,” *not*), whereas “Abhāva” is no “Padārtha,” is foolishly erroneous!

Kant, Schopenhauer, and Hartmann seem to have written to little effect, and Kapila will be soon pronounced an antiquated ignoramus. Without at all ranging myself under Schopenhauer’s banner, who maintains that in reality there is neither spirit nor matter, yet I must say that if ever he were studied, Theosophy would be better understood.

Spirit and matter are co-existent, inseparable, interdependent, and convertible to each other. But European tongues are too materialistic to make room for such metaphysical ideas. A copious vocabulary, indeed, that has but one term for God and for alcohol! In Sanskrit, for instance, there are twenty words or more to render one idea in its various shades of meaning.

But can one really discuss metaphysical ideas in an European language? I doubt it. We say “spirit,” and behold, what confusion it leads to! Europeans give the name spirit to that something which they conceive as apart from physical organization, independent of corporeal, objective existence; and they call spirit also the airy, vaporous essence, alcohol. Therefore, the New York reporter who defined a materialized Spirit as “frozen whiskey,” was right, in his way. A copious vocabulary, indeed, that has but one term for God and for alcohol! With all their libraries of metaphysics, European nations have not even gone to the trouble of inventing appropriate words to elucidate metaphysical ideas. If they had, perhaps one book in every thousand would have sufficed to really instruct the public, instead of there being the present confusion of words, obscuring intelligence, and utterly hampering the Orientalist, who would expound his philosophy in English. Whereas, in the latter language, I find but one word to express, perhaps, twenty different ideas, in the Eastern tongues, especially Sanskrit, there are twenty words or more to render one idea in its various shades of meaning.

Christendom, with its boasted civilization, has outgrown the fetishism of the Fijians.

We are accused of propagating ideas that would surprise the “average” Buddhist. Granted, and I will liberally add that the average Brāhmanist might be equally astonished. We never said that we were either Buddhists or Brāhmanists [333] in the sense of their popular exoteric theologies. Buddha, sitting on his lotus, or Brahmā, with any number of teratological arms, appeal to us as little as the Catholic Madonna, or the Christian personal God, which stare at us from cathedral walls and ceilings. But neither Buddha nor Brahmā represent to their respective worshippers the same ideas as these Catholic icons, which we regard as blasphemous. In this particular, who dares say that Christendom, with its boasted civilization, has outgrown the fetishism of the Fijians? When we see Christians and Spiritualists speaking so flippantly and confidently about God and the materialization of “spirit,” we wish they might be made to share a little in the reverential ideas of the old Āryans.

We do not write for “average” Buddhists, or average people of any sort. But I am quite willing to match any tolerably educated Buddhist or Brāhman against the best metaphysicians of Europe, to compare views on God and on man’s immortality.

The ideas of the Spiritualists concerning spirit are a direct consequence of the anthropomorphic conceptions of Christians.

The ultimate abstract definition of this — call it God, force, principle, as you will — will ever remain a mystery to Humanity, though it attain to its highest intellectual development. The anthropomorphic ideas of Spiritualists concerning spirit are a direct consequence of the anthropomorphic conceptions of Christians as to the Deity. So directly is the one the outflow of the other, that “Scrutator’s” handiest argument against the duality of a child and potential immortality is to cite “Jesus who increased in wisdom as his brain increased.”

Christians call God an Infinite Being, and then endow Him with every finite attribute, such as love, anger, benevolence, mercy!

- They call Him All-Merciful, and preach eternal damnation for three-fourths of humanity in every church;
- All-Just, and the sins of this brief span of life may not be expiated by even an eternity of conscious agony.

Now, by some miracle of oversight, among thousands of mistranslations in the “Holy” Writ, the word “destruction,” the synonym of annihilation, was rendered correctly in the King James’ version, and no dictionary can make it read either damnation, or eternal torment. Though the Church [334] consistently put down the “destructionists,” yet the impartial will scarcely deny that they come nearer than their persecutors to believing what Jesus taught and what is consistent with justice, in teaching the final annihilation of the wicked.



Spirit is abstract light, uncreated, latent in every atom, in whose profound and sacred repose all motion must cease for ever.¹

Spirit is a ray, a fraction of the Whole; and the Whole being Omniscient and Infinite, its fraction must partake, in degree, of the same abstract attributes.

To conclude, then, we believe that there is but one undefinable principle in the whole universe, which being utterly incomprehensible by our finite intellects, we prefer rather to leave undebated, than to blaspheme its majesty with our anthropomorphic speculations. We believe that all else which has being, whether material or spiritual, and all that may have existence, actually or potentially in our idealism, emanates from this principle. That everything is a correlation in one shape or another of this Will and Force; and hence, judging of the unseen by the visible, we base our speculations upon the teachings of the generations of sages who preceded Christianity, fortified by our own reason.

A stone becomes a plant, a plant an animal, an animal a man, and man a spirit.

The critics of Theosophy refuse to comprehend the philosophical doctrine that every atom is imbued with Divine Light. It is only when this atom, magnetically drawn to its fellow atoms, that is transformed at last, after endless cycles of evolution, into Man — the crown of intellectual and physical evolution on earth.

I have already illustrated the incapacity of some of our critics to separate abstract ideas from complex objects, by instancing the grain of sand and the nail-paring. They refuse to comprehend that a philosophical doctrine can teach that an atom imbued with divine light, or a portion of the great Spirit, in its latent stage of correlation, may, notwithstanding its reciprocal or corresponding similarity and relations to the one indivisible whole, be yet utterly deficient in self-consciousness. That it is only when this atom, magnetically drawn to its fellow atoms, which had served in a previous state to form with it some lower complex object, is transformed at last, after endless cycles of evolution, into MAN — the apex of perfected being, intellectually and physically, on our planet — in conjunction with them becomes, as a whole, a living soul, and reaches the state of intellectual self-consciousness. “A stone becomes a plant, a plant an animal, an animal a man, and man a spirit,” say the Kabbalists. And here again, is the wretched necessity of translating by the word “spirit” an expression which means a celestial, or rather ethereal, transparent man — something diametrically opposite to the man of matter, yet a man. But if man is the crown of evolution on earth, what is he in the initiatory stages of the next existences — that man who, [335] at his best, even when he is pretended to have served as a habitation

¹ Cf. *Isis Unveiled*, Vol. I, p. 289

for the Christian God, Jesus, is said by Paul to have been “made a little lower than the angels”? But now we have every astral spook transformed into an “angel”! I cannot believe that the scholars who write for your paper — and there are some of great intelligence and erudition who think for themselves; and whom exact science has taught that *ex nihilo nihil fit*,¹ who know that every atom of man’s body has been evolving by imperceptible gradations, from lower into higher forms, through the cycles — accept the unscientific and illogical doctrine that the simple unshelling of an astral man transforms him into a celestial spirit and “angel” guide.

In the transport of inert substances, the atoms are disintegrated and, suddenly, reformed at the point of deposit.

First published in: *The Theosophist*, Vol. III, No. 9, June 1882, p. 232. Republished in: *Blavatsky Collected Writings*, (FOOTNOTE TO “ANOTHER HINDU STONE-SHOWER MEDIUM”) IV, p. 125.

[The medium is described as a young woman who was terrified by a demon (Piśācha) which constantly haunted her. She would sometimes rush into the house in terror, “whereupon there would immediately come rattling against the sides and roof of the building a storm of bricks, stones and pebbles.” No one was ever struck. “The strangest fact was that we could not see the stone *until it was within a couple of feet or so of the ground*,” says the narrator. To this H.P. Blavatsky remarks:]

A most interesting fact. We have here a practical testimony going to support the theory — long since put forth by us — that, in the transport of inert substances, the atoms are disintegrated, and suddenly reformed at the point of deposit.

Latent Electricity becomes patent under certain conditions. The “elementary atoms” are compound bodies that contain primordial globules, the gross encasement of the still finer atom-spark — the spark of Life and source of Electricity — which is matter, still.

From *Blavatsky Collected Writings*, (WHAT IS MATTER AND WHAT IS FORCE?) IV, pp. 215-17. See full text in our Secret Doctrine’s First Proposition Series.

There is not an atom in nature, but contains latent or potential electricity which manifests under known conditions. Science knows that matter generates what it calls force, the latter manifesting itself under various forms of energy — such as heat, light, electricity, magnetism, gravitation, etc. — yet that same science has hitherto been unable, as we find from her own admissions as given above, to determine with any certainty where matter ends and force [216] (or spirit, as some call it) begins. Science, while rejecting metaphysics and relegating it through her mouthpiece, Professor Tyndall, to the domain of poetry and fiction, unbridles as often as any metaphysician her wild fancy, and allows mere hypotheses to run races on the field of unproved speculation. All this she does, as in the case of the molecular theory, with no better authority for it, than the paradoxical necessity for the philosophy of every science to arbitrarily select and assume imaginary fundamental principles; the only proof offered in the way of demonstrating the actual existence of the latter being a certain harmony of these principles with observed facts. Thus, when men of science imagine themselves subdividing a grain of sand to the ultimate molecule they call oxide of silicon, they have no *real*, but only an *imaginary* and purely hypothetical right to suppose that, if they went on dividing it further (which, of course, they cannot) the

¹ [Nothing comes from nothing.]

molecule, separating itself into its chemical constituents of silicon and oxygen, would finally yield that which *has* to be regarded as two *elementary bodies* — since the authorities, so regard them! Neither an atom of silicon, nor an atom of oxygen, is capable of any further subdivision into something else — they say. But the only good reason we can find for such a strange belief is, because they have tried the experiment and — failed. But how can they tell that a new discovery, some new invention of still finer and more perfect apparatuses and instruments may not show their error some day? How do they know that those very bodies now called “elementary atoms” are not in their turn compound bodies or molecules, which, when analysed with still greater minuteness, may show containing in themselves the *real*, primordial, elementary globules, the *gross* encasement of the still finer atom-spark — the spark of LIFE, the source of Electricity — MATTER still!

Dr. Henricus Khunrath has shown the spirit in man, as in every atom, as a bright flame enclosed within a more or less transparent globule, which he called soul.

Truly has Henry Khunrath,¹ the greatest of the alchemists and Rosicrucians of the middle ages, shown spirit in man — as in every atom — as a bright flame enclosed within a more or less transparent globule, which he calls *soul*. And since the men of science confessedly know nothing of —

- 1 The origin of either matter or force;
- 2 Nor of electricity or life;
- 3 And their knowledge of the [217] ultimate molecules of inorganic matter amounts to a cipher;

why, I ask, should any student of Occultism, whose great masters *may* know, perchance, of essences which the professors of modern materialistic school can neither “see, smell, nor taste,” why should he be expected to take their definitions as to what is MATTER and what FORCE as the last word of unerring, infallible science?

When the Life-energy is active in the atom, that atom is organic; when dormant or latent, “inorganic.” The distinction between the two states is arbitrary and spurious. Life is as much present in the inorganic as in the organic matter.

From *Blavatsky Collected Writings*, (TRANSMIGRATION OF LIFE-ATOMS) V pp. 111-13.

Life is ever present in the atom of matter, whether organic [112] or inorganic, conditioned or unconditioned — a difference that the occultists do not accept. Their doctrine is that life is as much present in the inorganic as in the organic matter: when life-energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic. Therefore, the expression “life-atom” though apt in one sense to mislead the reader, is not incorrect after all, since occultists do not recognise that anything in nature can be inorganic and know of no “dead atoms,” whatever meaning

¹ [Heinrich Khunrath, 1560–1605, or Dr. Henricus Khunrath, was a German physician, hermetic philosopher, and alchemist. Frances Yates considered him to be a link between the philosophy of John Dee and Rosicrucianism.]

science may give to the adjective. The alleged *law* of Biogenesis is the result of the ignorance of the man of science of *occult* physics. It is accepted because the man of science was hitherto unable to find the necessary means to awaken into activity dormant life in what he terms an inorganic atom: hence the fallacy that a living thing can only be produced from a living thing, as though there ever was such a thing as *dead* matter in Nature! At this rate and to be consistent, a mule ought to be also classed with inorganic matter, since it is unable to reproduce itself, and generate life. We lay so much stress upon the above to answer at once any future objection to the idea that a mummy several thousand years old, can be throwing off atoms. Nevertheless the sentence may perhaps have been more clearly expressed by saying instead of the “life-atoms of Jīva,” the atoms “animated by dormant Jīva or life energy.” Again, the sentence quoted by our correspondent from *Fragment No. I*, though quite correct on the whole, might be more fully, if not more clearly, expressed.

The Life-force that animates man, beast, plant, and mineral, is the Anima Mundi, the Universal Living Soul. The various modes, in which objective things appear to us in their complex atomic aggregations, are the forms and states through which this force manifests itself.

Were the Life-force to become for one single instant inactive, say in a stone, the particles of that stone would lose their cohesiveness and disintegrate immediately. The Life-force is then transferred to another set of atoms where is manifested as kinetic energy. But the first set has not been deprived of its Life-force altogether: life it is still present in its sleeping atoms as potential energy, i.e., in a state of latency. This is exactly was meant by “the life-atom going through endless transmigrations.”

