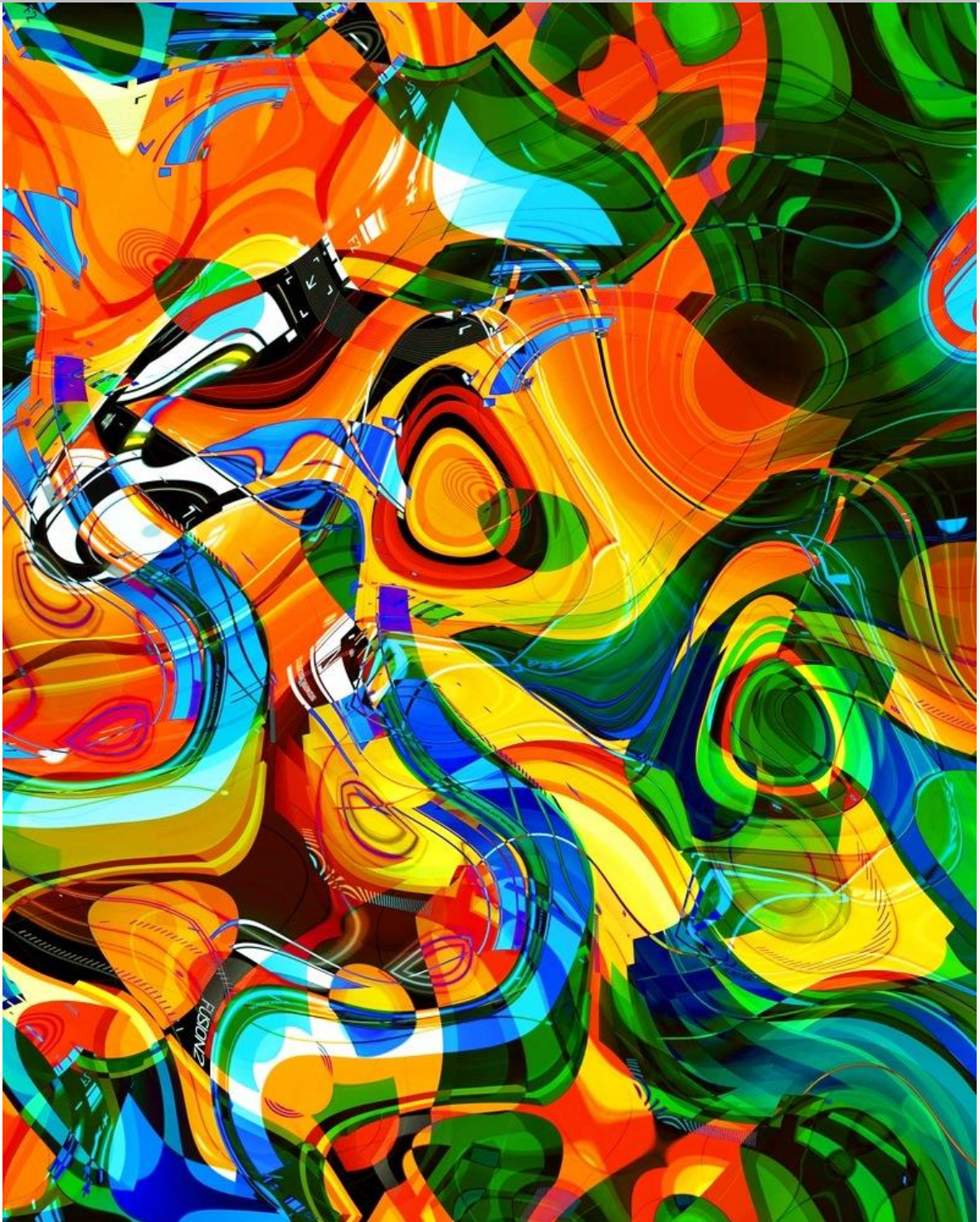


*Gravitation is the Law of
Attraction and Repulsion
in Kosmos and Man*



Abstract and train of thoughts

Gravity is an obsolete law in starry heaven.

Among the materialists, gravity is the king of the all-potent imponderables. 4

But among the students of the Sacred Science, gravity in one of the attributes of differentiation manifested as the law of attraction and repulsion between various states of matter. 4

Newton did not use the word “attraction” with regard to the mutual action of bodies in a physical sense; to him, attractions were impulses; he believed that there is some subtle spirit, by the force and action of which all movements of matter are determined. 5

Gravitation is the sole cause, the acting God, and matter is its Prophet, pontificated the men of Science. 6

We do not worship the Gods, we only honour them as beings superior to ourselves.

For Pythagoras, Forces were Spiritual Entities (Gods independent of planets and matter, as we see and know them on Earth), who are the Rulers of the Sidereal Heaven. 7

Newton gave the deathblow to the Elemental Vortices of Descartes (resurrected by the idea of Anaxagoras). But when his disciple, Roger Cotes, wrote in the preface to the chief work of his Master a sentence declaring that “attraction was the cause of the System,” Newton was the first to solemnly protest. That, which in the mind of the great mathematician assumed the shadowy but firmly rooted image of God as the sole noumenon of all phenomena, was called more philosophically by both ancient and modern philosophers and Occultists “Gods,” or the creative fashioning Forces. 7

Light, heat, electricity, etc., are Affections, not properties or qualities of matter. Matter is the prerequisite and vehicle for the manifestation of Intelligent Forces on this plane. 9

Newton had derived his knowledge of Gravitation and its laws from Jacob Böhme, with whom Gravitation or Attraction is the first property of Nature. 9

Newton, whose profound mind had fathomed the spiritual thought of the great Seer in its mystic rendering, owes his great discovery to Böhme, the nursling of the genii who watched over and guided him. 9

The voidness of the seeming full is the fullness of the seeming void.

Dawn of Chaos–Theos–Cosmos (Drawing). 12

It was from Newton’s theory of a universal void that dates the immense scorn now shown by the moderns for ancient physics. Though the old sages had always maintained that “nature abhorred vacuum,” the mathematicians of the new world had discovered the antiquated “fallacy” and exposed it. More recently, modern Science vindicated, however ungracefully, archaic knowledge having, moreover, to also vindicate Newton’s character and powers of observation at this late hour. 14

And now Father Æther is welcomed once more with open arms and wedded to gravitation.

“Look back before moving forward” must become the motto of exact Science, in finding herself itself inexact every leap-year. 14

Rough and up-hill is the path of Science; her days are full of vanity and vexation of Spirit.

We humbly believe in Lecouturier’s prophecy about gravitation. 14

Our Planetary Chain of Seven Rounds (Drawing). 16

The metaphysical tenets of Kepler are purely occult.

Our Sun is only a reflection of the Central Spiritual Sun rotating on its axis in the same direction as planets revolve in their respective orbits. 18

Kepler was not the first to discover the theory of Attraction and Repulsion in Kosmos, for it was known from the days of Empedocles, the two opposite forces being called by him Hate and Love, or Repulsion and Attraction. Kepler also gave a pretty fair description of Cosmic Magnetism. 18

Laplace, seeking to substitute eternal Motion for Newton’s “all-powerful Being,” saw in it a blind physical law. His answer to Napoleon, that God has become a useless assumption, could have been uttered only by a Vedantin. Otherwise, it becomes pure fallacy, if we exclude the operations of Intelligent Beings (often referred to as Gods) that, governed by the immutable and unerring Laws of Nature, adjust and control of the evolution which proceeds on triple lines — spiritual, physic, and physical. 19

Why should Kepler be denounced then as most unscientific, for offering just the same solution as Newton did — only showing himself more sincere, more consistent, and even more logical? Where is the difference between Newton’s “all-powerful Being” and Kepler’s Rectores, his Sidereal and Cosmic Forces, or Angels? 20

Æther and Ether compared and contrasted (Table). 22

Akasha and Astral Light compared and contrasted (Table). 22

Kosmos and Cosmos compared and contrasted (Table). 22

Æther and Ether compared and contrasted. 23

Akasha and Astral Light compared and contrasted. 24

Kosmos and Cosmos compared and contrasted. 25

Suggested reading for students.

From our Planetary Round and Globes Series. 26



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Among the materialists, gravity is the king of the all-potent imponderables.

