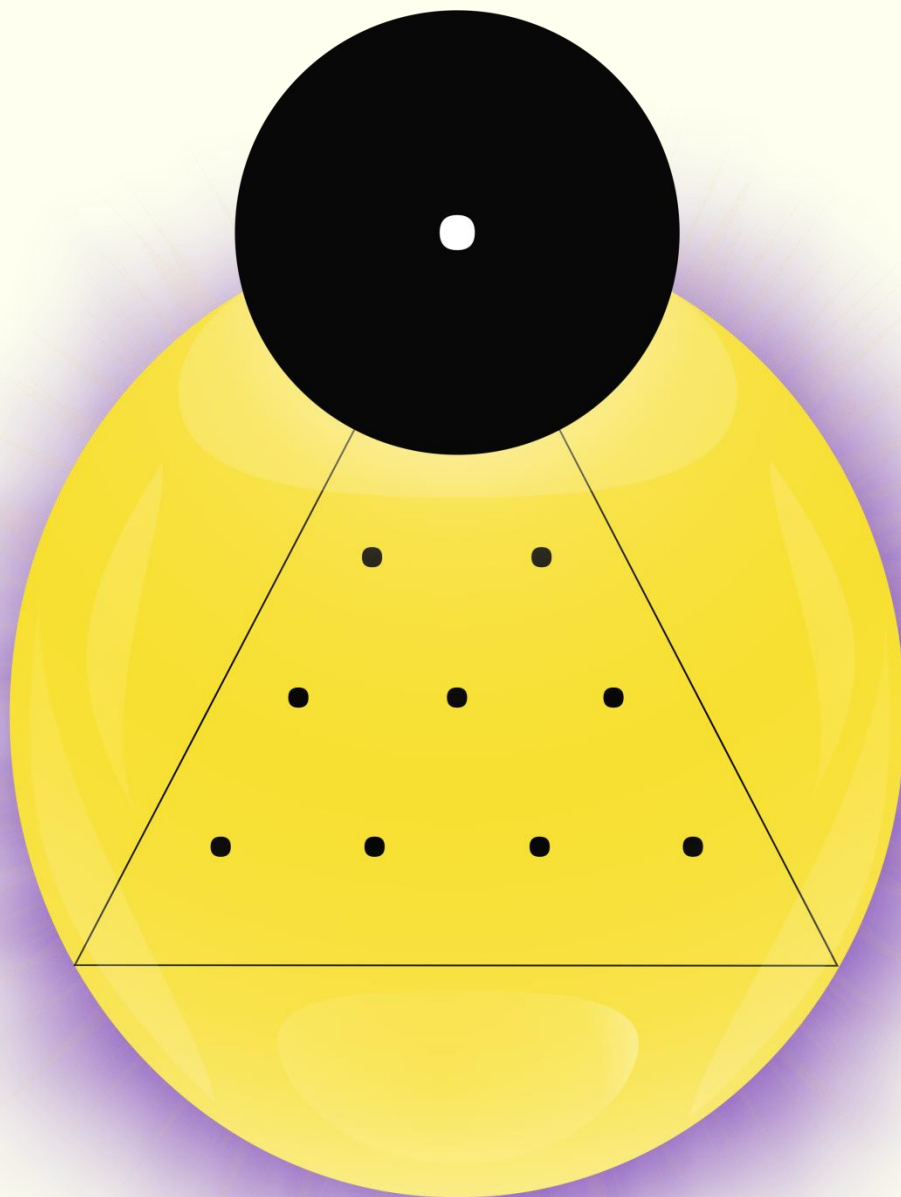


*The Monads of Leibniz are the
Jivas of Occultism, a Unity
of mathematical points
in boundless Space*



Abstract and train of thoughts

The Monads of Leibniz are the Jivas of Occultism.

Primordial Substance is the vehicle of luminous Æther, boundless Space, not a void resulting from the absence of forms but, on the contrary, the foundation of all forms. It is the noumenon of evanescent matter. 7

Esoteric Doctrine not only reconciles various seemingly conflicting systems, but it checks the discoveries of modern exact science, and highlights those corroborated by the ancient records. 7

Esoteric Science strives to enlarge the domain of physical science by trespassing on the forbidden grounds of metaphysics, so distasteful to some materialists. Though modern scientists, learned as they may be, all their wonderful discoveries would go for nothing and they themselves remain for ever headless bodies, unless they lift the veil of matter and strain their eyes to see beyond. 7

Beliefs in the Hosts of Invisible Intelligences, of various grades, have all the same foundation; however, truth and error are mixed in all. 9

The extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern Esoteric Sciences. So vast and so profound are these that hardly a few, a very few, of the highest Initiates are capable of assimilating that which is good, pure, and holy, and penetrate into the arcana behind the veil. 9

Without throwing any discredit upon time-honoured beliefs, we draw a line between blind faith evolved by theologies, and the knowledge compiled and validated by generations of eastern adepts and seers; in short, between faith and true philosophy, i.e., the Wisdom of Love not the "love of wisdom" as the term is commonly interpreted. 10

The ten precious Cosmic Seeds, brought to Magna Graecia from India by the great Ionian Sage, eclipsed all those theogonies and angelologies that ever emanated from the theological brain. 10

The ten mathematical points inscribed within the Pythagorean Triangle transcend the limits of the lower mind and elevate the apperceptions of the spiritual thinker into the realm of primal causes. Along with the plane Cube and Circle, the Abstract Triangle is the cornerstone of cosmic philosophy and symbol of the manifested universe. 10

Philosophy could never have formed its conception of a logical, universal, and yet absolute Deity, if it had no mathematical Point within the Circle to base its speculations upon. 12

Extension is visible thought. Thought is invisible extension.

Our Gods and Monads are not elements of extension, but only those of the Ideal Universe which is the basis of the manifested Kosmos. 13

The equilateral Triangle is the trinity of the first differentiated Substance, or the consubstantiality of Spirit-Matter-Universe, the Son, who unfolds from the Unity of Logos. 13

Those unable to seize the difference between the Monad (Universal Unity) and the Monads (Manifested Unity), ought never to meddle in philosophy, let alone the Esoteric Sciences. 13

Cosmogogenesis in a nutshell.

Aristotle was no initiate. He misrepresented Plato, mocked Pythagoras, and by omitting the Point and the Circle, and ignoring the Apex, he demeaned the application of Geometry to Cosmic and Divine Theogony. 15

Thus the pupil of Plato succeeded in dwarfing the Majesty of the Ideal Triangle to a simple triad: line-surface-body. His modern heirs, who play at Idealism, have interpreted these geometrical figures as space-force-matter. 15

Abstract Space is the real world, our world is unreal.

The Great Breath thrills throughout boundless Space, in its bottomless depths as on its illusive surface — a surface studded with countless phenomenal universes, stellar systems, and mirage-like worlds. But in the real world, which is the Unity of Forces, there is “a connection of all matter in the plenum,” as Leibniz would say, and this Unity is represented in the Pythagorean Triangle. 17

Mathematics pure and simple proceed from the Universal to particulars, from the Mathematical Indivisible Point, to solid figures. The four points at the base of the Pythagorean Triangle correspond with a solid or cube, which combines the principles of length, breadth, and thickness, for no solid can have less than four extreme boundary points. 19

Those like Aristotle and others, who did not adhere to the mathematical correctness of Plato's deductive reasonings, and did not proceed top-down from universals to particulars, begun symbolizing their philosophies and religions by sexual emblems! 19

As an emblem applicable to the objective idea, the Triangle became a Solid. When repeated in stone on the four cardinal points, it assumed the shape of the Pyramid — symbol of the phenomenal merging into the Noumenal Universe of Thought — at the Apex of the four triangles. The Apex itself is lost in the Unseen Universe from whence started the first race of the man's spiritual prototypes. 20

The protyle, or undifferentiated cosmic matter, of our eminent chemists and physicists is the basic line of the Pythagorean Triangle, the grandest conception imaginable, for it symbolizes both the Ideal and the Visible Universes. 21

In the realm of the Esoteric Sciences the unit divided endlessly, instead of losing its unity, approaches with every division the planes of the only Eternal Reality, which the seer can follow and behold it in all its pregenetic glory. 21

Eastern and Kabbalistic Cosmogonies are Identical (Drawing). 22

Number 2 is useless and unlucky.

The two parallel lines of Number 2, the Pythagorean Duad, form no geometrical figure as they can never meet. They are the symbol of matter. We oppose the highly unphilosophical, repulsive, and anthropomorphic Jehovah, the androgynous and finite deity for which eternity, omnipotence, and omniscience are claimed. We do not denounce the Ideal, only the hideous Theological Shadow. 25

Once attracted into the sphere of terrestrial activity, the Monadic Essence, passing through the mineral, vegetable, and animal kingdoms, becomes terrestrial Man — the provisional reflection of the Heavenly. 25

The Monads in the present dissertation are distinct atomic Souls, before they descend into terrestrial form. Their descent into concrete matter marks the medial point of their own

individual pilgrimage. Here, losing in the mineral kingdom their individuality, they begin ascending through the seven states of terrestrial evolution to that point where a correspondence between the human and divine consciousness is firmly established. At present, however, we are not concerned with their terrestrial trials and tribulations, but with their life and behaviour in Space, on planes wherein the eye of the most intuitional chemist and physicist cannot reach them. 26

Leibniz was not an Initiate, not even a mystic, only a very intuitional philosopher. Yet no psycho-physicist ever came nearer than he has to the mysteries of cosmic evolution. 26

The enemies of Physical Science are Metaphysics and Spiritual Psychology.

Let not the word "Psychology" cause the reader to carry his thought by an association of ideas to modern "Psychologists," so-called, whose idealism is another name for uncompromising Materialism, and whose pretended Monism is no better than a mask to conceal the void of final annihilation — even of consciousness. 27

Subba Row confirms that the protyle of William Crookes is over and above the horizontal line of the Pythagorean Triangle. 27

Chemistry is now on its ascending plane. It is impossible for her to go back to that day when materialism regarded its sub-elements as simple and homogeneous bodies, which it had raised, in its blindness, to the rank of Elements. The mask has been snatched off by too clever a hand for there to be any fear of a new disguise. 28

Professor Crookes fearlessly proclaims, as a fundamental axiom, that Science has not made herself acquainted with the true nature of primordial elements. 29

An idea has no subsistence by itself, but gives figure and form unto shapeless matter, and becomes the cause of the manifestation.

Once the idea of the protyle is accepted, Chemistry will have virtually ceased to live: it will reappear in its reincarnation as New Alchemy or Metachemistry. 30

For what are the manifested Mother, the Father-Son-Husband, and the Son — the three first-born — but Hydrogen, Oxygen, and that which, in its terrestrial manifestation, is called Nitrogen? 30

The Monads of Leibniz may, from one point of view be called force; from another, matter. To Occult Science, force and matter are two sides of the same Substance. 31

These Monads, every one of which is a living mirror of the universe, each Monad reflecting each other, are hidden in a veil of thick darkness, forming mirrors of the atoms of the world, and casting reflections from its own face on every atom. 31

Professor Crookes posits that between the molecules we are accustomed to deal with in chemical reactions and the ultimate atoms as first created, come smaller molecules or aggregates of physical atoms; then sub-molecules differ from each other, according to the position they occupied in the Yttrium edifice. 32

Where, then, is the Ultimate Element? As we advance, it recedes like the tantalizing mirage lakes and groves seen by the tired and thirsty traveller in the desert. The very idea of an element, as something absolutely primary and ultimate, seems to be growing less and less distinct. 33

Occult Science teaches that Mother lies stretched in infinity, during Pralaya, as the Great Deep, the "dry Waters of Space," and becomes wet only after the separation and the moving over its face of Narayana, the Spirit which is the Invisible Flame that never burns, but which sets on fire all that it touches, and gives it life and generation. 34

Hydrogen and oxygen (which instil the fire of life into the Mother) are Spirit, the noumenon of that which becomes in its grossest form oxygen, hydrogen, and nitrogen on earth — nitrogen being of no divine origin, but merely an earth-born cement to unite

other gases and fluids, and serve as a sponge to carry in itself the breath of Life — pure air. 34

Merz has brushed the secrets of Esoteric Theogony but hardly risen in his speculations above the lower principles of the Cosmic Great Body. His theory soars to no loftier heights than those of the manifested life, self-consciousness, and intelligence, leaving the regions of the earlier post-genetic mysteries untouched, as his ethereal fluid is post-planetary. 35

There is no such thing in Nature as inorganic substances. Stones, minerals, rocks, and even chemical atoms are simply organic units in profound lethargy. Their coma comes to an end when their inertia becomes activity. 35

The divisions made by Leibniz, however incomplete and faulty from the standpoint of Occultism, show a spirit of metaphysical intuition to which no man of science, not Descartes, not even Kant, has ever reached. With him there always existed an infinite gradation of thought. Only a small portion of the contents of our thoughts rises into the clearness of apperception, “into the light of perfect consciousness.” 36

Leibniz could not rest content in assuming that matter was composed of a finite number of very small parts.

His mathematical mind forced him to carry out the argument to infinity. And what became of the atoms then? They lost their extension, and retained only their property of resistance. Their centres of force were reduced to mathematical points, but if their extension in space was nothing, so much fuller was their inner life. 37

Spirit is the root of occult doctrine and thought. Spirit-Matter and Matter-Spirit extend infinitely in depth and, like “the essence of things” of Leibniz, our essence of things real is at the seventh depth; while the unreal and gross matter of science and the external world is at the lowest end of our perceptive senses. 37

From the shock of Leibniz’ and Spinoza’s systems (as opposed to the Cartesian system) emerge the truths of the Archaic doctrine. Both opposed the metaphysics of Descartes: his idea of the contrast of two substances — extension and thought — radically differing from each other and mutually irreducible, was too arbitrary and too unphilosophical for them. 38

Draw a line in your thought between that ever-incognisable Essence and the invisible, yet comprehensible Presence, from beyond and through which vibrates the Sound of the Verbum, and from which evolve the numberless hierarchies of intelligent Egos, of conscious as of semi-conscious, perceptive and apperceptive Beings, whose Essence is spiritual Force, whose Substance is the Elements and whose bodies are the atoms — and our theosophical doctrine is there. 38

The immaterial and metaphysical atoms Leibniz are mathematical points, i.e., real souls.

What Leibniz calls Monads, and Eastern philosophy Jivas, is the Unity of units, immaterial and infinite. They are with us, as with Leibniz, “the expression of the universe,” and every physical point is but the phenomenal expression of the noumenal, metaphysical point. Leibniz’s distinction between perception and apperception is the philosophical, though dim expression, of the Esoteric teachings. 39

Every Monad differs from each other qualitatively, and every one is a peculiar world to itself. But this is not so with Atoms: they are absolutely alike quantitatively and qualitatively, and possess no individuality of their own. To Leibniz atoms and elements are centres of force, or rather “spiritual beings whose very nature is to act.” 40

The molecules of materialistic philosophy are extended and divisible, while Monads are mere mathematical points and indivisible. At this point, the Monads of Leibniz closely resemble the Elementals of mystic philosophy. Every Monad or Elemental is a speaking mirror. 40

Esoteric philosophy, teaching an objective Idealism, draws a practical distinction between collective illusion, from the purely metaphysical standpoint, and the objective relations in it between various conscious Egos — so long as this illusion lasts. The adept, therefore, may read the future in an Elemental Monad, but he has to draw for this purpose a great number of them, as each Monad represents only a portion of the Kingdom it belongs to. 41

Leibniz, though an absolute Idealist in maintaining that “material atoms are contrary to reason,” is rather contradictory in his views about Monads. He speaks of his Metaphysical Points and Formal Atoms at one time, as realities occupying Space; at another, as pure Spiritual ideas; then again he endows them with objectivity, and aggregates, and positions in their co-relations. 41

But his Atoms have nothing but the name in common with those of the Greek Materialists, or the molecules of modern Science. 41

Occult Science separates the Monads of Leibniz into three distinct Hosts.