The “Jīva,” or life principle which animates man, beast, plant or even a mineral, certainly is “a form of force indestructible,” since this force is the one life, or *anima mundi*, the universal living soul, and that the various modes in which the various objective things appear to us in nature in their atomic aggregations, such as minerals, plants, animals, &c., are all the different forms or states in which this force manifests itself. Were it to become, we will not say absent, for this is impossible, since it is omnipresent, but for one single instant inactive, say in a stone, the particles of the latter would lose instantly [113] their cohesive property and disintegrate as suddenly — though the force would still remain in each of its particles, but in a dormant state. Thus the continuation of the sentence which states that, when this indestructible force is “disconnected with one set of atoms, it becomes attracted immediately by others” does not imply that it abandons entirely the first set, but only that it transfers its *vis viva* or living power, the energy of motion, to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy, or life latent.¹ This is a cardinal and basic truth of occultism, on the perfect knowledge of

¹ We feel constrained to make use of terms that have become technical in modern science — though they do not always fully express the idea to be conveyed — for want of better words. It is useless to hope that the occult doctrine may be ever thoroughly understood — even the few tenets that can be safely given to the world at large — unless a glossary of such words is edited; and, what is of a still more primary importance — until the full and correct meaning of the terms therein taught is thoroughly mastered. — *H.P. Blavatsky*.

which depends the production of every phenomenon. Unless we admit this point, we should have to give up all the other truths of occultism. Thus what is “meant by the life-atom going through endless transmigrations” is simply this: we regard and call in our occult phraseology those atoms that are moved by Kinetic energy as “life-atoms,” while those that are for the time being passive, containing but *invisible* potential energy, we call “sleeping atoms,” regarding at the same time these two forms of energy as produced by the one and same force, or life. We have to beg our readers’ indulgence: we are neither a man of science, nor an English scholar. Forced by circumstances to give out the little we know, we do the best we can and explain matters to the best of our ability. Ignorant of Newton’s laws, we claim to know something only of the *Occult* Laws of motion.

What relation does the monad bear to the atom? None whatsoever to the atom or molecule, as in the current scientific conception.

The Mineral Monad is One. The higher animal and human monads are countless. However, the term Human Monad applies only to the Spiritual Soul, not to its innermost spiritual vivifying Principle.

From Blavatsky Collected Writings, (QUESTION V – ABOUT THE MINERAL MONAD) V pp. 171-75.

The term “monad” applies to the latent life in the mineral as much as it does to the life in the vegetable and the animal. The monogenist may take exception to the term and especially to the idea; while the polygenist — unless he be a corporealist, may not. As to the other class of scientists, they would take objection to the idea even of a human monad — and call it “unscientific.” What relation does the monad bear to the atom? None whatever to the atom or molecule as in the scientific conception at present. It can neither be compared with the microscopic organism classed once among polygastric infusoria, and now regarded as vegetable and ranked among algæ; nor is it quite the *monas* of the Peripatetics. Physically or constitutionally the mineral monad differs, of course, from that of the human monad, which is neither physical, nor can *its* constitution [172] be rendered by chemical symbols and elements. In short, the mineral monad is *one* — the higher animal and human monads are countless. Otherwise, how could one account for and explain *mathematically* the evolutionary and *spiral* progress of the four kingdoms — a difficulty pointed out in a most excellent way by Chela S.T. K. * * * Chary in the June *Theosophist*, pages 232-33? The “monad” is the combination of the last two Principles in man, the 6th and the 7th, and, properly speaking, the term “human monad” applies only to the Spiritual Soul, not to its highest spiritual vivifying Principle. But since divorced from the latter the Spiritual Soul could have no existence, no being, it has thus been called. The composition (if such a word, which would shock an Asiatic, seems necessary to help European conception) of Buddhi or the 6th principle is made up of the essence of what you would call matter (or perchance a centre of Spiritual Force) in its 6th and 7th condition or state; the animating ĀTMAN being part of the ONE LIFE or Parabrahman. Now the Monadic Essence (if such word be permitted) in the mineral, vegetable and

animal though the same throughout the series of cycles from the lowest elemental up to the Deva kingdom, yet differs in the scale of progression.

Each atom or molecule of the modern scientific hypothesis is not a particle of something, animated by a psychic something, destined to blossom as a man after long kalpas. It is a concrete manifestation of the Universal Energy which itself has not yet become individualized — a sequential manifestation of the One Universal Monad.

As the monads are un compounded things, as correctly defined by Leibniz, it is the spiritual essence which vivifies them in their degrees of differentiation which constitutes properly the monad — not the atomic aggregation that is only the vehicle and the substance through which thrill both lower and higher degrees of Intelligence.

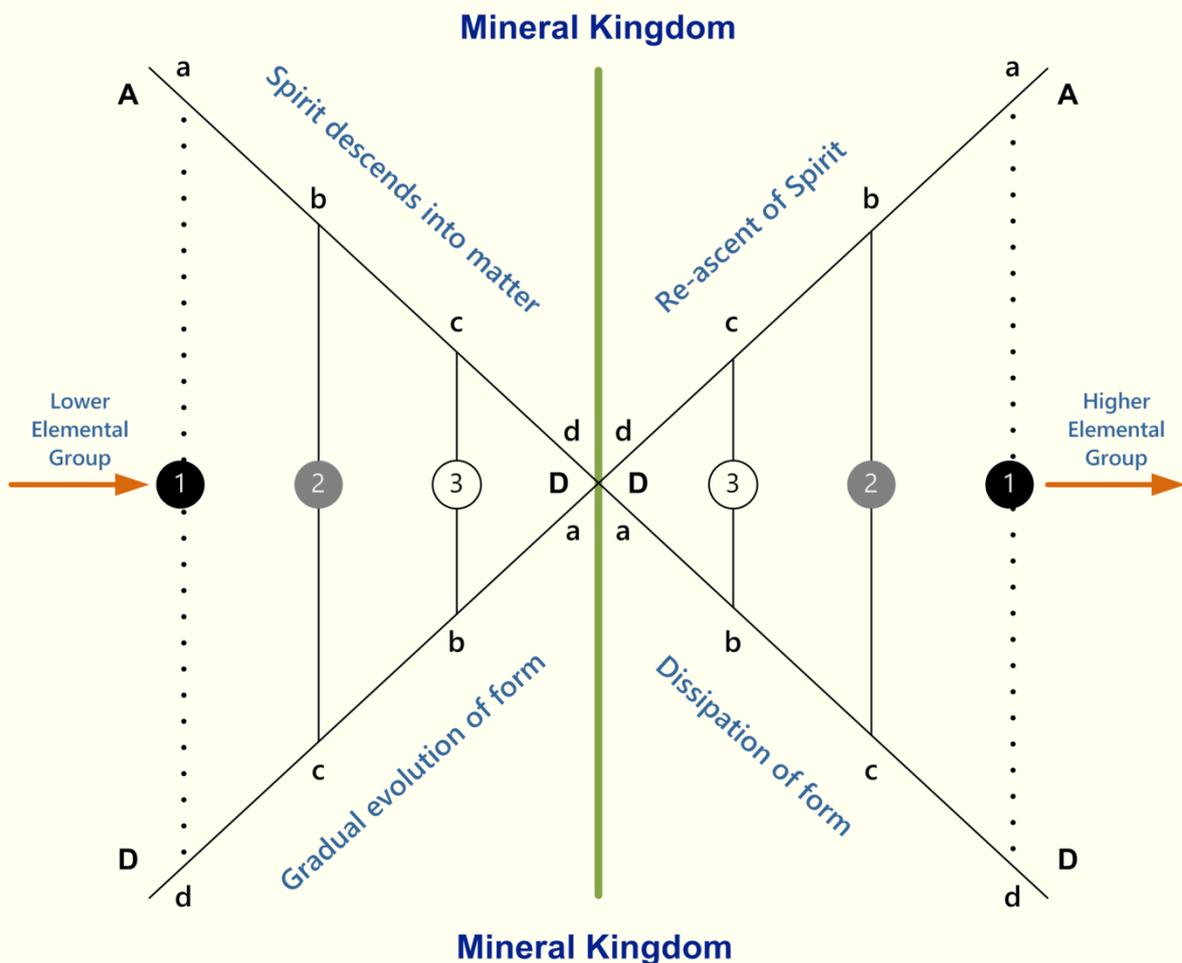
It would be very misleading to imagine a monad as a separate entity trailing its slow way in a distinct path through the lower kingdoms, and after an incalculable series of transmigrations flowering into a human being; in short, that the monad of a Humboldt dates back to the monad of an atom of hornblende. Instead of saying a mineral monad, the more correct phraseology in physical science which differentiates every atom — would of course have been to call it *The Monad* manifesting in that form of Prakriti called the mineral kingdom. Each atom or molecule of ordinary scientific hypothesis is not a particle of something, animated by a psychic something, destined to blossom as a man after aiōns. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualized: a sequential manifestation of the one Universal Monas. The Ocean does not divide into its [173] potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual monads is gradual, and in the higher animals comes almost to the point. The Peripatetics applied the word Monas to the whole Cosmos, in the pantheistic sense; and the Occultists while accepting this thought for convenience's sake, distinguish the progressive stages of the evolution of the Concrete from the Abstract by terms of which the "Mineral Monad" is *one*. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The "Monadic essence" begins to imperceptibly differentiate in the vegetable kingdom. As the monads are un compounded things, as correctly defined by Leibniz, it is the spiritual essence which vivifies them in their degrees of differentiation which constitutes properly the monad — not the atomic aggregation that is only the *vehicle* and the substance through which thrill the lower and higher degrees of intelligences. And though, as shown by those plants that are known as sensitives, there are a few among them that may be regarded as possessing that conscious perception which is called by Leibniz — *apperception* while the rest are endowed but with that internal activity which may be called vegetable *nerve-sensation* (to call it *perception* would be wrong) — yet even the vegetable monad is still *The Monad* in its second degree of awakening sensation. Leibniz came several times very near the truth, but defined the monadic evolution incorrectly and often blunders greatly. There are *seven* kingdoms: →

The 1st group comprises three degrees of elementals, or nascent centres of forces — from the first stage of differentiation of *Mūlaprakriti* to its third degree — *i.e.*, from full unconsciousness to semi-perception;

The 2nd or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the “Monadic Essence” — considered as an Evolving Energy.

Three stages in the elemental side; the mineral kingdom; three stages in the objective physical side — these are the seven links of the [174] evolutionary chain.

A descent of spirit into matter, equivalent to an ascent in physical evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its *status quo ante*, with a corresponding dissipation of concrete organisms up to Nirvana — the vanishing point of differentiated matter. Perhaps a simple diagram will aid us:



The line A–D represents the gradual obscuration of spirit as it passes into concrete matter; the point D indicates the evolutionary position of the mineral kingdom from its incipient (d) to its ultimate concretion (a); *a*, *b*, *c*, in the left-hand side of the figure are the three stages of elemental evolution; *i.e.*, the three successive stages passed by the spiritual impulse (through the elementals — of which little is permitted to be said) before they are imprisoned into the most concrete form of matter; and *c*, *b*, *a*, in the right-hand side, are the three stages of organic life, vegetable, animal,

human. What is total obscuration of [175] spirit is complete perfection of its polar antithesis — matter; and this idea is conveyed in the lines A–D and D–A. The arrows show the line of travel of the evolutionary impulse in entering its vortex and expanding again into the subjectivity of the ABSOLUTE. The central thickest line *d–d* is the Mineral Kingdom.

The monogenists have had their day. Even believers in a personal god, like Professor Agassiz, teach now that:

. . . there is a manifest progress in the succession of beings on the surface of the earth. This progress consists in an increasing similarity to the living fauna, and among the Vertebrates, especially, in their increasing resemblance to Man. . . . Man is the end towards which all the animal creation has tended, from the first appearance of the first Palæozoic Fishes.¹

The Mineral Monad is not some kind of latent individuality, it is an All-pervading Force which has for its present vehicle matter in its lowest and most concrete terrestrial state.

The mineral “monad” is not an individuality latent, but an all-pervading Force which has for its present vehicle matter in its lowest and most concrete terrestrial state; in man the monad is fully developed, potential, and either passive or absolutely active, according to its vehicle, the five lower and more physical human principles. In the Deva kingdom it is fully liberated and in its highest state — but one degree lower than the ONE Universal Life.

[Following this, will be found the partial reply to Questions VII and VIII relating to Lord Buddha and Sri Śamkarāchārya. They are answered so far by our brother, Mr. T. Subba Row. — EDITOR, *The Theosophist*.]

How can a note be extracted from a sealed envelope, and substituted by a different note, without breaking the seal?

First published in: *The Theosophist*, Vol. V, No. 1 (49), October 1883, p. 22. Republished in: *Blavatsky Collected Writings*, (SOME SCIENTIFIC QUESTIONS ANSWERED) VI pp. 123-26.

A letter was recently received by the Editor from one of our most eminent Australasian Fellows, asking some questions in science of such importance that the replies are, with permission, copied for the edification of our readers. The writer is a Chela who has a certain familiarity with the terminology of Western science. If we mistake not, this is the first time that the rationale of the control exercised by an Adept Occultist over the relations of atoms, and of the phenomena of the “passage of matter through matter,” has been so succinctly and yet clearly explained. — EDITOR, *The Theosophist*.

[Madame Blavatsky responds to the professor’s questions:]

(1) The phenomenon of “osmosing” [extracting. — *Ed.*] your note from the sealed envelope in which it was sewn with thread, and substituting for it his own reply, without breaking either seal or thread, is to be considered first. [124] It is one of those complete proofs of the superior familiarity with and control over atomic relations among our Eastern Adepts as compared with modern Western men of science, to which custom has made me familiar. It was the same power as that employed in the

¹ *Principles of Zoology*, pp. 205-6

formation of the letter in the air of your room at * * * ;¹ in the case of many other air-born letters; of showers of roses; of the gold ring which leaped from the heart of a moss-rose while held in * * * 's hand;² of a sapphire ring doubled for a lady of high position here, a short time ago,³ and of other examples. The solution is found in the fact that the "attraction of cohesion" is a manifestation of the [125] Universal Divine Force, and can be interrupted and again set up as regards any given group of atoms in the relation of substance by the same Divine power as that localised in the human monad. Ātman, the eternal spiritual principle in man, has the same quality of power over brute force as has the Universal Principle of which it is a part. Adeptship is but the crown of spiritual self-evolution, and the powers of spirit develop themselves successively in the ratio of the aspirant's progress upward, morally and spiritually. This you see is to place our modern Evolution Theory upon a truly noble basis, and to give it the character of a lofty spiritual, instead of a debasing materialistic, philosophy. I have always felt sure of the warm approval of the most intuitional of your Western men of science when they should come to take this view of our Āryan Arhat Science.



