

The visible Sun in our Solar System is a ball of electromagnetic forces, glowing but not burning.



*Abstract and train of thoughts*¹

The Visible Sun is a veil of the Invisible Central Spiritual Sun of Truth.

The Invisible Sun is the ever-concealed Central Point of all Universes and Solar Systems from which all emerged, and toward which all gravitates.

The “extra-cosmic” God has killed the belief in intra-cosmic Intelligent Forces, that govern the rotatory motion in the infinitudes of Space.

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The Atoms of Science are the Vibrations of Occultism: they keep the wheels of life going.

It is the Central Sun's passive emissions of Creative Light, that impart Motion and awaken Life in the numberless Solar systems of the Infinite Kosmos (manifested worlds).

6

Cosmic Motion, circular and perpetual, is Attraction and Repulsion, not as understood by modern physics and the “law of gravity;” but in harmony with the Immutable Laws of Manvantaric Motion regulated by interhuman (not supernatural) Intelligences within the Cosmic Soul.

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The Solar Flames are reflections of the Central Spiritual Sun, the Life-giver to Kosmos, radiating from the Central Point which is “everywhere and nowhere,” from whence emanates and whither returns the Kosmic Intelligence (sentient Beings) scattered throughout the manifested worlds.

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The visible Sun is the Father of the physical man; the Moon is his Mother.

The visible Sun is a ball of electromagnetic forces, glowing but not burning. It is not even the proximal source of visible light and heat in our solar system. It is the focus, reflector, and veil of the ever-Concealed Central Spiritual Sun — therefore mere illusion. Our Sun will become a comet in future manvantaras.

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The Central Spiritual Sun is the storehouse of Vital Force (noumenon of Electricity), those life currents which thrill through Space, as through every creature on Earth.

8

Aura of the astral man in his waking state (Drawing).

9

The Vital Force, intelligently guided, radiates around man like a luminous sphere.

As nerves pass into all structures of the body that have capacities for movement and sensibilities, and the Nerve Force permeates all such parts from the blood, so we may look upon it as a part of the atmosphere of the blood.

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¹ Frontispiece by Ascending Storm. Illustrations on pages 15 and 18, by Tatasz; on page 20, by Aetheryum. Diagrams,, Drawings, and Tables by Philaletheians GR.

Suspended like a fœtus within the Macrocosm (Universe or Spiritus Mundi, i.e., Spirit of the visible Universe) the Microcosm (Mankind) is vitalised and energised by the Archæus or Liquor Vitæ, the Fluid of Life (Nerve Aura), through which the Cosmic Forces, regulated and sustained by the never-resting Breaths (Agents of Cosmic Laws) act upon the astral body of man curled in the spleen. 12

Pantheism was known and felt by the whole of antiquity.

It manifests itself in the vast expanse of the starry heavens, in the breathing of the seas and oceans, and in the quiver of life of the smallest blade of grass. 13

Esoteric Philosophy rejects the finite and imperfect God in our Universe, as the anthropomorphic deity of the monotheist is represented by his followers. 13

The Vedic Aryans were as familiar with the mysteries of colour and sound as our physiologists are on the physical plane. But in addition they had mastered the potencies of colour, sound, and number on planes inaccessible to the materialists. 14

The spiritual senses, those that act on higher planes of consciousness, are rejected by physiology because the latter is ignorant of the Sacred Science. Yet mental as well as physical correlations of the senses (seven on the physical, and seven on the mental planes) are clearly explained and defined in the Vedas. 14

The seven notes of the scale are the principles of sound. The qualities of every element, as of every sense, are also septenary and to dogmatize upon them, from their likewise septenary manifestation, is whimsical. 15

It is only when Manas (Higher Ego) soars above the mists of ignorance, that the qualities of objects of sense on their dual plane of manifestations (visible and invisible) can be clearly seen and comprehended. 15

The division of the physical senses into five came to us from time immemorial.

But while adopting the number, no modern philosopher has asked himself how these senses could exist, i.e., be perceived in a self-conscious way, unless there was a sixth sense (mental perception) to register and record them; and this, for the Occultist, is the Seventh Sense, that preserves the spiritual fruition and remembrance thereof, as in a Book of Life. 16

Nature shall unveil her mysteries only to those sincere and diligent students of Occult Philosophy — who when pure, impartial, and unexpecting, act as centres of benevolent work — and shall lead them to the contemplation of celestial powers. 17

We keep cycling back and forward.

Having lost in spirituality pro rata what we had gained in physicality near the end of the Four Race (Atlantean), we are now cycling forward and upward until we reach the period that will bring the Sixth Race (Enlightened) on a parallel line with the spirituality of the Second (Sweat-born), the long extinct Race of humanity. 18

Then, by cutting the Tree of Life, the slaves of birth–life–death shall be finally freed from the trammels and tyranny of matter. 18

Pivotal attributes of the first four Root-Races. 20

Colours and sounds are associated with the Hierarchy of Compassion, the Manifested Logos.

Colour is Spirit (Atman), sound is Voice (Buddhi), and proportion of numbers is Word (Higher Manas). Each prismatic colour is the “Father of the Sound” which corresponds to it; Sound, being the Word or Logos, is his “Father’s Thought.” 21

Thus the Creative Force produces colours, sounds, and numbers, in the shape of rates of vibration, which compound and dissociate atoms and molecules. Perfect knowledge of the correspondences between colours, sounds, and numbers is the first requisite for the student of Occult Philosophy. 21

Who can assume the flower of power, the plant of the golden stem, and the azure blossom?

The calamitous error leading to the sum total of mistaken views among the materialists is this: the so-called Nervous Ether is not an animal product, it is the living animal itself. It is the lowest principle of Primordial Essence, which is Life — that animal vitality diffused all around Nature; the flowers of self-consciousness, unfolding from within outwardly, are its products. But beware, under every flower there is a serpent coiled. 23

Even when death arrives the Fluid of Life does not abandon the body.

It only changes its state from activity to passivity, assuming dormancy because of the morbid state of tissues upon which it has no more hold. Once the rigor mortis has set it, the Liquor Vitæ reactivates and begins its work on the atoms chemically. 24

The Vital Force radiates within and around a person like a luminous aura. It can be made to act at a distance to poison a fellow human being or, conversely, to heal the sick and restore health. 24

The Cosmic Life-Principle (Prana) exists independently of all external phenomena; Man is its highest manifestation of electromagnetic vitality on Earth. Still, Prana may kill when too exuberant, or when overly exhausted. 25

Life is not antagonistic to “inanimate forces,” however, it governs and rules their action by its Immutable Laws. 26

Kosmos and Cosmos compared and contrasted. 27

Æther and Ether compared and contrasted. 28

Akasha and Astral Light compared and contrasted. 29

When will the Central Spiritual Sun be unveiled?

Suggested reading for students.

From our Secret Doctrine's Third Proposition Series. 33

Further reading. 35



The Visible Sun is a veil of the Invisible Central Spiritual Sun of Truth.

The Invisible Sun is the ever-concealed Central Point of all Universes and Solar Systems from which all emerged, and toward which all gravitates.¹

The “extra-cosmic” God has killed the belief in intra-cosmic Intelligent Forces, that govern the rotatory motion in the infinitudes of Space.

From *The Secret Doctrine*, Vol. I, Part III, Addenda, § VIII (LIFE, FORCE, OR GRAVITY?) pp. 529-40.

The *imponderable* fluids have had their day; “mechanical Forces” are less talked about; Science has put on a new face for this last quarter of a century; but gravitation has remained, owing its life to new combinations after the old ones had nearly killed it. It may answer scientific hypotheses very well, but the question is whether it answers as well to truth, and represents a fact in nature.

- Attraction by itself is not sufficient to explain merely planetary motion; how can it presume to explain the rotatory motion in the infinitudes of Space?
- Attraction alone will never fill all the gaps, unless a special impulse is admitted for every sidereal body, and the rotation of every planet with its satellites is shown to be due to some one cause combined with attraction. And even then, says an astronomer, Science would have to name that cause.²

Occultism has named it for ages, and so have all the ancient philosophers; but then all such beliefs are now proclaimed exploded superstitions. The “extra cosmic” God has killed every possibility of belief in *intra-cosmic* intelligent Forces, yet who, or what is the original *pusher* in that motion?

When we have learned the cause, *unique et speciale*, that pushes, we will be ready to combine it with the one which attracts. . . . Attraction between the celestial bodies is only repulsion: it is *the Sun that drives them incessantly onward*; for otherwise, their motion would stop.³

¹ [Cf. “The Central Point, or the great central sun of the Kosmos, as the Kabbalists call it, is the Deity. It is the point of intersection between the two great conflicting powers — the centripetal and centrifugal forces, which drive the planets into their elliptical orbits, that make them trace a cross in their paths through the Zodiac.” *Blavatsky Collected Writings*, (CROSS AND FIRE) II p. 145. Consult Cross + Fire,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

² Louis-Benjamin Francœr (1773–1849), *Philosophie naturelle*, art. 142

³ Francœr, *Uranographie, ou Traité élémentaire d’astronomie: a l’usage des personnes peu versées dans les mathématiques, des géographes, des marins, des ingénieurs, etc.: Accompagné de planisphères.* →

The Atoms of Science are the Vibrations of Occultism: they keep the wheels of life going.

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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.¹

If ever this theory of the Sun-Force being the primal cause of all life on earth and motion in heaven is accepted, and if that other far bolder one of Herschel² — about certain organisms in the Sun — is accepted even as a provisional hypothesis, then will our teachings be vindicated, and esoteric allegory shown to have anticipated Modern Science by millions of years, probably, for these are the Archaic teachings. Mārtānda (the Sun) watches and threatens — without abandoning the central position to which his Mother, Aditi, relegated him — his seven brothers, the planets;

. . . he pursues them, turning slowly around himself . . . and follows them from afar, moving in the same direction that they do, on the path that encircles their houses . . .

Paris: M^{me} V^e Courcier, 1818; p. 342 in the 4th ed. of 1828, as quoted by de Mirville, *Des Esprits*, Vol. IV, p. 145: [However, we are unable to trace this except, "*L'attraction entre les corps célestes n'est que répulsion, c'est le soleil qui les fouette sans relâche, sans quoi ils s'arrêteraient,*" on page 342 of Francœr's treatise. — ED. PHIL.]

¹ [Cf. *Secret Doctrine*, I p. 633. Students to consult "The atoms of Science are the vibrations of Occultism," in our Secret Doctrine's First Proposition Series, and "Adventures and Peregrinations of the Metaphysical Atom," in our Secret Doctrine's Third Proposition Series. — ED. PHIL.]

