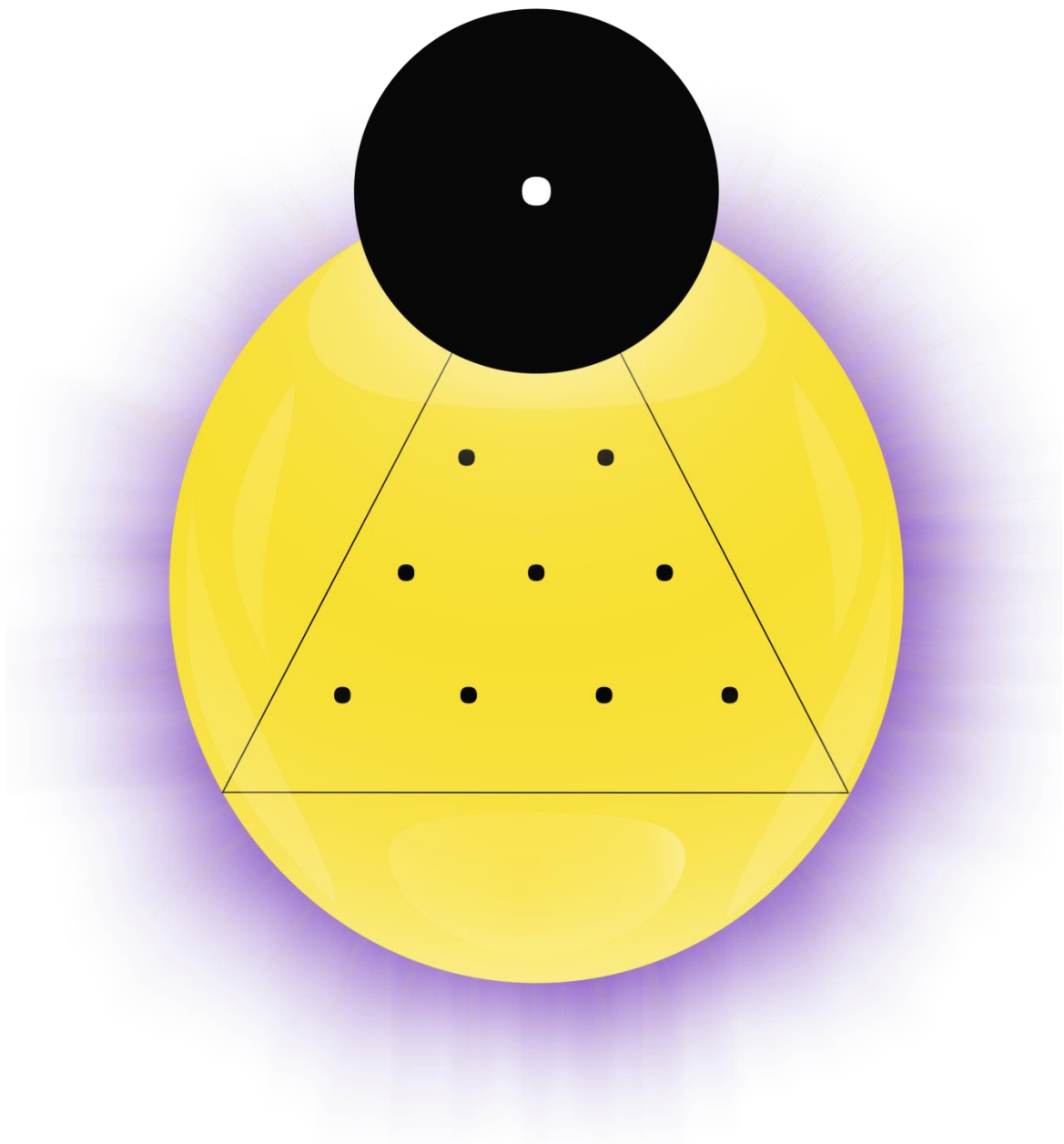


*The Fire of Aether is  
the all-vivifying Spirit  
of Cosmic Matter*

**Ether is the Soul of Matter and the Light of the Fire**



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

### **Quick overview of terms**

In what relation does Ether stands to Spirit and Matter? 7

### **Æther and Ether compared and contrasted**

## **Aether is the Father of the Universe and the all-vivifying Spirit of Cosmic Matter**

### **Myths always speak to those who listen.**

In Kosmos there are three higher principles: Chthonia (Chaos), Æther (Zeus) and Chronos (Time). 9

Æther is the Spirit of Cosmic Matter, represented by Zeus, Osiris, and other androgynous deities; Astral Light is their shadow on earth. 9

Fire is the unity of Æther in its universality. But there are two Kosmic “Fires,” and a distinction is made between them in the Occult teachings. 10

Æther and Hemera are the light of the superior and the light of the inferior or terrestrial regions. 10

### **Æther–Chaos–Akasha is Deity**

The Æther of the Greeks is the Akasha of the Hindus; the Ether of modern physics is one of Æther’s subdivisions on our plane. 11

Æther and Chaos (Plato’s Mind and Matter) are the two primeval and eternal principles of the universe, utterly independent of anything else. Æther is the all-vivifying intellectual principle; Chaos, a shapeless liquid principle, without “form or sense,” from the union of which two sprung into existence the Universe the first androgynous deity — chaotic matter becoming its body, and æther its soul. 11

Why does Nature abhors vacuum? 12

Deity, in the shape of Æther–Chaos–Akasha, Soul of the Universe and noumenon of Astral Light, pervades all things. The Theurgists called it the Living Fire, and the Spirit of Light. 12

Chaos–Theos–Kosmos are aspects of the Unknown Space. 12

The science of physics, and of metaphysics for that matter, know nothing of Æther. 13

Yet Father-Æther is re-welcomed with open arms; and wedded to gravitation. 13

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<sup>1</sup> Frontispiece: The Pythagorean Tetraktys, by Philaletheians UK.

**Æther is the source and cause of all forces, whether cohesive, chemical, thermal, electric, or magnetic.**

Æther is septenary, whether Akasha is meant by the term, or its lower principle — Ether. 14

Akasha is the Matrix of the Universe and the “Mysterium Magnum,” from which all that exists is born by separation or differentiation: it is the cause of existence; it fills the infinite Space; and is Space itself, in one sense. But as the finite within the Infinite, this light must have its shadowy side — the “Astral Light,” which is no light. 14

Individual human beings can overpower that “fatal light” but only by the holiness of their lives, and by acts of kindness and brotherly love. 15

In Buddhism there are no compulsory beliefs. We are to believe only when the writing, doctrine, or teaching is corroborated by our own reason and consciousness. But then, we have to act accordingly and abundantly. 16

Nihil is a synonym for the impersonal divine Principle, the Infinite All, which is neither “being” nor “thing.” It is the Parabrahman of the Vedantist, The One Life of the Buddhist, “That” of the Chhandogya Upanishad, the Ain-Soph of the Kabbalah, The Absolute of Hegel. 16

Lord Buddha taught that the Primitive Substance is eternal and unchangeable. Its vehicle is the pure, luminous Æther, boundless, infinite Space — still a creation of maya. 17

Mastery of Buddhist dogmas can be attained only by following the Platonic deductive method, *i.e.*, proceeding from universals to particulars. 17

In Buddhist philosophy annihilation implies only a dispersion of matter in whatever form or semblance of form it may be. Even our astral bodies, pure ether, are but illusions of matter, so long as they retain their terrestrial outline. 18

Æther is incorruptible. The spirits of creatures, who are emanations of the most sublimated portions of Æther, are Breaths not forms. 18

The body of Jesus was abandoned to earth while Christos, the Inner Man, was clothed with a luminous body made up of Æther. 19

**Ether is the Mother of differentiated matter vivified by the formless Fire of Aether**

**When we recall pictures from the ether, the returning current meeting the outgoing wave of crystallised sound takes it up by magnetic attraction, and returns to us simultaneously the images of the past and the vibrations of its sounds.**

Each particle of matter is the register of all that has happened and previsionally apprehends even unspoken thought which, once conceived, displaces the particles of the brain by setting them in motion, and scatters its ideas throughout the universe, thus impressing them indelibly upon the eternal and boundless expanse of ether. 20

**The Divine Intellect is veiled in man. His animal brain alone philosophizes.**

When “astral light” circulates in harmony with the divine spirit, the occult powers of plants, animals, and minerals magically sympathize with the “superior natures,” and the divine soul of man attunes with the “inferior” ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of its divine essence and lineage. 21

The psychic element never seems to have been in the odour of sanctity, either with the Saints of Christianity or the Pagan Philosophers. 22

Let us compare man’s philosophic quaternary, composed of the body, the périsprit, the soul, and the spirit — to the ether and its subsequent correlations. 22

**AETHER AND ETHER**  
**CONTENTS AND TRAIN OF THOUGHTS**

Spirit is the personal god of each mortal and his only divine element. The dual soul, on the contrary, is semidivine, i.e., potentially divine. It is only when the human individuality, soiled with earthly impurities, overcomes separateness and identifies itself with the divine intelligence within, that the spiritual aroma of personal experience can become immortal.	23
Although invisible, thought is a material force. Let the least cerebral motion reverberate in the Ether of Space and it will produce a disturbance reaching to infinity.	23
Akasha is not the Holy Ghost, because it would then be Shekhinah (Mulaprakriti). Akasha is the noumenon of the Cosmic Septenary, whose soul is Ether.	24
Ether is the lining of Akasha, and Akasha is the Anima Mundi and Mother of Kosmos.	25
Fire is the Spirit of Deity, the active male generative principle; and Ether, the Soul of Matter, is the light of the Fire, the passive female principle from which everything in this Universe emanated. Hence, Ether or “Water” is Mother, and Fire is Father.	26
Sound is the characteristic of Akasha (Ether): it generates air, the property of which is touch, and which, by friction, generates colour and light.	26
Akasha, whose lowest form is the Ether of Space, is entirely different from the medium of Science.	27
<b>Can Ether be said to be molecular in Occultism?</b>	
The ether of Science is the grossest manifestation of Akasha, though on our plane, it is the seventh principle of the astral light, and three degrees higher than “radiant matter.” When ether 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.”	27
There is no such things as light, heat, sound, or electricity. There is nothing but radiant energy due to one thing — Motion of Ether.	27
Modern Science may divide its hypothetically conceived ether in as many ways as it likes; the real Ether of Space, i.e., Æther, will remain as it is throughout.	28
Ether is the vibrating sound-board in Nature, in all of her seven differentiations. Where there was no Ether there would be no sound.	28
The “Astral Light,” or Ether of Space, preserves the images of all beings and things on its sensitised waves.	29
An occult explanation of “Spirit” photographs is that they are objective copies from subjective photographs impressed upon the ether, and constantly thrown out by our thoughts, words, and deeds.	30
There exists an infinite ocean of ether, in which all material substance floats, and through which are transmitted all forces in the physical universe.	30
So long as “Spirit” photography, instead of being regarded a science, is presented to the public as a new revelation from the God of Israel and Jacob, the jury will go on deliberating much longer.	31
The mediumistic rapping is a correlation of vital force, emitted from the person of the rapper, with the potential energy of the ether.	31
Cyprianus, the reformed sorcerer of Antioch, confessed that he knew of the Chaldæan division of ether into 365 parts.	32

**The Seven Cosmic Elements, with their numberless sub-Elements, are modifications of One Element.**

**There is but One Element in Nature, and at its rootless root is Deity.**

The so-called Seven Elements, of which five have already manifested and asserted their existence, are the fabric veiling Deity. 33

Father-Æther has pre-eminence over, and is the synthesis of, all elements. 33

**Chaos-Theos-Kosmos is Unknown Space**

The attempt to derive God from the Anglo-Saxon word “good” is an abandoned idea. God is Jod, a phallic hook. He may be the creator of physical man, “out of nothing,” but not the spark of divine intelligence that “fell” in order to make animal man divine. 34

Chaos-Theos-Kosmos produces the four primary Elements, which are known on the terrestrial plane as Seven Cosmic Elements. 34

The Seven “immortal gods who give birth and life to all” are constantly forming matter under the never-ceasing impulse of the One Element. 34

The Seven Cosmic Elements, with their numberless sub-Elements, are modifications and aspects of the One and only Element. Four are entirely physical, and the fifth (Ether) semi-material. 35

Akasha, of which Ether is the grossest form, is the Fifth Cosmic Principle which corresponds to, and from which unfolds, the human Manas. 35

The first four numbers in German are named after four elements. 36

But the Ancients represented the world by five elements. 36

Had they been ignorant of the heterogeneity of the elements they would have had no personifications of Fire, Air, Water, Earth, and Æther. 37

Of the Seven Elements on our Earth, four are now fully manifested, while the fifth — Ether — is only partially so, as we are hardly in the second half of the Fourth Round and, consequently, the Fifth Element will manifest fully only in the Fifth Round. 37

It will only be in the next, or Fifth Round, that Ether, the gross body of Akasha, will become a familiar fact of Nature to all men, as air is familiar to us now. 37

**Cosmic Elements are the noumena of the terrestrial elements. “Water” is Matter in its precosmic state.**

Ether contains all other states of matter and their properties. 38

The “waters” of creation are not the liquid we know, but Æther — the Fiery Waters of Invisible Space. Fohat is the “Son of Æther,” in its highest aspect. 39

From Mahat-Intelligence proceeds ether; from ether, air; from air, heat; from heat, water; and from water, earth with everything on her. 39

The Church, firm as a rock in each and all of her early errors of interpretation, has made of Ether the abode of her Satanic legions. The whole hierarchy of the “Fallen” angels is there. 40

Æther is universal Fire — imponderable power and potency. Ether is one of Seven Cosmic Principles. 40

Akasha is the synthesis of Æther; and Ether, an aspect of Akasha. 40

The Astral Light is no “light,” it is the dark side of Ether, teeming with conscious, semi-conscious, and unconscious entities. 40

**Appendix A**

**Wisdom descendeth not from above is earthly, sensual, devilish.**

Amplification of the Epistle of James iii, 15-17.

42

Devil in a nutshell.

