

*Inertia, the Great Occult Force  
in our Kosmos, is unknown  
to modern Science*



## *Abstract and train of thoughts*<sup>1</sup>

### **The concepts of the West are the allegories of the East, and the truths of the Elect.**

Faraday was an Aristotelean and an agnostic more than a materialist. Faraday and Boscovitch saw in atoms and molecules Centres of Force and, in the corresponding Elemental Force, an Entity by Itself. 6

Behind the veil of terrestrial phenomena, the Occultist sees in the Elemental Forces of Nature secondary Causes which are, in themselves, the effects of primary Causes produced and guided unerringly by Divine Intelligences. 6

The idea of anything in Nature being inorganic or dead is materially fallacious, and is utterly rejected by Esoteric Philosophy. 7

### **When matter appears inert, it is the most active.**

A stone block is motionless and impenetrable to all intents and purposes. Nevertheless, its particles are in ceaseless eternal vibration which is so rapid that, to the physical eye, the stone seems devoid of motion. 8

Substance is the pre-cosmic substratum of matter, undifferentiated yet interrelated with Ideation, supersensuous but atomic, informed by the Divine Breath of its form. 8

Substance does not mean matter in metaphysics. It is boundless Æther, formless and supernal, the ultimate essence of matter in Space and noumenon of evanescent matter on Earth. Ether is physical and infernal. 9

The names for the varieties of Substance on different planes of perception and being are legion. Eastern Occultism has a special appellation for each kind. We are often misunderstood because, for lack of better terms, we apply to the essence of Force under certain aspects the descriptive epithet of Substance. But Science — like England, blessed with thirty-six religions and only one fish-sauce — has but one name for all, namely, “substance.” 9

### **Kosmos is Eternal Noetic Motion Unmanifested, the Great Breath of One Element.**

Father-Æther is the source and cause of All Cosmic Forces, which are differentiated aspects of Cosmic Substance, generated by substantial yet super-sensuous Powers. 10

Our Cosmos is ruled by Creative and Intelligent Occult Forces: they are emanations of conscious living entities, acting behind the veil of matter. The forces we know of are but

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<sup>1</sup> Frontispiece by Kavan Cardoso.

the phenomenal manifestations of realities we know nothing about, but which were known by the ancients. 10

**The truths of today are the falsehoods of yesterday.**

Conceit and prejudice strangle every truth. As only truth can dispel error, Truth should be the sole aim of Science and Justice. 11

Neither the orthodox physicists nor their critics seem to be certain of their premises, and are as apt to confuse the effects as they do the causes. It is incorrect, for instance, to say as Stallo does, that "force is nothing without mass, and mass is nothing without force," for one is the noumenon and the other the phenomenon! 11

It is true that pure Force is nothing in the world of physics; but it is the All in the domain of metaphysics. 12

**Inertia is the Greatest of Occult Forces.**

**A flying cannon ball moves only from its own inherent Force of Inertia.**

Eternal Vibration is the spiritual term for Motion Unmanifested, unconscious, innate, noumenal. It is the "Great Breath" of the One Eternal Element. Vortical Motion is the material term for Motion Manifested, conscious, external, phenomenal. 13

Stones, minerals, rocks, and even chemical atoms are simply organic units in profound lethargy. When their coma comes to and an end, their inertia becomes activity. 13

Triune Law Governs Universe and Man (Drawing). 13

Whatever may be the future name given to the Force of Inertia by scientists, to maintain that that Force does not reside in the atoms but only in the "space between them," is not true. To the mind of an Occultist it is like saying that water does not reside in the drops of which the ocean is composed, but only in the space between those drops. 16

The 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. 16

**Avogadro's law holds the same place in chemistry as the law of gravitation does in astronomy.**

Occultists see in gravity only Sympathy and Antipathy, or Attraction and Repulsion, caused by physical polarity on our terrestrial plane, and by spiritual causes beyond our illusive earth. 18

Matter, to the Occultist and to those men of Science who care too much for truth and too little for their vanity to dogmatise, is that totality of existences in the Kosmos, which falls within any of the planes of possible perception. If Scientists could fathom the ultimate nature of these Forces, they would have first to admit their substantial nature, however supersensuous. 19

Compared to the most refined substance of the Physicist, the Substance of the Occultist is what radiant matter is to the leather of the Chemist's boots. 19

Science merely traces the sequence of phenomena on a plane of effects, illusory projections from the region that Occultism has long since penetrated. Light and heat, sound and cohesion, are the ghosts or shadows of matter in motion. 20

The Seventeen-rayed Sun (Drawing). 20

However, there is no fundamental difference between light and heat, each is merely a metamorphosis of the other. Heat is light in complete repose. Light is heat in rapid motion. When light is combined with a body, it becomes heat; but when thrown off from that body, heat reverts to light. 22

When the autocratic reign of matter was dethroned, and motion proclaimed the sole sovereign ruler of the Universe, heat became "a mode of motion." We need not despair, it may become something else tomorrow. 22

1. Occult Science may err in particulars but it can never become guilty of a mistake in questions of Universal Laws, simply because Divine Science was born on higher planes, and was brought on Earth by Beings who were far wiser than man will ever be. 22

2. Occult Science may be less well-informed as to the behaviour of compound elements in various cases of physical correlations: still, it is immeasurably higher in its knowledge of the ultimate occult states of matter, and of the true nature of matter, than all the Academies of Science of our day may possess. 23

3. Occult Science does not regard either electricity, or any of the forces supposedly generated by it, as matter in any of the states known to physical Science. None of these "forces," so-called, are either solids, gases, or fluids. An Occultist would even object to electricity being called a fluid, as it is an effect and not the cause. But its noumenon, he would say, is a conscious cause. 23

**Academician Butlerov defines Force as the passage of one state of motion into another, for example, of electricity into heat and light.**

The force, which materialism considers as the cause of the diversity that surrounds us, is in sober reality only an effect, i.e., a result of that diversity. In other words, the cause of any force is not matter, but motion itself. And thus the great dogma, "no force without matter and no matter without force," is dethroned and loses the solemn significance with which materialism has tried to invest it. 25

**If nature abhors vacuum, what is atom?**

There now follows an overview of ancient and modern views of philosophy upon atoms, which shows how the atomic theory has debunked modern materialism. 26

To admit the divisibility of the atom, amounts to an admission of an infinite divisibility of substance, which is equivalent to reducing substance to nothingness. 26

**If the Universe is composed of atoms, then those atoms must be elastic.**

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. 27

**Materialism is now enmeshed in a fatal circle of its own making.**

Will it be able to break through and rise above the stifling and mephitic vapours? See how absurd are the simultaneous admissions of the non-divisibility and elasticity of the atom. Infinite divisibility of atoms, by resolving matter into simple centres of force, precludes the possibility of conceiving matter as an objective substance. 28

If the blind inertia of physical Science is replaced by the Intelligent Active Powers behind the veil of illusive matter, motion and inertia become subservient to those Powers. 28

Acceptance of the infinite divisibility of the atom opens limitless horizons to Substance, informed by the Divine Breath of its Soul in every possible state of tenuity, states still undreamt of even by the most spiritually disposed chemists and physicists.	28
<b>But alas, incurable are the insanities of materialism and pessimism.</b>	
The most Science can do is to assume the attitude of agnosticism. But to do this, requires a boundless love of truth and the surrender of the prestige of infallibility, which the men of Science have acquired among the flippant masses.	29
The old Initiates knew of no “miraculous creation” but taught the evolution of atoms on our physical plane and their first differentiation from primordial Substance (Laya), which is beyond the realm of absolute negativeness (Zero Point), and which is both the original and the final stage of atoms.	30
Dualistic and anthropomorphic may be the philosophy of Vishisht Advaita, when compared with the non-duality of Advaita, it is yet supremely higher in logic and philosophy than the cosmogenesis exalted by Christianity and Science, its great opponents.	31
The young Brahmin who graduates in the universities and colleges of India with the highest honours; who starts in life with a long tail of initials after his name, and a contempt for his national gods proportioned to the honours received in his education in physical sciences; truly, he has but to read in the light of the latter, and with an eye to the correlation of physical Forces, certain passages in his Puranas, if he would learn how much more his ancestors knew than he will ever know — unless he becomes an Occultist.	32
Æther and Ether compared and contrasted.	33
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## The concepts of the West are the allegories of the East, and the truths of the Elect.

**Faraday was an Aristotelean and an agnostic more than a materialist. Faraday and Boscovitch saw in atoms and molecules Centres of Force and, in the corresponding Elemental Force, an Entity by Itself.**

**Behind the veil of terrestrial phenomena, the Occultist sees in the Elemental Forces of Nature secondary Causes which are, in themselves, the effects of primary Causes produced and guided unerringly by Divine Intelligences.<sup>1</sup>**

From *The Secret Doctrine*, Vol. I, Part III, Addenda, § VI (THE MASKS OF SCIENCE) pp. 506-23.

If there is anything on earth like progress, Science will some day have to give up, *no-lens volens*, such monstrous ideas as her physical, self-guiding *laws* — void of soul and Spirit — and then turn to the occult teachings. [507] It has done so already, however altered are the title-page and revised editions of the Scientific Catechism. It is now over half a century since, in comparing modern with ancient thought, it has been found that, however different our philosophy may appear from that of our ancestors, it is, nevertheless, composed only of *additions* and *subtractions* taken from the old philosophy and *transmitted drop by drop through the filter of antecedents*.

This fact was well known to Faraday,<sup>2</sup> and other eminent men of Science.

Atoms,<sup>3</sup> Æther,<sup>4</sup> 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.

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<sup>1</sup> [Cf. *Secret Doctrine*, I p. 146]

<sup>2</sup> [Michael Faraday, FRS, 1791–1867, English scientist who contributed to the study of electromagnetism and electrochemistry. His main discoveries include the principles underlying electromagnetic induction, diamagnetism, and electrolysis. Although Faraday received little formal education, he was one of the most influential scientists in history. It was by his research on the magnetic field around a conductor carrying a direct current that Faraday established the basis for the concept of the electromagnetic field in physics. He also established that magnetism could affect rays of light and that there was an underlying relationship between the two phenomena. Faraday also discovered the principles of electromagnetic induction, diamagnetism, and the laws of electrolysis. His inventions of electromagnetic rotary devices formed the foundation of electric motor technology, and it was largely due to his efforts that electricity became practical for use in technology.]