¹ [At Bombay, on February 1st, 1882. The message from the Master reads:

"No chance of writing to you inside your letters, but I can write *direct*. Work for us in Australia, and we will not prove ungrateful, but will prove to you our actual existence, and thank you."

See Prof. Smith's account in *Hints on Esoteric Theosophy*, Vol. I, pp. 97-98; 3rd ed., pp. 137-38. — *Boris de Zirkoff*.]

² [Reference is made here to an occurrence described by Col. H.S. Olcott in his *Old Diary Leaves*, Vol. I, pp. 93-97, where a sketch of the gold ring is also reproduced. A half-opened double moss-rose bud, with drops of dew on it, was materialized by Mrs. Mary Baker Thayer, a famous medium of Boston, Mass., at a private séance attended by only three people, one of whom being Col. Olcott. Mrs. Thayer intended this rose to be a present for Madame Blavatsky who had remained home that night. The rose was handed to her later in the evening. After holding it for a short time, H.P. Blavatsky handed the rose to Mr. Houghton who was visiting her at the time; the latter remarked about its unusual weight which actually made it bend over towards the stalk. The rose was then handed to Col. Olcott who examined it. Presently, a heavy plain gold ring leaped out of the rose-bud and fell on the floor before him. The rose instantly resumed its erect position, showing no sign of its petals having been in any way tampered with. The ring weighed half an ounce, and Olcott was wearing it at the time he wrote the account. It was, according to Olcott, not an actual materialization, but merely an *apport*, and had belonged to H.P. Blavatsky. It was "hall-marked" or otherwise stamped to indicate its quality. Sometime later, Madame Blavatsky produced by occult means three small diamonds imbedded in the metal of this ring, while it was being held by Mrs. W.H. Mitchell, Col. Olcott's sister. — *Boris de Zirkoff*.]

³ [Footnote, on page 59 of *Blavatsky Collected Writings*, (SARACENS OF THEOSOPHY AND MADRAS CRUSADERS) Vol. VI, reproduced herein:

The facts are these: A sapphire (not emerald) ring was taken from the finger of the lady and almost immediately — two minutes after — restored to her with another, the duplicate of the former, only a great deal larger, not of "brass and brummagem-make," but set with a sapphire of greater value than the original. The miserable versifier, whoever he may be — for one, capable of inventing a lie to slander a woman under the veil of anonymity can certainly be no gentleman but simply a contemptible coward, is challenged to give his name. Let him do so, and his falsehood will be at once proved — before a magistrate. — *H.P. Blavatsky*.

The lady referred to was Mrs. Sara M. Carmichael. H.P. Blavatsky was at the time at Ootacamund, visiting her friends, Major-General and Mrs. Henry Rodes Morgan. Mrs. Carmichael's own account of this remarkable phenomenon can be found in A.P. Sinnett's *Incidents in the Life of Madame Blavatsky*, pp. 259-60. The approximate date of this phenomenon was early August 1883. — *Boris de Zirkoff*.]

The Adept is a living man representing the grandest ideal of human perfectibility. The “spook” is but the undissolved congeries of atoms (elementaries) of a coarse and materialistic man, which while during life were confined in the outermost shell, after death were released to linger for some time in the astral strata nearest the earth’s surface.

You should not find much difficulty in drawing the line between the “Spook” and the “Adept.” The latter is a living man often fit to stand as the grandest ideal of human perfectibility; the former is but undissolved congeries of atoms recently associated in a living person as his lower — or better, his coarser, and more materialistic — corporeal envelopes; which during life were confined in the outermost shell, the body, and after death released to linger for a while in the astral (Etheric or *Ākāśic*) strata nearest the earth’s surface. The law of magneto-vital affinities explains the attraction of these “shells” to places and persons, and if you can postulate to yourself a scale of *psychic specific gravity*, you may realise how the greater density of a “soul” weighted with the matter of base (or even unspiritual, yet not animal) feelings would tend to impede its rising to the clear realm of spiritual existence. Though I am conscious of the imperfection of my scientific exegesis, I feel that your superior capacity for apprehending natural laws, when a hint has been given, will fill all lacunæ.

No Adept can disintegrate and reform any organism above the stage of vegetable, whose Universal Spirit, still undifferentiated, is in the process of informing the mass of atoms which have progressed beyond the inert mineral stage, thus inducing differentiation. In the animal, Manas has begun differentiating, and in man already completed its differentiation into individual human beings.

Note that no Adept even can disintegrate and reform any organism above the stage of vegetable: the Universal [126] *Manas* has in the animal begun and in man completed its differentiation into individual entities: in the vegetable it is still an undifferentiated universal spirit, informing the whole mass of atoms which have progressed beyond the inert mineral stage, and preparing to differentiate. There is movement even in the mineral, but it is rather the imperceptible quiver of that Life of life, than its active manifestation in the production of form — a ramification which attains its maximum not, as you may suppose, in the stage of physical man, but in the higher one of the Dhyāni-Chohans, or Planetary Spirits, *i.e.*, once human beings who have run through the scale of evolution, but are not yet re-united, or coalesced with Parabrahman, the Universal Principle.



Matter, in atomizing, differentiates. Restore the differentiated matter to the *status quo ante*, and there is no difficulty in seeing how it can pass through the interstices of dense substance in its differentiated state, as we easily conceive of the travel of electricity and other forces through their conductors.

The profound art is to be able to interrupt at will (disintegrate) and again restore the atomic relations in a given substance (re-integrate), i.e., to pull the atoms so far apart as to make them invisible, and yet hold them in polaric suspense within the attractive radius, so as to make them rush back into their former cohesive affinities, and re-compose the substance.

Before closing, a word more about the “passage of matter through matter.” Matter may be defined as condensed Ākāśa (Ether); and in atomizing, differentiates, as the watery particles differentiate from super-heated steam when condensed. Restore the differentiated matter to the state *ante* of undifferentiated matter, and there is no difficulty in seeing how it can pass through the interstices of a substance in the differentiated state, as we easily conceive of the travel of electricity and other forces through their conductors. The profound art is to be able to interrupt at will and again restore the atomic relations in a given substance: to pull the atoms so far apart as to make them invisible, and yet hold them in polaric suspense, or within the attractive radius, so as to make them rush back into their former cohesive affinities, and re-compose the substance. And since we have had a thousand proofs that this knowledge and power is possessed by our Adept-Occultists, who can blame us for regarding as we do those Adepts as the proper masters in science of the cleverest of our modern authorities? And then, as I above remarked, the outcome of this Philosophy of the Āryan Sages is to enable humanity to refresh the moral and awaken the spiritual nature of man, and to erect standards of happiness higher and better than those by which we now govern ourselves.

The main aim of the Occultist is to so master himself as to be able to control his future states of consciousness, and thereby gradually shorten the duration of his devachanic rest between incarnations.

Eventually, there comes a time when, between one physical death and his next rebirth, there is no Devachan but a kind of spiritual sleep, the shock of death having stunned him into a state of unconsciousness from which he gradually recovers to find himself reborn to continue his purpose.

First published in *The Theosophist*, Vol. V, No. 10 (58), July 1884, pp. 242-43. Republished in: *Blavatsky Collected Writings*, (IS THE DESIRE TO “LIVE” SELFISH?) VI pp. 245-46.

It is evident that average man cannot become a MAHĀTMAN in one life, or rather in one incarnation. Now those, who have studied the occult teachings concerning *Devachan* and our after-states, will remember that between two incarnations there is a considerable period of subjective existence. The greater the number of such *Devachanic* periods, the greater is the number of years over which this evolution is extended. The chief aim of the occultist is therefore to so control himself as to be able

to control his future states, and thereby gradually shorten the duration of his *Devachanic* states between his two incarnations. In his progress, there comes a time when, between one physical death and his next re-birth, there is no *Devachan* but a kind of spiritual sleep, the shock of death, having, so to say, stunned him into a state of unconsciousness from which he gradually recovers to find himself reborn, to continue his purpose. The period of this sleep may vary from twenty-five to two hundred years, depending upon the degree of his advancement. But even this period may be said to be a waste of time, and hence all his exertions are directed to shorten its duration so as to gradually come to a point when the passage from one state of existence into another is almost imperceptible. This is his last incarnation, as it were, for the shock of death no more stuns him. This is the idea the writer of the article on “The Elixir of Life” means to convey, when he says:

By or about the time when the Death-limit of his race is passed, HE IS ACTUALLY DEAD, in the ordinary sense, that is to say, that he has relieved himself of all or nearly all such material particles as would have necessitated in disruption the agony of dying. He has been dying gradually during the whole period of his Initiation. The catastrophe cannot happen twice over. He has only spread over a number of years the mild process of dissolution which others endure from a brief moment to a few hours. The highest Adept is, in fact, [246] dead to, and absolutely unconscious of, the world; — he is oblivious of its pleasures, careless of its miseries, in so far as sentimentalism goes, for the stern sense of DUTY never leaves him blind to its very existence . . .

The process of the emission and attraction of atoms, which the occultist controls, has been discussed at length in that article and in other writings. It is by these means that he gets rid gradually of all the old gross particles of his body, substituting for them finer and more ethereal ones, till at last the former *sthūla-śarīra* is completely dead and disintegrated and he lives in a body entirely of his own creation, suited to his work.

That body is essential for his purposes, for, as the “Elixir of Life” says:

But to do good, as in everything else, a man *must* have time and materials to work with, and this is a necessary means to the acquirement of powers by which infinitely more good can be done than without them. When these are once mastered, the opportunities to use them will arrive. . . .

In another place, in giving the practical instructions for that purpose, the same article says:

The physical man must be rendered more ethereal and sensitive; the mental man more penetrating and profound; the moral man more self-denying and philosophical.



There are no “blind” forces in nature. Every atom in the universe is permeated with Universal Intelligence, from the latent spark in the mineral up to the quasi-divine light in man’s brain.

From *Blavatsky Collected Writings*, (NOTES AND FOOTNOTES TO “THREE UNPUBLISHED ESSAYS”) by Éliphas Levi, VI p. 176.

[we . . . have to recognize entirely blind forces]

A “blind” action does not necessarily constitute an undeniable proof that the agent it emanates from is devoid of individual consciousness or “intelligence.” It may simply point out the superiority of one force over the other, domineering, and hence guiding forcibly the actions of the weakest. There are no “blind” forces in nature in the sense the author places on the adjective. Every atom of the universe is permeated with the Universal Intelligence, from the latent spark in the mineral up to the quasi-divine light in man’s brain. It is all as E.L. says “action and reaction,” attraction or repulsion, two forces of equal potentiality being often brought to a dead standstill only owing to a mutual neutralization of power.

First published in: *Lucifer*, Vol. II, No. 7, March 1888, pp. 37-42. Republished in: *Blavatsky Collected Writings*, (THE LIFE PRINCIPLE) IX pp. 74-77.

Occult philosophy has it, that motion, cosmic matter, duration, space, are everywhere. Motion is the imperishable life, and is conscious or unconscious, as the case may be. It exists as much during the active period of the Universe, as during Pralaya, or dissolution, when the unconscious life still maintains the matter¹ it animates in sleepless and unceasing motion.

Life is ever present in the atom or matter, whether organic or inorganic conditioned or unconditioned — a difference that the occultists do not accept . . . when life-energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic . . . The “Jiva,” or life-principle, which animates man, [75] beast, plant or even a mineral, certainly is “a form of force indestructible,” since this force is the one life, or *anima mundi*, the universal living soul, and that the various modes in which the various objective things appear to us in nature in their atomic aggregations, such as minerals, plants, animals, etc., are all the different forms or states in which this force manifests itself. Were it to become, we will not say absent, for this is impossible, since it is omnipresent, but for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property and disintegrate as suddenly — though the force would still remain in each of its particles, but in a dormant state. Thus the continuation of the sentence which states that, when this indestructible force is “disconnected with one set of atoms, it becomes attracted immediately by others” does not imply that it abandons entirely the first set, but only that it transfers its *vis viva* or living power, the energy of motion, to another set. But because it manifests itself in the next set as what is called

¹ Esoteric Science does not admit of the “existence” of “matter,” as such, in Pralaya. In its noumenal state, dissolved in the “Great Breath,” or its “laya” condition, it can exist only *potentially*. Occult philosophy, on the contrary, teaches that, during Pralaya, “Naught is. All is ceaseless eternal Breath.” — *H.P. Blavatsky*.

Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy, or life latent.¹

Matter and force are ever allied. Matter without force, and force without matter, are inconceivable.

More than any other, the life principle in man is one with which we are most familiar, and yet are so hopelessly ignorant as to its nature. Matter and force are ever found allied. Matter without force, and force without matter, are inconceivable. In the mineral kingdom the universal life energy is one and unindividualized; it begins imperceptibly to differentiate in the vegetable kingdom, and from the lower animals to the higher animals, and man, the differentiation increases at every step in complex progression.

When once the life-principle has commenced to differentiate, and has become sufficiently individualized, does it keep to organisms of the same kind, or does it after the death of one organism go and vivify an organism of [76] another kind? For instance, after the death of a man, does the Kinetic energy which kept him alive up to a certain time go after death and attach itself to a protoplasmic speck of the human kind, or does it go and vivify some animal or vegetable germ?²

After the death of a man, the energy of motion which vitalized his frame is said to be partly left in the particles of the dead body in a dormant state, while the main energy goes and unites itself with another set of atoms. Here a distinction is drawn between the dormant life left in the particles of the dead body and the remaining Kinetic [77] energy, which passes off elsewhere to vivify another set of atoms. Is not the energy

¹ *Five Years of Theosophy*, original ed., pp. 534-35.