43

**Appendix B**

**The true, tenderest Violet and its antipode in the world of illusion.**

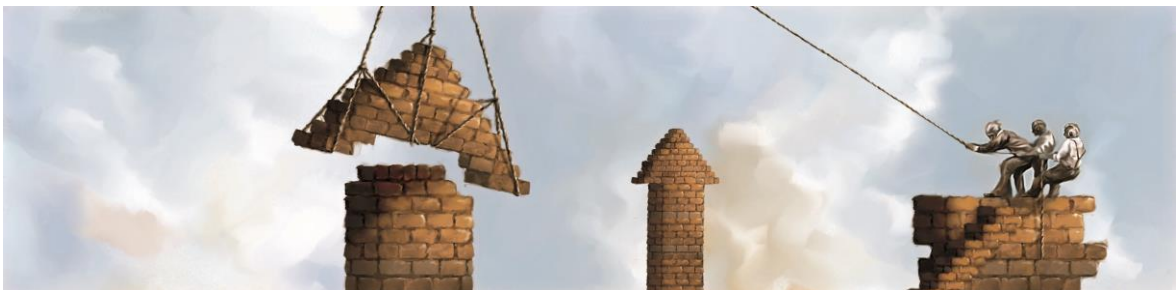


## Quick overview of terms

### In what relation does Ether stands to Spirit and Matter?

From *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 384.

**M**AKE A DIFFERENCE BETWEEN ÆTHER AND ETHER, the former being divine, the latter physical and *infernal*. Ether is the lowest of the septenate division of Ākāśa-Pradhāna, primordial Fire-Substance. Æther-Ākāśa is the fifth and sixth principles of the body of Kosmos — thus corresponding to Buddhi-Manas, in Man; *Ether* is its Kosmic sediment mingling with the highest layer of the Astral Light. Beginning with the fifth root-race, it will develop fully only at the beginning of the fifth round. Æther is Ākāśa in its higher aspect, and *Ether* Ākāśa, in its lowest. In one sense it is equivalent to the Father-Creator, Zeus, Pater Æther; on the other to the infernal Serpent-Tempter, the Astral Light of the Kabbalists. In the latter case it is fully differentiated matter, in the former only rudimentally differentiated. In other words, Spirit becomes objective matter; and objective matter rebecomes subjective Spirit, when it eludes our physical senses. Æther has the same relation to the Cosmos and our little Earth, as Manas to the Monad and body. Therefore, Ether has nought to do with Spirit, but a good deal, with subjective matter and our Earth.<sup>1</sup>



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<sup>1</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 384

## Æther and Ether compared and contrasted

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





# Aether is the Father of the Universe and the all-vivifying Spirit of Cosmic Matter

Myths always speak to those who listen.

**In Kosmos there are three higher principles: Chthonia (Chaos), Æther (Zeus) and Chronos (Time).**

From *Blavatsky Collected Writings*, (Pherecydes) XIII p. 284; [see “Pherecydes, an early Western Philosopher,” in our Buddhas and Initiates Series].

[Pherecydes] states in Kosmos there are three high principles, which he designates as Chthonia<sup>1</sup> (Chaos)<sup>2</sup>, Æther (Zeus) and Chronos (Time), and four lower *principles*, the elements of *fire, water, air* and the *earth*. Of these everything visible and invisible in the Universe was formed.

**Æther is the Spirit of Cosmic Matter, represented by Zeus, Osiris, and other androgynous deities; Astral Light is their shadow on earth.**

From *Isis Unveiled*, I p. 156.

There are myths which speak for themselves. In this class we may include the double-sexed first creators of every cosmogony.

- The Greek Zeus-Zēn (æther), and Chthonia (the chaotic earth) and Mētis (the water), his wives;
- Osiris and Isis-Latona — the former god representing also æther — the first emanation of the Supreme Deity, Amen, the primeval source of light;
- The goddess Earth and water again;
- Mithras,<sup>3</sup> the rock-born god, the symbol of the male mundane-fire, or the personified primordial light, and Mithra, the fire-goddess, at once his mother and his wife; the pure element of fire (the active, or male principle) regarded as light and heat, in conjunction with earth and water, or matter (female or passive elements of cosmical generation). Mithras is the son of Bordj, the Persian mundane mountain,<sup>4</sup> from which he flashes out as a radiant ray of light.
- Brahmā, the fire-god, and his prolific consort; and

<sup>1</sup> [In, or beneath the surface of the earth]

<sup>2</sup> [Chaotic earth in the Hellenic cosmogony, Cf. *Theosophical Glossary*]

<sup>3</sup> Mithras was regarded among the Persians as the *Theos ek petras* — god of the rock.

<sup>4</sup> Bordj is called a fire-mountain — a volcano; therefore it contains fire, rock, earth, and water — the male and active, and the female or passive elements. The myth is suggestive.

- The Hindu *Agni*, the refulgent deity, from whose body issue a thousand streams of glory and *seven* tongues of flame, and in whose honour the Sangika Brahmans preserve to this day a *perpetual* fire;
- *Śiva*, personated by the mundane mountain of the Hindus — the *Meru* (Himālaya). This terrific fire-god, who is said in the legend to have descended from heaven, like the Jewish Jehovah, *in a pillar of fire*,

— and a dozen of other archaic, double-sexed deities, all loudly proclaim their hidden meaning.

And what can these dual myths mean but the physico-chemical principle of primordial creation?

The first revelation of the Supreme Cause in its triple manifestation of spirit, force, and matter; the divine *correlation*, at its starting-point of evolution, allegorized as the marriage of *fire* and water, products of electrifying spirit, union of the male active principle with the female passive element, which become the parents of their tellurian child, cosmic matter, the *prima materia*, whose spirit is æther [and whose shadow is] the ASTRAL LIGHT!

**Fire is the unity of Æther in its universality. But there are two Kosmic “Fires,” and a distinction is made between them in the Occult teachings.**

*From The Secret Doctrine, I (The Seven Mystic Senses) p. 87.*

Fire is Æther in its purest form, and hence is not regarded as matter, but it is the unity of Æther — the second manifested deity — in its universality. But there are two “Fires” and a distinction is made between them in the Occult teachings.

- 1 The first, or the purely *formless* and *invisible* Fire concealed in the *Central Spiritual Sun*, is spoken of as “triple” (metaphysically); while
- 2 The Fire of the manifested Kosmos is Septenary, throughout both the Universe and our Solar System.

Says the Commentary:

The fire or knowledge burns up all action on the plane of illusion, therefore, those who have acquired it and are emancipated, are called “Fires.”

**Æther and Hēmera are the light of the superior and the light of the inferior or terrestrial regions.**

*From The Secret Doctrine, I (Theogony of the Creators) p. 110; [on primeval teaching in early Greek mythology].*

Erebos and Nyx are born out of Chaos, and, under the action of Erōs, give birth in their turn to Æther and Hēmera, the light of the superior and the light of the inferior or terrestrial regions. Darkness generates light. See in the *Purānas* Brahmā’s “Will” or desire to create; and in the Phœnician Cosmogony of Sanchoniathon the doctrine that Desire, *ποθος*, is the principle of creation.

## Æther–Chaos–Akasha is Deity

**The Æther of the Greeks is the Akasha of the Hindus; the Ether of modern physics is one of Æther’s subdivisions on our plane.**

From *The Secret Doctrine*, I (Chaos–Theos–Kosmos) pp. 342-44.

“Chaos” is called *senseless* by the ancients, because it represented and contained in itself (Chaos and Space being synonymous) all the Elements in their rudimentary, undifferentiated State. They made of Ether, the fifth element, the synthesis of the other four; for the Æther of the Greek philosophers is not its dregs — of which indeed they knew more [343] than science does now — which are rightly enough supposed to act as an agent for many forces that manifest on Earth. Their Æther was the *Ākāśa* of the Hindus; the Ether accepted in physics is but one of its subdivisions, on our plane — the *Astral Light* of the Kabbalists with all its *evil* as well as good effects.

**Æther and Chaos (Plato’s Mind and Matter) are the two primeval and eternal principles of the universe, utterly independent of anything else. Æther is the all-vivifying intellectual principle; Chaos, a shapeless liquid principle, without “form or sense,” from the union of which two sprung into existence the Universe the first androgynous deity — chaotic matter becoming its body, and æther its soul.**

On account of the Essence of Æther, or the Unseen Space, being held divine as the supposed veil of Deity, it was regarded as the medium between this life and the next one. The ancients considered that when the directing active “Intelligences” (the gods) retired from any portion of Ether *in our Space* — the four realms which they superintend — then that particular place was left in the possession of evil, so called by reason of the absence of the *Good* from it.

The existence of spirit in the common mediator, the ether, is denied by materialism; while theology makes of it a personal god. But the Kabbalist holds that both are wrong, saying that in ether, the elements represent but matter — the blind cosmic forces of nature; and Spirit [represents] the intelligence which directs them. The Āryan, Hermetic, Orphic, and Pythagorean cosmogonical doctrines, as well as those of Sanchoniathon and Berosus, are all based upon one irrefutable formula, viz., that the Æther and Chaos, or, in the Platonic language, mind and matter, were the two primeval and eternal principles of the universe, utterly independent of anything else. The former was the all-vivifying intellectual principle; the chaos, a shapeless liquid principle, without “form or sense,” from the union of which two sprung into existence the universe, or rather the universal world, the first androgynous deity — the chaotic matter becoming its body, and æther its soul. According to the phraseology of a *Fragment* by Hermias,

“ . . . chaos, from this union with spirit, obtaining *sense*, shone with pleasure, and thus was produced the *Prōtogenos* (the first-born) light.”<sup>1</sup>

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<sup>1</sup> Damascius, in *De principiis rerum*, calls it *Dis*, “the disposer of all things.” Cory, *Ancient Fragments*, pp. 295, 314; ed. 1832. [Full text in our Theosophy and Theosophists Series — ED. PHIL.]

This is the universal trinity, based on the metaphysical conceptions of the ancients, who, reasoning by analogy, made of man, who is a compound of intellect and matter, the microcosm of the macrocosm, or great universe.<sup>1</sup>

### **Why does Nature abhors vacuum?**

“*Nature abhors Vacuum*” said the Peripatetics, who comprehended perhaps, though materialists in their way, why Democritus, with his instructor Leucippus, taught that the first principles of all things contained in the Universe were atoms and a *vacuum*. The latter means simply *latent* Deity or force; which, before its first manifestation when it became WILL — communicating the first impulse to these atoms — was the great *Nothingness*, Ain-Soph, or NO-THING; was, therefore, to every sense, a Void — or CHAOS.

### **Deity, in the shape of Æther–Chaos–Akasha, Soul of the Universe and noumenon of Astral Light, pervades all things. The Theurgists called it the Living Fire, and the Spirit of Light.**

That Chaos, however, became the “Soul of the World,” according to Plato and the Pythagoreans. According to Hindu teaching, Deity in the shape of Æther (Ākāśa) pervades all things; and it was called therefore [344] by the theurgists “the living fire,” the “Spirit of Light,” and sometimes *Magnes*. It was the highest Deity itself which, according to Plato, built the Universe in the geometrical form of the Dodecahedron; and its “first begotten” was born of Chaos and Primordial Light (the Central Sun). This “First-Born,” however, was only the aggregate of the Host of the “Builders,” the first constructive Forces, who are called in ancient Cosmogonies the *Ancients* (born of the Deep, or Chaos) and the “First Point.” He is the Tetragrammaton, so-called, at the head of the Seven lower Sēphirōth. This was the belief of the Chaldees. Writes Philo, the Jew, speaking very flippantly of the first instructors of his ancestors:

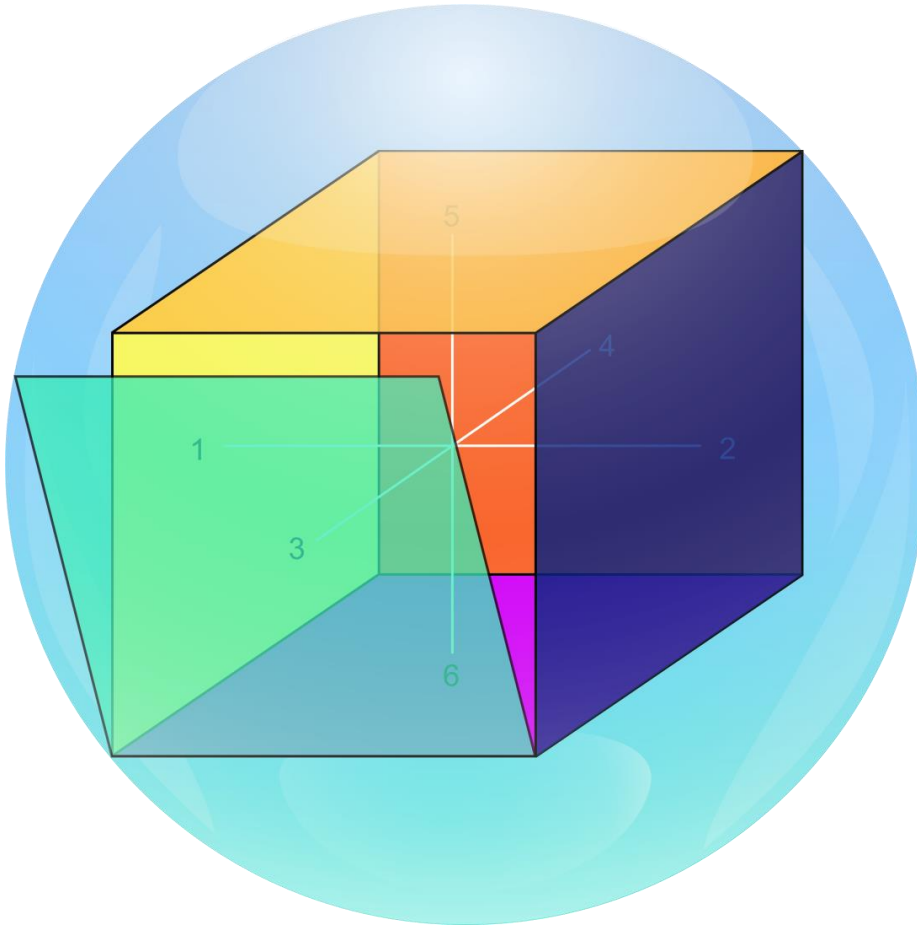
These Chaldeans were of opinion that the Kosmos, *among the things that exist* [?] is a single point, either being itself God (Theos) or that in it is God, comprehending the soul of all things.<sup>2</sup>

### **Chaos–Theos–Kosmos are aspects of the Unknown Space.**

Chaos–Theos–Kosmos are but the three aspects of their synthesis — SPACE. One can never hope to solve the mystery of this *Tetractys* by holding to the dead-letter even of the old philosophies, as now extant. But, even in these, CHAOS–THEOS–KOSMOS=SPACE, are identified in all Eternity, as the One Unknown Space, the last word about which will, perhaps, never be known before our seventh Round. Nevertheless, the allegories and metaphysical symbols about the primeval and *perfect* CUBE, are remarkable even in the exoteric Purānas. →

<sup>1</sup> *Isis Unveiled*, I p. 341

<sup>2</sup> *On the Migration of Abraham*, xxxii, 179



**The science of physics, and of metaphysics for that matter, know nothing of Æther.**

From *The Secret Doctrine*, I (The metaphysics of physical science) pp. 455-86.