<sup>3</sup> [Note to Students: Atomon (*ατομον*) Anglicised as Atom, or Atmeton (*ατμητον*), are the Greek terms for the Indivisible. The Atom may be described as a compact or crystallized point of Divine Energy and Ideation. Monas (*μονας*) is the Pythagorean name for Hermetic Fire, the quintessence of Life. Molecule is an imprisoned force: it exists periodically and, being divisible, is regarded as illusion. — ED. PHIL.]

<sup>4</sup> [Consult “Æther and Ether,” in our Confusing Words Series, or in [Google Play](#), under the title “The Fire of Æther is the all-vivifying Spirit of Cosmic Matter.” Table excerpted on page 33. — ED. PHIL.]



This does not mean that Occultism has ever had the same views on matter, atoms and æther as found in the exotericism of the classical Greek writers. Yet, if we believe Mr. Tyndall,<sup>1</sup> even Faraday was an Aristotelean, and an Agnostic more than a materialist. In his *Faraday as a Discoverer*,<sup>2</sup> the author shows the great physicist *using* “old reflections of Aristotle” which are “concisely found in some of his works.” Faraday, R.J. Boscovitch,<sup>3</sup> 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,”<sup>4</sup> on the ground of its “delusion that the conceptual elements of matter *can be grasped* as separate and real entities.”

**The idea of anything in Nature being inorganic or dead is materially fallacious, and is utterly rejected by Esoteric Philosophy.**

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?



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<sup>1</sup> [John Tyndall, FRS, 1820–1893, prominent 19<sup>th</sup>-century Irish physicist. His scientific fame arose in the 1850s from his study of diamagnetism. Later he made discoveries in the realms of infrared radiation and the physical properties of air, proving the connection between atmospheric CO<sub>2</sub> and what is now known as the greenhouse effect in 1859.]

<sup>2</sup> [American edition, 1870, p. 123]

<sup>3</sup> [Roger Joseph Boscovitch 1711–1787, physicist, astronomer, mathematician, philosopher, diplomat, poet, theologian, Jesuit priest, and polymath from the Republic of Ragusa. He studied in Italy and France, where he also published many of his works. Boscovitch produced a precursor of the atomic theory and made many contributions to astronomy, including the first geometric procedure for determining the equator of a rotating planet from three observations of a surface feature, and for computing the orbit of a planet from three observations of its position. In 1753, he also discovered the absence of atmosphere on the Moon.]

<sup>4</sup> One, by the way, which has never passed to posterity as the great philosopher *really* taught it.

## When matter appears inert, it is the most active.

**A stone block is motionless and impenetrable to all intents and purposes. Nevertheless, its particles are in ceaseless eternal vibration which is so rapid that, to the physical eye, the stone seems devoid of motion.**

This fallacy is nowhere better illustrated than in the scientific work of a German *sa-  
vant*, Professor Philipp Spiller.<sup>1</sup> In this cosmological treatise,<sup>2</sup> 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*,<sup>3</sup> and without any power to act at a distance.<sup>4</sup> [508]

**Substance is the pre-cosmic substratum of matter, undifferentiated yet interrelated with Ideation, supersensuous but atomic, informed by the Divine Breath of its form.**

This statement, however, does not prevent Spiller from enunciating an occult doctrine and principle. He asserts *the independent substantiality of force*, and shows it as an “incorporeal stuff” (*unkörperlicher stoff*) or substance. Now *substance* is not *matter* in metaphysics, and for argument’s sake it may be granted that it is a wrong expression to use. But this is due to the poverty of European languages, and especially to that of scientific terms. Then this “stuff” is identified and connected by Spiller with the æther. Expressed in occult language it might be said with more correctness that this “force-substance” is the ever-active phenomenal *positive* æther — *prakriti*; while the omnipresent all pervading æther is the *noumenon* of the former, the substratum of all, or *Ākāśa*.

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<sup>1</sup> [Philipp S. Spiller, 1800–1879, German physicist, mathematician and philosopher, widely known in the history of physics for his efforts “to explain all physical phenomena from a principle and to scare away the phantom of the imponderables.” The results of his investigations in this regard, which began in 1855 and were completed in 1876, are laid down in the work entitled *Die Urkraft des Weltalls nach ihrem Wesen und Wirken auf allen Naturgebieten*, Berlin 1876.]

<sup>2</sup> *Der Weltäther als Kosmische Kraft* (Berlin 1873), p. 4

<sup>3</sup> 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 perception — as great as that which separates snow flakes or drops of rain. But to physical science this will be an absurdity.

<sup>4</sup> [Look up “Akasha and Astral Light compared and contrasted,” on page 34. — ED. PHIL.]



Nevertheless, Stallo<sup>1</sup> falls foul of Spiller, as he does of the materialists. He is accused of “utter disregard of the fundamental correlation of force and matter” — of neither of which Science knows anything certain. For this “hypostasized half-concept” is, in the view of all other physicists, not only *imponderable*, but destitute of cohesive, chemical, thermal, electric, and magnetic forces — of all of which forces, according to Occultism, æther is the source and *cause*.

**Substance does not mean matter in metaphysics. It is boundless Æther, formless and supernal, the ultimate essence of matter in Space and noumenon of evanescent matter on Earth. Ether is physical and infernal.**

**The names for the varieties of Substance on different planes of perception and being are legion. Eastern Occultism has a special appellation for each kind. We are often misunderstood because, for lack of better terms, we apply to the essence of Force under certain aspects the descriptive epithet of Substance. But Science — like England, blessed with thirty-six religions and only one fish-sauce — has but one name for all, namely, “substance.”**

Therefore Spiller, with all his mistakes, exhibits more intuition than any other modern Scientist, with the exception of Dr. Richardson, perhaps, the theorist on the “nerve force,” or Nervous Ether, also on “Sun Force and Earth Force.”<sup>2</sup> For ÆTHER, in Esotericism, is the very quintessence of all possible energy, and it is certainly to this universal agent (composed of many *agents*) that all the manifestations of energy in the material, psychic, and spiritual worlds are due.

What are Electricity and Light, in fact? How can Science know that one is a fluid and the other a “mode of motion”?

Why is it not made clear why a difference should be made between them, since both are considered force-correlations?

Electricity is a fluid, we are told, immaterial and non-molecular (though Helmholtz thinks otherwise), and the proof of it is that we can bottle it up, accumulate, and store it away. Then, *it must* be simply matter, and no peculiar “fluid.” Nor is it only “a mode of motion,” for motion could hardly be stored in a Leyden jar. As for light, it is a still more extraordinary “mode of motion”; since, “marvellous as it may appear,

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<sup>1</sup> [Johann Bernhard Stallo, 1823–1900, German-American academic, jurist, philosopher, and ambassador. During the post-war period Stallo wrote his most famous work, *The Concepts and Theories of Modern Physics*, first published in 1882. *The Concepts* deals with the role of “concepts” in physical theory, arguing that they must be treated as provisional, and warning of the mental traps of mistaking concepts for facts; this book represents an early example of the modern philosophy of science. It went through three American editions in Stallo’s lifetime, which were simultaneously published in England. A French translation was issued in 1884, with a foreword by Charles Friedel. Among many others, the second edition was read by Bertrand Russell, who awarded it three footnotes in his *An Essay on the Foundations of Geometry* (1897). Russell’s footnotes brought Stallo to the attention of the German physicist Ernst Mach, who saw in Stallo a kindred philosophical and scientific spirit. Mach initiated a correspondence with Stallo, cut short by the latter’s death, whereupon Mach arranged for a German translation by Hans Kleinpeter, to which Mach contributed a foreword. *Die Begriffe und Theorien der Modernen Physik* was published in 1901 and re-issued in 1911 with a short new foreword by Kleinpeter. This translation introduced Stallo to a German audience and helped establish *The Concepts* as an important contribution to the philosophy of physics. A modern American edition, based on the 1888 edition, was edited by the American physicist and father of “operationalism,” Percy Williams Bridgman, Belknap Press, Harvard University Press, 1960.]

<sup>2</sup> *The Popular Science Review*, Vol. V, pp. 327-36

light [also] can *actually be stored up for use*,” as demonstrated by Professor Grove nearly half a century ago.

Take an engraving which has been kept for some days in the dark, expose it to full sunshine — that is, insolate it for fifteen minutes; [509] lay it on sensitive paper in a dark place, and at the end of 24 hours it will have left an impression of itself on the sensitive paper, the whites coming out as blacks. . . . There seems to be no limit for the reproduction of engravings, etc. . . . <sup>1</sup>

What is it that remains fixed, nailed, so to say, on the paper? It is a *Force* certainly, that fixed the thing, but what is *that thing*, the residue of which remains on the paper?

## **Kosmos is Eternal Noetic Motion Unmanifested, the Great Breath of One Element.**

**Father-Æther is the source and cause of All Cosmic Forces, which are differentiated aspects of Cosmic Substance, generated by substantial yet super-sensuous Powers.**

**Our Cosmos<sup>2</sup> is ruled by Creative and Intelligent Occult Forces: they are emanations of conscious living entities, acting behind the veil of matter.<sup>3</sup> The forces we know of are but the phenomenal manifestations of realities we know nothing about, but which were known by the ancients.**

Our learned men will get out of this through some scientific technicality; but what is it that is intercepted, so as to imprison a certain quantity of it on glass, paper, or wood? Is it “Motion” or is it “Force”? Or shall we be told that what remains behind is the effect only of the force or motion? Then what is this Force? Force or energy is a quality; but every quality must belong to a something, or a somebody. In physics, force is defined as “that which changes or tends to change any physical relation between bodies, whether mechanical, thermal, chemical, electrical, magnetic, etc.” But it is not that “force” or that “motion” which remains behind on the paper, when the force or motion has ceased to act; and yet something, which our physical senses cannot perceive, has been left there to become a cause in its turn and produce effects. What is it? It is not matter, as defined by Science — *i.e.*, matter in any of its known states. An Alchemist would say it was a spiritual secretion — and would be laughed at. But yet, when the physicist said that electricity, stored up, was a fluid, or that light fixed on paper is still sunlight — this is Science.<sup>4</sup> In the opinion of an experienced Occultist, one who has verified the whole series of *Nidānas*, of causes and ef-

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<sup>1</sup> Sir William Robert Grove (1811–1896), relating experiments by Claude Félix Abel Niépce de Saint-Victor, in *The Correlation of Physical Forces*, being the substance of a course of lectures delivered to the London Institution in the year 1843. London: S. Highley, 1850 (2<sup>nd</sup> ed.). Also cf. Grove’s monograph on *The Correlation of Physical Forces*, 5<sup>th</sup> ed., London: Longmans, Green & Co. 1867; p. 166.