[This long passage is from H.P. Blavatsky's explanation entitled "Transmigration of the Life-Atoms," in reply to a letter from N.D.K.* which was originally published in *The Theosophist*, Vol. IV, August 1883, pp. 286-88. The complete text will be found in Volume V (1883) of the present Series. Quoted sentences within this excerpt are from the 1st instalment of "Fragments of Occult Truth," published in *The Theosophist*, Vol. III, October 1881, pp. 17-22. — Boris de Zirkoff.]

* N avroji Dorabji Khandālawala, a highly respected Judge and staunch friend of the Founders. He was initiated into the Theosophical Society on March 9th, 1880, and later became President of the Poona Branch of the Theosophical Society.]

² As far as the writer [H.P. Blavatsky] knows, Occultism does not teach that the LIFE-PRINCIPLE — which is *per se* immutable, eternal, and as indestructible as the one causeless cause, for it is THAT in one of its aspects — can ever differentiate individually. The expression in *Five Years of Theosophy* must be misleading, if it led to such an inference. It is only each body — whether man, beast, plant, insect, bird, or mineral — which, in assimilating more or less the life principle, *differentiates it in its own special atoms*, and adapts it to this or another combination of particles, which combination determines the differentiation. The monad partaking in its universal aspect of the Parabrahmic nature, unites with its *monas* on the plane of differentiation to constitute an individual. This individual, being in its essence inseparable from Parabrahman, also partakes of the Life-Principle in its Parabrahmic or Universal Aspect. Therefore, at the death of a man or an animal, the manifestation of life or the evidences of Kinetic energy are only withdrawn to one of those subjective planes of existence which are not ordinarily objective to us. The amount of Kinetic energy to be expended during life by one particular set of physiological cells is allotted by Karma — another aspect of the Universal Principle — consequently when this is expended the conscious activity of man or animal is no longer manifested on the plane of those cells, and the chemical forces which they represent are disengaged and left free to act in the physical plane of *their* manifestation. *Jiva* — in its universal aspect — has, like *Prakriti*, its seven forms, or what we have agreed to call "principles." Its action begins on the plane of the Universal Mind (*Mahat*) and ends in the grossest of the *Tanmātric* five planes — the last one, which is ours. Thus though we may, repeating after *Sāṅkhya* philosophy, speak of the *seven prakritis* (or "productive productions") or after the phraseology of the Occultists of the seven *jivas* — yet, *both Prakriti and Jiva are indivisible abstractions*, to be divided only out of condescension for the weakness of our human intellect. Therefore, also, whether we divide it into four, five or seven principles matters in reality very little. — H.P. Blavatsky.

that becomes dormant¹ life in the particles of the dead body a lower form of energy than the Kinetic energy, which passes off elsewhere; and although during the life of a man they appear mixed up together, are they not two distinct forms of energy, united only for the time being?

The various atoms, which make up the physical frame, always carry with them their own life wherever they travel.

A student of occultism writes as follows:

Jivātma . . . is subtle supersensuous matter, permeating the entire physical structure of the living being, and when it is separated from such structure life is said to become extinct. . . . A particular set of conditions is necessary for its connection with an animal structure, and when those conditions are disturbed, it is attracted by other bodies, presenting suitable conditions.²

Every atom has contained within it its own life, or force, and the various atoms which make up the physical frame always carry with them their own life wherever they travel. The human or animal life-principle, however, which vitalizes the whole being, appears to be a progressed, differentiated, and individualized energy of motion, which seems to travel from organism to organism at each successive death. Is it really, as quoted above, “subtle supersensuous matter,” which is something distinct from the atoms that form the physical body?³

Every Initiate must be an adept in Occultism.

First published in: *Lucifer*, Vol. IV, No. 20, April 1889, pp. 101, 137-39. Republished in: *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) XI pp. 158-59.

[It requires ages to become an adept] a full-blown Adept or an INITIATE. There is a great difference between the two. An Adept is one versed in some and *any* special Art

¹ A dormant energy is *no* energy.

² *Five Years of Theosophy*, original ed., p. 512

[This excerpt is from an article by Dharanidar Kauthumi, entitled “Odorigen’ and Jivātma,” which was originally published in *The Theosophist*, Vol. IV, July 1883, p. 251. Madame Blavatsky appended a brief footnote to this original article, stating that Jivātma applies in this case to the 2nd principle of man, and not the 7th principle of the Vedānta School, and ought to be properly called *Jiva* or *prāna*. — *Boris de Zirkoff*.]

³ Comment by H.P. Blavatsky in her capacity as Editor of *Lucifer*.

Modern Science, tracing all vital phenomena to the molecular forces of the ordinal protoplasm, disbelieves in a *Vital Principle*, and in its materialistic negation laughs, of course, at the idea. Ancient Science, or Occultism, disregarding the laugh of ignorance, asserts it as a fact. THE ONE LIFE — is deity itself, immutable, omnipresent, eternal. It is “subtle supersensuous matter” on this lower plane of ours, whether we call it one thing or the other; whether we trace it to the “Sun-force” — a theory by B.W. Richardson, F.R.S. — or call it this, that, or the other. The learned Dr. Richardson — an eminent authority — goes further than words, for he speaks of the life-principle as of “a form of MATTER” (!!). Says the great man of science:

“I speak only of a veritable material agent, refined, it may be, to the world at large, but actual and substantial: an agent having quality of weight and of volume; an agent susceptible of chemical combination, and thereby of change of physical state and condition; an agent passive in its action, moved always, that is to say, by influences apart from itself, obeying other influences; an agent possessing no initiative power, no *vis*, or *energia naturæ*, but still playing a most important, if not a primary part in the production of the phenomena resulting from the action of the *energia* upon visible matter.” [*Theory of Nervous Ether*, p. 363]

As one sees, the Doctor plays at blind man’s buff with occultism, and describes admirably the passive “life-elementals” used, say, by great sorcerers to animate their *homunculi*. Still the F.R.S. describes one of the countless aspects of our “subtle supersensuous-matter-life-principle.”

or Science. An “*Initiate*” is one who is initiated into the mysteries of the Esoteric or Occult philosophy — a Hierophant.¹

As long as there is anything to sub-divide, the sub-divided represents matter; and sub-division can go on through infinity. All such specks of matter, regardless of how great their sub-division may be, retain the shape of an unalterable sphere.

[In an article dealing with the discoveries of John Worrell Keely, mention is made of his views to the effect that “as long as there is anything to sub-divide, this anything sub-divided represents matter; and sub-division can go on through infinity: never ending, and yet no ultimatum reached. The luminiferous track is the door that opens on the seventh sub-division, still leaving an infinite field beyond.” To this, H.P. Blavatsky states:]

This is precisely what the Occult Sciences teach, and what more than one renowned Mystic and Kabbalist has asserted in his time. In fact, as we have already remarked before now — Mr. Keely’s discoveries corroborate wonderfully the teachings of Occult Astronomy and other Sciences.

[Keely also asserted that “all corpuscles, no matter how great the sub-division may be, remain an unalterable sphere in shape.”]

Such is the occult teaching, also.

[Keely spoke of the sun as a dead body, an inert mass.]

Between Mr. Keely calling the Sun “a dead body,” and the Occult Doctrine maintaining that what we call the Sun [159] is a reflection of untold electric brightness, the “veil which covers and conceals the *living* Sun behind,” there is but a difference in the mode of expressions; the fundamental idea is the same. The shadow on the wall produced by a living man or object is the inanimate, or dead effect of an animate and living cause which intercepts the rays of light. The Sun we see is “an inert mass” of adumbrations, the unreal phantom of the real Sun, which, but for this *veil*, would consume our earth, and probably all the planets with its fierce radiancy. If it has been calculated of that solar “phantom” we see, that the heat emitted by it in a single second would be enough “to melt a shell of ice covering the entire surface of the earth to a depth of 1 mile 1,457 yards,” what would be the intensity of sunlight if the invisible Sun were suddenly unveiled? And this is what will happen, the Occult Doctrine teaches, when the hour of Pralaya strikes — after which the Sun himself will be disrupted.

¹ [Cf. A professor *initiates* his student into the first elements of some science, a science in which that student can become an adept, in other words versed in his specialty. On the contrary, an adept in occultism is at first *instructed* in religious mysteries, after which, if he does not fail during the terrible initiatory trials, he becomes an INITIATE. The best translators of the classics invariably render the Greek word *επισητης* as “initiated into the Greater Mysteries”; as this term is synonymous with *Hierophant*, *ιεροφαντης*, “*he who explains the sacred mysteries.*” *Initiatus* with the Romans was equivalent to the term *Mystagogos* and both were exclusively reserved for the one who, in the *Temple*, initiated into the highest mysteries. It represented then, figuratively, the universal Creator. No one dared to pronounce this word before the profane. The place of the “*Initiatus*” was in the East, where he was seated, a golden globe hanging from his neck. Freemasons have tried to imitate the Hierophant-*Initiatus* in the person of their “Venerables” and the Grand-Masters of their Lodges.

From *Blavatsky Collected Writings*, (A DANGER SIGNAL) XI p. 180. The full text of this article can be found under the title “Every Initiate must be an adept in Occultism,” in our Buddhas and Initiates Series. — ED. PHIL.]

Would to goodness the men of science exercise their scientific imagination a little more, and their dogmatic and cold negations a little less?

Imagination is the great spring of human activity and the principal source of human improvement.

From *Blavatsky Collected Writings*, (KOSMIC MIND) XII pp. 133-34.

Would to goodness the men of science exercised their “scientific imagination” a little more, and their dogmatic and cold negations a little less. Dreams differ. In that strange state of being which, as Byron has it, puts us in a position “with seal’d eyes to see,” one often perceives more real facts than when awake. Imagination is, again, one of the strongest elements in human nature, or in the words of Dugald Stewart it “is the great spring of human activity, and the principal source of human improvement. [134] . . . Destroy the faculty, and the condition of men will become as stationary as that of brutes.” It is the best guide of our blind senses, without which the latter could never lead us beyond matter and its illusions. The greatest discoveries of modern science are due to the imaginative faculty of the discoverers. But when has anything new been postulated, when a theory clashing with and contradicting a comfortably settled predecessor put forth, without orthodox science first sitting on it, and trying to crush it out of existence? Harvey¹ was also regarded at first as a “dreamer” and a madman to boot. Finally, the whole of modern science is formed of “working hypotheses,” the fruits of “scientific imagination,” as Mr. Tyndall felicitously called it.

The idea of Universal Life being composed of individualised atomic lives is one of the oldest teachings of Esoteric Philosophy.

Every atom is endowed with consciousness, yet the potential of man’s ability to control the cells and atoms of his body, have not been honoured with the imprimatur of the popes of modern science.

Every atom is a little universe of its own. Every cell and organ in the human body has a brain and memory of its own, and thus also, experience and discriminative powers.

Is it then, because consciousness in every universal atom and the possibility of a complete control over the cells and atoms of his body by man, have not been honoured so far with the *imprimatur* of the Popes of exact science, that the idea is to be dismissed as a dream? Occultism gives the same teaching. Occultism tells us that every atom, like the monad of Leibniz, is a little universe in itself; and that every organ and cell in the human body is endowed with a brain of its own, with memory, therefore, experience and discriminative powers. The idea of Universal Life composed

¹ [William Harvey, 1578–1657, English physician who made seminal contributions in anatomy and physiology. He was the first known physician to describe completely, and in detail, the systemic circulation and properties of blood being pumped to the brain and body by the heart, though earlier writers, such as Realdo Colombo, Michael Servetus, and Jacques Dubois, had provided precursors of the theory.]

of individual atomic lives is one of the oldest teachings of esoteric philosophy, and the very modern hypothesis of modern science that of *crystalline life*, is the first ray from the ancient luminary of knowledge that has reached our scholars. If plants can be shown to have nerves and sensations and instinct (but another word for consciousness), why not allow the same in the cells of the human body? Science divides matter into organic and inorganic bodies, only because it rejects the idea of *absolute life* and a life-principle as an entity: otherwise it would be the first to see that absolute life cannot produce even a geometrical point, or an atom inorganic in its essence. But Occultism, you see, “teaches mysteries” they say; and mystery is *the negation of common sense*, just as again metaphysics is but a kind of poetry, according to Mr. Tyndall. There is no such thing for science as mystery; and therefore, as a Life-Principle is, and must [135] remain for the intellects of our civilized races for ever a mystery *on physical lines* — they who deal in this question have to be of necessity either fools or knaves.

The ancient Hindus endowed every single atom with mind and consciousness, giving it a distinct name of a God or a Goddess.

Continued from *Blavatsky Collected Writings*, (KOSMIC MIND) XII pp. 149-50.

The Goddess of Moisture (the Greek and Latin *nymph* or *lymph*, then)¹ is fabled in India as being born from the *pores* of one of the Gods, whether the Ocean God, Varuna, or a minor “River God” is left to the particular sect and fancy of the believers. But the main question is, that the ancient Greeks and Latins are thus admittedly known to have shared in the same “superstitions” as the Hindus. This superstition is shown in their maintaining to this day that every atom of matter in the four (or five) Elements is an emanation from an inferior God or Goddess, himself or herself an earlier emanation from a superior deity; and, moreover, that each of these atoms — being Brahmā, one of whose names is *Anu*, or atom — no sooner is it emanated than it *becomes endowed with consciousness*, each of its kind, and free will, acting within the limits of law. Now, he who knows that the *Kosmic Trimūrti* (trinity) composed of

Brahmā, the Creator;
Vishnu, the Preserver; and
Śiva, the Destroyer,

is a most magnificent and scientific symbol of the *material* Universe and its gradual evolution; and who finds a proof of this, in the etymology of the names of these deities,² plus the doctrines of *Gupta Vidyā*, or esoteric knowledge — knows also how to correctly understand this “superstition.” The five fundamental titles of Vishnu — added to that of *Anu* (atom) common to all the trimūrtic personages — which are:

Bhūtātman, one with the created or emanated materials of the world;
Pradhānātman, “one with the senses”;
Paramātman, “Supreme”; and
Ātman, Kosmic Soul, or the Universal Mind →

¹ [See “Lymph is a masque for Nymph,” in our Constitution of Man Series. — ED. PHIL.]