² [Frederick William Herschel, KH, FRS, 1738–1822, German-born British astronomer and composer. He frequently collaborated with his younger sister and fellow astronomer Caroline Herschel, 1750–1848. Herschel constructed his first large telescope in 1774, after which he spent nine years carrying out sky surveys to investigate double stars. He then published catalogues of nebulae in 1802 (2,500 objects), and in 1820 (5,000 objects). The resolving power of the Herschel telescopes revealed that many objects called nebulae in the Messier catalogue were actually clusters of stars. On 13th March 1781 he observed a new object in the constellation of Gemini. This would, after several weeks of verification and consultation with other astronomers, be confirmed to be a new planet, eventually given the name of Uranus. This was the first planet to be discovered since antiquity, and Herschel became famous overnight. As a result of this discovery, George III appointed him Court Astronomer. He was elected as a Fellow of the Royal Society and grants were provided for the construction of new telescopes. Herschel also pioneered the use of astronomical spectrophotometry, using prisms and temperature measuring equipment to measure the wavelength distribution of stellar spectra. In the course of these investigations, Herschel discovered infrared radiation. Other work included an improved determination of the rotation period of Mars, the discovery that the Martian polar caps vary seasonally, the discovery of Titania and Oberon (moons of Uranus) and Enceladus and Mimas (moons of Saturn). Herschel was made Knight of the Royal Guelphic Order in 1816. He was the first President of the Royal Astronomical Society when it was founded in 1820. His work continued by his only son, John Herschel, 1792–1871.]

or the orbit.¹ It is the Sun-fluids or Emanations that impart all motion and awaken all into life, in the Solar System. It is attraction and repulsion, but not as understood by modern physics and according to the law of gravity; but in harmony with *the laws of Manvantaric motion* designed [530] from the early *Samdhyā*, the Dawn of the re-building and higher *reformation* of the System. These laws are immutable; but the motion of all the bodies, which motion is diverse and alters with every *minor Kalpa* — is regulated by the *Movers*, the Intelligences within the Cosmic Soul. Are we so very wrong in believing all this? Well, here is a modern and a great man of Science who, speaking of vital electricity, uses language far more akin to Occultism than to modern materialistic thought. We refer the sceptical reader to an article on “The Source of Heat in the Sun,” by Robert Hunt, F.R.S.,² who, speaking of the luminous envelope of the Sun and its “peculiar curdy appearance,” says:

The Solar Flames are reflections of the Central Spiritual Sun, the Life-giver to Kosmos,³ radiating from the Central Point which is “everywhere and nowhere,” from whence emanates⁴ and whither returns the Kosmic Intelligence (sentient Beings) scattered throughout the manifested worlds.

Arago⁵ proposed that this envelope should be called the Photosphere, a name now generally adopted. By the elder Herschel, the surface of this photosphere was compared to mother-of-pearl. . . . It resembles the Ocean on a tranquil summerday, when its surface is slightly crisped by a gentle breeze. . . . Mr. Nasmyth⁶ has discovered a more remarkable condition than any that had previously been suspected. . . . objects which are peculiarly lens-shaped . . . like “willow leaves” . . . different in size . . . not arranged in any order . . . crossing each other in all directions . . . [with] an irregular motion among themselves. . . . They are seen approaching to and receding from each other, and sometimes assuming new angular positions, so that the appearance . . . has been compared to a dense shoal of fish which, indeed, they resemble in shape. . . . The size of these objects gives a grand idea of the gigantic scale upon which physical [?] operations are carried out in the Sun. They cannot be less than 1,000 miles in length, and from two to three hundred miles in breadth. *The most probable conjecture which has been offered* respecting those leaf or lens-like ob-

¹ See *Commentary to Stanza IV, Secret Doctrine*, Vol. I, p. 100.

² [Robert Hunt, 1807–1887, was born in Plymouth Dock, Devonport. He was apprenticed to a surgeon but left after eighteen months as a result of poor treatment; however, he continued to train as an apothecary and became manager of a London dispensary through the influence of the Quaker philanthropists Elizabeth Fry (1780–1845) and William Allen (1770–1843). In 1831 he set up in business in Plymouth. In 1837 he was back in Devonport, involved in the early development of photography, corresponding with Sir John Herschel (1792–1871), and also in education for working people.]

³ [Consult “Kosmos and Cosmos,” in our Confusing Words Series, or in Google Books and Google Play, under the title [The Fire of Aether is the all-vivifying Spirit of Cosmic Matter](#). Table excerpted on page 28. — ED. PHIL.]

⁴ [Consult “Emanation and Radiation,” in our Confusing Words Series. — ED. PHIL.]

⁵ [Dominique François Jean Arago, 1786–1853, French mathematician, physicist, astronomer, freemason, supporter of the Carbonari revolutionaries and politician.]

⁶ [James Hall Nasmyth (also spelled Naesmyth, Nasmith, or Nesmyth) 1808–1890, Scottish engineer, philosopher, artist, and inventor of the steam hammer. He was the co-founder of Nasmyth, Gaskell, & Co., manufacturers of machine tools. He retired at the age of 48, and moved to Penshurst in Kent, where he developed his interests in astronomy and photography.]

jects, is *that the photosphere*¹ is an immense ocean of gaseous matter [what kind of “matter?”] in a state of intense [apparent] incandescence, and that they are perspective projections of the sheets of flame. . . .²

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Solar “flames” seen through telescopes are *reflections*, says Occultism. But see what Occultists have to say to this in Volume I:³

Whatever they may be [those sheets of flame], *it is evident they are the immediate sources of solar heat and light*. Here we have a surrounding envelope of photogenic matter,⁴ which pendulates with mighty energies, and by communicating its motion to the ethereal medium in stellar space, produces heat and light in far distant worlds. We have said that those forms have been compared to certain organisms, and Herschel says,

Though it would be too daring to speak of such organizations as *partaking of life* [why not?],⁵ *yet we do not know that vital action is competent to develop heat, light, and electricity*.

Can it be that there is truth in this fine thought? May the pulsing of vital matter [531] in the central Sun of our System be the source of all that life which crowds the Earth, and without doubt overspreads the other planets, to which the Sun is the mighty Minister?

Occultism answers these queries in the affirmative; and Science will find this to be the case, one day.

The Central Spiritual Sun is the storehouse of Vital Force (noumenon of Electricity), those life currents which thrill through Space, as through every creature on Earth.

Again, on p. 156, Mr. Hunt writes:

But regarding Life — vital force — as a power far more exalted than either light, heat, or electricity, and indeed *capable of exerting a controlling power over them all* [this is absolutely occult], we are certainly disposed to view with satisfaction

¹ [And the *central mass*, too, as will be found, or rather the centre of the reflection. — H.P. Blavatsky.]

² *The Popular Science Review*, Vol. IV, January 1865, p. 148

³ [See *The Secret Doctrine*, Vol. I, § IX, pp. 550-54, & pp. 289-90]

⁴ [That “matter” is just like the reflection in a mirror of the flame from a “photogenic” *lamp-wick*. — H.P. Blavatsky.]

⁵ See *Five Years of Theosophy*, p. 258, [for an] answer to this speculation of Herschel's. [Article reprinted in *Blavatsky Collected Writings*, Vol. V, p. 160]

that speculation which supposes the photosphere to be *the primary seat of vital power*, and to regard *with a poetic pleasure that hypothesis which refers the Solar energies to LIFE*.

Thus, we have an important scientific corroboration for one of our fundamental dogmas, namely,

- 1 That the Sun is the store-house of Vital Force, which is the *Noumenon* of Electricity; and
- 2 That it is from its mysterious, never-to-be-fathomed depths, that issue those life currents which thrill through Space, as through the organisms of every living thing on Earth.

For see what another eminent physician says, who calls this (our life-fluid) “Nervous Ether.” Change a few sentences in the article, extracts from which now follow, and you have another *quasi-Occult treatise* on Life-Force. This once, it is again Dr. B.W. Richardson, F.R.S., who gives his views in the *Popular Science Review*,¹ on “Theory of Nervous Ether,” as he has on “Sun-Force” and “Earth-Force”:

The idea attempted to be conveyed by the theory is that between the molecules of the matter, solid, or fluid, of which the nervous organisms and, indeed, of which all the organic parts of a body are composed, there exists a refined subtle medium, vaporous or gaseous, which holds the molecules in a condition for motion upon each other, and for arrangement and rearrangement of form; a medium:

By and through which all motion is conveyed;

By and through which the one organ or part of the body is held in communion with the other parts, and

By which and through which the outer living world communicates with the living man:

a medium which, being present, enables the phenomena of life to be demonstrated and which, being universally absent, leaves the body actually dead. . . .



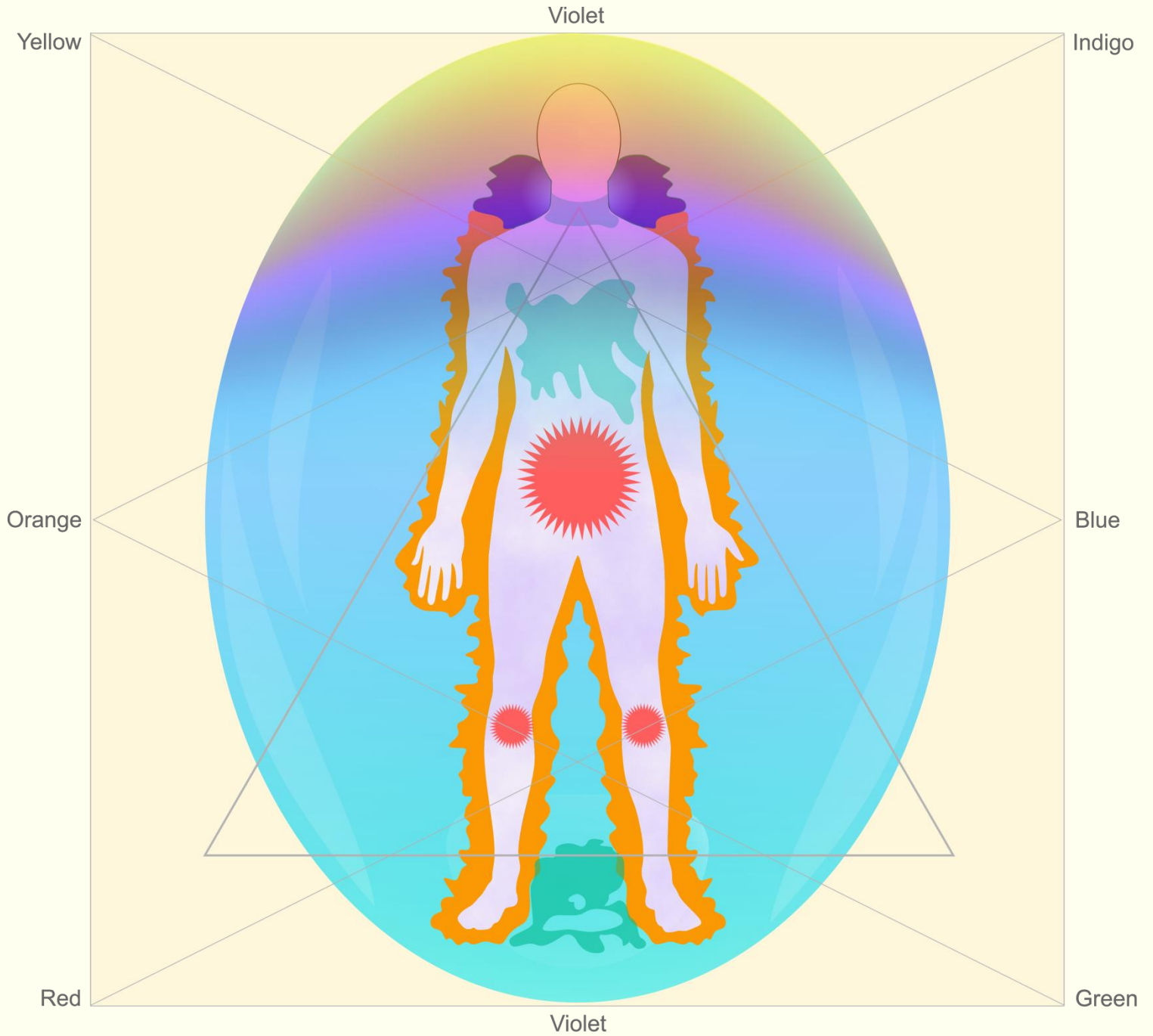
Aura of the astral man in his waking state (Drawing).