But among the students of the Sacred Science, gravity is one of the attributes of differentiation manifested as the law of attraction and repulsion between various states of matter.

From *The Secret Doctrine*, Vol. I, Part III, Addenda, § IV (IS GRAVITATION A LAW?) pp. 490-500.

The corpuscular theory has been unceremoniously put aside; but gravitation — the principle that all bodies attract each other with a force proportional directly to their masses, and inversely to the squares of the distances between them — survives to this day and reigns, supreme as ever, in the alleged ethereal waves of Space. As a hypothesis, it had been threatened with death for its inadequacy to embrace all the facts presented to it; as a *physical law*, it is the King of the late and once all-potent “Imponderables.”

It is little short of blasphemy . . . an insult to Newton’s¹ grand memory to doubt it . . .

is the exclamation of an American reviewer of *Isis Unveiled*. Well; what is finally that *invisible* and *intangible* God in whom we should believe on blind faith? Astronomers who see in gravitation an easy-going solution for many things, and an *universal* force which allows them to calculate thereby planetary motions, care little about the Cause of Attraction. They call Gravity a law, a *cause* in itself. We call [Gravity] the forces acting under that name *effects*, and very secondary effects, too. One day it will be found that the scientific hypothesis does not answer after all; and then it will follow the corpuscular theory of light and be consigned to rest for many scientific *æons* in the archives of all exploded speculations.



¹ [Sir Isaac Newton, PRS, 1642–1726/27, was an English mathematician, physicist, astronomer, alchemist, theologian, and “natural philosopher,” widely recognised as one of the greatest mathematicians and physicists and among the most influential scientists of all time. He was a key figure in the philosophical revolution known as the Enlightenment. His book *Philosophiæ Naturalis Principia Mathematica*, first published in 1687, established classical mechanics. Newton also made seminal contributions to optics, and shares credit with German mathematician Gottfried Wilhelm Leibniz for developing infinitesimal calculus.]

Newton did not use the word “attraction” with regard to the mutual action of bodies in a physical sense; to him, attractions were impulses; he believed that there is some subtle spirit, by the force and action of which all movements of matter are determined.

Has not Newton himself expressed grave doubts about the Nature of Force and the corporeality of the “Agents,” as they were then called? So has Cuvier,¹ another scientific light shining in the night of research. He warns his readers, in the *Discours sur les révolutions du globe*,² about the doubtful nature of the so-called Forces, saying that “it is not so sure whether those agents were not *Spiritual Powers* after all (*des agents spirituels*).” At the outset of his *Principia*, Sir Isaac Newton took the greatest care to impress upon his school that he did not use the word “attraction” with regard to the mutual action of bodies in a physical sense. To him it was, he said, a purely mathematical conception involving no consideration of real and primary physical causes. In one of the passages of his *Principia*,³ he tells us plainly that, physically considered, attractions are rather *impulses*. In section XI, Introduction, he expresses the opinion that

. . . there is some subtle spirit by the force and action of which all movements of matter are determined.⁴

And in his third Letter to Bentley⁵ he says:

It is inconceivable that inanimate brute matter should (without the mediation of something else *which is not material*) operate upon and affect other matter, without mutual contact, [491] as it must [do] if gravitation in the sense of Epicurus be essential and inherent in it. . . . That gravity should be innate, inherent and essential to matter, so that one body may act upon another at a distance through a vacuum, without the mediation of anything else by and through which their action or force may be conveyed from one to another, is to me so great an absurdity that I believe no man, who has in philosophical matters a competent faculty of thinking, can ever fall into it. Gravity must be caused by an agent acting constantly according to certain laws; but *whether this agent be material or immaterial* I have left to the consideration of my readers.⁶

¹ [Jean Léopold Nicolas Frédéric, Baron Cuvier, 1769–1832, also known as Georges Cuvier, was a French naturalist and zoologist, sometimes referred to as the “founding father of palæontology.” He was a major figure in natural sciences research in the early 19th-century and was instrumental in establishing the fields of comparative anatomy and palæontology by comparing living animals with fossils.]

² [Georges Cuvier, *Discours sur les révolutions de la surface du globe, et sur les changemens qu’elles ont produit dans le règne animal*. Paris: Chez G. Dufour et Ed. d’Ocagne, 1826; 196pp.]

³ Definition 8; and Book I, Prop. LXIX, Scholium

⁴ See Rev. Wm. Francis Wilkinson, MA, *Modern Materialism*. London: Religious Tract Society, 1878; 48pp.

⁵ [Richard Bentley, 1662–1742, English classical scholar, critic, and theologian, Master of Trinity College, Cambridge. Bentley was the first Englishman to be ranked with the great heroes of classical learning and was known for his literary and textual criticism. Called the “founder of historical philology,” he is credited with the creation of the English school of Hellenism, and introduced the first competitive written examinations in a Western university.]

⁶ [Dated 25th February 1692. Cf. Newton’s *Correspondence*, ed. by H.W. Turnbull, 1959, Vol. II]

At this, even Newton's contemporaries got frightened — at the apparent return of *occult* causes into the domain of physics. Leibnitz called his principle of attraction “an incorporeal and inexplicable power.” The supposition of an attractive faculty and a perfect *void* was characterized by Bernoulli¹ as “revolting,” the principle of *actio in distans* finding thus no more favour then than it does now. Euler,² on the other hand, thought the action of gravity was due to either a *Spirit* or some subtle medium. And yet Newton knew of, if he did not accept, the *Æther*³ of the Ancients. He regarded the intermediate space between the sidereal bodies as *vacuum*. Therefore he believed in “subtle spirit” and *Spirits* as we do, guiding the so-called attraction. The above-quoted words of the great man have produced poor results. The “absurdity” has now become a dogma in the case of pure materialism, which repeats,

No matter without force, no force without matter; matter and force are inseparable, eternal and indestructible [*true*]; there can be no independent force, since all force is *an inherent and necessary property of matter* [*false*]; consequently, *there is no immaterial* creative power.

Oh, poor Sir Isaac!

Gravitation is the sole cause, the acting God, and matter is its Prophet, pontificated the men of Science.

If, leaving aside all the other eminent men of Science who shared in the same opinion as Euler and Leibnitz, the Occultists claim as their authorities and supporters only Sir Isaac Newton and Cuvier, as above cited, they need fear little from modern Science, and may loudly and proudly proclaim their beliefs. But, the hesitation and doubts of the two before cited authorities, and of many others, too, whom we could name, did not in the least prevent scientific speculation from wool-gathering on the fields of brute matter just as before:

First it was matter and an imponderable fluid distinct from it;

Then came the *imponderable* fluid so much criticised by Grove;⁴

And *Æther*, which was at first *discontinuous* and then became continuous;

After which, came the “mechanical” Forces.

¹ [Jacob Bernoulli, 1654–1705, also known as James or Jacques, was one of the many prominent mathematicians in the Bernoulli family. He was an early proponent of Leibnizian calculus and sided with Gottfried Wilhelm Leibniz during the Leibniz–Newton calculus controversy. He is known for his numerous contributions to calculus and, along with his brother Johann, was one of the founders of the calculus of variations. He also discovered the fundamental mathematical constant e . His most important contribution was in the field of probability, where he derived the first version of the law of large numbers in his work *Ars Conjectandi*.]

² [Leonhard Euler, 1707–1783, Swiss mathematician, physicist, astronomer, geographer, logician, and engineer who founded the studies of graph theory and topology, and made pioneering and influential discoveries in many other branches of mathematics such as analytic number theory, complex analysis, and infinitesimal calculus. He introduced much of modern mathematical terminology and notation, including the notion of a mathematical function. He is also known for his work in mechanics, fluid dynamics, optics, astronomy and music theory.]

³ [Consult “*Æther* and *Ether*,” in our Confusing Words Series, or in Google Books and Google Play, under the title “The Fire of *Æther* is the all-vivifying Spirit of Cosmic Matter.” Table excerpted on page 23. Cf. “Akasha and Astral Light compared and contrasted,” on page 24. — ED. PHIL.]

⁴ [Sir William Robert Grove, QC, MA, FRS, FRSE, 1811–1896, Welsh judge and physical scientist. He anticipated the theory of the conservation of energy, and was a pioneer of fuel cell technology. He also invented the Grove voltaic cell.]