<sup>2</sup> [Consult “Kosmos and Cosmos,” in our Confusing Words Series. Table excerpted on page 35. — ED. PHIL.]

<sup>3</sup> [Consult “What is Matter and what is Force,” “Kosmos is eternal noetic motion unmanifested, the Great Breath of the One Element,” and “The Force of the Mineral Monas,” from our Secret Doctrine’s Propositions Series 1, 2, and 3, respectively. — ED. PHIL.]

<sup>4</sup> The newest authorities have rejected these explanations as “exploded theories,” and have now deified “Motion” as their sole idol. But, surely, they and their idol will one day share the fate of their predecessors.

fects that finally project their last effect on to this, our plane of manifestations; one who has traced matter back to its noumenon, the explanation of the physicist is like calling anger,<sup>1</sup> or its effects — the exclamation provoked by it — a secretion or a fluid, and man, the cause of it — its *material* conductor. But, as Grove prophetically remarked, that day is fast approaching when it will be confessed that the “forces” we know of are but the phenomenal manifestations of realities we know nothing about — but which *were known to the ancients and, by them, worshipped*.

## The truths of today are the falsehoods of yesterday.

**Conceit and prejudice strangle every truth. As only truth can dispel error, Truth should be the sole aim of Science and Justice.**

He made one still more suggestive remark, however, which ought to have become the motto of Science, but has not. Sir W. Grove said that

SCIENCE SHOULD HAVE NEITHER DESIRES NOR PREJUDICES.  
TRUTH SHOULD BE HER SOLE AIM.

Meanwhile, in our days, Scientists are more self-opinionated and bigoted than even the clergy. For they minister to, if they do not actually worship, [510] “Force-Matter,” which is their *Unknown God*. And how unknown it is, may be inferred from the many confessions of the most eminent physicists and biologists, with Faraday at their head. Not only, he said, could he never presume to pronounce whether Force was a property or function of Matter, but he actually did not know what was meant by the word *matter*.

There was a time, he added, when he believed he knew something of matter. But the more he lived, and the more carefully he studied it, the more he became convinced of *his utter ignorance of the nature of matter*.<sup>2</sup>

**Neither the orthodox physicists nor their critics seem to be certain of their premises, and are as apt to confuse the effects as they do the causes. It is incorrect, for instance, to say as Stallo does, that “force is nothing without mass, and mass is nothing without force,” for one is the noumenon and the other the phenomenon!**

The Occultists are often misunderstood because, for lack of better terms, they apply to the essence of Force *under certain aspects* the descriptive epithet of *substance*. Now the names for the varieties of “substance” on different planes of perception and being are *legion*. Eastern Occultism has a special appellation for each kind; but Sci-

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<sup>1</sup> [Consult “From the stronghold of your soul, chase all your foes away,” in our Constitution of Man Series. — ED. PHIL.]

<sup>2</sup> See Frederick C. Bakewell (1800–1869), *Electric Science; its history, phenomena, and applications*. London: Ingram, Cooke & Co., 1853. This ominous confession was made, we believe, at a Scientific Congress at Swansea. Faraday held a similar opinion, however, as stated by Tyndall:

“What do we know of the atom *apart from its force*? You imagine a nucleus which may be called *a*, and surround it by forces which may be called *m*; to my mind the *a*, or nucleus, vanishes and the substance consists of the powers *m*. And, indeed, what notion can we form of the nucleus independent of its powers? What thought remains on which to hang the imagination of an *a*, independent of the acknowledged forces?”

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

ence — like England, in the recollection of a witty Frenchman, blessed with thirty-six religions and only one fish-sauce — has but one name for all, namely, “substance.” Moreover, neither the orthodox physicists nor their critics seem to be very certain of their premises, and are as apt to confuse the effects as they do the causes. It is incorrect, for instance, to say, as Stallo does, that “matter can no more be realized or conceived as mere spacial presence than as a concretion of forces,” or that “force is nothing without mass, and mass is nothing without force” — for one is the noumenon and the other the phenomenon. Again, Schelling, when saying that

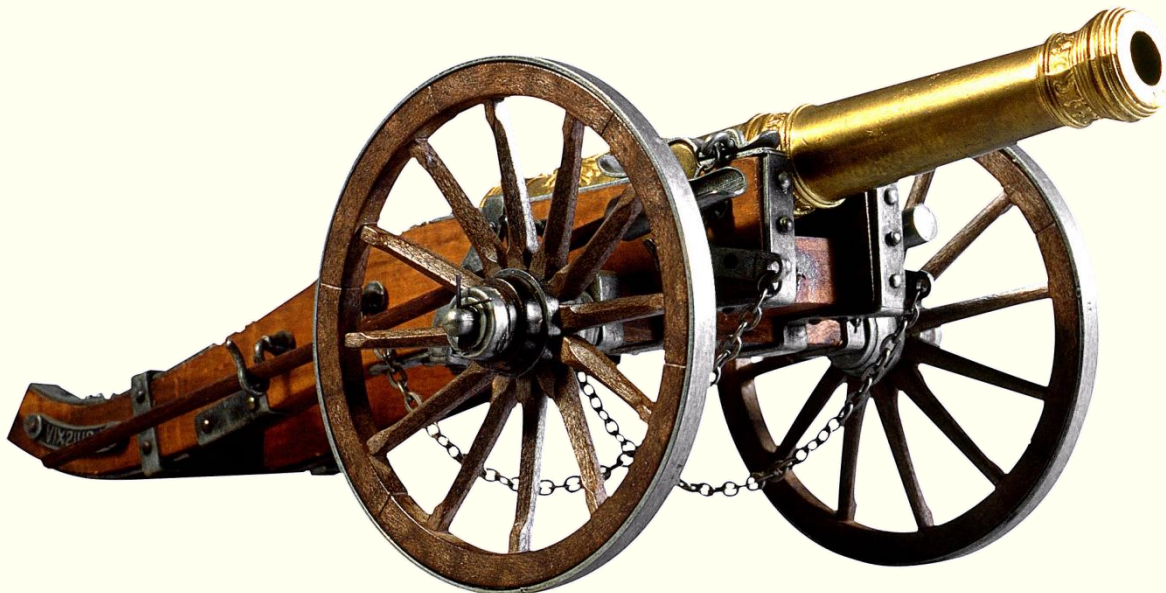
. . . it is a mere delusion of the phantasy that something, we know not what, remains after we have denuded an object of all the predicates belonging to it,<sup>1</sup>

could never have applied the remark to the realm of transcendental metaphysics.

**It is true that pure Force is nothing in the world of physics; but it is the All in the domain of metaphysics.**

It is true that pure force is *nothing* in the world of physics; it is ALL in the domain of Spirit. Says Stallo:

If we reduce the mass upon which a given force, however small, acts, to its limit zero — or, mathematically expressed, until it becomes infinitely small — the consequence is that the velocity of the resulting motion is infinitely great, and that the “thing” . . . is at any given moment neither here nor there, but everywhere — that there is no [511] real presence. It is impossible, therefore, to construct matter by a synthesis of forces.<sup>2</sup>



<sup>1</sup> Friedrich Wilhelm Joseph von Schelling (1775–1854), *Ideen zu einer Philosophie der Natur*. Leipzig: Bey Breitkopf und Härtel, 1797; p. 18.

<sup>2</sup> Stallo, *Concepts and Theories of Modern Physics*. New York: D. Appleton & Co., 1882; p. 161.

# Inertia is the Greatest of Occult Forces.

**A flying cannon ball moves only  
from its own inherent Force of Inertia.**

**Eternal Vibration is the spiritual term for Motion Unmanifested, unconscious, innate, noumenal. It is the “Great Breath” of the One Eternal Element. Vortical Motion is the material term for Motion Manifested, conscious, external, phenomenal.<sup>1</sup>**

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

When it strikes it produces heat and other effects but its force of inertia is not the least diminished. It will require as much energy to start it again at the same velocity as it did at first. We may repeat the process a thousand times and as long as the quantity of matter remains the same its force of inertia will remain the same in quantity. The same in the case of gravity. A meteor falls and produces heat. Gravity is to be held to account for this, but the force of gravity upon the fallen body is not diminished.<sup>2</sup>



## **Triune Law Governs Universe and Man (Drawing).**

There now follows a drawing from our Secret Doctrine's Second Proposition Series. —  
ED. PHIL.

<sup>1</sup> [Cf. *Harmony* in motion, *Inertia* in motion, and *Activity* in motion — not to be mistaken for unmanifested “action” — three in one and one in three. Or two *positives* and a *neuter*, through which the dominion of one passes to the other, the latter meanwhile acting as the *negative* — a mere *aspect*, for the negative, as such, is non-extant; till the “neuter,” as *radically* untrue as the negative — becomes in its turn a positive, namely the phase of attraction called *gravitation* — for it is only *one* phase of a *triple* fact, that is, *latent will*; the other two modes of attraction being *manifested will*, one now prevailing in *organic* states, whilst the third, as a dominant, is the compatibility of *super-organic* states.

First published in *Lucifer*, Vol. V (30), February 1890, p. 477. Republished in *Blavatsky Collected Writings* (MISCELLANEOUS NOTES) XII p. 119]

<sup>2</sup> *Mahatma Letter* 11 (65) p. 62; 3<sup>rd</sup> Combined ed.



