

*A Compilation on the  
First Fundamental Proposition of the Secret Doctrine:  
The One Reality  
(from early Theosophical writings)*

prepared by David Reigle

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1. The first fundamental proposition of the Secret Doctrine: the one reality

An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought—in the words of *Māṇḍūkya Upanishad*, “unthinkable and unspeakable.”

—*The Secret Doctrine*, vol. 1, p. 14

To render these ideas clearer to the general reader, let him set out with the postulate that there is one absolute Reality which antecedes all manifested, conditioned, being. This Infinite and Eternal Cause—dimly formulated in the “Unconscious” and “Unknowable” of current European philosophy—is the rootless root of “all that was, is, or ever shall be.” It is of course devoid of all attributes and is essentially without any relation to manifested, finite Being. It is “Be-ness” rather than Being (in Sanskrit, *Sat*), and is beyond all thought or speculation.

—*The Secret Doctrine*, vol. 1, p. 14

The fundamental Law in that system, the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause.

—*The Secret Doctrine*, vol. 1, p. 273 (from the recapitulation in “Summing Up”)

2. The radical unity, or non-duality, of the one reality:

The radical unity of the ultimate essence of each constituent part of compounds in Nature—from Star to mineral Atom, from the highest Dhyāni-Chohan to the smallest infusoria, in the fullest acceptance of the term, and whether applied to the spiritual, intellectual, or physical worlds—this is the one fundamental law in Occult Science.

—*The Secret Doctrine*, vol. 1, p. 120

No matter what one may study in the S.D. let the mind hold fast, as the basis of its ideation, to the following ideas:

The FUNDAMENTAL UNITY OF ALL EXISTENCE. This unity is a thing altogether different from the common notion of unity—as when we say that a nation or an army is united; or that this planet is united to that by lines of magnetic force or the like. The teaching is not that. It is that existence is ONE THING, not any collection of things linked together. Fundamentally there is ONE BEING. This BEING has two aspects, positive and negative. The positive is Spirit, or CONSCIOUSNESS. The negative is SUBSTANCE, the subject of consciousness. This Being is the Absolute in its primary manifestation. Being absolute there is nothing outside it. It is ALL-BEING. It is indivisible, else it would not be absolute. If a portion could be separated, that remaining could not be absolute, because there would at once arise the question of COMPARISON between it and the separated part. Comparison is incompatible with any idea of absoluteness. Therefore it is clear that this fundamental ONE EXISTENCE, or Absolute Being must be the REALITY in every form there is. . . .

The Atom, the Man, the God (she says) are each separately, as well as all collectively, Absolute Being in their last analysis, that is their REAL INDIVIDUALITY. It is this idea which must be held always in the background of the mind to form the basis for every conception that arises from study of the S.D. The moment one lets it go (and it is most easy to do so when engaged in any of the many intricate aspects of the Esoteric Philosophy) the idea of SEPARATION supervenes, and the study loses its value.

—“The ‘Secret Doctrine’ and Its Study” (notes of personal teachings given by H. P. Blavatsky to Robert Bowen), cited from *An Invitation to The Secret Doctrine*, pp. 3-4

### 3. The two aspects of the one reality:

This “Be-ness” is symbolized in the Secret Doctrine under two aspects. On the one hand, absolute abstract Space, representing bare subjectivity, the one thing which no human mind can

either exclude from any conception, or conceive of by itself. On the other, absolute abstract Motion representing Unconditioned Consciousness. Even our Western thinkers have shown that Consciousness is inconceivable to us apart from change, and motion best symbolizes change, its essential characteristic. This latter aspect of the one Reality, is also symbolized by the term “The Great Breath,” a symbol sufficiently graphic to need no further elucidation. Thus, then, the first fundamental axiom of the Secret Doctrine is this metaphysical ONE ABSOLUTE—BE-NESS—symbolized by finite intelligence as the theological Trinity.

—*The Secret Doctrine*, vol. 1, p. 14

Considering this metaphysical triad as the Root from which proceeds all manifestation, the Great Breath assumes the character of pre-cosmic Ideation. It is the *fons et origo* [source and origin] of force and of all individual consciousness, and supplies the guiding intelligence in the vast scheme of cosmic Evolution. On the other hand, pre-cosmic root-substance (*Mūlaprakṛiti*) is that aspect of the Absolute which underlies all the objective planes of Nature.