These have now settled in life as “modes of motion” and the æther has become more mysterious and problematical than ever. More than one man of Science objects to such crude materialistic views. But then since the days of Plato, who repeatedly asks his readers not to confuse *incorporeal* Elements with [492] their PRINCIPLES — transcendental or spiritual Elements; from those of the great Alchemists who, like Paracelsus, made a great difference between phenomenon and its cause, or the noumenon; and Grove, who, though he sees “no reason to divest universally diffused matter of the *functions* common to all matter,” yet uses the term *Forces* where his critics, “who do not attach to the word any idea of a *specific action*,” say Force — from those days to this, nothing has proved competent to stem the tide of brutal materialism. Gravitation is *the sole cause*, the acting God, and matter is its prophet, said the men of science only a few years ago.

We do not worship the Gods, we only honour them as beings superior to ourselves.

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Newton gave the deathblow to the Elemental Vortices of Descartes (resurrected by the idea of Anaxagoras). But when his disciple, Roger Cotes, wrote in the preface to the chief work of his Master a sentence declaring that “attraction was the cause of the System,” Newton was the first to solemnly protest. That, which in the mind of the great mathematician assumed the shadowy but firmly rooted image of God as the sole noumenon of all phenomena, was called more philosophically by both ancient and modern philosophers and Occultists “Gods,” or the creative fashioning Forces.

They have changed their views several times since then. But do the men of Science understand the innermost thought of Newton, one of the most spiritual-minded and religious men of his day, any better now than they did then? It is certainly to be doubted. Newton is credited with having given the deathblow to the Elemental Vortices of Descartes (the idea of Anaxagoras, resurrected, by-the-bye), though the last modern “vortex-atoms” of Sir W. Thomson do not, in truth, differ much from the former. Nevertheless, when his disciple Roger Cotes¹ wrote in the *Preface* to the chief work of his Master a sentence declaring that “attraction was the *cause* of the System,” Newton was the first to solemnly protest.²

¹ [Roger Cotes, FRS, 1682–1716, English mathematician, known for working closely with Isaac Newton by proof-reading the second edition of his famous book, the *Principia*, before publication. He also invented the quadrature formulas known as Newton–Cotes formulas, and made a geometric argument that can be interpreted as a logarithmic version of Euler’s formula. He was the first Plumian Professor at Cambridge University from 1707 until his death.]

² [Cf. Newton’s *Principia*, 2nd ed., 1713; Preface by Roger Cotes.]

That which in the mind of the great mathematician assumed the shadowy, but firmly rooted image of God, as the *noumenon* of all,¹ was called more philosophically by the ancient (and modern) philosophers and Occultists — “Gods,” or the *creative* fashioning Powers. The modes of expression may have been different, and the ideas more or less philosophically enunciated by all sacred and profane Antiquity; but the fundamental thought was the same.² For Pythagoras the Forces were Spiritual Entities, Gods independent [493] of planets and Matter as we see and know them on Earth, who are the rulers of the Sidereal Heaven. Plato represented the planets as moved by an *intrinsic* Rector, one with his dwelling, like “A boatman in his boat.”³ As for Aristotle, he called those rulers “*immaterial* substances”;⁴ though as one who had never been initiated, he rejected the gods as *Entities*.⁵ But this did not prevent him from recognising the fact that the stars and planets

. . . were not inanimate masses but *acting* and *living* bodies indeed. [As if] *sidereal spirits were the divine* portion of their phenomena, *τα θειοτερα των φανερων*.⁶

If we look for corroboration in more modern and Scientific times, we find Tycho Brahe⁷ recognising in the stars a triple force, *divine, spiritual and vital*. Kepler, putting together the Pythagorean sentence, “The Sun, guardian of Jupiter,” and the verses of

¹ H. Lecouturier, a materialist, writes:

“Attraction has now become for the public that which it was for Newton himself — a simple word, an *idea*” (*Panorama des Mondes*),

since its cause is unknown. John F. Wm. Herschel virtually says the same, when remarking, that whenever studying the motion of the heavenly bodies, and the phenomena of attraction, he feels penetrated at every moment with the idea of

“ . . . the *existence of causes* that act for us under a veil, disguising *their direct* action.” (*Musée des Sciences*, August 1856)

² If we are taken to task for believing in operating “Gods” and “Spirits” while rejecting a *personal God*, we answer to the Theists and Monotheists:

Admit that your Jehovah is *one of the Elōhīm*, and we are ready to recognise him. Make of him, as you do, the Infinite, the ONE and the *Eternal God*, and we will never accept him in this character.

Of *tribal* Gods there were many; the One Universal Deity is a principle, an abstract Root-Idea which has nought to do with the unclean work of finite Form. We do not worship the Gods, we only honour them as beings superior to ourselves. In this we obey the Mosaic injunction, while Christians *disobey* their Bible — Missionaries foremost of all. “*Thou shalt not revile the gods*,” says one of them, Jehovah, in *Exodus* xxii, 28; but at the same time in verse 20 it is commanded,

“He that sacrificeth to any God, save unto the Lord, he shall be utterly destroyed.”

Now in the *original texts* it is not “god” but *Elōhīm* — and we challenge contradiction [on this point] — and Jehovah is one of the *Elōhīm*, as proved by his own words in *Genesis* iii, 22, when “the Lord God said: Behold the man has become *as one of us*,” etc. Hence both those who worship and sacrifice to the *Elōhīm*, the angels, and to Jehovah, those who *revile the gods* of their fellow-men, are far greater transgressors than the Occultists or any Theosophist. Meanwhile many of the latter prefer believing in some one “Lord” or other, and are quite welcome to do as they like.

³ *Phædrus*, 247c (27); *Laws*, Bk. X, 905.

⁴ To liken the “immaterial species to *wooden iron*,” and laugh at Spiller referring to them as “incorporeal matter” does not solve the mystery (See *Concepts and Theories of Modern Physics*, p. 165, *et infra*).

⁵ Vossius, *De Idololatriæ* (1st ed., 1668), Lib. II, pp. 527-28

⁶ Aristotle, *De cælo*, Bk. I, 9 (279a 28), and Bk. II, 2 (285a 29)

⁷ [Tycho Brahe, born Tyge Ottesen Brahe, 1546–1601, was a Danish astronomer known for his accurate and comprehensive astronomical observations. Born in Scania, which became part of Sweden in the next century, Tycho was well known as an astronomer, astrologer, and alchemist. He has been described as “the first competent mind in modern astronomy to feel ardently the passion for exact empirical facts.” His observations are generally considered to be the most accurate of his time.]

David, “He placed his throne in the Sun,” and “The Lord is the Sun,” etc.,¹ said that he understood perfectly how the Pythagoreans could believe that all the globes disseminated through Space were rational Intelligences, *facultates ratiocinativæ*, circulating around the Sun, “in which resides a pure Spirit of fire . . . the source of the general harmony.”²

Now the Occultist does not deny — on the contrary he will support the claim — that light, heat, electricity and so on are *affections* (not properties or qualities) of matter. To put it more clearly: matter is the condition — the necessary basis or vehicle, a *sine qua non* — for the manifestation of these forces, or agents, on this plane.

Light, heat, electricity, etc., are Affections, not properties or qualities of matter. Matter is the prerequisite and vehicle for the manifestation of Intelligent Forces on this plane.

When an Occultist speaks of Fohat³ — the energising and guiding intelligence in the Universal Electric or *Vital Fluid* — he is laughed at. Withal, as now shown, neither the nature of electricity, nor of Life, nor even of Light, are to this day understood. The Occultist sees in the manifestation of every force in Nature, the action of the quality, or the special characteristic of its noumenon; which *noumenon* is a distinct and intelligent Individuality *on the other side of the manifested mechanical Universe*. Now the Occultist does not deny — on the contrary he will support the claim — that light, heat, electricity, and so on, are *affections* (not properties or qualities) of matter. To put it more clearly: matter is the condition — the necessary basis or vehicle, a *sine qua non* — for the manifestation of these forces, or agents, on this plane.

Newton had derived his knowledge of Gravitation and its laws from Jacob Böhme, with whom Gravitation or Attraction is the first property of Nature.

Newton, whose profound mind had fathomed the spiritual thought of the great Seer in its mystic rendering, owes his great discovery to Böhme, the nursling of the genii who watched over and guided him.