Shoals of informed atoms, in their turn, inform the molecules, an infinitude of Monads, or Elementals proper, and countless Spiritual Forces — monadless for they are immaterial, except under certain conditions, when they assume a form, not necessarily human. 42

Forces and States of Consciousness (Drawing). 43

Ceaseless Eternal Breath is Motion, and Motion animates matter.

Atoms fill the immensity of Space and, by their continuous vibration they bring about Eternal Motion, cyclic and spiral, which keeps the wheels of life rolling. The waves and undulations of Science are all produced by Atoms propelling their molecules into activity from within. 45

The motion of the interstellar shoals is dazzling, like specks of virgin snow in radiant sunlight. Their velocity is swifter than thought, quicker than any mortal eye could follow their circular motion. At times, their rapidity and intensity produces flashes like the Aurora Borealis. 45

Materialism, Spiritualism, Monism.

Suggested reading for students.

From our Secret Doctrine's First Proposition Series. 48



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Primordial Substance is the vehicle of luminous Æther, boundless Space, not a void resulting from the absence of forms but, on the contrary, the foundation of all forms. It is the noumenon of evanescent matter.¹

Esoteric Doctrine not only reconciles various seemingly conflicting systems, but it checks the discoveries of modern exact science, and highlights those corroborated by the ancient records.

From *The Secret Doctrine*, Vol. I, Part III (Addenda) § XV (GOD, MONADS, AND ATOMS) pp. 610-34.

Some years ago we remarked² that the Esoteric Doctrine may well be called the “thread-doctrine,” since, like *Sūtrātman*, in the Vedānta philosophy,³ it passes through and strings together all the ancient philosophical religious systems, and reconciles and explains them all. We say now it does more. It not only reconciles the various and apparently conflicting systems, but it checks the discoveries of modern exact science, and shows some of them to be necessarily correct, since they are found corroborated in the ancient records. All this will, no doubt, be regarded as terribly impertinent and disrespectful, a veritable crime of *lèse-Science*;⁴ nevertheless, it is a fact.

Esoteric Science strives to enlarge the domain of physical science by trespassing on the forbidden grounds of metaphysics, so distasteful to some materialists. Though modern scientists, learned as they may be, all their wonderful discoveries would go for nothing and they themselves remain for ever headless bodies, unless they lift the veil of matter and strain their eyes to see beyond.

Science is, undeniably, ultra-materialistic in our days;⁵ but it finds, in one sense, its justification. Nature behaving *in actu* ever esoterically, and being, as the Kabbalists

¹ [Cf. *Blavatsky Collected Writings*, (NIRVANA-MOKSHA) XIV p. 419. Full text under the title “Occult metaphysics unriddled from materialistic misconceptions,” in our Buddhas and Initiates Series. — ED. PHIL.]

² “The Septenary Principle in Esotericism,” art. in *Five Years of Theosophy*, p. 197. [See *Blavatsky Collected Writings*, Vol. IV, p. 582. Full text under the title “Septenary is the Constitution of Man,” in our Constitution of Man Series. — ED. PHIL.]

³ Ātman or Spirit (the Spiritual SELF) passing like a thread through the five subtle bodies (or principles, *Kośas*) is called “thread-soul,” or *Sūtrātman* in Vedāntic philosophy.

⁴ [doing wrong to science]

⁵ [Science is not a simple word. Its specialization and multifarious meanings are perhaps “more complete in English than in most comparable languages.” For an in-depth analysis of the term consult Raymond Williams, *Keywords: a vocabulary of culture and society*. London: Fontana Press, 1988. Art. Science, pp. 276-80. For an overview of its etymological evolution and differentiation, look up <https://www.etymonline.com/word/science> — ED. PHIL.]

say, *in abscondito*,¹ can only be judged by the profane through her appearance, and that appearance is always deceitful on the physical plane. On the other hand, the naturalists refuse to blend physics with metaphysics, the body with its informing soul and spirit, which they prefer ignoring. This is a matter of choice with some, while the minority strive very sensibly to enlarge the domain of physical science by trespassing on the forbidden grounds of metaphysics, so distasteful to some materialists. These scientists are wise in their generation. For all their wonderful discoveries would go for nothing, and remain for ever *headless* bodies, unless they lift the veil of matter and strain their eyes to see *beyond*. Now that they have studied nature in the length, breadth, and thickness of her physical frame, it is time to remove the skeleton to the second plane and search within the unknown depths for the living and real entity, for its *SUB-stance* — the noumenon of evanescent matter. [611]

It is only by acting on such lines that some of the truths, now called “exploded superstitions,” will be discovered to be facts and the relics of ancient knowledge and wisdom.



¹ [in secret]

Beliefs in the Hosts of Invisible Intelligences, of various grades, have all the same foundation; however, truth and error are mixed in all.

The extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern Esoteric Sciences. So vast and so profound are these that hardly a few, a very few, of the highest Initiates are capable of assimilating that which is good, pure, and holy, and penetrate into the arcana behind the veil.

One of such “degrading” beliefs — in the opinion of the all-denying sceptic — is found in the idea that Kosmos,¹ besides its objective planetary inhabitants, its humanities in other inhabited worlds, is full of invisible, intelligent *Existences*. The so-called Arch-Angels, Angels and Spirits of the West, copies of their prototypes, the Dhyāni-Chohans, the Devas and Pitris of the East, are no real Beings but fictions. On this point Materialistic Science is inexorable. To support its position, it upsets its own axiomatic law of uniformity in the laws of nature, that of continuity, and all the logical sequence of analogies in the evolution of being. The masses of the profane are asked, and made, to believe that the accumulated testimony of History, which shows even the Atheists of old — such as Epicurus and Democritus — believing in *gods*, was false; and that philosophers like Socrates and Plato, asserting their existence, were mistaken enthusiasts and fools. If we hold our opinions merely on historical grounds, on the authority of legions of the most eminent Sages, Neo-Platonists, and Mystics of all the ages, from Pythagoras down to the eminent Scientists and Professors of the present century who, if they reject “gods,” believe in “spirits,” shall we consider such authorities as weak-minded and foolish as any Roman Catholic peasant, who believes in and prays to his once human Saint, or the Archangel St. Michael? But is there no difference between the belief of the peasant and that of the Western heirs to the Rosicrucians and Alchemists of the Middle Ages?² Is it the Van Helmonts, the Khunraths, the Paracelsuses, and Agrippases, from Roger Bacon down to St. Germain, who were all blind enthusiasts, hysteriacs or cheats, or is it the handful of modern sceptics — the “leaders of thought” — who are struck with the cecity of negation? The latter, we opine. It would be a *miracle* indeed, quite an abnormal fact in the realm of probabilities and logic, were that handful of negators to be the sole custodians of *truth*, while the million-strong hosts of believers in gods, angels, and spirits — in Europe and America alone — namely, Greek and Latin Christians, Theosophists, Spiritualists, Mystics, etc., should be no better than deluded fanatics and hallucinated mediums, and often no higher than the victims of deceivers and impostors! However varying in their external presentations and dogmas, beliefs in the Hosts of invisible Intelligences of various grades have all the same foundation. Truth and error are mixed in all. The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern esoteric sciences. So vast and so profound are these that hardly a few, a very few of the highest Initiates — those

¹ [Consult “Kosmos and Cosmos,” in our Confusing Words Series. — ED. PHIL.]

² [Consult “Blavatsky on the quenchless Lamps of Alchemy” and “Rosicrucians emerged as an antidote to the material side of alchemy,” in our Blavatsky Speaks Series, “Alchemy is the quintessence in Nature’s highest correlations,” in our Secret Doctrine’s First Proposition Series, and “Wilder on New Platonism and Alchemy,” in our Theosophy and Theosophists Series. — ED. PHIL.]

whose very existence is known but to a small number of [612] Adepts — are capable of assimilating the knowledge. Yet it is all there, and one by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana. It is at the close of great Cycles, in connection with racial development, that such events generally take place. We are at the very close of the cycle of 5,000 years of the present Āryan Kaliyuga;¹ and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow.

Without throwing any discredit upon time-honoured beliefs, we draw a line between blind faith evolved by theologies, and the knowledge compiled and validated by generations of eastern adepts and seers; in short, between faith and true philosophy, i.e., the Wisdom of Love not the “love of wisdom” as the term is commonly interpreted.

Without throwing any discredit upon time-honoured beliefs, in whatever direction, we are forced to draw a marked line between blind faith, evolved by theologies, and knowledge due to the independent researches of long generations of adepts; between, in short, faith and philosophy. There have been — in all ages — undeniably learned and good men who, having been reared in sectarian beliefs, died in their crystallized convictions.

- For Protestants, the garden of Eden is the primeval point of departure in the drama of Humanity, and the solemn tragedy on the summit of Calvary, the prelude to the hoped-for Millennium.
- For Roman Catholics, Satan is at the foundation of Kosmos, Christ in its centre, and Antichrist at its apex.
- For both, the Hierarchy of Being begins and ends within the narrow frames of their respective theologies: one self-created *personal* God and an Empyrean ringing with the Hallelujas of *created* angels; the rest, *false* gods, Satan, and fiends.

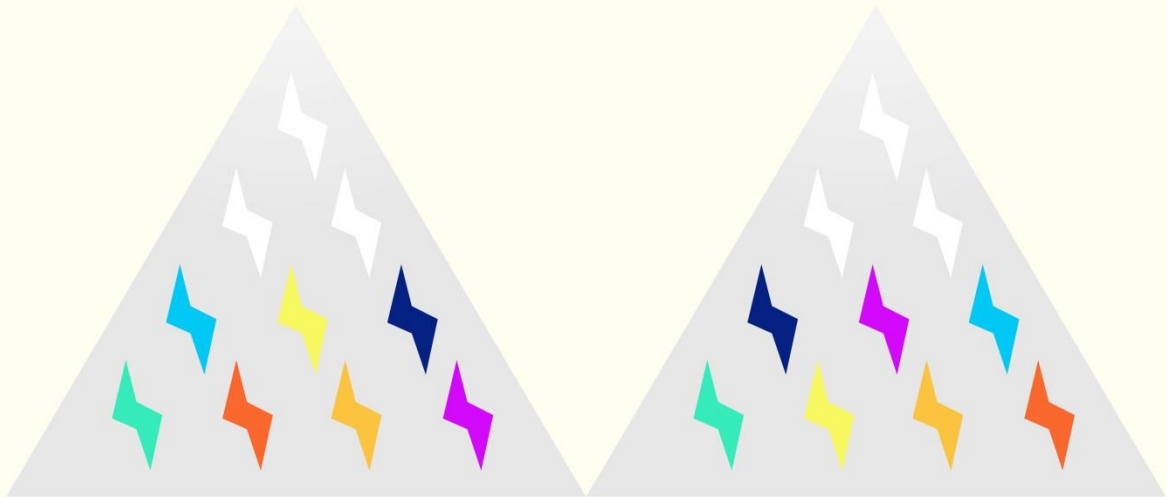
The ten precious Cosmic Seeds, brought to Magna Graecia from India by the great Ionian Sage, eclipsed all those theogonies and angelologies that ever emanated from the theological brain.

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Theo-philosophy proceeds on broader lines. From the very beginning of Æons — in time and space in our Round and Globe — the Mysteries of Nature (at any rate, those which it is lawful for our races to know) were recorded by the pupils of those same now invisible “heavenly men,” in geometrical figures and symbols. The keys thereto passed from one generation of “wise men” to the other. Some of the symbols, thus

¹ [Consult “Kali-Yuga and the Kalki-Avatāra,” in our Buddhas and Initiates Series. — ED. PHIL.]

passed from the east to the west, were brought therefrom by Pythagoras, who was not the inventor of his famous “Triangle.” The latter figure, along with the and circle, are more eloquent and scientific descriptions of the order of the evolution of the Universe, spiritual and psychic, as well as physical, than volumes of descriptive Cosmogonies and revealed “*Geneses*.”



Colours of the Pythagorean Tetraktys

The *ten points* inscribed within that “Pythagorean *triangle*” are worth all the theogonies and angelologies ever emanated from the theological brain. For he who interprets them — on their very face, and in the order given — will find in these seventeen points (the seven Mathematical Points hidden) the uninterrupted series of the genealogies from the first *Heavenly* to *terrestrial* man. And, as they give the order of Beings, so they reveal the order in which were evolved the Kosmos, our earth, and the primordial elements by [613] which the latter was generated. Begotten in the invisible *Depths*, and in the womb of the same “Mother” as its fellow-globes — he who will master the mysteries of our Earth, will have mastered those of all others.

Whatever ignorance, pride, or fanaticism may suggest to the contrary, Esoteric Cosmology can be shown inseparably connected with both philosophy and modern science. The gods of the ancients, the monads — from Pythagoras down to Leibniz¹ — and the atoms of the present materialistic schools (as borrowed by them from the

¹ [Gottfried Wilhelm (von) Leibniz, 1646–1716, German polymath, active as a mathematician, philosopher, scientist and diplomat, and one of the most prominent figures in both the history of philosophy and the history of mathematics. He wrote works on philosophy, theology, ethics, politics, law, history, and philology. Leibniz also made major contributions to physics and technology, and anticipated notions that surfaced much later in probability theory, biology, medicine, geology, psychology, linguistics, and computer science. In addition, he contributed to the field of library science: while serving as overseer of the Wolfenbüttel library in Germany, he devised a cataloguing system that would have served as a guide for many of Europe’s largest libraries. Leibniz’s contributions to this vast array of subjects were scattered in various learned journals, in tens of thousands of letters, and in unpublished manuscripts. He wrote in several languages, primarily in Latin, French, and German, but also in English, Italian, and Dutch. As a philosopher, Leibniz was one of the greatest representatives of 17th century rationalism and idealism. As a mathematician, his greatest achievement was the development of the main ideas of differential and integral calculus, independently of Isaac Newton’s contemporaneous developments, and mathematicians have consistently favoured Leibniz’s notation as the conventional and more exact expression of calculus.]

theories of the old Greek Atomists) are only a compound unit, or a graduated unity like the human frame, which begins with body and ends with spirit. In the occult sciences they can be studied separately, but never mastered unless viewed in their mutual correlations during their life-cycle, and as a Universal Unity during *Pralayas*.

The Abbé Pluche¹ shows sincerity, but gives a poor idea of his philosophical capacities when declaring his personal views on the Monad² or the Mathematical Point. He says:

A point is enough to put all the schools in the world in a combustion. But what need has man to know that point, since the creation of such a small being is beyond his power? A *fortiori*, philosophy acts against probability when, from that point which absorbs and disconcerts all her meditations, she presumes to pass on to the generation of the world. . . .

Philosophy could never have formed its conception of a logical, universal, and yet absolute Deity, if it had no mathematical Point within the Circle to base its speculations upon.

Philosophy, however, could never have formed its conception of a logical, universal, and absolute Deity, if it had no to base its speculations upon. It is only the manifested Point, lost to our senses after its pregenetic appearance in the infinitude and *incognizability* of the Circle, that made a reconciliation between philosophy and theology possible — on condition that the latter should abandon its crude materialistic dogmas. And it is because it has so unwisely rejected the Pythagorean Monad and geometrical figures, that Christian theology has evolved its self-created human and personal God, the monstrous Head from whence flow in two streams the dogmas of Salvation and Damnation. This is so true that even those clergymen who would be philosophers, and who were Masons have, in their arbitrary interpretations, fathered upon the ancient sages the queer idea that

. . . the Monad represented [with them] *the throne* of the Omnipotent Deity, placed in the centre of the Empyrean to indicate T.G.A.O.T.U.³

— read “the Great Architect of the Universe.” A curious explanation this, more Masonic than strictly Pythagorean.

