

# GODS, MONADS AND ATOMS

H. P. BLAVATSKY



# AUM

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As one progresses in *Jnana Yoga* one finds conceptions arising which, though one is conscious of them, one cannot express nor yet formulate into any sort of mental picture. As time goes on these conceptions will form into mental pictures. This is a time to be on guard and refuse to be deluded with the idea that the new-found and wonderful picture must represent reality. It does not. As one works on, one finds the once admired picture growing dull and unsatisfying and finally fading out or being thrown away. This is another danger point, because for the moment one is left in a void without any conception to support one, and one may be tempted to revive the cast-off picture for want of a better to cling to. The true student will, however, work on unconcerned, and presently further formless gleams come, which again in time give rise to a larger and more beautiful picture than the last. But the learner will now know that no picture will ever represent the truth. This last splendid picture will grow dull and fade like the others. And so the process goes on, until at last the mind and its pictures are transcended and the learner enters and dwells in the world of no-form, but of which all forms are narrowed reflections.

H. P. BLAVATSKY

# GODS, MONADS AND ATOMS

H.P. BLAVATSKY

*Brahmavidya* or *Theosophia* brings together the gods of religion, the monads of philosophy and the atoms of science.

HERMES



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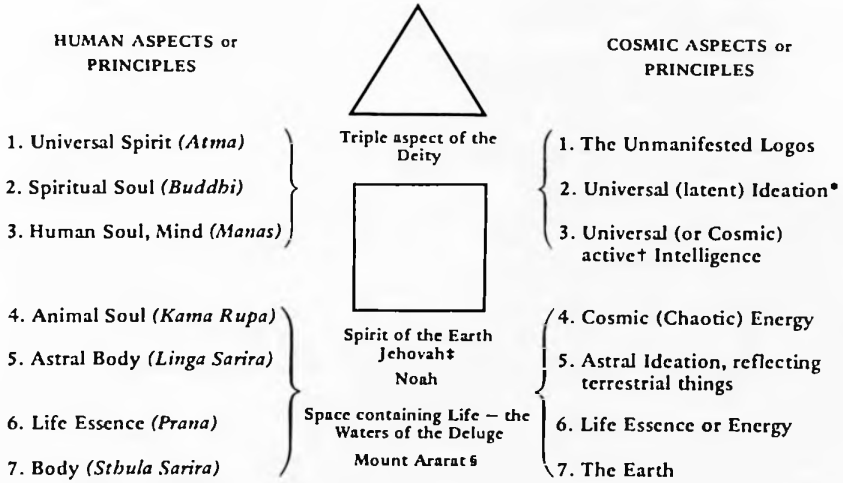
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## SRI YANTRA

*If you take a person to a diagram, then you can show most clearly that learning is recollection.*

PLATO



\* The Adwaitee Vedantic philosophy classifies this as the highest trinity, or rather the Trinitarian aspect of Chinmatra (Parabrahmam), explained by them as the "bare potentiality of Pragna" – the power or the capacity that gives rise to perception; Chidakasam, the infinite field or plane of Universal Consciousness; and Asath (Mulaprakriti), or undifferentiated matter. (See "*Personal and Impersonal God*" in "*Five Years of Theosophy.*")

† Differentiated matter existing in the Solar System (let us not touch the whole Kosmos) in seven different conditions, and Pragna, or the capacity of perception, existing likewise in seven different aspects corresponding to the seven conditions of matter, there must necessarily be seven states of consciousness in man; and according to the greater or smaller development of these states, the systems of religions and philosophies were schemed out.

‡ Represented as the jealous, angry, turbulent and ever-active god, revengeful, and kind only to his chosen people when propitiated by them.

§ Noah and his three Sons are the collective symbol of this Quaternary in many and various applications, Ham being the Chaotic principle.

### *Cosmic and Human Principles*



## THE ONE AND THE MANY

### STANZA VI

2. THE SWIFT AND THE RADIANT ONE PRODUCES THE SEVEN *Layu*\* (a) CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY "BE WITH US" – AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS, SURROUNDING SIEN-TCHAN WITH THE ELEMENTARY GERMS (b).

(a.) The seven *Layu* centres are the seven Zero points, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. From the Centres – beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the "Seven Sons" of Life and Light, the Seven Logoi of the Hermetic and all other philosophers – begins the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates." Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; and it is stated by the same authority that "*Pragna*, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter" (*Personal and impersonal God*). For, "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions" (*ibid*). So does Fohat.† He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat,

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

† "Fohat" has several meanings. (See Stanza V., Commentary *et infra*). He is called the "Builder of the Builders," the Force that he personifies having formed our Septenary chain.

sound, adhesion, etc., etc., and is the "spirit" of ELECTRICITY, which is the LIFE of the Universe. As an abstraction, we call it the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent LAW* and *sentient LIFE*, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those other Powers behind him whom the Christians call the "Messengers" of their God (who is in reality only the Elohim, or rather one of the Seven Creators called Elohim), and we, the "Messenger of the primordial Sons of Life and Light."

(b.) The "Elementary Germs" with which he fills Sien-Tchan (the "Universe") from Tien-Sin (the "Heaven of Mind," literally, or that which is absolute) are the Atoms of Science and the Monads of Leibnitz. . . .

No world, as no heavenly body, could be constructed on the objective plane, had not the Elements been sufficiently differentiated already from their primeval *Ilus*, resting in *Laya*. The latter term is a synonym of Nirvana. It is, in fact, the Nirvanic dissociation of all substances, merged after a life-cycle into the latency of their primary conditions. It is the luminous but bodiless shadow of the matter *that was*, the realm of negativeness — wherein lie latent during their period of rest the active Forces of the Universe. . . .

Now that the conditions and laws ruling our solar system are fully developed; and that the atmosphere of our earth, as of every other globe, has become, so to say, a crucible of its own, Occult Science teaches that there is a perpetual exchange taking place in space of molecules, or of atoms rather, correlating, and thus changing their combining equivalents on every planet. Some men of Science, and those among the greatest physicists and chemists, begin to suspect this fact, which has been known for ages to the Occultists.

The Occultists, who do not say — if they would express themselves correctly — that *matter*, but only the *substance* or *essence* of matter, is indestructible and eternal, (*i.e.*, the Root of

all, *Mulaprakriti*): assert that all the so-called Forces of Nature, Electricity, Magnetism, Light, Heat, etc., etc., far from being modes of motion of material particles, are *in esse*, *i.e.*, in their ultimate constitution, the differentiated aspects of that Universal Motion which is discussed and explained in the first pages of this volume (*See Proem*). When Fohat is said to produce "Seven Laya Centres," it means that for formative or creative purposes, the GREAT LAW (Theists may call it God) stops, or rather modifies its perpetual motion on seven invisible points within the area of the manifested Universe. "*The great Breath digs through Space seven holes into Laya to cause them to circumgyrate during Manvantara*" (Occult Catechism). We have said that Laya is what Science may call the Zero-point or line; the realm of absolute negativeness, or the one real absolute Force, the NOUMENON of the Seventh State of that which we ignorantly call and recognise as "Force"; or again the Noumenon of Undifferentiated Cosmic Substance which is itself an unreachable and unknowable object to finite perception; the root and basis of all states of objectivity and subjectivity too; the neutral axis, not one of the many aspects, but its centre. It may serve to elucidate the meaning if we attempt to imagine a neutral centre — the dream of those who would discover perpetual motion. A "neutral centre" is, in one aspect, the limiting point of any given set of senses. Thus, imagine two consecutive planes of matter as already formed; each of these corresponding to an appropriate set of perceptive organs. We are forced to admit that between these two planes of matter an incessant circulation takes place; and if we follow the atoms and molecules of (say) the lower in their transformation upwards, these will come to a point where they pass altogether beyond the range of the faculties we are using on the lower plane. In fact, to us the matter of the lower plane there vanishes from our perception into nothing — or rather it passes on to the higher plane, and the state of matter corresponding to such a point of transition must certainly possess special and not readily discoverable properties. Such "Seven Neutral Centres,"\* then, are produced by Fohat, who, when, as Milton has it —

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

Fair foundations (are) laid whereon to build . . .

quicken matter into activity and evolution.

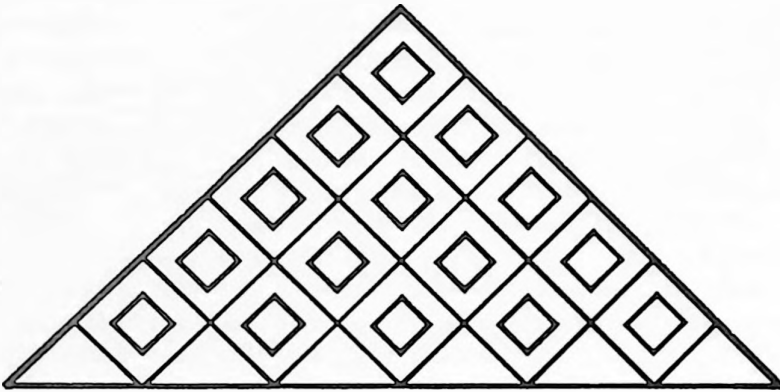
The *Primordial Atom (anu)* cannot be multiplied either in its pregenetic state, or its primogeneity; therefore it is called "SUM TOTAL," figuratively, of course, as that "SUM TOTAL" is boundless. (See Addendum to this Book.) That which is the abyss of nothingness to the physicist, who knows only the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

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

\* The Occultists, having most perfect faith in their own exact records, astronomical and mathematical, calculate the age of Humanity, and assert that the latter (as separate sexes) has existed in this Round just 18,681,727 years, as the Brahmanical teachings and even some Hindu calendars declare.

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

*The Secret Doctrine, i 138-151*



To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition, morally, is a conclusive evidence that none of its religions and philosophies – those of the civilized races less than any other – has ever possessed the TRUTH. The right and logical explanations on the subject of the problems of the great dual principles, right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1880 years ago. They are as far from the solution as they ever were; but to these problems there must be somewhere a consistent solution . . .

THE MAHA CHOCHAN



## THE MONADIC HOST

The Monadical Host may be roughly divided into three great classes: —

1. The most developed Monads (the Lunar Gods or "Spirits," called, in India, the Pitris), whose function it is to pass in the first Round through the whole triple cycle of the mineral, vegetable, and animal kingdoms in their most ethereal, filmy, and rudimentary forms, in order to clothe themselves in, and assimilate, the nature of the newly formed chain. They are those who first reach the human form (if there can be any form in the realm of the almost subjective) on Globe A in the first Round. It is they, therefore, who lead and represent the human element during the second and third Rounds, and finally evolve their shadows at the beginning of the Fourth Round for the second class, or those who come behind them.

2. Those Monads that are the first to reach the human stage during the three and a half Rounds, and to become men.\*

3. The laggards; the Monads which are retarded, and which will

\* We are forced to use here the misleading word "Men," and this is a clear proof of how little any European language is adapted to express these subtle distinctions.

It stands to reason that these "Men" did not resemble the men of today, either in form or nature. Why then, it may be asked, call them "Men" at all? Because there is no other term in any Western language which approximately conveys the idea intended. The word "Men" at least indicates that these beings were "MANUS," thinking entities, however they differed in form and intellection from ourselves. But in reality they were, in respect of spirituality and intellection, rather "gods" than "Men."

The same difficulty of language is met with in describing the "stages" through which the Monad passes. Metaphysically speaking, it is of course an absurdity to talk of the "development" of a Monad, or to say that *it* becomes "Man." But any attempt to preserve metaphysical accuracy of language in the use of such a tongue as the English would necessitate at least three extra volumes of this work, and would entail an amount of verbal repetition which would be wearisome in the extreme. It stands to reason that a MONAD cannot either progress or develop, or even be affected by the changes of states it passes through. *It is not of this world or plane*, and may be compared only to an indestructible star of divine light and fire, thrown down on to our Earth as a plank of salvation for the personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. Left to itself the Monad will cling to no one; but, like the "plank," be drifted away to another incarnation by the unresting current of evolution.

not reach, by reason of Karmic impediments, the human stage at all during this cycle or Round, save one exception which will be spoken of elsewhere as already promised.

Now the evolution of the *external* form or body round the *astral* is produced by the terrestrial forces, just as in the case of the lower kingdoms; but the evolution of the internal or real MAN is purely spiritual. It is now no more a passage of the impersonal Monad through many and various forms of matter — endowed at best with instinct and consciousness on quite a different plane — as in the case of external evolution, but a journey of the “pilgrim-soul” through various *states of not only matter* but Self-consciousness and self-perception, or of *perception* from apperception. (See *Gods, Monads and Atoms.*)

The MONAD emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes — too near the ABSOLUTE to permit of any correlation with anything on a lower plane — it gets direct into the plane of Mentality. But there is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every “form,” from the “mineral” monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD. But all the time it is still one and the same Monad, differing only in its incarnations, throughout its ever succeeding cycles of partial or total obscuration of spirit, or the partial or total obscuration of matter — two polar antitheses — as it ascends into the realms of mental spirituality, or descends into the depths of materiality.

*The Secret Doctrine, i 174-175*





## THE SEVEN KINGDOMS

*There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces — from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhana, primordial homogeneous matter) to its third degree — i.e., from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the 'Monad' Essence,' considered as an evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical\* side — these are the (first or preliminary) seven links of the evolutionary chain.*

“Preliminary” because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really manward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number. It is at this point that begins: —

A descent of spirit into matter equivalent to an ascent in physical evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its *status quo ante*, with a corresponding dissipation of concrete organism — up to Nirvana, the vanishing point of differentiated matter.

*Five Years of Theosophy, p. 276*

Therefore it becomes evident why that which is pertinently called in *Esoteric Buddhism* “Wave of Evolution,” and mineral-, vegetable-, animal- and man-“impulse,” stops at the door of our Globe, at its Fourth cycle or Round. It is at this point that

\* “Physical” here means differentiated for cosmical purposes and work; that “physical side,” nevertheless, if objective to the apperception of beings from other planes, is yet quite subjective to us on our plane.

the Cosmic Monad (Buddhi) will be wedded to and become the vehicle of the Atmic Ray, *i.e.*, it (Buddhi) will awaken to an apperception of it (Atman); and thus enter on the first step of a new septenary ladder of evolution, which will lead it eventually to the tenth (counting from the lowest upwards) of the Sephirothal tree, the Crown.