But in order to gain the point, the Occultists have to examine the credentials of the law of gravity, first of all, of “Gravitation, the King [494] and Ruler of Matter,” under every form. To do so effectually, the hypothesis in its earliest appearance has to be

¹ *Psalms* lxxxix, 36; lxxxiv, 11.

² Kepler, *De motibus planetarum harmonicis*, p. 248. Epilogue to Bk. V, ch. x of *Harmonices mundi*, 1619.

[Endnote 44 to page 493, by Boris de Zirkoff: Reference here is to Kepler’s *De motibus planetarum harmonicis*, which is part of his *Harmonices mundi* of 1619. In the Epilogue to Book V, Chapter X, occurs the following passage in its Latin original [p. 247 of text]:

“Quæ cum ita suit: non equidem mirum fuerit, si quis ex hoc Pythagoræ cratere, quem Proclus in ipso statim primo versu Hymni propinat, haustu liberaliori assumpto conculefactus, si Harmonia chori Planetarum suavissima in soporem datus, somniare incipiat: Per globos quidem reliquos de loco in locum succedentes circa Solem, disseminatas esse discursivas sea Ratiocinativas facultatis; quarum præstantissima utque et absolutissima illa censi debet, quæ est in illorum globorum medio, humana sc. in Tellure: in Sole vero Intellectum simplicem, *πυρ νοερον* seu *Nouv* habitare, omnis Harmoniæ fontem, quicumque ille sit.”

³ [Consult “Fohat is the Life of the Universe,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

recalled to mind. To begin with, is it Newton who was the first to discover it? *The Athenæum*¹ has some curious information upon this subject. It says that

. . . positive evidence can be adduced that Newton derived all his knowledge of gravitation and its laws from Böhme, *with whom gravitation or ATTRACTION is . . . the first property of Nature. . . For with him, his [Böhme's]² system, shows us the inside of things, while modern physical science is content with looking at the outside.* [Then again], the science of electricity, which was not yet in existence when he [Böhme] wrote, is there anticipated [in his writings]; and not only does Böhme describe all the now known phenomena of that force, but he even gives us the origin, generation, and birth of electricity, itself.³

Thus Newton, whose profound mind read easily between the lines, and fathomed the spiritual thought of the great Seer in its mystic rendering, owes his great discovery to Jacob Böhme, the nursling of the genii [Nirmānakāyas] who watched over and guided him, of whom the author of the article in question so truly remarks, that

. . . every new scientific discovery goes to prove *his profound and intuitive insight into the most secret workings of nature.*

And having *discovered* gravity, Newton, in order to render possible the action of attraction in space, had, so to speak, to *annihilate* every physical obstacle capable of impeding its free action, æther among others, though he had more than a presentiment of its existence. Advocating the corpuscular theory, he made an *absolute vacuum* between the heavenly bodies. . . . Whatever may have been his suspicions and *inner* convictions about Æther; however many friends he may have unbosomed himself to — as in the case of his correspondence with Bentley — his teachings never showed that he had any such belief.



¹ [Journal of Literature, Science, Fine Arts, Music, and Drama, published in London, England, from 1828 to 1921]

² [Jakob Böhme, 1575–1624, German philosopher, Christian mystic, and Lutheran Protestant theologian. He was considered an original thinker by many of his contemporaries within the Lutheran tradition, and his first book, commonly known as *Aurora*, caused a great scandal. Böhme had a profound influence on later philosophical movements such as German idealism and German Romanticism. Hegel described Böhme as “the first German philosopher.”]

³ *The Athenæum*, No. 2048, January 26th, 1867, pp. 127-28, art. by C.W.H.

If he *was* “persuaded that the power of attraction could not be exerted by matter across a vacuum,”¹ how is it that so late as 1860, French astronomers (Lecouturier,² for instance), combated “the *disastrous* results of the theory of vacuum established by the great man?”³ Professor Winchell⁴ writes:

These passages [in letter to Bentley] show what were [Newton’s views] respecting the nature of the interplanetary medium of communication. Though declaring that the heavens “*are void of sensible matter*,” he elsewhere excepted [495] “*perhaps* some very thin vapours, streams, or *effluvia*, arising from the atmospheres of the earth, planets, and comets, and from such an exceedingly rare ethereal medium as we described above.”⁵

This only shows that even such great men as Newton have not always the courage of their opinions. Dr. T.S. Hunt⁶

. . . called attention to some long-neglected passages in Newton’s works, from which it appears that a belief in such universal, intercosmical medium gradually took root in his mind.⁷

But such attention was never called to the said passages before November 28th, 1881, when Dr. Hunt read his “Celestial Chemistry, from the time of Newton.”⁸ As Lecouturier says,

Till then the idea was universal, even among the men of Science, that Newton had, while advocating the corpuscular theory, preached *a void*.

¹ Alexander Winchell (1824–1891), *World-Life*. Chicago: S.C. Griggs & Co., 1883; p. 50

² [Charles-Henri Lecouturier, 1819–1860, French man of science of no mean reputation, philosopher and poet, political and scientific populariser, yet ardent materialist. He studied successively law, chemistry, physics, natural history and, finally, astronomy, his favourite science. Bibliography:

Paris incompatible avec la République: plan d’un nouveau Paris où les révolutions seront impossibles. Paris: Desloges, 1848; 108pp.

La Cosmophie: ou le socialisme universel. Paris: Chez L’auteur, 1850; 350pp.

Le Paris des rois et le Paris du peuple. Paris: Chez L’auteur, 1850; 106pp.

La Science du socialisme universel: suivie de le Dieu de Proudhon. Paris: Ballard, 1850, 80pp.

Histoire de France, par Anquetil: ouvrage entièrement refondu. Paris: Administration de librairie, 1851.

Philopen, ou le Sauvage breton: roman épique (en collaboration avec Adolphe Saunier). Troyes: L.-C. Cardon, 1851, 267pp.

Panorama des mondes; astronomie planétaire. Paris: Aux Bureaux du Musée des Sciences, 1858; 463pp. Lecouturier’s untimely death at the age of 41 prevented the publication of a second volume, on stellar astronomy.

La Lune: description et topographie (en collaboration avec Adolphe Chapuis). Paris: Librairie Centrale des Sciences, 1860; 102pp.]

³ “Il n’est donc plus possible aujourd’hui, *de soutenir comme Newton*, que les corps célestes se mouvent au milieu du VIDE immense des espaces . . . Parmi les conséquences de la *théorie du vide établie* par ce grand homme, il ne reste plus debout *que le mot d’attraction*, et nous voyons venir le jour où ce dernier mot disparaîtra du vocabulaire scientifique.” (*Panorama des mondes*, pp. 47 & 53)

⁴ [Alexander Winchell, 1824–1891, American geologist who contributed to this field as an educator, popular lecturer, and author.]

⁵ Isaac Newton, *Opticks*, 1704, Bk. III, query 28

⁶ [Thomas Sterry Hunt, 1826–1892, American geologist and chemist.]

⁷ Winchell, *World-Life*, p. 49

⁸ *Proceedings*, Cambridge Philosophical Society, 28th November 1881, in *American Journal of Science*, III, February 1882, xxiii, 123-33

The passages had been “long neglected,” no doubt because they contradicted and clashed with the preconceived pet theories of the day, till finally the undulatory theory imperiously required the presence of an “ethereal medium” to explain it. This is the whole secret.

The voidness of the seeming full is the fullness of the seeming void.

- Nihil or Non-being in the mind of Ancient Philosophers became No-thing-ness and Emptiness among modern materialists.
- Nature abhors a vacuum because there is no Fire in vacuity.
- Vacuum or Voidness is a perception of lower minds.
- Chaos is Void to sense, latent Deity to reason.
- Vacuum is Absolute Deity, eternal and unchangeable. Its vehicle is pure, luminous Æther, Infinite Space.¹



Dawn of Chaos–Theos–Cosmos (Drawing).

There now follows a drawing accompanying “The Rope of the Angels,” from our Secret Doctrine’s First Proposition Series. Also refer to “Chaos to sense, latent deity to reason,” in the same Series. — ED. PHIL.