Just as pre-cosmic Ideation is the root of all individual consciousness, so pre-cosmic Substance is the substratum of matter in the various grades of its differentiation.

—*The Secret Doctrine*, vol. 1, p. 15

The ONE REALITY; its *dual* aspects in the conditioned Universe.

—*The Secret Doctrine*, vol. 1, p. 16

#### 4. The one reality described as space:

“What is that which was, is, and will be, whether there is a Universe or not; whether there be gods or none?” asks the esoteric Senzar Catechism. And the answer made is—SPACE.

—*The Secret Doctrine*, vol. 1, p. 9

The Occult Catechism contains the following questions and answers:

“What is it that ever is?” “Space, the eternal Anupadaka [*upapāduka*].” “What is it that ever was?” “The Germ in the Root.” “What is it that is ever coming and going?” “The Great Breath.” “Then, there are three Eternals?” “No, the three are one. That which ever is, is one, that which ever was, is one, that which is ever being and becoming, is also one: and this is Space.”  
—*The Secret Doctrine*, vol. 1, p. 11

What is the one eternal thing in the universe independent of every other thing?

Space.

—“Cosmological Notes,” *The Letters of H. P. Blavatsky to A. P. Sinnett*, Appendix II, p. 376 (by Mahatma Morya)

Hence, the Arahat secret doctrine on cosmogony admits but of one absolute, indestructible, eternal, and uncreated UNCONSCIOUSNESS (so to translate), of an element (the word being used for want of a better term) absolutely independent of everything else in the universe; a something ever present or ubiquitous, a Presence which ever was, is, and will be, whether there is a God, gods or none; whether there is a universe or no universe; existing during the eternal cycles of Maha Yugas, during the *Pralayas* as during the periods of *Manvantara*: and this is SPACE, the field for the operation of the eternal Forces and natural Law, the *basis* (as our correspondent rightly calls it) upon which take place the eternal intercorrelations of Ākāśa-Prakṛiti, guided by the unconscious regular pulsations of *Śakti*—the breath or power of a conscious deity, the theists would say—the eternal energy of an eternal, unconscious Law, say the Buddhists. Space, then, or *Fan*, *Bar-nang* (*Mahā-Śūnyatā*) or, as it is called by Lao-tze, the “Emptiness” is the nature of the Buddhist Absolute.  
—“The Aryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man,” *H. P. Blavatsky Collected Writings*, vol. 3, p. 423

*Prakṛiti*, *Svabhavat* or *Ākāśa* is—SPACE as the Tibetans have it; Space filled with whatsoever substance or no substance at all; *i.e.*,

with substance so imponderable as to be only metaphysically conceivable. . . . “That which we call form (*rūpa*) is not different from that which we call space (*Śūnyatā*) . . . Space is not different from Form. . . .” (Book of *Śin-king* or the *Heart Sutra*. . . .)

—“The Aryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man,” *H. P. Blavatsky Collected Writings*, vol. 3, pp. 405-406 fn.

#### 4a. space as both a limitless void and a conditioned fullness:

Space is neither a “limitless void,” nor a “conditioned fullness,” but both: being, on the plane of absolute abstraction, the ever-incognizable Deity, which is void only to finite minds, and on that of *māyāvic* perception, the Plenum, the absolute Container of all that is, whether manifested or unmanifested: it is, therefore, that ABSOLUTE ALL.

—*The Secret Doctrine*, vol. 1, p. 8

Space is the *one eternal thing* . . . . It is, as taught in the esoteric catechism, neither limitless void, nor conditioned fullness, but both. It was and ever will be.

—*The Secret Doctrine*, vol. 1, p. 35

#### 4b. space as a limitless void (i.e., as emptiness):

This “Be-ness” is symbolized in the Secret Doctrine under two aspects. On the one hand, absolute abstract Space, representing bare subjectivity, the one thing which no human mind can either exclude from any conception, or conceive of by itself. . . .

—*The Secret Doctrine*, vol. 1, p. 14

Space is the *one eternal thing* that we can most easily imagine, immovable in its abstraction and uninfluenced by either the presence or absence in it of an objective Universe. It is without dimension, in every sense, and self-existent.