Everything in the Universe follows analogy. "As above, so below;" Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. Thus, corresponding to the Sephirothal Crown (or upper triad) there are the three elemental Kingdoms, which precede the Mineral (see diagram on p. 277 in *Five Years of Theosophy*), and which, using the language of the Kabalists, answer in the Cosmic differentiation to the worlds of Form and Matter from the Super-Spiritual to the Archetypal.

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

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

Otherwise how could one account for and explain mathematically the evolutionary and spiral progress of the Four Kingdoms? The "Monad" is the combination of the last two "principles" in man,

the 6th and the 7th, and, properly speaking, the term "human monad" applies only to the dual soul (Atma-Buddhi), not to its highest spiritual vivifying Principle, Atma, alone. But since the Spiritual Soul, if divorced from the latter (Atma) could have no existence, no being, it has thus been called . . . Now the Monadic, or rather Cosmic, Essence (if such a term be permitted) in the mineral, vegetable, and animal, though the same throughout the series of cycles from the lowest elemental up to the Deva Kingdom, yet differs in the scale of progression. . . .

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

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

*The Secret Doctrine, i 176-179*



Man (physically) is a compound of all the kingdoms, and spiritually – his individuality is no worse for being shut up within the casing of an ant than it is for being inside a king. It is not the *outward* or physical shape that dishonours and pollutes the five principles – but the *mental* perversity. Then it is but at his fourth round, when arrived at the full possession of his *Kama*-energy and completely matured, that man becomes *fully responsible*, as at the *sixth* he may become a *Buddha* and at the seventh before the Pralaya – a "Dhyan Chohan." Mineral, vegetable, animal-man, all of these have to run their *seven* rounds during the period of earth's activity – the *Maha-Yug*.

MAHATMA M.



## GODS, MONADS AND ATOMS

Some years ago we remarked\* that "the Esoteric Doctrine may well be called the 'thread-doctrine,' since, like *Sutratman*, in the Vedanta philosophy,† 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*; nevertheless, it is a fact.

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

It is only by acting on such lines that some of the truths, now

\* "The Septenary Principle," art. in "Five Years of Theosophy," p. 197.

† The Atman or Spirit (the Spiritual SELF) passing like a thread through the five subtle bodies (or principles, *Koshas*) is called "thread-soul," or *Sutratman* in Vedantic philosophy.

called “exploded superstitions,” will be discovered to be facts and the relics of ancient knowledge and wisdom.

One of such “degrading” beliefs — in the opinion of the all-denying sceptic — is found in the idea that Kosmos, 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 Dhyan-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, 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? Is it the Van Helmonts, the Khunraths, the Paracelsuses and Agrippas, from Roger Bacon down to St. Germain, who were all blind enthusiasts, hysteriacs or cheats, or is 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., 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 *whose very existence is known but to a small number of 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 Aryan Kaliyuga; 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 belief, 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.

Theophilosophy proceeds on broader lines. From the very beginning of Aeons — 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 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 plane cube 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*." 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 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 Leibnitz — and the atoms of the present materialistic schools (as borrowed by them from the theories of the old Greek Atomists) are only a compound unit, or a graduated unity like the human frame, which begins with body and ends with spirit. In the occult sciences they can be studied separately, but never mastered unless viewed in their mutual correlations during their life-cycle, and as a Universal Unity during *Pralayas*.

La Pluche shows sincerity, but gives a poor idea of his philosophical capacities when declaring his personal views on the Monad or the Mathematical Point. "A point," he says, "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, however, could never have formed its conception of a logical, universal, and absolute Deity if it had no Mathematical

Point within the Circle 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.”\* – read “the Great Architect of the Universe.” A curious explanation this, more Masonic than strictly Pythagorean.

Nor did the “hierogram within a Circle, or equilateral Traingle,” ever mean “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 *con-substantiality* 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*.† 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,

\* “Science of Numbers,” by the Rev. G.Oliver (p. 36).

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

nor Kant, nor Leibnitz 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 Sephiroth standing *fourth* in descent, and on the left hand of En-Soph (see the *Kabalistic Tree of Life*). Hence, the Monad is degraded into a Vehicle — a “throne”!

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 (Plutarch, *De Placitis Placitorum*); 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.\* By mystic transmutation they became the Quaternary — the triangle became the TETRAKTIS.

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

\* 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 best-men. 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.

Matter — “the potencies of an interacting Unity.”\* 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.

But to the average physicist, as remarked by a Kabbalist, “Space, Force, 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) a place wherein to create; (b) a medium by which to create; (c) 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.*”†

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.” (*New Aspects*, p. 9.) 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 Leibnitz would say. This is symbolized in the Pythagorean Triangle.

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,

\* See Von Hartmann's and Herbert Spencer's works.

† “New Aspects of Life,” by Henry Pratt, M.D.

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

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 principle 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.

*Pythag. Triangle, p. 19*

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 of the Kabalistic 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 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* (if sides be imputed to which, they 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.

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.\* 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,*† 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 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.*”

But the Duad, although the origin of Evil, — 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 Kabala has in common with Eastern Occultism. 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, from the philosophical writings of Ibn Gabirol,*” — “*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.*” 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 Shaddai, the (triune) Almighty, subsequently by the*

\* 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*.

† “*New Aspects of Life.*”

Tetragrammaton, YHVH, symbol of the Past, Present, and Future," and, let us add, of the eternal Is, or the I AM. Moreover, in the Kabala the name YHVH (or Jehovah) expresses a He and a She, male and female, two in one, or Hokhmah and Binah, 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 Hu (He), and His Shekinah, the Hidden and Concealed Hu, blessed be YHVH (the Quaternary) for ever." "Hu is said to be masculine and YAH feminine, together they make the  $\text{יהוהיהוה}$  i.e., one YHVH. One, but of a male-female nature. The Shekinah is always considered in the Qabalah as feminine" (p. 175). And so it is considered in the *exoteric* Puranas, for Shekinah is no more than *Sakti* — 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 Kabala or "Book of Numbers," "Shekinah" is sexless, and the purest abstraction, a State, like Nirvana, not subject or object or anything except an absolute PRESENCE.

Thus it is only in the anthropomorphised systems (such as the Kabala has now greatly become) that Shekinah-Sakti 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 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 Sephirothal Tree), emerge the Elohim, or Deity in *Cosmic* Nature, with the true Kabalists the *lowest* designation, translated in the Bible "God" (see the same work and page).\* Out of these issue the *Scintillas*.

The *Scintillas* are the "Souls," and these Souls appear in the

\* Such recent works as the Qabalah of Mr. Isaac Myer and of Mr. 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 Kabalistic thought — Ain-Soph-Shekinah-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*.

three-fold 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.” (Esot. Catechism.) Again, “God, Monad, and Atom are the correspondences of Spirit, Mind, and Body (*Atma, Manas, and Sthula Sarira*) in man.” In their septenary aggregation they are the “Heavenly Man” (see *Kabala* for the latter term); thus, terrestrial man is the provisional reflection of the Heavenly. . . . “The Monads (*Jivas*) are the Souls of the Atoms, both are the fabric in which the Chohans (*Dhyanis, gods*) clothe themselves when a form is needed.” (*Esot. Cat.*)

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.

It is well known that Leibnitz 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 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; a descent of Spirit into Matter, equivalent to an ascent in physical evolution; 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.

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 Psychology\* — 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. 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.

Here is an example: Prof. W. Crookes' latest discovery of what he has named *protyle*. In the "Notes on the Bhagavat Gita," by one of the best metaphysicians and Vedantic scholars in India,† 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," he says, "*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*

\* 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.

† T. Subba Row, see *Theosophist* for Feb., 1887.

MULAPRAKRITI is differentiated (the Pythagorean triangle), by examining the lecture delivered 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 *Vishwanara*,\* 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 *Vishwanara*, and is, so far as I know, *the nearest approach made by modern investigators TO THE REAL OCCULT THEORY on the subject.*"

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 Elements,"† 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,‡ 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

\* "*Vishwanara* 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*.

† By W. Crookes, F.R.S., V.P.C.S., delivered at the Royal Institution, London, on Friday, February 18, 1887.

‡ 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.

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." (*Gen. of Elem.*, p. 1.)

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, Leibnitz, 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 text-books 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 ('Paradise Lost,' Book V.) makes the Archangel Raphael say to Adam, instinct with the evolutionary idea, that the Almighty had created:

. . . One first matter, all  
Indued with various forms, various degrees  
Of substance.

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. "An idea," says Plutarch, "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.*" (*De Placit. Philos.*) The revolution produced in old chemistry by Avogadro was the first page in the Volume of *New Chemistry*. Mr. Crookes has now turned the second page, and is boldly pointing to *what may be the last*. For once *protyle* accepted and recognized – as *invisible Ether 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 radiant matter will have vindicated in time the Archaic Aryan works on Occultism and even the Vedas and Puranas. 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, the "discoverer" of Oxygen, or that which was known in the highest antiquity!

Yet all the ancient, mediaeval, and modern poets and philosophers have been anticipated even in the exoteric Hindu books. Descartes' *plenum* of matter differentiated into particles; Leibnitz'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 fulness, for they are inseparable. 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 Leibnitz) 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.*" ("Path," No. 10, p. 297.)

Let the reader remember these "Monads" of Leibnitz, 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 stanzas (*Slokas*) 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 *Puranas*; 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 taken by Professor Crookes that there is any hope for the recognition of a few, hitherto Occult, truths.

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: "Genesis of the Elements," and ponder well over some passages of the text. In one place (p. 11) 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 yttrium 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. . . .

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”\* 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 Kabalists 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 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. Gadolinium is not an element but a compound. . .

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

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 balked? The very idea of an element, as something absolutely primary and ultimate, seems to be growing less and less distinct. . . [p. 16].

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.

But between Hermes and Huxley there is a middle course and point. Let the men of Science only throw a bridge half-way, and think seriously over the theories of Leibnitz. 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 *Marttanda* (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” (p. 21) — 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* only after the

separation and the moving over its face of *Narayana*, the "Spirit which is invisible Flame, which never burns, but sets on fire all that it touches, and gives it life and generation."\* 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. 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 *pregenetic* and even pre-geological ages – the *Spirit*, the *noumenon* of that which becomes in its grossest form oxygen and 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.† Before these *gases* and fluids become what they are in *our* atmosphere, they are interstellar Ether; still earlier and on a *deeper* plane – something else, and so on *in 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.

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‡ – lest no battering at it should avail; the postulate that Leibnitz, in his speculations, stood on a firm groundwork of fact and truth. The admirable and thoughtful synopsis of these speculations – as given by John Theodore Mertz in his "Leibnitz" – shows how nearly he has brushed the hidden secrets of esoteric Theogony in his *Monadologie*. And yet that

\* "The Lord is a consuming fire." . . . "In him was life, and the life was the light of men."

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

‡ 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.

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 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." This is Leibnitz's idea as analyzed 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 Leibnitz an *active* principle, the division between mind and matter disappearing by this conclusion. But —

The mathematical and dynamical inquiries of Leibnitz would not have led to the same result in the mind of a purely scientific inquirer. But Leibnitz 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 —

Leibnitz was a philosopher; and as such he had certain primary principles, which biassed 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. . .

The divisions made by Leibnitz, 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, Leibnitz endowed, as the Occultists do, “the whole creation with mental life, this being, according to him, capable of infinite gradations.” And 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. . . . Leibnitz 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 *in 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, Leibnitz 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 . . ." (p. 144).

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 Leibnitz, our essence of things *real* is *at the seventh depth*; while the *unreal* and gross matter of Science and the external world, is at the lowest end of our perceptive senses. The Occultist knows the worth or worthlessness of the latter.

The student must now be shown the fundamental distinction between the system of Leibnitz\* and that of occult philosophy, on the question of the Monads, and this may be done with his *Monadology* before us. It may be correctly stated that were Leibnitz' and Spinoza's systems 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 Leibnitz 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 Parabrahmam. Leibnitz, on the contrary perceived the existence of a plurality of substances. There was but ONE for Spinoza; for Leibnitz an infinitude of Beings, *from*, and *in*, the One. Hence, though both admitted but *one real Entity*, while Spinoza made it impersonal and indivisible, Leibnitz divided his *personal* Deity into a number of divine and semi-divine Beings. Spinoza was a *subjective*,

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

Leibnitz an *objective* Pantheist, yet both were great philosophers in their intuitive perceptions.

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-incognizable essence, and the, as invisible, yet comprehensible Presence (*Mulaprakriti*), or Schekinah, 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 (when needed) are the *atoms* — and our doctrine is there. For, says Leibnitz, "the primitive Element of every material body being Force, which has none of the characteristics of (*objective*) matter — it can be conceived but can never be the object of any imaginative representation." That which was for him the primordial and ultimate element in every body and object was thus not the material atoms, or molecules, necessarily more or less extended, as those of Epicurus and Gassendi, but, as Mertz shows, immaterial and metaphysical atoms, 'mathematical points'; or *real souls*, — as explained by Henri Lachelier (*Professeur agrégé de Philosophie*), his French biographer. "That which exists outside of us in an absolute manner, are Souls whose essence is force," (*Monadologie, Introd.*).

Thus, *reality* in the manifested world is composed of a *unity of units*, so to say, immaterial (from our stand-point) and infinite. This Leibnitz calls "Monads," Eastern philosophy "*Jivas*" — and Occultism gives it, with the Kabalists and all the Christians, a variety of names. They are with us, as with Leibnitz — "the expression of the universe,"\* and every physical point is but the phenomenal expression of the noumenal, metaphysical point. His distinction between *perception* and *apperception*, is the

\* "Leibnitz's Dynamism," says Professor Lachelier, "would offer but little difficulty if, with him, the Monad had remained a simple atom of *blind force*. But . . ." One perfectly understands the perplexity of modern materialism!