There now follows Drawing from Hieronymus von Mansfeld (*Comp. & Ed.*). *The True Colours of Man*. Gwernymnydd: Philaletheians UK, 2015; v. 17.15.2022. This is our fifth Major Work. — ED. PHIL.²

¹ Vol. X, 1871, pp. 379-87

² *Caption:* A faint violet, mist-like form represents the Astral Man with[in] an oviform bluish circle, over which radiate in ceaseless vibrations the prismatic colours. That colour is predominant, of which the corresponding principle is the most active generally,² or at the particular moment when the clairvoyant perceives it. Such man appears during his waking states; and it is by the predominance of this or that colour, and by the intensity of its vibrations, that a clairvoyant, *if* he is acquainted with correspondences, can judge of the inner state or character of a person, for the latter is an open book to every practical Occultist. — HvM.

SECRET DOCTRINE'S THIRD PROPOSITION SERIES
VITAL FORCE RADIATES AROUND MAN LIKE A LUMINOUS SPHERE



The Vital Force, intelligently guided, radiates around man like a luminous sphere.

As nerves pass into all structures of the body that have capacities for movement and sensibilities, and the Nerve Force permeates all such parts from the blood, so we may look upon it as a part of the atmosphere of the blood.

And the whole Solar System falls into *Pralaya* — the author might have added. But let us read further:

I use the word *ether* in its general sense as meaning a very light, vaporous, or gaseous matter; I use it, in short, as the astronomer uses it when he speaks of the ether of space, by which he means a subtle but material medium. . . . When I speak of a *nervous ether*, I do not convey that the ether is existent in nervous structure only: I believe, truly, that it is a special part of the nervous organization; but, as nerves pass into all structures that have capacities for movement and sensibilities, so the nervous ether passes into all such parts; and as the nervous ether is, according to my view, a direct product from blood, so we may look upon it as a part of the atmosphere of the blood. [532]

The evidence in favour of the existence of an elastic medium pervading the nervous matter and capable of being influenced by simple pressure is all-convincing. . . .

In nervous structure there is, unquestionably, a true nervous fluid, *as our predecessors* taught.¹ The precise chemical [?]² composition of this fluid is not yet well known; the physical characters of it have been little studied. Whether it moves in currents, we do not know; whether it circulates, we do not know; whether it is formed in the centres and passes from them to the nerves, or whether it is formed everywhere where blood enters nerve, we do not know. The exact uses of the fluid we do not consequently know.

It occurs to my mind, however, that the veritable fluid of nervous matter is not of itself sufficient to act as the subtle medium that connects the outer with the inner universe of man and animal. I think — and this is the modification I suggest to the older theory — there must be another form of matter present during life; a matter which exists in the condition of vapour or gas, which pervades the whole nervous organism, *surrounds as an enveloping atmosphere*,³ each molecule of nervous structure, and is the medium of all motion communicated to and from the nervous centres. . . .

When it is once fairly presented to the mind, that during life *there is in the animal body a finely diffused form of matter*, a vapour filling every part — and even stored in some parts; a matter constantly renewed by the vital chemistry; a

¹ Paracelsus for one, who called it *liquor vitæ*, and *Archæus*. — H.P. Blavatsky.]

² [Rather *alchemical* “composition.” — H.P. Blavatsky.]

³ [“This vital force . . . radiates around man like a luminous sphere,” says Paracelsus in *Paragranum*. — H.P. Blavatsky.]

matter as easily disposed of as the breath, after it has served its purpose — a new flood of light breaks on the intelligence.

Suspended like a foetus within the Macrocosm (Universe or Spiritus Mundi, i.e., Spirit of the visible Universe) the Microcosm (Mankind) is vitalised and energised by the Archæus or Liquor Vitæ, the Fluid of Life (Nerve Aura), through which the Cosmic Forces, regulated and sustained by the never-resting Breaths (Agents of Cosmic Laws) act upon the astral body of man curled in the spleen.

A new flood of light is certainly thrown on the wisdom of ancient and mediæval Occultism and its votaries. For Paracelsus wrote the same thing more than three hundred years ago, namely, in the sixteenth century, as follows:

The whole of the Microcosm is potentially contained in the *Liquor Vitæ*, a nerve fluid . . . in which is contained the nature, quality, character, and essence of beings. . . . The Archæus or *Liquor Vitæ* is an essence that is equally distributed in all parts of the human body. . . . The *Spiritus Vitæ* takes its origin from the *Spiritus Mundi*. Being an *emanation of the latter*, it contains the elements of all cosmic influences, and is therefore the cause by which the action of the stars [cosmic forces] upon the invisible body of man [his *vital linga-sarira*] may be explained.¹

Had Dr. Richardson studied all the secret works of Paracelsus, he would not have been obliged to confess so often — “we do not know, . . . it is not known to us,” etc. Nor would he have ever pronounced the following sentence, recanting the best portions of his independent *rediscovery*: [533]

It may be urged that in this line of thought is included no more than the theory of the existence of the ether that is supposed to pervade space. . . . It may be said that this universal ether pervades all the organism of the animal body as from without, and as part of every organization. This view would be Pantheism physically discovered *if it were true* [!!]. It fails to be true because it would destroy the individuality of every individual being. . . .



¹ Dr. Franz Hartmann, MD (1838–1912), *The life and the doctrines of Philippus Theophrastus, Bombast of Hohenheim known by the name of Paracelsus: extracted and translated from his rare and extensive works and from some unpublished manuscripts*. London: Redway, 1887; 220pp. Reprinted in New York by The Theosophical Publishing Company of New York, in 1918, and by the Rudolf Steiner Publications, in 1973; p. 221 in the 1918 ed., quoting from *De generatione hominis* and *De viribus membrorum*. [Consult [Paracelsus on sympathetic remedies and cures](#) and [The noble genius of Paracelsus](#), in our Buddhas and Initiates Series. — ED. PHIL.]

Pantheism was known and felt by the whole of antiquity.

It manifests itself in the vast expanse of the starry heavens, in the breathing of the seas and oceans, and in the quiver of life of the smallest blade of grass.

Esoteric Philosophy rejects the finite and imperfect God in our Universe, as the anthropomorphic deity of the monotheist is represented by his followers.

We fail to see it, and *we know* it is not so. Pantheism *may* be “physically *rediscovered*.” It was known, seen, and felt by the whole of antiquity. Pantheism manifests itself in the vast expanse of the starry heavens, in the breathing of the seas and oceans, and [in] the quiver of life of the smallest blade of grass. Philosophy rejects one *finite* and *imperfect* God in the universe, as the anthropomorphic deity of the monotheist is represented by his followers. It repudiates in its name of *Philo-Theo-Sophia* the grotesque idea that Infinite, *Absolute* Deity should, or rather *could*, have any, whether direct or indirect, relation to finite illusive evolutions of matter, and therefore cannot imagine a universe *outside* that Deity, or the latter absent from the smallest speck of animate or inanimate substance.¹ Why either the *Æther* of Space, or “nervous ether” should “destroy the individuality of every individual being” seems incomprehensible for one acquainted with the real nature of that “nervous ether” under its Sanskrit, or rather esoteric and Kabbalistic name.

Dr. Richardson agrees that:

If we did not individually produce the medium of communication between ourselves and the outer world, if it were produced from without and adapted *to one kind of vibration alone*, then were fewer senses required than we possess: for, taking two illustrations only — ether of light is not adapted for sound, and yet we hear as well as see; while air, the medium of motion of sound, is not the medium of light, and yet we see and hear.



¹ This does not mean that every bush, tree, or stone is God or *a* god; but only that every speck of the manifested material of Kosmos belongs to and is the substance of “God,” however low it may have fallen in its cyclic gyration through the Eternities of the ever-becoming; and also that every such speck individually, and Kosmos* collectively, is an aspect and a reminder of that universal *One Soul* — which philosophy refuses to call God, thus limiting the eternal and ever-present root and essence.

* [Students to consult “Consult “Kosmos and Cosmos,” in our Confusing Words Series, *op. cit.* Table excerpted on page 27. — ED. PHIL.]

The Vedic Aryans were as familiar with the mysteries of colour and sound as our physiologists are on the physical plane. But in addition they had mastered the potencies of colour, sound, and number on planes inaccessible to the materialists.

The spiritual senses, those that act on higher planes of consciousness, are rejected by physiology because the latter is ignorant of the Sacred Science. Yet mental as well as physical correlations of the senses (seven on the physical, and seven on the mental planes) are clearly explained and defined in the Vedas.

This is not so. The opinion that “Pantheism *fails to be true* because it would destroy the individuality of every individual being” shows that all the conclusions of the learned doctor are based on the modern physical theories, though he would fain¹ reform them. But he will find it impossible to do this unless he allows the existence of spiritual senses to replace the gradual atrophy of the physical. “We see and hear,” in accordance (of course in Dr. Richardson’s mind) with the explanations of the phenomena of sight and hearing, by that same materialistic [534] science which postulates that we cannot see and hear otherwise. The Occultists and mystics know better. The Vedic Āryans were as familiar with the mysteries of sound and colour as our physiologists are on the physical plane, but they had mastered the secrets of both on planes inaccessible to the materialist.² They knew of a double set of senses; spiritual and material. In a man, who is deprived of one or more senses, the remaining become the more developed: *e.g.*, the blind man will recover his sight through the senses of touch, of hearing, etc., and he who is deaf will be able to hear through sight, by *seeing audibly* the words uttered by the lips and mouth of the speaker. But these are cases that belong to the world of matter still. The spiritual senses, those that act on a higher plane of consciousness, are rejected *a priori* by physiology because the latter is ignorant of the sacred science. It limits the action of æther³ to vibrations, and, dividing it from air — though air is simply *differentiated* and compound æther — makes it assume functions to fit in with the special theories of the physiologist. But there is more real science in the teachings of the *Upanishads* when these are correctly understood, than the Orientalists, who do not understand them at all, are ready to admit. *Mental as well as physical correlations of the seven senses* (seven on the physical and seven on the mental planes) are clearly explained and defined in the *Vedas*, and especially in the *Anugītā*:

The indestructible and the destructible, such is the double manifestation of the Self. Of these, the indestructible is the existent [the true essence or nature of Self, the underlying principles], the manifestation as an individual (or entity) is called the destructible.⁴

¹ [with pleasure]

² [Consult *The True Colours of Man*, op. cit., — ED. PHIL.]