—*The Secret Doctrine*, vol. 1, p. 35

. . . the One All is, like Space—which is its only mental and physical representation on this Earth, or our plane of existence—neither an object of, nor a subject to, perception.

—*The Secret Doctrine*, vol. 1, p. 8

4c. space as a conditioned fullness (i.e., not just empty space):

“As its substance is of a different kind from that known on earth, the inhabitants of the latter, seeing THROUGH IT, believe in their illusion and ignorance that it is empty space. There is not one finger’s breadth [ANGULA] of void Space in the whole Boundless [Universe].”

—*The Secret Doctrine*, vol. 1, p. 289, “Extracts from a private commentary, hitherto secret”

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

—*The Secret Doctrine*, vol. 2, p. 239 fn.

Space, however, viewed as a “Substantial Unity”—the “living Source of Life”—as the “Unknown Causeless Cause,” is the oldest dogma in Occultism, millenniums earlier than the *Pater-Aether* of the Greeks and Latins.

—*The Secret Doctrine*, vol. 1, pp. 9-10 fn.

. . . “Space, the all containing uncontained, is the primary embodiment of simply unity . . . boundless extension.” . . . [Space is] “The *unknown container of all, the Unknown FIRST CAUSE.*” This is a most correct definition and answer, most esoteric and true, from every aspect of occult teaching. *SPACE*, which, in their ignorance and iconoclastic tendency to destroy every philosophic idea of old, the modern wiseacres have proclaimed “an abstract idea” and a *void*, is, in reality, the container and *the body of the Universe* with its seven principles.

—*The Secret Doctrine*, vol. 1, p. 342

The Second idea to hold fast to is that THERE IS NO DEAD MATTER. Every last atom is alive. It cannot be otherwise since every atom is itself fundamentally Absolute Being. Therefore there is no such thing as “spaces” of Ether, or Akasha, or call it what you like, in which angels and elementals disport themselves like trout in water. That’s the common idea. The true idea shows every atom of substance no matter of what plane to be in itself a LIFE.

—“The ‘Secret Doctrine’ and Its Study” (notes of personal teachings given by H. P. Blavatsky to Robert Bowen), cited from *An Invitation to The Secret Doctrine*, p. 4

##### 5. The one reality described as substance (or matter):

“The Initial Existence in the first twilight of the Mahā-Manvantara [after the MAHĀ-PRALAYA that follows every age of Brahmā] is a CONSCIOUS SPIRITUAL QUALITY. . . .

“It is substance to OUR spiritual sight. It cannot be called so by men in their WAKING STATE; therefore they have named it in their ignorance ‘God-Spirit.’

“. . . As its substance is of a different kind from that known on earth, the inhabitants of the latter, seeing THROUGH IT, believe in their illusion and ignorance that it is empty space. There is not one finger’s breadth [ANGULA] of void Space in the whole Boundless [Universe]. . . .”

—*The Secret Doctrine*, vol. 1, p. 289, “Extracts from a private commentary, hitherto secret”

The first primordial matter, eternal and coeval with Space, “which has neither a beginning nor an end,” is “neither hot nor cold, but is of its own special nature,” says the Commentary (Book II).

—*The Secret Doctrine*, vol. 1, p. 82

The expansion “from within without” of the Mother, called elsewhere the “Waters of Space,” “Universal Matrix,” etc., does not allude to an expansion from a small centre or focus, but, without reference to size or limitation or area, means the development

of limitless subjectivity into as limitless objectivity. “The ever (to us) invisible and immaterial Substance present in eternity, threw its periodical shadow from its own plane into the lap of Māyā.” It implies that this expansion, not being an increase in size—for infinite extension admits of no enlargement—was a change of condition.

—*The Secret Doctrine*, vol. 1, pp. 62-63

If people are willing to accept and to regard as God our ONE LIFE immutable and unconscious in its eternity they may do so and thus keep to one more gigantic misnomer. . . .

When we speak of our One Life we also say that it penetrates, nay is the essence of every atom of matter; and that therefore it not only has correspondence with matter but has all its properties likewise, etc.—hence *is* material, is *matter itself*. . . .