¹ [Excerpted from “Chaos to sense, latent deity to reason,” and “Dawn of Chaos-Theos-Kosmos,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

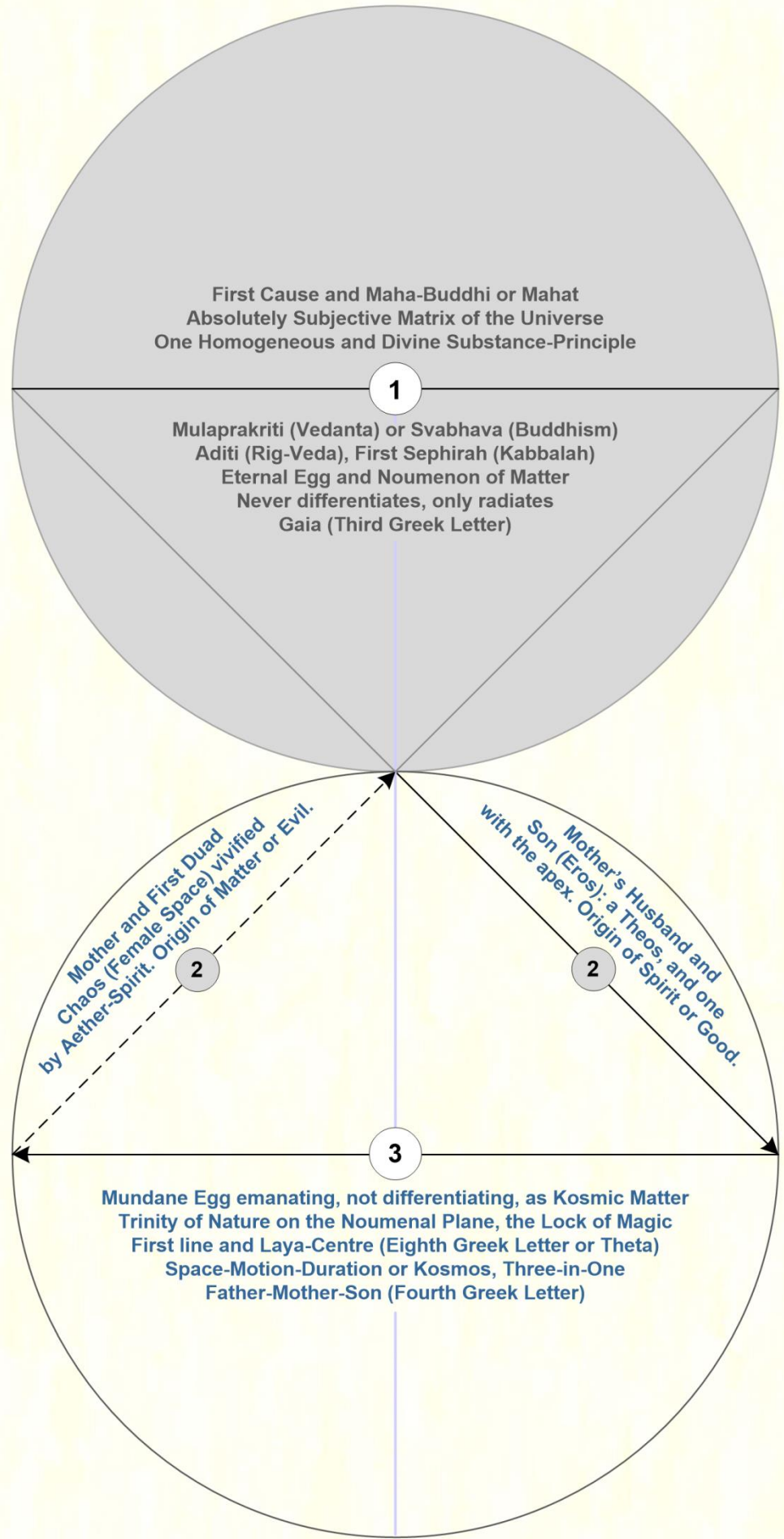
First Triangle in the Manifested World
Dawn of Chaos–Theos–Kosmos

“Father in Heaven” of the Churches
 A reflection of the Monad in
 the Universe of Illusion.
 Horus the Younger



“Father who is in Secret” of Matthew
 Uncreated Pythagorean Monad,
 a radiation of Parabrahman.
 Horus the Elder

Chaos–Theos–Kosmos in Pralaya
Unity of First Logos and Hidden Deity



DAWN OF CHAOS–THEOS–KOSMOS

Accompanying Proposition 1 – The Rope of the Angels

Revision 12.17 presented 31 July 2017 | www.philaletheians.co.uk



It was from Newton’s theory of a universal void that dates the immense scorn now shown by the moderns for ancient physics. Though the old sages had always maintained that “nature abhorred vacuum,” the mathematicians of the new world had discovered the antiquated “fallacy” and exposed it. More recently, modern Science vindicated, however ungracefully, archaic knowledge having, moreover, to also vindicate Newton’s character and powers of observation at this late hour.

Anyhow, it is from that theory of Newton’s of a universal void — *taught*, if not believed in by himself — that dates the immense scorn now shown by modern for ancient physics. The old sages had maintained that “Nature abhorred vacuum,” and the greatest mathematicians of the world (read of the Western races) had discovered the antiquated “fallacy” and exposed it. And now modern science vindicates, however ungracefully, archaic knowledge, having, moreover, to vindicate Newton’s character and powers of observation at this late hour, after having neglected for one century and a half to pay any attention to such very important passages — perchance, because it was wiser not to attract any notice to them. Better late than never.

And now Father Æther is welcomed once more with open arms and wedded to gravitation.

“Look back before moving forward” must become the motto of exact Science, in finding herself itself inexact every leap-year.

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 procedas*¹ must become the motto of exact Science — “exact,” chiefly, in finding itself inexact every leap-year.

Rough and up-hill is the path of Science; her days are full of vanity and vexation of Spirit.²

We humbly believe in Lecouturier’s prophecy about gravitation.

But we will not quarrel with the great men. They had to go back to the earliest “Gods of Pythagoras and old Kanāda” for the very backbone and marrow of their correlations and “newest” discoveries, and this may well afford good hope to the Occultists, for their minor gods. For we believe in Lecouturier’s prophecy about gravitation. We know the day is approaching when an *absolute reform* will be demanded in the present modes of Science by the scientists themselves — as was done by Sir W. Grove, F.R.S. Till that day there is nothing to be done. For if gravitation [496] were dethroned tomorrow, the day after the Scientists would discover some other new mode of me-

¹ [*i.e.*, look back before moving forward.]

² [*Ecclesiastes* i, xiv]

chanical motion.¹ Rough and up-hill is the path of true Science, and its days are full of vexation of Spirit. But in the face of its “thousand” contradictory hypotheses to explain physical phenomena, there never was yet a better one than that of “motion” — however paradoxically interpreted by materialism. As may be found on the first pages of Volume I,² Occultists have nothing surely against *motion*³ the GREAT BREATH of Herbert Spencer’s “UNKNOWN.”⁴ But, believing that everything on Earth is the *shadow* of something in *space* — they believe in *smaller* “Breaths”⁵ which, living, intelligent and independent of all but Law, blow in every direction during Manvantaric periods. These, Science will reject. But whatever replaces attraction, *alias* gravitation, the result will be the same. Science will be as far from the solution of its difficulties as it is now, unless it comes to some compromise with Occultism and even with Alchemy — which supposition will be regarded as an impertinence, but remains a fact, nevertheless. As Faye⁶ says:

*Il manque quelque chose aux géologues pour faire la géologie de la Lune, c'est d'être astronomes. A la vérité il manque aussi quelque chose aux astronomes pour aborder avec fruit cette étude, c'est d'être géologues.*⁷

But he might have added, with still more pointedness,

*Ce qui manque à tous les deux, c'est l'intuition du mystique.*⁸

Let us remember Sir William Grove’s wise “concluding remarks,” on the ultimate structure of matter, or the minutiae of molecular actions which, he thought, man will never know.