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

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**Yet Father-Æther is re-welcomed with open arms; and wedded to gravitation.**

From *The Secret Doctrine*, I p, 495.

And now Father Æther is *re-welcomed* with open arms; and wedded to gravitation; linked to it for weal or woe, until the day when it, or both, shall be replaced by something else. Three hundred years ago it was *plenum* everywhere, then it became one dismal *vacuity*; later still the sidereal ocean-beds, dried up by science, rolled onward once more their ethereal waves. *Recede ut procedes*<sup>1</sup> must become the motto of exact Science — “exact,” chiefly, in finding itself inexact every leap-year.

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<sup>1</sup> [withdraw to proceed]

## Æther is the source and cause of all forces, whether cohesive, chemical, thermal, electric, or magnetic.

*Cf. Secret Doctrine, I p. 508.*

For ÆTHER, in Esotericism, is the very quintessence of all possible energy, and it is certainly to this universal agent (composed of many *agents*) that all the manifestations of energy in the material, psychic and spiritual worlds are due.

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### Æther is septenary, whether Akasha is meant by the term, or its lower principle — Ether.

*From The Secret Doctrine, I p. 527 fn. [Commenting upon an article by Sir Benjamin Ward Richardson, F.R.S., F.R.C.P., entitled "Sun Force and Earth Force," The Popular Science Review, Vol. V, 1866, pp. 327-36].*

Let us remember that this Æther, whether *Ākāśa* is meant by the term, or its lower principle, Ether — is septenary. *Ākāśa* is Aditi in the allegory, and the mother of Mārtānda (the sun), the *Deva-mātri* — “Mother of the gods.” In the solar system, the sun is her Buddhi and *Vāhana*, the Vehicle, hence the 6<sup>th</sup> principle; in Kosmos all the suns are the *Kāma-rūpa* of *Ākāśa* and so is ours. It is only when regarded as an individual Entity in his own Kingdom that Sūrya (the sun) is the 7<sup>th</sup> principle of the great body of *matter*.

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### Akasha is the Matrix of the Universe and the “Mysterium Magnum,” from which all that exists is born by separation or differentiation: it is the cause of existence; it fills the infinite Space; and is Space itself, in one sense. But as the finite within the Infinite, this light must have its shadowy side — the “Astral Light,” which is no light.

*From The Secret Doctrine, II pp. 511-12; [What is Ākāśa?].*

There is no *wrong* statement in all this; nothing save a superabundance of ill-applied metaphors, as in the application of Adam — a *myth* — to the illustration of the astral effects. *Ākāśa* — the astral light<sup>1</sup> — can be defined in a few words; it is the universal Soul, the Matrix of the Universe, the “Mysterium Magnum” from which all that exists is born by separation or *differentiation*. It is the cause of existence; it [512] fills all the infinite Space; *is Space itself*, in one sense, or both its *Sixth* and *Seventh* principles.<sup>2</sup>

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<sup>1</sup> *Ākāśa* is *not* the Ether of science, as some Orientalists translate it.

<sup>2</sup> Says Johannes Trithem, the Abbot of Spanheim, the greatest astrologer and Kabbalist of his day:

“The art of divine magic consists in the ability to perceive the essence of things in the light of nature [astral light], and by using the soul-powers of the spirit to produce material things from the unseen universe, and in such operations the Above and the Below must be brought together and made to act harmoniously. The spirit of Nature [astral light] is a unity, creating and forming everything, and by acting through the instrumentality of man it may produce wonderful things. Such processes take place according to law. You will learn the law by which these things are accomplished, if you learn to know yourself. You will know it by the power of the spirit that is in yourself, and accomplish it by mixing your spirit with the essence that comes out of yourself. If you wish to succeed in such a work you must know how to separate spirit and life in Nature, and, moreover, to separate the astral soul in yourself and to make it tangible, and then the substance of the soul will appear visibly and tangibly rendered objective by the power of the spirit.” (Quoted in Dr. Franz Hartmann’s *Paracelsus*, pp. 164-65)

[Consult “The noble genius of Paracelsus,” in our Buddhas and Initiates Series. — ED. PHIL.]



But as the finite in the Infinite, as regards manifestation, this light must have its shadowy side — as already remarked. And as the infinite can never be manifested, hence the finite world has to be satisfied with the *shadow alone*, which its actions draw upon humanity and which men attract *and force to activity*. Hence, while it is the *universal Cause* in its unmanifested unity and infinity, the Astral light becomes, with regard to Mankind, simply the effects of the causes produced by men in their sinful lives. It is not its bright denizens — whether they are called Spirits of Light or Darkness — that produce Good or Evil, but mankind itself that determines the unavoidable action and reaction in the great magic agent.

**Individual human beings can overpower that “fatal light” but only by the holiness of their lives, and by acts of kindness and brotherly love.**

It is mankind which has become the “Serpent of *Genesis*,” and thus causes daily and hourly the Fall and sin of the “Celestial Virgin” — which thus becomes the Mother of gods and devils at one and the same time; for she is the ever-loving, beneficent deity to all those who stir her *Soul and heart*, instead of attracting to themselves her shadowy manifested essence, called by Éliphas Lévi — “the fatal light” which kills and destroys. Humanity, in its units, can overpower and master its effects; but only by the holiness of their lives and by producing good causes. It has power only on the manifested *lower* principles — the shadow of the Unknown and Incognisable Deity in Space. But in antiquity and *reality*, Lucifer, or *Luciferus*, is the name of the angelic Entity presiding over the *light of truth* as over the light of the day. In the great Valentinian gospel *Pistis Sophia*<sup>1</sup> it is taught that of the three Powers emanating from the Holy names of the three Triple Powers (Τριδυναμεις), that of Sophia (the Holy Ghost according to these Gnostics — the most cultured of all), resides in the planet Venus or Lucifer.<sup>2</sup>

Thus to the profane, the Astral Light may be God and Devil at once [513] — *Daemon est Deus inversus*: that is to say, through every point of Infinite Space thrill the magnetic and electrical currents of *animate Nature*, the life-giving and death-giving waves, for death on earth becomes life on another plane. *Lucifer* is divine and terrestrial light, the “Holy Ghost” and “Satan,” at one and the same time, *visible* Space being truly filled with the differentiated Breath invisibly; and the Astral Light, the manifested effects of the two who are one, guided and attracted by ourselves, is the *Karma* of humanity, both a personal and impersonal entity: personal, because it is the mystic name given by de Saint-Martin to the Host of divine Creators, guides and rulers of this planet; *impersonal*, as the Cause and effect of universal Life and Death.

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<sup>1</sup> §§ 360-61

<sup>2</sup> [Consult “Lucifer is Christos, Inner Light,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

**In Buddhism there are no compulsory beliefs. We are to believe only when the writing, doctrine, or teaching is corroborated by our own reason and consciousness. But then, we have to act accordingly and abundantly.**

From *Blavatsky Collected Writings*, (NIRVANA-MOKSHA) XIV, pp. 417-21.

In *A Buddhist Catechism* the question is asked:

*Are there any dogmas in Buddhism which we are required to accept on faith?*

No. we are earnestly enjoined to accept nothing whatever on faith; whether it be written in books, handed down from our ancestors, or taught by the sages. Our Lord Buddha has said that we must not believe in a thing said merely because it is said; nor in traditions because they have been handed down from antiquity; nor rumours, as such; nor writings by sages, because sages wrote them; nor fancies that we may suspect to have been inspired in us by a deva (that is, in presumed spiritual inspiration); nor from inferences drawn from some haphazard assumption we may have made; nor because of what seems an analogical necessity; nor on the mere authority of our teachers or masters. But we are to believe when the writing, doctrine, or saying is corroborated by our own reason and consciousness. Says he, in concluding:

For this I taught you not to believe merely because you have heard, but when you believed of your consciousness, then to act accordingly and abundantly.<sup>1</sup>

That Nirvāna, or rather, that state in which we are in Nirvāna, is quite the reverse of annihilation is suggested to us by our “reason and consciousness,” and that is sufficient for us personally. At the same time, this fact being inadequate and very ill-adapted for the general reader, something more efficient may be added.

**Nihil is a synonym for the impersonal divine Principle, the Infinite All, which is neither “being” nor “thing.” It is the Parabrahman of the Vedantist, The One Life of the Buddhist, “That” of the Chhandogya Upanishad, the Ain-Soph of the Kabbalah, The Absolute of Hegel.**

Without resorting to sources unsympathetic to Occultism, the *Kabbalah* furnishes us with the most luminous and clear proofs [418] that the term “nihil” in the minds of the Ancient Philosophers had a meaning quite different from that it has now received at the hands of Materialists. It means certainly “nothing” — or “no-thing.” F. Kircher, in his work on the *Kabbalah* and the Egyptian Mysteries<sup>2</sup> explains the term admirably. He tells his readers that in the *Zohar* the first of the Sephīrōth<sup>3</sup> has a name the significance of which is “the *Infinite*,” but which was translated indifferently by the Kabbalists as “Ens” and “Non-Ens” (“Being” and “Non-Being”); a *Being*, inasmuch as it is the *root* and source of all other beings; *Non-Being* because it [Ain-Soph — the Bound-

<sup>1</sup> See the *Kalama Sutta* of the *Anguttaranikāya*, as quoted in *A Buddhist Catechism*, by H.S. Olcott, President of the Theosophical Society, pp. 55, 56, Colombo, Ceylon 1881. [Quest Miniature ed., pp. 62-63]

<sup>2</sup> *Oedipus Aegyptiacus*, Vol. II, Pt. I, p. 291

<sup>3</sup> Sephīrāh, or Aditi (mystic Space). The Sephīrōth, be it understood, are identical with the Hindu Prajāpatis, the Dhyāni-Chohans of Esoteric Buddhism, the Zoroastrian Amshāspends, and finally with the Elōhim — the “Seven Angels of the Presence” of the Roman Catholic Church.



less and the Causeless, the Unconscious and the Passive Principle] resembles nought else in the Universe. The author adds:

This is the reason why St. Denis did not hesitate to call it *nihil*.

“Nihil” therefore stands — even with some Christian theologians and thinkers, especially with the earlier ones who lived but a few removes from the profound Philosophy of the initiated Pagans — as a synonym for the impersonal, divine Principle, the Infinite All, which is no Being or thing — the Ain-Soph, the Parabrahman of the Vedānta. Now St. Denis was a pupil of St. Paul — an Initiate — and this fact makes everything clear.

**Lord Buddha taught that the Primitive Substance is eternal and unchangeable. Its vehicle is the pure, luminous Æther, boundless, infinite Space — still a creation of maya.**

The “Nihil” is *in esse* the Absolute Deity itself, the hidden Power or Omnipresence degraded by Monotheism into an anthropomorphic Being, with all the passions of a mortal on a grand scale. Union with That is not annihilation in the sense understood in Europe.<sup>1</sup> In the East annihilation in Nirvāna [419] refers but to matter: that of the visible as well as the invisible body, for the astral body, the personal double, is still matter, however sublimated. Buddha taught that the primitive Substance is eternal and unchangeable. Its vehicle is the pure, luminous æther, the boundless, infinite Space.

. . . not a void resulting from the absence of forms, but, on the contrary, *the foundation of all forms* . . . [This] denotes it to be the creation of *Māyā*, and all her works are as nothing before the *uncreated* being, SPIRIT, in whose profound and sacred repose all motion must cease forever.<sup>2</sup>

Motion here refers only to illusive objects, to their change as opposed to perpetuity, rest — perpetual motion being the Eternal Law, the ceaseless Breath of the Absolute.

**Mastery of Buddhist dogmas can be attained only by following the Platonic deductive method, i.e., proceeding from universals to particulars.**

The mastery of Buddhistic dogmas can be attained only according to the Platonic method: from universals to particulars. The key to it lies in the refined and mystical tenets of spiritual influx and divine life. →

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<sup>1</sup> According to the Eastern idea, the All comes out from the One, and returns to it again. Absolute annihilation is simply unthinkable. Nor can eternal Matter be annihilated. Form may be annihilated; co-relations may change. That is all. There can be no such thing as annihilation — in the European sense — in the Universe.