Matter we know to be eternal, *i.e.*, having had no beginning (a) because matter is Nature herself (b) because that which cannot annihilate itself and is indestructible exists necessarily—and therefore it could not begin to be, nor can it cease to be (c) because the accumulated experience of countless ages, and that of exact science show to us matter (or nature) acting by her own peculiar energy, of which not an atom is ever in an absolute state of rest, and therefore it must have always existed, *i.e.*, its materials ever changing form, combinations and properties, but its principles or elements being absolutely indestructible. . . .

In other words we believe in MATTER alone, in matter as visible nature and matter in its invisibility as the invisible omnipresent omnipotent Proteus with its unceasing motion which is its life, and which nature draws from herself since she is the great whole outside of which nothing can exist. . . .

The existence of matter then is a fact; the existence of motion is another fact, their self existence and eternity or indestructibility is a third fact. And the idea of pure spirit as a Being or an Existence—give it whatever name you will—is a chimera, a gigantic absurdity.

—*The Mahatma Letters*, letter #10, 3rd ed., pp. 53-56

The conception of matter and spirit as entirely distinct, and both eternal could certainly never have entered my head, however little I may know of them, for it is one of the elementary and fundamental doctrines of Occultism that the two are one, and are distinct but in their respective manifestations, and only in the limited perceptions of the world of senses. . . . matter *per se* is indestructible, and as I maintain coeval with spirit—that spirit which we know and can conceive of. . . . Motion is eternal because spirit is eternal. But no modes of motion can ever be conceived unless they be in connection with matter.

—*The Mahatma Letters*, letter #22, 3rd ed., pp. 138-139

Purusha and Prakriti are in short the two poles of the one eternal element, and are synonymous and convertible terms. . . . Therefore, whether it is called Force or Matter, it will ever remain the Omnipresent Proteus of the Universe, the one element—LIFE—Spirit or Force at its *negative*, Matter at its *positive* pole; the former the MATERIO-SPIRITUAL, the latter, the MATERIO-PHYSICAL Universe—Nature, Svabhavat or INDESTRUCTIBLE MATTER.

—“What is Matter and What is Force?” *H. P. Blavatsky Collected Writings*, vol. 4, pp. 225-226 (Blavatsky says that this article is by Mahatma K.H.)

[The Almora Swami asks:] Will the Editor satisfy us by proving the assertion that “matter is as eternal and indestructible as spirit”? . . .

[T. Subba Row replies:] To our utter amazement, we are called upon to prove that matter is indestructible; at any rate, that “matter is as eternal and indestructible as spirit”! . . .

Our “assertion” then means the following: Undifferentiated cosmic matter or *Mūlaprakṛiti*, as it is called in Hindu books, is *uncreated* and eternal. . . . In every objective phenomenon perceived, either in the present plane of consciousness or in any other plane requiring the exercise of spiritual faculties, there is but change of cosmic matter from one form to another. There is not a single instance, or the remotest suspicion of the annihilation of an atom of matter ever brought to light either by Eastern Adepts or Western scientists. When the common experience of

generations of Adepts in their own spiritual or psychic field of observation, and of the ordinary people in theirs—(i.e., in the domain of physical science) points to the conclusion that there never has been the utter annihilation of a single material particle, we are justified, we believe, in saying that matter is indestructible, though it may change its forms and properties and appear in various degrees of differentiation. Hindu and Buddhist philosophers have ages ago recognized the fact that *Purusha* and *Prakṛiti* are eternal, co-existent, not only correlative and interdependent, but positively one and the same thing for him who can read between the lines. Every system of evolution commences with postulating the existence of *Mūlaprakṛiti* or *Tamas* (primeval darkness). . . .

[Subba Row then gives two quotations in Sanskrit to show this, one using *tamas*, “darkness,” and one using *asat*, “non-being”: *tama eva purastāt abhavaat viśvarūpam*, literally, “darkness alone was the form of the all in the beginning” (compare “Book of Dzyan,” stanza I, verse 5: “Darkness alone filled the boundless all”); and *asad vā idam agra āsīt*, “this (universe) was verily non-being in the beginning.”]