Much harm has already been done by attempting hypothetically to dissect matter and to discuss the shapes, sizes, and numbers of atoms,⁹ and their atmos-

¹ When read in a fair and unprejudiced spirit, Sir Isaac Newton’s works are an ever ready witness to show how he must have hesitated between gravitation and attraction, impulse and some other *unknown cause* to explain the regular course of the planetary motion. But see his *Opticks** (1704, Bk. III, Query 31). We are told by Herschel that Newton left with his successors the duty of drawing all the scientific conclusions from his discovery. How modern science abused the privilege of building its newest theories upon the law of gravitation, may be realised when one remembers how profoundly religious was that great man.

*[A treatise of the reflexions, refractions, inflexions and colours of light; also two treatises of the species and magnitude of curvilinear figures.]

² [of *The Secret Doctrine*]

³ The materialistic notion that because, in physics, real or sensible motion is impossible in pure space or *vacuum*, therefore, the eternal MOTION of, and in Cosmos (regarded as infinite Space), is a *fiction* — only shows once more that such words as “pure space,” “pure Being,” “the Absolute,” etc., of Eastern metaphysics have never been understood in the West.

⁴ [Consult “Kosmos is eternal noetic motion unmanifested, the Great Breath of the One Element,” in our Secret Doctrine’s Second Proposition Series. — ED. PHIL.]

⁵ [Consult “Blavatsky on Elementals and Elementaries,” in our Blavatsky Speaks Series. — ED. PHIL.]

⁶ [Hervé Auguste Étienne Albans Faye, 1814–1902, was a French astronomer, born at Saint-Benoît-du-Sault (Indre) and educated at the École Polytechnique, which he left in 1834, before completing his course, to accept a position in the Paris Observatory to which he had been appointed on the recommendation of M. Arago. It was during his time at the École Polytechnique that he developed his interest in astronomy.]

⁷ [i.e., in order for the modern geologist to examine with profit the true constitution of the moon, he must be an astronomer, and vice versa, for both are bereft of spiritual intuition. — ED. PHIL.]

⁸ [What both lack is the intuition of the mystic.]

⁹ [Note to Students: Atomon (*ατομων*) Anglicised as Atom, or Atmeton (*ατμητον*), are the Greek terms for the Indivisible. The Atom may be described as a compact or crystallized point of Divine Energy and Ideation. Monas (*μονας*) is the Pythagorean name for Hermetic Fire, the quintessence of Life. Molecule is an imprisoned force: it exists periodically and, being divisible, is regarded as illusion. — ED. PHIL.]

pheres of heat, ether, or electricity. . . . Whether the regarding electricity, light, magnetism, etc., as simply motions of ordinary matter, be or be not admissible, certain it is that all past theories have resolved, and all existing theories do resolve, the action of these forces into motion. Whether it be that, on account of our familiarity with motion, we refer other affections to it, as to a language which is most easily construed, and most capable of [497] explaining them, or whether it be that it is in reality the only mode in which *our minds* as *contradistinguished from our senses*, are able to *conceive material agencies*; certain it is that since the period at which the mystic notions of spiritual or preternatural powers were applied to account for physical phenomena, all hypotheses framed to explain them have resolved them into MOTION.¹

And then the learned gentleman states a purely occult tenet:

The term perpetual motion, which I have not unfrequently used in these pages, is itself equivocal. If the doctrines here advanced be founded, *all motion is, in one sense, perpetual*. In masses whose motion is stopped by mutual concussion, heat or motion of the particles is generated; and thus the motion continues, so that if we could venture to extend such thoughts to the universe, we should assume the same amount of motion affecting the same amount of matter for ever.²



Our Planetary Chain of Seven Rounds (Drawing).

There now follows a drawing from our Planetary Rounds and Globes Series.

— ED. PHIL.

¹ [The Correlation of Physical Forces, in: Edward Livingston Youmans (1821–1887), *The Correlation and Conservation of Forces: a Series of Expositions*, by Prof. William Robert Grove (1811–1896), Prof. Hermann von Helmholtz (1821–1894), Dr. Julius Robert von Mayer (1814–1878), Dr. Michael Faraday (1791–1867), Prof. Justus Freiherr von Liebig (1803–1873), Dr. William Benjamin Carpenter (1813–1885). With an introduction and brief biographical notices of the chief promoters of the new views. New York: D. Appleton & Co., 1865; pp. 187–88.]

² *The Correlation of Physical Forces*, *ibid.*, p. 191. This is precisely what Occultism maintains, and on the same principle that “where force is made to oppose force, and produce static equilibrium, the balance of pre-existing equilibrium is affected, and *fresh motion is started* equivalent to that which is withdrawn into a state of abeyance.” This process finds intervals in the pralaya, but is eternal and ceaseless as *the “Breath,”* even when the manifested Kosmos rests.



Globe Z

Duration of each Round

Round 1	154,285,714
Round 2	308,571,428
Round 3	462,857,142
Round 4	617,142,856
Round 5	771,428,570
Round 6	925,714,284
Round 7	1,079,999,998
Total	4,319,999,992

(BCW XIII 303)

1 2 3 **4** 5 6 7

Globe A

Globe G

Globe B

Globe F

Globe C

Globe E

We are here! On Globe D, Round 4, Root-Race 5, our Beautiful Earth, fulcrum of the Great Kalpa, with its Seven Root-Races.

Globe D

Impulses of Spiritual Consciousness evolve wave-like in a 7-fold pattern along a chain of 7 man-bearing Globes (i.e., Planets or Spheres) plus 5 arupa-loka or unmanifested, re-visiting each one 7 times. A single passage through every Globe is termed Planetary Round or Ring, in the course of which 49 Root-Races of Humanity emerge, each one progressing through 7 Sub-Races (see Diagram 2). Every Round repeats on a higher scale the evolutionary work of the preceding Round. (Cf. SD I 187)

Integrative Theosophical Studies
OUR PLANETARY CHAIN OF SEVEN ROUNDS
 Diagram cum Emblem
 After *The Divine Plan*, pp. 218, 342

A Day of Brahmā (Maha Brahmā) equal to 1,000 Maha Yugas, or 4,319,999,992 terrene years, followed by the Night of Brahmā, or Naimittika Maha Pralaya, of an equal duration. For an in-depth analysis of the Caduceus of the Spheres, see "Keys to the Mystery Language" in our Theosophy and Theosophists Series.

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Revision 10.13

The metaphysical tenets of Kepler are purely occult.

Our Sun is only a reflection of the Central Spiritual Sun¹ rotating on its axis in the same direction as planets revolve in their respective orbits.²

Kepler was not the first to discover the theory of Attraction and Repulsion in Kosmos, for it was known from the days of Empedocles, the two opposite forces being called by him Hate and Love, or Repulsion and Attraction. Kepler also gave a pretty fair description of Cosmic Magnetism.³

Thus, supposing attraction or gravitation should be given up in favour of the Sun being a *huge magnet* — which is a theory already accepted by some physicists — a magnet that acts on the planets as attraction is now supposed to do, whereto, or how much farther would it lead the astronomers from where they are now? Not an inch farther. Kepler came to this “curious hypothesis” nearly 300 years ago. He had not discovered the theory of attraction and repulsion in Kosmos, for it was known from the days of Empedocles, the two opposite forces being called by him “hate” and “love” — which comes to the same thing.⁴ But Kepler gave a pretty fair description of cosmic magnetism. That such magnetism exists in nature, is as certain as that gravitation does not; not at any rate, in the way in which it is taught by Science, which never took into consideration the different modes in which the dual Force — that Occultism calls attraction and repulsion — may act within our solar system, the earth’s atmosphere, and *beyond* in the Kosmos.⁵

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

² [Cf. *Secret Doctrine*, I p. 100 & *fn.* Students to consult the following works:

“The sacred rays of the Sun are emanations of the Divine Monas,” in our Atlantean Realities Series.

“Is the Sun a mere cooling mass?” and “Symbolism of the circle dance of the Planets around the Sun-God,” in our Planetary Rounds and Globes Series.

“Sun is the Mirror of Fire” and “The Seven Rays of the Sun,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

³ [Consult “Kosmos and Cosmos,” in our Confusing Words Series, and Table on page 25. — ED. PHIL.]

⁴ [Consult Bhagavan “Das’ Science of the Emotions (1908)” and “Emotions’ Triune Nature,” in our Constitution of Man Series. — ED. PHIL.]