<sup>2</sup> *Isis Unveiled*, I p. 289

Saith Buddha:

*Whoever is unacquainted with my Law,<sup>1</sup> and dies in that state, must return to the earth till he becomes a perfect Samanean [ascetic]. To achieve this object, he must destroy within himself the trinity of Māyā.<sup>2</sup> He must extinguish his passions, unite and identify himself with the Law [the teaching of the Secret Doctrine], and comprehend the religion of annihilation.<sup>3</sup>*

**In Buddhist philosophy annihilation implies only a dispersion of matter in whatever form or semblance of form it may be. Even our astral bodies, pure ether, are but illusions of matter, so long as they retain their terrestrial outline.**

No, it is not in the dead-letter of Buddhistical literature that scholars may ever hope to find the true solution of its metaphysical subtleties. Alone in all antiquity the Pythagoreans understood them perfectly, and it is on the (to the average Orientalist and the Materialist) incomprehensible abstractions of Buddhism that Pythagoras grounded the principal tenets of his Philosophy. [420]

Thus *annihilation* means, with the Buddhistical philosophy, only a dispersion of matter, in whatever form or *semblance* of form it may be; for everything that bears a shape was created, and thus must sooner or later perish, *i.e.*, change that shape; therefore, as something temporary, though seeming to be permanent, it is but an illusion, *Māyā*; for, as eternity has neither beginning nor end, the more or less prolonged duration of some particular form passes, as it were, like an instantaneous flash of lightning. Before we have the time to realize that we have seen it, it is gone and passed away for ever; hence, even our astral bodies, pure ether, are but illusions of matter, so long as they retain their terrestrial outline. The latter changes, says the Buddhist, according to the merits or demerits of the person during his lifetime, and this is metempsychosis. When the spiritual *entity* breaks loose for ever from every particle of matter, then only it enters upon the eternal and unchangeable Nirvāna. He exists in Spirit, in *nothing*; as a form, a shape, a semblance, he is completely *annihilated*, and thus will die no more, for Spirit alone is no *Māyā*, but the only REALITY in an illusionary universe of ever-passing forms.

**Æther is incorruptible. The spirits of creatures, who are emanations of the most sublimated portions of Æther, are Breaths not forms.**

It is upon this Buddhist doctrine that the Pythagoreans grounded the principal tenets of their philosophy. “Can that Spirit, which gives life and motion, and partakes of the nature of light, be reduced to nonentity?” they ask. “Can that sensitive Spirit in brutes which exercises memory, one of the rational faculties, die, and become nothing?” And Whitelocke Bulstrode, in his able defence of Pythagoras, expounds this doctrine by adding:

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<sup>1</sup> The Secret Law, the “Doctrine of the Heart,” so called in contrast to the “Doctrine of the Eye,” or exoteric Buddhism.

<sup>2</sup> “Illusion; matter in its triple manifestation in the earthly, and the astral or fontal Soul, or the body, and the Platonian dual Soul — the rational and the irrational one.”

<sup>3</sup> *Isis Unveiled*, I p. 289

If you say, they [the brutes] breathe their Spirits into the air, and there vanish, that is all that I contend for. The air, indeed, is the proper place to receive them, being according to Laertius, full of souls; and according to Epicurus, full of atoms. . . . the Principle of all things. For even this place wherein we walk and birds fly . . . is thus much of a spiritual nature, that it is invisible; therefore, may well be the receiver of forms, since the forms of all bodies are so; we can only hear and see its effects; the air itself is too fine, and above the capacity of the eye. What then is the æther that is in the region above. And what are the influences of forms that descend from thence?<sup>1</sup>

The *spirits* of creatures, the Pythagoreans hold, who are emanations of the most sublimated portions of æther [are] BREATHS, *but not forms*. Æther is incorruptible, [421] all philosophers agree in that; and what is incorruptible *is so far from being annihilated* when it gets rid of the *form*, that it lays a good claim to IMMORTALITY.

“But what is that which has no body, no *form*; which is imponderable, invisible and indivisible; that which exists, and yet *is not?*” ask the Buddhists. “It is Nirvāna,” is the answer. It is NO THING, not a region, but rather a state.<sup>2</sup>

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### **The body of Jesus was abandoned to earth while Christos, the Inner Man, was clothed with a luminous body made up of Æther.**

From *Blavatsky Collected Writings*, (Facts underlying Adept Biographies) XIV p. 161.

Ialdabaōth, discovering that Christos was bringing to an end his kingdom of Matter, stirred up the Jews, his own people, against Him, and Jesus was put to death. When Jesus was on the Cross, Christos and Sophia left His body, and returned to Their own sphere. The material body of Jesus was abandoned to the earth, but He Himself, the Inner Man, was clothed with a body made up of *aether*.<sup>3</sup>




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<sup>1</sup> [An Essay of Transmigration, in Defence of Pythagoras: or, a Discourse of Natural Philosophy, pp. 29-30; 1692]

<sup>2</sup> *Isis Unveiled*, I p. 290

<sup>3</sup> “Arise into Nervi [Nirvāna] from this decrepit body into which thou hast been sent. Ascend into thy former abode, O blessed Avatar!”

## **Ether is the Mother of differentiated matter vivified by the formless Fire of Aether**

**When we recall pictures from the ether, the returning current meeting the outgoing wave of crystallised sound takes it up by magnetic attraction, and returns to us simultaneously the images of the past and the vibrations of its sounds.**

**Each particle of matter is the register of all that has happened and previsionally apprehends even unspoken thought which, once conceived, displaces the particles of the brain by setting them in motion, and scatters its ideas throughout the universe, thus impressing them indelibly upon the eternal and boundless expanse of ether.**

From *Blavatsky Collected Writings*, (AN INTRO- AND RETROSPECTIVE DREAM) XIII pp. 294-95. Full text in our Blavatsky Speaks Series.

I was fortunate enough to catch the image of a work entitled *Principles of Science*<sup>1</sup> by one W.S. Jevons, who quoting approvingly the opinions of another sage, named Babbage, says:

Each particle of existing matter must be a register of all that has happened;

as both seemed, even in those ancient days of materialism, to previsionally apprehend that even unspoken thought once conceived, displacing the particles of the brain and setting them in motion, scatters its ideas throughout the universe, to impress them indelibly upon the eternal and boundless expanse of ether. That such views, though unpopular among men of nascent science, were the reverse among a very powerful, numerous and growing sect calling themselves “Spiritualists,” I infer from the reflection of a praise-worthy treatise entitled, *The Unseen Universe*, which the authors<sup>2</sup> — two British sages — felt compelled in their modesty to publish anonymously, doubtless to protect themselves from the overwhelming [295] admirations and caresses of an enthusiastic crowd of “medias.”<sup>3</sup>

These above-named sages, after having first constructed a hypothetical “bridge” upon strictly architectural principles between the seen and the unseen universes, immediately demolished it as their intuition unfolded, by confessing that “when energy is carried from matter into ether, it is carried from the visible into the invisible uni-

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<sup>1</sup> [See p. 757 of the 2<sup>nd</sup> ed., London, Macmillan & Co., 1924]

<sup>2</sup> [Balfour Stewart & Peter Guthrie Tait (4<sup>th</sup> ed.) London, 1876]

<sup>3</sup> This latter term must not be taken to signify either mediocre persons nor any intervening substance, but to indicate a certain class of individuals — mostly professional — of that century who kindly took upon themselves the trouble of furnishing their organisms for the indiscriminate use of those who had none; to wit, the larvae, those undomesticated etheric loungers who infest the electro-magnetic currents nearer to the earth’s surface, and whom we use as inferior messengers.

verse, and vice versa,” in short, admitting that which is now practically taught by our demonstrators of psycho-astrognosy to the young children in the lowest classes of our elementary schools. We noticed further that *The Unseen Universe* of the two British philosophers was immediately followed by another work, *The Unseen World*,<sup>1</sup> written by a sage of the Western Hemisphere, the Atlantean Continent (ancient America). He being an enthusiastic Evolutionist and feeling impelled to prove to an ignorant and unappreciative public the axiomatic anthropological truth that man evolved from the race of the Āryan Hanumān, made haste to practically demonstrate at least his own descent by aping the then popular title, and making it a cover under which to give circulation to his own views. [Here ends the MSS.]

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## The Divine Intellect is veiled in man. His animal brain alone philosophizes.

**When “astral light” circulates in harmony with the divine spirit, the occult powers of plants, animals, and minerals magically sympathize with the “superior natures,” and the divine soul of man attunes with the “inferior” ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of its divine essence and lineage.**

From *Blavatsky Collected Writings*, (THE DENIALS AND THE MISTAKES OF THE NINETEENTH CENTURY) XII p. 241; [quoting *Isis Unveiled*, I p. 247].

*We are at the bottom of a cycle and evidently in a transitory state.* Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; “but their parts,” owing to a too close proximity to earth, and their commingling with the *earthly* (which is matter, and therefore the realm of evil), “are sometimes according, and sometimes contrary to (divine) nature.” When those circulations — which Éliphas Lévi calls “currents of the astral light” — in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the “superior natures,” and the divine soul of man is in perfect intelligence with the “inferior” ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant fever of scepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes*.

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<sup>1</sup> [John Fiske, *The Unseen World, and other Essays*, 1876]

**The psychic element never seems to have been in the odour of sanctity, either with the Saints of Christianity or the Pagan Philosophers.**

First published in *La Revue Spirite*, Paris, January 1879. Republished in *Blavatsky Collected Writings*, (ERRONEOUS IDEAS CONCERNING THE DOCTRINES OF THE THEOSOPHISTS) II pp. 17-19. Translated from the French by Boris de Zirkoff.

We insert this reply to Monsieur Rossi de Justiniani, but we express no opinion upon the doctrines expounded therein; our Smyrna brother may reply to Mme. H.P. Blavatsky. [Editor, *La Revue Spirite*]

We do not know if the modern Greeks so translate those two nouns, but we are able to prove that none of the ancient philosophers have ever defined them in that way. We will allow ourselves to quote two names, but those will suffice. Our pagan authority is Plutarch; our Christian authority is no more and no less than Saint James, “the brother of the Lord.” In treating of the soul Plutarch tells us that while *ψυχη* is imprisoned in the body, the *nous* or the divine intelligence soars<sup>1</sup> above mortal man, shedding upon him a ray that is more or less luminous according to the personal merit of the man; he adds that the *nous* never descends but remains stationary. Saint James is still more explicit. Speaking of the wisdom from below<sup>2</sup> he treats it as “terrestrial, sensual, *psychic*,” this last adjective being translated in the English text by the word “diabolical,” and he adds<sup>3</sup> that it is only the wisdom from above that is divine and “*noetic*” (adj. of the sub. *nous*).<sup>4</sup> So the psychic element never seems to have been in the odour of sanctity, either with the Saints of Christianity or with the Philosophers of Paganism. Since Saint James treats *ψυχη* as diabolical and Plato makes something irrational of it, can it be immortal *per se*?

**Let us compare man’s philosophic quaternary, composed of the body, the p risprit, the soul, and the spirit — to the ether and its subsequent correlations.**

May we be allowed a comparison, the best we can find, between the concrete and the abstract; between what our critic calls “the triple hypostasis” and we “the *tetractys*”? Let us compare this philosophic quaternary, composed of the body, the p risprit, the soul and the spirit — to the ether — so well foreseen by science, but never defined — and its subsequent correlations. The ether will represent the spirit for us; the dead vapour that is formed therein — the soul; [18] water — the p risprit; ice — the body. The ice melts and for ever loses its shape, water evaporates and is dispersed in space; the vapour is liberated from its grosser particles and finally reaches that condition in which science cannot follow it. Purified from its last defilements, it is entirely absorbed into its first cause, and becomes a *cause* in its turn. With the exception of the immortal *nous* — the soul, the p risprit and the body, all having been created and having had a beginning, must all have an end. →

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<sup>1</sup> [overshadows, to be more precise]

<sup>2</sup> *Vide* the Greek text, *General Epistle*, iii, 15

<sup>3</sup> iii, 17

<sup>4</sup> [This sentence and explanation are somewhat confused. King James’ version gives the following text for chapter iii, verse 15: “This wisdom descendeth not from above, but is earthly, sensual, devilish.” The Greek text shows the words: *epigeios*, *psychikē*, and *daimoniōdēs*, which are translated as “earthly, soulical, demoniacal” in a literal translation of the Greek text. — *Boris de Zirkoff*.

Students, consult Appendix A, at the end of this study. — ED. PHIL.]



Does that mean that the individuality is lost in that absorption? Not at all. But between the human *Ego* and the wholly divine *Ego*, there is an abyss that our critics fill in without knowing it. As to the *périsprit*, it is no more the soul than the delicate skin that surrounds the almond is the kernel itself or even its temporary husk. The *périsprit* is but the simulacrum of the man.

**Spirit is the personal god of each mortal and his only divine element. The dual soul, on the contrary, is semidivine, i.e., potentially divine. It is only when the human individuality, soiled with earthly impurities, overcomes separateness and identifies itself with the divine intelligence within, that the spiritual aroma of personal experience can become immortal.**

It is only by identifying itself with that divine intelligence that the *Ego*, soiled with earthly impurities, can win its immortality.

It follows that Theosophists understand the hypostasis, according to the old philosophers, in a very different way from the Spiritualists. For us, the Spirit is the *personal* god of each mortal, and his only divine element. The dual soul, on the contrary, is only semidivine. Being a direct emanation from the *nous*, everything it has of immortal essence, once its earthly cycle is accomplished, must necessarily return to its mother-source, and as pure as when it was detached; it is that purely spiritual essence which the primitive church, as faithful as it was rebellious to the Neo-Platonic traditions, thought it recognized in the good *daimōn* and made into a guardian angel; at the same time justly blighting the “irrational” and fallible soul, the real human *Ego* (from which we get the word Egoism), she called it the angel of darkness, and afterwards made it into a personal devil. The only error was in anthropomorphizing it and in making it a monster with tail and horns. Otherwise, abstraction as it may be, this devil is truly personal because it is identical with our *Ego*. It is this, the elusive and inaccessible personality, that ascetics of every country think they chastise by mortifying the flesh. The *Ego* then, to which we concede only a conditional immortality, is the purely human individuality. Half vital [19] energy, half an aggregation of personal qualities and attributes, necessary to the constitution of every human being as distinct from his neighbour, the *Ego* is only the “breath of life” that Jehovah, one of the *Elohim* or creative gods, breathed into the nostrils of Adam; and, as such, and apart from its higher intelligence, it is but the element of individuality possessed by man in common with every creature, from the gnat that dances in the rays of the sun to the elephant, the king of the forest. It is only by identifying itself with that divine intelligence that the *Ego*, soiled with earthly impurities, can win its immortality.