# 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.<sup>1</sup> 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:<sup>2</sup>

## 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.

YUGAS<sup>3</sup>

## 1 Kama-Eros-Pothos

It’s Flame descends into primordial matter. The Heat produced “causes its particles to move.”<sup>5</sup> 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.<sup>8</sup> For, Eternal vibration in the Unmanifested changes to vortical motion in the manifested. (SD I 118 fn)<sup>10</sup>

KARMA<sup>4</sup>

YAJNA<sup>6</sup>

## 2 Mulaprakriti

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

## 3 First Logos

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

### 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.”<sup>2</sup>

### Motion Manifested

Vortical Motion is the material term for Motion Manifested, Conscious, External, Phenomenal.<sup>11</sup>

## CONSCIOUSNESS

### Energising, Differentiating, Individualising, Motivating All

Motion or Deity becomes the One Whirlwind or Heat.<sup>5</sup> “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.<sup>16</sup>

### Left Contrary Force

Centrifugal - Evil<sup>12</sup>  
Expansion<sup>13</sup>  
Terrestrial Attraction  
Spirit evolving  
through Matter<sup>14</sup>  
All Nature<sup>15</sup>

### Right Contrary Force<sup>17</sup>

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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Revision 5.43

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





This may be true in the phenomenal world, inasmuch as the illusive reflection of the *one reality* of the supersensual world may appear true to the dwarfed conceptions of a materialist. It is absolutely incorrect when the argument is applied to things, in what the Kabbalists call the supermundane spheres. Inertia, so called, “is force” according to Newton,<sup>1</sup> and for the student of Esoteric Sciences the greatest of the occult forces. A body may be considered divorced from its relations with other bodies — which, according to physical and mechanical sciences, give rise to its attributes — *only conceptually*, only on this plane of illusion. In fact, it can never be so detached; death itself being unable to detach it from its relation with the Universal forces, of which the One FORCE or LIFE is the synthesis; but simply continues such inter-relation on another plane. But what, if Stallo is right, can Dr. James Croll<sup>2</sup> mean when, in speaking “On the Transformation of Gravity,” he brings forward the views advocated by Faraday, J.J. Waterston,<sup>3</sup> and others? For he says very plainly that gravity . . .

is a force pervading Space *external to bodies*, and that, on the mutual approach of the bodies, the force is not increased, as is generally supposed, but the bodies merely pass into a place *where the force exists with greater intensity*. . . .<sup>4</sup>

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 æther 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<sup>5</sup> declares the same in his *Théorie mécanique de la chaleur*.<sup>6</sup> He tries to demonstrate that the atom<sup>7</sup> 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.*

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<sup>1</sup> *Principia*, Definition III

<sup>2</sup> [James Croll, LL.D., F.R.S., 1821–1890, Scottish scientist who developed a theory of climate variability based on changes in the Earth’s orbit.]

<sup>3</sup> [John James Waterston, 1811–1883, Scottish physicist and unacknowledged of the kinetic theory of gases. At age nineteen, he published a paper proposing a mechanical explanation of gravitation, accounting for action at a distance in terms of colliding particles and discussing interactions between linear and rotational motion that would play a part in his subsequent kinetic theory.]

<sup>4</sup> *Philosophical Magazine and Journal of Science*, Series V, Vol. II (11), October 1876, p. 252 [read before the British Association, September 1876]

<sup>5</sup> [Gustave-Adolphe Hirn, 1815–1890, French physicist, astronomer, mathematician, and engineer who made important measurements of the mechanical equivalent of heat and contributed to the early development of thermodynamics.]

<sup>6</sup> [Paris: Gauthier-Villars, 1865–68; 2-vols.]

<sup>7</sup> [*Note to Students*: Atomon (*ατομον*) Anglicised as Atom, or Atmeton (*ατμητον*), are the Greek terms for the Indivisible. The Atom may be described as a compact or crystallized point of Divine Energy and Ideation. Monas (*μονας*) is the Pythagorean name for Hermetic Fire, the quintessence of Life. Molecule is an imprisoned force: it exists periodically and, being divisible, is regarded as illusion. — ED. PHIL.]

**Whatever may be the future name given to the Force of Inertia by scientists, to maintain that that Force does not reside in the atoms but only in the “space between them,” is not true. To the mind of an Occultist it is like saying that water does not reside in the drops of which the ocean is composed, but only in the space between those drops.**

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.<sup>1</sup> 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 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.**

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,”<sup>2</sup> 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 strange contradictory idea that it is not related to matter “otherwise than by its power to act upon it,”<sup>3</sup> leads physical science to the most absurd contradictory hypotheses. Whether “force” or “motion,”<sup>4</sup> 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 [Stallo]: →

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<sup>1</sup> [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. — *Boris de Zirkoff*.]

<sup>2</sup> Stallo, *Concepts and Theories of Modern Physics*, Introductory to the 2<sup>nd</sup> edition of 1888, p. xxxi

<sup>3</sup> *loc. cit.*

<sup>4</sup> Occultism, seeing no difference between the two, never attempts to separate them.

## Avogadro's law holds the same place in chemistry as the law of gravitation does in astronomy.

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.”<sup>1</sup> This principle is known as the law of Avogadro or Ampère.<sup>2</sup>

This shows that either modern chemistry or modern physics is entirely wrong in its respective fundamental principle. 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. 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.



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<sup>1</sup> Josiah Parsons Cooke (1827–1894), *The New Chemistry*. New York: D. Appleton & Co., 1874; p. 13.

<sup>2</sup> “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.

**Occultists see in gravity only Sympathy and Antipathy, or Attraction and Repulsion, caused by physical polarity on our terrestrial plane, and by spiritual causes beyond our illusive earth.**

- 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.*<sup>1</sup>

And further:

Chemistry in its ultimate form *must be atomic mechanics.*<sup>2</sup>

And a moment after he is told that:

Gases consist of atoms which *behave* like solid, *perfectly elastic* spheres.<sup>3</sup>

Finally, to crown all, Sir W. Thomson<sup>4</sup> 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.<sup>5</sup>

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<sup>1</sup> Wilhelm Maximilian Wundt (1832–1920), *Essays: Die Theorie der Materie*. Leipzig: Verlag von Wilhelm Engelmann, 1885; p. 381.

<sup>2</sup> Dr. Alexander Naumann (1837–1922), *Grundriss der Thermochemie oder der Lehre von der Beziehungen zwischen Wärme und chemischen Erscheinungen vom Standpunkt der mechanischen Wärmetheorie Dargestellt*. Braunschweig: Vieweg und Sohn, 1869; p. 150.

<sup>3</sup> Krönig, Clausius, J.C. Maxwell, etc. See *Philosophical Magazine*, Vol. XIX, 4<sup>th</sup> Series, No. 124, January 1860, pp. 19ff.

<sup>4</sup> [William Thomson, 1<sup>st</sup> Baron Kelvin, OM, GCVO, PC, PRS, FRSE, 1824–1907, British mathematician, mathematical physicist, and engineer. Professor of Natural Philosophy at the University of Glasgow for 53 years, he did important work in the mathematical analysis of electricity and formulation of the first and second laws of thermodynamics, and did much to unify the emerging discipline of physics in its contemporary form. He received the Royal Society's Copley Medal in 1883, was its President 1890–1895, and in 1892 was the first British scientist to be elevated to the House of Lords.]

<sup>5</sup> *Philosophical Magazine*, Vol. XIX, p. 321

**Matter, to the Occultist and to those men of Science who care too much for truth and too little for their vanity to dogmatise, is that totality of existences in the Kosmos, which falls within any of the planes of possible perception. If Scientists could fathom the ultimate nature of these Forces, they would have first to admit their substantial nature, however supersensuous.**

But what do the men of *true* Science say to all this? By the “men of true Science” we mean those who care too much for truth and too little for their personal vanity to dogmatise on anything, as the majority do. There are several among them — perhaps more than dare publish openly their secret conclusions for fear of the cry “Stone him to death!” — men, whose intuitions have made them span the abyss that lies between the terrestrial aspect of matter, and the — to us, on our plane of illusion — subjective, *i.e.*, TRANSCENDENTALLY OBJECTIVE SUBSTANCE, and led them to proclaim the existence of the latter. Matter, to the Occultist, it must be remembered, is that totality of *existences* in the Kosmos, which falls within any of the planes of possible perception. We are but too well aware that the orthodox theories of sound, heat, and light, are against the occult doctrines. But, it is not enough for the men of Science, or their defenders, to say that *they do not deny dynamic power to light and heat*; and urge as a proof the fact that Mr. Crookes’ radiometer has unsettled no views. If they would fathom the ultimate nature of these Forces, they have first to admit their *substantial* nature, however *supersensuous*. Neither do the Occultists deny the correctness of the vibratory theory.<sup>1</sup> Only they limit its functions to our Earth — declaring its inadequacy on other planes than ours, since “Masters” in the Occult Sciences perceive the CAUSES that produce ethereal vibrations. Were all these only the fictions of the alchemists, or dreams of the Mystics, such men as Paracelsus, Philalethes, Van Helmont, and so many others, would have to be regarded as worse than visionaries: they would become impostors and deliberate mystifiers.

**Compared to the most refined substance of the Physicist, the Substance of the Occultist is what radiant matter is to the leather of the Chemist’s boots.**

The Occultists are taken to task for calling the *Cause* of light, heat, sound, cohesion, magnetism, etc., a *substance*.<sup>2</sup> Clerk-Maxwell has stated that the pressure of strong sunlight on a square mile is about 3¼ lbs. It is, they are told, “the energy of the myriad ether waves”; and when they call it a “substance” impinging on that area, their explanation is proclaimed *unscientific*.

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<sup>1</sup> Referring to the *Aura*, one of the Masters says in the “Occult World” (p. 147) “How could you make yourself understood, *command* in fact, those semi-intelligent *Forces*, whose means of communication with us are not through spoken words but *through sounds and colours* in correlation between the *vibrations* of the two?” [Also in *The Mahatma Letters*, pp. 30-31] It is this “correlation” that is unknown to modern Science, yet was many times explained by the Alchemists.

[Students to consult “Alchemy is the quintessence in Nature’s highest correlations,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

<sup>2</sup> The “substance” of the Occultist, however, is to the most refined *substance* of the physicist, what *radiant matter*, is to the leather of the Chemist’s boots.

**Science merely traces the sequence of phenomena on a plane of effects, illusory projections from the region that Occultism has long since penetrated. Light and heat, sound and cohesion, are the ghosts or shadows of matter in motion.**

There is no justification for such an accusation. In no way — as stated [515] more than once before now — do the Occultists dispute the explanations of Science, as affording a solution of the *immediate* objective agencies at work. Science only errs in believing that, because it has detected in vibratory waves the *proximate* cause of these phenomena, it has, therefore, revealed ALL that lies beyond the threshold of sense. It merely traces the sequence of phenomena on a plane of effects, illusory projections from the region that Occultism has long since penetrated. And the latter maintains that those etheric tremors, are not, as asserted by Science, set up by the vibrations of the molecules of *known* bodies — the matter of our terrestrial objective consciousness — but that we must seek for the ultimate causes of light, heat, etc., in MATTER existing in *super-sensuous* states — states, however, as fully objective to the spiritual eye of man, as a horse or a tree is to the ordinary mortal.