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 Dhyana-Chohans, Cosmic Spirits, Devas and Elementals, we may reproduce briefly the opinion of a learned and thoughtful theosophist, Mr. H.A. Bjerregaard, on the subject. In an excellent paper "On the Elementals, the Elementary Spirits, and the relationship between them and Human Beings," read by him before the "Aryan Theosophical Society of New York" (see PATH, Nos. 10 and 11, of Jan. and Feb. 1887), Mr. Bjerregaard formulates distinctly his opinion. . . . .

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

And the lecturer proceeds to show that to Leibnitz atoms and elements are *centres of force*, or rather "spiritual beings whose very nature is to act," for the elementary particles are 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. Leibnitz'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.\* Again, the atoms (molecules,

\* Leibnitz was an *absolute* Idealist in maintaining that "material atoms are contrary to reason" (*Système nouveau*, Erdmann, p. 126. col. 2). For him *matter* was a simple

rather) of materialistic philosophy can be considered as extended and divisible, while the monads are mere mathematical points and indivisible. Finally, and this is a point where these monads of Leibnitz closely resemble the elementals of mystic philosophy — these monads are representative Beings. Every monad reflects every other. Every monad is a living mirror of the Universe within its own sphere. And mark this, for upon it depends the power possessed by these monads, and upon this depends the work they can do for us; in mirroring the world, the monads are not mere passive reflective agents, but *spontaneously self-active*; they produce 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. . .

It is at this point that Leibnitz'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." (*Examen des Principes du P. Malebranche.*) He draws a distinction between Monads and Atoms,\* because, as he repeatedly states, "bodies with all their qualities are only phenomenal, like the rainbow. . . . *Corpora omnia cum omnibus qualitatibus suis non sunt aliud quam phenomena bene fundata, ut Iris*" (Letter to Father Desbosses,

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 Leibnitz 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.

\* The *atoms* of Leibnitz 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. (See *Système Nouveau*, § 3.)

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

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

*Monadologie*, § 60

And as Leibnitz 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?

They say that what is called collectively *Monads* by Leibnitz — roughly viewed, and leaving every subdivision out of calculation, for the present† — may be separated into three distinct Hosts, which, counted from the highest planes, are, firstly, “gods,” or conscious, spiritual *Egos*; the intelligent architects, who work after the plan in the *Divine Mind*. Then come the Elementals, or *Monads*, who form collectively and unconsciously the grand

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

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

Universal Mirrors of everything connected with their respective realms. Lastly, the atoms, or material molecules, which are informed in their turn by their *apperceptive* monads, just as every cell in a human body is so informed. (See the closing pages of Book I.) There are shoals of such *informed* atoms which, in their turn, inform the molecules; an infinitude of monads, or Elementals proper, and countless spiritual Forces – *Monadless*, for they are pure incorporealities,\* except under certain laws, when they assume a form – not *necessarily human*. Whence the substance that clothes them – the apparent organism they evolve around their centres? The *Formless* (“Arupa”) 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 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;

\* Brother C.H.A. Bjerregaard, in his lecture (already mentioned), warns his audience not to regard the *Sephiroth* too much as *individualities*, but to avoid at the same time seeing in them *abstractions*. “We shall never arrive at the truth,” he says, “much less the power of associating with those *celestials*, until we return to the simplicity and fearlessness of the primitive ages, when men mixed freely with the gods, and the gods descended among men and guided them in truth and holiness” (No. 10, *Path*). . . . “There are several designations for ‘angels’ in the Bible which clearly show that beings like the Elementals of the Kabala and the monads of Leibnitz, 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*.” (*Path*, No. II, p. 322.)

and both — are MAYA.

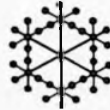
Atoms are called “Vibrations” in Occultism; also “Sound” — collectively. This does not interfere with Mr. Tyndall’s scientific discovery. He traced, on the lower rung of the ladder of monadic being, the whole course of the *atmospheric vibrations* — and this constitutes the *objective* part of the process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

As described by Seers — those who can see the motion of the interstellar shoals, and follow them in the evolution clairvoyantly — they are dazzling, like specks of virgin snow in radiant sunlight. Their velocity is swifter than thought, quicker than any mortal physical eye could follow, and, as well as can be judged from the tremendous rapidity of their course, the motion is circular. . . . Standing on an open plain, on a mountain summit especially, and gazing into the vast vault above and the spacial infinitudes around, the whole atmosphere seems ablaze with them, the air soaked through with these dazzling coruscations. At times, the intensity of their motion produces flashes 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.

*The Secret Doctrine*, i 610-634



The great difficulty . . . lies in the liability to form more or less incomplete mental conceptions of the working of the *one* element, of its inevitable presence in every imponderable atom, and its subsequent ceaseless and almost illimitable multiplication of new centres of activity without affecting in the least its own original quantity. Let us take such an aggregation of atoms destined to form our globe and then follow, throwing a cursory look at the whole, the special work of such atoms. We will call the primordial atom *A*. This being not a circumscribed centre of activity but the initial point of a manwantaric whirl of evolution, gives birth to new centres which we may term *B, C, D*, etc., incomputably. Each of these capital points gives birth to minor centres, *a, b, c*, etc. And the latter in the course of evolution and involution in time develop into *A's, B's, C's*, etc., and so form the roots or are the developing causes of new genera, species, classes, etc., ad infinitum. Now neither the primordial *A* and its companion atoms, nor their derived *a's, b's, c's*, have lost one tittle of their original force or life-essence by the evolution of their derivatives. The force there is not transformed into something else . . . but with each development of a new centre of activity from *within* itself multiplies ad infinitum without ever losing a particle of its nature in quantity or quality. Yet acquiring as it progresses something plus in its differentiation. This "force" so-called, shows itself truly indestructible but does *not* correlate and is *not* convertible . . . but rather may be said to *grow* and *expand* into "something else" while neither its own potentiality nor being are in the least affected by the transformation.

MAHATMA K. H.



## CREATIVE POWERS

*Man needs four flames and three fires to become one on Earth, and he requires the essence of the forty-nine fires\* to be perfect. It is those who have deserted the Superior Spheres, the Gods of Will† who complete the Manu of illusion. For the 'Double Dragon' has no hold upon the mere form. It is like the breeze where there is no tree or branch to receive and harbour it. It cannot affect the form where there is no agent of transmission (Manas, 'Mind') and the form knows it not.*

*In the highest worlds, the three are one,‡ on Earth (at first) the one becomes two. They are like the two (side) lines of a triangle that has lost its bottom line – which is the third fire.*

*Catechism Book III, sec. 9*

Now this requires some explanation before proceeding any further. To do so especially for the benefit of our Aryan Hindu brethren – whose esoteric interpretations may differ from our own – we shall have to explain to them the foregoing by certain passages in their own exoteric books, namely, the Puranas. In the allegories of the latter, Brahmā, who is collectively the creative Force of the Universe, is said to be “at the beginning of the Yugas (cycles). . . . Possessed of the desire and of the power to create, and, impelled by the potencies of what is to be created, again and again does he, at the outset of a Kalpa, put forth a similar creation” (see *Vishnu Purana*, Book I. ch. V., closing Sloka. Also “*Manava Dharma Shastra*” I. 30). It is now proposed to examine

\* Explained elsewhere. The “Three Fires,” Pavaka, Pavamana, and Suchi, who had forty-five sons, who, with their three fathers and their Father Agni, constitute the 49 fires. Pavamana (fire produced by friction) is the parent of the *fire of the Asuras*; Suchi (Solar fire) is the parent of the fire of the gods; and Pavaka (electric fire) is the father of the fire of the *Pitris* (See *Vayu Purana*). But this is an explanation on the material and the terrestrial plane. The flames are evanescent and only periodical; the fires – eternal in their triple unity. They correspond to the *four* lower, and the *three* higher human principles.

† The *Suras*, who become later the *A-Suras*.

‡ Atma, Buddhi and Manas. In Devachan the higher element of the Manas is needed to make it a state of perception and consciousness for the disembodied *Monad*.

the exoteric account in the Vishnu Purana, and see how much it may agree or disagree with our occult version.

In the *Vishnu Purana* — which is certainly the earliest of all the scriptures of that name — we find, as in all the others, Brahmā assuming as the male God, for purposes of creation, “*four bodies invested by three qualities.*” \* It is said: “In this manner, Maitreya, *Jyotsna* (dawn), *Ratri* (night), *Ahan* (day), and *Sandhya* (evening twilight) are the four bodies of Brahmā” . . (p. 81, Vol. I., Wilson’s translation). As Parasara explains it, when Brahmā wants to create the world anew and construct progeny *through his will*, in the fourfold condition (or the four orders of beings) termed gods (Dhyān Chohans), Demons† (*i.e.*, more material Devas), Progenitors (Pitris) and men, “he collects Yoga-like (Yuyuje) his mind.”

Strange to say, he begins by creating DEMONS, who thus take precedence over the angels or gods. This is no incongruity, nor is it due to inconsistency, but has, like all the rest, a profound esoteric meaning, quite clear to one free from Christian theological prejudice. He who bears in mind that the principle MAHAT, or Intellect, the “Universal Mind” (literally “the great”), which esoteric philosophy explains as the “manifested Omniscience” — the “first product” of Pradhana (primordial matter) as Vishnu Purana says, but the first Cosmic aspect of Parabrahm or the esoteric SAT, the Universal Soul,‡ as Occultism teaches — is at the root of SELF-Consciousness, will understand the reason why. The so-called “Demons” — who are (esoterically) the Self-asserting and (intellectually) active Principle — are the *positive poles of creation*, so to say; hence, the first produced. This is in brief the process as narrated allegorically in the Puranas.

Having concentrated his mind into itself and the quality  
of darkness pervading Brahmā’s assumed body, the Asuras,  
issuing from his thigh, were first produced; after which,

\* This has in *esotericism* a direct bearing upon the seven principles of the manifested Brahmā, or universe, in the same order as in man. Exoterically, it is only four principles.

† *Demons* is a very loose word to use, as it applies to a great number of inferior — *i.e.*, more material — Spirits, or minor Gods, who are so termed because they “war” with the higher ones; but they are no devils.

‡ The same order of principles in man: — *Atma* (Spirit), *Buddhi* (Soul), its vehicle, as Matter is the *Vahan* of Spirit, and *Manas* (mind), the third, or the fifth microcosmically. On the *plane of personality*, *Manas* is the first.

abandoning this body, it was transformed into NIGHT.

Part II., § "The Fallen Angels"

Two important points are involved herein: — (a) Primarily in the *Rig-Veda*, the "Asuras" are shown as *spiritual divine beings*; their etymology is derived from *asu* (breath), the "Breath of God," and they mean the same as the Supreme Spirit or the Zoroastrian *Abura*. It is later on, for purposes of theology and dogma, that they are shown issuing from Brahmā's thigh, and that their name began to be derived from *a*, privative, and *sura*, god (solar deities), or *not-a-god*, and that they became the enemies of the gods. Every ancient theology without exception — from the Aryan and the Egyptian down to that of Hesiod — places, in the order of Cosmogonical evolution, Night before the Day; even *Genesis*, where "darkness is upon the face of the deep" before "the first day." The reason for this is that every Cosmogony — except in the Secret Doctrine — begins by the "Secondary Creation" so-called: to wit, the *manifested* Universe, the Genesis of which has to open by a marked differentiation between the eternal Light of *Primary* Creation, whose mystery must remain for ever "Darkness" to the prying finite conception and intellect of the profane, and the Secondary Evolution of manifested visible nature. The Veda contains the whole philosophy of that division without having ever been correctly explained by our Orientalists, because it has *never been understood* by them.

Continuing to create, Brahmā assumes another form, that of the Day, and creates from his breath the gods, who are endowed with the quality of goodness (passivity).\* In his next body the quality of great passivity prevailed, which is also (negative) goodness, and from the side of that personage issued the Pitris, the progenitors of men, because, as the text explains, "Brahmā thought of himself (during the process) as the father of the world."† This is

\* Thus, says the Commentary, the saying "by day the gods are most powerful, and by night the demons," is purely allegorical.

† This *thinking of oneself* as this, that, or the other, is the chief factor in the production of every kind of psychic or even physical phenomena. The words "whosoever shall say to this mountain be thou removed and cast into the sea, and *shall not doubt* . . . that thing will come to pass," are no vain words. Only the word "faith"

*Kriya-sakti* — the mysterious *Yoga* power explained elsewhere. This body of Brahmā when cast off became the *Sandhya* (evening twilight), the interval between day and night.

Finally Brahmā assumed his last form pervaded by the *quality of foulness*, “and from this MEN, in whom foulness and passion predominate, were produced.” This body when cast off became the dawn, or morning twilight — the twilight of Humanity. Here Brahmā stands esoterically for the *Pitris*. He is collectively the Pitar, “father.”

The true esoteric meaning of this allegory must now be explained. Brahmā here symbolizes personally the collective creators of the World and Men — the universe with all its numberless productions of things movable and (seemingly) immovable.\* He is collectively the Prajapatis, the Lords of Being; and the four bodies typify the four classes of creative powers or Dhyān Chohans, described in the Commentary directly following Stanza VII. in Book I. The whole philosophy of the so-called “Creation” of the good and evil in this world and of the whole cycle of Manvantaric results therefrom, hangs on the correct comprehension of these Four bodies of Brahmā.

*The Secret Doctrine*, ii 57-60

ought to be translated by WILL. Faith without Will is like a wind-mill without wind — barren of results.

\* The same idea is found in the first four chapters of *Genesis*, with their “Lord” and “God,” which are the *Elohim* and the Androgynous *Eloha*.





## PITRIS AND DEVAS

The Progenitors of Man, called in India "Fathers," Pitara or Pitris, are the creators of our bodies and lower principles. They are ourselves, as the *first personalities*, and *we are they*. Primeval man would be the "bone of their bone and the flesh of their flesh," if they had body and flesh. As stated, they were "*lunar Beings*."