. . . And primeval cosmic matter, whether called *Asat* or *Tamas*, or *Prakṛiti* or *Śakti*, is ever the same, and held to be eternal by both Hindu and Arhat philosophers, while *Purusha* is inconceivable, hence non-existent, save when manifesting through *Prakṛiti*. In its undifferentiated condition, some Advaitis refuse to recognize it as matter, properly so called. Nevertheless this entity is their PARABRAHMAN, with its dual aspect of *Purusha* and *Prakṛiti*. In their opinion it can be called neither; hence in some passages of the Upanishads we find the expression, “PRAKṚITILAYAM” mentioned; but in all such passages the word “Prakṛiti” means, as we can prove—*matter in a state of differentiation*, while *undifferentiated* cosmic matter in conjunction with, or rather in its aspect of, *latent spirit* is always referred to as “MAHĀ-ĪŚVARA,” “Purusha” and “Paramapada.”

—“In Re Advaita Philosophy,” *Esoteric Writings of T. Subba Row*, 1895, pp. 109-113; 1980 ed., pp. 480-486; *T. Subba Row Collected Writings*, vol. 1, pp. 134-141

Your all-pervading supreme power exists, but it is exactly matter, whose life is motion, will, and nerve power, electricity. Purusha can think but through Prakriti.

—“Cosmological Notes,” *The Letters of H. P. Blavatsky to A. P. Sinnett*, Appendix II, p. 381 (by Mahatma Morya)

The reader must bear in mind that, according to our teaching, which regards this phenomenal Universe as a great *Illusion*, the nearer a body is to the UNKNOWN SUBSTANCE, the more it approaches *reality*, as being removed the farther from this world of *Maya*.

—*The Secret Doctrine*, vol. 1, pp. 145-146

The One reality is *Mulaprakriti* (undifferentiated Substance)—the “Rootless root,” the . . . But we have to stop, lest there should remain but little to tell for your own intuitions.

—*The Mahatma Letters*, letter #59, 3rd ed., p. 341

## 6. The one reality described as darkness:

Every system of evolution commences with postulating the existence of *Mūlaprakṛiti* or *Tamas* (primeval darkness).

—“In Re Advaita Philosophy,” *Esoteric Writings of T. Subba Row*, 1980 ed., p. 485; *T. Subba Row Collected Writings*, vol. 1, p. 140

DARKNESS ALONE FILLED THE BOUNDLESS ALL, FOR FATHER, MOTHER AND SON WERE ONCE MORE ONE, AND THE SON HAD NOT AWAKENED YET FOR THE NEW WHEEL, AND HIS PILGRIMAGE THEREON.

—*The Secret Doctrine*, vol. 1, p. 27 (Stanza I, verse 5, of the “Book of Dzryan”)

Let us turn to Stanza I of the *Book of Dzryan* for an example.

The *Zohar* premises, as does the Secret Doctrine, a universal, eternal Essence, passive—because absolute—in all that men call attributes. . . .

This, then, is the meaning:

“Darkness alone filled the Boundless All, for Father, Mother and Son were once more One.”

Space was, and is ever, as it is between the Manvantaras. The Universe in its pre-kosmic state was once more homogeneous and one—outside its aspects. . . .

Says the Secret Doctrine:

*It is called to life. The mystic Cube in which rests the Creative Idea, the manifesting Mantra [or articulate speech—Vāch] and the holy Purusha [both radiations of prima materia] exist in the Eternity in the Divine Substance in their latent state*

—during Pralaya.

—“The Eastern Gupta Vidyā and the Kabalah,” *H. P. Blavatsky Collected Writings*, vol. 14, pp. 185-187 (= *The Secret Doctrine*, 3rd ed., vol. 3, pp. 180-181; Adyar ed., vol. 5, pp. 188-189), apparently giving a quote from a secret commentary

SPACE filled with darkness, which is primordial matter in its *pre-cosmic* state. . . . and Space is *the* ever Unseen and Unknowable Deity in our philosophy.

—*The Secret Doctrine*, vol. 1, p. 336 fn.

## 7. The one reality described as the one element:

However, you will have to bear in mind (a) that we recognize but *one* element in Nature (whether spiritual or physical) outside which there can be no Nature since it is *Nature* itself, and which as the *Akasa* pervades our solar system, every atom being part of itself, pervades throughout *space* and *is* space in fact, . . . (b) that consequently spirit and matter are *one*, being but a differentiation of states not *essences*, . . . (c) that our notions of “cosmic matter” are diametrically opposed to those of western science. Perchance if you remember all this we will succeed in imparting to you at least the elementary axioms of our esoteric philosophy more correctly than heretofore.