**Although invisible, thought is a material force. Let the least cerebral motion reverberate in the Ether of Space and it will produce a disturbance reaching to infinity.**

In order to express our thought more clearly, we will proceed by a question. Though matter may be quite indestructible in its primitive atoms — indestructible, because, as we say, it is the eternal shadow of the eternal Light and co-exists with it — can this matter remain unchangeable in its temporary forms or correlations? Do we not see it, during its ceaseless modifications, destroy today what it created yesterday? Every form, whether it belongs to the objective world or to that which our intelligence

alone can perceive, having had a beginning, must have an end. There was a time when it did not exist; there will come a day when it will cease to be. Now, modern science tells us that even our thought is material. However fleeting an idea may be, its conception and its subsequent evolutions require a certain consumption of energy; let the least cerebral motion reverberate in the ether of space and it will produce a disturbance reaching to infinity. Hence, it is a material force, although invisible.

And, if that is so, who would dare to affirm that man, whose individuality is composed of thoughts, of desires and selfish passions, which are peculiar to him, and which make him an individual *sui generis*, can live in eternity with all his distinctive traits, without changing?

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**Akasha is not the Holy Ghost, because it would then be Shekhinah (Mulaprakriti). Akasha is the noumenon of the Cosmic Septenary, whose soul is Ether.**

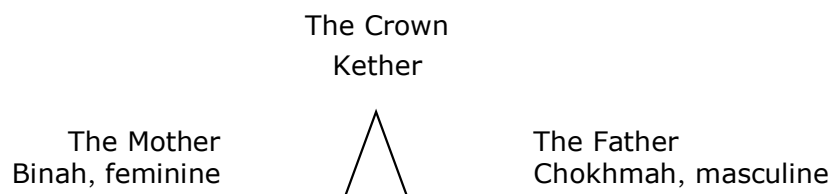
First published in *Le Lotus*, Paris, Vol. III, June 1888, pp. 129-150. Republished in *Blavatsky Collected Writings*, (REPLY OF ABBÉ ROCA TO MADAME BLAVATSKY'S ALLEGATIONS AGAINST CHRISTIAN ESOTERICISM) IX pp. 387-89. Translated from the French by Boris de Zirkoff.

VI. Christ, according to the orthodox Gnosis, is this: he is the Son engendered from all eternity in the adorable arcane of the *internal Processions of the divine Essence*; he is the living Word, consubstantial with the Father, of whom St. John speaks; he is the *Lumen de Lumine* of the Nicene symbol, chanted in Christian Churches of all rites and every sect (excepting the *Filioque* of the Orthodox Greco-Russian [388] Church).

Yet the *Filioque*<sup>1</sup> of the Orthodox Greco-Russian Church is that which is nearest to the Esotericism of the Orient. — H.P. BLAVATSKY.

That same Word was conceived before all the centuries and outside the essentially divine Circle, by Ochmah, or the emanated feminine Principle, . . .

If by “Ochmah” the Abbé means *Chokhmah-Wisdom*,<sup>2</sup> he is seriously deceived again. Hochmah is not “the feminine Principle” but the masculine, since it is the “Father,” *Yah*, while *Binah*, Intelligence or Jehovah, is the feminine Principle, “the mother.” Here is the superior triangle of the 10 Sephirōth:



Kether is the highest point (*Eheieh*, Being). The Microprosopus, the Son, emanates from the two Sephirōth, Chokhmah (or rather *Chokhma*, because the letter H was added by the Christian Kabbalists) and Binah, the two lower points of the triangle. But where has the Abbé studied the Kabbalah? — H.P. BLAVATSKY.

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<sup>1</sup> Latin term added to the original Niceno-Constantinopolitan Creed (commonly known as the Nicene Creed), and which has been the subject of great controversy between Eastern and Western Christianity. *Filioque* describes the Holy Spirit as proceeding from both the Father and the Son, not from the Father only. In the Nicene Creed it is rendered in English as “and [from] the Son,”

<sup>2</sup> Sometimes phonetically written Hochmah.



. . . or again living Wisdom, immaculate and fecundated by Ensoph . . .

En-Soph was never “the masculine Principle” any more than Parabrahm. En-Soph is the Incomprehensible, the Absolute, and has no sex. The first lesson in the *Zohar* teaches us that En-Soph (the Non-Being, for it is Absolute Being *per se*) cannot create. And not being able to create the Universe (which is only a reflection of En-Soph on the objective plane), it can still less *engender*. — H.P. BLAVATSKY.

. . . who is the masculine Principle, issued from [389] God, and called the Holy Ghost (perhaps the Ākāśa . . .

Ākāśa is not the Holy Ghost, because then Ākāśa would be *Shekhinah*, while Ākāśa is the noumenon of the Cosmic Septenary whose soul is Ether. *Shekhinah* is a feminine principle just as the Holy Ghost was with the early Christians and the Gnostics. Jesus said in the *Gospel of the Hebrews*:

And forthwith my mother the Holy Ghost took me and carried me by one of the hairs of my head to the great mountain called Tabor.<sup>1</sup>

Well indeed, if that is what you “Catholic priests” teach your flocks, I can hardly congratulate you on it and I am sorry for them. It seems, after all, that the Abbé is right in saying that his Christ has “reversed its two poles, raising that which was below, and putting down that which was on high.”<sup>2</sup> The entire Kabbalah with the Sephīrōth has had its share of it, and the brains of the Kabbalists also. — H.P. BLAVATSKY.

. . . of the Hindus).

Madame Blavatsky knows as well as anyone the esoteric value of that sacred hierogram: ⊕ which, when separated *ab intra*,<sup>3</sup> gives | and ○, which form by their conjunction *ad extra* the number 10, the symbolic figure of the whole Creation. — H.P. BLAVATSKY

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### Ether is the lining of Akasha, and Akasha is the Anima Mundi and Mother of Kosmos.

From *The Secret Doctrine*, I p. 97.

Next we see Cosmic matter scattering and forming itself into elements; grouped into the mystic four within the fifth element — Ether, the lining of Ākāśa, the Anima Mundi or Mother of Kosmos. “Dots, Lines, Triangles, Cubes, Circles” and finally “Spheres” — why or how? Because, says the *Commentary*, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law — not only in the primordial, but also in the manifested matter of our phenomenal plane — by which Nature correlates her geometrical forms, and later, also, her compound elements; and in which there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.<sup>4</sup>

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<sup>1</sup> [Origen, *Commentarii in evangelium Joannis*, Tomus II, p. 64]

<sup>2</sup> *vide supra*

<sup>3</sup> [from within]

<sup>4</sup> It is the knowledge of this law that permits and helps the Arhat to perform his *Siddhis*, or various phenomena, such as disintegration of matter, [and] the transport of objects from one place to another.

**Fire is the Spirit of Deity, the active male generative principle; and Ether, the Soul of Matter, is the light of the Fire, the passive female principle from which everything in this Universe emanated. Hence, Ether or “Water” is Mother, and Fire is Father.**

From *The Secret Doctrine*, I p. 57.

One of the symbolical figures for the Dual creative power in Nature (matter and force on the material plane) is *Padma*, the waterlily of India. The Lotus is the product of heat (fire) and water (vapour or Ether); fire standing in every philosophical and religious system as a representation of the Spirit of Deity,<sup>1</sup> the active, male, generative principle; and Ether, or the Soul of matter, the light of the fire, for the passive female principle from which everything in this Universe emanated. Hence, Ether or Water is the Mother, and Fire is the Father. Sir W. Jones (and before him archaic botany) showed that the seeds of the Lotus contain — even before they germinate — perfectly formed leaves, the miniature shape of what one day, as perfect plants, they will become;

. . . nature thus giving us a specimen of the *preformation* of its production . . . the seed of all *phanerogamous* plants bearing *proper* flowers containing *an embryo plantlet ready formed*.<sup>2</sup>

This explains the sentence [Stanza II.3]: “The Mother had not yet swollen” — the form being usually sacrificed to the inner or root idea in Archaic symbology.

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**Sound is the characteristic of Akasha (Ether): it generates air, the property of which is touch, and which, by friction, generates colour and light.**

From *The Secret Doctrine*, I p. 205.

The agitation of the *Fohatic* Forces at the two cold ends [North and South Poles] of the Earth which resulted in a multi-coloured radiance at night, have in them several of the properties of Ākāśa (Ether) *colour* and sound as well.

Sound is the characteristic of Ākāśa (Ether): it generates air, the property of which is Touch; which (by friction) becomes productive of Colour and Light.<sup>3</sup>

Perhaps the above will be regarded as archaic nonsense, but it will be better comprehended, if the reader remembers the Aurora Borealis and Australis, both of which take place at the very centres of terrestrial electric and magnetic forces. The two poles are said to be the storehouses, the receptacles and liberators, at the same time, of Cosmic and terrestrial Vitality (Electricity); from the surplus of which the Earth, had it not been for these two natural “safety-valves,” would have been rent to pieces long ago. At the same time it is now a theory that has lately become an axiom, that the phenomenon of polar lights is accompanied by, and productive of, strong sounds, like whistling, hissing, and cracking.

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<sup>1</sup> Even in Christianity. (See Part II, Section III, “Primordial Substance and Divine Thought.”)

<sup>2</sup> J.B. Cross, *The Heathen Religion*, 1856, p. 195 & *fn.* (See also Part II, viii, “The Lotus Flower as an Universal Symbol.”)

<sup>3</sup> [Paraphrased from the *Vishnu-Purāna*, Bk. I, ch. ii; Wilson, Vol. I. pp. 34-35.]

**Akasha, whose lowest form is the Ether of Space, is entirely different from the medium of Science.**

From *Blavatsky Collected Writings*, (PROBLEMS OF LIFE. FROM THE DIARIES OF AN OLD PHYSICIAN <Dr. N.I. Pirogoff's>) XII p. 408.

[My mental analysis brings me totally to the necessity of accepting outside these atoms something permeable and interpenetrating everything and everywhere, invisible, formless, ever in motion . . . ]

If we understand correctly this “something permeable and interpenetrating” all and everywhere, it is *Ākāśa*, whose lowest form is the Ether of Space, the latter, however, being considerably different from the “hypothetical agent” or *medium* of Science.

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## Can Ether be said to be molecular in Occultism?

**The ether of Science is the grossest manifestation of Akasha, though on our plane, it is the seventh principle of the astral light, and three degrees higher than “radiant matter.” When ether 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.”**

From *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE – VII) X p. 370.

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

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**There is no such things as light, heat, sound, or electricity. There is nothing but radiant energy due to one thing — Motion of Ether.**

From *Blavatsky Collected Writings*, (WHAT IS MATTER AND WHAT IS FORCE?) IV pp. 220-21.

The men of science have just found out “a *fourth* state of matter,” whereas the Occultists have penetrated ages ago beyond the *sixth*, and, therefore, do not infer but KNOW of the existence of the *seventh* — the last. Professor Balfour Stewart, in seeking to show light an energy or force, quotes Aristotle, and remarks that the Greek philosopher seems to have [221] entertained the idea that,

. . . light is not a body, or the emanation of any body (for that, Aristotle says, would be a kind of body) and that, therefore, light is an energy or act.

To this I respectfully demur and answer, that if we cannot conceive of movement or motion without force, we can conceive still less of an “energy or act” existing in boundless space from the eternity, or even manifesting, without some kind of body. Moreover, the conceptions about “body” and “matter” of Aristotle and Plato, the

founders of the two great rival schools of antiquity, opposed as they were in many things to each other, are nevertheless still more at variance with the conceptions about “body” and “matter” of our modern men of science. The Theosophists, old and modern, the Alchemists and Rosicrucians have ever maintained that there were no such things *per se* as “light,” “heat,” “sound,” “electricity”; least of all — could there be a vacuum in nature. And now the results of old and modern investigation fully corroborate what they had always affirmed, namely, that in reality there is no such thing as a “chemical ray,” a “light ray,” or a “heat ray.” *There is nothing but radiant energy*; or, as a man of science expresses it in the *Scientific American*,<sup>1</sup> radiant energy —

. . . motion of *some kind*, causing vibrations across space of *something* between us and the sun — *something which, without understanding fully* [verily so!], we call “ether,” and which exists everywhere, *even in the “vacuum” of a radiometer.*

The sentence [though] confused, is none the less, the last word of science. Again:

We have always one and the same cause, radiant energy, and we give this one thing different names, “actinism,” “light,” or “heat.”

And we are also told that the miscalled chemical or actinic rays, as well as those which the eye sees as blue or green, or red, and those which the thermometer feels —

. . . are all due to one thing — motion of the ether.

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**Modern Science may divide its hypothetically conceived ether in as many ways as it likes; the real Ether of Space, i.e., Æther, will remain as it is throughout.**

**Ether is the vibrating sound-board in Nature, in all of her seven differentiations. Where there was no Ether there would be no sound.**

*From The Secret Doctrine, I pp. 536-37,*

The whole range of physical phenomena proceed from the *Primary* of Ether — Ākāśa, as dual-natured Ākāśa proceeds from undifferentiated *Chaos*, so-called, the latter being the primary *aspect* of Mūlaprakriti, the root-matter and the first abstract Idea one can form of Parabrahman. Modern Science may divide its hypothetically conceived ether in as many ways as it likes; the *real* Æther of Space will remain as it is throughout. It has its seven principles, as all the rest of nature has, and where there was no Ether *there would be no sound*, as it is the vibrating sound-board in nature in all of its seven differentiations. This is the first mystery the Initiates of old have learned. Our present normal physical senses were (from our present point of view) abnormal in those days of slow and progressive downward evolution and fall into matter. And there was a day when all that which in our modern times is regarded as phenomena, so puzzling to the [537] physiologists now compelled to believe in them — such as thought-transference, clairvoyance, clairaudience, *etc.*; in short, all that which is called now “wonderful and abnormal” — all that and much more belonged to the senses and faculties common to all humanity.

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<sup>1</sup> “The Sun’s Radiant Energy,” by Prof. Samuel Pierpont Langley, *Scientific American*, Vol. 41, July 26<sup>th</sup>, 1879, p. 53

We are, however, cycling back and cycling forward; *i.e.*, having lost in spirituality that which we acquired in physical development until almost the end of the Fourth Race, we (mankind) are as gradually and imperceptibly losing now in the physical all that we regain once more in the spiritual *re*-evolution. This process must go on until the period which will bring the Sixth Root-Race on a parallel line with the spirituality of the Second, long extinct mankind.