Light and heat are the ghost or shadow of matter in motion. Such states can be perceived by the SEER or the Adept during the hours of trance, under the *Sushumnā ray* — the first of the Seven *Mystic* rays of the Sun.<sup>1</sup>



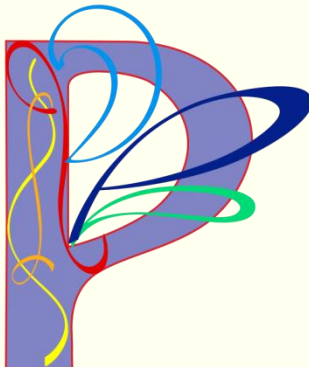
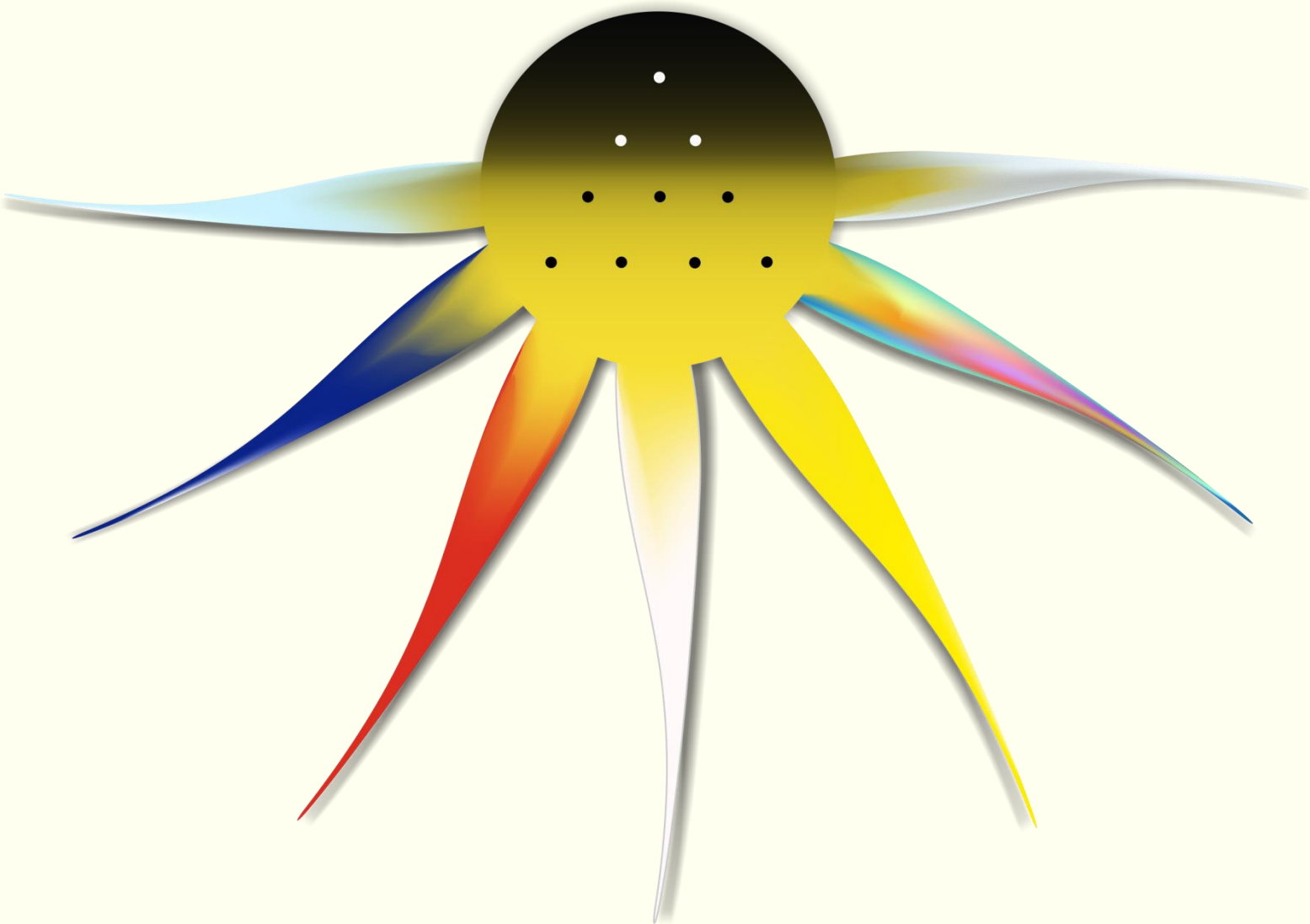
### **The Seventeen-rayed Sun (Drawing).**

There now follows a Drawing from our Secret Doctrine's First Proposition Series. — ED. PHIL.

<sup>1</sup> The names of the Seven Rays — which are, Sushumnā, Harikeśa, Viśvakarman, Viśvatryarchas, Sannaddha, Sarvāvasu, and Svarāj — are all mystical, and each has its distinct application in a distinct state of consciousness, for occult purposes. The *Sushumnā* which, as said in the *Nirukta* (II, 6), is only to light up the moon, is the ray nevertheless cherished by the initiated Yogins. The totality of the Seven Rays spread through the Solar system constitute, so to say, the physical *Upādhi* (basis) of the *Ether of Science*; in which *Upādhi*, light, heat, electricity, etc. — the forces of orthodox science — correlate to produce their terrestrial effects. As psychic and spiritual effects, they emanate from, and have their origin in, the supra-solar *Upādhi*, in the ether of the Occultist — or *Ākāśa*.

[Students to consult "The Seven Rays of the Sun," in our Secret Doctrine's First Proposition Series. Drawing "The Seventeen-rayed Sun," also from the same Series, is shown overleaf. — ED. PHIL.]





**However, there is no fundamental difference between light and heat, each is merely a metamorphosis of the other. Heat is light in complete repose. Light is heat in rapid motion. When light is combined with a body, it becomes heat; but when thrown off from that body, heat reverts to light.**<sup>1</sup>

Thus, we put forward the Occult teaching which maintains the reality of a super-substantial and supersensible essence of that *Ākāśa* (not æther, which is only an aspect of the latter), the nature of which cannot be inferred from its remoter manifestations — *its merely phenomenal phalanx of effects* — on this terrene plane. Science, on the contrary, informs us that heat can never be regarded as matter in any conceivable state.<sup>2</sup> We are also told that the two great obstacles to the fluid (?) theory of heat undoubtedly are: [516]

- The production of heat by friction — excitation of molecular motions.
- The conversion of heat into mechanical motion.

**When the autocratic reign of matter was dethroned, and motion proclaimed the sole sovereign ruler of the Universe, heat became “a mode of motion.” We need not despair, it may become something else tomorrow.**

**1. Occult Science may err in particulars but it can never become guilty of a mistake in questions of Universal Laws, simply because Divine Science was born on higher planes, and was brought on Earth by Beings who were far wiser than man will ever be.**

The answer given is: There are fluids of various kinds. Electricity is called a fluid, and so was heat quite recently, but it was on the supposition that heat was some imponderable substance. This was during the supreme and autocratic reign of matter. When the latter was dethroned, and MOTION was proclaimed the sole sovereign ruler of the Universe, heat became “a mode of motion.” We need not despair: it may become something else to-morrow. Like the Universe itself, Science is ever *becoming*, and can never say, “I am, *That* I am.” On the other hand, Occult Science has its *changeless* traditions from prehistoric times. It may err in particulars; it can never become guilty of a mistake in questions of Universal laws, simply because that Science, justly referred to by philosophy as the “*divine*,” was born on higher planes, and was brought on Earth by beings who were wiser than man will be, even in the seventh Race of his Seventh Round. And *that* Science maintains that Forces are not

<sup>1</sup> [Look up “Akasha and Astral Light compared and contrasted,” on page 34. — ED. PHIL.]

<sup>2</sup> To cite a most impartial critic, one whose authority no one can call in question, as a reminder to Western Dogmatists, that the question cannot be in any way considered as settled:

“There is no fundamental difference between light and heat . . . each is merely a metamorphosis of the other. . . . Heat is light in complete repose. Light is heat in rapid motion. Directly light is combined with a body, it becomes heat; but when it is thrown off from that body it again becomes light.” (Sir John Leslie, 1766–1832, *An Experimental Inquiry into the Nature and Propagation of Heat*. London: Printed for J. Mawman, 1804; pp. 162, 174, 188)

“*Whether this is true or false we cannot tell*; and many years, perhaps many generations, will have to elapse before we shall be able to tell.” [Henry Thomas Buckle (1821–1862), *History of Civilization in England*. New York: D. Appleton, 1860–61, Vol. III, p. 384 in the 1878 ed.]

what modern learning would have them; *e.g.*, Magnetism is *not* a “mode of motion”; and, in this particular case, at least, *exact* “modern Science” is sure to come to grief some day. Nothing, at the first blush, can appear more ridiculous, more outrageously absurd than to say, for instance: “the Hindu initiated Yogi knows really *ten times more than the greatest European physicist of the ultimate nature and constitution of light* — both solar and lunar.”

Yet why is the Sushumnā ray believed to be that ray which furnishes the moon with its borrowed light?

Why is it “the ray cherished *by the initiated Yogi?*”

Why is the moon held as the *deity of the mind*, by those Yogis?

We say, because light, or rather all its occult properties, every combination and correlation of it with other forces, mental, psychic, and spiritual, were perfectly known to the old adepts.

**2. Occult Science may be less well-informed as to the behaviour of compound elements in various cases of physical correlations: still, it is immeasurably higher in its knowledge of the ultimate occult states of matter, and of the true nature of matter, than all the Academies of Science of our day may possess.**

Therefore, although, in its knowledge of the ultimate constitution of matter, or in the so-called ultimate analysis as opposed to the proximate in chemistry, occult science may be less well-informed as to the behaviour of compound elements in various cases of physical correlations: still, it is immeasurably higher in its knowledge of the ultimate occult states of matter, and of the true nature of matter, than all the physicists and chemists of our modern day put together.