—*The Mahatma Letters*, letter #11, 3rd ed., p. 63

Yes, as described in my letter—there is but one element and it is impossible to comprehend our system before a correct conception of it is firmly fixed in one's mind. You must therefore pardon me if I dwell on the subject longer than really seems necessary. But unless this great primary fact is firmly grasped the rest will appear unintelligible. This element then is the—to speak metaphysically—one sub-stratum or permanent cause of all manifestations in the phenomenal universe.

—*The Mahatma Letters*, letter #15, 3rd ed., p. 89

If the student bears in mind that there is but One Universal Element, which is infinite, unborn, and undying, and that all the rest—as in the world of phenomena—are but so many various differentiated aspects and transformations (correlations, they are now called) of that One, from Cosmical down to micro-cosmical effects, from super-human down to human and sub-human beings, the totality, in short, of objective existence—then the first and chief difficulty will disappear and Occult Cosmology may be mastered.

—*The Secret Doctrine*, vol. I, p. 75

. . . the Eastern Occultists hold that there is but one element in the universe—infinite, uncreated and indestructible—MATTER; which element manifests itself in seven states. . . . *Spirit* is the highest state of that matter, they say, since that which is neither matter nor any of its attributes is—NOTHING.

—“From Theosophy to Shakespeare,” *H. P. Blavatsky Collected Writings*, vol. 4, p. 602

Light, then, like heat—of which it is the crown—is simply the ghost, the shadow of matter in motion, the boundless, eternal, infinite SPACE, MOTION and DURATION, the trinitarian essence of that which the Deists call God, and we—the One Element; Spirit-matter, or Matter-spirit, whose septenary properties we circumscribe under its triple abstract form in the equilateral triangle.

—“What is Matter and What is Force?” *H. P. Blavatsky Collected Writings*, vol. 4, p. 220 (Blavatsky says that this article is by Mahatma K.H.)

8. The aspect of the one reality described as motion, the great breath, or the one life:

We will say that it is, and will remain for ever demonstrated that since motion is all-pervading and absolute rest inconceivable, that under whatever form or *mask* motion may appear, whether as light, heat, magnetism, chemical affinity or electricity—all these must be but phases of One and the same universal omnipotent Force, a Proteus they bow to as the Great “Unknown” (See Herbert Spencer) and we, simply call the “One Life,” the “One Law” and the “One Element.”

—*The Mahatma Letters*, letter #23b, 3rd ed., pp. 155-56

However, you will have to bear in mind (*a*) that we recognize but *one* element in Nature (whether spiritual or physical) outside which there can be no Nature since it is *Nature* itself, and which as the *Akasa* pervades our solar system, every atom being part of itself, pervades throughout *space* and *is* space in fact, which pulsates as in profound sleep during the pralayas, . . .

—*The Mahatma Letters*, letter #11, 3rd ed., p. 63

ALONE THE ONE FORM OF EXISTENCE STRETCHED BOUNDLESS, INFINITE, CAUSELESS, IN DREAMLESS SLEEP; AND LIFE PULSATED UNCONSCIOUS IN UNIVERSAL SPACE, THROUGHOUT THAT ALL-PRESENCE WHICH IS SENSED BY THE OPENED EYE OF THE DANGMA.

—*The Secret Doctrine*, vol. 1, p. 27 (Stanza I, verse 8, of the “Book of Dzyan”)

Then what do we believe in? Well, we believe in the much laughed at *phlogiston* (see article “What is force and what is matter?” *Theosophist*, September), and in what some natural philosophers would call *nisus*, the incessant though perfectly imperceptible (to the ordinary senses) motion or efforts one body is making on another—the pulsations of inert matter—its life.

—*The Mahatma Letters*, letter #10, 3rd ed., p. 56

We say and affirm that that motion—the universal perpetual motion which never ceases, never slackens nor increases its speed, not even during the interludes between the pralayas, or “nights of Brahma,” but goes on like a mill set in motion whether it has anything to grind or not (for the pralaya means the temporary loss of every form, but by no means the destruction of cosmic matter which is eternal)—we say this perpetual motion is the only eternal and uncreated Deity we are able to recognise.