The Endowers of man with his conscious, immortal EGO, are the "Solar Angels" — whether so regarded metaphorically or literally. The mysteries of the Conscious EGO or human Soul are great. The esoteric name of these "Solar Angels" is, literally, the "Lords" (*Nath*) of "persevering ceaseless devotion" (*pranidhana*). Therefore they of the *fifth* principle (*Manas*) seem to be connected with, or to have originated the system of the Yogis who make of *pranidhana* their *fifth* observance (see *Yoga Shashtra*, II., 32). It has already been explained why the trans-Himalayan Occultists regard them as evidently identical with those who in India are termed *Kumaras*, *Agnishwattas*, and the *Barbshads*.

How precise and true is Plato's expression, how profound and philosophical his remark on the (human) soul or EGO when he defined it as "a compound of the *same* and the *other*." And yet how little this hint has been understood, since the world took it to mean that the soul was the breath of God, of Jehovah. It is "the *same* and the *other*," as the great Initiate-Philosopher said; for the EGO (the "Higher Self" when merged with and in the Divine Monad) is Man, and yet the *same* as the "OTHER," the Angel in him incarnated, as the same with the universal MAHAT. The great classics and philosophers felt this truth, when saying that "there must be something within us which produces our thoughts. Something very subtle; it is a breath; it is fire; it is ether; it is quintessence; it is a slender likeness; it is an intellection; it is a number; it is harmony. . . ." (*Voltaire*)

All these are the *Manasam* and *Rajasas*: the *Kumaras*, *Asuras*, and other rulers and *Pitris*, who incarnated in the Third Race, and in this and various other ways endowed mankind with Mind.

There are seven classes of Pitris, as shown below, three incorporeal and four corporeal; and two kinds, the *Agnishwatta* and

the Barhishad. And we may add that, as there are two kinds of Pitris, so there is a double and triple set of Barhishad and Agnishwatta. The former, having given birth to their astral doubles, are reborn as *Sons of Atri*, and are the "Pitris of the Demons," or corporeal beings, on the authority of Manu (III., 196); while the Agnishwatta are reborn as Sons of Marichi (a son of Brahmā), and are the Pitris of the Gods (*Manu* again, *Matsya* and *Padma Puranas* and *Kulluka* in the Laws of the *Manavas*, III., 195).<sup>\*</sup> Moreover, the *Vayu Purana* declares all the seven orders to have originally been the *first gods*, the *Vairajas*, whom Brahmā "with the eye of Yoga, beheld in the eternal spheres, and who are the *gods of gods*"; and the *Matsya* adds that the Gods worshipped them; while the *Harivansa* (S. I, 935) distinguishes the Virajas as one class of the Pitris only — a statement corroborated in the Secret Teachings, which, however, identify the Virajas with the *elder Agnishwattas*† and the *Rajasas*, or *Abbutarajasas*, who are incorporated without even an astral phantom. Vishnu is said, in most of the MSS., to have incarnated in and through them. "In the *Raivata Manvantara*, again, Hari, best of gods, was born of *Sambhuti*, as the divine Manasas — originating with the deities called Rajasas." Sambhuti was a daughter of Daksha, and wife of Marichi, the father of the *Agnishwatta*, who, along with the Rajasas, are ever associated with *Manasas*. As remarked by a far more able Sanskritist than Wilson, Mr. Fitzedward Hall, "Manasa is no inappropriate name for a deity associated with the Rajasas. We appear to have in it Manasam — the same as *Manas* — with the change of termination required to express male personification" (*Vishnu Purana* Bk. III., ch. I., p. 17 footnote). All the sons of *Viraja* are *Manasa*, says *Nilakantha*. And *Viraja* is Brahmā, and, therefore, the *incorporeal* Pitris are called *Vairajas* from being the sons of *Viraja*, says *Vayu Purana*.

We could multiply our proofs *ad infinitum*, but it is useless. The wise will understand our meaning, the *unwise* are not required to.

\* We are quite aware that the *Vayu* and *Matsya Puranas* identify (agreeably to Western interpretation) the Agnishwatta with the seasons, and the Barhishad Pitris with the months; adding a fourth class — the *Kavyas* — cyclic years. But do not Christian, Roman Catholics identify their Angels with planets, and are not the seven Rishis become the *Saptarshi* — a constellation? They are deities presiding over all the cyclic divisions.

† The *Vayu Purana* shows the region called *Viraja-loka* inhabited by the Agnishwattas.

There are thirty-three crores, or 330 millions, of gods in India. But, as remarked by the learned lecturer on the Bhagavad Gita, "they may be all devas, but are by no means all 'gods', in the high spiritual sense one attributes to the term." "This is an unfortunate blunder," he remarks, "generally committed by Europeans. Deva is a kind of spiritual being, and because the same word is used in ordinary parlance to mean god, it by no means followed that we have to worship thirty-three crores of gods." And he adds suggestively: "These beings, as may be naturally inferred, have a *certain affinity* with one of the three component *Upadhis* (basic principles) into which we have divided man" — (*Vide Theosophist*, Feb., 1887, *et seq.*).

The names of the deities of a certain mystic class change with every Manvantara. Thus the twelve great gods, (*Jayas*, created by Brahmā to assist him in the work of creation in the very beginning of the Kalpa, and who, lost in Samadhi, neglected to create — whereupon they were cursed to be repeatedly born in each Manvantara till the seventh — are respectively called *Ajitas*, *Tushitas*, *Satyas*, *Haris*, *Vaikunthas*, *Sadhyas*, and *Adityas*: they are *Tushitas* (in the second Kalpa), and *Adityas* in this *Vaivasvata* period (see *Vayu Purana*), besides other names for each age. But they are identical with the *Manasa* or *Rajasas*, and these with our incarnating Dhyān Chohans. They are all classes of the *Gnana-devas*.

Yes; besides those beings, who, like the Yakshas, Gandharvas, Kinaras, etc., etc., taken in their *individualities*, inhabit the astral plane, there are real *Devagnanams*, and to these classes of *Devas* belong the *Adityas*, the *Vairajas*, the *Kumaras*, the *Asuras*, and all those high celestial beings whom Occult teaching calls *Manaswin*, the Wise, foremost of all, and who would have made all men the *self-conscious* spiritually intellectual beings they will be, had they not been "cursed" to fall into generation, and to be reborn themselves as mortals for their neglect of duty.

*The Secret Doctrine*, ii 88-90





## GODS AND MEN

Each class of Creators endows man with what it has to give: the one builds his external form; the other gives him its essence, which later on becomes the Human *Higher Self* owing to the *personal exertion of the individual*: but they could not make men as they were themselves — perfect, because sinless; sinless, because having only the first, pale shadowy outlines of attributes, and these all perfect — from the human standpoint — white, pure and cold as the virgin snow. Where there is no struggle, there is no merit. Humanity, “of the Earth earthy,” was not destined to be created by the angels of the first divine Breath: therefore they are said to *have refused* to do so, and man had to be formed by more material creators,\* who, in their turn, could give only what they had in their own natures, and no more. Subservient to eternal law, the pure gods could only project out of themselves *shadowy* men, a little less ethereal and spiritual, less *divine and perfect* than themselves — shadows still. The first humanity, therefore, was a pale copy of its progenitors; too material, even in its ethereality, to be a hierarchy of gods; too spiritual and pure to be MEN, endowed as it is with every *negative (Nirguna)* perfection. Perfection, to be fully such, must be born out of imperfection, the *incorruptible* must grow out of the corruptible, having the latter as its vehicle and basis and contrast. Absolute light is absolute darkness, and *vice versa*. In fact, there is neither light nor darkness

\* In spite of all efforts to the contrary, Christian theology — having burdened itself with the Hebrew esoteric account of the creation of man, which is understood *literally* — cannot find any reasonable excuse for its “God, the Creator,” who produces a man devoid of mind and sense; nor can it justify the punishment following an act, for which Adam and Eve might plead *non compos*. For if the couple is admitted to be ignorant of good and evil before the eating of the forbidden fruit, how could it be expected to know that *disobedience was evil*? If primeval man was meant to remain a half-witted, or rather witless, being, then his creation was aimless and even *cruel*, if produced by an omnipotent and perfect God. But Adam and Eve are shown, even in Genesis, to be created by a class of lower divine Beings, the *Elohim*, who are so jealous of their personal prerogatives as reasonable and intelligent creatures, that they will not allow man to become “as one of us.” This is plain, even from the dead-letter meaning of the Bible. The Gnostics, then, were right in regarding the Jewish God as belonging to a class of lower, material and not very holy denizens of the invisible World.

in the realms of truth. Good and Evil are twins, the progeny of Space and Time, under the sway of Maya. Separate them, by cutting off one from the other, and they will both die. Neither exists *per se*, since each has to be generated and created out of the other, in order to come into being; both must be known and appreciated before becoming objects of perception, hence, in mortal mind, they must be divided.

Nevertheless, as the illusionary distinction exists, it requires a *lower order of creative angels* to “create” inhabited globes — especially ours — or to deal with matter on this earthly plane. The philosophical Gnostics were the first to think so, in the historical period, and to invent various systems upon this theory. Therefore in their schemes of creation, one always finds their *Creators* occupying a place at the very foot of the ladder of spiritual Being. With them, those who created our earth and its mortals were placed on the very limit of *mayavic* matter, and their followers were taught to think — to the great disgust of the Church Fathers — that for the creation of those wretched races, in a spiritual and moral sense, which grace our globe, no high divinity could be made responsible, but only angels of a *low hierarchy*,\* to which class they relegated the Jewish God, Jehovah.

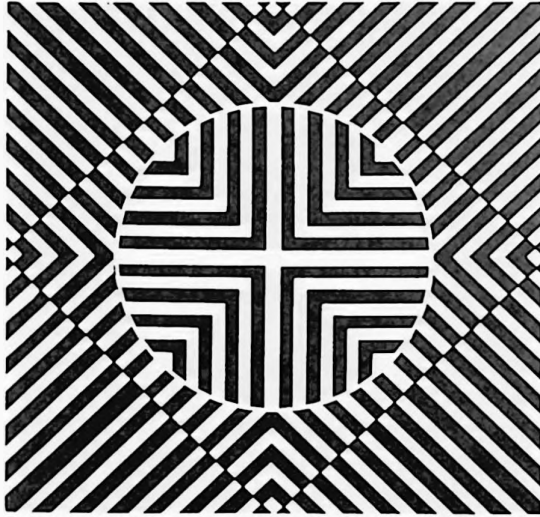
Mankinds different from the present are mentioned in all the ancient Cosmogonies. Plato speaks, in the *Phaedrus*, of a *winged race of men*. Aristophanes (*in Plato's Banquet*), speaks of a race androgynous and with round bodies. In *Pymander*, all the animal kingdom even is double-sexed. Thus in § 18, it is said: “The circuit having been accomplished, *the knot was loosened*. . . . and all the animals, which were equally androgynous, were *untied* (separated) *together with man*. . . .” for . . . . “the causes had to produce effects on earth.”† Again, in the ancient Quiché Manuscript, the

\* In *Isis Unveiled* several of these Gnostic systems are given. One is taken from the *Codex Nazaraeus*, the Scriptures of the Nazarenes, who, although they existed long before the days of Christ, and even before the laws of Moses, were Gnostics, and many of them Initiates. They held their “Mysteries of Life” in Nazara (ancient and modern Nazareth), and their doctrines are a faithful echo of the teachings of the Secret Doctrine — some of which we are now endeavouring to explain.

† See the translation from the Greek by François, Monsieur de Foix, Evesque d'Ayre: the work dedicated to Marguerite de France, Reine de Navarre. Edition of 1579, Bordeaux.

*Popol Vuh* — published by the late Abbé Brasseur de Bourbourg — the first men are described as a race “whose sight was unlimited, and who knew all things at once”: thus showing the *divine knowledge of Gods*, not mortals. The Secret Doctrine, correcting the unavoidable exaggerations of popular fancy, gives the facts as they are recorded in the Archaic symbols.

*The Secret Doctrine*, ii 95-96





## THE MONAD AND MANAS

*The Sons of the Sun and of the Moon, the nursing of  
ether (or the wind) (a) . . . . .*

(a) Remember in this connection the *Tabula Smaragdina* of Hermes, the esoteric meaning of which has seven keys to it. The Astro-Chemical is well known to students, the anthropological may be given now. The "One thing" mentioned in it is MAN. It is said: "The Father of THAT ONE ONLY THING is the Sun; its Mother the Moon; the Wind carries it in his bosom, and its nurse is the Spirituous Earth." In the occult rendering of the same it is added: "and *Spiritual Fire* is its instructor (Guru)."

This fire is the higher Self, the Spiritual Ego, or that which is eternally reincarnating under the influence of its lower personal Selves, changing with every re-birth, full of *Tanha* or desire to live. It is a strange law of Nature that, on this plane, the higher (Spiritual) Nature should be, so to say, in bondage to the lower. Unless the Ego takes refuge in the Atman, the ALL-SPIRIT, and merges entirely into the essence thereof, the personal Ego may goad it to the bitter end. This cannot be thoroughly understood unless the student makes himself familiar with the mystery of evolution, which proceeds on triple lines — spiritual, psychic and physical.