⁵ Writes the great Humboldt:

“Trans-solar space does not hitherto show any phenomenon analogous to our solar system. It is a peculiarity of *our* System, that matter should have condensed within it in nebulous rings, the nuclei of which condense into earths and moons. . . . I say again, heretofore, *nothing of the kind has ever been observed*

This was proven by Newton himself; for there are many phenomena in our [498] Solar system, which he confessed his inability to explain by the law of gravitation:

. . . such were the uniformity in the directions of planetary movements, the nearly circular forms of the orbits, and their remarkable conformity to one plane.¹

And if there is one single exception, then the law of gravitation has no right to be referred to as an *universal law*.

These adjustments [we are told] Newton, in his general Scholium, pronounces to be “the work of an intelligent and all-powerful Being.”²

Laplace, seeking to substitute eternal Motion for Newton’s “all-powerful Being,” saw in it a blind physical law. His answer to Napoleon, that God has become a useless assumption, could have been uttered only by a Vedantin. Otherwise, it becomes pure fallacy, if we exclude the operations of Intelligent Beings (often referred to as Gods) that, governed by the immutable and unerring Laws of Nature, adjust and control of the evolution which proceeds on triple lines — spiritual, physis, and physical.

Intelligent that “Being” may be; as to “all-powerful” there would be every reason to doubt the claim. A poor “God” he, who would work upon minor details and leave the most important to secondary forces! The poverty of the argument and logic in this case is surpassed only by that of Laplace³ who, seeking very correctly to substitute motion for Newton’s “all-powerful Being,” and ignorant of the true nature of that eternal motion, saw in it a blind physical law.

Might not those arrangements be an effect of the laws of motion?⁴

he asks, forgetting, as all our modern Scientists do, that this *law* and this motion are a vicious circle, so long as the *nature of both* remains unexplained. His famous

beyond our planetary system.” (Revue Germanique, December 31st, 1860, pp. 715-31: “Lettres et Conversations d’Alexandre Humboldt.”)

True, that since 1860 the nebular theory has sprung up, and being better known, a few identical phenomena were *supposed* to be observed beyond the solar system. Yet the great man is quite right; and no *earths* or *moons* can be found — *except in appearance* — beyond, or of the same order of matter as found in our system. Such is the Occult teaching.

¹ Winchell, *World-Life*, p. 607

² *ibid.*

³ [Pierre-Simon, marquis de Laplace, 1749–1827, French scholar and polymath, whose work was important to the development of engineering, mathematics, statistics, physics, astronomy, and philosophy. He summarized and extended the work of his predecessors in his five-volume *Mécanique Céleste* (Celestial Mechanics), 1799–1825. This work translated the geometric study of classical mechanics to one based on calculus, opening up a broader range of problems. In statistics, the Bayesian interpretation of probability was developed mainly by Laplace, who formulated “Laplace’s equation,” and pioneered the Laplace transform which appears in many branches of mathematical physics, a field that he took a leading role in forming. The Laplacian differential operator, widely used in mathematics, is also named after him. He restated and developed the nebular hypothesis of the origin of the Solar System and was one of the first scientists to suggest an idea similar to that of a black hole. Laplace is regarded as one of the greatest scientists of all time. Sometimes referred to as the French Newton or Newton of France, he has been described as possessing a phenomenal natural mathematical faculty superior to that of almost all of his contemporaries. He was Napoleon’s examiner when Napoleon attended the École Militaire in Paris in 1784. Laplace became a count of the Empire in 1806 and was named a marquis in 1817, after the Bourbon Restoration.]

⁴ Laplace, *Exposition du système du monde*. Paris: M^{me} V^e Courcier, 1813 (4th ed.), Livre Seconde, ch. vi, p. 142; p. 265 in 6th ed. of 1836.

answer to Napoleon: “*Dieu est devenu une hypothèse inutile,*”¹ would be correctly stated only by one who adhered to the philosophy of the Vedāntins. It becomes a pure fallacy, if we exclude the interference of operating, intelligent, powerful (never “*all-powerful*”) Beings, who are called “*gods.*”

Why should Kepler be denounced then as most unscientific, for offering just the same solution as Newton did — only showing himself more sincere, more consistent, and even more logical? Where is the difference between Newton’s “all-powerful Being” and Kepler’s Rectores, his Sidereal and Cosmic Forces, or Angels?

But we would ask the critics of the mediæval astronomers why should Kepler be denounced as *most unscientific*, for offering just the same solution as Newton did — only showing himself more sincere, more consistent and even more logical? Where may be the difference between Newton’s “all-powerful Being” and Kepler’s² *Rectores*, his sidereal and Cosmic Forces, or Angels? Kepler is again criticised for his “curious hypothesis which made use of a vortical movement within the solar system”; for his theories in general, for his favouring Empedocles’ idea of attraction and repulsion, and “Solar magnetism” in particular. Yet several modern men of Science, as will be shown — R. Hunt³ (if Metcalfe⁴ is to be excluded), Dr. B.W. Richardson,⁵ etc. — favour the idea very seriously. He is half excused, however, on the plea that

. . . to the time of Kepler, no interaction between masses of matter had been distinctly recognized which was *generically* different from magnetism.

Is it *distinctly* recognised now? Does Prof. Winchell claim for Science any serious knowledge whatever of the natures of either electricity or magnetism — except that *both seem to be the effects of some result arising from an undetermined cause?*

¹ [God has become a useless assumption]

² [Johannes Kepler, 1571–1630, German astronomer, mathematician, astrologer, natural philosopher, and writer on music. He was a key figure in the 17th-century Scientific Revolution, best known for his laws of planetary motion, and his books *Astronomia nova*, *Harmonice Mundi*, and *Epitome Astronomiæ Copernicanæ*. These works also provided one of the foundations for Newton’s theory of universal gravitation.]

³ [Robert Hunt, 1807–1887, was born in Plymouth Dock, Devonport. He was apprenticed to a surgeon but left after eighteen months as a result of poor treatment; however, he continued to train as an apothecary and became manager of a London dispensary through the influence of the Quaker philanthropists Elizabeth Fry (1780–1845) and William Allen (1770–1843). In 1831 he set up in business in Plymouth. In 1837 he was back in Devonport, involved in the early development of photography, corresponding with Sir John Herschel (1792–1871), and in education for working people.]

⁴ [Samuel Lytler Metcalfe, 1798–1856, American chemist and physician, who wrote a voluminous work, *Caloric Its Mechanical Chemical and Vital Agencies in the Phenomena of Nature*. London: W. Pickering, 1843; 2-vols.]

⁵ [Sir Benjamin Ward Richardson, FRS, FRCP, 1828–1896, British physician, anaesthetist, physiologist, sanitarian, and prolific writer on medical history. He was the recipient of the Fothergill gold medal, awarded by the Medical Society of London in 1854, and of the Astley Cooper triennial prize for an essay in physiology.

Students may wish to consult other Philaletheians’ publications, featuring comments by H.P. Blavatsky upon Sir Benjamin’s works: “Life is an indestructible universal force” and the Life Principle or “The atom of matter is permeated with Life and is the vehicle of Life itself,” in our Constitution of Man Series; “The Seven Rays of the Sun,” in our Secret Doctrine’s First Proposition Series; and “Adventures and Peregrinations of the Metaphysical Atom,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

The ideas of Kepler, weeded from their theological tendencies, are purely occult. He saw that: [499]

- 1 The Sun is a great Magnet.¹ This is what some eminent modern scientists and also the Occultists believe in.
- 2 The Solar substance is immaterial.²
- 3 He provided, for the constant motion and restoration of the Sun's energy and planetary motion, the perpetual care of a spirit, or spirits. The whole of Antiquity believed in this idea. The Occultists do not use the word Spirit, but say *Creative Forces*, which they *endow with intelligence*. But we may call them spirits also.

This theory is tabooed a great deal more on account of the "Spirit" that is given room in it, than of anything else. Herschel, the elder,³ believed in it likewise, and so do several modern scientists also. Nevertheless Professor Winchell declares that

. . . a hypothesis more fanciful, and less in accord with the requirements of physical principles, has not been offered in ancient or modern times.⁴

The same was said, once upon a time, of the universal Æther, and now it is not only accepted perforce but advocated *as the only possible theory* to explain away certain mysteries.