³ [Consult “Æther and Ether,” in our Confusing Words Series, or in Google Books and Google Play, under the title “The Fire of Aether is the all-vivifying Spirit of Cosmic Matter,” op. cit. Table excerpted on page 28. Cf. “Akasha and Astral Light compared and contrasted,” on page 29. — ED. PHIL.]

⁴ Chapter xiii, Kashināth Trimbak Telang’s translation, *The Sacred Books of the East*, Vol. VIII, p. 292

Thus speaks the ASCETIC in *Anugītā*; and also:

[Every one who is twice-born (initiated) knows such is the teaching of the ancients] . . . Space is the first entity. . . . Now, Space [Ākāśa, or the noumenon of Ether] has one quality, and that is stated to be sound only . . . [and the] qualities of sound [are] Shadja, Rishabha, together with Gāndhāra, Madhyama, and likewise Pañchama, and beyond these should be understood to be Nishāda and Dhaivata [the Hindu gamut].¹

The seven notes of the scale are the principles of sound. The qualities of every element, as of every sense, are also septenary and to dogmatize upon them, from their likewise septenary manifestation, is whimsical.

It is only when Manas (Higher Ego)² soars above the mists of ignorance, that the qualities of objects of sense on their dual plane of manifestations (visible and invisible) can be clearly seen and comprehended.

These seven notes of the scale are the principles of sound. The qualities of every Element, as of every sense, are septenary, and to judge and dogmatize on them from their manifestation (likewise sevenfold in itself) on the material or objective plane above is quite arbitrary. For it is only by the SELF emancipating itself from these (seven) causes of illusion that one acquires the knowledge (secret wisdom) of the qualities of objects of sense on their dual plane of manifestation — the visible and the invisible. Thus it is said: →



¹ Chapter xxxv, *The Sacred Books of the East*, *op. cit.*, Vol. VIII, pp. 384-85

² [Note to Students: Higher Self is Universal Mind in its Macrocosmic aspect. Higher Manas or Ego is Individualised Mind in its Microcosmic aspect. Lower Manas or Egotism is ray from the Higher Ego, and its alter ego. Brain is the vehicle of Lower Manas enthroned in Kama-Rūpa. For further insights, consult "Higher Self and Higher Ego," in our Confusing Words Series. — ED. PHIL.]

The division of the physical senses into five came to us from time immemorial.

But while adopting the number, no modern philosopher has asked himself how these senses could exist, i.e., be perceived in a self-conscious way, unless there was a sixth sense (mental perception) to register and record them; and this, for the Occultist, is the Seventh Sense, that preserves the spiritual fruition and remembrance thereof, as in a Book of Life.¹

Hear me . . . state this wonderful mystery . . . Hear the assignment of causes exhaustively. The nose, and the tongue, and the eye, and the [535] skin, and the ear as the fifth [organ of sense] mind and understanding,² these seven [senses] should be understood to be the causes of (the knowledge of their) qualities. Smell, and taste, and colour, sound, and touch as the fifth, the object of the mental operation, and the object of the understanding [the highest spiritual sense or perception], *these seven are causes of action*. He who smells, he who eats, he who sees, he who speaks, and he who hears as the fifth, he who thinks, and he who understands, these seven should be regarded as the *causes of the agents*.³ These [the agents], being possessed of qualities [*sattva, rajas, tamas*], enjoy their own qualities, agreeable and disagreeable.⁴

Then one reads in the *Bhagavad-Gītā*, the Deity (or Krishna) saying:

. . . Only some know me truly. Earth, Water, Fire, Air, Space [or *Ākāśa*, Æther], Mind, Understanding and Egoism [or the perception of all the former on the illusive plane] . . . This is a *lower* (form of my) nature. Know (that there is) another (form of my) nature, and higher than this, which is animate, O you of mighty arms! and by which this Universe is upheld. . . . All this is woven upon me, like numbers of pearls upon a thread [*Mundakopanishad*, p. 298] . . . I am

¹ [Consult "Sixth Sense is Reason over Instinct," in our Constitution of Man Series. — ED. PHIL.]

² The division of the physical senses into five, comes to us from great antiquity. But while adopting the number, no modern philosopher has asked himself how these senses could exist, i.e., be perceived and used in a self-conscious way, unless there was the *sixth* sense, mental perception to register and record them; and (this for the Metaphysicians and Occultists) the SEVENTH, to preserve the spiritual fruition and remembrance thereof, as in a Book of Life which belongs to Karma. The ancients divided the senses into five, simply because their teachers (the Initiates) stopped at the *hearing*, as being that sense which developed in the *physical plane* (got dwarfed rather, limited to this plane) only at the beginning of the Fifth Race. (The Fourth Race already had begun to lose the *spiritual* condition, so pre-eminently developed in the Third Race.)

³ The modern commentators, failing to comprehend the subtle meaning of the ancient Scholiasts, take this sentence, "causes of the agents," to mean "that the powers of smelling, etc., when attributed to the Self, make him appear as an agent, as an active principle" (!), which is entirely fanciful. These "seven" are understood to be the causes of the Agents, because "the objects are causes, as their enjoyment causes an impression." It means esoterically that they, these seven senses, *are caused by the AGENTS*, which are the "deities," for what does, or can, the sentence which follows this one mean? It is said:

"Thus, these seven (senses) are the causes of emancipation (i.e., when these causes are made ineffectual). And among the learned [the wise Initiates] who understand the qualities *which are in the position* [in the nature, rather] *of the deities*, each in its place . . ."

means simply that the "learned" understand the nature of the *noumena* of the various phenomena; and that "qualities," in this instance, mean the qualities of the high planetary or Elementary gods or Intelligences, which rule the elements and their *products*, and not at all "the senses," as the modern commentator thinks. For the "learned do not suppose their senses to have aught to do with them, any more than with their SELF."

⁴ *Anugītā*, ch. X. *The Sacred Books of the East*, Vol. VIII, pp. 277-78

the taste in the [536] water, O son of Kunti! I am the light of the sun and moon. I am . . . sound [*i.e.*, the Occult essence which underlies all these and the other qualities of the various things mentioned],¹ in space . . . the fragrant smell in the earth, refulgence in the fire . . . etc.²

Nature shall unveil her mysteries only to those sincere and diligent students of Occult Philosophy — who when pure, impartial, and unexpected, act as centres of benevolent work — and shall lead them to the contemplation of celestial powers.

Truly, then, one should study Occult philosophy before one begins to verify and seek the mysteries of nature on its surface alone, as he alone “who knows the truth about the qualities of nature, who understands the creation of all entities . . . is emancipated” from error. Says the “preceptor”:

Accurately understanding the great [tree] of which the unperceived [Occult nature, the root of all] is the sprout from the seed [Parabrahman] which consists of the understanding [*Mahat*, or the universal intelligent Soul] as its trunk, the branches of which are the great egoism,³ in the holes of which are the sprouts, namely, the senses, of which the great [Occult, or invisible] elements are the flower-bunches,⁴ the gross elements [the gross objective matter], the smaller boughs, which are always possessed of leaves, always possessed of flowers. . . . which is eternal, and the seed of which is the Brahman [the deity]; and cutting it with that excellent sword — knowledge [secret wisdom] — one attains immortality and casts off birth and death.⁵



¹ [Translator]

² *Bhagavad-Gītā*, ch. vii, 3-9

³ *Ahamkāra*, I suppose, that *Egoship* (or *Ahamship*) which leads to every error.

⁴ The elements are the five *tanmātras* of earth, water, fire, air and, the producers of the grosser elements.

[Look up “The occult relations between the principles and forces of nature, and their correspondence by opposition in man,” from “The Esoteric Physiology of Man,” in our Constitution of Man Series, herein presented on page 30. — ED. PHIL.]

⁵ *Anugītā*, ch. xx. *The Sacred Books of the East*, Vol. VIII, p. 313

We keep cycling back and forward.

Having lost in spirituality pro rata what we had gained in physicality near the end of the Four Race (Atlantean), we are now cycling forward and upward until we reach the period that will bring the Sixth Race (Enlightened) on a parallel line with the spirituality of the Second (Sweat-born), the long extinct Race of humanity.

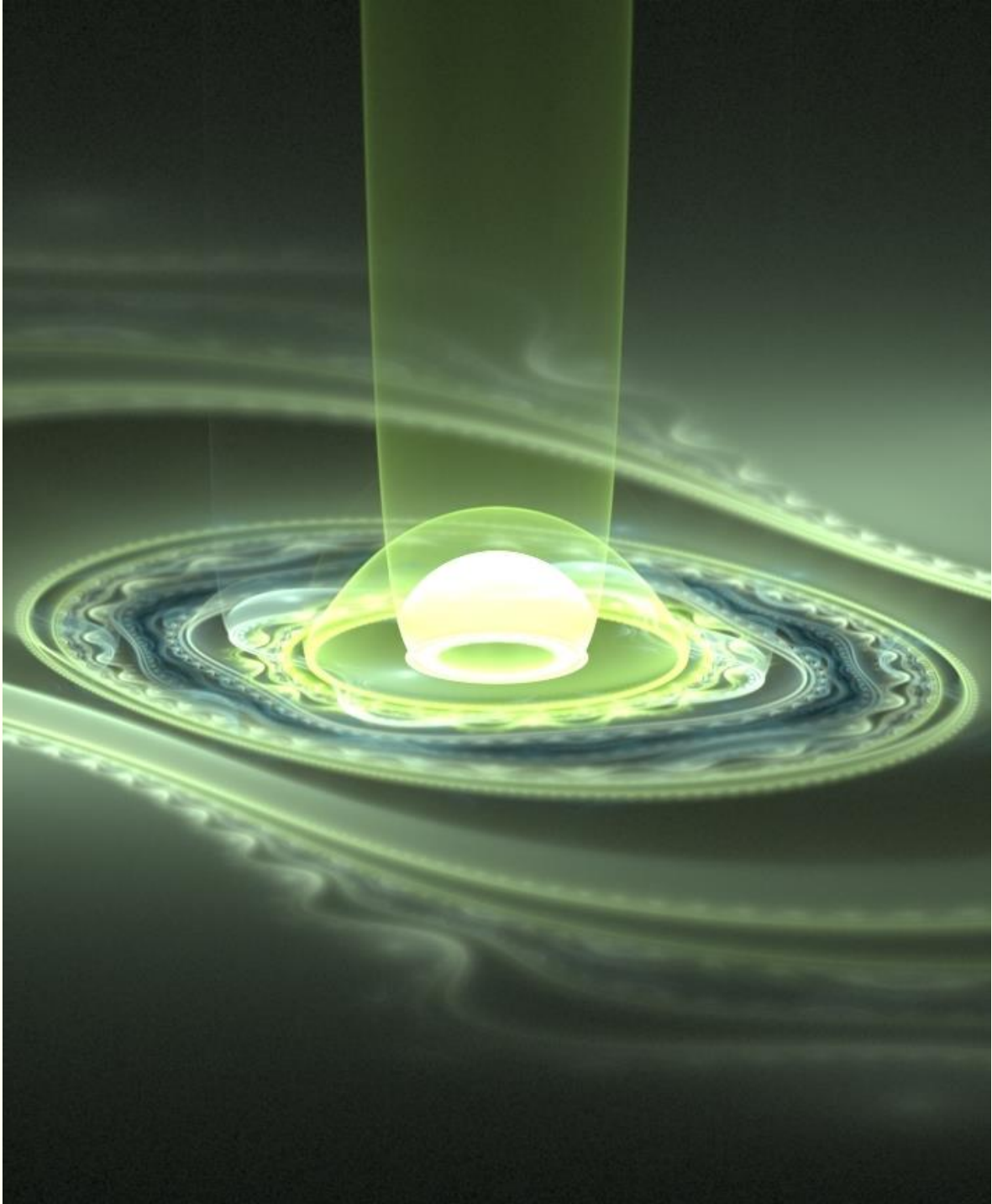
Then, by cutting the Tree of Life, the slaves of birth–life–death shall be finally freed from the trammels and tyranny of matter.