That which propels towards, and forces evolution, *i.e.*, compels the growth and development of Man towards perfection, is (a) the MONAD, or that which acts in it unconsciously through a force inherent in itself; and (b) the lower astral body or the *personal SELF*. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that force. Owing to its identity with the ALL-FORCE, which, as said, is inherent in the Monad, it is all-potent on the *Arupa*, or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive: *e.g.*, the rays of the Sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of soil where the sunbeam cannot reach it, and the latter will not

follow it. So with the Atman: unless the higher Self or EGO gravitates towards its Sun – the Monad – the lower *Ego*, or *personal* Self, will have the upper hand in every case. For it is this Ego, with its fierce Selfishness and animal desire to live a Senseless life (*Tanha*), which is “the maker of the tabernacle,” as Buddha calls it in *Dhammapada* (153 and 154). Hence the expression, “the Spirits of the Earth clothed the shadows and expanded them.” To these “Spirits” belong temporarily the human astral selves; and it is they who give, or build, the physical tabernacle of man, for the Monad and its conscious principle, *Manas*, to dwell in. But the “Solar” *Lhas*, Spirits, warm them, the shadows. This is physically and literally true; metaphysically, or on the psychic and spiritual plane, it is equally true that the Atman alone *warms* the inner man; *i.e.*, it enlightens it with the ray of divine life and alone is able to impart to the inner man, or the reincarnating Ego, its immortality. Thus, as we shall find, for the first three and a half Root-Races, up to the middle or turning point, it is the astral shadows of the “progenitors,” the lunar *Pitris*, which are the formative powers in the Races, and which build and gradually force the evolution of the physical form towards perfection – this, at the cost of a proportionate loss of spirituality. Then, from the turning point, it is the Higher Ego, or incarnating principle, the *nous* or *Mind*, which reigns over the animal Ego, and rules it whenever it is not carried down by the latter. In short, Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real *inner* man with its lethal *virus*, that the upward attraction has lost all its power on the thinking reasonable man. In sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution – at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon.

*The Secret Doctrine*, ii 109-110





## THE SEVEN SUNS

Esoteric philosophy maintains that during the *Sandhyas*, the "Central Sun" emits *creative light* — passively so to say. *Causality* is latent. It is only during the active periods of being that it gives rise to a stream of ceaseless energy, whose vibrating currents acquire more activity and potency with every rung of the hebdomadic ladder of Being which they descend. Hence it becomes comprehensible how the process of *creating*, or rather of fashioning, the organic Universe, with all its units of the seven kingdoms, necessitated intelligent beings — who became collectively a Being or creative God — differentiated already from the one absolute Unity, unrelated as the latter is to conditioned creation.\* . . .

Thus even the now *exoteric* Kabalistic teachings speak of a *Central Sun*, and of three secondary suns in each solar system — our own included. As shown in that able though too materialistic work, "*New Aspects of Life and Religion*," which is a *synopsis of the views* of the Kabalists in an aspect deeply thought out and assimilated: —

The *Central Sun* . . . was to them (as much as to the Aryans) *the centre of Rest*; the centre to which all motion was to be ultimately referred. Round this central sun . . . 'the first of three systemic suns . . . revolved on a polar plane . . . the second on an equatorial plane' . . . and the third only was our visible sun. These four solar bodies were '*the organs on whose action what man calls the creation, the evolution of life on the planet, earth, depends.*' The channels through which the influence of these bodies was conveyed to the earth they (the Kabalists) held to be electrical [p. 287] . . . The radiant energy flowing from the central sun† called the Earth into being as a watery globe,

\* "Creation" — out of pre-existent eternal substance, or matter, of course, which substance, according to our teachings, is boundless, ever-existing space.

† This "central sun" of the Occultists, which even Science is obliged to accept astronomically, for it cannot deny the presence in Sidereal Space of a central body in the milky way, a point unseen and mysterious, the ever-hidden centre of attraction of our

[whose tendency] as the nucleus of a planetary body, was to rush to the (central) Sun . . . within the sphere of whose attraction it had been created, but the radiant energy, similarly electrifying both, withheld the one from the other, and so changed motion towards into motion round the centre of attraction, which the revolving planet (earth) thus sought to reach.

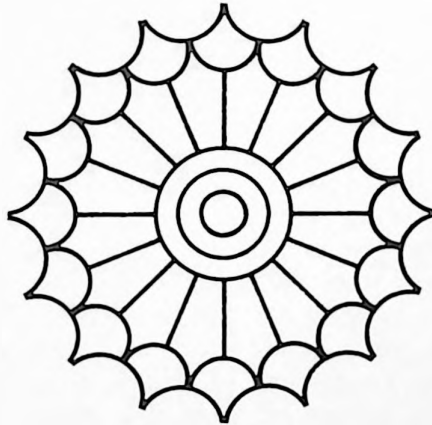
In the organic cell the *visible sun* found its own proper matrix, and produced through this the animal (while maturing the vegetable) Kingdom, finally placing man at its head, in whom, through the animating action of that Kingdom, it originated the psychic cell. But the man so placed at the head of the animal kingdom, at the head of the creation, was the animal, the *soul-less, the perishable man*. . . Hence man, although apparently its crown, would, by his advent have marked the close of creation; since creation, culminating in him, would at his death have entered on its decline . . . [p. 289].

This Kabalistic view is here quoted, to show its perfect identity in spirit with the Eastern doctrine. Explain, or complete the teaching of the seven Suns with seven systems of *planes of being*, of which the "Suns" are the central bodies, and you have the seven angelic planes, whose "Host" are gods thereof, collectively. (*See Comm. to Stanza VII. Book I.*) They are the Head-group divided into four classes from the *incorporeal* down to the semi-corporeal, which classes are directly connected — though in very different ways as regards voluntary connection and functions — with our mankind. They are three, synthesized by the fourth (the first and highest), which is called the "Central Sun" in the Kabalistic doctrine just quoted. This is the great difference between the Semitic and the Aryan Cosmogony; one materializing,

Sun and system — this "Sun" is viewed differently by the Occultists of the East. While the Western and Jewish Kabalists (and even some pious modern astronomers) claim that in this sun the God-head is specially present — referring to it the volitional acts of God — the Eastern Initiates maintain that, as the *supra-divine* Essence of the Unknown Absolute is equally in every domain and place, the "Central Sun" is simply the centre of Universal life-Electricity; the reservoir within which that divine radiance, already differentiated at the beginning of every *creation*, is focussed. Though still in a *laya*, or neutral condition, it is, nevertheless, the one attracting, as also the ever-emitting, life Centre.

humanizes the mysteries of nature; the other spiritualizes matter, and its physiology is always made subservient to metaphysics. Thus, though the seventh principle reaches man through all the phases of being, pure as an indiscrete element and an impersonal unity, it passes through (the Kabala teaches *from*) the Central Spiritual Sun and Group the second (the *polar* Sun), which two radiate on man his Atma. Group *Three* (the equatorial Sun) cement the Buddhi to Atman and the higher attributes of *Manas*, while group *Four* (the spirit of our visible sun) endows him with his Manas and its vehicle – the *Kama rupa*, or body of passions and desires, the two elements of *Ahamkara* which evolve *individualized consciousness* – the personal *ego*. Finally, it is the spirit of the Earth in its triple unity that builds the physical body, attracting to it the Spirits of Life and forming his *Linga Sarira*.

*The Secret Doctrine*, ii 239-241



*And now thy Self is lost in SELF, Thyself unto THYSELF,  
merged in THAT SELF from which thou first didst radiate.*

*Where is thy individuality, Lanoo, where the Lanoo  
himself? It is the spark lost in the fire, the drop within  
the ocean, the ever-present ray become the All and the  
eternal radiance.*

*The Voice of the Silence*



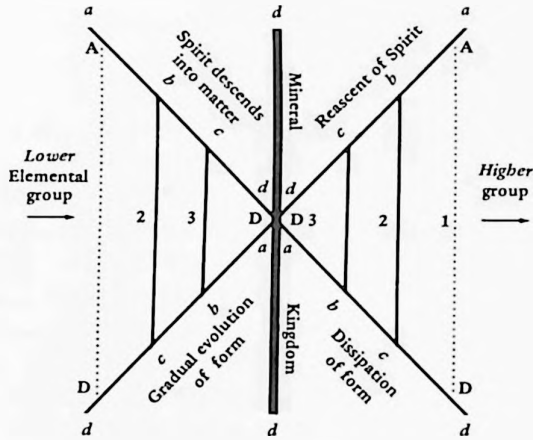
## THE MINERAL MONAD

The term "monad" applies to the latent life in the mineral as much as it does to the life in the vegetable and the animal. The monogenist may take exception to the term and especially to the idea; while the polygenist, unless he be a corporealist, may not. As to the other class of scientists, they would take objection to the idea even of a human monad, and call it "unscientific." What relation does the monad bear to the atom? None whatever to the atom or molecule as in the scientific conception at present. It can neither be compared with the microscopic organism classed once among polygastric infusoria, and now regarded as vegetable and ranked among algae; nor is it quite the *monas* of the Peripatetics. Physically or constitutionally the mineral monad differs, of course, from that of the human monad, which is neither physical, nor can *its* constitution be rendered by chemical symbols and elements. In short, the mineral monad is *one* — the higher animal and human monads are countless. Otherwise, how could one account for and explain *mathematically* the evolutionary and *spiral* progress of the four kingdoms? The "monad" is the combination of the last two Principles in man, the 6th and the 7th, and, properly speaking, the term "human monad" applies only to the Spiritual Soul, not to its highest spiritual vivifying Principle. But since divorced from the latter the Spiritual Soul could have no existence, no being, it has thus been called. The composition (if such a word, which would shock an Asiatic, seems necessary to help European conception) of Buddhi or the 6th principle is made up of the essence of what you would call matter (or perchance a centre of Spiritual Force) in its 6th and 7th condition or state; the animating ATMAN being part of the ONE LIFE or Parabrahm. Now the Monadic Essence (if such a term be permitted) in the mineral, vegetable and animal, though the same throughout the series of cycles from the lowest elemental up to the Deva kingdom, yet differs in the scale of progression.

It would be very misleading to imagine a monad as a separate entity trailing its slow way in a distinct path through the lower kingdoms, and after an incalculable series of transmigrations

flowering into a human being; in short, that the monad of a Humboldt dates back to the monad of an atom of hornblende. Instead of saying a mineral monad, the correcter phraseology in physical science which differentiates every atom, would of course have been to call it *the* Monad manifesting in that form of Prakriti called the mineral kingdom. Each atom or molecule of ordinary scientific hypotheses is not a particle of something, animated by a psychic something, destined to blossom as a man after aeons. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualized: a sequential manifestation of the one Universal Monas. The ocean does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual monads is gradual, and in the higher animals comes almost to the point. The Peripatetics applied the word Monas to the whole Cosmos, in the pantheistic sense; and the Occultists while accepting this thought for convenience' sake, distinguish the progressive stages of the evolution of the Concrete from the Abstract by terms of which the "Mineral Monad" is *one*. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The "Monadic Essence" begins to imperceptibly differentiate in the vegetable kingdom. As the monads are un-compounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation which constitutes properly the monad — not the atomic aggregation which is only the *vehicle* and the substance through which thrill the lower and higher degrees of intelligence. And though, as shown by those plants that are known as sensitives, there are a few among them that may be regarded as possessing that conscious perception which is called by Leibnitz *apperception*, while the rest are endowed but with that internal activity which may be called vegetable *nerve*-sensation (to call it *perception* would be wrong), yet even the vegetable monad is still *the* Monad in its second degree of awakening sensation. Leibnitz came several times very near the truth, but defined the monadic evolution incorrectly and often greatly blundered. There are *seven* kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces — from the first stage of

the differentiation of *Mulaprakriti* to its third degree — *i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning-point in the degrees of the “Monadic Essence” — considered as an Evolving Energy. Three stages in the elemental side; the mineral kingdom; three stages in the objective physical side — these are the seven links of the evolutionary chain. A descent of spirit into matter, equivalent to an ascent in physical evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its *status quo ante*, with a corresponding dissipation of concrete organisms up to Nirvana — the vanishing point of differentiated matter. Perhaps a simple diagram will aid us: —

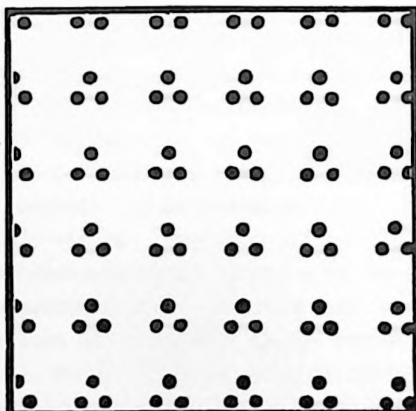


The line AD represents the gradual obscuration of spirit as it passes into concrete matter; the point D indicates the evolutionary position of the mineral kingdom from its incipient (*d*) to its ultimate concretion (*a*); *c*, *b*, *a*, on the left-hand side of the figure, are the three stages of elemental evolution; *i.e.*, the three successive stages passed by the spiritual impulse (through the elementals — of which little is permitted to be said) before they are imprisoned in the most concrete form of matter; and *a*, *b*, *c*, on the right-hand side, are the three stages of, organic life, vegetable, animal, human. What is total obscuration of spirit is complete perfection of its polar antithesis — matter; and this idea

is conveyed in the lines AD and DA. The arrows show the line of travel of the evolutionary impulse in entering its vortex and expanding again into the subjectivity of the ABSOLUTE. The central thickest line, *dd*, is the Mineral Kingdom.

The monogenists have had their day. Even believers in a personal god, like Professor Agassiz, teach now that, "There is a manifest progress in the succession of beings on the surface of the earth. The progress consists in an increasing similarity of the living fauna, and among the vertebrates especially, in the increasing resemblance to man. Man is the end towards which all the animal creation has tended from the first appearance of the first Palaeozoic fishes" ("Principles of Zoology," pp. 205-6). The mineral "monad" is not an individuality latent, but an all-pervading Force which has for its present vehicle matter in its lowest and most concrete terrestrial state; in man the monad is fully developed, potential, and either passive or absolutely active, according to its vehicle, the five lower and more physical human principles. In the Deva kingdom it is fully liberated and in its highest state — but one degree lower than the ONE Universal Life.