¹ [Noël-Antoine Pluche, 1688–1761, known as Abbé Pluche, was a French priest. His *Spectacle de la nature, ou Entretiens sur les particularités de l'Histoire naturelle qui ont paru les plus propres à rendre les jeunes gens curieux et à leur former l'esprit* was published in nine volumes, 1732–1742, and widely translated all over Europe. Although it influenced many to become naturalists, it was a work of popularization, not of science.]

² [Note to Students: Monad (*μοναδα*, in Greek) is the accusative case of *μονα*. However, as the term is here used in the nominative case (*μονα*), i.e., the subject of the verb, it should be transliterated as monas (*pl. monases*), i.e., the object of the verb, and not as monad (*pl. monads*). The same grammatical rule applies to duad, triad, tetrad, pentad, hexad, heptad, ogdoad, hebdomad, decad, etc. *Lateral thought*: Monas is the Pythagorean name for Fire. — ED. PHIL.]

³ Rev. George Oliver DD (1782–1867), *The Pythagorean Triangle: or The Science of Numbers*. London: J. Hogg & Co., 1875; p. 36.

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The equilateral Triangle is the trinity of the first differentiated Substance, or the consubstantiality of Spirit-Matter-Universe, the Son, who unfolds from the Unity of Logos.

Those unable to seize the difference between the Monad (Universal Unity) and the Monads (Manifested Unity), ought never to meddle in philosophy, let alone the Esoteric Sciences.

Nor did the “hierogram within a Circle, or equilateral Triangle,” [614] ever meant “the exemplification of the unity of the divine Essence”; for this was exemplified by the plane of the boundless Circle. What it really meant was the triune co-equal Nature of the first differentiated Substance, or the *consubstantiality* of the (manifested) Spirit, matter, and the Universe — their “Son,” who proceeds from the Point (the real, esoteric LOGOS) or the Pythagorean MONAD. For the Greek *Monas* signifies “Unity” in its primary sense. Those unable to seize the difference between the monad — the Universal Unit — and the *Monads* or the manifested Unity, as also between the ever-hidden and the revealed LOGOS or the *Word*, ought never to meddle in philosophy, let alone the Esoteric Sciences. It is needless to remind the educated reader of Kant’s *Thesis* to demonstrate his second *Antinomy*.³ Those who have read and understood it will see clearly the line we draw between the *absolutely Ideal* Universe and the invisible though manifested Kosmos. Our Gods and Monads are not the Elements of *extension* itself, but only those of the invisible reality which is the basis of the manifested Kosmos. Neither esoteric philosophy, nor Kant, nor Leibniz would ever admit that extension can be composed of simple or unextended parts. But theologian-philosophers will not grasp this. The Circle and the Point, which latter retires into and merges with the former, after having emanated the first three points and connected them with lines, thus forming the first *noumenal* basis of the Second Triangle in the Manifested World, have ever been an insuperable obstacle to theological flights into dogmatic Empyreans. On the authority of this Archaic Symbol, a male personal god, the *Creator* and *Father* of all, becomes a third-rate emanation, the Sephirah standing *fourth* in descent, and on the left hand of Ain-Soph.⁴ Hence, the Monad is degraded into a Vehicle — a “throne”!



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

¹ [Spinoza’s spatial dimension]

² [Upanishads]

³ See Kant’s *Critique de la Raison pure*, (Barni’s translation, Vol. II, p. 54).

⁴ See the *Kabbalistic Tree of Life*.

PARABRAHMAN — ABSOLUTENESS

Precosmic, non-atomic differentiations, beyond Space and Time

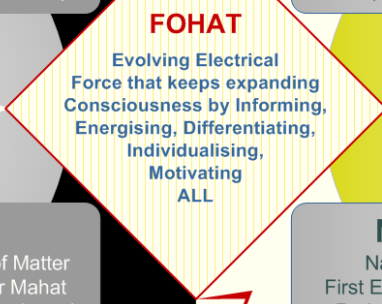
Root of Spirit
Rootless Root
Root of Matter

POINT IN CIRCLE

When turned inwardly, the point in the circle stands for Unmanifested Divine Thought or Wisdom of Love. When turned outwardly, its implicit “*Desire of manifesting itself through visible creation*” (SD II 65) stands for a ray from the Central Spiritual Sun. Hesiodic Gaia (Mūlaprakriti) springs first from Chaos (Parabrahman), “as witnessed by Eve, created from the rib of Adam” (CW X 302), giving birth to the Orphic Eros-Phanes, who “evolves from the Spiritual Egg, which the *Æthereal winds* impregnate.” (SD I 461) Winds symbolise the “Spirit of the Unknown Darkness . . . brooding over the chaos.” “Kama [Deva] is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. Says the Rig-Veda: ‘Desire first arose in It, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity,’ or *Manas* with pure *Atma-Buddhi*.” (TG)

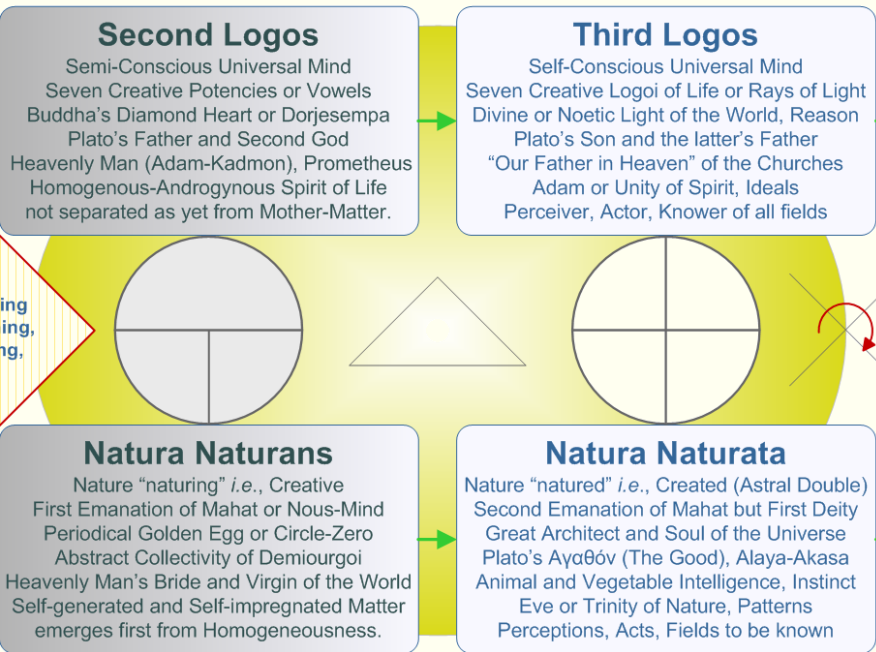
First Logos
Unconscious Universal Mind
Unborn, Unknown and Unknowable Creator
Supreme Buddha (Adi-Bodhi) or Dorjechang
Plato’s *Æther*, Hidden and Nameless Deity
Valentinus’ Propator, Unfathomable Father
Abstract Circle (Androgyne Creative Power crosses Circle only during Manvantaras).

Mulaprakriti
Eternal Substance, Noumenon of Matter
First Cause and Maha-Buddhi or Mahat
Eternal Egg’s Latent Germ (Mother Lotus)
Plato’s Chaos, Watery Abyss
Womb of the Universe to be, Aditi-Gaia
Central Point’s Brightness and Expansion act as a veil or invisible robe over Parabrahman.



Cosmogogenesis and Anthropogenesis

The Three live within the One the dream that never dies



Absolute Being and Non-Being
Abstract Light Penetrating All
Abyss or Chaos
All + Universal Mind
Argha, Argo, Arche, Ark
Cause, Ever-acting
Cause of the Great Architect
Dhyan-Chohans of Sentient Life
Dianoia-Ennoia
Essence + Spirit of the Universe
Eternal Intelligence-Wisdom
Jivatman or Life Principle
Monad or Ruling Principle
Mother-Matter or Eternal Egg
Neith, Noot, Nous, Nyx, Night
Perpetually Reasoning Divinity
Self-Analysing Reflection
Spiritual Fire, Ever-concealed
The One and Only Reality

First Logos is Divine Intelligence *in potentia*, an ever-concealed fount and origin of forces and potencies that are about to surge into manifestation

“Sanchroniathon, in his *Cosmogony*, declares that when the wind (spirit) became enamoured of its own principles (the chaos), an intimate union took place, which connection was called *Pothos*, and from this sprang the seed of all. And the chaos knew not its own production, for it was *senseless*; but from its embrace with the wind was generated *Mēt*, or the *Ilus* (mud). From this proceeded the spores of creation and the generation of the universe.” (IU I 342)

A ray from the Central Spiritual Sun irradiates primordial noumenal “substance” (Mūlaprakriti), thus initiating a precosmic differentiation within the Spiritual Egg or Mother-Lotus: “Mother Swells . . . like the Bud of a Lotus.” (SD I 62) “The ray of the ‘Ever Darkness’ [Parabrahman] becomes, as it is emitted, a ray of effulgent light or life, and flashes into the [latent] ‘Germ’ — the point in the Mundane [periodical] Egg, represented by matter in its abstract sense.” (CW X 350-2)

The point expands “*from without*, forming a brightness that served the Indivisible Point as a veil; . . . and this expansion was its garment.” (SD I 355) “This first, unmanifested Logos is simultaneous with the line drawn across the diameter of the Circle. The first line or diameter is the Mother-Father; from it proceeds the Second Logos, which contains in itself the ‘Third Manifested Word.’” (CW X 314)

The Eternal “will become periodical only when the ray from the first Logos shall have flashed from the latent Germ in the Matri-Padma [Mother Lotus] which is the [Eternal Spiritual] Egg, the Womb of the Universe which is to be.” (CW X 353) “Having flashed out from this central point and thrilled through the Germ, the Ray is withdrawn again within this point and the Germ develops into the Second Logos, the triangle within the Mundane [Golden but Periodical] Egg” (CW X 351), from which Brahmā or Third Logos will emerge.

First Logos is the “Voice of the WILL” (SD I 346), the point in “the circle to be” “attracting within itself the *One Circle*.” (ML 59, 341) It also stands for the “*One Life*,” an “*Intra-Cosmic Breath*,” the “*One in Many*.” This is the true Pythagorean “*Tetraktys* of the invisible Monad, which produces the first Point, the second and the third and then retires into the darkness and everlasting silence.” (CW X 357)

Fohat is the Steed, Thought is the Rider

When the hour strikes, Kama-Eros-Cupid, his arrows of desire being the piercing, “informing, vivifying, impelling, *evolving cause*” (ML 15, 90), breaks forth as Fohat, Daivaprakriti, Shekhinah, the Light of Logos. “Fohat is the aggregate of all the spiritual and creative ideations above [Dhyāni-Chohanic Intelligence], and of all the electro-dynamic and creative forces below, in Heaven and on Earth” (CW X 334), poised to reveal Divine Thought, a Son, to the perception of finite minds.

The three Logoi are personified stages of Divine Consciousness’ ever-recurring pilgrimage from the summits of Unmanifested Subjectivity, down to the rayless depths of Self-conscious Objectivity. They mark the beginning of another journey of Self-analysing Reflection through the flesh, a cycle of necessity.

Second Logos is the Dawn of Intelligence

Latent World-Thought, as “Word was with God, πρὸς τὸν θεόν.” (CW XI 487) Second Logos is the chariot or soul of the First, and link between unmanifested and manifested planes.

Father-Mother are still One because Homogeneity has not begun to differentiate and fall into Heterogeneity. (CW X 333)

Space and Time begin to emerge

Periodical time will begin with Third Logos, when the One becomes Two Ones (SD I 130), [i.e., Parabrahman and Logos or Diameter — Ο νόος απεκύρωσε ἕτερον νοῦν, δημιουργιόν - CH] and the three-fold appear as an abstract triangle completed by Demiourgos-Creator or Brahmā, a son or temporal deity; that is, when the “one Point fructifies the Line, — the Virgin Matrix of Kosmos [the egg-shaped zero] — and the Immaculate Mother who gives birth to the form [Golden Mundane Egg] that combines all forms.” (SD I 91)

Third Logos is the Light of Intelligence and Life

The Demiourgos-Creator or Active Will evolves from its Universal Self as “active effect which, in turn, becomes the cause on a lower plane.” (CW X 351)

“At the first radiation of dawn, the ‘Spirit of God’ (after the First and Second Logos were radiated), the Third Logos” (CW X 379), is “Purushōtama, or the Divine Spirit, which in its capacity of Nārāyana, the Mover on the Waters of Space, fructifies and infuses the Breath of life into that germ which becomes the ‘Golden Mundane Egg,’ in which the male Brahmā is created.” (CW XIV 241)

“When the hour strikes for the Third Logos to appear, then from the latent potentiality [of the Second] radiates a lower field of differentiated consciousness, which is Mahat, or the entire collectivity of those Dhyan-Chohans of *sentient life* of which Fohat is the representative on the objective plane and the Manasaputras on the subjective.” (CW X 360)

Integrative Theosophical Studies
The Secret Doctrine’s First Proposition
For visually amplified annotations and further analysis, see “Proposition 1 – Notes to Diagram” in the same series.
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Cosmogenesis in a nutshell.

The Monad — only the emanation and reflection of the Point (Logos) in the phenomenal World — becomes, as the *apex* of the manifested equilateral triangle, the “Father.” The left side or line is the *Duad*, the “Mother,” regarded as the evil, counteracting principle;¹ the right side represents the Son (“his Mother’s husband” in *every* Cosmogony, as one with the *apex*); at the basic line is the Universal plane of productive Nature, unifying on the phenomenal plane Father-Mother-Son, as these were unified in the *apex*, in the supersensuous World.² By mystic transmutation they became the Quaternary — the triangle became the TETRACTYS. [615]

Aristotle was no initiate. He misrepresented Plato, mocked Pythagoras,³ and by omitting the Point and the Circle, and ignoring the Apex, he demeaned the application of Geometry to Cosmic and Divine Theogony.

Thus the pupil of Plato succeeded in dwarfing the Majesty of the Ideal Triangle to a simple triad: line–surface–body. His modern heirs, who play at Idealism, have interpreted these geometrical figures as space–force–matter.

This transcendental application of geometry to Cosmic and divine theogony — the Alpha and the Omega of mystical conception — became dwarfed after Pythagoras by Aristotle. By omitting the Point and the Circle, and taking no account of the apex, he reduced the metaphysical value of the idea, and thus limited the doctrine of magnitude to a simple TRIAD — the *line*, the surface, and the *body*. His modern heirs, who play at Idealism, have interpreted these three geometrical figures as Space, Force, and Matter — “the potencies of an interacting Unity.”⁴ Materialistic Science, perceiving but the basic line of the *manifested* “triangle” — the plane of matter — translates it practically as (Father)-MATTER, (Mother)-MATTER, and (Son)-MATTER, and theoretically as Matter, Force, and Correlation.⁵

¹ Plutarch, *De Iside et Osiride*, lvi-lvii (273-74)

² In the Greek and Latin churches — which regard marriage as one of the sacraments — the officiating priest during the marriage ceremony represents the apex of the *triangle*; the bride its left feminine side and the bridegroom the right one, while the horizontal line is symbolised by the row of witnesses, the bridesmaids, and bestmen. But behind the priest there is the altar with its mysterious containments and symbolic meaning, inside of which no one but the consecrated priests ought to enter. In the early days of Christianity the marriage ceremony was a mystery and a true symbol. Now, however, even the churches have lost the true meaning of this symbolism.