This is the Tree of Life, the *Aśvattha* tree, only *after* the cutting of which the slave of life and death, MAN, can be emancipated.¹

But the men of Science know nought, nor will they hear of the “Sword of Knowledge” used by the adepts and ascetics. Hence the one-sided remarks of the most liberal among them, based on and flowing from undue importance given to the arbitrary divisions and classification of physical science. Occultism heeds them very little, and nature still less. The whole range of physical phenomena proceed from the *Primary* of *Æther* — *Ākāśa*, as dual-natured *Ākāśa* proceeds from undifferentiated *Chaos*, so-called, the latter being the primary *aspect* of *Mūlaprakriti*, the root-matter and the first abstract Idea one can form of *Parabrahman*. Modern Science may divide its hypothetically conceived ether in as many ways as it likes; the *real* *Æther* of Space will remain as it is throughout. It has its seven principles, as all the rest of nature has, and where there was no *Æther* *there would be no sound*, as it is the vibrating sound-board in nature in all of its seven differentiations. This is the first mystery the Initiates of old have learned. Our present normal physical senses were (from our present point of view) abnormal in those days of slow and progressive downward evolution and fall into matter. And there was a day when all that which in our modern times is regarded as phenomena, so puzzling to the [537] physiologists now compelled to believe in them — such as thought transference, clairvoyance, clairaudience, etc., in short, all that which is called now “wonderful and abnormal” — all that and much more belonged to the senses and faculties common to all humanity. We are, however, cycling back and cycling forward; *i.e.*, having lost in spirituality that which we acquired in physical development until almost the end of the Fourth Race,² we (mankind) are as gradually and imperceptibly losing now in the physical all that we regain once more in the spiritual *re*-evolution. This process must go on until the period which will bring the Sixth Root-Race on a parallel line with the spirituality of the Second, long extinct mankind.

¹ [Look up “Drawing 7 - The Ashvattha Tree of Life and Being,” from our Planetary Rounds and Globes Series, herein presented on page 31. — ED. PHIL.]

² [Consult [Rise and Demise of Atlantis](#), our third Major Work. Also, “Crowning achievement of the Great Sacrifice,” “The first four Root-Races,” and “The last three Root-Races,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]



Pivotal attributes of the first four Root-Races (Table).

There now follows a Table from “Proposition 3 – The first four Root-Races.” Students may consult with profit the metaphysical concepts, study notes, and learning aids set out in our Secret Doctrine’s First, Second, and Third Proposition Series. — ED. PHIL.

Pivotal attributes of the first four Root-Races.

Race	Watcher	Procreation	Appearance	Cognition	Speech	Demise	Parallels
1. Shadows (Chhayas), Astral Sons of Yoga, Self-existent and Self-born. (Adam 2 of Genesis. Adam 1 is Kadmon, Heavenly Man or Second Logos.)	Watched by the Sun, Lunar Ancestors (Pitris), or Lords of the Moon, gave their body.		Ethereal, "moon-coloured," phantom-like. Neither type nor colour, and hardly an objective, though colossal form.	Unintelligent, mindless (amanasa), i.e., mind not yet awakened.	Speechless, because mindless.	Neither flood nor fire could destroy them. They disappeared in the second race without either begetting it, procreating it, or dying.	Ātma / Hearing / Aether (Inner or noetic hearing dwarfed to outer, or mere physical, in the early Fifth Race.)
2.1 Early Second, Fathers of the Sweat-born.	Watched by Brihaspati-Jupiter.	Sexless (devoid of sex, i.e., latent hermaphrodites), by fission.	Boneless giants, i.e., soft-boned semi-human monsters.	Weak spark of intelligence.	Chant-like vowel sounds.	But their "Sons," the Second Root-Race, could be, and were so, destroyed.	Buddhi / Touch / Air (The "odd" eye was the only seeing organ.)
2.2 Late Second, Sweat-born race begins.		Asexual (no distinct sex, i.e., inactive hermaphrodites), by budding.					
3.1 Early Lemurian, Sweat-born race continues. Sons of Passive Yoga produced unconsciously by the Second Race. (Adam and Eve.)	Watched by Sukra-Venus.	Still asexual, amoeba-like, by exudation of vital fluid, the drops of which coalesced to form an oviform ball, nourished from without.	One-eyed (i.e., organ of objective sight. Not the third eye of Fourth Race Initiates, the "Sons of Cycles" or Cyclopes, which is the reverse.)	Still mindless, hence sinless.	Slight improvement on the sounds of Nature, on the cry of gigantic insects, and of the first animals that, however, were hardly nascent.	Second sub-race of First Race came to an end in the second sub-race of the Third.	
3.2 Middle Lemurian, Egg-born androgynous.		Bisexual (partaking of the attributes of both sexes, i.e., separating hermaphrodites), nourished from within.	Three-eyed, four-armed, with light yellow-gold complexes. Bones solidified.	Awakening intelligence. Lowest point in the arc of descent reached. Axle of the wheel tilted.	Speech was no better than a tentative effort. Communicated by thought-transference.	First Root-Race came to an end altogether. For, men had lost their balance.	
3.3 Late Lemurian, Womb-born race of men and women begins.	Solar Ancestors (Pitris), or Sons of Mind (Manasaputras), gave their mind.	Separation of sexes begun in the fifth sub-race, foreshadowing the "fall" of Spirit.	Stature begins decreasing. Twin physical eyes now prominent.	Intelligence about to be succumbed to temptations of personal desires (Kama).	Monosyllabic speech of vowel pattern mixed with hard consonants.		Higher Manas / Sight / Fire (i.e., light. Third eye became a gland.)
4. Atlantean, Womb-born race continues. (Adam 3 of Genesis.)	Watched by Soma-Moon.	Separation of sexes completed and thus creation of the first human species accomplished, but at a high cost: "The whole creation groans and suffers the pains of childbirth." (Romans viii, 22)	Two-eyed, two-armed, red-yellow at first, larger in size than now, with body symmetry peaking in the middle of the race; brown-white, later. Together with the yellow races, they form the bulk of present-day humanity.	Intelligence fully awakened. Acquired knowledge of good and evil. At the middle point of the race, karmic balance was struck. No more animal monads can now enter the human kingdom.	Agglutinative languages developed, followed by inflectional speech, root of Sanskrit and first true language; now the mystery tongue of Fifth Race Initiates.	Black magic, bestiality, and self-adoration spelled the demise of that proud race by rising waves. "They perished to the last man, the soil sinking under their feet and the earth engulfing those who had desecrated her." (Comm.)	Lower Manas / Taste / Water. (Twin eyes, organs of objective sight, now fully developed. Third eye continues functioning till nearly the end of the race.)

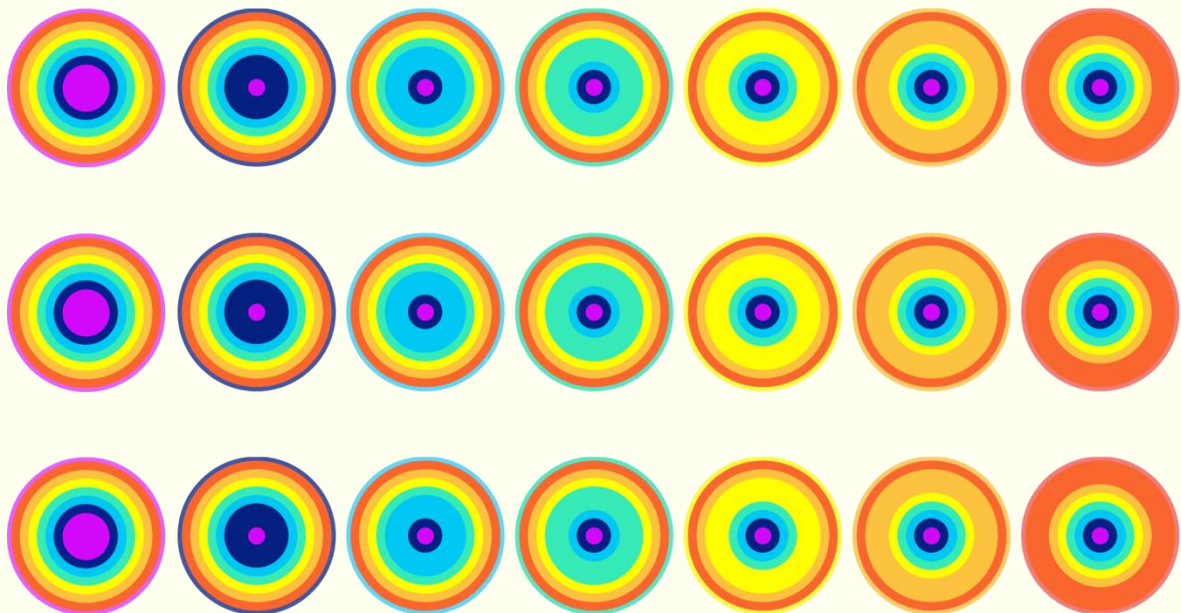
Colours and sounds are associated with the Hierarchy of Compassion, the Manifested Logos.

Colour is Spirit (Atman), sound is Voice (Buddhi), and proportion of numbers is Word (Higher Manas). Each prismatic colour is the “Father of the Sound” which corresponds to it; Sound, being the Word or Logos, is his “Father’s Thought.”

Thus the Creative Force produces colours, sounds, and numbers, in the shape of rates of vibration, which compound and dissociate atoms and molecules. Perfect knowledge of the correspondences between colours, sounds, and numbers is the first requisite for the student of Occult Philosophy.¹

But this will hardly be understood at present. We must return to Dr. Richardson’s hopeful though somewhat incorrect hypothesis about “Nervous Ether.” Under the misleading translation of the word as “Space,” *Ākāśa* has just been shown in the ancient Hindu system as the “first born” of the One, having but one quality, SOUND (which is septenary). In esoteric language this “One” is the “Father”-Deity, and “Sound” is synonymous with *Logos* (Verbum, or the *Son*). Whether consciously or otherwise, it must be the latter; and Dr. Richardson, while preaching an Occult doctrine, chooses the lowest form of the septenary nature of that “SOUND” and speculates upon it, adding:

The theory, I offer, is that the nervous ether *is an animal product*. In different classes of animals it may differ in physical quality so as to be adapted to the special wants of the animal, but essentially it plays one part in all animals, and is produced, in all, in the same way. . . .