**The “Astral Light,” or Ether of Space, preserves the images of all beings and things on its sensitised waves.**

First published in *The Theosophist*, Vol. III (3), December 1881, p. 75. Republished in *Blavatsky Collected Writings*, (WEIRD PHENOMENA) III p. 376. [H.P. Blavatsky commenting upon stories related by Dr. Ram Das Sen.]

**Editor’s Note**

We need not notice the subject of article II, as it is very clear that Gobind Prasad Sukul was a man who had possessed himself by some means of considerable occult powers. But we will say a few brief words about the “ghost” of the assistant surgeon. The apparition was that of a man, who had died a month previous — *within the premises* of the dispensary he appeared in, and where he had lived and breathed his last. The “Astral Light,” or, if our readers prefer a more *scientific* term — the *ether* of Space — preserves the images of all beings and things on its sensitised waves; and under certain atmospheric and electric conditions, more often furnished and determined by the vital magnetism of “mediums,” pictures and scenes subjective, hence invisible under ordinary normal conditions, will be thrown out into objectivity. The figure of the apparition may have been but an accidental and meaningless reflection on that “sultry,” *electric* “moonlight night,” of the image of one whose figure was, owing to a long residence and death of that person on the premises, strongly impressed upon the etheric waves; and it may also have been due to the roaming of the “animal soul,” what the Hindus call *Kāma-* and *Māyāvi-rūpa*, the “Illusionary Body” of the deceased person. At all events, it is but the Spiritualists who will insist that it was the *spirit* or the conscious “*Ego* of the dead Assistant Surgeon,” the Occultists maintaining that it was at best the “shell” or the astral form of the disembodied man; and giving it as usual the name of an “Earth-bound Elementary.”

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**An occult explanation of “Spirit” photographs is that they are objective copies from subjective photographs impressed upon the ether, and constantly thrown out by our thoughts, words, and deeds.**

First published in *The Theosophist*, Vol. III (7), April 1882, pp. 179-180, Republished in *Blavatsky Collected Writings*, [SPIRIT-PHOTOGRAPHS] IV pp. 63-65.

*Chronicles of the Photographs of Spiritual Beings and Phenomena Invisible to the Material Eye*, by Miss G. Houghton. London: E.W. Allen, 1882

**There exists an infinite ocean of ether, in which all material substance floats, and through which are transmitted all forces in the physical universe.**

There are many valuable, interesting and highly scientific attempts at explanation found scattered throughout the work, and evidence given by well-known writers of ability and learning. But the opinion we agree with the most, is contained in the extracts given from Mr. John Beattie’s paper — published in the *Spiritual Magazine* for January 1873, on the “Philosophy of Spirit-Photography.” We will quote a few lines:

All our most competent thinkers in the great schools of physical science . . . are forced to the conclusion that there exists an infinite [64] ocean of ether, in which all material substance floats, and through which are transmitted all the forces in the physical universe. . . . In photography we have to deal with purely physical conditions. Is there any proof that in the production of these pictures any other than physical conditions have had play? . . . In the spirit-photographs taken under my observation, I had considerable proof that spirit-substance *was not photographed*. The forms were vague, but as photographs extremely well defined . . . these forms are such, and are so singularly related to one another that, even to the superficial, it is impossible not to see that such a series of forms could never have been conceived of by anyone who would have had a mind to deceive. . . . We daily hear of spirit-photographs being made, many of them said to be recognized as likenesses of friends. . . . Now are these photographs any other than material resemblances, *moulded by spiritual beings*, of substances capable, when so condensed, of throwing off energy very actively. . . . I have seen many of the photographs said to be likenesses. I have two before me now: the same gentleman in both. In one there is with him a sitting figure half under the carpet, clearly from an etching of a face with a *profile type exactly like* his own; in the other there is a standing figure extremely tall and ill-defined. *In both cases it is said to be his mother. . . . No likeness could be discerned between the two.* The sitting figure evidently had been taken from some drawing.

I mention all this to combat the notion that the actual spirit can be photographed. I have seen a large number of them which I believe to be genuine, but in no case have I seen them indicating the free play of true life. Besides, we cannot believe spiritual light to depend upon physical laws such as reflection, absorption, *etc.*, but rather on states of the perceiving mind. If I am right, within the range of psychological phenomena, spirit-photography must take a high place in usefulness, if marked by suitable evidence without which all manifestations are worthless.



Men more cautious, those of Mr. Beattie's turn of mind, would rather think that they are "Photographs *by* Spirits," the form of the object having [65] been given from plastic invisible substance "by intelligent beings *outside* of it and moulded into shape for their purpose." And we (the Occultists) say, that they are objective copies from *subjective* photographs impressed upon the ether of space, and constantly thrown out by our thoughts, words, and deeds. . . .

**So long as "Spirit" photography, instead of being regarded a science, is presented to the public as a new revelation from the God of Israel and Jacob, the jury will go on deliberating much longer.**

We heartily concur with all that is said above, but we disagree entirely with one of the conclusions and deductions drawn therefrom by Mr. Beattie. So far the genuineness of the phenomenon, called "spirit-photography," is sufficiently proved. But before we dogmatize upon the agency or rather the causes producing the phenomenal effects, we have to consider three theories, and choose the one which not only covers most of the ground, but explains, in the most satisfactory way, the evident defects in the results so far obtained. Now the Spiritualists maintain that these pictures are the photographs of spirits. Men more cautious, those of Mr. Beattie's turn of mind, would rather think that they are "Photographs *by* Spirits," the form of the object having [65] been given from plastic invisible substance "by intelligent beings *outside* of it and moulded into shape for their purpose." And we (the Occultists) say, that they are objective copies from *subjective* photographs impressed upon the ether of space, and constantly thrown out by our thoughts, words, and deeds. . . .

The final verdict as to who of us is right and who wrong, can be brought out by the jury of reason only after a better and more reliable evidence is obtained of the *facts*, and, upon a profounder acquaintance with the Invisible Universe and Psychology; both, moreover, have first to become entirely separated from, and independent of, anything like preconceived notions, or a sectarian colouring. So long as "Spirit-Photography," instead of being regarded as a science, is presented to the public as a new Revelation from the God of Israel and Jacob, very few sober men of science, will care to submit to a microscopic inspection "Mary the Virgin, Mother of our Lord," or even "St. John with a dove and three stars in the niche above him."

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**The mediumistic rapping is a correlation of vital force, emitted from the person of the rapper, with the potential energy of the ether.**

First published in *The Theosophist*, Vol. III (10), July 1882, pp. 255-57. Republished in *Blavatsky Collected Writings*, (COMMENTS ON EXPERIMENTAL STUDIES ON THE NERVOUS FLUID)<sup>1</sup> IV, pp. 144-45.

[H.P. Blavatsky comments on a review of Dr. Chevillard's work on nervous phenomena and the rational of spiritistic manifestations in a brief introduction and some footnotes.]

The readers of this magazine, and especially the Fellows of our Society, will remember that we have always maintained that the mediumistic rapping is produced by a correlation of vital force, emitted from the person of the rapper, with the potential en-

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<sup>1</sup> [Dr. A. Chevillard, *Études expérimentales sur le fluide nerveux et solution définitive du problème spirite*. Paris: Corbeil, 1869. 8vo.]

ergy of the ether (*ākāśa*). This theory seems to be fully corroborated by the discoveries of Professor Chevillard.

One of the best and most intelligent mediums in the world once told us that she never knew a medium, who could be called perfectly healthy, each usually having a scrofulous, phthisical, or other blood taint.

We only know Dr. Chevillard's work through Mr. Rouher's review, and so are not in a position to express an independent opinion as to its merits. But we see no mention in the above article about that most striking of all the mediumistic phenomena, "materialization" — the apparition of moving, and often speaking, forms believed to be those of *dead* persons. Nor is there any indication that [145] either author or reviewer has ever seen the projection of the "double" or *Māyāvi rūpa*, of a living man. A vast unexplored field invites the researches of the European men of science, and we trust that the announced intention of the great French Academy to take up the work, may not end in promises. Anyhow, our Asiatic readers now see that Occult Science is beginning to have from Western biologists the attention it deserves.

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### Cyprianus, the reformed sorcerer of Antioch, confessed that he knew of the Chaldæan division of ether into 365 parts.

From *Blavatsky Collected Writings*, (ST. CYPRIAN OF ANTIOCH) XIV pp. 165 & fns. Excerpts from the confessions of the pagan magician of Antioch as translated by H.P. Blavatsky from the French of Jules de Mirville. Full text in our Black versus White Magic Series.

When thirty, I travelled to Chaldæa to study there the true power of the air, placed by some in the fire and by the more learned in light [*Ākāśa*]. I was taught to see that the planets were in their variety as dissimilar as the plants on earth, and the stars were like armies ranged in battle order. I knew the Chaldæan division of Ether into 365 parts,<sup>1</sup> and I perceived that every one of the demons who divide it among themselves<sup>2</sup> was endowed with that material force that permitted him to execute the orders of the Prince and guide all the movements therein [in the Ether].<sup>3</sup> They [the Chaldees] explained to me how those Princes had become participants *in the Council of Darkness*, ever in opposition to the *Council of Light*.



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<sup>1</sup> Relating to the days of the year, also to 7 x 7 divisions of the earth's sublunary sphere, divided into seven upper and seven lower spheres with their respective Planetary Hosts or "armies."

<sup>2</sup> Daimōn is not "demon," as translated by de Mirville, but Spirit.

<sup>3</sup> All this is to corroborate his dogmatic assertions that Pater Æther or Jupiter is Satan! and that pestilential diseases, cataclysms, and even thunderstorms that prove disastrous, come from the Satanic Host dwelling in Ether — a good warning to the men of Science!



## **The Seven Cosmic Elements, with their numberless sub-Elements, are modifications of One Element.**

**There is but One Element in Nature, and at its rootless root is Deity.**

**The so-called Seven Elements, of which five have already manifested and asserted their existence, are the fabric veiling Deity.**

*From The Secret Doctrine, I (Synthesis of the Four Elements) p. 460.*

Metaphysically and esoterically there is but One ELEMENT in nature, and at the root of it is the Deity; and the so-called *seven* elements, of which five have already manifested and asserted their existence, are the garment, *the veil, of that deity*; direct from the essence whereof comes MAN, whether physically, psychically, mentally or spiritually considered. Four elements only are generally spoken of in later antiquity, five admitted only in philosophy. For the body of ether is not fully manifested yet, and its noumenon is still “the Omnipotent Father-Æther, the synthesis of the rest.” But what are these “ELEMENTS” whose compound bodies have now been discovered by Chemistry and Physics to contain numberless sub-elements, even the sixty or seventy of which no longer embrace the whole number suspected.<sup>1</sup>

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**Father-Æther has pre-eminence over, and is the synthesis of, all elements.**

*From The Secret Doctrine, I (Synthesis of All Elements) p. 464.*

The four-fold Jupiter, as the four-faced Brahmā — the aerial, the fulgurant, the terrestrial, and the marine god — the lord and master of the four elements, may stand as a representative for the great Cosmic gods of every nation. While passing power over the fire to Hēphaistos-Vulcan, over the sea, to Poseidon-Neptune, and over the Earth, to Pluto-Aidōneus — the AERIAL Jove was all these; for ÆTHER, from the first, had pre-eminence over, and was the synthesis of, all the elements.

Tradition points to a grotto, a vast cave in the deserts of Central Asia, whereinto light pours through its four seemingly natural apertures or clefts placed crossways at the four cardinal points of the place. From noon till an hour before sunset that light streams in, of four different colours, as averred — red, blue, orange-gold, and white — owing to some either natural or artificially prepared conditions of vegetation and soil. The light converges in the centre around a pillar of white marble with a globe upon it, which represents our earth. It is named the “grotto of Zarathushtra.”

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<sup>1</sup> See *Addenda*, Sections IX and XII, quotations from Sir William Crookes' Lectures.

## Chaos-Theos-Kosmos is Unknown Space

**The attempt to derive God from the Anglo-Saxon word “good” is an abandoned idea. God is Jod, a phallic hook. He may be the creator of physical man, “out of nothing,” but not the spark of divine intelligence that “fell” in order to make animal man divine.**

From *The Secret Doctrine*, I (Chaos–Theos–Kosmos) pp. 346-47.

Moreover, the very word “God” in the singular, embracing all the gods — or *theos* from *theoi* — came to the “superior” civilized nations from a strange source, one entirely and as pre-eminently *phallic* as the [347] sincere, open-spoken *lingham* of India. The attempt to derive God from the Anglo-Saxon synonym “good” is an abandoned idea, for in no other language, in all of which the term varies more or less, from the Persian *Khoda* down to the Latin *Deus*, has an instance been found of a name of God being derived from the attribute of *Goodness*. To the Latin races it comes from the Āryan *Dyaus* (the Day); to the Slavonian, from the Greek Bacchus (*Bagh-bog*); and to the Saxon races directly from the Hebrew *Yōdh* or *Jōd*. The latter is י, the number-letter 10, male and female, and *Jōd* [is] the phallic *hook*. Hence the Saxon *Godh*, the Germanic *Gott*, and the English *God*. This symbolic term may be said to represent the Creator of physical “Humanity,” on the *terrestrial* plane; but surely it had nothing to do with the formation or “Creation” of Spirit, gods, or Kosmos!

**Chaos-Theos-Kosmos produces the four primary Elements, which are known on the terrestrial plane as Seven Cosmic Elements.**

Chaos-Theos-Kosmos, the triple deity, is *all in all*. Therefore, it is said to be male and female, good and evil, positive and negative: the whole series of contrasted qualities. When latent (in *pralaya*) it is incognisable and becomes the *unknowable Deity*. It can be known only in its active functions; hence as *matter-Force* and *living Spirit*, the correlations and outcome, or the expression, on the visible plane, of the ultimate and ever-to-be unknown UNITY.