² Brahmā comes from the root *brih*, “to expand,” “to scatter”; *Vishnu* from the root *viś* or *vish* (phonetically), “to enter into,” “to pervade” the universe of matter. As to *Śiva*, the patron of the Yogis, the etymology of his name would remain *incomprehensible* to the casual reader.

show sufficiently what the ancient Hindus meant by endowing with mind and consciousness every atom and giving it a distinct name of a God or a Goddess. Place their Pantheon, composed of [150] 30 crores (or 300 millions) of deities within the macrocosm (the Universe), or inside the microcosm (man), and the number will not be found overrated, since they relate to the atoms, cells, and molecules of everything that is.

This, no doubt, is too poetical and abstruse for our generation, but it seems decidedly as scientific, if not more so, than the teachings derived from the latest discoveries of Physiology and Natural History.

From *Blavatsky Collected Writings*, (PSYCHIC AND NOETIC ACTION) XII pp. 364-65.

For many, there is little, if any, difference between “psychic” and “psychological,” both words relating in some way to the *human* soul. Some modern metaphysicians have wisely agreed to disconnect the word Mind (*pneuma*) from Soul (*psychē*), the one being the rational, spiritual part, the other — *psychē* — the living principle in man, the breath that *animates* him (from *anima*, soul). Yet, if this is so, how in this case refuse a soul to *animals*? These are, no less than man, informed with the same principle of sentient life, the *nephesh* of the 2nd chapter of *Genesis*. The Soul is by no means the Mind, nor can an idiot, bereft of the latter, be called a “soul-less” being. To describe, as the physiologists do, the human Soul in its relations to senses and appetites, desires and passions, common to man and the brute, and then endow it with Godlike intellect, with spiritual and rational faculties which can take their source but in a *supersensible* world — is to throw forever the veil of an impenetrable mystery over the subject. Yet in modern science, “psychology” and “psychism” relate only to conditions of the nervous system, mental phenomena being traced solely to molecular action. The higher *noëtic* character of the Mind-Principle is entirely ignored, and even rejected as a “superstition” by both physiologists and psychologists. Psychology, in fact, has become a synonym in many cases for the science of psychiatry. Therefore, students of Theosophy being compelled to differ from all these, have adopted the doctrine that underlies the time-honoured philosophies of the East. What it is, may be found further on.



There are two kinds of wisdom, devilish or earthly wisdom, and wisdom from above.

Occultism regards each atom as an independent entity and each cell as a conscious unit. It explains that, no sooner do such atoms group to form cells, than the latter become endowed with consciousness, each of its own kind, and with the free will to act within the boundaries of law.

Memory has no seat, no special organ of its own in the human brain. It is seated in every organ of the body which has a consciousness of its own. Therefore every cell must, of necessity, have also a memory of its own and, likewise, its own psychic and noëtic action.

To better understand the foregoing arguments and those which follow, the reader is asked to turn to the editorial in the September *Lucifer*,¹ and acquaint himself with the *double aspect* of that which is termed by St. James in his Epistle² at once — the *devilish, terrestrial* wisdom, and the “wisdom from above.” In another editorial, “Kosmic Mind,”³ [365] it is also stated, that the ancient Hindus endowed every cell in the human body with consciousness, giving each the name of a God or Goddess. Speaking of atoms in the name of science and philosophy, Professor Ladd calls them in his work⁴ “*supersensible beings*.” Occultism regards every atom⁵ as an “independent entity” and every cell as a “conscious unit.” It explains that no sooner do such atoms group to form cells, than the latter become endowed with consciousness, each of its own kind, and with *free will to act within* the limits of law. Nor are we entirely deprived of scientific evidence for such statements as the two above named editorials well prove. More than one learned physiologist of the golden minority, in our own day, moreover, is rapidly coming to the conviction, that memory has no seat, no special organ of its own in the human brain, but that it has *seats* in every organ of the body.



¹ “The Dual Aspect of Wisdom,” p. 3

² [ch. iii, 15, 17]

³ April 1890

⁴ [*Elements of Physiological Psychology*, 1887, rewritten in 1890 as *Outlines of Physiological Psychology*. George Trumbull Ladd, 1842–1921, was an American philosopher, educator and psychologist.]

⁵ One of the names of Brahmā is *anu* or “atom.”

Psychic or physical force acts from without–within. Noëtic (manasic) or Spiritual force works from within–without. If the impulse comes from the Wisdom above, the force applied being noëtic or spiritual, the results will be actions worthy of the divine propeller; if from the terrestrial, devilish wisdom (kamic-psychic), man’s activities will be selfish, based solely on the exigencies of his physical, hence animal, nature.

The cell’s activity and behaviour are determined by its being propelled either inwardly or outwardly. Every organ and cell in the human body has a keyboard of its own, like that of a piano, that registers and emits sensations instead of sounds.

Continued from *Blavatsky Collected Writings*, (PSYCHIC AND NOETIC ACTION) XII pp. 368-69.

Indeed, every organ in our body *has its own memory*. For if it is endowed with a consciousness “of its own kind,” every cell must of necessity have also a memory of its own kind, as likewise its own *psychic* and *noëtic* action. Responding to the touch of both a physical and a *metaphysical* Force,¹ the impulse given by the *psychic* (or psycho-molecular) Force will act from *without within*; while that of the *noëtic* (shall we call it Spiritual-dynamical?) Force works *from within without*. For, as our body is the covering of the inner “principles,” soul, mind, life, etc., so the molecule or the cell is the body in which dwell its “principles,” the (to our senses and comprehension) immaterial atoms which compose that cell. The cell’s activity and behaviour are determined by its being propelled either inwardly or outwardly, by the noëtic or the psychic Force, the former having no relation to the *physical* cells proper. Therefore, while the latter act under the unavoidable law of the conservation and correlation of physical energy, the atoms — being psycho-spiritual, *not physical units* — *act under laws of their own*, just as Professor Ladd’s “Unit-Being,” which is our “Mind-Ego,” does, in his very philosophical and scientific hypothesis. Every human organ and each cell in the latter has a keyboard of its own, like that of a piano, only that it registers and emits sensations instead of sounds. [369] Every key contains the potentiality of good or bad, of producing harmony or disharmony. This depends on the impulse given and the combinations produced; on the force of the touch of the artist at work, a “double-faced Unity,” indeed. And it is the action of this or the other “Face” of the Unity that determines the nature and the dynamical character of the manifested phenomena as a resulting action, and this whether they be physical or mental. For the whole life of man is guided by this double-faced Entity. If the impulse comes from the “Wisdom above,” the Force applied being noëtic or spiritual, the results will be actions worthy of the divine propeller; if from the “terrestrial, devilish wisdom” (psychic power), man’s activities will be selfish, based solely on the exigencies of his physical, hence animal, nature. The above may sound to the average reader as pure nonsense; but every Theosophist must understand when told that there are *Manasic* as well as *Kāmic* organs in him, although the cells of his body answer to both physical and spiritual impulses.

¹ We fondly trust this very *unscientific* term will throw no “Animalist” into hysterics *beyond* recovery.

Occultism calls the force transmitted in hypnotism and vampirism “auric fluid,” to distinguish it from the “auric light”; the “fluid” being a correlation of atoms on a higher plane, and their descent to a lower one, in the shape of impalpable and invisible plastic substances, generated and directed by Will.

From *Blavatsky Collected Writings*, (HYPNOTISM, AND ITS RELATIONS TO OTHER MODES OF FASCINATION) XII pp. 395-96; Answers provided by Madame Blavatsky.

In both (hypnotism and animal magnetism) there is an act of will in the operator, a transit of something from him to his patient, an effect upon the patient. What is the “something” transmitted in both cases?

That which is transmitted has no name in European languages, and if we simply describe it as *will*, it loses all its meaning. The old and very much tabooed words, “enchantment,” “fascination,” “glamour” and “spell,” [395] and especially the verb “to bewitch,” expressed far more suggestively the real action that took place and during the process of such a *transmission*, than the modern and meaningless terms, “psychologize” and “biologize.” Occultism calls the force transmitted, the “auric *fluid*,” to distinguish it from the “auric *light*”; the “fluid” being a correlation of *atoms* on a higher plane, and a descent to this lower one, in the shape of impalpable and invisible plastic Substances, generated and directed by the potential Will; the “auric *light*,” or that which Reichenbach calls *Od*, a light that surrounds every animate and inanimate object in nature, is, on the other hand, but the astral reflection emanating from objects; its particular colour and colours, the combinations and varieties of the latter, denoting the state of the *gunas*, or qualities and characteristics of each special object and subject — the human being’s aura being the strongest of all.

Occultism maintains that electric or magnetic fluids (the two are identical) are due in their essence and origin to that same molecular motion, now transformed into atomic energy, to which every other phenomenon in nature is also due.

Continued from *Blavatsky Collected Writings*, (HYPNOTISM, AND ITS RELATIONS TO OTHER MODES OF FASCINATION) XII pp. 398-99.

Anyhow Occultism is audacious enough to maintain that electric or magnetic fluids (the two being really identical) *are due in their essence and origin to that same molecular motion*, now transformed into *atomic energy*,¹ [399] to which every other phenomenon in nature is also due. Indeed, when the needle of a galvano- or electrometer fails to show any oscillations denoting the presence of electric or magnetic fluids, this does not prove in the least that there are none such to record; but simply that having passed on to another and higher plane of action, the electrometer can no longer be affected by the energy displayed on a plane with which it is entirely disconnected.

The above had to be explained, in order to show that the nature of the Force transmitted from one man or object to another man or object whether in hypnotism, electricity, metalotherapy or “fascination” is the same in essence, varying only in degree and modified, according to the subplane of matter it is acting on; of which sub-

¹ In Occultism the word *atom* has a special significance, different from the one given to it by Science. See editorial, “Psychic and Noëtic Action,” in the two last numbers. [*Lucifer*, Vol. VII, October and November 1890; and present Volume, p. 350, et seq. The full text of this article can be found under the title “Kamic versus Manasic action,” in our Confusing Words Series. — ED. PHIL.]

planes, as every Occultist knows, there are seven on our terrestrial plane as there are on every other.

The atomic or molecular oscillations take place not in the visible and ever-changing cells of the brain tissues alone, but also in something else besides — in a more subtle, ethereal element which, interpenetrating the atoms, passes through them, while remaining impervious to all organic changes.

From *Blavatsky Collected Writings*, (PROBLEMS OF LIFE); excerpts from the diary of an old physician, Dr. N.I. Pirogov, XII pp. 406-7. Full text of this article can be found under the title “Blavatsky on the Theosophy of Dr. N.I. Pirogov,” in our Theosophy and Theosophists Series,]

[. . . a theory of mine (rather a mystical one, I confess), that the atomic, or molecular oscillations (which it is absolutely necessary to postulate in sensations) take place, not in the visible and ever-changing cells of the brain tissues alone, but also in something else besides; in a more subtle, ethereal element, which, interpenetrating the atoms, passes through them, and is impervious to all the organic changes.]

This is a purely occult teaching. Our “memory” is but a general agent, and its “tablets,” with their indelible impressions, but a figure of speech: the “brain-tablets” serve [407] only as a *upādhi* or a *vahan* (basis, or vehicle) for reflecting at a given moment the memory of one or another thing. The records of past events, of every minutest action, and of passing thoughts, in fact, are really impressed on the imperishable waves of the ASTRAL LIGHT, around us and everywhere, not in the brain alone; and these mental pictures, images, and sounds, pass from these waves *via* the *consciousness of the personal Ego* or Mind (the lower *Manas*) whose grosser essence is astral, into the “*cerebral reflectors*,” so to say, of our brain, whence they are delivered by the psychic to the *sensuous* consciousness. This at every moment of the day, and even during sleep.¹

The incessantly rolling and waving Ocean of Life of Dr. Pirogov, who esteems Truth higher than Science, is the triply manifested Deity of the Occultists — the two opposing forces of spirituality and animalism eternally reacting upon each other, Universal Mind, and Eternal Atom.

Continued from *Blavatsky Collected Writings*, (PROBLEMS OF LIFE) XII pp. 409, 410-11, 412-13.

[I conceive . . . a limitless, incessantly rolling and waving ocean of life, formless, containing in itself the whole Universe, penetrating all its atoms, continually grouping them, then decomposing their combinations and aggregates, and adjusting them to the various objects of being.]

The Occultists and Theosophists call it “the One Life,” the triply manifested Deity or the three Logoi — the one pole of which is negative, the other positive — and the

¹ See “Psychic and Noëtic Action,” in *Lucifer*, November 1890, pp. 181 and 182. [In present Volume, p. 350 *et seq.* Full text and analysis can be found under the title “Kamic versus Manasic action,” in our Confusing Words Series. — ED. PHIL.]

whole circumference and central point — universal mind and the atom.¹ The latter are both abstractions, yet the only Reality.

Physical Science calls “atoms” that which the Occultists regard as particles or molecules. The real atoms are the inner principles and the intelligent, spiritual guides of the cells, and the particles they inform.

[Concerning the affinity of the atoms.] Physical Science, it seems, gives the name of “atoms” to that which we regard as particles or molecules. With us “atoms” are the inner principles and the intelligent, spiritual guides of the cells and particles they inform. This may be unscientific, but it is a fact in nature.