*Five Years of Theosophy, 273-278*





## THE ONE LIFE

We have already pointed out that, in our opinion, the whole difference between Buddhistic and Vedantic philosophies was that the former was a kind of *Rationalistic* Vedantism, while the latter might be regarded as *transcendental* Buddhism. If the Aryan esotericism applies the term *jivatma* to the seventh principle, the pure and *per se* unconscious spirit – it is because the Vedanta postulating three kinds of existence – (1) the *paramarthika* – (*the true, the only real one*), (2) the *vyavaharika* (the practical), and (3) the *pratibhasika* (the apparent or illusory life) – makes the first *life* or *jiva*, the only truly existent one. Brahma or the ONE'S SELF is its only representative in the universe, as it is the *universal Life in toto* while the other two are but its “phenomenal appearances,” imagined and created by ignorance, and complete illusions suggested to us by our blind senses. The Buddhists, on the other hand, deny either subjective or objective reality even to that one Self-Existence. Buddha declares that there is neither Creator nor an ABSOLUTE Being. Buddhist rationalism was ever too alive to the insuperable difficulty of admitting one absolute consciousness, as in the words of Flint – “wherever there is consciousness there is relation, and wherever there is relation there is dualism.” The ONE LIFE is either “MUKTA” (absolute and unconditioned) and can have no relation to anything nor to any one; or it is “BADDHA” (bound and conditioned), and then it cannot be called the ABSOLUTE; the limitation, moreover, necessitating another deity as powerful as the first to account for all the evil in this world. Hence, the Arahat secret doctrine on cosmogony, admits but of one absolute, indestructible, eternal, and uncreated UNCONSCIOUSNESS (so to translate), of an element (the word being used for want of a better term) absolutely independent of everything else in the universe; a something ever present or ubiquitous, a Presence which ever was, is, and will be, whether there is a God, gods, or none; whether there is a universe, or no universe; existing during the eternal cycles of Maha Yugs, during the *Pralayas* as during the periods of *Manvantara*: and this is SPACE, the field for the operation of the eternal Forces and

natural Law, the *basis* (as our correspondent rightly calls it) upon which take place the eternal intercorrelations of Akasa-Prakriti, guided by the unconscious regular pulsations of *Sakti* – the breath or power of a conscious deity, the theists would say – the eternal energy of an eternal, unconscious Law, say the Buddhists. Space then, or “Fan, Bar-nang” (Maha Sunyata) or, as it is called by Lao-tze, the “Emptiness” is the nature of the Buddhist Absolute. (See Confucius’ “*Praise of the Abyss.*”) The word *jiva* then, could never be applied by the Arahats to the *Seventh* Principle, since it is only through its correlation or contact with matter that *Fo-hat* (the Buddhist active energy) can develop active *conscious* life; and that to the question “how can *Unconsciousness* generate *consciousness*?” the answer would be: “Was the seed which generated a Bacon or a Newton self-conscious?” . . .

Deceived by the phonetic similarity, it must not be thought that the name “Brahman” is identical in this connection with Brahma or *Iswara* – the personal God. The *Upanishads* – the Vedanta Scriptures – mention no such God and, one would vainly seek in them any allusions to a conscious deity. The Brahman, or Parabrahm, the ABSOLUTE of the Vedantins, is neuter and unconscious, and has no connection with the masculine Brahmā of the Hindu Triad, or *Trimurti*. Some Orientalists rightly believe the name derived from the verb “Brih,” to *grow* or *increase*, and to be, in this sense, the *universal expansive force of nature*, the vivifying and spiritual principle, or power, spread throughout the universe and which in its collectivity is the one Absoluteness, the one Life and the only Reality.

*The Theosophist*, January 1882

“Editorial Appendix to the  
Aryan-Arhat Esoteric Tenets”





## ATOMS AND CONSCIOUSNESS

*Whatever quits the Laya (homogeneous) state, becomes active conscious life. Individual consciousness emanates from, and returns into Absolute consciousness, which is eternal MOTION.*

ESOTERIC AXIOMS

*Whatever that be which thinks, which understands, which wills, which acts, it is something celestial and divine, and upon that account must necessarily be eternal.*

CICERO

Occultism tells us that every atom, like the monad of Leibnitz, is a little universe in itself; and that every organ and cell in the human body is endowed with a brain of its own, with memory, therefore, experience and discriminative powers. The idea of Universal Life composed of individual atomic lives is one of the oldest teachings of esoteric philosophy, and the very modern hypothesis of modern science, that of *crystalline life*, is the first ray from the ancient luminary of knowledge that has reached our scholars. If plants can be shown to have nerves and sensations and instinct (but another word for consciousness), why not allow the same in the cells of the human body? Science divides matter into organic and inorganic bodies, only because it rejects the idea of *absolute life* and a life-principle as an entity: otherwise it would be the first to see that *absolute life* cannot produce even a geometrical point, or an atom inorganic in its essence. But Occultism, you see, "teaches mysteries" they say; and mystery is *the negation of common sense*, just as again metaphysics is but a kind of poetry, according to Mr. Tyndall. There is no such thing for science as mystery; and therefore, as a Life-Principle is, and must remain for the intellects of our civilized races for ever a mystery *on physical lines* — they who deal in this question have to be of necessity either fools or knaves. . . .

Every atom of matter in the four (or five) Elements is an emanation from an inferior God or Goddess, himself or herself an earlier emanation from a superior deity; and, moreover, each

of these atoms — being Brahmā, one of whose names is *Anu*, or atom — no sooner is it emanated than it *becomes endowed with consciousness*, each of its kind, and free-will, acting within the limits of law. Now, he who knows that the *kosmic trimurti* (trinity) composed of Brahmā, the Creator; Vishnu, the Preserver; and Siva, the Destroyer, is a most magnificent and scientific symbol of the *material Universe* and its gradual evolution; and who finds a proof of this, in the etymology of the names of these deities,\* *plus* the doctrines of *Gupta Vidya*, or esoteric knowledge — knows also how to correctly understand this “superstition.” The five fundamental titles of Vishnu — added to that of *Anu* (atom) common to all the trimurtic personages — which are, *Bbutatman*, one with the created or emanated materials of the world; *Pradhanatman*, “one with the senses;” *Paramatman*, “Supreme Soul”; and *Atman*, Kosmic Soul, or the Universal Mind — show sufficiently what the ancient Hindus meant by endowing with mind and consciousness every atom and giving it a distinct name of a God or a Goddess. Place their Pantheon, composed of 30 crores (or 300 millions) of deities within the macrocosm (the Universe), or inside the microcosm (man), and the number will not be found overrated, since they relate to the atoms, cells, and molecules of everything that is.

This, no doubt, is too poetical and abstruse for our generation, but it seems decidedly as scientific, if not more so, than the teachings derived from the latest discoveries of *Physiology* and *Natural History*.

*Lucifer*, April 1890

“Kosmic Mind”

\* *Brahmā* comes from the root *bribh*, “to expand,” to “scatter”; *Vishnu* from the root *vis* or *visb* (phonetically) “to enter into,” “to pervade” the universe, of matter. As to Siva — the patron of the Yogis, the etymology of his name would remain *incomprehensible* to the casual reader.





## DEVAS AND ELEMENTALS

Belief in "Spirits" is legitimate, because it rests on the authority of experiment and observation, it vindicates, moreover, another belief, also regarded as a superstition: namely, *Polytheism*. The latter is based upon a fact in nature: Spirits mistaken for Gods, have been seen in every age by men – hence, belief in many and various Gods. Monotheism, on the other hand, rests upon a pure abstraction. Who has seen GOD – that God we mean, the Infinite and the Omnipotent, the one about whom Monotheists talk so much? Polytheism – once man claims the right of divine interference on his behalf – is logical and consistent with the philosophies of the East, all of which, whether Pantheistic or Deistic, proclaim the ONE an infinite abstraction, an absolute Something which utterly transcends the conception of the finite. Surely such a creed is more philosophical than that religion, whose theology, proclaiming in one place God, a mysterious and even Incomprehensible Being, whom "*no man shall see and live*" (*Exodus xxxiii. 20*), shows him at the same time so human and so petty a God as to concern himself with the breeches\* of his chosen people, while neglecting to say anything definite about the immortality of their souls, or their survival after death!

Thus, belief in a Host and Hosts of Spiritual entities, dwelling on various planes and spheres in the Universe, in *conscious intra-Kosmic Beings*, in fact, is logical and reasonable, while belief in an *extra-Kosmic God* is an absurdity. And if Jehovah, who was so jealous about his Jews and commanded that they should have no other God save himself, was generous enough to bestow upon Pharaoh Moses ("*See I have made thee a God to Pharaoh, and Aaron . . . . thy prophet,*" *Exodus vii. 7*) as the Egyptian monarch's deity, why should not "Pagans" be allowed the choice of their own Gods? Once we believe in the existence of our *Egos*, we may well believe in Dhyán Chohans. As Hare has it: "man is a *mixed*

\* "And thou shalt make them linen breeches to cover their nakedness, from their loins even unto their thighs they shall reach" (*Exodus xxviii, 42 et seq.*). GOD a linen-drafter and a tailor!!

being made up of a spiritual and of a fleshly body; the angels are pure Spirits, herein nearer to God, only that they are created and finite in all respects, whereas God *is infinite and uncreated.*" And if God is the latter, then God is not a "Being" but an *incorporeal Principle*, not to be blasphemously anthropomorphized. The angels or Dhyān Chohans are the "Living Ones"; that Principle the "Self-Existent," the eternal, and all pervading CAUSE of all causes, is only the abstract noumenon of the "River of Life," whose ever rolling waves create angels and men alike, the former being simply "men of a superior kind," as Young intuitively remarks.

The masses of mankind are thus well justified in believing in a plurality of Gods; nor is it by calling them now, spirits, angels, and demons, that Christian nations are less polytheistic than their Pagan brethren. The twenty or thirty millions of the now existing Spiritualists and Spiritists, minister to their dead as jealously as the modern Chinamen and the Hindus minister to their *Houen*,\* *Bhoots*, and *Pisachas* — the Pagan, however, only to keep them quiet from *post-mortem* mischief.

Although these Gods are said to be "superior to man in some respects," it must not be concluded that the latent potencies of the human spirit are at all inferior to those of the Devas. Their faculties are more expanded than those of ordinary man; but with the ultimate effect of prescribing a limit to their expansion, to which the human spirit is not subjected. This fact has been well symbolised in the *Mahabharata* by the single-handed victory of Arjuna, under the name of Nara (a man) over the whole host of Devas and *Deva-yonis* (the lower Elementals). And we find reference to the same power in man in the Bible, for St. Paul distinctly says to his audience "Know ye not that we shall judge angels?" (I Corinth. vi., 3) and speaks of the astral body of man, the *soma psychikon*, and the spiritual body, *soma pneumatikon*, which "hath not flesh and bones," but has still an external form.

The order of Beings called the Devas — whose variety is so great that no description of it can be attempted here — is given in some Occult treatises. There are high Devas and lower ones, higher

\* The *Houen* in China, is "the *second* Soul, or human Vitality, the principle, which animates the ghost" as explained by missionaries from China; simply the *astral*. The *Houen*, however, is as distinct from the "Ancestor" as *Bhoots* are from the *Pitris* in India.

Elementals and those far below man and even animals. But all these have been or will be men, and the former will again be reborn on higher planets and in other manvantaras. One thing may, however, be mentioned. The Pitris, or our "lunar ancestors," and the communication of mortals with them, have been several times mentioned by Spiritualists as an argument that Hindoos *do* believe in, and even worship "Spirits." This is a great mistake. It is not the Pitris individually that were ever consulted, but their *stored wisdom* collectively; that wisdom being shown *mystically* and allegorically on the bright side of the moon.

What the Brahmans invoke are not "the spirits" of the departed *ancestors* — the full significance of which name will be found in Vol. II. of the "Secret Doctrine," where the genesis of man is given. The most highly developed human spirit will always declare, while leaving its tenement of clay "*nacha puraravarti*" — "I shall not come back" — and is thus placed beyond the reach of any living man. But to comprehend fully the nature of the "lunar" ancestors and their connection with the "moon" would necessitate the revelation of occult secrets which are not intended for public hearing. Therefore no more will be given than the few hints that follow.

One of the names of the moon in Sanskrit is *Soma*, which is also the name, as is well known, of the mystic drink of the Brahmans and shows the connection between the two. A "soma-drinker" attains the power of placing himself in direct *rapport* with the bright side of the moon, thus deriving inspiration from *the concentrated intellectual energy of the blessed ancestors*. This "concentration," and the moon being a store-house of that Energy, is the secret, the meaning of which must not be revealed, beyond the mere fact of mentioning the continuous pouring out upon the earth from the bright side of the orb of a certain influence.

This which seems one stream (to the ignorant) is of a *dual nature* — one giving life and wisdom, the other being lethal. He *who can separate the former from the latter, as Kalahansa separated the milk from the water, which was mixed with it, thus showing great wisdom — will have his reward*. The word *Pitri* does mean, no doubt, the ancestor; but that which is invoked is the *lunar wisdom* esoterically, and not the "Lunar ancestor." It is this Wisdom that was invoked by Qu-ta-my, the Chaldean, in the "Nabathean

Agriculture," who wrote down "the revelations of the Moon." But there is *the other side* to this. If most of the Brahmanical religious ceremonials are connected with the full moon, so do the dark ceremonials of the sorcerers take place at the new moon and its last quarter. For similarly when the lost human being, or sorcerer, attains the consummation of his depraved career, all the evil Karma, and the evil inspiration, comes down upon him as a dark incubus of iniquity from "the *dark side* of the moon," which is a *terra incognita* to Science, but a well explored land to the Adept. The Sorcerer, the Dugpa, who always performs his hellish rites on the day of the new moon, when the benignant influence of the Pitris is at its lowest ebb, crystallizes some of the Satanic energy of his predecessors in evil, and turns it to his own vile ends; while the Brahman, on the other hand, pursues a corresponding benevolent course with the energy bequeathed him by his Pitris . . . . Therefore, this is the true Spiritualism of which the heart and soul have been entirely missed by the modern Spiritualists. When the day of the full revelation comes, it will be seen that the so-called "superstitions" of Brahmanism and the ancient Pagans in general were merely natural and psychical sciences, veiled from the profane eyes of the ignorant multitudes, for fear of desecration and abuse, by allegorical and symbolical disguises that modern science has failed to discover.