³ [Consult “Blavatsky about to unveil Isis,” in our Blavatsky Speaks Series. — ED. PHIL.]

⁴ See Von Hartmann’s and Herbert Spencer’s works.

⁵ [Consult “Hylo-Idealism is a fig leaf for Crass Materialism” and “Theological anthropomorphism is the parent of materialism,” in our Black versus White Magic Series, plus “Rosicrucians emerged as an antidote to the material side of alchemy” and “Without the revival of Aryan philosophy, the West will fall to even grosser materialism,” in our Blavatsky Speaks Series. — ED. PHIL.]



But to the average physicist, as remarked by a Kabbalist,

Space, and force, and matter are, what signs in algebra are to the mathematician, merely conventional symbols; [or] force as force, and matter as matter are as absolutely unknowable as is the assumed empty space in which they are held to interact. [As symbols representing abstractions], the physicist bases reasoned hypotheses of the origin of things . . . and sees three needs in what he terms creation:

A place wherein to create.

A medium by which to create.

A material from which to create.

And in giving a logical expression to this hypothesis through the terms space, force, matter, he believes he has proved the existence of that which each of these represents *as he conceives it to be*.¹

Abstract Space is the real world, our world is unreal.

The Great Breath thrills throughout boundless Space, in its bottomless depths as on its illusive surface — a surface studded with countless phenomenal universes, stellar systems, and mirage-like worlds. But in the real world, which is the Unity of Forces, there is “a connection of all matter in the plenum,” as Leibniz would say, and this Unity is represented in the Pythagorean Triangle.

The physicist who regards Space merely as a representation of our mind, or extension unrelated to things in it, which Locke defined as capable of neither resistance nor motion; the paradoxical materialist, who would have a *void* there, where he can see no matter, would reject with the utmost contempt the proposition that Space is

. . . a substantial though [apparently an absolutely] unknowable living Entity.²

Such is, nevertheless, the Kabbalistic teaching, and it is that of Archaic philosophy. Space is the real world, while our world is an artificial one. It is the One Unity throughout its infinitude: in its bottomless depths as on its illusive surface; a surface studded with countless phenomenal Universes, systems and mirage-like worlds. Nevertheless, to the Eastern Occultist, who is an objective Idealist at the bottom, in the *real* world, which is a Unity of Forces, there is “a connection of all matter in the *plenum*,” as Leibniz would say. This is symbolized in the Pythagorean Triangle. [616]

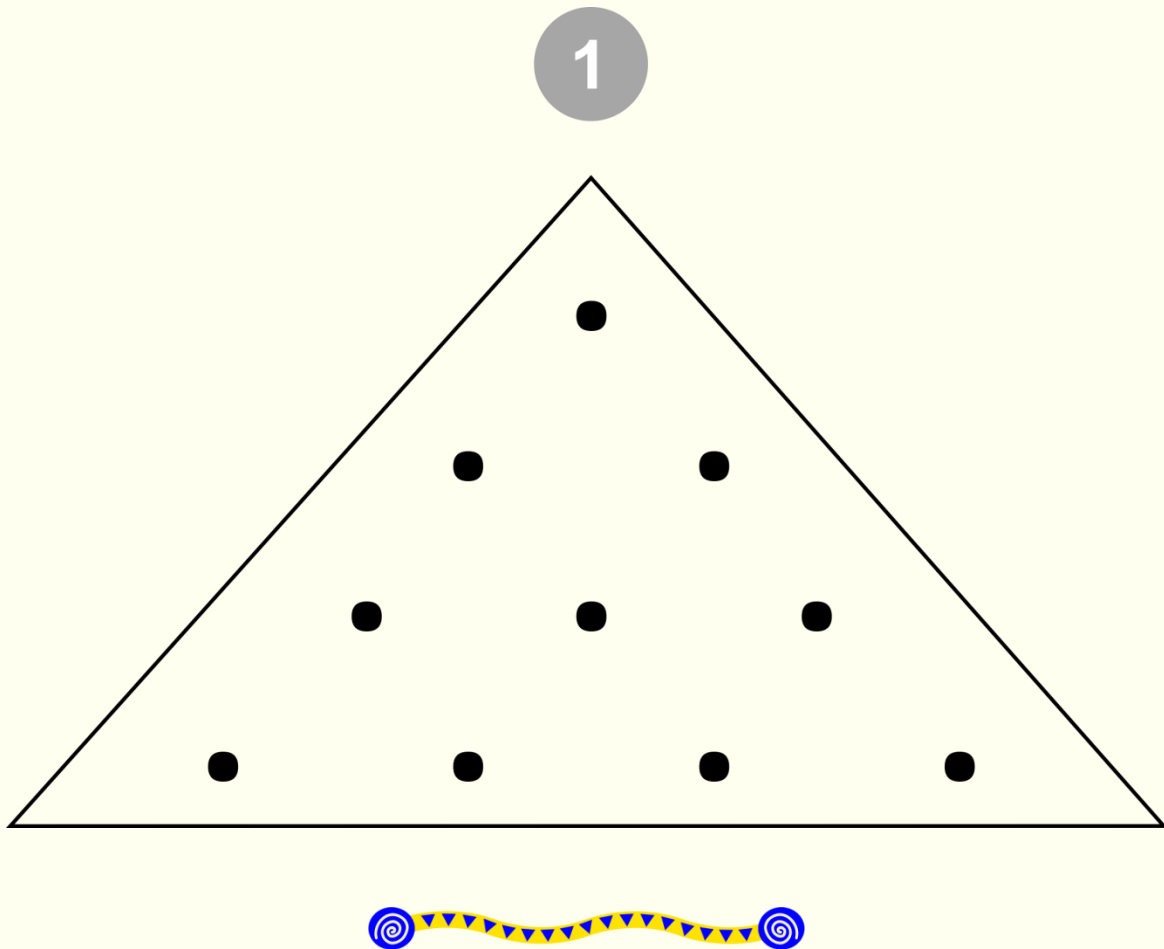
It consists of *ten points* inscribed pyramid-like (from one to the last four) within its three lines, and it symbolizes the Universe in the famous Pythagorean Decad. The upper single dot is a Monad, and represents a Unit-Point, which is *the* Unity from whence all proceeds, and all is of the same essence with it. While the ten dots within the triangle represent the phenomenal world, the three sides of the equilateral trian-

¹ Henry Pratt MD, *New Aspects of Life and Religion*. London: Williams & Norgate, 1886; pp. 7-8.

² *ibid.*, p. 9

SECRET DOCTRINE'S FIRST PROPOSITION SERIES
MONAS IS A UNITY OF MATHEMATICAL POINTS IN SPACE

gle which enclose the pyramid of dots are the barriers of *noumenal* Matter, or Substance, that separate it from the world of Thought.



Mathematics pure and simple proceed from the Universal to particulars, from the Mathematical Indivisible Point, to solid figures. The four points at the base of the Pythagorean Triangle correspond with a solid or cube, which combines the principles of length, breadth, and thickness, for no solid can have less than four extreme boundary points.

Those like Aristotle and others, who did not adhere to the mathematical correctness of Plato's deductive reasonings, and did not proceed top-down from universals to particulars,¹ begun symbolizing their philosophies and religions by sexual emblems!²

Pythagoras considered a *point* to correspond in proportion to unity; a *line* to 2; a *superficies* to 3; a *solid* to 4; and he defined a point as a monad having position, and the beginning of all things; a line was thought to correspond with duality, because it was produced by the first motion from indivisible nature, and formed the junction of two points. A superficies was compared to the number three because it is the first of all causes that are found in figures; for a circle, which is the principal of all round figures, comprises a triad, in centre, space, circumference. But a triangle, which is the first of all rectilinear figures, is included in a ternary, and receives its form according to that number; and was considered by the Pythagoreans to be the creator of all sublunary things. The four points at the base of the Pythagorean triangle correspond with a solid or cube, which combines the principles of length, breadth, and thickness, for no solid can have less than four extreme boundary points.³

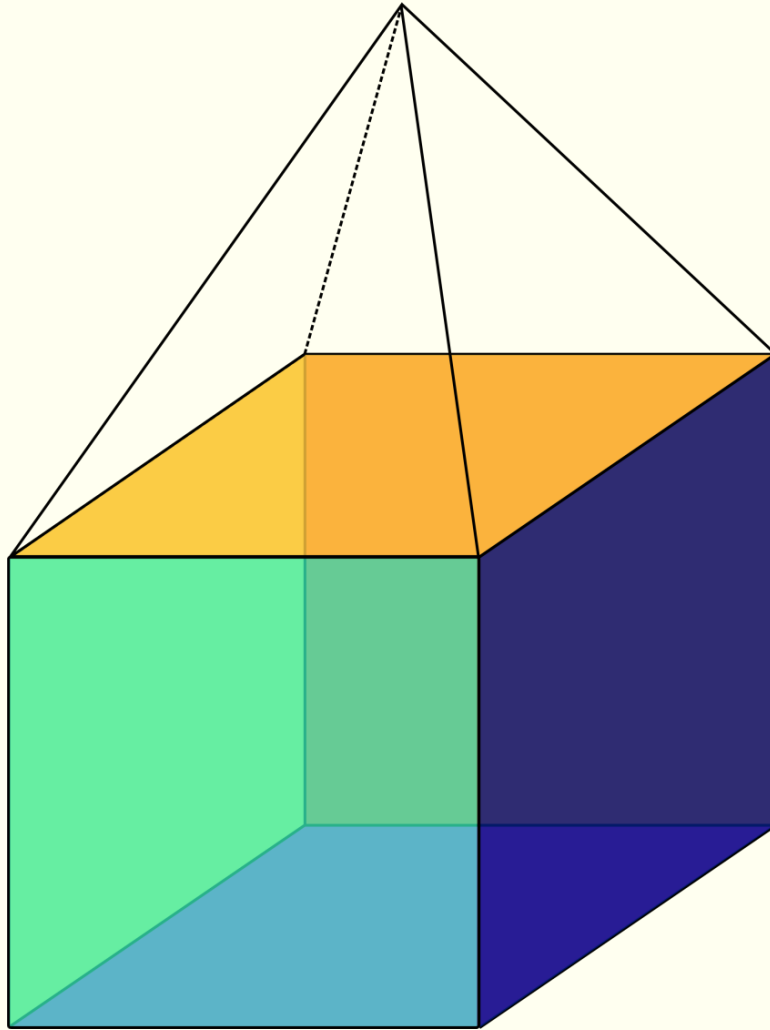
¹ [*i.e.*, as opposed to the Aristotelean bottom-up inductive reasoning. — ED. PHIL.]

² [*Food for thought*: Whereas, Aristotle, the father of the inductive system, complained of those who taught that “the centre of our system was occupied by the Sun, and the earth was only a star, which by a rotatory motion around the same centre, produces night and day.” The same with regard to man. (*Secret Doctrine*, II p. 153; quoting *De Cælo*, II, 13)

Aristotle has bequeathed his inductive method to our scientists; but until they supplement it with “the universals of Plato,” they will experience still more “failures” than the great tutor of Alexander. The universals are a matter of faith only so long as they cannot be demonstrated by reason and based on uninterrupted experience. Who of our present-day philosophers can prove by this same inductive method that the ancients did *not* possess such demonstrations as a consequence of their esoteric studies? Their own negations, unsupported as they are by proof, sufficiently attest that they do not always pursue the inductive method they so much boast of. Obligated as they are to base their theories, *nolens volens*, on the groundwork of the ancient philosophers, their modern discoveries are but the shoots put forth by the germs planted by the former. And yet even these discoveries are generally incomplete, if not abortive. Their cause is involved in obscurity and their ultimate effect unforeseen. (*Isis Unveiled*, I p. 405)

Bacon was one of the first to strike the key-note of materialism, not only by his inductive method (renovated from ill-digested Aristotle), but by the general tenor of his writings. He inverts the order of mental Evolution when saying that “the first Creation of God in the works of the days, was the light of the sense; the last, was the light of the reason; and his Sabbath work ever since, is the illumination of his Spirit.” (Francis Bacon, *Essays*: “Of Truth”). It is just the reverse. The light of Spirit is the eternal Sabbath of the mystic or occultist, and he pays little attention to that of mere sense. That which is meant by the allegorical sentence, “*Fiat Lux*” is — when esoterically rendered — “Let there be the ‘Sons of Light,’” or the noumena of all phenomena. Thus the Roman Catholics rightly interpret the passage as referring to Angels, and wrongly as meaning Powers created by an anthropomorphic God, whom they personify in the ever thundering and punishing Jehovah. (*Secret Doctrine*, I p. 481) — ED. PHIL.]

³ Rev. George Oliver DD (1782–1867), *The Pythagorean Triangle: or The Science of Numbers*. London: J. Hogg & Co., 1875; pp. 18-19.



As an emblem applicable to the objective idea, the Triangle became a Solid. When repeated in stone on the four cardinal points, it assumed the shape of the Pyramid — symbol of the phenomenal merging into the Noumenal Universe of Thought — at the Apex of the four triangles. The Apex itself is lost in the Unseen Universe from whence started the first race of the man's spiritual prototypes.

It is argued that “the human mind cannot conceive an indivisible unit short of the annihilation of the idea with its subject.” This is an error, as the Pythagoreans have proved, and a number of Seers before them, although there is a special training for it, and although the profane mind can hardly grasp it. But there are such things as *metamathematics* and *metageometry*. Even mathematics pure and simple proceed from the Universal to the particular, from the mathematical, hence *indivisible* Point, to solid figures. The teaching originated in India, and was taught in Europe by Pythagoras who, throwing a veil over the Circle and the Point — which no living man can define except as incomprehensible abstractions — laid the origin of the differentiated Cosmic matter in the basic or horizontal line of the Triangle. Thus the latter became the earliest of geometrical figures. The author of *New Aspects of Life and Religion* [dealing with] the Kabbalistic Mysteries — objects to the objectivization, so to speak, of the Pythagorean conception and use of the equilateral triangle, and calls it a *misnomer*. His argument that a solid equilateral body →

. . . one whose base, and each of its sides, form equal triangles — must have four co-equal sides or surfaces, while a triangular plane will as necessarily possess five,

demonstrates on the contrary the grandeur of the conception in all its esoteric application to the idea of [617] the *pregenesis*, and the genesis of Kosmos. Granted, that an ideal triangle, depicted by mathematical, imaginary lines “can have no sides at all, being simply *a phantom of the mind*, to which, if sides be imputed, these must be the sides of the object it constructively represents.” But in such case most of the scientific hypotheses are no better than “phantoms of the mind”; they are unverifiable, except on inference, and have been adopted merely to answer scientific necessities. Furthermore, the ideal triangle — “as the abstract idea of a triangular body and, therefore, as the type of an abstract idea” — accomplished and carried out to perfection the double symbolism intended. As an emblem applicable to the objective idea, the simple triangle became a solid. When repeated in stone on the four cardinal points, it assumed the shape of the Pyramid — the symbol of the phenomenal merging into the noumenal Universe of thought — at the apex of the four triangles; and, as an “imaginary figure constructed of three mathematical lines,” it symbolized the subjective spheres — those lines “enclosing a mathematical space — which is equal to nothing enclosing nothing.” Because, to the senses and the untrained consciousness of profane and scientist, everything beyond the line of differentiated matter — *i.e.*, outside of, and beyond the realm of even the most spiritual *substance* — has to remain for ever *equal to nothing*. It is the AIN-SOPH — the *No-THING*.