[On the subject of Life-Force.] The bugbear of the modern materialist: that independent Entity denied so vehemently by *exact* Science and still believed in, and accepted by, the greatest Scientists, such as Dr. Pirogov, who prefer truth even to Science.²

Man is produced in the image of God or Divine Nature. Every cell in the human organism corresponds with a like “cell” in the Divine Organism of the manifested universe.

[Brain-thought is inadmissible without a brain.]

Precisely so; but then Occult philosophy reconciles the absurdity of postulating in the manifested Universe an active Mind without an organ, with that worse absurdity, an objective Universe evolved as everything else in it, by blind chance, by giving to this Universe an organ of thought, a “brain.” The latter, although not objective to *our* senses, is none the less existing; it is to be found in the Entity called KOSMOS (Adam Kadmon, in the *Kabbalah*). As in the Microcosm, MAN, so in the Macrocosm, or the Universe. Every “organ” in it is a sentient entity, and every particle of matter of substance, from the physical molecule up to the spiritual atom, is a cell, a nerve centre, which communicates with the *brain-stuff* or that substance on the plane of divine Thought in which the prime ideation is produced. Therefore, *was man produced in the image of God* — or Divine Nature. Every cell in the human organism mysteriously corresponds with a like “cell” in the divine organism of the manifested universe; only the latter “cell” assumes in the macrocosm the gigantic proportions of an intelligent unit in this or that “Hierarchy” of Beings. This, so far as the *differentiated*, divine Mind is concerned, on its plane of ideation. This [411] eternal or ABSOLUTE THOUGHT — lies beyond and is, to us, inscrutable.

Atom is not the smallest constituent unit of matter, not even a mathematical point. It is an immutable Entity, a reality within an appearance — the molecule being in Occult Philosophy but a figment of maya-illusion. It may be described as a compact or crystallized point of Divine Energy and Ideation.

[The life-principle . . . must have the properties of Force and be transformed into material atoms . . .]

¹ [Atomon is the Greek word for Indivisible. Monas is the Pythagorean name for the Hermetic Fire. — ED. PHIL.]

² [Science’s *raison d’être*, ever searching and researching, is to find that elusive Truth.]

Our philosophy teaches us that atoms are *not* matter; but that the smallest molecule — composed of milliards of indivisible and imponderable atoms — *is* substance. Nevertheless, the atom is not a mathematical point or a fiction; but verily an immutable Entity, *a reality within an appearance* — the molecule being in occult philosophy but a figment of that which is called *māyā* or illusion. The atom informs the molecule, as life, spirit, soul, mind, inform Man. Therefore is the atom all these, and Force itself, as Dr. Pirogov suspected. During the life-cycle, the atom represents, *according to the geometrical combinations* of its groupings in the molecule, life, force (or energy), mind and will; for each molecule in space, as each cell in the human body, is only a microcosm within (to it) a relative macrocosm. That which [413] Science refers to as Force, conservation of energy, correlation, continuity, etc., etc., is simply the various effects produced by the presence of atoms, which are, in fact, in their collectivity, simply the (spiritual) sparks on the manifested plane, thrown out by the *Anima Mundi*, the Universal Soul or Mind (*Mahā-Buddhi*, *Mahat*) from the plane of the Unmanifested. In short, the atom may be described *as a compact or crystallized point of divine Energy and Ideation*.

In some cases Adepts can desert their body, which lives on from that point until the day of death of the body devoid of soul. But the influence of the Adept on the atoms, and consequently on all new physical atoms coming into the form, is such that no evil influence can affect the body, and the life led by that body is harmless and often actively good.

From Blavatsky Collected Writings, (E.S. INSTRUCTION No. IV) XII pp. 683-84.

There are many so-called mysteries of life which are additionally mysterious to the mind of the day from the effect of so many centuries of materialistic education, but all such so called mysteries are facts. Many of them are puzzling from the habit so many have of demanding in their minds, if not by words, that everything shall square by [684] the rules they have learned or by their own development. And many facts are avoided by students from a fear that they look as if a belief in them bordered on superstition. Some of these relate to the very matters alluded to in the foregoing. It is well known to certain students, and has often been told them by H.P. Blavatsky, that Adepts in some cases wholly desert their bodies, which live on from that point until the day of death of the body entirely devoid of a soul, but the influence of the Adept on the atoms and consequently on all new physical atoms coming into the form, is such that no evil influence enters and the life led by that body is harmless and often actively good. Again, sometimes such a body may be given over to an unprogressed but deserving Ego which uses it for what can be gotten out of it. That Ego, however, cannot have such a body except where its Karma permits. But those Adepts who have been called Masters by Blavatsky have not deserted their bodies, and we feel compelled to provide for a question by this statement in advance because it might happen that some of the School might wonder — without giving time to reflect on the question — if those beings could be such as we have just spoken of.

But in the case of a Black Magician, where his Higher Ego deserted his Astral Soul, the matter is very different, for the preceding series of incarnations has been so vicious that his atoms are wholly and irretrievably bad, and thus such a soulless being will be a terror to the race.

Expelled forever from the sanctuary of Spiritual Consciousness, the rudderless personality is immediately reincarnated only in a lower and still more abject creature, a human being only in form, and doomed to endless Karmic torments.

But in the case of the desertion of a body by a black Magician the matter is very different, for there the whole line of lives preceding has been so essentially vicious that the atoms left and all atoms to come thereafter into the limits of the form are and will be wholly bad, and thus such a soulless being will be a terror to the race.¹ But at the same time there are many in the Atala or Vitala state that are inactively bad, doing nothing much of any sort, and only carrying out the law of nature which provides for the dissipation in the right way of all those elements which have to be ground out, so to say, in the great mill of the Gods.

Man's gross body is made up of molecules, informed and ensouled by atoms. The molecule has in it Seven Principles, in their Prakritic manifestation.

The atom, esoterically speaking, contains Six Principles (synthesised by the Seventh) and dwells in the molecule — the molecule being the body of the atom, just as Divine Spirit (Atman or man's Seventh Principle) contains all principles and dwells in the material universe.

From Blavatsky Collected Writings, (E.S. INSTRUCTION No. IV); General Notes on the Body, XII pp. 703-4.

The Sthūla-Śarīra is made up of molecules, informed and ensouled by Atoms. The molecule has in it the Seven Principles, in their Prakritic manifestation. As man, as a whole, contains every element that is found in the universe, and as there is nothing in the Macrocosm that is not in the Microcosm; so every molecule is, in its turn, the mirror of its universe, Man. It is this which renders man alone capable of conceiving the universe on this plane of existence; he has in him the Macrocosm and the Microcosm.

The Ego is spiritual, and so are the atoms which form explicitly the three higher Principles of the molecules, as well as contain implicitly the lower four. The difference between the nature and essence of the Astral Bodies and the Ego is this: the Astral Bodies are molecular, however etherealized may be their composition, whereas the Ego is atomic.

The Atom, esoterically, contains the six Principles and dwells in the molecule, the molecule being the Body, or Sthūla-Śarīra of the Atom, as Ātman contains all and dwells in the material universe. In its highest aspect it is on the seventh sub-plane of the lowest Prakritic plane, and is thus the Ātman of the objective Cosmos. It is thus

¹ [Look up "Woe for the living Dead," in our Constitution of Man Series. — ED. PHIL.]

spiritual, and is forever invisible on this plane, and in its first manifestations it remains atomic, as Ātma-Buddhi-Manas in the molecule. Thus, on the lowest Prakritic sub-plane is afforded the material upādhi through which the higher Principles can act in the Body. The Ego is atomic, spiritual, and so are the Atoms which form explicitly the three higher Principles of the molecules, as well as contain implicitly the lower. Molecules form round the Atom, and these molecules are related to Kāma-Manas, Kāma, Linga-Śarīra, and finally, as outer coating, appear as the molecules of the Sthūla-Śarīra. The Astral Bodies are molecular, however etherealized may be their composition, whereas the Ego is atomic. This is the difference between the nature and essence of the Astral Bodies and the Ego. These Atoms are the thirty-three crores of Gods met with in Hindu books. But with all this the actual nature of the Ego cannot be understood by finite mind. The student may now better understand the statement¹ that the consciousness of the senses, being that of the molecules, is in Ātma-Buddhi and without Manas. The Mānasic upādhi is not developed in *the molecule*, hence the Mānasic aspect of the sevenfold Ātman cannot manifest in it, and there is no self-consciousness in the molecule, or in the cell composed of molecules. Thus the cells of the legs or other parts are conscious, but they are slaves of an idea or volition [704] sent to them and obey it. They are not self-conscious, and cannot originate an idea. When they are tired they can send to the brain an uneasy sensation, caused in them by exhaustion, by diminution of Prānic energy. Thus they give rise in the brain to the idea of fatigue, the Lower Manas translating the cell-Kāmic sensation of exhaustion into the idea of fatigue.

Rude physical health is a drawback to Seership — as may be seen in the case of Swedenborg. It is an excess of Prāna setting up powerful molecular vibrations, and so drowning the Atomic.

The Linga-Śarīra, or ethereal double of the Body, is molecular in constitution, but of molecules invisible to the physical eyes. It is therefore not homogeneous. [The Astral Light is nothing but the shadow of the real Divine Light, and is not molecular.]

From *Blavatsky Collected Writings*, (THE BABEL OF MODERN THOUGHT) XIII pp. 86-87.

Are not physics and natural sciences but an amplified reproduction of the works of Anaxagoras, of Empedocles, Democritus and others? All that is taught *now*, was taught by these philosophers *then*. For they maintained — even in the fragments of their works still extant — that the Universe is composed of eternal atoms which, moved by a subtle internal Fire, combine in millions of various ways. With them, this “Fire” was the divine Breath of the Universal Mind, but now, it has become with the modern philosophers no better than a blind and senseless Force. Furthermore they taught that there was neither Life nor Death, but only a constant *destruction of form*, produced by perpetual *physical* transformations. This has now become by *intellectual* transformation, that which is known as the physical correlation of forces, conservation of energy, law of continuity, and what not, in the vocabulary of modern Science.

¹ p. 661

But “what’s in a name,” or in new-fangled words and compound terms, once that the identity of the essential ideas is established?

The old Greek philosophers taught that the celestial bodies are formed of a multitude of atoms, whose vortical motion existed from eternity; and which met and, rotating together, the heaviest were drawn to the centres, the lightest to the circumferences.

Was not Descartes indebted for his *original* theories to the old Masters, to Leucippus and Democritus, Lucretius, Anaxagoras, and Epicurus? These taught that the celestial bodies were formed of a multitude of atoms, whose vortical motion existed from eternity; which met, and, rotating together, the heaviest were drawn to the centres, the lightest to the circumferences; each of these concretions was carried away in a fluidic matter, which, receiving from this rotation an impulse, the stronger communicated it to the weaker concretions. This seems a tolerably close description of the Cartesian theory of Elemental Vortices taken from Anaxagoras and some others; and it does look most suspiciously like the “vortical atoms” of Sir W. Thomson! [87]

Even Sir Isaac Newton, the greatest among the great, is found constantly mirroring a dozen or so of old philosophers. In reading his works one sees floating in the air the pale images of the same Anaxagoras and Democritus, of Pythagoras, Aristotle, Timæus of Locri, Lucretius, Macrobius, and even our old friend Plutarch. All these have maintained one or the other of these propositions,

- 1 That the smallest of the particles of matter would be sufficient — owing to its infinite divisibility — to fill infinite space;
- 2 That there exist two Forces emanated from the Universal Soul, combined in numerical proportions (the centripetal and centrifugal “forces,” of the latter day scientific saints);
- 3 That there was a mutual attraction of bodies, which *attraction* causes the latter to, what we now call, *gravitate* and keeps them within their respective spheres;
- 4 They hinted most unmistakably at the relation existing between the weight and the density, or the quantity of matter contained in a unit of mass; and
- 5 Taught that the attraction (gravitation) of the planets toward the Sun is in reciprocal proportion to their distance from that luminary.



For Paracelsus, Fire was not meant to be the visible fire, but that subtle invisible Spirit of the flame, the Promethean Fire, and the quintessence of all the attributes of the Fire which has, and ever will, escape analysis and detection by chemical processes. It may be sometimes experienced by the superphysical light of the spiritually trained mind, or sensed dimly by our highest apperceptions.

The Hermetic Divine Fire is the fons et origo of life, that Uncreated Spirit which starts from, and is immediately reabsorbed into primordial matter. It is the ultimate essence of every atom whether pertaining to animate or inanimate, organic or inorganic substance. Before that Spirit is immersed into matter, it is self-existent and independent of matter.

From *Blavatsky Collected Writings*, (HERMETIC FIRE) XIII pp. 354-55. [Fragment in H.P. Blavatsky's handwriting from the Adyar Archives. — Boris de Zirkoff.]

Paracelsus and others certainly did teach that “Fire was the last and only to be known God”; but, the subtle sense of their meaning generally escaped their critics. We need hardly say then that by “fire” they did *not* mean the material, visible fire, but that subtle invisible *Spirit* of the flame, the quintessence of all the attributes of fire which has, and ever will escape analysis and detection by “chemical processes”; though it may be sometimes experienced by the *superphysical* light of the spiritually trained mind. To the modern student of experimental sciences, in whose eyes even Reichenbach's *aura* of “Odyle Force” is a pure hallucination, and hence remains absent from the scientific nomenclature, the above words must appear void of all sense. But for the student of psychology who knows anything of the properties of animal magnetism and Mesmerism, the meaning will be clear. For such a student is acquainted with the theory of the “Soul of Things”; and for him, this Hermetic, *Divine* “Fire” is the quintessence of life, that Spiritual and intangible Spirit which starts from, and is [355] immediately reabsorbed into matter; the ultimate essence of every atom whether pertaining to animate or inanimate, organic or inorganic substance; the Spirit invisible to all but the eyes of another immortal Spirit . . . And here, perhaps, an illustration from the physical sciences will not be amiss.