Now, if we state the truth openly and in full sincerity, namely, that the ancient Initiates had a far wider knowledge of physics — as a Science of Nature — than our Academies of Science, all taken together, possess, the statement will be characterized as an impertinence and an absurdity; for physical sciences are considered to have been carried in our age to the apex of perfection. Hence, the twitting query: [517]

Can the Occultists meet successfully the two points, namely,

- The production of heat by friction — excitation of molecular motions; and
- The conversion of heat into mechanical force, if they hold to the old “exploded” theory of heat being a substance or a fluid?”

**3. Occult Science does not regard either electricity, or any of the forces supposedly generated by it, as matter in any of the states known to physical Science. None of these “forces,” so-called, are either solids, gases, or fluids. An Occultist would even object to electricity being called a fluid, as it is an effect and not the cause. But its noumenon, he would say, is a conscious cause.**

To answer the question, it must first be observed that the Occult Sciences do not regard either electricity or any of the forces supposed to be generated by it, as matter,

*in any of the states known to physical Science*; to put it more clearly, none of these “forces,” so-called, are either solids, gases, or fluids. If it did not look pedantic, an Occultist would even object to electricity being called a fluid — *as it is an effect and not a cause*. But its *noumenon*, he would say, *is a conscious cause*. The same in the cases of “Force” and the “Atom.” Let us see what an eminent Academician, Butlerov,<sup>1</sup> the chemist, had to say about these two abstractions.

## **Academician Butlerov defines Force as the passage of one state of motion into another, for example, of electricity into heat and light.**

What is Force? [argues this great man of Science] What is it from a strictly scientific standpoint, and as warranted by the law of conservation of energy? Conceptions of Force are resumed by our conceptions of this, that, or another mode of motion. Force is thus simply the passage of *one state of motion into another state of the same*: of electricity, into heat and light, of heat into sound or some mechanical function, and so on.<sup>2</sup> The first time electric fluid was produced by man on earth it must have been by friction; hence, as well-known, it is heat that produces it by disturbing its zero state,<sup>3</sup> and electricity exists no more on earth *per se* than heat or light, or any other force. They are all correlations, as science says.

- When a given quantity of heat, assisted by a steam engine, is transformed into mechanical work, we speak of steam power (or force).
- When a falling body strikes an obstacle in its way, thereby generating heat and sound — we call it the power of collision.
- When electricity decomposes water or heats a platinum wire, we speak of the force of the electric fluid.
- When the rays of the sun are intercepted by the thermometer bulb and its quicksilver expands, we speak of the calorific energy of the sun.

In short, when one state of a determined quantity of motion ceases, another state of motion equivalent to the preceding takes its place, and the result of such a transformation or correlation is — force. In all cases where such a transformation, or the passage of one state of motion into another, is entirely absent, there no force is possible. Let us admit for a moment an absolutely homogeneous state of the Universe, and our conception of force falls down to nought. [518]

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<sup>1</sup> [Alexander 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 in 1859, of formaldehyde in 1859, and of the formose reaction in 1861. Butlerov also proposed the idea of possible tetrahedral arrangement of valence bonds in carbon compounds in 1862.]

<sup>2</sup> [On the plane of manifestation and illusionary matter it may be so; not that it is nothing more, for it is vastly more. — H.P. Blavatsky.]

<sup>3</sup> [Neutral, or *laya*. — H.P. Blavatsky.]

**The force, which materialism considers as the cause of the diversity that surrounds us, is in sober reality only an effect, i.e., a result of that diversity. In other words, the cause of any force is not matter, but motion itself. And thus the great dogma, “no force without matter and no matter without force,” is dethroned and loses the solemn significance with which materialism has tried to invest it.**

Therefore it becomes evident that the force, which materialism considers as the cause of the diversity that surrounds us, is in sober reality only an effect, a result of that diversity. From such point of view force is not the cause of motion, but a result, while the cause of that force, or forces, is not the substance or matter, but motion itself. Matter thus must be laid aside, and with it the basic principle of materialism, which has become unnecessary, as force brought down to a state of motion can give no idea of the substance. If force is the result of motion, then it becomes incomprehensible *why that motion should become witness to matter*, and not to Spirit or a Spiritual essence. True, our reason cannot conceive of a motion minus something moving (and our reason is right); but the nature or *esse* of that something moving remains to Science entirely unknown; and the Spiritualist, in such case, has as much right to attribute it to a “Spirit,” as a Materialist to creative and all-potential matter. A Materialist has no special privileges in this instance, nor can he claim any. The law of the conservation of energy, as thus seen, is shown to be illegitimate in its pretensions and claims in this case. The “great dogma” — *no force without matter and no matter without force* — falls to the ground, and loses entirely the solemn significance with which materialism has tried to invest it. The conception of force still gives no idea of matter and compels us in no way to see in it “the origin of all origins.”<sup>1</sup>

We are assured that real science is not materialistic; and our own conviction tells us that it cannot be so, when its learning is real. There is a good reason for it, well defined by some physicists and chemists themselves. Natural sciences *cannot* go hand in hand with materialism. To be at the height of their calling, men of science have to reject the very possibility of materialistic doctrines having aught to do with the *atomic* theory; and we find that Lange,<sup>2</sup> Butlerov, Du Bois-Reymond<sup>3</sup> — the latter probably unconsciously — and several others, have proved it. And it is, furthermore, demonstrated by the fact, that Kanāda in India, and Leucippus, Democritus, and after them Epicurus — the earliest atomists in Europe — while propagating their doctrine of definite proportions, believed in *Gods* or supersensuous entities, at the same time. Their ideas upon matter thus differed from those now prevalent. We must be allowed to make our statement clearer in a short synopsis of the ancient and modern views of philosophy upon atoms, and thus prove that the atomic theory kills Materialism.

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<sup>1</sup> A.M. Butlerov, *Scientific Letters*, to various Russian newspapers.

<sup>2</sup> [Friedrich Albert Lange, 1828-1875, *History of materialism and criticism of its present importance*. Authorized translation by Ernest Chester Thomas. Boston: Houghton, Mifflin, & Co., 1881-82; 3-vols.]

<sup>3</sup> [Emil Heinrich du Bois-Reymond, 1818-1896, German physician and physiologist, who discovered the nerve action potential, and developed experimental electrophysiology.]



## If nature abhors vacuum, what is atom?<sup>1</sup>

**There now follows an overview of ancient and modern views of philosophy upon atoms, which shows how the atomic theory has debunked modern materialism.**

From the standpoint of Materialism, which reduces the beginnings of all to *matter*, the Universe consists, in its fullness, of atoms and vacuity.<sup>2</sup> 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 Butlerov writes:

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

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 forever to its basic principle and thus sign its own death-warrant.

Büchner,<sup>3</sup> 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.



<sup>1</sup> [Anglicised version of the Greek word *ατομον*, i.e., indivisible. — ED. PHIL.]

<sup>2</sup> [Consult “Chaos to sense, latent deity to reason” and Drawing “Dawn of Chaos-Theos-Kosmos,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

<sup>3</sup> [Büchner was born at Darmstadt in 1824. From 1842 to 1848 he studied physics, chemistry, botany, mineralogy, philosophy and medicine at the University of Giessen, where he graduated in 1848 with a dissertation entitled “Beiträge zur Hall’schen Lehre von einem excitomotorischen Nervensystem” (Contributions to the Hallerian Theory of an Excitomotor Nervous System). Afterwards, he continued his studies at the University of Strasbourg, the University of Würzburg, where he studied pathology with the great Rudolf Virchow, and the University of Vienna. In 1852 he became lecturer in medicine at the University of Tübingen, where he published his magnum opus *Kraft und Stoff: Empirisch-naturphilosophische Studien* (Force and Matter: Empirico-philosophical Studies, 1855). Büchner’s materialism was the founding ground for the freethinkers’ movement in Germany. In 1881 he founded in Frankfurt the Deutsche Freidenkerbund (German Freethinkers League). He died at Darmstadt in April 1899.]



## If the Universe is composed of atoms, then those atoms must be elastic.

**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.**

See now what a curious contradiction this fundamental principle of the materialists is leading them into [writes Butlerov]. 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.<sup>1</sup>

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.

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.<sup>2</sup> [520]

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<sup>1</sup> Butlerov, *op. cit.*

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

## Materialism is now enmeshed in a fatal circle of its own making.

Will it be able to break through and rise above the stifling and mephitic vapours? See how absurd are the simultaneous admissions of the non-divisibility and elasticity of the atom. Infinite divisibility of atoms, by resolving matter into simple centres of force, precludes the possibility of conceiving matter as an objective substance.

If the blind inertia of physical Science is replaced by the Intelligent Active Powers behind the veil of illusive matter, motion and inertia become subservient to those Powers.

Acceptance of the infinite divisibility of the atom opens limitless horizons to Substance, informed by the Divine Breath of its Soul in every possible state of tenuity, states still undreamt of even by the most spiritually disposed chemists and physicists.

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.

The above views were enunciated by an Academician, the greatest chemist in Russia, and a recognised authority even in Europe — the late Professor Butlerov. True, he was defending the phenomena of the Spiritualists, the materializations, so called, in which he believed as Professors Zöllner<sup>1</sup> and Hare<sup>2</sup> did, as Mr. A. Russell Wallace,<sup>3</sup> Sir W. Crookes,<sup>4</sup> and many another Fellow of the Royal Society, do still, whether

<sup>1</sup> [Johann Karl Friedrich Zöllner, 1834–1882, German astrophysicist who studied optical illusions. He was also an early psychical investigator.]

<sup>2</sup> [Robert Hare, 1781–1858, early American chemist and professor.]

<sup>3</sup> [Alfred Russel Wallace, OM, FRS, 1823–1913, British naturalist, explorer, geographer, anthropologist, biologist, and illustrator. He is best known for independently conceiving the theory of evolution through natural selection. His 1858 paper on the subject was published that year alongside extracts from Charles Darwin's earlier writings on the topic. It spurred Darwin to set aside the "big species book" he was drafting, and quickly write an abstract of it, published in 1859 as *On the Origin of Species*.]