The protyle,¹ or undifferentiated cosmic matter, of our eminent chemists and physicists is the basic line of the Pythagorean Triangle, the grandest conception imaginable, for it symbolizes both the Ideal and the Visible Universes.

In the realm of the Esoteric Sciences the unit divided endlessly, instead of losing its unity, approaches with every division the planes of the only Eternal Reality,² which the seer can follow and behold it in all its pregenetic glory.

Yet these “phantoms of the mind” are in truth no greater abstractions than the abstract ideas in general upon evolution and physical development — *e.g.*, Gravity, Matter, Force, etc. — on which the exact sciences are based. Our most eminent chemists and physicists are earnestly pursuing the not hopeless attempt of finally tracing to its hiding-place the *protyle*, or the basic line of the Pythagorean triangle. The latter is, as said, the grandest conception imaginable, as it symbolizes both the ideal and the visible universes.³

¹ [From $\pi\rho\rho$ and $\upsilon\lambda\eta$, *i.e.*, before matter.]

² [*Lateral thought*: Herein lies the principle of homeopathic remedies that eludes the grasp of logic: while serial dilutions of a substance will dissipate its unhealthy mists, the therapeutic potency of its spirit will be proportionately released. — ED. PHIL.]

³ In the world of Form, having found its expression in the Pyramids, symbolism has in them both a triangle and a square, with their four co-equal triangles or surfaces, the four basic points, and the fifth — the *apex*.

For if

. . . *the possible unit is only a possibility as an actuality of nature, as an individual of any kind [and as] every individual natural object is capable of division, and by division loses its unity, or ceases to be a unit,*¹

it is so only in the realm of exact sciences in a world as deceptive as it is illusive. In the realm of the Esoteric Sciences the unit divided *ad infinitum*, instead of losing its unity, approaches with every division the planes of the only eternal REALITY. The eye of the SEER can follow and behold it in all its pregenetic glory. This same idea of the reality of the subjective, and the unreality of the objective universes, is found at the bottom of the Pythagorean and Platonic teachings — limited to the *Elect* alone; for [618] Porphyry, speaking of the *Monad* and the *Duad*, says that the former only was considered substantial and real,

. . . *that most simple Being, the cause of all unity and the measure of all things.*²



Eastern and Kabbalistic Cosmogonies are Identical (Drawing).

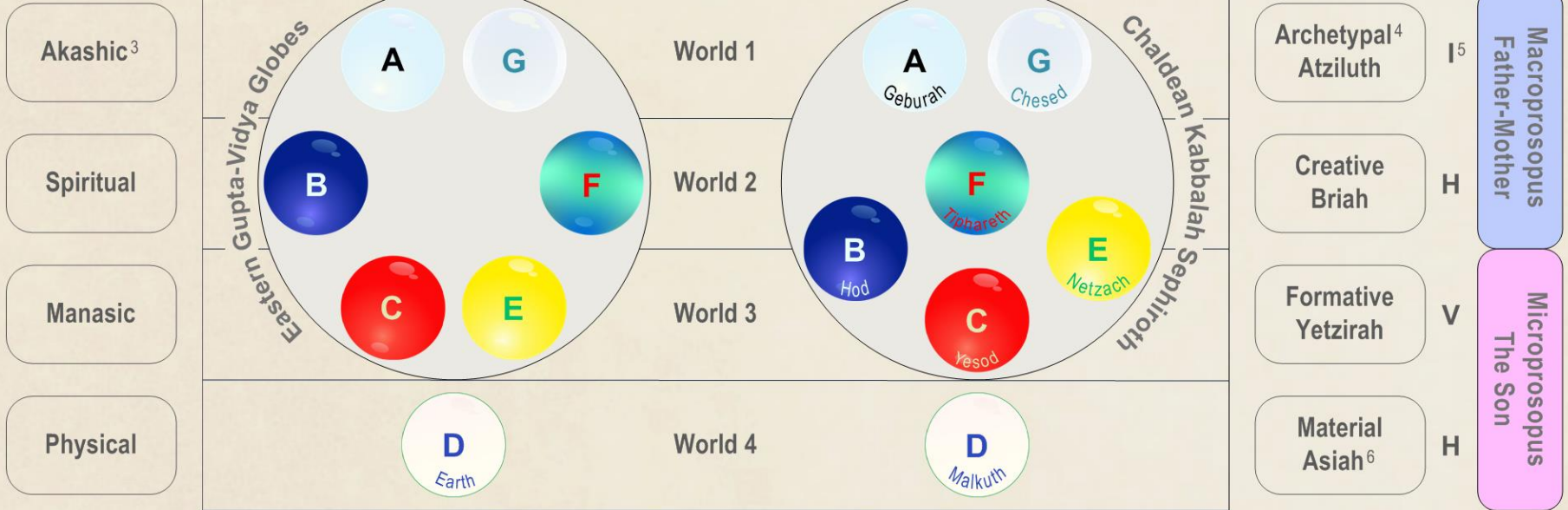
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ED. PHIL.

¹ Henry Pratt MD, *New Aspects of Life and Religion*. London: Williams & Norgate, 1886; pp. 385-86

² Porphyry, *Vita Pythagoræ*, ch. 49-50

Three Principles

Four Cosmic Vehicles of Form



1 The *Arupa* or "formless," there where form ceases to exist, on the objective plane. (HP Blavatsky)

2 "The reader has to bear in mind that the Stanzas given treat only of the Cosmogony of our own planetary System and what is visible around it, after a Solar Pralaya." (SD I, 13) [Cf. *Kosmos*, spelled with a K, is used by HP Blavatsky in the sense of the Manvantaric manifestation as a whole, the "Infinite Universe." *Cosmos*, spelled with a C, applies only to phenomena of our own Solar System. See "Kosmos and Cosmos" in our *Confusing Words Series*. — ED. PHIL.]

3 [Dual-natured radiation of *Mūlaprakṛiti*, Noumenon of the Cosmic Septenary, and Highest State of Matter. — ED. PHIL.]

Integrative Theosophical Studies

**Eastern and Kabbalistic
Cosmogonies are Identical**

After The Secret Doctrine, Vol. I, p. 200

Commentary on Stanza VI, shloka 6

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4 The word "Archetypal" must not be taken here in the sense that the Platonists gave to it, *i.e.*, the world as it existed *in the Mind* of the Deity; but in that of a world made as a first model, to be followed and improved upon by the worlds which succeed it physically — though deteriorating in purity. (HP Blavatsky)

5 [IHVH is the Tetragrammaton of the Jews, which is simply Malkuth, the root of illusion of the material world. This quaternary has nothing to do with the Tetractys of the Greeks, which is Second Logos. The real Tetractys is beyond our mortal ken, for it is the Tetractys of the Invisible Monas or First Logos. — ED. PHIL.]

6 These are the four lower planes of Cosmic Consciousness, the three higher planes being inaccessible to human intellect as developed at present. The seven states of human consciousness pertain to quite another question. (HP Blavatsky)

Number 2 is useless and unlucky.¹

But the Duad, although the origin of Evil, or Matter — thence *unreal* in philosophy — is still Substance during Manvantara, and is often called the *third* monad, in Occultism, and the connecting line as between two Points, or Numbers which proceeded from THAT, “which was before all Numbers,” as expressed by Rabbi Barahiel. And from this Duad proceeded all the *Scintillas* of the three upper and the four lower worlds or planes — which are in constant interaction and correspondence. This is a teaching which the Kabbalah has in common with Eastern Occultism.² For in the occult philosophy there are the “ONE Cause” and the “*Primal Cause*,” which latter thus becomes, paradoxically, the second, as clearly expressed by the author of the *Qabbalah*:

. . . in the treatment of the Primal cause, two things must be considered, the Primal Cause *per se*, and the relation and connection of the Primal Cause with the visible and unseen universe.³

Thus he shows the early Hebrews following in the steps of the Oriental philosophy — Chaldean, Persian, Hindu, Arabic, etc. Their Primal Cause was designated at first

. . . by the triadic שדי Shaddaï, the [triune] Almighty, subsequently by the Tetragrammaton, יהוה, YHVH, symbol of the Past, Present, and Future . . .⁴

and, let us add, of the eternal Is, or the I AM. Moreover, in the Kabbalah the name YHVH (or Jehovah) expresses a He and a She, male and female, two in one, or Hokhmāh and Bināh, and his, or rather their *Shekinah* or synthesizing spirit (grace), which makes again of the Duad a Triad. This is demonstrated in the Jewish Liturgy for Pentecost, and the prayer:

“In the name of Unity, of the Holy and Blessed Hū [He], and His Shekhīnah, the Hidden and Concealed Hū, blessed be YHVH [the Quaternary] for ever.”

Hū is said to be masculine and Yāh feminine, together they make the יהוה אחד *i.e.*, One YHVH. One, but of a male-female nature. The Shekhīnah is always considered in the Qabbalah as feminine.⁵

¹ [Cf. Pythagoras had a reason for never using the finite, useless figure 2, and for altogether discarding it. The ONE, can when manifesting, become only 3. The unmanifested when a simple duality remains passive and concealed. The dual monad (the 7th and 6th principles) has, in order to manifest itself as a *Logos*, the “Kwan-shih-yin,” to first become a *triad* (7th, 6th, and half of the 5th); then, on the bosom of the “Great Deep,” attracting within itself the *One Circle*, form out of it the perfect Square, thus “squaring the circle” — the greatest of all the mysteries, friend — and inscribing within the latter the WORD (the Ineffable Name) — otherwise the duality could never tarry as such, and would have to be reabsorbed into the ONE. — Mahātma Letter 55 (111), p. 341; 3rd Combined ed.]

² [Consult “Occultism and Kabbalah are only masks to hide the sacred truth from the profane,” in our Black versus White Magic Series, “Eastern and Kabbalistic Cosmogonies are Identical,” in our Secret Doctrine’s First Proposition Series, and “The four Adams of the Kabbalah,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

³ Isaak Myer, *Qabbalah, the philosophical Writings of . . . Ibn Gebirol* (1888), p. 174. [Consult “Blavatsky on the Qabbalah by Isaac Myer,” in our Blavatsky Speaks Series. — ED. PHIL.]

⁴ *ibid.*, p. 175

⁵ *loc. cit.*

And so it is considered in the *exoteric Purānas*, for Shekhīnah is no more than Śakti — the female double or lining of any god, in such case. And so it was with the early Christians whose Holy Spirit was feminine, as Sophia was with the Gnostics. But in the transcendental Chaldean Kabbalah or *Book of Numbers*, “Shekhīnah” is sexless, and the purest abstraction, a State, like Nirvāna, not subject or object or anything except an absolute PRESENCE.

The two parallel lines of Number 2, the Pythagorean Duad, form no geometrical figure as they can never meet. They are the symbol of matter. We oppose the highly unphilosophical, repulsive, and anthropomorphic Jehovah, the androgynous and finite deity for which eternity, omnipotence, and omniscience are claimed. We do not denounce the Ideal, only the hideous Theological Shadow.

Thus it is only in the anthropomorphised systems (such as the Kabbalah has now greatly become) that Shekhīnah-Śakti is feminine. As such she becomes the *Duad* of Pythagoras, the two straight lines || of the symbol that can never meet, which therefore form no geometrical figure and are [619] the symbol of matter. Out of this Duad, when united in one basic line of the triangle on the lower plane (the upper Triangle of the Sēphirōthal Tree), emerge the Elōhīm, or Deity in *Cosmic Nature*, with the true Kabbalists the *lowest* designation, translated in the Bible [as] “God” (see the same work and page).¹ Out of these issue the *Scintillas*.

Once attracted into the sphere of terrestrial activity, the Monadic Essence, passing through the mineral, vegetable, and animal kingdoms, becomes terrestrial Man — the provisional reflection of the Heavenly.

The *Scintillas* are the “Souls,” and these Souls appear in the threefold form of Monads (units), atoms, and gods — according to our teaching.

Every atom becomes a visible complex unit [a molecule], and once attracted into the sphere of terrestrial activity, the Monadic Essence, passing through the mineral, vegetable, and animal kingdoms, becomes man.² [Again] God, Monad, and Atom are the correspondences of Spirit, Mind, and Body (*Ātman, Manas, and Sthūla-sarīra*) in man.

In their septenary aggregation they are the “Heavenly Man”;³ thus, terrestrial man is the provisional reflection of the Heavenly. . . .

¹ Such recent works as the *Qabbalah* of Isaac Myer* and of S.L. MacGregor Mathers, fully justify our attitude towards the Jehovistic Deity. It is not the transcendental, philosophical, and highly metaphysical abstraction of the original Kabbalistic thought — Ain-Soph-Shekhīnah-Adam-Kadmon, and all that follows — that we oppose, but the crystallization of all these into the highly unphilosophical, repulsive, and anthropomorphic Jehovah, the androgynous and *finite* deity for which eternity, omnipotence, and omniscience are claimed. We do not war against the IDEAL REALITY, but the hideous theological *Shadow*.

*[Consult “Blavatsky on the Qabbalah by Isaac Myer,” in our Blavatsky Speaks Series. — ED. PHIL.]

² *Esoteric Catechism*

³ See Kabbalah for the latter term.

The Monads (*Jīvas*) are the Souls of the Atoms, both are the fabric in which the Chohans (Dhyānis, *gods*) cloth themselves when a form is needed.¹

The Monads in the present dissertation are distinct atomic Souls, before they descend into terrestrial form. Their descent into concrete matter marks the medial point of their own individual pilgrimage. Here, losing in the mineral kingdom their individuality, they begin ascending through the seven states of terrestrial evolution to that point where a correspondence between the human and divine consciousness is firmly established. At present, however, we are not concerned with their terrestrial trials and tribulations, but with their life and behaviour in Space, on planes wherein the eye of the most intuitional chemist and physicist cannot reach them.

This relates to Cosmic and sub-planetary Monads, not to the Super-Cosmic *Monas* (the Pythagorean Monad) as called, in its synthetic character, by the Pantheistical Peripatetics. The Monads of the present dissertation are treated from the standpoint of their individuality, as *atomic Souls*, before these atoms descend into pure terrestrial form. For this descent into *concrete* matter marks the medial point of their own individual pilgrimage. Here, losing in the mineral kingdom their individuality, they begin to ascend through the seven states of terrestrial evolution to that point where a correspondence is firmly established between the human and *Deva* (divine) consciousness. At present, however, we are not concerned with their terrestrial metamorphoses and tribulations, but with their life and behaviour in Space, on planes wherein the eye of the most intuitional chemist and physicist cannot reach them — unless, indeed, he develops in himself highly clairvoyant faculties.

Leibniz was not an Initiate, not even a mystic, only a very intuitional philosopher. Yet no psycho-physicist ever came nearer than he has to the mysteries of cosmic evolution.

It is well known that Leibniz² came several times very near the truth, but defined monadic evolution incorrectly, which is not to be wondered at, since he was not an INITIATE, nor even a Mystic, only a [620] very intuitional philosopher. Yet no psycho-physicist ever came nearer than he has to the esoteric general outline of evolution. This evolution — viewed from its several standpoints — *i.e.*, as the *universal* and the *individualized* Monad; and the chief aspects of the Evolving Energy, after differentiation — the purely Spiritual, the Intellectual, the Psychic, and the Physical — may be thus formulated as an invariable law:

- 1 A descent of Spirit into Matter, equivalent to an ascent in physical evolution;
- 2 A re-ascent from the depths of materiality towards its *status quo ante*, with a corresponding dissipation of concrete form and substance up to the LAYA state, or what Science calls “the zero-point,” and beyond.