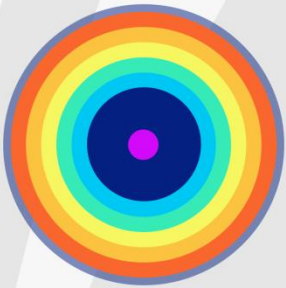
¹ [Caption excerpted from Hieronymus von Mansfeld (*Comp. & Ed.*). *The True Colours of Man*. Gwernynynydd: Philaletheians UK, 2015; v. 17.15.2022. Illustration of the “Colours and Sounds of the Septenary Hierarchy,” from page 75, herein presented overleaf.]



Si



Do



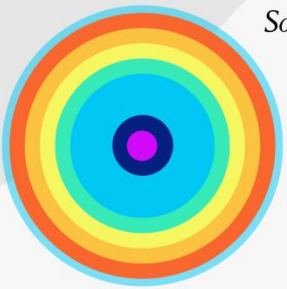
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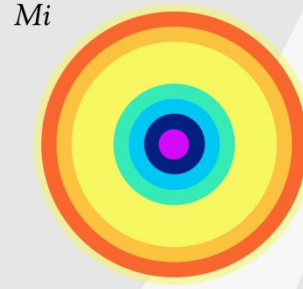
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Re



Sol



Mi

Who can assume the flower of power, the plant of the golden stem, and the azure blossom?¹

The calamitous error leading to the sum total of mistaken views among the materialists is this: the so-called Nervous Ether is not an animal product, it is the living animal itself. It is the lowest principle of Primordial Essence, which is Life — that animal vitality diffused all around Nature; the flowers of self-consciousness, unfolding from within outwardly, are its products. But beware, under every flower there is a serpent coiled.²

Herein lies the nucleus of error leading to all the resultant mistaken views. This “Nervous Ether” is the lowest principle of the Primordial Essence which is *Life*. It is *animal vitality* diffused in all nature and acting according to the conditions it finds for its activity. It is not an “animal product,” but the living animal, the living flower or plant are *its* products. The animal tissues only absorb it according to their more or less morbid or healthy state — as do *physical* materials and structures (*in their primordial state, nota bene*) — and henceforward, from the moment of the birth of the Entity, are regulated, strengthened, and *fed* by it. It descends in a larger supply to vegetation in the *Sushumnā* sun-ray which lights and feeds the moon, and it is through her beams that it pours its light upon, and penetrates man and animal, more during their sleep and rest, than when they are in full activity. Therefore Dr. Richardson errs again in stating that:

The nervous ether is not, according to my idea of it, in *itself active, nor an excitant of animal motion in the sense of a force*; but it is essential as supplying the conditions by which the motion is rendered possible. [It is *just the reverse*.] It is the conductor . . . of all vibrations of heat, of light, of sound, of electrical action, of mechanical [538] friction.³ It holds the nervous system throughout in perfect tension, during states of life [*true*]. By exercise it is disposed of [*rather generated*], and when demand for it is greater than the supply, its deficiency is indicated by nervous collapse or exhaustion.⁴ It accumulates in the nervous centres during sleep, bringing them, if I may to speak, to their due tone, and therewith raising the muscles to awakening and renewed life. . . .

¹ [*Secret Doctrine*, II p. 424. Also consult “When the Green is overcome with Azure,” in our Constitution of Man Series. — ED. PHIL.]

² [Cf. *Voice of the Silence*, frag. I, vs. 26 p. 5. *Glossary note*: The astral region, the Psychic World of supersensuous perceptions and of deceptive sights — the world of Mediums. It is the great “Astral Serpent” of Éliphas Lévi. No blossom plucked in those regions has ever yet been brought down on earth without its serpent coiled around the stem. It is the world of the *Great Illusion*.]

³ [The conductor in the sense of *Upādhi* — a material or physical basis; but, as the second principle of the universal Soul and *Vital Force* in Nature, it is *intelligently* guided by the fifth principle thereof. — *H.P. Blavatsky*.]

⁴ [And too great an exuberance of it in the nervous system leads as often to disease and death. If it were the *animal system which generated it*, such would not be the case, surely. Hence, the latter emergency shows its independence of the system, and connection with the Sun-Force, as Metcalfe and Professor Hunt explain it. — *H.P. Blavatsky*.]

Just so; this is quite correct, and as comprehensible. Therefore,

The body fully renewed by it, presents capacity for motion, fullness of form, *life*. The body bereft of it presents inertia, the configuration of shrunken death, *the evidence of having lost something physical that was in it when it lived*.

Even when death arrives the Fluid of Life does not abandon the body.

It only changes its state from activity to passivity,¹ assuming dormancy because of the morbid state of tissues upon which it has no more hold. Once the rigor mortis has set in, the Liquor Vitæ reactivates and begins its work on the atoms chemically.

Modern Science denies the existence of a “vital principle.” This extract is a clear proof of its grand mistake. But this “physical something,” that we call life-fluid — the *Liquor Vitæ* of Paracelsus — has not *deserted the body*, as Dr. Richardson thinks. It has only changed its state from activity to passivity, and become latent owing to the too morbid state of the tissues, on which it has no more hold. Once the *rigor mortis* is absolute, the “*Liquor Vitæ*” will re-awaken into action, and begin its work on the atoms *chemically*. Brahmā-Vishnu — the creator and the Preserver of Life — will have transformed himself into Śiva the *Destroyer*.

Lastly, [Richardson] writes on page 387:

The nervous Ether may be poisoned; it may, I mean, have diffused through it, by simple gaseous diffusion, other gases or vapours derived from without; it may derive from within products of substances swallowed and ingested, or gases of decomposition produced during disease in the body itself.

The Vital Force radiates within and around a person like a luminous aura. It can be made to act at a distance to poison a fellow human being or, conversely, to heal the sick and restore health.

And the learned gentleman might have added on the same Occult principle that the “nervous ether” of one person can be poisoned by the “nervous ether” of another person or his *auric emanation*. But see what Paracelsus said of “nervous ether”:

The Archæus is of a magnetic nature, and *attracts or repels* other sympathetic or antipathetic forces belonging to the same plane. The less power of resistance for astral influences a person possesses, the more will he be subject to such influences. The vital force is not enclosed in man, but radiates [within and] around him like a luminous sphere [aura]² and it may be made to act at a distance. . . . It *may poison the essence of life [blood] and cause diseases*, or it may purify it after it has been made impure, and restore the health.³ [539]

¹ [Cf. “It is the action of *Fohat* upon a compound or even a simple body that produces life. When a body dies it passes into the same polarity as its male energy and repels therefore the active agent, which, losing hold of the *whole*, fastens on the parts or molecules, this action being called chemical.” *Secret Doctrine* I, p. 526 *fn.*]

² [Consult “Blood is the first incarnation of universal fluid” and “*Nous Augoeides* of the Neoplatonists,” in our Constitution of Man Series. — ED. PHIL.]

³ Dr. F. Hartmann, *op. cit.*, p. 133, quoting Paracelsus’ *Paragranum*.

The Cosmic Life-Principle (Prana) exists independently of all external phenomena; Man is its highest manifestation of electromagnetic vitality on Earth. Still, Prana may kill when too exuberant, or when overly exhausted.

That the two, Archæus and “nervous ether,” are identical, is shown by the English Scientist, who says that the tension of it *generally* may be too high or too low; that it may be so

. . . owing to local changes in the nervous matter it invests. . . . Under sharp excitation it may vibrate as if in a storm and plunge every muscle under cerebral or spinal control into uncontrolled motion — unconscious convulsions.

This is called nervous excitation, but no one, except Occultists, knows the reason of such nervous perturbation or explains the *primary* causes of it. The “principle of Life” may kill *when too exuberant*, as also when there is too little of it. But this principle on the manifested (or our) plane is but the effect and the result of the *intelligent action* of the “Host” — collectively, Principle — the manifesting LIFE and LIGHT. It is itself subordinate to, and emanates from the ever-invisible, eternal and Absolute ONE LIFE in a descending and a re-ascending scale of hierarchic degrees — a true septenary ladder, with SOUND (or the Logos) at the upper end and the Vidyādhara¹ (the inferior Pitris) at the lower. [540]

¹ In a recent work on the Symbolism in Buddhism and Christianity (in Buddhism and Roman Catholicism, rather, many later rituals and dogmas in Northern Buddhism in its *popular exoteric form*, being identical with those of the Latin Church) some curious facts are to be found. The author of this volume [Arthur Lillie], with more pretensions than erudition, has indiscriminately crammed into his work ancient and modern Buddhist teachings, and sorely confused Lamaism with Buddhism. On page 404 of this volume, called *Buddhism in Christendom: or, Jesus, the Essene* [London: K. Paul, Trench, 1887], our *pseudo-Orientalist* devotes himself to criticizing the “Seven Principles” of the Esoteric Buddhists, and attempts to ridicule them. On page 405, the closing page, he speaks enthusiastically of the *Vidyādhara*s, “the seven great legions of dead men made wise.” Now, these “Vidyādhara”s, whom some Orientalists call “demi-gods,” are in fact, exoterically, a kind of Siddhas, “affluent in devotion” and, *esoterically*, they are identical with the seven classes of Pitris, one class of which endow man in the Third Race with Self-Consciousness by incarnating in the human shells. The “Hymn to the Sun,” at the end of his queer volume of mosaic which endows Buddhism with a *personal god* (!!), is an unfortunate thrust at the very proofs so elaborately collected by the unlucky author. [Consult “Brahmanism is the elder sister of Buddhism,” in our Living the Life Series, and see what our Masters thought of Arthur Lillie, in “A Master of Wisdom on Higher Metaphysics,” in our Masters Speak Series. — ED. PHIL.]

Theosophists are fully aware that Mr. Rhys Davids has expressed his opinion on their beliefs, likewise. He said that the theories propounded by the author of *Esoteric Buddhism* [A.P. Sinnett] “were not Buddhism, and were not Esoteric.” The remark is the result:

- (a) Of the unfortunate mistake of writing “Buddhism” instead of “Budhaism,” or *Budhism*,* *i.e.*, of connecting the system with Gautama’s religion instead of with the Secret Wisdom taught by Krishna, Śankarāchārya, and by many others, as much as by Buddha; and
- (b) Of the impossibility of Mr. Rhys Davids knowing anything of true esoteric teachings. But he is, at all events, the greatest Pāli and Buddhist scholar of the day, and whatever he may say is entitled to respectful hearing.

But when one who knows no more of exoteric Buddhism on scientific and materialistic lines, than he knows of esoteric philosophy, defames those whom he honours with his spite, and assumes with the Theosophists the airs of a profound scholar, one can only smile and — heartily laugh at him.

* [Look up “Budhism is Inner Wisdom,” in our Confusing Words Series, and reflect. — ED. PHIL.]

Life is not antagonistic to “inanimate forces,” however, it governs and rules their action by its Immutable Laws.

Of course, the Occultists are fully aware of the fact that the Vitalist¹ “fallacy,” so derided by Vogt² and Huxley³ is, nevertheless, still countenanced in very high scientific quarters, and, therefore, they are happy to feel that they do not stand alone. Thus, Professor de Quatrefages⁴ writes:

It is very true we do not know *what* life is; but no more do we know *what* the force is that set the stars in motion. . . . Living beings are heavy, and therefore subject to gravitation; they are the seat of numerous and various physico-chemical phenomena which are indispensable to their existence, and which must be referred to the action of etherodynamy (electricity, heat, etc.). But these phenomena are here manifested *under the influence of another force*. . . . Life is not antagonistic to the inanimate forces, but it governs and rules their action by its laws.⁵



There now follow:

- Three Tables from our Confusing Words Series.
- One Table from our Buddhas and Initiates Series.
- One Drawing from our Planetary Rounds and Globes Series.