Grove's ideas, when he first enunciated them in London about 1840, were called as *unscientific* as the above; nevertheless, *his* views on the correlation of forces are now universally accepted. It would, very likely, require one more conversant with science than is the writer, to combat with any success some of the now prevailing ideas about gravitation and other similar "solutions" of Cosmic Mysteries. But, let us recall a few objections that came from recognized men of Science; from astronomers and physicists of eminence, who rejected the theory of rotation, as well as that of gravita-

¹ But see *Histoire de l'Astronomie du Moyen Age*, by Delambre* [Paris: M^{me} V^e Courcier, 1817; 2-vols.]

* [Jean Baptiste Joseph, chevalier Delambre, 1749–1822, was a French mathematician, astronomer, historian of astronomy, and geodesist. He was also director of the Paris Observatory, and author of popular books on the history of astronomy from ancient times to the 18th-century.]

² In the sense, of course, of matter existing in states unknown to Science. See *Isis Unveiled*, Vol. I, pp. 270-71.

³ [Frederick William Herschel, KH, FRS, 1738–1822, German-born British astronomer and composer. He frequently collaborated with his younger sister and fellow astronomer Caroline Herschel, 1750–1848. Herschel constructed his first large telescope in 1774, after which he spent nine years carrying out sky surveys to investigate double stars. He then published catalogues of nebulae in 1802 (2,500 objects), and in 1820 (5,000 objects). The resolving power of the Herschel telescopes revealed that many objects called nebulae in the Messier catalogue were actually clusters of stars. On 13th March 1781 he observed a new object in the constellation of Gemini. This would, after several weeks of verification and consultation with other astronomers, be confirmed to be a new planet, eventually given the name of Uranus. This was the first planet to be discovered since antiquity, and Herschel became famous overnight. As a result of this discovery, George III appointed him Court Astronomer. He was elected as a Fellow of the Royal Society and grants were provided for the construction of new telescopes. Herschel also pioneered the use of astronomical spectrophotometry, using prisms and temperature measuring equipment to measure the wavelength distribution of stellar spectra. In the course of these investigations, Herschel discovered infrared radiation. Other work included an improved determination of the rotation period of Mars, the discovery that the Martian polar caps vary seasonally, the discovery of Titania and Oberon (moons of Uranus) and Enceladus and Mimas (moons of Saturn). Herschel was made Knight of the Royal Guelphic Order in 1816. He was the first President of the Royal Astronomical Society when it was founded in 1820. His work continued by his only son, John Herschel, 1792–1871.]

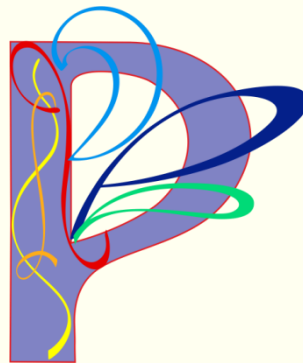
⁴ Winchell, *World-Life*, p. 554

tion. Thus one reads in the *French Encyclopædia* that science agrees, in the face of all its representatives,

. . . that it is *impossible* to explain the *physical* origin of the rotatory motion of the solar system.¹

If the question is asked, “what causes rotation?,” we are answered: “It is the centrifugal Force.” “And this force, what is it that produces it?” “The force of rotation,” is the grave answer.²

It will be well, perhaps, to examine both these theories as being directly or indirectly connected.



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

Æther and Ether compared and contrasted (Table).

Full text under the title “Æther and Ether.”

Akasha and Astral Light compared and contrasted (Table).

Full text under the title “Astral Light is a term very little understood.”

Kosmos and Cosmos compared and contrasted (Table).

Full text under the title “Kosmos and Cosmos.”

¹ N.P. Godefroy, *La Cosmogonie de la Révélation, ou Les quatre premiers jours de la Genèse, en présence de la science moderne*. Paris: Chez Debécourt, 1841.

[Cf. “The real meaning of the first line of Genesis,” in our Blavatsky Speaks Series, and “Insights to the first chapter of Genesis,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

² Godefroy, *op. cit.* We shall be taken to task for contradiction. It will be said that while we deny *God*, we admit Souls and *operative Spirits*, and quote from bigoted Roman Catholic writers in support of our argument. To this we reply: We deny the *anthropomorphic* god of the Monotheists, but never the Divine Principle in nature. We combat Protestants and Roman Catholics on a number of dogmatic theological beliefs of human and sectarian origin. We agree with them in their belief in Spirits and *intelligent* operative powers, though we do not worship “Angels” as the Roman Latinists do.

Æther and Ether compared and contrasted.

Æther Ether

Æther is, formless and supernal.

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

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

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

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

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

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

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

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

Æther is Ākāśa, in its higher aspect.

Æther is unevolved Spirit becoming objective matter.

Ether is physical and infernal.

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

Mother of differentiated matter vivified by the Fire of Æther.

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

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

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

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

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

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

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

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

Akasha and Astral Light compared and contrasted.

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

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

Kosmos and Cosmos compared and contrasted.

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

Suggested reading for students.



From our Planetary Round and Globes Series.

- DIVINE HELIOLATRY IS NEITHER ASTROLOGICAL ASTROLATRY, NOR IDOLATRY
- DRAWING 1 - OUR PLANETARY CHAIN OF SEVEN ROUNDS
- DRAWING 2 - OUR FOURTH PLANETARY ROUND
- DRAWING 3 - BHAUMIKA OR EARTHLY MANVANTARA
- DRAWING 4 - HUMANITY'S FIFTH ROOT-RACE
- DRAWING 5 - CADUCEUS OF MERCURY
- DRAWING 6 - CADUCEUS OF THE SPHERES
- DRAWING 7 - THE ASHVATTHA TREE OF LIFE AND BEING
- IS THE SUN A MERE COOLING MASS?
- JUDGE ON THE EARTH CHAIN OF GLOBES
- OCCULT ASTROLOGY PREDATES MODERN ASTRONOMY
- PLANETARY ORBITS ARE PERPETUALLY SHIFTING
- PLANETARY ROUNDS OF THE DIVINE MONAD
- SKINNER'S INTERIOR WORKS OF THE GREAT PYRAMID (1876)
- SKINNER'S KEY TO THE HEBREW-EGYPTIAN MYSTERY (1875)
- STARS, NUMBERS, AND TRUE ASTROLOGY
- SYMBOLISM OF THE CIRCLE DANCE OF THE PLANETS AROUND THE SUN-GOD
- THE ADEPTS ON THE NEBULAR THEORY
- THE END OF OUR WORLD IS NOT NIGH
- THE NUMBER OF THE BEAST IS THE NUMBER OF MAN
- THEOSOPHICAL JEWELS - OUR SEVEN PLANETS AND RACES
- WORSHIP OF PLANETARY SPIRITS IS IDOLATROUS ASTROLATRY





- FORCES AND STATES OF CONSCIOUSNESS (Instructions + Drawing)
- PRINCIPLES AND FORCES IN NATURE AND MAN (Instructions + Diagram)
— *in our Buddhas and Initiates Series.*
- LIFE IS AN INDESTRUCTIBLE UNIVERSAL FORCE
— *in our Constitution of Man Series.*
- OPPOSITE AND OPPOSING FORCES ARE CONVERTIBLE
— *in our Living the Life Series.*
- PLANETARY ORBITS ARE PERPETUALLY SHIFTING THEIR POSITION AND FORM
— *in our Planetary Rounds and Globes Series.*
- INERTIA, THE GREAT OCCULT FORCE IN OUR KOSMOS, IS UNKNOWN TO MODERN SCIENCE
- Proposition 1 – THE SEVEN FORCES OF NATURE
- WHAT IS MATTER AND WHAT IS FORCE?
— *in our Secret Doctrine's First Proposition Series.*
- KOSMOS IS ETERNAL NOETIC MOTION UNMANIFESTED, THE GREAT BREATH OF THE ONE ELEMENT
— *in our Secret Doctrine's Second Proposition Series.*
- BLAVATSKY ON THE FORCE OF THE MINERAL MONAS
- Diagram 2 – THE FORCE OF THE MINERAL MONAS
— *in our Secret Doctrine's Third Proposition Series.*
- THEOSOPHICAL MOVEMENT, THE GREAT MORAL BUT SILENT FORCE
— *in our Theosophy and Theosophists Series.*