¹ *Esoteric Catechism*

² [Gottfried Wilhelm (von) Leibniz, 1646–1716, German polymath, active as a mathematician, philosopher, scientist and diplomat. He is one of the most prominent figures in both the history of philosophy and the history of mathematics. He authored several works on philosophy, theology, ethics, politics, law, history, and philology. Leibniz also made major contributions to physics and technology, and anticipated notions that surfaced much later in probability theory, biology, medicine, geology, psychology, linguistics, and computer science.]

The enemies of Physical Science are Metaphysics and Spiritual Psychology.

Let not the word “Psychology” cause the reader to carry his thought by an association of ideas to modern “Psychologists,” so-called, whose idealism is another name for uncompromising Materialism, and whose pretended Monism¹ is no better than a mask to conceal the void of final annihilation — even of consciousness.

These states — once the spirit of Esoteric philosophy is grasped — become absolutely necessary from simple logical and analogical considerations. Physical Science having now ascertained, through its department of Chemistry, the invariable law of this evolution of atoms — from their “*protylean*” state down to that of a physical, and then a chemical particle (or molecule) — cannot well reject the same as a general law. And once it is forced by its enemies — Metaphysics and Psychology² — out of its alleged impregnable strongholds, it will find it more difficult than it now appears to refuse room *in the Spaces* of SPACE to Planetary Spirits (gods), Elementals, and even the *Elementary* Spooks or Ghosts, and others.³ Already Figuier and Paul D’Assier, two Positivists and Materialists, have succumbed before this logical necessity. Other and still greater Scientists will follow in that “intellectual FALL.” They will be driven out of their position not by spiritual, theosophical, or any other physical or even mental phenomena, but simply by the enormous *gaps* and *chasms* that open daily and will still be opening before them, as one discovery follows the other, until they are finally knocked off their feet by the ninth wave of simple common sense.

Subba Row confirms that the protyle of William Crookes is over and above the horizontal line of the Pythagorean Triangle.

Here is an example: Prof. W. Crookes⁴ latest discovery of what he has named *protyle*. In the “Notes on the Bhagavad-Gītā,” by one of the best metaphysicians and Vedāntic scholars in India,⁵ the lecturer, referring cautiously to “things occult” in that great Indian esoteric work, makes a remark as suggestive as it is strictly correct:

Into the details of the evolution of the solar system itself, *it is not necessary for me to enter*. You may gather some idea *as to the way* in which the various elements start into existence from these THREE *principles into which* MULAPRAKRITI *is differentiated* [621] [the Pythagorean triangle], by examining the lecture deliv-

¹ [Look up Appendix on “Materialism, Spiritualism, Monism,” page 47. — ED. PHIL.]

² Let not the word “psychology” cause the reader to carry his thought by an association of ideas to modern “Psychologists,” so-called, whose *idealism* is another name for uncompromising materialism, and whose pretended Monism is no better than a mask to conceal the void of final annihilation — even of consciousness. Here *Spiritual* psychology is meant.

³ [Consult “Blavatsky on Elementals and Elementaries,” in our Blavatsky Speaks Series. — ED. PHIL.]

⁴ [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. 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, invented the Crookes radiometer, and a ultraviolet-blocking sunglass. Sir William was fellow of the Theosophical Society, president of the Society for Psychical Research, and of The Ghost Club. In 1890 he was initiated into the Hermetic Order of the Golden Dawn.]

⁵ T. Subba Row, see *Theosophist*, Vol. VIII, February 1887, p. 308

ered by Professor Crookes a short time ago upon the so-called elements of modern chemistry. This lecture will give you some idea of the way in which these Elements spring from *Viśvānara*,¹ the most objective of these three principles, which seems to stand in the place of the *protyle* mentioned in that lecture. *Except in a few particulars*, this lecture seems to give the outlines of the theory of physical evolution on the plane of *Viśvānara* and is, so far as I know, *the nearest approach made by modern investigators* TO THE REAL OCCULT THEORY on the subject.

Chemistry is now on its ascending plane. It is impossible for her to go back to that day when materialism regarded its sub-elements as simple and homogeneous bodies, which it had raised, in its blindness, to the rank of Elements. The mask has been snatched off by too clever a hand for there to be any fear of a new disguise.

These words will be re-echoed and approved by every Eastern Occultist. Much from the lectures by Prof. Crookes has already been quoted in § XII of these Addenda. Since then, there has been another lecture delivered, as remarkable as the first one, on the “Genesis of the Elements,”² and also a third one. Here we have almost a corroboration of the teachings of Esoteric philosophy concerning the mode of primeval evolution. It is, indeed, as *near an approach*, made by a great scholar and specialist in chemistry,³ to the Secret Doctrine, as could be made apart from the application of the monads and atoms to the dogmas of pure transcendental metaphysics, and their connection and correlation with “Gods and intelligent Conscious Monads.” But Chemistry is now on its ascending plane, thanks to one of its highest European representatives. It is impossible for it to go back to that day when materialism regarded its *sub*-elements as absolutely simple and homogeneous bodies, which it had raised, in its blindness, to the rank of elements. The mask has been snatched off by too clever a hand for there to be any fear of a new disguise. And after years of pseudology, of bastard molecules parading under the name of elements, behind and beyond which there could be nought but void, a great professor of chemistry asks once more:

What are these elements, whence do they come, what is their signification? . . . These elements perplex us in our researches, baffle us in our speculations, and haunt us in our very dreams. They stretch like an unknown sea before us — mocking, mystifying, and murmuring strange revelations and possibilities.⁴ [622]

¹ “*Viśvānara* is not . . . merely the manifested objective world, but . . . the one physical basis [the horizontal line of the triangle] from which the whole objective world starts into existence.” And this is the Cosmic *Duad*, the androgynous Substance. Beyond only, is the true *Protyle*.

² By W. Crookes FRS VPCS, delivered at the Royal Institution, London, on Friday, February 18th, 1887.

³ How true it is will be fully demonstrated only on that day when his discovery of radiant matter will have resulted in a further elucidation with regard to the true source of light, and revolutionized all the present speculations. Further familiarity with the northern streamers of the *aurora borealis* may help the recognition of this truth.

⁴ Sir William Crookes, in “The Genesis of the Elements,” *Proceedings* of the Royal Institution, XII, 1889, p. 37.

Professor Crookes fearlessly proclaims, as a fundamental axiom, that Science has not made herself acquainted with the true nature of primordial elements.

Those who are heirs to primeval revelations have taught these “possibilities” in every century, but have never found a fair hearing. The truths inspired to Kepler, Leibniz, Gassendi, Swedenborg, etc., were ever alloyed with their own speculations in one or another predetermined direction — hence distorted. But now one of the great truths has dawned upon an eminent professor of modern exact science, and he fearlessly proclaims as a fundamental axiom that Science has not made itself acquainted, so far, with *real* simple elements. For Prof. Crookes tells his audience:

If I venture to say *that our commonly received elements are NOT simple and primordial*, that they have *not* arisen by chance or have *not* been created in a desultory and mechanical manner, but have been evolved from simpler matters — or perhaps, indeed, from one sole kind of matter — I do but give formal utterance to an idea which has been, so to speak, for some time “in the air” of science. Chemists, physicists, philosophers of the highest merit, declare explicitly their belief that the seventy (or thereabouts) elements of our textbooks are not the pillars of Hercules which we must never hope to pass. . . . Philosophers in the present as in the past — men who certainly have not worked in the laboratory — have reached the same view from another side. Thus Mr. Herbert Spencer records his conviction that

. . . the chemical atoms are produced from the true or physical atoms by processes of evolution under conditions which chemistry has not yet been able to produce.

And the poet has forestalled the philosopher. Milton makes the Archangel Raphael say to Adam, instinct with the evolutionary idea, that the Almighty had created

One first matter, all
Indu'd with various forms, various degrees
Of substance.¹



¹ *Paradise Lost*, V, lines 472-74. Crookes, *loc. cit.*

An idea has no subsistence by itself, but gives figure and form unto shapeless matter, and becomes the cause of the manifestation.

Nevertheless, the idea would have remained crystallized “in the air of Science,” and never have descended into the thick atmosphere of materialism and profane mortals for years to come, perhaps, had not Professor Crookes bravely and fearlessly reduced it to its simple elements, and thus publicly forced it on Scientific notice. Says Plutarch:

An idea is a *being* incorporeal, which has no subsistence by itself, but gives figure and form unto shapeless matter, and *becomes the cause of the manifestation*.¹

Once the idea of the protyle is accepted, Chemistry will have virtually ceased to live: it will reappear in its reincarnation as New Alchemy or Metachemistry.

For what are the manifested Mother, the Father-Son-Husband, and the Son — the three first-born — but Hydrogen, Oxygen, and that which, in its terrestrial manifestation, is called Nitrogen?

The revolution produced in old chemistry by Avogadro² was the first page in the Volume of *New Chemistry*. Sir William has now turned the second page, and is boldly pointing to *what may be the last*. For once *protyle* accepted and recognized — *as invisible Æther was, both being logical and scientific necessities* — Chemistry will have virtually ceased to live: it will reappear in its reincarnation as *New Alchemy*, or METACHEMISTRY. The discoverer of [623] radiant matter will have vindicated in time the Archaic Āryan works on Occultism and even the *Vedas* and *Purānas*. For what are the manifested “Mother,” the “Father-Son-Husband” (Aditi and Daksha, a form of Brahmā, as Creators) and the “Son” — the three “First-born” — *but simply Hydrogen, Oxygen, and that which in its terrestrial manifestation is called Nitrogen*. Even the exoteric descriptions of the “First Born” triad give all the characteristics of these three *gases*. Priestley,³ the “discoverer” of Oxygen, or that which was known in the highest antiquity!

Yet all the ancient, mediæval, and modern poets and philosophers have been anticipated even in the exoteric Hindu books:

- Descartes' *plenum* of matter differentiated into particles;

¹ *De placitis philosophorum*, Bk. I, ch. x

² [Lorenzo Romano Amedeo Carlo Avogadro, Count of Quaregna and Cerreto, 1776–1856, was an Italian scientist most noted for his contribution to molecular theory now known as Avogadro's law, which states that equal volumes of gases under the same conditions of temperature and pressure will contain equal numbers of molecules.]

³ [Joseph Priestley FRS, 1733–1804, English chemist, natural philosopher, separatist theologian, grammarian, multi-subject educator, and liberal political theorist who published over 150 works. Priestley is credited with his independent discovery of oxygen by the thermal decomposition of mercuric oxide, having isolated it in 1774. During his lifetime, Priestley's considerable scientific reputation rested on his invention of carbonated water, his writings on electricity, and his discovery of several “airs” (gases), the most famous, being what Priestley dubbed “dephlogisticated air” (oxygen). His determination to defend the phlogiston theory and to reject what would become the chemical revolution eventually left him isolated within the scientific community.]

- Leibniz's *Ethereal Fluid* and Kant's "primitive fluid" dissolved into its elements;
- Kepler's Solar Vortex and Systemic Vortices;
- In short, from the Elemental Vortices inaugurated by the universal mind — through Anaxagoras, down to Galileo, Torricelli, and Swedenborg, and after them to the latest speculations by European mystics

— all this is found in the Hindu hymns and Mantras to the "Gods, Monads, and Atoms," in their fullness, for they are inseparable.

The Monads of Leibniz may, from one point of view be called force; from another, matter. To Occult Science, force and matter are two sides of the same Substance.

In esoteric teachings, the most transcendental conceptions of the universe and its mysteries, as the most (seemingly) materialistic speculations are found reconciled, because those sciences embrace the whole scope of evolution from Spirit to Matter. As declared by an American Theosophist:

The Monads [of Leibniz] may from one point of view be called *force*, from another *matter*. To occult Science, *force* and *matter* are *only two sides of the same SUBSTANCE*.¹

These Monads, every one of which is a living mirror of the universe, each Monad reflecting each other, are hidden in a veil of thick darkness, forming mirrors of the atoms of the world, and casting reflections from its own face on every atom.

Let the reader remember these "Monads" of Leibniz, every one of which is a living mirror of the universe, every monad reflecting every other, and compare this view and definition with certain Sanskrit Ślokas translated by Sir William Jones, in which it is said that the creative source of the Divine Mind,

hidden in a veil of thick darkness, formed *mirrors of the atoms* of the world, and *cast reflection from its own face on every atom*.

When, therefore, Professor Crookes declares that

If we can show how the so-called chemical elements might have been generated we shall be able to fill up a formidable gap in our knowledge of the universe,

— the answer is ready. The theoretical knowledge is contained in the esoteric meaning of every Hindu cosmogony in the *Purānas*; the practical demonstration thereof is in the hands of those who will not be recognised *in this* century, save by the very few. The scientific possibilities of various discoveries, that must inexorably lead exact Science into the acceptance of Eastern Occult views, which contain all the requisite material for the filling of those "gaps" are, so far, at the mercy of modern materialism. It is only by working in the direction [624] taken by Professor Crookes that there is any hope for the recognition of a few, hitherto Occult, truths.

¹ *The Path*, New York, Vol. I, January 1887, pp. 297-98. [Consult "Proposition 1 - The Seven Forces of Nature" and "What is Matter and what is Force," in our Secret Doctrine's First Proposition Series, plus "Blavatsky on the Force of the Mineral Monas," in our Third Proposition Series. — ED. PHIL.]

Professor Crookes posits that between the molecules we are accustomed to deal with in chemical reactions and the ultimate atoms as first created, come smaller molecules or aggregates of physical atoms; then sub-molecules differ from each other, according to the position they occupied in the Yttrium edifice.

Meanwhile, one thirsting to have a glimpse at a practical diagram of the evolution of primordial matter which, separating and differentiating under the impulse of cyclic law, divides itself into a septenary gradation of SUBSTANCE (from a general view), can do no better than examine the plates attached to Mr. Crookes' lecture, "The Genesis of the Elements," and ponder well over some passages of the text. In one place he says:

Our notions of a chemical element have expanded. Hitherto the molecule has been regarded as an aggregate of two or more atoms, and no account has been taken of the architectural design on which these atoms have been joined. We may consider that the structure of a chemical element is more complicated than has hitherto been supposed. Between the molecules we are accustomed to deal with in chemical reactions and ultimate atoms as first created, come smaller molecules or aggregates of physical atoms; then sub-molecules differ one from the other, according to the position they occupied in the yttrium¹ edifice.

Perhaps this hypothesis can be simplified if we imagine yttrium to be represented by a five-shilling piece. By chemical fractionation I have divided it into five separate shillings, and find that these shillings are not counterparts, but like the carbon atoms in the benzol ring, have the impress of their position, 1, 2, 3, 4, 5, stamped on them. . . . If I throw my shillings into the melting-pot or dissolve them chemically, the mint stamp disappears and they all turn out to be silver. . . .²



¹ [A silvery metallic element, illustrated above, that is common in rare-earth minerals; atomic number 39.]

² Crookes, *op. cit.*, p. 38

Where, then, is the Ultimate Element? As we advance, it recedes like the tantalizing mirage lakes and groves seen by the tired and thirsty traveller in the desert. The very idea of an element, as something absolutely primary and ultimate, seems to be growing less and less distinct.