¹ [Vitalism is the doctrine that life itself is a principle distinct from physics and chemistry; it is the *principium vitæ* of Paracelsus. Consult “Kosmos is eternal noetic motion unmanifested, the Great Breath of the One Element,” in our Secret Doctrine’s Second Proposition Series. — ED. PHIL.]

² [August Christoph Carl Vogt, 1817–1895, German scientist, philosopher, populariser of science, and politician, who emigrated to Switzerland. Vogt published a number of notable works on zoology, geology, and physiology. Throughout his life he was engaged in politics in the German Frankfurt Parliament of 1848–49, and later in Switzerland.]

³ [Thomas Henry Huxley, PC, FRS, Hon. FRSE, FLS, 1825–1895, English biologist and anthropologist specialising in comparative anatomy. He has become known as “Darwin’s Bulldog” for his advocacy of Charles Darwin’s theory of evolution.]

⁴ [Jean Louis Armand de Quatrefages de Bréau, 1810–1892, French biologist, though critical of Charles Darwin’s theories he was not anti-evolution. From 1859 he corresponded with Darwin regularly and although they disagreed with each other they stayed on friendly terms. Quatrefages authored *Charles Darwin et ses précurseurs français* (1870), which contained criticism of Darwinism. On receiving the book, Darwin in a letter to Quatrefages, commented that “many of your strictures are severe enough, but all are given with perfect courtesy & fairness. I can truly say I would rather be criticised by you in this manner than praised by many others.” In 1870, Quatrefages and Henri Milne-Edwards nominated Darwin for election as a corresponding member of the French Academy of Sciences in the section of Anatomy and Zoology. This was met with strong opposition from Émile Blanchard, Charles-Philippe Robin, and others. Darwin lost the election by a narrow margin. In his book *L’Espèce Humaine* (The Human Species, 1879) he disputed the role of natural selection in evolution. Quatrefages proposed that natural “elimination” would have been a more exact term as natural selection does not create new species. He was a strict monogenist, and an opponent of polygenism.]

⁵ Quatrefages, *The Human Species*, English translation, London: C. Kegan Paul, 1879; pp. 10-11.

Kosmos and Cosmos compared and contrasted.

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

Æther and Ether compared and contrasted.

Æther Ether

Æther is, formless and supernal.

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

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

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

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

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

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

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

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

Æther is Ākāśa, in its higher aspect.

Æther is unevolved Spirit becoming objective matter.

Ether is physical and infernal.

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

Mother of differentiated matter vivified by the Fire of Æther.

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

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

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

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

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

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

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

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

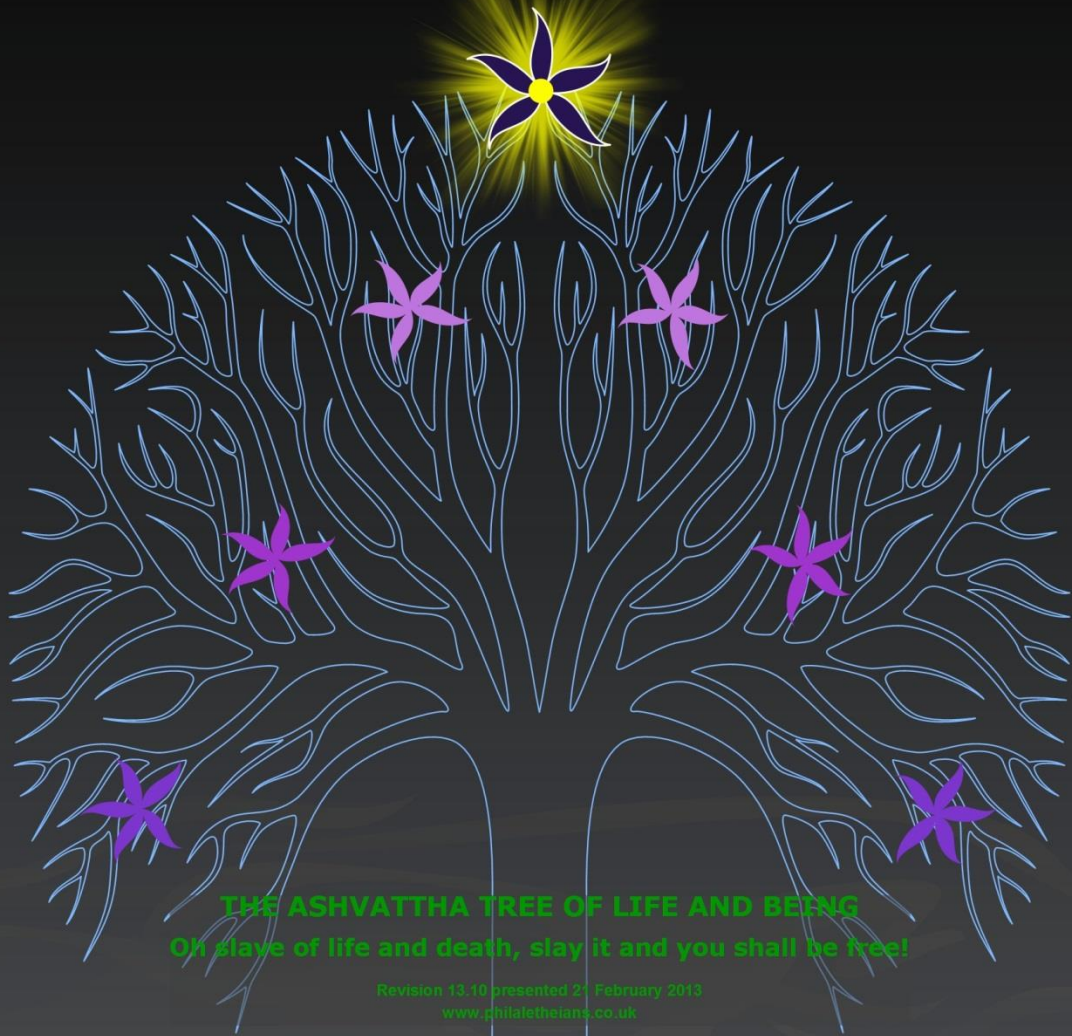
Akasha and Astral Light compared and contrasted.

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

¹ The noetic word of Mahat consists of four elements, To Agathon, Nous, Psychē, and Hylē. This quaternary, also known as the Pythagorean Tetractys, is reflected in the sensible world of Matter. The elements or *rhizomata* of the lower Tetractys are Fire, Air, Water, and Earth. Cf. *Secret Doctrine*, II p. 599

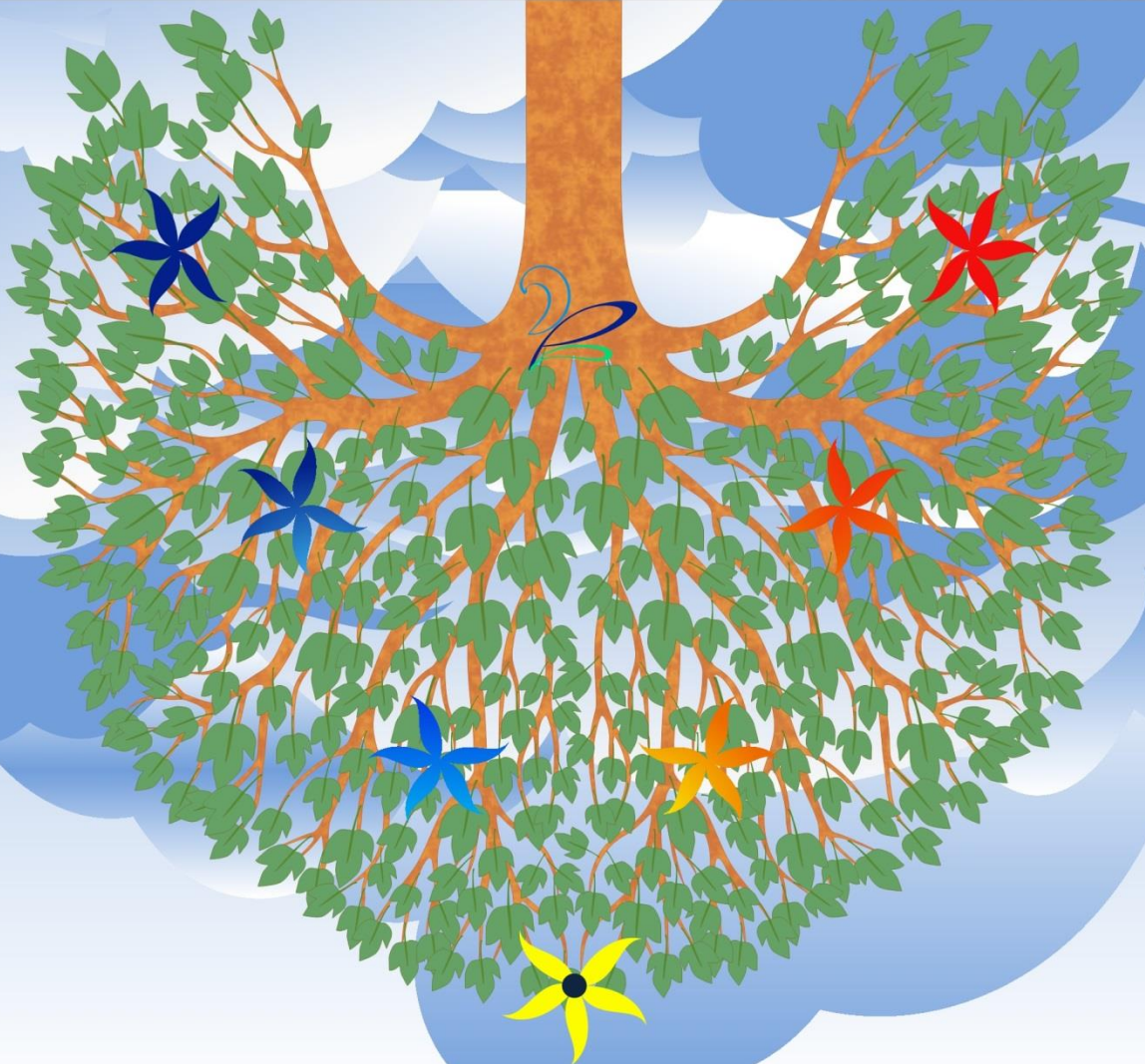
THE OCCULT RELATIONS BETWEEN THE PRINCIPLES AND FORCES OF NATURE, AND THEIR CORRESPONDENCE BY OPPOSITION IN MAN