We maintain then that no Theosophist has ever believed in, or helped to spread "degrading superstitions," any more than has any other philosophical or scientific Society. The only difference between the "Spirits" of other Societies, Sects and Bodies, and ours lies in their names, and in dogmatic assertions with regard to their natures. In those whom the millions of Spiritualists call the "Spirits of the Dead," and in whom the Roman Church sees the devils of the Host of Satan — we see neither. We call them, Dhyan Chohans, Devas, Pitris, Elementals high and low — and know them as the "Gods" of the Gentiles, imperfect at times, never wholly. Each order has its name, its place, its functions assigned to it in nature; and each host is the complement and crown of its own particular sphere as *man* is the complement and crown of his globe; hence, a natural and logical necessity in Kosmos.

*Lucifer*, May 1890

"Thoughts on the Elementals"





## SWARA AND MANAS

Motion as the GREAT BREATH (*vide* "Secret Doctrine," vol. i. *sub voce*) — ergo "sound" at the same time — is the substratum of Kosmic-Motion. It is beginningless and endless, the one *eternal life*, the basis and genesis of the subjective and the objective universe; for LIFE (or Be-ness) is the *fons et origo* of existence or being. But molecular motion is the lowest and most material of its finite manifestations. And if the general law of the conservation of energy leads modern science to the conclusion that psychic activity only represents a special form of motion, this same law, guiding the Occultists, leads them also to the same conviction — and to something else besides, which psycho-physiology leaves entirely out of all consideration. If the latter has discovered only in this century that psychic (we say even spiritual) action is subject to the same general and immutable laws of motion as any other phenomenon manifested in the objective realm of Kosmos, and that in both the organic and the *inorganic* (?) worlds every manifestation, whether conscious or unconscious, represents but the result of a collectivity of causes, then in Occult philosophy this represents merely the ABC of its science. "All the world is in the *Swara*; *Swara* is the Spirit itself" — the ONE LIFE or *motion*, say the old books of Hindu Occult philosophy. "The proper translation of the word *Swara* is the *current of the life wave*," says the author of "Nature's Finer Forces,"\* and he goes on to explain:

It is that wavy motion which is the cause of the evolution of cosmic undifferentiated matter into the differentiated universe. . . . From whence does this motion come? This

\* *The Theosophist*, Feb. 1888, p. 275, by Rama Prasad, President of the Meerut Theosophical Society. As the Occult book cited by him says: "It is the *Swara* that has given form to the *first accumulations of the divisions* of the universe; the *Swara* causes evolution and involution; the *Swara* is God, or more properly the *Great Power* itself (*Maheshwara*). The *Swara* is the manifestation of the impression on matter of that power which in man is known to us as *the power which knows itself* (mental and *psychic* consciousness). It is to be understood that the action of this power never ceases. . . . It is unchangeable existence" — and this is the "Motion" of the Scientists and the universal *Breath of Life* of the Occultists.

motion is the spirit itself. The word *atma* (universal soul) used in the book (*vide infra*), itself carries the idea of eternal motion, coming as it does from the root, AT, or eternal motion; and it may be significantly remarked, that the root AT is connected with, is in fact simply another form of, the roots AH, breath, and AS, being. All these roots have for their origin the sound produced by the breath of animals (living beings). . . . The primeval current of the life-wave is then the same which assumes in man the form of inspiratory and expiratory motion of the lungs, and this is the all-pervading source of the evolution and involution of the universe. . . .

So much about *motion* and the “conservation of energy” from old *books on magic* written and taught ages before the birth of inductive and exact modern science. For what does the latter say more than these books in speaking, for instance, about animal *mechanism*, when it says: —

From the visible atom to the celestial body lost in space, *everything is subject to motion* . . . kept at a definite distance one from the other, in proportion to the motion which animates them, the molecules present constant relations, which they lose only by the addition or the subtraction of a certain quantity of motion.\*

But Occultism says more than this. While making of motion on *the material plane* and of the conservation of energy, two fundamental laws, or rather two aspects of the same omnipresent law — *Swara*, it denies point blank that these have anything to do with the *free-will* of man which belongs to quite a different plane. The author of “*Psychophysiologie Générale*,” treating of his *discovery* that psychic action is but motion, and the result of a collectivity of causes — remarks that as it is so, there cannot be any further discussion upon spontaneity — in the sense of any native internal proneness created by the human organism; and adds that the above puts an end to all claim for *free-will!* The Occultist denies the conclusion. The actual fact of man’s psychic (we say *manasic* or noetic) *individuality* is a sufficient warrant

\* “*Animal Mechanism*,” a treatise on terrestrial and aerial locomotion. By E.J.Marey, Prof. at the College of France, and Member of the Academy of Medicine.

against the assumption; for in the case of this conclusion being correct, or being indeed, as the author expresses it, the *collective hallucination of the whole mankind throughout the ages*, there would be an end also to psychic individuality.

Now by "psychic" individuality we mean that self-determining power which enables man to override circumstances. Place half a dozen animals of the same species under the same circumstances, and their actions while not identical, will be closely similar; place half a dozen men under the same circumstances and their actions will be as different as their characters, *i.e.*, their *psychic individuality*.

But if instead of "psychic" we call it the higher Self-conscious Will, then having been shown by the science of psycho-physiology itself that *will has no special organ*, how will the materialists connect it with "molecular" motion at all? As Professor George T. Ladd says:

*The phenomena of human consciousness must be regarded as activities of some other form of Real Being than the moving molecules of the brain. They require a subject or ground which is in its nature unlike the phosphorized fats of the central masses, the aggregated nerve-fibres of nerve-cells of the cerebral cortex. This Real Being thus manifested immediately to itself in the phenomena of consciousness, and indirectly to others through the bodily changes, is the Mind (manas). To it the mental phenomena are to be attributed as showing what it is by what it does. The so-called mental 'faculties' are only the modes of the behavior in consciousness of this real being. We actually find, by the only method available, that this real being called Mind believes in certain perpetually recurring modes: therefore, we attribute to it certain faculties. . . . Mental faculties are not entities that have an existence of themselves. . . . They are the modes of the behaviour in consciousness of the mind. And the very nature of the classifying acts which lead to their being distinguished, is explicable only upon the assumption that a Real being called Mind exists, and is to be distinguished from the real beings known as the physical molecules of the brain's nervous mass.\**

\* "The higher *manas*" or "Ego" (*Kshetrajna*) is the "Silent Spectator," and the

And having shown that we have to regard consciousness as a *unit* (another occult proposition) the author adds:

We conclude, then, from the previous considerations: *the subject of all the states of consciousness is a real unit-being, called Mind; which is of non-material nature, and acts and develops according to laws of its own, but is specially correlated with certain material molecules and masses forming the substance of the Brain.\**

This "Mind" is *manas*, or rather its lower reflection, which whenever it disconnects itself, for the time being, with *kama*, becomes the guide of the highest mental faculties, and is the organ of the free-will in physical man. Therefore, this assumption of the newest psychophysiology is uncalled for, and the apparent impossibility of reconciling the existence of free-will with the law of the conservation of energy is — a pure fallacy. This was well shown in the "Scientific Letters" of "Elpay" in a criticism of the work. But to prove it finally and set the whole question definitely at rest, does not even require so high an interference (high for us, at any rate) as the Occult laws, but simply a little common sense. Let us analyze the question dispassionately.

It is postulated by one man, presumably a scientist, that because "psychic action is found subject to the general and immutable laws of motion, there is, therefore, *no free will in man.*" The "analytical method of exact sciences" has demonstrated it, and materialistic scientists have decreed to "pass the resolution" that the fact should be so accepted by their followers. But there are other and far greater scientists who thought differently. For instance, Sir William Lawrence, the eminent surgeon, declared in his lectures† that: —

The philosophical doctrine of the soul, and its separate

voluntary "sacrificial victim"; the lower *manas*, its representative — a tyrannical despot, truly.

\* *Elements of Physiological Psychology*. A treatise of the activities and nature of the mind, from the Physical and Experimental Point of View, pp. 606 and 613.

† W. Lawrence, *Lectures on Comparative Anatomy, Physiology, Zoology, and the Natural History of Man*. 8vo. London, 1848, p. 6.

existence, has nothing to do with this physiological question, but rests on a species of proof altogether different. These sublime dogmas could never have been brought to light by the labours of the anatomist and physiologist. An immaterial and spiritual being could not have been discovered amid the blood and filth of the dissecting room.

Now, let us examine on the testimony of the materialist how this universal solvent called the “analytical method” is applied in this special case. The author of the *Psychophysiologie* decomposes psychic activity into its compound elements, traces them back to motion, and, failing to find in them the slightest trace of free-will or spontaneity, jumps at the conclusion that the latter have no existence in general; nor are they to be found in that psychic activity which he has just decomposed. “Are not the fallacy and error of such an unscientific proceeding self-evident?” asks his critic; and then argues very correctly that: —

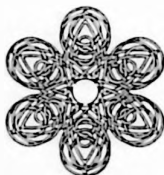
At this rate, and starting from the standpoint of this analytical method, one would have an equal right to deny every phenomenon in nature from first to last. For, do not sound and light, heat and electricity, like all other chemical processes, once decomposed into their respective elements, lead the experimenter back to the same motion, wherein all the peculiarities of the given elements disappear leaving behind them only ‘the vibrations of molecules’? But does it necessarily follow that for all that, heat, light, electricity — are but illusions instead of the actual manifestations of the peculiarities of our real world? Such peculiarities are not, of course, to be found in compound elements, simply because we cannot expect that a part should contain, from first to last, the properties of the whole. What should we say of a chemist, who, having decomposed water into its compounds, hydrogen and oxygen, without finding in them the special characteristics of water, would maintain that such did not exist at all nor could they be found in water? What of an antiquary who upon examining distributed type and finding no sense in every separate letter, should assert that there was no such thing as sense to be found in any printed document? And does not the author of “Psycho-physiology” act just in this way when he denies the existence of free-will or

self-spontaneity in man, on the grounds that this distinctive faculty of the highest psychic activity is absent from those compounded elements which he has analysed?

Most undeniably no separate piece of brick, of wood, or iron, each of which has once been a part of a building now in ruins, can be expected to preserve the smallest trace of the architecture of that building — in the hands of the chemist, at any rate; though it would in those of a *psychometer*, a faculty by the bye, which demonstrates far more powerfully the law of the conservation of energy than any physical science does, and shows it acting as much in the subjective or psychic worlds as on the objective and material planes. The genesis of sound, on this plane, has to be traced back to the same motion, and the same correlation of forces is at play during the phenomenon as in the case of every other manifestation. Shall the physicist, then, who decomposes sound into its compound element of vibrations and fails to find in them any harmony or special melody, deny the existence of the latter? And does not this prove that the analytical method having to deal exclusively with the elements, and nothing to do with their *combinations*, leads the physicist to talk very glibly about motion, vibration, and what not, and to make him entirely lose sight of the *harmony produced by certain combinations of that motion* or the “harmony of vibrations”? Criticism, then, is right in accusing Materialistic psycho-physiology of neglecting these all-important distinctions; in maintaining that if a careful observation of facts is a duty in the simplest physical phenomena, how much more should it be so when applied to such complex and important questions as psychic force and faculties? And yet in most cases all such essential differences are overlooked, and the analytical method is applied in a most arbitrary and prejudiced way.

*Lucifer*, October and November 1890

“Psychic and Noetic Action”





## PROPERTIES OF MATTER

Are not physics and natural sciences but an amplified reproduction of the works of Anaxagoras, of Empedocles, Democritus and others? All that is taught *now*, was taught by these philosophers *then*. For they maintained – even in the fragments of their works still extant – that the Universe is composed of eternal atoms which, moved by a subtle internal Fire, combine in millions of various ways. With them, this “Fire” was the divine Breath of the Universal Mind, but now, it has become with the modern philosophers no better than a blind and senseless Force. Furthermore they taught that there was neither Life nor Death, but only a constant *destruction of form*, produced by perpetual *physical* transformations. This has now become by *intellectual* transformation, that which is known as the physical correlation of forces, conservation of energy, law of continuity, and what not, in the vocabulary of modern Science. But “what’s in a name,” or in new-fangled words and compound terms, once that the identity of the essential ideas is established?

Was not Descartes indebted for his *original* theories to the old Masters, to Leucippus and Democritus, Lucretius, Anaxagoras and Epicurus? These taught that the celestial bodies were formed of a multitude of atoms, whose vortical motion existed from eternity; which met, and, rotating together, the heaviest were drawn to the centres, the lightest to the circumferences; each of these concretions was carried away in a fluidic matter, which, receiving from this rotation an impulse, the stronger communicated it to the weaker concretions. This seems a tolerably close description of the Cartesian theory of Elemental Vortices taken from Anaxagoras and some others; and it does look most suspiciously like the “vortical atoms” of Sir W. Thomson!

Even Sir Isaac Newton, the greatest among the great, is found constantly mirroring a dozen or so of old philosophers. In reading his works one sees floating in the air the pale images of the same Anaxagoras and Democritus, or Pythagoras, Aristotle, Timaeus of Locris, Lucretius, Macrobius, and even our old friend Plutarch. All these have maintained one or the other of these propositions,

(1) that the smallest of the particles of matter would be sufficient – owing to its infinite divisibility – to fill infinite space; (2) that there exist two Forces emanated from the Universal Soul, combined in numerical proportions (the centripetal and centrifugal “forces,” of the latter day scientific saints); (3) that there was a mutual attraction of bodies, which *attraction* causes the latter to, what we now call, *gravitate* and keeps them within their respective spheres; (4) they hinted most unmistakably at the relation existing between the weight and the density, or the quantity of matter contained in a unit of mass; and (5) taught that the attraction (gravitation) of the planets toward the Sun is in reciprocal proportion to their distance from that luminary.