<sup>4</sup> [Sir William Crookes, OM, PRS, 1832–1919, was a British chemist and physicist who attended the Royal College of Chemistry, now part of Imperial College London, and worked on spectroscopy. He was a pioneer of vacuum tubes, inventing the Crookes tube in 1875. This was a foundational discovery that eventually changed the whole of chemistry and physics. Sir William is credited with discovering the element thallium, announced in 1861, with the help of spectroscopy. He was also the first to describe the spectrum of terrestrial helium, in 1865. He also invented the Crookes radiometer but did not discern the true explanation of the phenomenon he detected, and a 100% ultraviolet blocking sunglass lens. For a time, he was interested in spiritualism and became president of the Society for Psychical Research.]

openly or secretly. But his argument with regard to the nature of the essence that acts behind the physical phenomena of light, heat, electricity, etc., is no less scientific and authoritative for all that, and applies admirably to the case in hand. Science has no right to deny to the Occultists their claim to a more profound knowledge of the so-called Forces; which, they say, are only the effects of causes generated by Powers, substantial, yet supersensuous, and *beyond* any kind of matter with which they (the Scientists) have hitherto become acquainted. The most science can do is to assume the attitude of agnosticism and to maintain it. Then it can say:

Your case is no more proven than is ours; but we confess to knowing nothing in reality either about Force or matter, or that which lies at the bottom of the so-called correlations of Forces. Therefore, time alone can prove who is right and who is wrong. Let us wait patiently, and meanwhile show courtesy instead of scoffing at each other.

## **But alas, incurable are the insanities of materialism and pessimism.**

**The most Science can do is to assume the attitude of agnosticism. But to do this, requires a boundless love of truth and the surrender of the prestige of infallibility, which the men of Science have acquired among the flippant masses.**

But to do this requires a boundless love of truth and the surrender of that prestige — however false — of *infallibility*, which the men of Science have acquired among the ignorant and flippant, though cultured, masses of the profane. To blend the two sciences, the archaic and the modern, requires first of all the abandonment of the actual materialistic lines. It necessitates a kind of religious mysticism and even the study of old magic, which our Academicians will never take up. The necessity is easily explained. Just as in old alchemical works the real meaning of the substances and elements meant are concealed under the most ridiculous metaphors, so are the physical, psychic, and spiritual natures of the Elements (say, of Fire) concealed in the *Vedas*, and especially in the *Purānas*, under allegories comprehensible only to the Initiates. Had they no meaning, then indeed all those long legends and allegories about the sacredness of the three types of fire,<sup>1</sup> and the *forty-nine original fires* — [521] personified by the Sons of Daksha's daughters and the Rishis, their husbands, "who with the first son of Brahmā and his three descendants constitute the forty-nine fires" — would be idiotic verbiage and no more. But it is not so. Every *fire* has a distinct function and meaning in the worlds of the physical and the spiritual. It has, moreover, in its *essential* nature a corresponding relation to one of the human psychic faculties, besides its well determined chemical and physical potencies when coming in contact with the *terrestrially* differentiated matter. Science has no speculations to offer upon fire *per se*; Occultism and ancient religious science have. This is shown even in the meagre and purposely veiled phraseology of the *Purānas*, where

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<sup>1</sup> [Consult "Cross + Fire" and "Sun is the Mirror of Fire," in our Secret Doctrine's First Proposition Series, and "The Hermetic Fire of the mind is the key to the Occult Sciences," in our Blavatsky Speaks Series. — ED. PHIL.]

(as in the *Vāyu-Purāna*) many of the qualities of the *personified* fires are explained. Thus,

*Pāvaka* is electric fire or *Vaidyuta*;

*Pavamāna*, the fire produced by friction (or *Nirmathya*); and

*Śuchi* is solar (or *Saura*) fire,<sup>1</sup>

All these three being the sons of Abhimānin, the Agni (fire), eldest son of Brahmā and of Svāhā.

*Pāvaka*, moreover, is made parent to *Kavyavāhana*, the fire of the *Pitris*;

*Śuchi*, to *Havyavāhana*, the fire of the *Gods*; and

*Pavamāna*, to *Saharaksha*, the fire of the *Asuras*.

Now all this shows that the writers of the *Purānas* were perfectly conversant with the “Forces” of Science and their correlations; moreover, with the various qualities of the latter in their bearing upon those psychic and physical phenomena, which receive no credit and are unknown to physical science now. Very naturally, when an Orientalist — especially one with materialistic tendencies — reads that these are only appellations of fire employed in the *invocations* and rituals, he calls this “Tāntrika superstition and mystification”; and he becomes more careful to avoid errors in spelling, than to give attention to the secret meaning attached to the personifications, or to seek their explanation in the physical correlations of forces, so far as known. So little credit, indeed, is given to the ancient Āryans for knowledge, that even such glaring passages as that in the *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 [properties] . . . 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 mutual association, the character of one mass of entire unity; and directed by Spirit . . . etc.<sup>2</sup>

**The old Initiates knew of no “miraculous creation” but taught the evolution of atoms on our physical plane and their first differentiation from primordial Substance (Laya), which is beyond the realm of absolute negativeness (Zero Point), and which is both the original and the final stage of atoms.**<sup>3</sup>

This means, of course, that the writers were perfectly acquainted with correlation, and were well posted about the origin of Kosmos from the “undiscrete 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

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<sup>1</sup> Called the “drinker of waters,” solar heat causing water to evaporate.

<sup>2</sup> Book I, ch. ii; Wilson, Vol. I, p. 38

<sup>3</sup> [Consult “Transmigration, Reincarnation, Gilgulim,” in our Confusing Words Series. — ED. PHIL.]

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.

This can be easily demonstrated. Take, for instance, the newly-published catechism of the *Viśishtādvaita Vedāntins*,<sup>1</sup> an orthodox and exoteric system, yet fully enunciated and taught in the XI<sup>th</sup> century,<sup>2</sup> at a time when European “Science” still believed in the squareness and flatness of the Earth of Cosmas Indicopleustes of the VI<sup>th</sup> 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-sattva* — “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 Vaikunthaloka (the heaven of Vishnu), the gods are formed.

That every particle or atom of Prakriti contains *Jīva*<sup>3</sup> (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 “Parabrahm pervades every *Jīva*, as well as every particle of matter.”

**Dualistic and anthropomorphic may be the philosophy of Vishisht Advaita, when compared with the non-duality of Advaita, it is yet supremely higher in logic and philosophy than the cosmogenesis exalted by Christianity and Science, its great opponents.**

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 Yogins. 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.

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<sup>1</sup> [A *Catechism of the Viśishtādvaita Philosophy of Śri Rāmānujachārya*. Compiled from the original Śāstras by Pundit N. Bhāshyāchārya, FTS, Adyar 1887]

<sup>2</sup> Its founder, Rāmānujachārya, being born in A.D. 1017.

<sup>3</sup> [Consult “Jiva and Jivatman,” in our Confusing Words Series. — ED. PHIL.]

**The young Brahmin who graduates in the universities and colleges of India with the highest honours; who starts in life with a long tail of initials after his name, and a contempt for his national gods proportioned to the honours received in his education in physical sciences; truly, he has but to read in the light of the latter, and with an eye to the correlation of physical Forces, certain passages in his Puranas, if he would learn how much more his ancestors knew than he will ever know — unless he becomes an Occultist.**

Truly the young Brahmin who graduates in the universities and colleges of India with the highest honours; who starts in life as an M.A. and an LL.B., with a tail initialled from Alpha to Omega after his name, and a contempt for his national gods proportioned to the honours received in his education in physical sciences; truly he has but to read in the light of the latter, and with an eye to the correlation of [523] physical Forces, certain passages in his *Purānas*, if he would learn how much more his ancestors knew than he will ever know — unless he becomes an occultist. Let him turn to the allegory of *Purūravas* and the celestial *Gandharva*,<sup>1</sup> who furnished the former with a vessel full of heavenly fire. The primeval mode of obtaining fire by friction has its scientific explanation in the *Vedas*, and is pregnant with meaning for him who reads between the lines. The *Tretāgni* (sacred triad of fires) obtained by the attrition of sticks made of the wood of the *Aśvattha* tree (the Bo-tree, of Wisdom and Knowledge) — sticks “as many finger-breaths long as there are syllables in the *Gāyatrī*”<sup>2</sup> must have a secret meaning, or else the writers of the *Vedas* and *Purānas* were no sacred writers but mystificators. That it has such a meaning, the Hindu Occultists are a proof, and they alone are able to enlighten Science, as to why and how, “the fire, that was primevally *one*, was made three-fold (*tridhā*) in our present Manvantara, by the Son of Ilā (Vāch), the primeval woman after the Deluge, the wife and daughter of Vaivasvata Manu.” The allegory is suggestive, in whatever *Purāna* it may be read and studied.



There now follow three tables, from our Confusing Words Series. — ED. PHIL.

<sup>1</sup> The Gandharva of the *Veda* is the deity who knows and reveals the secrets of heaven and divine truths to mortals.

*Cosmically*, the Gandharvas are the aggregate powers of the solar-fire, and constitute its Forces;

*Psychically*, the intelligence residing in the *Sushumnā*, Solar ray, the highest of the *seven* rays;

*Mystically*, the occult force in the Soma (the moon, or lunar plant) and the drink made of it;

*Physically*, the phenomenal, and;

*Spiritually*, the noumenal causes of *Sound* and the “Voice of Nature.”

Hence, they are called the 6,333 “heavenly Singers” and musicians of Indra’s loka who personify (even in number) the various and manifold sounds in Nature, both above and below. In the latter allegories they are said to have mystic power over women, and *to be fond of them*. The esoteric meaning is plain. They are one of the forms, if not the prototypes, of Enoch’s angels, the Sons of God, who saw that the daughters of men were fair (*Genesis* vi), who married them, and taught the daughters of the Earth *the secrets of Heaven*.