This will be the case with all the atoms and molecules when they have separated from their compound forms and bodies — when *pralaya* sets in. Reverse the case, and imagine the dawn of a new manvantara. The pure “silver” of the absorbed material will once more separate into SUBSTANCE, which will generate “Divine Essences” whose “principles”¹ are the primary elements, the sub-elements, the physical energies and subjective and objective matter; or, as these are epitomised — GODS, MONADS, and ATOMS. If leaving for one moment the metaphysical or transcendental side of the question — dropping out of the present consideration the supersensuous and intelligent beings and entities believed in by the Kabbalists and Christians — we turn to the atomical theory of evolution, the occult teachings are still found corroborated by exact Science and its confessions, as far, at least, as regards the supposed “simple” elements, now suddenly [625] degraded into poor and distant relatives — not even second cousins to the latter. For we are told by Prof. Crookes that:

Hitherto, it has been considered that if the atomic weight of a metal, determined by different observers, setting out from different compounds, was always found to be constant . . . then such metal must rightly take rank among the simple or elementary bodies. We learn . . . that this is no longer the case. Again, we have here wheels within wheels. Gadolinium² is not an element but a compound. . . . We have shown that yttrium is a complex of five or more new constituents. And who shall venture to gainsay that each of these constituents, if attacked in some different manner, and if the result were submitted to a test more delicate and searching than the radiant-matter test, might not be still further divisible? Where, then, is the actual ultimate element? As we advance it recedes like the tantalizing mirage lakes and groves seen by the tired and thirsty traveller in the desert. Are we in our quest for truth to be thus deluded and baulked? The very idea of an element, as something absolutely primary and ultimate, seems to be growing less and less distinct. . . .³

On page 429 of *Isis Unveiled*, Vol. I, we said that

. . . the mystery of first creation, which was ever the despair of science, is unfathomable, unless they [the Scientists] accept the doctrine of Hermes. [*They will have to follow*] in the footsteps of the Hermetists.

Our prophecy begins to assert itself.

¹ Corresponding on the cosmic scale with the Spirit, Soul-mind, Life, and the three *Vehicles* — the astral, the *Mâyāvīc* and the physical bodies (of mankind) whatever division is made.

² [A ductile silvery-white ductile ferromagnetic trivalent metallic element of the rare earth group; atomic number 64.]

³ Crookes, *op. cit.*, p. 50

Occult Science teaches that Mother lies stretched in infinity, during Pralaya, as the Great Deep, the “dry Waters of Space,” and becomes wet only after the separation and the moving over its face of Narayana, the Spirit which is the Invisible Flame that never burns, but which sets on fire all that it touches, and gives it life and generation.

But between Hermes and Huxley there is a middle course and point. Let the men of Science only throw a bridge halfway, and think seriously over the theories of Leibniz. We have shown *our* theories with regard to atomic evolution — their last formation into compound chemical molecules being produced within our terrestrial workshops in the earth's atmosphere and not elsewhere — as strangely agreeing with the evolution of atoms shown on Mr. Crookes' plates. Several times already it was stated in this volume that *Mārtānda* (the Sun) had evolved and aggregated, together with his smaller seven Brothers, from his Mother's (Aditi's) bosom — that bosom being *prima MATER-ia* — the lecturer's primordial *protyle*. Esoteric doctrines teach the existence of “an antecedent form of energy having periodic cycles of ebb and swell, rest and activity”¹ — and behold a great scholar in Science now asking the world to accept this as one of the postulates. We have shown the “Mother,” fiery and hot, becoming gradually cool and radiant, and that same Scientist claims as his second postulate — *a scientific necessity*, it would seem — “an internal action akin to cooling, operating slowly in the protyle.” Occult Science teaches that “Mother” lies stretched in infinity (during *Pralaya*) as the great Deep, the “*dry Waters of Space*,” according to the quaint expression in the *Catechism*, and becomes *wet* [626] only after the separation and the moving over its face of *Nārāyana*, the

Spirit which is invisible Flame, which never burns, but sets on fire all that it touches, and gives it life and generation.²

And now Science tells us that “the first-born element . . . most nearly allied to protyle” . . . would be “*hydrogen* . . . which for some time would be the only existing form of matter” in the Universe.

Hydrogen and oxygen (which instil the fire of life into the Mother) are Spirit, the noumenon of that which becomes in its grossest form oxygen, hydrogen, and nitrogen on earth — nitrogen being of no divine origin, but merely an earth-born cement to unite other gases and fluids, and serve as a sponge to carry in itself the breath of Life — pure air.

What says *Old Science*? It answers: Just so; but we would call hydrogen and oxygen (which instils the fire of life into the “Mother” by incubation) in the *pre-genetic* and even pre-geological ages — the *Spirit*, the *noumenon* of that which becomes in its grossest form oxygen and hydrogen³ and nitrogen on Earth — nitrogen being of no

¹ Crookes, *op. cit.*, p. 54

² “The Lord is a consuming fire.” [Deuteronomy iv, 24]. “In him was life, and the life was the light of men.” [John i, 4].

³ [Lateral thought: The question whether Hydrogen and Oxygen cease to exist, when they combine to form water, is still a moot one, some arguing that since they are found again, when the water is decomposed, they must be there all the while; others contending that as they actually turn into something totally different, they must cease to exist as themselves for the time being; but neither side is able to form the faintest conception of the real condition of a thing, which has become something else and yet has not ceased to be itself. Existence as water

divine origin, but merely an earth-born cement to unite other gases and fluids, and serve as a sponge to carry in itself the breath of LIFE — pure air.¹ Before these *gases* and fluids become what they are in *our* atmosphere, they are interstellar Æther; still earlier and on a *deeper* plane — something else, and so on *ad infinitum*. The eminent and learned gentleman must pardon an Occultist for quoting him at such length; but such is the penalty of a Fellow of the Royal Society who approaches so near the precincts of the Sacred Adytum of Occult mysteries as virtually to overstep the forbidden boundaries.

Merz has brushed the secrets of Esoteric Theogony but hardly risen in his speculations above the lower principles of the Cosmic Great Body. His theory soars to no loftier heights than those of the manifested life, self-consciousness, and intelligence, leaving the regions of the earlier post-genetic mysteries untouched, as his ethereal fluid is post-planetary.

The is no such thing in Nature as inorganic substances. Stones, minerals, rocks, and even chemical atoms are simply organic units in profound lethargy. Their coma comes to an end when their inertia becomes activity.

But it is time to leave modern *physical* science and turn to the psychological and metaphysical side of the question. We would only remark that to the “two very reasonable postulates” required by the eminent lecturer, “to get a glimpse of some few of the secrets so darkly hidden” behind “the door of the Unknown” — a third should be added,² lest no battering at it should avail; the postulate that Leibniz, in his speculations, stood on a firm groundwork of fact and truth. The admirable and thoughtful synopsis of these speculations — as given by Johann Theodore Merz in his *Leibniz* — shows how nearly he has brushed the hidden secrets of esoteric Theogony in his *Monadologie*. And yet that philosopher has hardly risen in his speculations above the first planes, the lower principles of the Cosmic Great Body. His theory soars to no loftier heights than those of the *manifested* life, self-consciousness and intelligence, leaving the regions of the earlier post-genetic mysteries untouched, as his ethereal fluid is post-planetary.

But this third postulate will hardly be accepted by the modern men [627] of Science; and, like Descartes, they will prefer keeping to the properties of external things which, like extension, are incapable of explaining the phenomenon of motion, rather than accept the latter as an independent Force. They will never become anti-Cartesian in this generation; nor will they admit that

. . . this property of inertia is not a purely geometrical property, that it points to the existence of something in external bodies which is not extension merely.

may be said to be, for Oxygen and Hydrogen, a state of Non-being which is “more real being” than their existence as gases; and it may faintly symbolise the condition of the Universe when it goes to sleep, or ceases to be, during the “Nights of Brahmā” — to awaken or reappear again, when the dawn of the new Manvantara recalls it to what we call existence. — *Secret Doctrine*, I pp. 54-55]

¹ Which if separated ALCHEMICALLY would yield the Spirit of Life, and its Elixir.

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

This is Leibniz's idea as analysed by Mertz, who adds that he called this *something* Force, and maintained that external things were endowed with Force, and that in order to be the bearers of this force they must have a substance, for they are not lifeless and inert masses, but the centres and bearers of form, a purely esoteric claim, since *force* was with Leibniz an *active* principle, the division between mind and matter disappearing by this conclusion. But,

The mathematical and dynamical inquiries of Leibniz would not have led to the same result in the mind of a purely scientific inquirer. But Leibniz was not a scientific man in the modern sense of the word. Had he been so, he might have worked out the conception of energy, defined mathematically the ideas of force and mechanical work, and arrived at the conclusion that even for purely scientific purposes it is desirable to look upon force, not as a primary quantity, but as a quantity derived from some other value.

But, luckily for truth,

Leibniz was a philosopher; and as such he had certain primary principles, which biased him in favour of certain conclusions, and his discovery that external things were substances endowed with force was at once used for the purpose of applying these principles. One of these principles was the law of continuity, the conviction that all the world was connected, that there were no gaps and chasms which could not be bridged over. The contrast of extended thinking substances was unbearable to him. The definition of the extended substances had already become untenable: it was natural that a similar inquiry was made into the definition of mind, the thinking substance. . . .¹

The divisions made by Leibniz, however incomplete and faulty from the standpoint of Occultism, show a spirit of metaphysical intuition to which no man of science, not Descartes, not even Kant, has ever reached. With him there always existed an infinite gradation of thought. Only a small portion of the contents of our thoughts rises into the clearness of apperception, "into the light of perfect consciousness."

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

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

¹ J. Th. Merz, *Leibniz*, Heidelberg 1886, pp. 144-46

Leibniz could not rest content in assuming that matter was composed of a finite number of very small parts.

His mathematical mind forced him to carry out the argument to infinity. And what became of the atoms then? They lost their extension, and retained only their property of resistance. Their centres of force were reduced to mathematical points, but if their extension in space was nothing, so much fuller was their inner life.

And [628] this, as Mertz justly observes,

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

Spirit is the root of occult doctrine and thought. Spirit-Matter and Matter-Spirit extend infinitely in depth and, like “the essence of things” of Leibniz, our essence of things real is at the seventh depth; while the unreal and gross matter of science and the external world is at the lowest end of our perceptive senses.

This is the spirit, the very root of occult doctrine and thought. The “Spirit-Matter” and “Matter-Spirit” extend infinitely *in depth*, and like “the essence of things” of Leibniz, our essence of things *real* is *at the seventh depth*; while the *unreal* and gross

¹ Merz, *Leibniz*, pp. 147-48

matter of Science and the external world is at the lowest end of our perceptive senses. The Occultist knows the worth or worthlessness of the latter.

From the shock of Leibniz' and Spinoza's systems (as opposed to the Cartesian system) emerge the truths of the Archaic doctrine. Both opposed the metaphysics of Descartes: his idea of the contrast of two substances — extension and thought — radically differing from each other and mutually irreducible, was too arbitrary and too unphilosophical for them.

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

Draw a line in your thought between that ever-incognisable Essence and the invisible, yet comprehensible Presence, from beyond and through which vibrates the Sound of the Verbum, and from which evolve the numberless hierarchies of intelligent Egos, of conscious as of semi-conscious, perceptive and apperceptive Beings, whose Essence is spiritual Force, whose Substance is the Elements and whose bodies are the atoms — and our theosophical doctrine is there.

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

¹ The real spelling of the name — as spelt by himself — is Leibniz [not Leibnitz]. He was of Slavonian descent though a German by birth.

apperceptive Beings, whose essence is spiritual Force, whose Substance is the Elements and whose Bodies (when needed) are the *atoms* — and our doctrine is there.

For, says Leibniz,

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

The immaterial and metaphysical atoms Leibniz are mathematical points, i.e., real souls.

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

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

What Leibniz calls Monads, and Eastern philosophy Jivas, is the Unity of units, immaterial and infinite. They are with us, as with Leibniz, “the expression of the universe,” and every physical point is but the phenomenal expression of the noumenal, metaphysical point. Leibniz’s distinction between perception and apperception is the philosophical, though dim expression, of the Esoteric teachings.

Thus, *reality* in the manifested world is composed of a *unity of units*, so to say, immaterial (from our stand-point) and infinite. This Leibniz calls “Monads,” Eastern philosophy “*Jivas*”³ — and Occultism gives it, with the Kabbalists and all the Christians, a variety of names. [630] They are with us, as with Leibniz, “the expression of the universe,”⁴ and every physical point is but the phenomenal expression of the noumenal, metaphysical point. His distinction between *perception* and *apperception*, is the philosophical though dim expression of the Esoteric teachings. His “reduced universes,” of which “there are as many as there are Monads,” is the chaotic representation of our Septenary System with its divisions and sub-divisions.

As to the relation his Monads bear to our Dhyāni-Chohans, Cosmic Spirits, Devas and Elementals, we may reproduce briefly the opinion of a learned and thoughtful theosophist, C.H.A. Bjerregaard, on the subject. In an excellent paper “On the Elementals, the Elementary Spirits, and the Relationship between them and Human Be-

¹ Professeur agrégé de Philosophie

² *Monadologie*, Introduction

³ [Consult “Jīva and Jivātman,” in our Confusing Words Series. — ED. PHIL.]

⁴ Says Professor Lachelier:

“Leibniz’s Dynamism would offer but little difficulty if, with him, the Monad had remained a simple atom of *blind force*. But . . .”

One perfectly understands the perplexity of modern materialism!

ings,” read by him before the “Āryan Theosophical Society of New York,” Mr. Bjerregaard formulates distinctly his opinion:

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

Every Monad differs from each other qualitatively, and every one is a peculiar world to itself. But this is not so with Atoms: they are absolutely alike quantitatively and qualitatively, and possess no individuality of their own. To Leibniz atoms and elements are centres of force, or rather “spiritual beings whose very nature is to act.”

The molecules of materialistic philosophy are extended and divisible, while Monads are mere mathematical points and indivisible. At this point, the Monads of Leibniz closely resemble the Elementals of mystic philosophy. Every Monad or Elemental is a speaking mirror.

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

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

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

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

ads, and upon its depends the work they can do for us; in mirroring the world, the monads are not mere passive reflective agents, but *spontaneously self-active*; they produce the images spontaneously, as the soul does a dream. In every monad, therefore, the adept may read everything, even the future. Every monad — or Elemental — is a looking-glass that can speak.¹

Esoteric philosophy, teaching an objective Idealism, draws a practical distinction between collective illusion, from the purely metaphysical standpoint, and the objective relations in it between various conscious Egos — so long as this illusion lasts. The adept, therefore, may read the future in an Elemental Monad, but he has to draw for this purpose a great number of them, as each Monad represents only a portion of the Kingdom it belongs to.

Leibniz, though an absolute Idealist in maintaining that “material atoms are contrary to reason,” is rather contradictory in his views about Monads. He speaks of his Metaphysical Points and Formal Atoms at one time, as realities occupying Space; at another, as pure Spiritual ideas; then again he endows them with objectivity, and aggregates, and positions in their co-relations.

But his Atoms have nothing but the name in common with those of the Greek Materialists, or the molecules of modern Science.

It is at this point that Leibniz's philosophy breaks down. There is no provision made, nor any distinction established, between the “Elemental” monad and that of a high Planetary Spirit, or even the human monad or Soul. He even goes so far as to sometimes doubt whether

God has ever made anything but Monads or substances without extension.²

He draws a distinction between Monads and Atoms,³ because, as he repeatedly states,

. . . bodies with all their qualities are only phenomenal, like the rainbow. . . .
*Corpora omnia cum omnibus qualitibus suis non sunt aliud quam phenomena bene fundata, ut Iris*⁴

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

¹ Bjerregaard, *op. cit.*

² Leibniz, *Examen des Principes du R.P. Malebranche*, c. 1711

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

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

⁵ [substantial bond]

this object a great number of them, as each monad represents only a portion of the Kingdom it belongs to.

It is not in the object, but in the modification of the cognition of the object that the Monads are limited. They all go confusedly to the infinite, to the all, but they are all limited and distinguished by the [632] degrees of distinct perceptions.¹

And as Leibniz explains,

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

but a number of monads could represent simultaneously the thoughts of the two millions of inhabitants of Paris. But what say the Occult Sciences to this, and what do they add?