It is a well-known fact that as long as the real bearing of the mechanical theory of heat upon the phenomena of the “Voltaic” battery was imperfectly understood, the necessity for a two-celled battery for the developing of heat in the decomposition of water had not struck the physicists, and they could not produce with one cell that which they can now easily produce with two. May not the same perchance be required in biology? As the scientific man, according to their own confession stood perplexed, and unable for a long time to solve the enigma why a single cell should not decompose water, so the biologists and the psychologists (of exact science) stand helpless before certain phenomena of mind. They are unable to perceive the true bearing of that Hermetic Divine “Fire” already adverted to, upon the phenomena of the human Voltaic battery known as the brain; a “fire” which may sometimes be generated and developed on the same principle as one of its correlations — heat (as in the case of artificial mesmeric development of clairvoyance). And if increased to its utmost powers it can liberate the spirit from its fetters, and lifting high the *bodiless* over the earthy, allow man to see with his spiritual eyes that which he would never

be able to perceive with the physical senses. Hence, the phraseology of the Hermetic philosophers and Alexandrian theurgists seems naturally obscure and meaningless to the uninitiated.

The matter of Science may be for all objective purposes a “dead and utterly passive matter,” but to the Occultist not an atom of it can be dead for Life is always present in it.

From Blavatsky Collected Writings, (NIRVANA-MOKSHA) XIV pp. 414-15.

The *matter* of science may be for all objective purposes a [415] “dead and utterly passive matter”; to the Occultist not an atom of it can be dead — “Life is ever present in it.” We send the reader who would know more about it to our article, “Transmigration of Life-Atoms.”¹

Madame Blavatsky answers questions posed by members of the Blavatsky Lodge in London.

The atom is no more a convenient term than the supposed Periodic Table of Elements. It has been the custom to laugh at the four and five elements of the ancients; but now Professor Crookes has come to the conclusion that, strictly speaking, there is no such thing as a chemical element at all.

From Blavatsky Collected Writings, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 306-7; Answers provided by Madame Blavatsky.

Would it not be a great mistake to use any term which has been used by scientists with another meaning? Protoplasm had once almost the same sense as Protyle, but its meaning has now become narrowed.

It would most decidedly; the *Hylē* (Υλη) of the Greeks, however, most certainly did not apply to the matter of this plane, for they adopted it from the Chaldæan cosmogony, where it was used in a highly metaphysical sense.

But the word Hylē is now used by the materialists to express very nearly the same idea as that to which we apply the term Mūlaprakriti.

It may be so; but Dr. Lewins and his brave half-dozen of Hylo-Idealists are hardly of this opinion, for in their system the metaphysical meaning is entirely disregarded and lost sight of.

Then perhaps after all Laya is the best term to use? [307]

Not so, for Laya does not mean any particular something or some plane or other, but denotes a state or condition. It is a Sanskrit term, conveying the idea of something in an undifferentiated and changeless state, a zero point wherein all differentiation ceases.

¹ [Blavatsky Collected Writings, Vol. V, pp. 109-17]

The first differentiation would represent matter on its seventh plane: must we not, therefore, suppose that Professor Crookes' Protyle is also matter on its seventh plane?

The ideal Protyle of Professor Crookes is matter in that state which he calls the "zero-point."

That is to say, the Laya point of this plane?

It is not at all clear whether Professor Crookes is occupied with other planes or admits their existence. The object of his search is the protylic atom, which, as no one has ever seen it, is simply a new working hypothesis of Science. For what in reality is an atom?

It is a convenient definition of what is supposed to be, or rather a convenient term to divide up, a molecule.

But surely they must have come by this time to the conclusion that the atom is no more a convenient term than the supposed seventy odd elements.¹ It has been the custom to laugh at the four and five elements of the ancients; but now Professor Crookes has come to the conclusion that, strictly speaking, there is no such thing as a chemical element at all. In fact, so far from discovering the atom, a single simple molecule has not yet been arrived at.

In its precosmic state, the Milky Way is non-atomic. The real Atom does not exist on the material plane, it is beyond space and time. Atom, in its eternal state, is invisible even to the eye of an Archangel.

From *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 370-72; Answers provided by Madame Blavatsky.

Is the Radiant Essence, Milky Way, or world-stuff, resolvable into atoms or is it non-atomic?

In its precosmic state it is of course non-atomic if by atoms you mean molecules; for the hypothetical atom, a mere mathematical point, is not material or application² to matter, nor even to substance. The real atom does not exist on the material plane. The definition of a point as having position, must not, in Occultism, be taken in the ordinary sense of location; as the *real* atom is beyond space and time. The word molecular is really applicable to our globe and its plane, only: once inside of it, even on the other globes of our planetary chain, matter is in quite another condition, and non-molecular. The atom is in its eternal state invisible even to the eye of an Archangel; and becomes visible to the latter only periodically, during the life cycle. The particle, or molecule, *is not*, but exists periodically, and is therefore regarded as an illusion.

¹ [Up to one hundred and eighteen, in 2019]

² [applicable? — *Boris de Zirkoff*.]

The world-stuff informs itself through various planes and cannot be said to be resolved into stars or to have become molecular until it reaches the plane of being of the visible or objective Universe.

Can ether be said to be molecular in Occultism?

It entirely depends upon what is meant by the term. In its lowest strata, where it merges with the astral light, it may be called molecular on its own plane; but not for us. But the ether of which science has a suspicion, is the grossest manifestation of Ākāśa, though on our plane, for us mortals, it is the seventh principle of the astral light, and three degrees higher than “radiant matter.” When it penetrates, or informs something, it may be molecular because it takes on the form of the latter, and its atoms inform the particles of that “something.” We may perhaps call matter “crystalised ether.”

The Indivisible Atom may be compared to the Seventh Principle of a body, or rather of a molecule. The molecule is an imprisoned force: it exists periodically and, being divisible, is regarded as illusion.

But what is an atom, in fact?

An atom may be compared to (and is for the Occultist) the seventh principle of a body or rather of [371] a molecule. The physical or chemical molecule is composed of an infinity of finer molecules and these in their turn of innumerable and still finer molecules. Take for instance a molecule of iron and so resolve it that it becomes non-molecular; it is then, at once transformed into one of its seven principles, *viz.*, its astral body; the seventh of these is the atom. The analogy between a molecule of iron, before it is broken up, and this same molecule after resolution, is the same as that between a physical body before and after death. The principles remain minus the body. Of course this is occult alchemy, not modern chemistry.

The “churning of the ocean” and the “cow of plenty” begin in the pre-Cosmic Unconsciousness of Parabrahman (First Logos), and end at the close of Maha-Pralaya. This is an allegorical representation of the unseen and unknown primeval Intelligences (the Atoms of Occult Science) and Brahmā (Anu or Atom), fashioning and differentiating the shoreless ocean of primordial Radiant Essence.

What is the meaning of the allegorical “churning of the ocean,” and the “cow of plenty” of the Hindus, and what correspondence is there between them and the “war in heaven”?

A process which begins in the state of “non-being,” and ends with the close of Mahā-Pralaya, can hardly be given in a few words or even volumes. It is simply an allegorical representation of the unseen and unknown primeval intelligences, the atoms of occult science, Brahmā himself being called *Anu* or the Atom, fashioning and differentiating the shoreless ocean of the primordial radiant essence. The relation and correspondence between the “churning of the ocean” and the “war in heaven” is a very long and abstruse subject to handle. To give it in its lowest symbolical aspect, this “war in heaven” is going on eternally. Differentiation is contrast, the equilibrium of

contraries: and so long as this exists there will be “war” or fighting. There are, of course, different stages and aspects of this war: such for instance as the astronomical and physical. For everyone and everything that is born in a Manvantara, there is “war in heaven” and also on the earth: for the fourteen Root and Seed-Manus who preside over our Manvantaric cycle, and for the countless *Forces*, human or otherwise, that proceed from them. There is a perpetual struggle of adjustment, for everything tends to harmonise and equilibrate; in fact it must do so before it can assume any shape. The elements of which we are formed, the particles of our bodies, are in a continual war, one crowding out [372] the other and changing with every moment. At the “Churning of the Ocean” by the gods, the Nāgas came and some stole of the Amrita — the water of Immortality — and thence arose war between the gods and the Asuras, the *no-gods*, and the gods were worsted. This refers to the formation of the Universe and the differentiation of the primordial primeval matter. But you must remember, that this is only the cosmogonical aspect — one out of the seven meanings. The war in heaven had also immediate reference to the evolution of the intellectual principle in mankind. This is the metaphysical key.

From *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 352-53; Answers provided by Madame Blavatsky.

Is the Triangle here mentioned that which you refer to as the Germ in the Mundane Egg?

Certainly it is. But you must remember that there are both the Universal and Solar Eggs (as well as others), and that it is necessary to qualify any statement made concerning them. The Mundane Egg is an expression of Abstract Form.

May Abstract Form be called the first manifestation of the eternal female principle?

It is the first manifestation not of the female principle, but of the Ray which proceeds from the central point which is perfectly sexless. There is no eternal female principle, for this Ray produces that which is the united potentiality of both sexes but is by no means either male or female. This latter differentiation will only appear when it falls into matter, when the Triangle becomes a Square, the first Tetractys.

The Mundane Egg of Cosmogogenesis stands for eternal undifferentiated Matter, which is not matter as the term is commonly understood, but Atoms — the noumenon of matter, collectively. Matter is destructible in its objective form. But, Atoms being the quintessence of substance in their noumenal state, are indestructible: they are primordial divine units and have nothing to do with the “atoms” of modern Science.

Then the Mundane Egg is as sexless as the Ray?

The Mundane Egg is simply the first stage of manifestation, undifferentiated primordial matter, in which the vital creative Germ receives its first spiritual impulse; Potentiality becomes Potency.

Matter, by convenience of metaphor only, is regarded as feminine, because it is receptive of the rays of the sun which fecundate it and so produce all that grows on its

surface, *i.e.*, on this, the lowest plane. On the other hand [353] primordial matter should be regarded as substance, and by no means can be spoken of as having sex.

Thus the Egg, on whatever plane you speak of, means the ever-existing undifferentiated matter which strictly is not matter at all, but, as we call it, the Atoms. Matter is destructible in form while the Atoms are absolutely indestructible, being the quintessence of Substances. And here, I mean by “atoms” the primordial divine Units, not the “atoms” of modern Science.

Similarly the “Germ” is a figurative expression; the germ is everywhere, even as the circle whose circumference is nowhere and whose centre is everywhere. It therefore means all germs, that is to say, unmanifested nature, or the whole creative power which will emanate, called by the Hindus Brahmā, though on every plane it has a different name.

Is the Matri-Padma the eternal or the periodical Egg?

The eternal Egg; it will become periodical only when the ray from the first Logos shall have flashed from the latent Germ in the Matri-Padma which is the Egg, the Womb of the Universe which is to be. By analogy, the physical germ in the female cell could not be called eternal, though the latent spirit of the germ concealed within the male cell in nature, may be so called.

The real Atom is Brahmā, a limitless Expansion of Divine Consciousness.

The first and only form of primordial matter our brain-consciousness can cognise, is a circle. Train your thought first of all to a thorough acquaintance with a limited circle, and expand it gradually. You will soon come to a point when, without its ceasing to be a circle in thought, it yet becomes infinite and limitless even to the inner perceptions. It is this circle which we call Brahmā, the Germ or Anu — a latent atom embracing infinitude and boundless eternity during Pralaya, an active atom during the life-cycles; but one which has neither circumference nor plane, only limitless expansion.

Brahmā is called Atom, because we have to imagine it as a mathematical point which, however, can be extended to Absoluteness. Remember! this is the Divine Germ — not the atom of the physicists and chemists.

From *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 384-87; Answers provided by Madame Blavatsky.

“Brahmā, as the ‘germ of unknown Darkness,’ is the material from which all evolves and develops.” It is one of the axioms of logic that it is impossible for the mind to believe anything of that of which it comprehends nothing. Now if this “material” which is Brahmā be formless, then no idea concerning it can enter the mind for the mind can conceive nothing where there is no form. It is the garment or manifestation in the form of “God” which we can perceive, and it is by this

and this alone that we can know anything of him. What, therefore, is the first form of this material which human consciousness can recognise?

Your axioms of logic can be applied to the *lower* Manas only and it is from the perceptions of *Kāma-Manas* alone that you argue. But Occultism teaches only that which it derives from the cognition of the Higher [385] Ego or the *Buddhi-Manas*. But, I will try to answer you on your own familiar lines. The first and only form of the *prima materia* our brain-consciousness can cognise, is a circle. Train your thought first of all to a thorough acquaintance with a limited circle, and expand it gradually. You will soon come to a point when without its ceasing to be a circle in thought, it yet becomes infinite and limitless even to the inner perceptions. It is this circle which we call *Brahmā*, the germ, atom or *anu*: a latent atom embracing infinitude and boundless Eternity during *Pralaya*, an active one during the life-cycles; but one which has neither circumference nor plane, only limitless expansion. Therefore the Circle is the first geometrical figure and symbol in the subjective world, and it becomes a Triangle in the objective. The Triangle is the next figure after the Circle. The first figure, the Circle with the Point, is really no figure; it is simply a primeval germ, the first thing you can imagine at the beginning of differentiation; the Triangle must be conceived of once that matter has passed the zero point, or *Laya*. *Brahmā* is called an atom, because we have to imagine it as a mathematical point, which, however, can be extended into absoluteness. *Nota bene*, it is the divine germ and not the atom of the chemists. But beware of the illusion of form. Once you drag down your Deity into human form you limit and condition it, and behold, you have created an anthropomorphic god.