**The Seven “immortal gods who give birth and life to all” are constantly forming matter under the never-ceasing impulse of the One Element.**

In its turn this triple unit is the producer of the four primary “Elements,”<sup>1</sup> which are known in our visible terrestrial nature as the seven (so far the *five*) Elements, each divisible into forty-nine (or seven times seven) sub-elements, with about seventy of which Chemistry is acquainted. Every Cosmical Element such as Fire, Air, Water, Earth, partaking of the qualities and defects of their Primaries, are in their nature Good and Evil, Force (or Spirit) and Matter, *etc., etc.*; and each, therefore, is at one and the same time Life and Death, Health and Disease, Action and Reaction. They are ever and constantly forming matter under the never-ceasing impulse of the ONE Element (the *incognisable*), represented in the world of phenomena by Æther, or “the immortal gods who give birth and life to all.”

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<sup>1</sup> The Cosmic Tabernacle of Moses, erected by him in the Desert, was *square*, representing the four cardinal points and the four Elements, as Josephus tells his readers (*Jewish Antiquities*, Bk. I, ch. iii, §§ 4, 6, 9) It is the idea taken from the pyramids in Egypt and in Tyre, where the pyramids became pillars. The Genii, or Angels have their abodes in the four respective points. (See Section XIV, “The Four Elements.”)

**The Seven Cosmic Elements, with their numberless sub-Elements, are modifications and aspects of the One and only Element. Four are entirely physical, and the fifth (Ether) semi-material.**

**Akasha, of which Ether is the grossest form, is the Fifth Cosmic Principle which corresponds to, and from which unfolds, the human Manas.**

From *Secret Doctrine*, I (Proem) pp. 12-13.

For clearer understanding on the part of the general reader, it must be stated that Occult Science recognises *Seven* Cosmical Elements — four entirely physical, and the fifth (Ether) semi-material, as it will become visible in the air towards the end of our Fourth Round, to reign supreme over the others during the whole of the Fifth. The remaining two are as yet absolutely beyond the range of human perception. These latter will, however, appear as presentments during the 6<sup>th</sup> and 7<sup>th</sup> Races of this Round, and will become known in the 6<sup>th</sup> and 7<sup>th</sup> Rounds respectively.<sup>1</sup> These seven elements with their numberless Sub-Elements [13] (far more numerous than those known to Science)<sup>2</sup> are simply *conditional* modifications and aspects of the ONE and only Element. This latter is not *Ether*,<sup>3</sup> not even *Ākāśa* but the *Source* of these. The Fifth Element, now advocated quite freely by Science, is not the Ether hypothesised by Sir Isaac Newton — although he calls it by that name, having associated it in his mind probably with the *Æther*, “Father-Mother” of Antiquity. As Newton intuitively says:

Nature is a perpetual circulatory worker, generating fluids out of solids, fixed things out of volatile, and volatile out of fixed, subtile out of gross, and gross out of subtile. . . . Thus, perhaps, may all things be originated from Ether.<sup>4</sup>

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<sup>1</sup> It is curious to notice how, in the evolutionary cycles of ideas, ancient thought seems to be reflected in modern speculation. Had Mr. Herbert Spencer read and studied ancient Hindu philosophers when he wrote a certain passage in his *First Principles* (p. 482)? Or is it an independent flash of inner perception that made him say half correctly, half incorrectly,

“ . . . motion as well as matter, being fixed in quantity [?], it would seem that the change in the distribution of matter which motion effects, coming to a limit in whichever direction it is carried [?], the indestructible motion thereupon necessitates a reverse distribution. Apparently, the universally co-existent forces of attraction and repulsion which, as we have seen, necessitate rhythm in all minor changes throughout the Universe, also necessitate rhythm in the totality of its changes — produce now an immeasurable period during which the attracting forces predominating, cause universal concentration, and then an immeasurable period, during which the repulsive forces predominating, cause universal diffusion — alternate eras of evolution and dissolution.”

<sup>2</sup> [Since 2016, the periodic table has 118 confirmed elements, from element 1 (hydrogen) to 118 (oganesson). Elements 113, 115, 117 and 118, the most recent discoveries, were officially confirmed by the International Union of Pure and Applied Chemistry in December 2015.]

<sup>3</sup> Whatever the views of physical Science upon the subject, Occult Science has been teaching for ages that *Ākāśa* — of which Ether is the grossest form — the fifth universal Cosmic Principle (to which corresponds and from which proceeds human Manas) is, cosmically, a radiant, cool, diathermanous plastic matter, creative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles. In the former condition it is called the Sub-Root; and in conjunction with radiant heat, it recalls “dead worlds to life.” In its higher aspect it is the Soul of the World; in its lower — the DESTROYER.

<sup>4</sup> [Sir Isaac Newton’s Letter to Henry Oldenburg, dated December 7<sup>th</sup>, 1675, and entitled “An Hypothesis explaining the Properties of Light discoursed of in my several Papers.” See *Register* of the Royal Society, Vol. V, p. 65.]

**The first four numbers in German are named after four elements.  
But the Ancients represented the world by five elements.**

From *Blavatsky Collected Writings*, (OCCULT SYSTEMS: ALPHABETS AND NUMERALS) XIV p. 100 & fn.

As stated correctly by the famous Mason Ragon, the Hindu Trimūrṭi is personified in the world of ideas by Creation, Preservation and Destruction, or Brahmā, Vishnu and Śiva; in the world of matter by Earth, Water and Fire, or the Sun, and symbolized by the Lotus, a flower that lives by earth, water, and the sun.

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Ragon mentions the curious fact that the first four numbers in German are named after the elements.

- 1 *Ein*, or one, means the air, the element which, ever in motion, penetrates matter throughout, and whose continual ebb and tide is the universal vehicle of life.
- 2 *Zwei*, two, is derived from the old German *Zweig*, signifying germ, fecundity; it stands for earth the fecund mother of all.
- 3 *Drei*, three, is the *trienos* of the Greeks, standing for water, whence the Sea-gods, Tritons; and trident, the emblem of Neptune — the water, or sea, in general being called *Amphitrite* (surrounding water).
- 4 *Vier*, four, a number meaning in Belgian fire . . . It is in the quaternary that the first solid figure is found, the universal symbol of immortality, the Pyramid, “whose first syllable means fire.” Lysis and Timaeus of Locris claimed that there was not a thing one could name that had not the quaternary for its root . . . The ingenious and mystical idea which led to the veneration of the ternary and the triangle was applied to number four and its figure; it was said to express a living being, 1, the vehicle of the triangle 4, vehicle of God, or man carrying in him the divine principle.

Finally,

The Ancients represented the world by the number five. Diodorus explains it by saying that the number represents earth, fire, water, air and ether or spiritus. Hence, the origin of *Pente* (five) and of *Pan* (the God) meaning in Greek all.<sup>1</sup>

It is left with the Hindu Occultists to explain the relation this Sanskrit word *Pañcha* (five) has to the elements, the Greek *Pente* having for its root the Sanskrit term.

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<sup>1</sup> Compare *Ragon, Maçonnerie Occulte*, pp. 428-430 [Paris: E. Dentu, 1853]

**Had they been ignorant of the heterogeneity of the elements they would have had no personifications of Fire, Air, Water, Earth, and Æther.**

From *The Secret Doctrine*, I (Were the Ancients ignorant of the physical sciences?) p. 141.

Had they [the Ancients] been ignorant of the Heterogeneity of their Elements they would have had no personifications of Fire, Air, Water, Earth, and Æther; their Cosmic gods and goddesses would never have been blessed with such posterity, with so many sons and daughters, elements born *from* and *within each respective Element*.

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**Of the Seven Elements on our Earth, four are now fully manifested, while the fifth — Ether — is only partially so, as we are hardly in the second half of the Fourth Round and, consequently, the Fifth Element will manifest fully only in the Fifth Round.**

From *The Secret Doctrine*, I p. 140.

[There are] Seven Elements on our Earth. Of these, four elements are now fully manifested, while the fifth — Ether — is only partially so, as we are hardly in the second half of the Fourth Round, and consequently the fifth Element will manifest fully only in the Fifth Round. The Worlds, including our own, were of course, as germs, primarily evolved from the ONE Element in its second stage (“Father-Mother,” the differentiated World’s Soul, not what is termed the “Over-Soul” by Emerson), whether we call it, with modern Science, cosmic dust and Fire Mist, or with Occultism — Ākāśa, Jivātman, divine Astral Light, or the “Soul of the World.” But this first stage of Evolution was in due course of time followed by the next. 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 Nirvānic 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.

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**It will only be in the next, or Fifth Round, that Ether, the gross body of Akasha, will become a familiar fact of Nature to all men, as air is familiar to us now.**

From *The Secret Doctrine*, I pp. 257-58.

The elements, whether simple or compound, could not have remained the same since the commencement of the evolution of our chain. Everything in the Universe progresses steadily in the Great Cycle, while incessantly going up and down in the smaller cycles. Nature is never stationary during *manvantara*, as it is ever *becoming*,<sup>1</sup> not simply *being*; and mineral, vegetable, and human life are always adapting their organisms to the then reigning Elements, and therefore *those* Elements were then fit-

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<sup>1</sup> According to the great metaphysician Hegel also. For him Nature was a *perpetual becoming*. A purely esoteric conception. Creation or Origin, in the Christian sense of the term, is absolutely unthinkable. As the above-quoted thinker said: “God [the Universal Spirit] *objectivises himself as Nature*, and again rises out of it.”

ted for them, as they are now for the life of present humanity. It will only be in the next, or fifth Round that the fifth Element, *Ether* — the gross body of Ākāśa, if it can be called even that [257] — will, by becoming a familiar fact of Nature to all men, as air is familiar to us now, cease to be as at present hypothetical, and also an “agent” for so many things. And only during that Round will those higher senses, the growth and development of which Ākāśa subserves, be susceptible of a complete expansion. As already indicated, a *partial* familiarity with the characteristic of matter — permeability — which should be developed concurrently with the sixth sense, may be expected to develop at the proper period in this Round. But with the next element added to our resources in the next Round, *permeability* will become so manifest a characteristic of matter, that the densest forms of this will seem to man’s perceptions as obstructive to him as a thick fog, and no more.

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## Cosmic Elements are the noumena of the terrestrial elements. “Water” is Matter in its precosmic state.

### **Ether contains all other states of matter and their properties.**

*From Blavatsky Collected Writings, (TRANSACTIONS OF THE BLAVATSKY LODGE – VI) X pp. 365-66.*

*Is “Water” as used here purely symbolical or has it a correspondence in the evolution of the elements?*

It is necessary to be very careful not to confuse the universal with the terrestrial elements. Nor again [366] do the terrestrial elements mean what is known as the chemical elements. I would call the cosmic, universal elements the noumena of the terrestrial elements, and add that cosmic is not confined to our little Solar System.

Water is the first cosmic element and the terms “darkness” and “chaos” are used to denote the same “element.” There are seven states of matter of which three are generally known, *viz.*, solid, liquid, and gaseous. It is necessary to consider everything cosmic and terrestrial as existing in variations of these seven states. But it is impossible for me to speak in terms which are unknown to you, and therefore impossible to understand. Thus “water,” the “hot and moist principle” of the philosophers, is used to denote that which is not yet solid matter, or rather that which does not yet possess the solidity of matter, as we understand it. It is rendered rather more difficult by the use of the term “water” as a subsequent “element” in the series of ether, fire and air. But ether contains in itself all the others and their properties, and it is this ether which is the hypothetical agent of physical science: moreover it is the lowest form of Ākāśa, the one agent and universal element. Thus water is used here to denote matter in its precosmic state.

*What relation have the elements to the Elementals?*

The same relation as the earth has to man. As physical man is the quintessence of the Earth, so Air or Fire, or Water, an Elemental (called Sylph, Salamander, Undine, *etc.*) is of the quintessence of its special element. Every differentiation of substance and matter evolves a kind of intelligent Force, and it is these which the Rosicrucians called Elemental or Nature spirits. Every one of us can believe in Elementals which



we can create for ourselves. But this latter class of elemental creation has no existence outside our own imagination. It will be an intelligence, a Force, good or bad, but the form given to it and its attributes will be of our own creation, while at the same time it will have an intelligence derived also from us.

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**The “waters” of creation are not the liquid we know, but Æther — the Fiery Waters of Invisible Space. Fohat is the “Son of Æther,” in its highest aspect.**

*From The Secret Doctrine, II p. 400 fn.*

Bear in mind that the Vedic and Avestan name of Fohat is Apām-Napāt. In the Avesta he stands between the *fire-yazatas* and the *water-yazatas*, The literal meaning is “Son of the Waters,” but these “waters” are not the liquid we know, but Æther — the fiery waters of space. Fohat is the “Son of Æther” in its highest aspect, Ākāśa, the Mother-Father of the primitive Seven, and of *Sound* or LOGOS. Fohat is the *light* of the latter.

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**From Mahat-Intelligence proceeds ether; from ether, air; from air, heat; from heat, water; and from water, earth with everything on her.**

*From The Secret Doctrine, I pp. 330-32; [on whether “The Seven Rays are the primordial seven rays, the Luminous Sons, from which will emanate in their turn all the other luminous and non-luminous lives.”]*

What, then, is the “primordial Substance,” that mysterious object of which Alchemy was ever talking, and which became the subject of philosophical speculation in every age? What can it be finally, even in its phenomenal pre-differentiation? Even *that* is ALL in manifested Nature and — *nothing* to our senses. It is mentioned under various names in every Cosmogony, referred to in every philosophy, and shown to be, to this day, the ever grasp-eluding PROTEUS in Nature. We touch and do not feel it; we look at it without seeing it; we breathe it and do not perceive it; we hear and smell it without the smallest cognition that it is there; for it is in every molecule of that which in our illusion and ignorance we regard as Matter in any of its states, or conceive as a feeling, a thought, an emotion. . . . In short, it is the “*upādhi*,” or vehicle, of every possible phenomenon, whether physical, mental, or psychic. In the opening sentences of *Genesis*, as in the Chaldean Cosmogony; in the *Purānas* of India, and in the *Book of the Dead* of Egypt, it opens everywhere the cycle of manifestation. It is termed “Chaos,” and the face of the waters, incubated by the Spirit proceeding from the Unknown, under whatever name.<sup>1</sup>

The authors of the sacred Scriptures in India go deeper into the origin of things evolved than Thales or Job, for they say:

From INTELLIGENCE [called MAHAT in the *Purānas*] associated with IGNORANCE [Īśvara, as a *personal* deity] *attended by its projective power*, in which the quality of dullness [*tamas*, insensibility] predominates, proceeds *Ether* — from ether,

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<sup>1</sup> See Section IV: “Chaos–Theos–Kosmos.” [And consult “Proposition 1 - Chaos to sense, latent deity to reason,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

air; from air, heat; from heat, water; and from water, earth with everything on it.<sup>1</sup>

Says the Veda:<sup>2</sup>

From THIS, from this same SELF, was the Ether produced.