Bhutas	Divine Lokas and States Lofty end of pole ↑	Infernal (Terrestrial) Talas and States ↓ Degraded end of pole	Planes of Corresponding Hierarchies	Principles	Senses	Colours	Consciousness	Organs of Sensation	Organs of Action	Corresponding Spiritual Organs and Seats of Sensation
Elements	Rupa		Rupa	Rupa	Tanmatras		Inanendriyas	Karmendriyas		
1 Bhumi Prithivi Earth	Bhurloka: Habitat of thinking and good men. Psychic State.	Patala: Dwelling of man's animal gross body and the personality.	Abode of men; animals; state of infancy. At one pole, innocence; at the other, instinctual selfishness.	Body	Gandha Smell	Blue	Through objective perceptions: smell.	Nose	Upastha, organs of generation.	Root of Nose , between eyebrows. Highly developed in some animals, e.g., dogs.
2 Apas Water	Bhuvarloka: State in which man thinks more of his inner condition than of his personality. His Astral passes into this sphere, and so does its substance. Higher Psychic State.	Mahatala: Abode of man's Astral shadow of the gross body; which shadow takes up the characteristics of this sphere.	Region of the Astral Light and of Kama-Loka; abode of Elementals, Nature spirits, Elementaries. At the other pole the Rupa-Devas, guardians of the animal world. Plane of instinct.	Astral Image [Chhaya]	Rasa Taste	Violet	Through instinctual perceptions: taste.	Tongue	Pani, hands	Spleen and Liver: the former more spiritual; the latter on the material plane. Spleen corresponds with the little finger of left hand; liver, with that of right.
3 Vayu Air	Svarloka: State when the Yogi has lost all tastes, and started towards Reunion. Holy State.	Rasatala or Rupatala: Kama longs for the taste (rasa) of everything.	Devachanic state; abode or place of bliss and unreasoned happiness; of pure aspiration and realisation; of Kama-Manases; of Higher Elementals.	Kama	Rupa Form	Red	Through magnetic perceptions: sight.	Eyes	Pada, feet	Stomach corresponds with spine, and the little toes of the feet.
4 Agni Tejas Fire	Maharloka: State where Lower Manas has lost all Kamic affinity. Super Holy State.	Karatala or Talatala: Lower Manas clings to the objective and sentient life; is Kamic.	Plane where Maya is giving way and becoming weak; abode of the holiest among the Rupa-Devas. The sphere of compassion at one end, and that of intense selfishness at the other.	Lower Manas	Sparsha Touch	Green	Through psycho-physiological perceptions: touch, contact.	Body (Skin)	Payu, organs of evacuation, excretion.	Region of the Umbilical Cord corresponds with Payu for ejecting foreign magnetism.
Elementary Substances		Rupa		Arupa		Indigo				
5 Ether	Janarloka: State where Lower Manas is freed entirely from Kama, and becomes one with the Higher Ego. Kumara State.	Sutala: Lower Manas becomes entirely the slave of Kama, and at one with the animal man.	Abode of the Kumaras, Sons of Mahat or Brahma. Omniscience regarding all that belongs to the realm of Maya, and is under its sway.	Higher Manas	Shabda Sound		Through purely mental perceptions.	Ears	Vach, organ of speech.	Heart (spiritual). Throat (physical).
6 Divine Flame	Taparloka: State where, even if the Yogi is reborn, he has now become invulnerable, inconsumable. Innate Christos State.	Vitala: When this state is reached, the Higher breaks off from the Lower entirely. The chord is snapped.	Plane of the eternal inconsumable substance; of divine fire; abode of the Vairajas, the Pitri-Devas of the Sun.	Buddhi	Inana Spiritual Understanding	Yellow	Through soul perceptions.	Astral Body and Heart	Soul	Pineal Gland
7 Akasha	Satyaloaka: State where the Yogi reaches the highest Samadhi. He is at the threshold of the Great Choice.	Atala: Here man dies but to be directly reborn. Atala means "no-place," no Devachan. Spiritual death, annihilation.	Plane of the consummatum est in the manifested universe. The Noumenal.	Atmic Aura [Auric Egg]	Highest Synthetic Sense, embracing all.	Entire prismatic septenary. When Auric, Blue.	Spiritual, through Auric Synthetical Perceptions.	Light of Kundalini	Spirit	The Akasha that fills the skull, and for which all the contents of the latter – brain, glands, etc., are non-existent.



THE ASHVATTHA TREE OF LIFE AND BEING
Oh slave of life and death, slay it and you shall be free!

Revision 13.10 presented 21 February 2013
www.philaletheians.co.uk



When will the Central Spiritual Sun be unveiled?

First published in *Lucifer*, Vol. IV, No. 20, April 1889, pp. 101, 137-39, 160, 164-65, 168.
Republished in *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) XI pp. 158-59.

[In an article dealing with the discoveries of John Worrell Keely, mention is made of his views to the effect that "as long as there is anything to sub-divide this anything sub-divided represents matter; and sub-division can go on through infinity: never ending, and yet no ultimum reached. The luminiferous track is the door that opens on the seventh sub-division, still leaving an infinite field beyond." To this, H.P. Blavatsky states:]

[*Keely spoke of the sun as a dead body, an inert mass.*]

BETWEEN MR. KEELY CALLING THE SUN "A DEAD BODY," and the Occult Doctrine maintaining that what we call the Sun is a reflection of untold electric brightness, the "veil which covers and conceals the *living* Sun behind," there is but a difference in the mode of expressions; the fundamental idea is the same. The shadow on the wall produced by a living man or object is the inanimate, or dead effect of an animate and living cause which intercepts the rays of light. The Sun we see is "an inert mass" of adumbrations, the unreal phantom of the real Sun, which, but for this *veil*, would consume our earth, and probably all the planets with its fierce radiancy. If it has been calculated of that solar "phantom" we see, that the heat emitted by it in a single second would be enough "to melt a shell of ice covering the entire surface of the earth to a depth of 1 mile 1,457 yards," what would be the intensity of sunlight if the invisible Sun were suddenly unveiled? And this is what will happen, the Occult Doctrine teaches, when the hour of Pralaya strikes — after which the Sun himself will be disrupted.



Suggested reading for students.¹



From our Secret Doctrine's Third Proposition Series.

- ADVENTURES AND PEREGRINATIONS OF THE METAPHYSICAL ATOM
- ARDHANARISHVARA, SYMBOL OF THE HERMAPHRODITE THIRD RACE.JPG
- BLAVATSKY ON THE FORCE OF THE MINERAL MONAS
- BLAVATSKY ON THE HOLY UNION OF HIGH OCCULTISTS
- COLOURS OF OUR SEVEN PLANETS AND ROOT-RACES.JPG
- CROWNING ACHIEVEMENT OF THE GREAT SACRIFICE
- DIAGRAM 1 - ROOT-RACES IN THE FOURTH ROUND.PNG
- DIAGRAM 2 - THE FORCE OF THE MINERAL MONAS.PDF
- EVOLUTION OF THE HUMAN LIFE-WAVE ON EARTH
- GREAT GENIUS AND COUNTERFEITS
- HIGHER CONSCIENCE IS HEROIC; LOWER CONSCIENCE, COWARDLY
- INSIGHTS TO THE FIRST CHAPTER OF GENESIS
- LUCIFER IS CHRISTOS, INNER LIGHT
- MENTALITY AND FREEDOM BY WILLIAM ARMSTRONG FAIRBURN (1917)
- NATURE UNAIDED FAILS
- PAST AND FUTURE ARE HERE AND NOW
- PRESENTATION ON MARRIAGES MADE IN HEAVEN.PPT
- PROPOSITION 3 - BORN FROM THE PORES OF THE SKIN
- PROPOSITION 3 - COLOURS OF THE SEVEN ROOT-RACES
- PROPOSITION 3 - CREATION IN TEN OCCULT APHORISMS
- PROPOSITION 3 - CYCLE OF NECESSITY
- PROPOSITION 3 - DIAGRAM.JPG
- PROPOSITION 3 - DIAGRAM NOTES
- PROPOSITION 3 - MARRIAGE MADE IN HEAVEN

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

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

- PROPOSITION 3 - MIND IS THE MAN
- PROPOSITION 3 - PROMETHEUS, INDIAN TITAN AND HIEROPHANT
- PROPOSITION 3 - RISE AND DEMISE OF ATLANTIS
- PROPOSITION 3 - SEVEN WARS IN HEAVEN AND ON EARTH
- PROPOSITION 3 - SONS OF THE FIRE-MIST
- PROPOSITION 3 - THE FIRST FOUR ROOT-RACES
- PROPOSITION 3 - THE FIRST FOUR ROOT-RACES (APPENDICES)
- PROPOSITION 3 - THE LAST THREE ROOT-RACES
- PROPOSITION 3 - THE LAST THREE ROOT-RACES (APPENDIX)
- PROPOSITION 3 - THE NOUS OF THE GREEKS
- PROPOSITION 3 - THE SEVEN CREATIONS
- PYGMALION-GALATEA IS AN ALLEGORY OF EARLY MAN'S SEMI-DIVINE SOUL
- THE CROSS AND THE PYTHAGOREAN DECAD
- THE DOG SYMBOLISES OUR SPIRITUAL CONSCIENCE
- THE FOUR ADAMS OF THE KABBALAH
- THE FUTURE OF THE AMERICAN CONTINENT AND ITS PEOPLES
- THERE IS NOTHING GREATER THAN THE DIVINING STRAWS AND THE TORTOISE
- VITALITY AND DISSOLUTION IN THE GRAND CYCLES OF EXISTENCE





Further reading.

- BLAVATSKY ON ELEMENTALS AND ELEMENTARIES
— *in our Blavatsky Speaks Series.*

- AETHER AND ETHER
- BUDHISM IS INNER WISDOM
- DARKNESS IS INNER LIGHT
- EMANATION AND RADIATION
- HIGHER SELF AND HIGHER EGO
- KOSMOS AND COSMOS
- SPIRIT, SPIRITS, SPIRITUALISM
— *in our Confusing Words Series.*

- THE VOICE OF THE WILL IS THE ATOMIC POINT
— *in our Constitution of Man Series.*

- IS THE SUN A MERE COOLING MASS?
- PLANETARY ROUNDS OF THE DIVINE MONAD
— *in our Planetary Rounds and Globes Series.*

- DRAWING 1 – THE SEVENTEEN-RAYED SUN
- DRAWING 2 – THE WINGED SUN
- PROPOSITION 1 – SUN IS THE MIRROR OF FIRE
- PROPOSITION 1 – THE SEVEN RAYS OF THE SUN
- THE ATOMS OF SCIENCE ARE THE VIBRATIONS OF OCCULTISM
- THE MONADS OF LEIBNIZ ARE THE JIVAS OF OCCULTISM
- THE ZODIAC IS A VEIL THROWN OVER COSMOGENESIS
- VAST IS THE ANTIQUITY AND UNIVERSALITY OF THE ZODIAC
— *in our Secret Doctrine's First Proposition Series.*

SECRET DOCTRINE'S THIRD PROPOSITION SERIES
SUGGESTED READING FOR STUDENTS

- KOSMOS IS ETERNAL NOETIC MOTION UNMANIFESTED, THE GREAT BREATH OF THE ONE ELEMENT

— *in our Secret Doctrine's Second Proposition Series.*

- IS THE SUN OF INDIA'S GLORY SET NEVER TO RISE AGAIN?
- THE SUN OF TRUTH FEARS NO LIGHT AND NEEDS NO LIES

— *in our Theosophy and Theosophists Series.*