Stanza III.11:

IT [*the Web*] EXPANDS WHEN THE BREATH OF FIRE [*the Father*] IS UPON IT; IT CONTRACTS WHEN THE BREATH OF THE MOTHER [*the root of Matter*] TOUCHES IT. THEN THE SONS [*the Elements with their respective Powers, or Intelligences*] DISSOCIATE AND SCATTER, TO RETURN INTO THEIR MOTHER'S BOSOM AT THE END OF THE "GREAT DAY" AND REBECOME ONE WITH HER. WHEN IT [*the Web*] IS COOLING, IT BECOMES RADIANT, ITS SONS EXPAND AND CONTRACT THROUGH THEIR OWN SELVES AND HEARTS; THEY EMBRACE INFINITUDE.¹ [386]

Is the word "expand" here used in the sense of differentiating or evolving, and "contract" in that of involution, or do these terms refer to Manvantara and Pralaya; or again to a constant vibrating motion of the world-stuff or atoms? Is this expansion and contraction simultaneous or successive?

Man is also an "atom," possessing attraction and repulsion, for every atom is a little universe in itself. Man is the Microcosm of the Macrocosm.

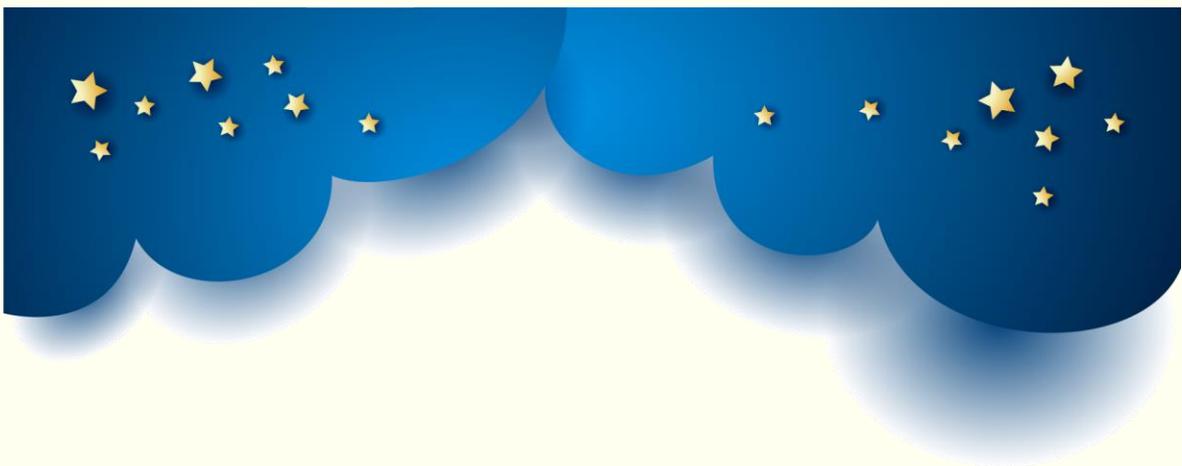
The Web is the ever-existent primordial substance — pure spirit to our conception — the material from which the objective universe or universes are evolved. When the breath of fire or Father is upon it, it expands; that is to say, as subjective material it is limitless, eternal, indestructible. When the breath of the Mother touches it, that is when the time of manifestation arrives and it has to come into objectivity of form; it

¹ *The Secret Doctrine*, Vol. I, p. 83

contracts, for there is no such thing as an objective material form which is limitless. Though Newton's proposition that every particle of matter has the property of attraction for every other particle is on the whole correct, and though Leibniz's proposition that every atom is a universe in itself, and acts through its own inherent force, is also true; yet both are incomplete. For man is also an atom, possessing attraction and repulsion, and is the Microcosm of the Macrocosm. But would it be also true to say that because of the force and intelligence in him, he moves independently of every other human unit, or could act and move, unless there were a greater force and intelligence than his own to allow him to live and move in that higher element of Force and Intelligence?

One of the objects of *The Secret Doctrine* is to prove that planetary movements cannot be satisfactorily accounted for by the theory of gravitation alone. Besides the force acting *in* matter there is also a force acting *on* matter.

When we speak of the modified conditions of Spirit-Matter (which is in reality Force), and call them by various names, such as heat, cold, light and darkness, attraction and repulsion, electricity and magnetism, etc., etc., to the occultist they are simple names, expressions of difference in manifestations of one and the same Force (always dual in differentiation), but not any specific difference of forces. For all such differences in the objective world result only from the peculiarities [387] of differentiation of matter on which the one free force acts, helped in this by that portion of its essence which we call imprisoned force, or material molecules. The worker within, the inherent force, ever tends to unite with its parent essence without; and thus, the Mother acting within, causes the Web to contract; and the Father acting without, to expand. Science calls this gravitation; Occultists, the work of the universal Life-Force, which radiates from that Absolute and Unknowable FORCE which is outside of all Space and Time. This is the work of Eternal evolution and involution, or expansion and contraction.



Can we claim one single atom in our body as our own?

He who would be an occultist must not separate either himself or anything else from the rest of creation or non-creation. For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole — or become an illusion, a nobody, and vanish like a breath leaving no trace behind.

From *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 394-96; Answers provided by Madame Blavatsky.

Stanza IV.1

LISTEN, YE SONS OF THE EARTH, TO YOUR INSTRUCTORS — THE SONS OF THE FIRE.
LEARN THERE IS NEITHER FIRST NOR LAST; FOR ALL IS ONE NUMBER, ISSUED FROM
NO NUMBER.

Are the sons of the Fire the Rays of the Third Logos?

The “Rays” are the “Sons of the Fire-mist,” produced by the *Third Creation*, or Logos. The actual “Sons of the Fire” of the Fifth Race and Sub-races are so called simply because they by their wisdom belong, or are nearer to, the hierarchy of the divine “Sons of the Fire-Mist,” the highest of the planetary Chohans or Angels. But the Sons of the Fire here spoken of as addressing the Sons of the Earth are, in this case, the King-Instructors who incarnated on this earth to teach nascent Humanity. As “Kings” they belong to the divine dynasties of which every nation, India, Chaldea, Egypt, Homeric Greece, etc., has preserved a tradition or record in some form or other. The name “Sons of the Fire-Mist” was also given to the Hierophants of [395] old. They are certainly sub-divisions of the Third Logos. They are the Fire-Chohans or Angels, the Ether Angels, the Air and Water Angels, and the Angels of the Earth. The seven lower Sephirōth are the earthly angels and correspond to the seven hierarchies of the seven elements, five of which are known, and two unknown.

Do they, then, correspond to the Races?

They do. Otherwise where would be the intellectual Races with brains and thought, if it were not for these hierarchies that incarnated in them?

What is the distinction between these various Hierarchies?

In reality these fires are not separate, any more than are the souls or monads to him who sees beyond the veil of matter or illusion.

He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation*. For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath, leaving no trace behind. As illusions, we are separate distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of

the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles becoming more and more gross, from spirit to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way.

Thus with these hierarchies. Why should we separate their classes in our mind, except for purposes of distinction in *practical* Occultism, which is but [396] the lowest form of applied Metaphysics. But if you seek to separate them on this plane of illusion, then all I can say is, that there exists between these Hierarchies the same abysses of distinction as between the “principles” of the Universe or those of man, if you like, and the same “principles” in a bacillus.

There is a passage in the *Bhagavad-Gītā* (ch. viii) wherein Krishna, speaking symbolically and *esoterically*, says:

I will state the times [conditions] . . . at which devotees departing [from this world] go, never to return [be reborn], or to return [to incarnate again]. The fire, the flame, the day, the bright [lucky] fortnight, the six months of the Northern solstice, departing [from the world] in these, those who know the Brahman [Yogīs] go to the Brahman. Smoke, night, the dark [unlucky] fortnight, the six months of the Southern solstice, [dying] in these, the devotee goes to the lunar light [or mansion, the astral light, also] and returns [is reborn]. These two paths, bright and dark, are deemed to be eternal in this world [or great Kalpa, “Age”]. By the one, [a man] goes never to return, by the other he comes back.¹

What is the explanation of this passage?

It means that the devotees are divided into two classes, those who reach Nirvana on Earth, and either accept or refuse it (though never to be born again, in this *Mahākalpa*, or age of Brahmā); and those who do not reach this state of bliss as Buddha and others did.

“The Fire, the Flame, the day, the bright fortnight of the moon,” are all symbols of the highest absolute deity. Those who die in such a state of absolute purity, go to Brahman, *i.e.*, have a right to Moksha or Nirvana. On the other hand “Smoke, night, the dark fortnight, etc., are all symbolical of matter, the darkness of ignorance. Those who die in such a state of incomplete purification, must of course be reborn.” Only the homogeneous, the absolutely purified, unalloyed spirit, can be re-united to the Deity or go to Brahman.



¹ *The Secret Doctrine*, Vol. I, p. 86; quoting *Bhagavad-Gītā*, ch. viii; translated by K.T. Telang, *Sacred Books of the East*, Vol. VIII, pp. 80-81; 2nd ed., 1908

Suggested reading for students.¹



From our Secret Doctrine's Third Proposition Series.

- ARDHANARISHVARA, SYMBOL OF THE HERMAPHRODITE THIRD RACE.JPG
- BLAVATSKY ON THE FORCE OF THE MINERAL MONAS
- BLAVATSKY ON THE HOLY UNION OF HIGH OCCULTISTS
- COLOURS OF OUR SEVEN PLANETS AND ROOT-RACES.JPG
- CROWNING ACHIEVEMENT OF THE GREAT SACRIFICE
- DIAGRAM 1 - ROOT-RACES IN THE FOURTH ROUND.PNG
- DIAGRAM 2 - THE FORCE OF THE MINERAL MONAS.PDF
- EVOLUTION OF THE HUMAN LIFE-WAVE ON EARTH
- GREAT GENIUS AND COUNTERFEITS
- HIGHER CONSCIENCE IS HEROIC; LOWER CONSCIENCE, COWARDLY
- INSIGHTS TO THE FIRST CHAPTER OF GENESIS
- LUCIFER IS CHRISTOS, INNER LIGHT
- MENTALITY AND FREEDOM BY WILLIAM ARMSTRONG FAIRBURN (1917)
- NATURE UNAIDED FAILS
- PAST AND FUTURE ARE HERE AND NOW
- PRESENTATION ON MARRIAGES MADE IN HEAVEN.PPT
- PROPOSITION 3 - BORN FROM THE PORES OF THE SKIN
- PROPOSITION 3 - COLOURS OF THE SEVEN ROOT-RACES
- PROPOSITION 3 - CREATION IN TEN OCCULT APHORISMS
- PROPOSITION 3 - CYCLE OF NECESSITY
- PROPOSITION 3 - DIAGRAM.JPG
- PROPOSITION 3 - DIAGRAM NOTES
- PROPOSITION 3 - MARRIAGE MADE IN HEAVEN
- PROPOSITION 3 - MIND IS THE MAN

¹ Students should be fully conversant with the metaphysical concepts and learning aids set out in our Secret Doctrine's Propositions Series 1 and 2. — ED. PHIL.

**SECRET DOCTRINE'S THIRD PROPOSITION SERIES
SUGGESTED READING FOR STUDENTS**

- PROPOSITION 3 - PROMETHEUS, INDIAN TITAN AND HIEROPHANT
- PROPOSITION 3 - RISE AND DEMISE OF ATLANTIS
- PROPOSITION 3 - SEVEN WARS IN HEAVEN AND ON EARTH
- PROPOSITION 3 - SONS OF THE FIRE-MIST
- PROPOSITION 3 - THE FIRST FOUR ROOT-RACES
- PROPOSITION 3 - THE FIRST FOUR ROOT-RACES (APPENDICES)
- PROPOSITION 3 - THE LAST THREE ROOT-RACES
- PROPOSITION 3 - THE LAST THREE ROOT-RACES (APPENDIX)
- PROPOSITION 3 - THE NOUS OF THE GREEKS
- PROPOSITION 3 - THE SEVEN CREATIONS
- PYGMALION-GALATEA IS AN ALLEGORY OF EARLY MAN'S SEMI-DIVINE SOUL
- THE CROSS AND THE PYTHAGOREAN DECAD
- THE DOG SYMBOLISES OUR SPIRITUAL CONSCIENCE
- THE FOUR ADAMS OF THE KABBALAH
- THE FUTURE OF THE AMERICAN CONTINENT AND ITS PEOPLES
- THE VISIBLE SUN IN OUR SOLAR SYSTEM IS A BALL OF ELECTROMAGNETIC FORCES,
GLOWING BUT NOT BURNING
- THERE IS NOTHING GREATER THAN THE DIVINING STRAWS AND THE TORTOISE
- VITALITY AND DISSOLUTION IN THE GRAND CYCLES OF EXISTENCE





Atomon or Atmeton, are the Greek words for Indivisible.¹

- KOSMOS AND COSMOS
— *in our Confusing Words Series.*
- NOUS AUGOEIDES OF THE NEOPLATONISTS
- THE VOICE OF THE WILL IS THE ATOMIC POINT, THE LOGOS OF THE SILENT ALL
— *in our Constitution of Man Series.*
- HOW VIBRATION BRINGS FORTH SOUND, FORM, AND COLOUR
- THE ATOMS OF SCIENCE ARE THE VIBRATIONS OF OCCULTISM
— *in our Secret Doctrine's First Proposition Series.*
- KOSMOS IS ETERNAL NOETIC MOTION UNMANIFESTED, THE GREAT BREATH OF THE ONE ELEMENT
- WHAT IS MATTER AND WHAT IS FORCE?
— *in our Secret Doctrine's Second Proposition Series.*



¹ The Atom may be described as a compact or crystallized point of Divine Energy and Ideation. Molecule is an imprisoned force: it exists periodically and, being divisible, is regarded as illusion. Monas is the Pythagorean name for Hermetic Fire, the quintessence of Life. — ED. PHIL.