Occult Science separates the Monads of Leibniz into three distinct Hosts.

They say that what is called collectively *Monads* by Leibniz — roughly viewed, and leaving every subdivision out of calculation, for the present — may be separated into three distinct Hosts,² which, counted from the highest planes are:

- 1 Firstly, “gods,” or conscious, spiritual *Egos*; the intelligent architects, who work after the plan in the *Divine Mind*.
- 2 Then come the Elementals, or *Monads*, who form collectively and unconsciously the grand Universal Mirrors of everything connected with their respective realms.
- 3 Lastly, the atoms, or material molecules, which are informed in their turn by their *apperceptive* monads, just as every cell in a human body is so informed.³

Shoals of informed atoms, in their turn, inform the molecules, an infinitude of Monads, or Elementals proper, and countless Spiritual Forces — monadless for they are immaterial, except under certain conditions, when they assume a form, not necessarily human.

There are shoals of such *informed* atoms which, in their turn, inform the molecules; an infinitude of monads, or Elementals proper,⁴ and countless spiritual Forces — *Monadless*, for they are pure incorporealities,⁵ except under certain laws, when they

¹ *Monadologie*, § 60. Leibniz, like Aristotle, calls the created or *emanated* monads (the Elementals issued from Cosmic Spirits or Gods) — Entelechies (*Εντελεχειαι*) — and “incorporeal *automata*.” (§ 18, *Monadologie*)

² These three “rough divisions” correspond to *spirit*, *mind* (or soul), and *body*, in the human constitution.

³ See *infra*, pp. 672-74

⁴ [Cf. How could you make yourself understood by those semi-intelligent Forces, whose means of communication with us are not through spoken words but through sounds and colours in correlated vibrations between the two? By employing sound, light and colours, which are understood by these grades of intelligence. — Cf. *Mahatma Letter 8* (15) pp. 30-31; 3rd Combined ed.]

⁵ Brother C.H.A. Bjerregaard, in his lecture (already mentioned), warns his audience not to regard the *Se-phirōth* too much as *individualities*, but to avoid at the same time seeing in them *abstractions*. He says:

We shall never arrive at the truth, much less the power of *associating with those celestials*, until we return to the simplicity and fearlessness of the primitive ages, when men mixed freely with the gods, and

assume a form — not *necessarily human*. Whence the substance that clothes them — the apparent organism they evolve around their centres? The *Formless* (Arūpa) Radiations, existing in the harmony of Universal Will, and being what we term the collective or the aggregate of Cosmic Will on the plane of the subjective Universe, unite together an infinitude of monads — each the mirror of its own Universe — and thus individualize [633] for the time being an independent mind, omniscient and universal; and by the same process of magnetic aggregation they create for themselves objective, visible bodies, out of the interstellar atoms. For atoms and Monads, associated or dissociated, simple or complex are, from the moment of the first differentiation, but the *principles*, corporeal, psychic, and Spiritual, of the “Gods” — themselves the Radiations of primordial nature. Thus, to the eye of the Seer, the higher Planetary Powers appear under two aspects:

The subjective — as *influences*, and

The objective — as mystic FORMS which, under Karmic law, become a *Presence*, Spirit and Matter being One, as repeatedly stated.

Spirit is matter *on the seventh plane*; matter is Spirit — on the lowest point of its cyclic activity; and both are MĀYĀ.



Forces and States of Consciousness (Drawing).

There now follows a drawing from our Buddhas and Initiates Series. — ED. PHIL.

the gods descended among men and guided them in truth and holiness. (*The Path*, January 1887, p. 296) There are several designations for “angels” in the Bible, which clearly show that beings like the elementals of the Kabbalah and the monads of Leibniz, must be understood by that term rather than that which is commonly understood. They are called “morning stars,” “flaming fires,” “the mighty ones,” and St. Paul sees them in his cosmogonic vision as “Principalities and Powers.” Such names as these preclude the idea of personality, and we find ourselves compelled to think of them as impersonal existences . . . as an *influence*, a spiritual substance, or conscious Force. (*ibid.*, February 1887, pp. 321-22)

**Macrocosmic Planes
Spirit of our Solar System**

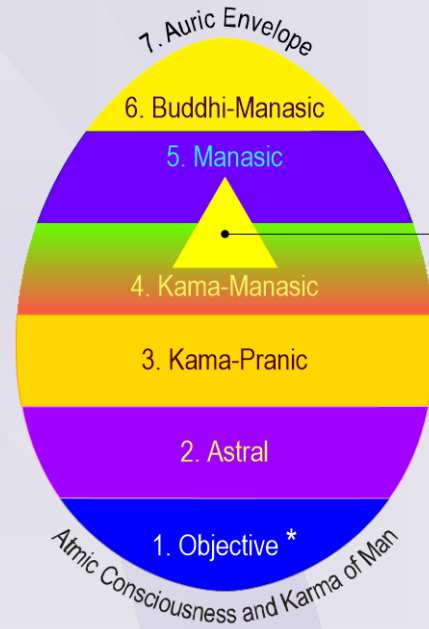
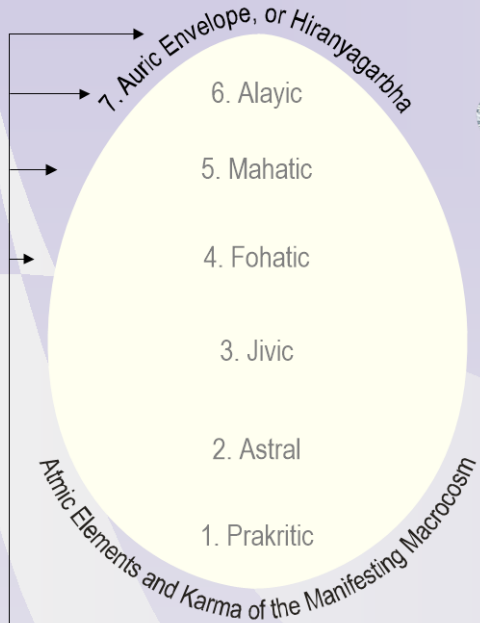
**Prakritic Planes
Body of our Solar System**

Note to Students: Blavatsky left the student to work it out by correspondences with the macrocosmic and microcosmic, merely pointing out that the Prakritic consciousness, or that on the objective plane of the solar systems — objective as regards the systems, i.e., densest as to material — had its own seven stages, each such sub-stage forming one of the forty-nine sub-stages of the solar system.

Special attention should be paid to the triangle with its apex in the Manasic state and its base in the Kama-Manasic state. The apex is Manas, the Higher Ego, the Christos. This, on sending out its Ray, becomes "crucified between two thieves." For the personal Ray is partly pure, partly impure, dragged down by Kama on the one side and reaching up towards the Higher Manas on the other. It is the double-faced entity. One "thief," the pure part of the Lower Manas, repents and goes with the Christos to Paradise, i.e., becomes the aroma of the personality, the consciousness of the Devachanic entity. The other, the impure part, clings to Kama, and is dissipated with it in Kama-Loka. Thus the reincarnating Ray may be separated, for convenience, into two portions; the lower Kamic Ego is dissipated in Kama-Loka; the Manasic part accomplishes its cycle and returns to the Higher Ego. It is, in reality, this Higher Ego which is, so to speak, punished, which suffers, and this is the true crucifixion of the Christos, the most abstruse, but yet the most important mystery of Occultism.

**Microcosmic Planes
Human States of Consciousness
on every Prakritic Plane**

**Terrestrial Consciousness' Sub-Planes
of the Lowest Prakritic Plane**



The three upper divisions of this plane can only be reached by the highest Adept in Samadhi, the highest state on earth attainable while in the body. When such an Adept begins his Samadhi, he is on a par with some of the Dhyani-Chohans, but transcends them as he rises to the seventh plane, Nirvana. Beyond that, the Initiate must become a Nirmanakaya. The highest Adept begins his Samadhi on the fourth macrocosmic plane, and cannot pass out of the solar system.

The Buddha of Selfishness or Pratyeka-Buddha. (VS, II p. 43) Such a one has conquered, indeed, his material desires, but he has not yet freed himself from his mental and spiritual longings. It is only the Buddha of Compassion that can transcend this third macrocosmic plane.

The "Nameless One" who has so many names, and yet whose names and whose very nature are unknown. He is the "Initiator," called the "Great Sacrifice, the Maha-Guru. For, sitting at the threshold of Light, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? (Cf. SD, I pp. 207-8)

* The Forth Globe [D] of every Planetary Chain.

Integrative Theosophical Studies

FORCES AND STATES OF CONSCIOUSNESS IN OUR SOLAR SYSTEM

After E.S. Instruction No. IV
Blavatsky Collected Writings XII, pp. 657-60

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Ceaseless Eternal Breath is Motion, and Motion animates matter.¹

Atoms fill the immensity of Space and, by their continuous vibration they bring about Eternal Motion, cyclic and spiral, which keeps the wheels of life rolling. The waves and undulations of Science are all produced by Atoms propelling their molecules into activity from within.

Atoms are called “Vibrations” in Occultism; also “Sound,” collectively.² This does not interfere with Tyndall’s³ scientific discovery. He traced, on the lower rung of the ladder of monadic being, the whole course of the *atmospheric vibrations* — and this constitutes the *objective* part of the process in nature. He has traced and recorded the rapidity of their motion and transmission; the force of their impact; their setting up vibrations in the tympanum and their transmission of these to the otoliths, etc., till the vibration of the auditory nerve commences, and a new phenomenon now takes place — the *subjective side* of the process or *the sensation of Sound*. Does he perceive or see it? No; for his speciality is to discover the behaviour of matter. But why should not a psychic see it, a spiritual seer, whose inner Eye is opened, and who can see through the veil of matter? The waves and undulations of Science are all produced by atoms propelling their molecules into activity *from within*. Atoms fill the immensity of Space, and by their continuous vibration *are* that MOTION which keeps the wheels of Life perpetually going. It is that inner work that produces the natural phenomena called the correlation of Forces. Only, at the origin of every such “force,” there stands the *conscious* guiding noumenon thereof — Angel or God, Spirit or Demon — ruling powers, yet the same.⁴

The motion of the interstellar shoals is dazzling, like specks of virgin snow in radiant sunlight. Their velocity is swifter than thought, quicker than any mortal eye could follow their circular motion. At times, their rapidity and intensity produces flashes like the Aurora Borealis.

As described by Seers — those who can see the motion of the interstellar shoals, and follow them in their evolution clairvoyantly — they are dazzling, like specks of virgin snow in radiant sunlight. Their velocity is swifter than thought, quicker than any mortal physical eye could follow and, as well as can be judged from the tremendous rapidity of their course, the motion is circular. . . . Standing on an open plain, on a

¹ See “Virgil’s *mens agitat molem*,” in our Mystic Verse and Insights Series. — ED. PHIL.

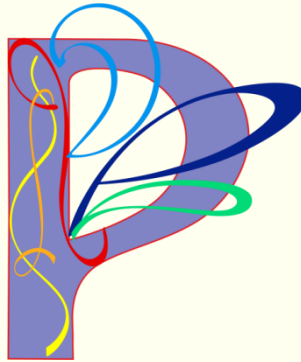
² [Consult “How vibration brings forth sound, form, and colour” and “The atoms of Science are the vibrations of Occultism,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

³ [John Tyndall FRS, 1820–1893, prominent 19th century Irish physicist. His initial 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 CO₂ and what is now known as the greenhouse effect, in 1859. Tyndall also published more than a dozen science books which brought state-of-the-art 19th century experimental physics to a wide audience. From 1853 to 1887 he was professor of physics at the Royal Institution of Great Britain in London, and was elected as a member to the American Philosophical Society in 1868.]

⁴ [Since sound and rhythm are closely related to the Four Elements of the Ancients, the potency of the spoken word awakens their corresponding powers with good or bad results.]

mountain summit especially, and gazing into the vast vault above and the spacial infinitudes around, the whole atmosphere seems ablaze with them, the air soaked through with these dazzling coruscations. At times, the intensity of their motion produces flashes [634] like the Northern lights during the *aurora borealis*. The sight is so marvellous that, as the Seer gazes into this inner world, and feels the scintillating points shoot past him, he is filled with awe at the thought of other, still greater mysteries, that lie beyond, and within, this radiant ocean. . . .

However imperfect and incomplete this explanation on “Gods, Monads, and Atoms,” it is hoped that some students and theosophists, at least, will feel that there may be indeed a close relation between materialistic Science, and Occultism, which is the complement and missing soul of the former.



Materialism, Spiritualism, Monism.

From *Blavatsky Collected Writings*, (PSYCHOLOGY, THE SCIENCE OF THE SOUL) VIII, pp. 339-40.

Three scientific views are laid before us with regard to changes in thought by present-day philosophers:

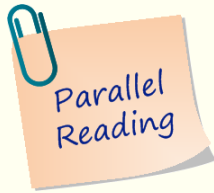
Postulate: "Every mental change is signaled by a molecular change in the brain substance." To this:

- 1 Materialism says: the mental changes are caused by the molecular changes.
- 2 Spiritualism (believers in a soul): the molecular changes are caused by the mental changes. [Thought acts on the brain matter through the medium of Fo-hat focussed through one of the principles.]
- 3 Monism:¹ there is no causal relation between the two sets of phenomena; the mental and the physical being the two sides of the same thing [a verbal evasion].

To this occultism replies that the first view is out of court entirely. It would enquire of No. 2: And what is it that presides so judicially over the mental changes? What is the *noumenon* of those mental phenomena which make up the external consciousness of the physical man? What is it which we recognize as the terrestrial "self" and which — monists and materialists notwithstanding — does control and regulate the flow of its own mental states? No occultist would for a moment deny that the materialistic theory as to the relations of mind and brain is in its way expressive of the truth that the *superficial* brain-consciousness or "phenomenal self" is bound up for all practical purposes with the integrity of the cerebral matter. This brain-consciousness or personality is mortal, being but a distorted reflection through a physical basis of the *mānasic* self. It is an instrument for harvesting experience for the Buddhi-Manas or monad, and saturating it with the aroma of consciously-acquired experience. But for all that the "brain-self" is real while it lasts, and weaves its Karma as a responsible entity. Esoterically explained it is the consciousness inhering in that lower portion of the Manas which is correlated with the physical brain.

¹ Cf. "Monism is a word which admits of more than one interpretation. The 'monism' of Lewes, Bain and others, which endeavours so vainly to compress all mental and material phenomena into the unity of One Substance, is in no way the transcendental monism of esoteric philosophy. The current 'Single-Substance Theory' of mind and matter necessarily involves the doctrine of annihilation, and is hence untrue. Occultism, on the other hand, recognizes that in the ultimate analysis even the Logos and Mūlaprakriti are *one*; and that there is but One Reality behind the Māyā of the universe. But in the manvantaric circuit, in the realm of *manifested* being, the Logos (spirit), and Mūlaprakriti (matter or its noumenon), are the dual contrasted poles or bases of all phenomena — subjective and objective. The duality of spirit and matter is a fact, so long as the Great Manvantara lasts. Beyond that looms the darkness of the 'Great Unknown,' the one Parabrahman." *Blavatsky Collected Writings*, (PSYCHOLOGY, THE SCIENCE OF THE SOUL) VIII, p. 334 *fn.*

Suggested reading for students.¹



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
- INERTIA, THE GREAT OCCULT FORCE
- 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

¹ 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 - CHAOS TO SENSE, LATENT DEITY TO REASON
- 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 NOTES¹
- 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 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

¹ 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