**The Church, firm as a rock in each and all of her early errors of interpretation, has made of Ether the abode of her Satanic legions. The whole hierarchy of the “Fallen” angels is there.**

It becomes thus evident that it is not *this* Ether — sprung at the fourth [331] remove from an *Emanation* of Intelligence “associated with Ignorance” — which is the high principle, the *deific* Entity worshipped by the Greeks and Latins under the name of “*Pater omnipotens Æther*,” and “*Magnus Æther*” in its collective aggregates. The septenary gradation, and the innumerable subdivisions and differences, made by the ancients between the powers of *Ether* collectively, from its outward fringe of effects, with which our Science is so familiar, up to the “Imponderable Substance,” once admitted as the “Ether of Space,” now about to be rejected, has been ever a vexing riddle for every branch of knowledge. The mythologists and symbologists of our day, confused by this incomprehensible glorification, on the one hand, and degradation on the other, of the same deified entity and in the same religious systems, are often driven to the most ludicrous mistakes. The Church, firm as a rock in each and all of her early errors of interpretation, has made of Ether the abode of her Satanic legions.<sup>3</sup> The whole hierarchy of the “Fallen” angels is there; the *Cosmocratores* — or the “world bearers,” (according to Bossuet); *Mundi Tenentes* — the “world holders,” as Tertullian calls them; and *Mundi Domini* “world dominations,” or rather *dominators*, the *Curbati*, or “Curved,” *etc.*, who thus make of the stars and celestial orbs in their course — Devils!

**Æther is universal Fire — imponderable power and potency. Ether is one of Seven Cosmic Principles.**

**Akasha is the synthesis of Æther; and Ether, an aspect of Akasha.**

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

The difference made between the seven states of Ether (itself one of the Seven Cosmic principles), while the Æther of the Ancients is *universal Fire*, may be seen in the injunctions by Zoroaster and Psellus, respectively. The former said:

Consult it only when it is without form or figure,

<sup>1</sup> Cf. *Sāṅkhya-Kārika*, v. iii, and commentaries.

<sup>2</sup> *Taittirīya Upanishad*, Second Valī, First Anuvāka

<sup>3</sup> For it is thus that the Church has interpreted verse 12 in ch. vi to the *Ephesians*:

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world.”

Further on St. Paul mentions the spiritual *malices* (“wickedness” in English texts) SPREAD IN THE AIR — “*Spiritualia nequitiae caelestibus*,” the Latin texts giving various names to these “malices,” the innocent “Elementals.” But the Church is right this time, though wrong in calling them all devils. The ASTRAL LIGHT or lower Ether is full of conscious and semi-conscious and unconscious entities; only the church has less *power* over them than over invisible microbes or mosquitoes.



*absque forma et figura*,<sup>1</sup> which means without flames or burning coals.

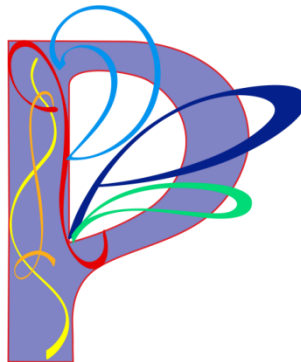
Teaches Psellus:

When it has a form — *heed it not* — but when it is formless, obey it, for it is then *sacred fire*, and all it will reveal thee, shall be true.”<sup>2</sup>

This proves that Ether, itself an aspect of Ākāśa, has in its turn several aspects or “principles.”

All the ancient nations deified Æther in its imponderable aspect and potency. Virgil calls Jupiter, *Pater omnipotens Æther*, “the great Æther.”<sup>3</sup> The Hindus have also placed it among their deities; under the name of Ākāśa (the synthesis of Æther). And the author of the *Homoimerian* [332] System of philosophy, Anaxagoras of Clazomenæ, firmly believed that the spiritual prototypes of all things, as well as their elements, were to be found in the boundless Ether where they were generated, whence they evolved, and whither they returned — an Occult teaching.

It thus becomes clear that it is from Ether in its highest synthetic aspect, once anthropomorphised, that sprung the first idea of a personal creative deity. With the philosophical Hindus the elements are *Tamas*, *i.e.*, “unenlightened by *intellect*, which they obscure.”



“Akasha vs. Astral Light,” and “Chaos to sense, latent deity to reason,” in our Secret Doctrine’s First Proposition Series. Students should be fully conversant with the philosophical concepts and learning aids set out in our Secret Doctrine’s First Proposition Series, particularly with those prefixed with “Proposition 1.”

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<sup>1</sup> [without form and shape]

<sup>2</sup> *Effatum* XVI, “Oracles of Zoroaster”

<sup>3</sup> *Georgics*, Bk. II, line 325

## Appendix A

### Wisdom descendeth not from above is earthly, sensual, devilish.

#### Amplification of the Epistle of James iii, 15-17.

By the Series Editor, Philaletheians UK.

St. James iii, 15	King James Version (KJV)
οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχικὴ, δαιμονιώδης	This wisdom descendeth not from above, but is earthly, sensual, devilish.

① **Ἐπίγειος** (epigeios) means on, or of, the earth: “down to earth,” in modern parlance, *i.e.*, logical, practical, sensible and realistic, with no illusions or pretensions. From the Esoteric viewpoint, our much esteemed worldly wisdom is māyā-illusion — hence foolish, fallible, and deceptive.<sup>1</sup>

② **Ψυχικὴ** (psychic) is perhaps a more elegant rendering than “soulical.” Like everything else in the nether world, psychē-soul is dual: divine and animal, *anima divina* and *anima bruta*. When not blatant sophistry, worldly wisdom is spurious reasoning often inflamed by immodesty. No real wisdom can be found on earth, which is the real hadēs, not the invented hell of the Churches. James refers here to wisdom as psychic, being the shadowy reflection of the noetic.<sup>2</sup>

Psychē is the ego of the self-centred man or personality, driven by acquisitiveness, appetites, and lust. Of the many connotations of term, ancient and modern, the one given by Aeschylus in his *Persians*, 841-42, is perhaps closest to the meaning of *James iii, 15*:

ψυχῆ διδόντες ἡδονὴν καθ' ἡμέραν,	Each day in pleasures battle your drooping spirits,
ὥς τοῖς θανοῦσι πλοῦτος οὐδὲν ὠφελεῖ.	For treasured riches naught avail the dead. ( <i>tr.</i> Robert Potter)

③ **Δαιμονιώδης** (daimoniōdēs) means like a daimōn. The higher meanings of daimōn include an innate divine power, a personal god, as well as the tutelary genius of Socrates (διαμονιον). The inner daimōn has to be contrasted with the outer daimōns, often spelled demons — the wild horses of Arjuna’s chariot that have to be reined in.

<sup>1</sup> Cf. Head [mind] learning versus Soul [heart] wisdom in *The Voice of the Silence*. Full text in our Higher Ethics and Devotion Series. — ED. PHIL.

<sup>2</sup> Cf. epoch-making article by H.P. Blavatsky, entitled “Psychic and Noetic Action.” Full text and analysis under the title “Kamic versus Manasic action,” in the same series. — ED. PHIL.

Demons crowd the kāmīc-epithymetic part of the soul: they are of our making, and no one else's.

Says Madame Blavatsky:

Psychē, which St. James calls “devilish,” [is] the lower portion the *Anima Mundi* or Astral Light.<sup>1</sup>

Let us now compare the two primeval daimōns, eternally reacting upon each other:

- Ἀγαθος Δαιμων (Agathos<sup>2</sup> or Good Daimōn) is the Egyptian Kneph, Eternal Unrevealed God, represented by the serpent of Eternity encircling a water urn.<sup>3</sup> Agathos Daimōn (less correctly spelled Agathodaimōn) is the “King of Egypt” and teacher of Hermes,<sup>4</sup>
- With Κακος Δαιμων (Kakos<sup>5</sup> or Evil Daimōn).

The two are offshoots from the same trunk of the Tree of Being.<sup>6</sup> Therefore, in the context of *James* iii, 15, δαιμονιώδης is correctly rendered as devilish in KJV. The meaning of verse 15 becomes crystal clear in the following two verses:

<i>St. James</i> iii, 16-17	King James Version
16 ὅπου γὰρ ζήλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.	For where envying and strife is, there is confusion and every evil work.
17 ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστιν, ἔπειτα εἰρηνικὴ, ἐπιεικὴς, εὐπειθὴς, μεστὴ ἐλέους καὶ καρπιῶν ἀγαθῶν, ἀδιάκριτος, καὶ ἀνυπόκριτος.	But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

### Devil in a nutshell.

The Western Kabbalists call Devil “the God reversed,”

*Daemon est Deus inversus.*

The Eastern Occultists do better: they reject such a god altogether.<sup>7</sup>

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<sup>1</sup> *Secret Doctrine*, I p. 194; [quoting *Isis Unveiled*, I p. 299].

<sup>2</sup> Also, brave, gentle, moral, noble, virtuous.

<sup>3</sup> Cf. *Secret Doctrine*, I p. 344 fn., 420

<sup>4</sup> *ibid.*, II, p. 366

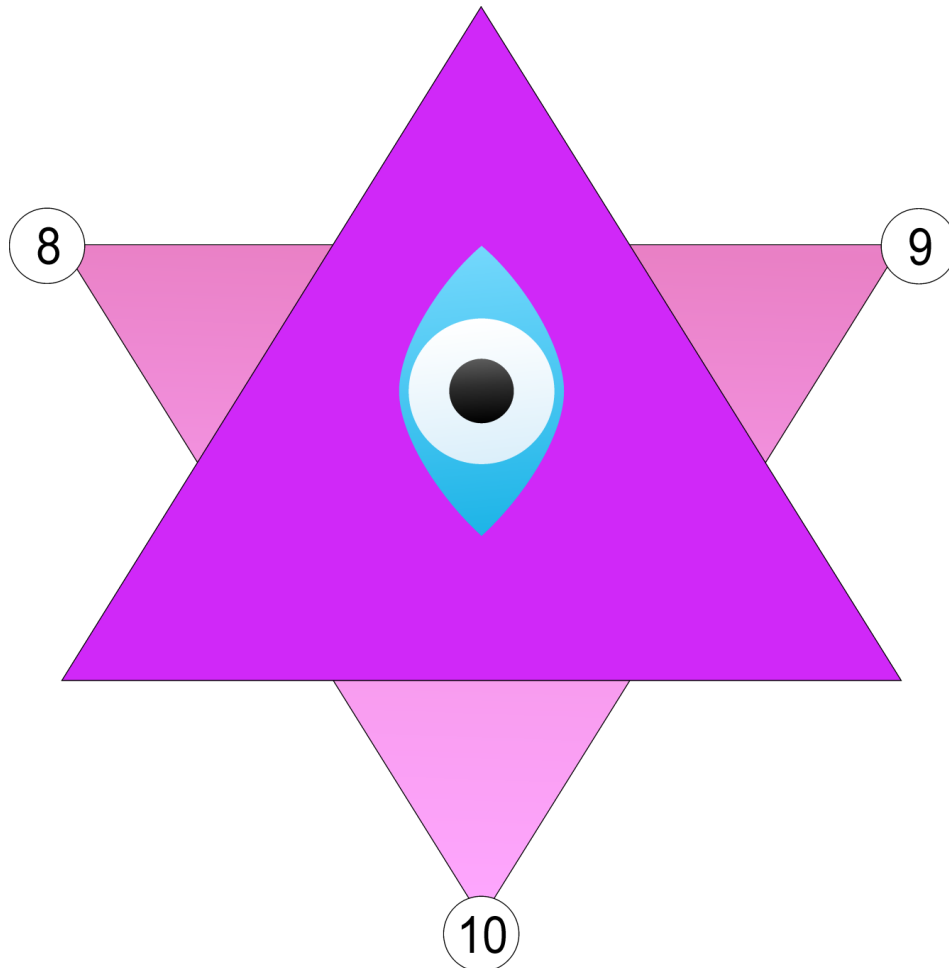
<sup>5</sup> Also, bad, wicked.

<sup>6</sup> *Secret Doctrine*, I p. 412

<sup>7</sup> Cf. *Blavatsky Collected Writings*, (FOOTNOTES TO “PUZZLING QUERIES”) IV p. 195

## Appendix B

### The true, tenderest Violet and its antipode in the world of illusion.



Excerpt from *The True Colours of Man*, our Fifth Major Work, p. 21 & *fn.* —

The colour of the 7<sup>th</sup> ray of the prismatic spectrum, and musical note Si, is a Blueish hue of Violet. This is the true Violet — not a compound of Blue + Red, *i.e.*, pigment Purple, and has nothing to do with Lavender, a pale tint of Purple, or deeper shades of Lilac. True Violet is a single-wavelength homogeneous colour, with vibrations seven times more rapid than those of the extreme Red — the latter being the colour of the lowest ray and musical note Do. (Indigo, the colour of Higher Manas, is another spectral colour in its own right; see commentary on p. 60 *fn.*) Since true Violet is a macrocosmic colour, it is best perceived by inner vision, not physical organs. Ours, in this study, is only an approximation.

When Man's Astral Double (Linga-Sarīra) is subjected to the whims of Lower Manas and Kāma-Rūpa (the Green and Red animal monsters in us, as Blavatsky puts it) the Blueish hue of the tenderest Violet is tainted by Red. Then, Red-Violet becomes the antipode of the true Violet in the shadowy world we live in. The one is the Astral Double of Nature, *i.e.*, the Paradigm of all forms; the other, greed, lust, and the other lower proclivities of the animal man we are all too familiar with.

Ponder on the antithetic positions of the two Violets in "The Divine Pedigree of Man," p. 31. Then, if you don't want to be in the red, change your colours! Look up Appendix C, p. 92 *et seq.* to find out how.