<sup>2</sup> *Vishnu-Purāna*, Book IV, vi



**Æther and Ether compared and contrasted.<sup>1</sup>**

<b>Æther</b>	<b>Ether</b>
Æther is, formless and supernal.	Ether is physical and infernal.
Symbolised by the “fiery waters” of Space, only rudimentally differentiated.	Symbolised by liquid water, <i>i.e.</i> , fully differentiated matter.
Father of the Universe and the all-vivifying Spirit of Cosmic Matter.	Mother of differentiated matter vivified by the Fire of Æther.
Equivalent to the Father-Creator, Zeus or Pater-Æther.	Equivalent to the infernal Serpent-Tempter, the Astral Light of the Kabbalists.
Æther-Fire is the Spirit of Fire, the active male generative principle.	Ether is the Soul of Matter and Light of Fire, the passive female principle, from which everything in this Universe emanates.
Æther-Ākāśa are the fifth and sixth principles of the Body of Kosmos, thus corresponding to Buddhi-Manas in Man.	The Ether of Space is the lowest of the septenate division of Ākāśa-Pradhāna, <i>i.e.</i> , primordial Fire-Substance.
Æther has the same relation to Cosmos and our little Earth, as Manas to the Monad and the Body.	Ether has nought to do with Spirit, but a good deal with subjective matter and our Earth.
Ākāśa is the noumenon of the Cosmic Septenary and synthesis of Æther.	Ether is one of seven Cosmic Principles, and the lining of Ākāśa.
Æther-Chaos-Ākāśa is the Soul of the Universe and noumenon of the Astral Light.	The Astral Light is no “light,” it is the dark side of Ether, teeming with conscious, semi-conscious, and unconscious entities.
Æther is Ākāśa, in its higher aspect.	Ether is Ākāśa in its lowest aspect, cosmic sediment mingling with the highest layer of Astral Light. Beginning with the Fifth Root-Race, it will develop fully only at the beginning of the Fifth Round.
Æther is unevolved Spirit becoming objective matter.	Ether is objective matter rebecoming subjective Spirit, when it eludes our physical senses.

<sup>1</sup> Table excerpted from “Aether and Ether, in our Confusing Words Series. — ED. PHIL.

## Akasha and Astral Light compared and contrasted.<sup>1</sup>

Akasha (Alaya)	Astral Light
Undifferentiated, Abstract Space, (noumenal) about to be occupied by Primordial Consciousness.	
Field 1 — Latent Consciousness (1 <sup>st</sup> and 2 <sup>nd</sup> Logos)	
Field 2 — Differentiated Consciousness (3 <sup>rd</sup> Logos, Mahat) <sup>2</sup>	
Dhyani-Chohans, collectively,	or Humanity at large.
Plato's The Good (Το Αγαθόν) The Good cannot measure anything.	Man is the measure of all things.
Represented by the Manasaputras, subjectively,	and by Fohat, objectively.
Eternal Unconsciousness <i>i.e.</i> , Perfect, Divine Consciousness,	periodically displaying aspects of Itself. to the perception of self-conscious minds.
Ideal Divine Mind	reflected and reversed in human thoughts and aspirations.
Germ within Acorn	Acorn
"So himself was indeed	(his own) son."
Soul of the World, of Thought and Compassion.	Body of the World, of Perception and Action.
Primordial Cosmic Substance.	Aggregate of all possible perceptions (matter).
Vehicle of Divine Thought.	Storehouse of human (psychic) iniquities.
Not Thought-Substance but recorder of every thought and deed of the spiritual man,	and of the animal man.
Spiritual plane	Psychic plane
Reality	Illusion

<sup>1</sup> Table excerpted from "Astral Light is a term very little understood," in our Confusing Words Series — ED. PHIL.

<sup>2</sup> The noetic word of Mahat consists of four elements, To Agathon, Nous, Psychē, and Hylē. This quaternary, also known as the Pythagorean Tetractys, is reflected in the sensible world of Matter. The elements or *rhizomata* of the lower Tetractys are Fire, Air, Water, and Earth. Cf. *Secret Doctrine*, II p. 599

## Kosmos and Cosmos compared and contrasted.<sup>1</sup>

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> .

<sup>1</sup> Table excerpted from “Kosmos and Cosmos,” in our Confusing Words Series. — ED. PHIL.

## Suggested reading for students.<sup>1</sup>



### From our Secret Doctrine's First Proposition Series.

- ALCHEMY IS THE QUINTESSENCE IN NATURE'S HIGHEST CORRELATIONS
- ALLEGORIES AND MYTHS UNDERLYING PURANIC COSMOLOGY
- BLAVATSKY AND MEAD ON THE GOSPEL ACCORDING TO JOHN
- CROSS IS THE SYMBOL OF PRE-COSMIC DIVINE MIND
- DIAGRAM 1 - HINDU COSMOGONY
- DIAGRAM 2 - CHALDEO-JEWISH COSMOGONY
- DIAGRAM 3 - THE IDEAL TRIAD AND ITS REFLECTION
- DIAGRAM 4 - THE WHEEL OF EZEKIEL
- DRAWING 0 - BESTRIDE THE BIRD OF LIFE
- DRAWING 1 - THE SEVENTEEN-RAYED SUN
- DRAWING 2 - THE WINGED SUN
- FOHAT IS THE LIFE OF THE UNIVERSE
- HERMES' DIVINE PYMANDER - TR. EVERARD
- HERMES' VIRGIN OF THE WORLD - TR. KINGSFORD & MAITLAND
- HINDU VS. CHALDEO-JEWISH COSMOGONY
- HOW VIBRATION BRINGS FORTH SOUND, FORM, AND COLOUR
- INFINITE IS THE CREATIVE POTENCY OF FEMININE LOGOS
- JUDGE ON THE GITA AND THE ZODIAC
- LUNAR MYTH AND WORSHIP THROUGH THE AGES
- MAHANARAYANA UPANISHAD - TR. VIMALANANDA
- PROPOSITION 1 - AKASHA VS. ASTRAL LIGHT
- PROPOSITION 1 - BESTRIDE THE BIRD OF LIFE
- PROPOSITION 1 - CENTRE + CIRCLE
- PROPOSITION 1 - CHAOS TO SENSE, LATENT DEITY TO REASON

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<sup>1</sup> Students should be fully conversant with the metaphysical concepts and learning aids set out in our Secret Doctrine's Propositions Series 2 and 3. — ED. PHIL.

**SECRET DOCTRINE'S FIRST PROPOSITION SERIES**  
**SUGGESTED READING FOR STUDENTS**

- PROPOSITION 1 - CHURNING THE OCEAN OF MILK
- PROPOSITION 1 - CROSS + FIRE
- PROPOSITION 1 - DAWN OF CHAOS-THEOS-KOSMOS
- PROPOSITION 1 - DESIRE PROPER IS BEING
- PROPOSITION 1 - DIAGRAM
- PROPOSITION 1 - DIAGRAM NOTES<sup>1</sup>
- PROPOSITION 1 - ETYMOLOGY OF CONSCIOUSNESS
- PROPOSITION 1 - GOD DWELLS IN THE HEART
- PROPOSITION 1 - LIGHT DROPS ONE SOLITARY RAY (DRAWING)
- PROPOSITION 1 - NARAYANA FIRST OR THIRD LOGOS?
- PROPOSITION 1 - NOAH IS LOGOS
- PROPOSITION 1 - ONE LIGHT FOR ALL
- PROPOSITION 1 - SUN IS THE MIRROR OF FIRE
- PROPOSITION 1 - THE INEFFABLE NAME
- PROPOSITION 1 - THE MYSTERY OF BEING
- PROPOSITION 1 - THE ROPE OF THE ANGELS
- PROPOSITION 1 - THE SEVEN ETERNITIES
- PROPOSITION 1 - THE SEVEN FORCES OF NATURE
- PROPOSITION 1 - THE SEVEN RAYS OF THE SUN
- PROPOSITION 1 - TIME WAS NOT
- SONA, THE INDIAN RED RIVER, KEEPS WANDERING OFF ITS BED
- SQUARING THE CIRCLE IN HEAVEN
- TETRAGRAMMATON IS THE KEY TO OCCULT THEOGONY
- THE ATOMS OF SCIENCE ARE THE VIBRATIONS OF OCCULTISM
- THE COSMOGONY OF THE KALEVALA IS A FAITHFUL ECHO OF THE SECRET DOCTRINE
- THE HINDU PANTHEON DRESSED IN BIBLICAL GARB
- THE HOLY FOUR OF PYTHAGORAS
- THE MONADS OF LEIBNIZ ARE THE JIVAS OF OCCULTISM
- THE SIX-POINTED AND FIVE-POINTED STARS
- THE ZODIAC IS A VEIL THROWN OVER COSMOGENESIS
- THEOSOPHICAL JEWELS - COSMOGENESIS FOR BABIES
- THEOSOPHICAL JEWELS - COSMOGENESIS FOR GROWN-UPS

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<sup>1</sup> Published under the title "How the Heavenly Snails clothed themselves in the Fabric of Darkness."

SECRET DOCTRINE'S FIRST PROPOSITION SERIES  
SUGGESTED READING FOR STUDENTS

- VAST IS THE ANTIQUITY AND UNIVERSALITY OF THE ZODIAC
- WHAT IS MATTER AND WHAT IS FORCE?
- WORLDS OF BEING - EASTERN AND KABBALISTIC COSMOGONIES ARE IDENTICAL
- WORLDS OF BEING - THE ONE RAY STRIDES THROUGH 7 REGIONS IN 3 STEPS
- WORLDS OF BEING - THE PYTHAGOREAN WORLD, ROOT OF ILLUSION



- FORCES AND STATES OF CONSCIOUSNESS (INSTRUCTIONS + DRAWING)
- PRINCIPLES AND FORCES IN NATURE AND MAN (INSTRUCTIONS + DIAGRAM)  
— *in our Buddhas and Initiates Series.*
- LIFE IS AN INDESTRUCTIBLE UNIVERSAL FORCE  
— *in our Constitution of Man Series.*
- OPPOSITE AND OPPOSING FORCES ARE CONVERTIBLE  
— *in our Living the Life Series.*
- GRAVITATION IS THE IMMUTABLE LAW OF ATTRACTION AND REPULSION IN KOSMOS AND MAN
- PLANETARY ORBITS ARE PERPETUALLY SHIFTING THEIR POSITION AND FORM  
— *in our Planetary Rounds and Globes Series.*
- KOSMOS IS ETERNAL NOETIC MOTION UNMANIFESTED, THE GREAT BREATH OF THE ONE ELEMENT  
— *in our Secret Doctrine's Second Proposition Series.*
- BLAVATSKY ON THE FORCE OF THE MINERAL MONAS (INSTRUCTIONS + DIAGRAM)  
— *in our Secret Doctrine's Third Proposition Series.*
- THEOSOPHICAL MOVEMENT, THE GREAT MORAL BUT SILENT FORCE  
— *in our Theosophy and Theosophists Series.*