Finally, is it not a historical fact that the rotation of the Earth and the heliocentric system were taught by Pythagoras – not to speak of Hicetas, Heraclides, Ecphantus, &c., – over 2,000 years before the despairing and now famous cry of Galileo, “*E pur, se muove*”? Did not the priests of Etruria and the Indian *Rishis* still earlier, know how to attract lightning, ages upon ages before even the *astral* Sir B. Franklin was formed in space? Euclid is honoured to this day – perhaps, because one cannot juggle as easily with mathematics and figures, as with symbols and words bearing on unprovable hypotheses. Archimedes had probably forgotten more in his day, than our modern mathematicians, astronomers, geometricians, mechanicians, hydrostaticians and opticians ever knew. Without Archytas, the disciple of Pythagoras, the application of the theory of mathematics to practical purposes would, perchance, remain still unknown to our grand era of inventions and machinery. Needless to remind the reader of that which the Aryans knew, as it is already recorded in the *Theosophist* and other works obtainable in India. . . .

In short, it may be said of the scientific theories, that those which are true are not new; and those which are new – are not true, or are at least, very dubious. It is easy to hide behind “merely *working* hypotheses,” but less easy to maintain their plausibility in the face of logic and philosophy. To make short work of a very big subject, we have but to institute a brief comparison between the old and the new teachings. That which modern science would make us believe, is this: the atoms possess *innate* and immutable properties. That which Esoteric, and also exoteric, Eastern

philosophy calls *divine* Spirit Substance (*Purusha Prakriti*) or eternal Spirit-matter, one inseparable from the other, modern Science calls Force and Matter, adding as we do (for it is a Vedantic conception), that, the two being inseparable, matter is but an abstraction (an illusion rather). The properties of matter are, by the Eastern Occultists, summed up in, or brought down to, attraction and repulsion; by the Scientists, to gravitation and affinities. According to this teaching, the properties of complex combinations are but the necessary results of the composition of elementary properties; the most complex existences being the physico-chemical automata, called men. Matter from being primarily scattered and inanimate, begets life, sensation, emotions and will, after a whole series of consecutive "groupings." . . . All that which has once happened to our *automatical* Universe, had to happen, as the future of the Universe is traced in the smallest of its particles or "atoms." Return these atoms, they say, to the same position and order they were in at the first moment of the evolution of the physical Kosmos, and the same universal phenomena will be repeated in precisely the same order, and the Universe will once more return to its present conditions. To this, logic and philosophy answer that it cannot be so, as the properties of the particles vary and are changeable. If the atoms are eternal and matter indestructible, these atoms can never have been born; hence, they can have nothing *innate* in them. Theirs is the one homogeneous (and we add *divine*) substance, while compound molecules receive their properties, at the beginning of the life cycles or *manvantaras*, from *within without*. Organisms cannot have been developed from dead or *inanimate* matter, as, firstly, such matter does not exist, and secondly, philosophy proving it conclusively, the Universe is not "subjected to fatality." As Occult Science teaches that the universal process of differentiation begins anew after every period of *Maha-pralaya*, there is no reason to think that it would slavishly and blindly repeat itself. *Immutable* laws last only from the incipient to the last stage of the universal life, being simply the effects of primordial, intelligent and entirely free action. For Theosophists, as also for Dr. Pirogoff, Delboeuf and many a great independent modern thinker, it is the Universal (and to us *impersonal* because *infinite*) Mind, which is the true and primordial Demiurge.





## ATOMS AND MOLECULES

### STANZA III

*Sloka* (2). THE VIBRATION SWEEPS ALONG, TOUCHING WITH ITS SWIFT WING (*simultaneously*) THE WHOLE UNIVERSE; AND THE GERM THAT DWELLETH IN DARKNESS: THE DARKNESS THAT BREATHES (*moves*) OVER THE SLUMBERING WATERS OF LIFE.

Q. How are we to understand the expression that the vibration touches the whole universe and also the germ?

A. First of all the terms used must be defined as far as possible, for the language used is purely figurative. The Universe does not mean the Kosmos or world of forms but the formless space, the future vehicle of the Universe which will be manifested. This space is synonymous with the "waters of space," with (to us) eternal darkness, in fact with Parabrahm. In short the whole *Sloka* refers to the "period" before there was any manifestation whatever. In the same way the Germ — the Germ is eternal, the undifferentiated atoms of future matter — is one with space, as infinite as it is indestructible, and as eternal as space itself. Similarly with "vibration," which corresponds with the Point, the unmanifested Logos.

It is necessary to add one important explanation. In using figurative language, as has been done in the *Secret Doctrine*, analogies and comparisons are very frequent. Darkness, for instance, as a rule, applies only to the unknown totality, or, Absoluteness. Contrasted with eternal darkness the first Logos is certainly, Light; contrasted with the second or third, the manifested Logoi, the first is Darkness, and the others are Light.

*Sloka* (3). DARKNESS RADIATES LIGHT, AND LIGHT DROPS ONE SOLITARY RAY INTO THE WATERS, THE MOTHER-DEEP. THE RAY SHOOTS THROUGH THE VIRGIN EGG; THE RAY CAUSES THE ETERNAL EGG TO THRILL, AND DROP THE NON-ETERNAL (*periodical*) GERM, WHICH CONDENSES INTO THE WORLD-EGG.

Q. Why is Light said to drop one solitary ray into the waters and how is this ray represented in connection with the Triangle?

A. However many the Rays may appear to be on this plane, when brought back to their original source they will finally be resolved into a unity, like the seven prismatic colours which all proceed from, and are resolved into the one white ray. Thus too, this one solitary Ray expands into the seven rays (and their innumerable sub-divisions) on the plane of illusion only. It is represented in connection with the Triangle because the Triangle is the first perfect geometrical figure. As stated by Pythagoras, and also in the Stanza, the Ray (the Pythagorean Monad) descending from "no-place" (*Aloka*), shoots like a falling star through the planes of non-being into the first world of being, and gives birth to Number One; then branching off, to the right, it produces Number Two; turning again to form the base-line it begets Number Three, and thence ascending again to Number One, it finally disappears therefrom into the realms of non-being as Pythagoras shows.

Q. Why should Pythagorean teachings be found in old Hindu philosophies?

A. Pythagoras derived this teaching from India and in the old books we find him spoken of as the Yavanacharya or Greek Teacher. Thus we see that the Triangle is the first differentiation, its sides however all being described by the one Ray.

Q. What is really meant by the term "planes of non-being"?

A. In using the term "planes of non-being" it is necessary to remember that these planes are only to us spheres of non-being, but those of being and matter to higher intelligences than ourselves. The highest Dhyan-Chohans of the Solar System can have no conception of that which exists in higher systems, *i.e.*, on the second "septenary" Kosmic plane, which to the Beings of the ever *invisible* Universe is entirely subjective.

*Sloka (4). (Then) THE THREE (Triangle) FALL INTO THE FOUR (Quaternary). THE RADIANT ESSENCE BECOMES SEVEN INSIDE, SEVEN OUTSIDE. THE LUMINOUS EGG (Hiranyagarba), WHICH IN*

ITSELF IS THREE (*the triple hypostases of Brahma, or Vishnu, the three Avasthas*) CURDLES AND SPREADS IN MILKWHITE CURDS THROUGHOUT THE DEPTHS OF MOTHER, THE ROOT THAT GROWS IN THE OCEAN OF LIFE.

Q. Is the Radiant Essence the same as the luminous Egg? What is the Root that grows in the ocean of life?

A. The radiant essence, luminous egg or Golden Egg of Brahmā, or again, Hiranyagarba, are identical. The Root that grows in the ocean of life is the potentiality that transforms into objective differentiated matter the universal, subjective, ubiquitous but homogeneous germ, or the eternal essence which contains the potency of abstract nature. The Ocean of Life is, according to a term of the Vedanta philosophy – if I mistake not – the “One Life,” Paramatma, when the transcendental supreme Soul is meant; and Jivatma, when we speak of the physical and animal “breath of life” or, so to speak, the differentiated soul, that life in short, which gives being to the atom and the universe, the molecule and the man, the animal, plant, and mineral.

“The Radiant Essence curdled and spread through the depths of Space.” From an astronomical point of view this is easy of explanation: it is the Milky Way, the world-stuff, or primordial matter in its first form.

Q. Is the Radiant Essence, Milky Way, or world-stuff, resolvable into atoms, or is it non-atomic?

A. In its precosmic state it is of course, non-atomic, if by atoms you mean molecules; for the hypothetical atom, a mere mathematical point, is not material or applicable to matter, nor even to substance. The real atom does not exist on the material plane. The definition of a point as having position, must not, in Occultism, be taken in the ordinary sense of location; as the *real* atom is beyond space and time. The word molecular is really applicable to our globe and its plane, only: once inside of it, even on the other globes of our planetary chain, matter is in quite another condition, and non-molecular. The atom is in its eternal state, invisible even to the eye of an Archangel; and becomes visible to the latter only periodically,

during the life cycle. The particle, or molecule, *is not*, but exists periodically, and is therefore regarded as an illusion.

The world-stuff informs itself through various planes and cannot be said to be resolved into stars or to have become molecular until it reaches the plane of being of the visible or objective Universe.

Q. Can ether be said to be molecular in Occultism?

A. It entirely depends upon what is meant by the term. In its lowest strata, where it merges with the astral light, it may be called molecular on its own plane; but not for us. But the ether of which science has a suspicion, is the grossest manifestation of Akasa, though on our plane, for us mortals, it is the seventh principle of the astral light, and three degrees higher than "radiant matter." When it penetrates, or informs something, it may be molecular because it takes on the form of the latter, and its atoms inform the particles of that "something." We may perhaps call matter "crystallised ether."

Q. But what is an atom, in fact?

A. An atom may be compared to (and is for the Occultist) the seventh principle of a body or rather of a molecule. The physical or chemical molecule is composed of an infinity of finer molecules and these in their turn of innumerable and still finer molecules. Take for instance a molecule of iron and so resolve it that it becomes non-molecular; it is then, at once transformed into one of its seven principles, *viz.*, its astral body; the seventh of these is the atom. The analogy between a molecule of iron, before it is broken up, and this same molecule after resolution, is the same as that between a physical body before and after death. The principles remain *minus* the body. Of course this is occult alchemy, not modern chemistry.

Q. What is the meaning of the allegorical "churning of the ocean" and "cow of plenty" of the Hindus, and what correspondence is there between them and the "war in heaven"?

A. A process which begins in the state of "non-being," and ends

with the close of Maha-Pralaya, can hardly be given in a few words or even volumes. It is simply an allegorical representation of the unseen and unknown primeval intelligences, the atoms of occult science, Brahmā himself being called *Anu* or the Atom, fashioning and differentiating the shoreless ocean of the primordial radiant essence. The relation and correspondence between the “churning of the ocean” and the “war in heaven” is a very long and abstruse subject to handle. To give it in its lowest symbolical aspect, this “war in heaven” is going on eternally. Differentiation is contrast, the equilibrium of contraries: and so long as this exists there will be “war” or fighting. There are, of course, different stages and aspects of this war: such for instance as the astronomical and physical. For everyone and everything that is born in a Manvantara, there is “war in heaven” and also on the earth: for the fourteen Root and Seed-Manus who preside over our Manvantaric cycle, and for the countless *Forces*, human or otherwise, that proceed from them. There is a perpetual struggle of adjustment, for everything tends to harmonise and equilibrate; in fact it must do so before it can assume any shape. The elements of which we are formed, the particles of our bodies, are in a continual war, one crowding out the other and changing with every moment. At the “Churning of the Ocean” by the gods, the Nagas came and some stole of the Amrita – the water of Immortality, – and thence arose war between the gods and the Asuras, the *no-gods*, and the gods were worsted. This refers to the formation of the Universe and the differentiation of the primordial primeval matter. But you must remember, that this is only the cosmogonical aspect, – one out of the seven meanings. The war in heaven had also immediate reference to the evolution of the intellectual principle in mankind. This is the metaphysical key.

Q. Why are numbers so much used in the Stanzas; and what is really the secret of their being so freely used in the World-Scriptures – in the Bible and in the Puranas, by Pythagoras and by the Aryan Sages?

A. Balzac, the unconscious occultist of French literature, says somewhere, “the Number is to Mind the same as it is to matter,

an incomprehensible agent." But I would answer — perhaps so to the profane, never to the initiated mind. Number is, as the great writer thought, an Entity, and at the same time, a Breath emanating from what he called God and what we call the ALL; the breath which alone could organise the physical Kosmos, "where nought obtains its form but through the Deity, which is an effort of Number."\* "God geometrizes" says Plato.

Q. In what sense can numbers be called Entities?

A. When intelligent Entities are meant; when they are regarded simply as digits they are, of course, not Entities but symbolical signs.

Q. Why is the radiant essence said to become seven inside and seven outside?

A. Because it has seven principles on the plane of the manifested and seven on that of the unmanifested. Always argue on analogy and apply the old occult axiom, "As above so below."

Q. But are the planes of "non-being" also Septenary?

A. Most undeniably. That which in the *Secret Doctrine* is referred to as the unmanifested planes, are unmanifested or planes of non-being only from the point of view of the finite intellect; to higher intelligences they would be manifested planes and so on to infinity, analogy always holding good.

*Transactions of the Blavatsky Lodge, 105-111*

\* *The Secret Doctrine, Vol. I, p. 66.*



## METHOD OF STUDY

The student must first learn the general axioms. For the time being, he will of course have to take them as assumptions, if he prefers to call them so. . . . What the student has first to do is to *comprehend* these axioms and, by employing the deductive method, to proceed from universals to particulars. He has then to reason from the "known to the unknown," and see if the inductive method of proceeding from particulars to universals supports those axioms. This process forms the primary stage of true contemplation.

DAMODAR K. MAVALANKAR

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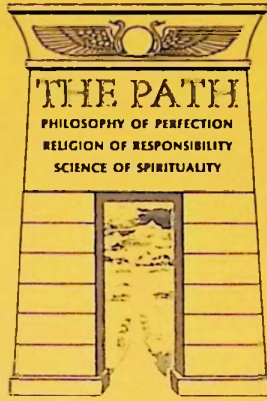
## STUDENT'S NOTES

Seek this wisdom by doing service, by strong search,  
by questions and by humility; the wise who see the truth  
will communicate it unto thee, and knowing which  
thou shalt never again fall into error.

SHRI KRISHNA



OM





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