—*The Mahatma Letters*, letter #22, 3rd ed., p. 135

It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.

—*The Secret Doctrine*, vol. 1, p. 97

What things are co-existent with space?

(i) Duration.

(ii) Matter.

(iii) Motion, for this is the imperishable life (conscious or unconscious as the case may be) of matter, even during the pralaya, or night of mind.

When Chyang or omniscience, and Chyang-mi-shi-khon—ignorance, both sleep, this latent unconscious life still maintains the matter it animates in sleepless unceasing motion.

—“Cosmological Notes,” *The Letters of H. P. Blavatsky to A. P. Sinnett*, Appendix II, p. 377 (by Mahatma Morya)

. . . the world of non-being, where exists the eternal mechanical motion, the uncreated cause from whence proceeds in a kind of incessant downward and upward rotation, the founts of being from non-being, the latter, the reality, the former maya, the temporary from the everlasting, the effect from its cause, the effect becoming in its turn cause *ad infinitum*. During the pralaya, that upward and downward motion ceases, inherent unconscious life alone remaining—all creative forces paralysed, and everything resting in the night of mind.

—“Cosmological Notes,” *The Letters of H. P. Blavatsky to A. P. Sinnett*, Appendix II, p. 379 (by Mahatma Morya)

The “Breath” of the One Existence is used in its application only to the spiritual aspect of Cosmogony by Archaic esotericism; otherwise it is replaced by its equivalent in the material plane—Motion. The One Eternal Element, or element-containing Vehicle, is *Space*, dimensionless in every sense; coexistent with which are—endless *duration*, primordial (hence indestructible) *matter*, and *motion*—absolute “perpetual motion” which is the “breath” of the “One” Element. This breath, as seen, can never cease, not even during the Pralaya eternities.

—*The Secret Doctrine*, vol. 1, p. 55

. . . WHERE WAS SILENCE? WHERE THE EARS TO SENSE IT?  
NO, THERE WAS NEITHER SILENCE NOR SOUND; NAUGHT SAVE  
CEASELESS, ETERNAL BREATH, WHICH KNOWS ITSELF NOT.

—*The Secret Doctrine*, vol. 1, p. 28 (Stanza II, verse 2, of the “Book of Dzyan”)

Its one absolute attribute, which is ITSELF, eternal, ceaseless Motion, is called in esoteric parlance the “Great Breath,” which is the perpetual motion of the universe, in the sense of limitless, ever-present SPACE. . . . Occultism sums up the “One Existence” thus: “Deity is an arcane, living (or moving) FIRE, and the eternal witnesses to this unseen Presence are Light, Heat, Moisture”—this trinity including, and being the cause of, every phenomenon in Nature. Intra-Cosmic motion is eternal and ceaseless; cosmic motion (the visible, or that which is subject to perception) is finite and periodical.

—*The Secret Doctrine*, vol. 1, pp. 2-3

“Whatsoever quits the Laya State, becomes active life; it is drawn into the vortex of MOTION [the alchemical solvent of Life]; Spirit and Matter are the two States of the ONE, which is neither Spirit nor Matter, both being the absolute life, latent.” (Book of Dzyan, Comm. III, par. 18) . . . . “Spirit is the first differentiation of (and in) SPACE; and Matter the first differentiation of Spirit. That, which is neither Spirit nor matter—that is IT—the Causeless CAUSE of Spirit and Matter, which are the Cause of Kosmos. And THAT we call the ONE LIFE or the Intra-Cosmic Breath.”

—*The Secret Doctrine*, vol. 1, p. 258, quoting a secret commentary

There is a moment in the existence of every molecule and atom of matter when, for one cause or another, the last spark of spirit or motion or life (call it by whatever name) is withdrawn, and in the same instant with the swiftness which surpasses that of the lightning glance of thought the atom or molecule or an aggregation of molecules is annihilated to return to its pristine purity of intra-cosmic matter.

—*The Mahatma Letters*, letter #22, 3rd ed., p. 139

The Occultists are taken to task for calling the *Cause* of light, heat, sound, cohesion, magnetism, etc., etc., a *substance*. (The “substance” of the Occultist, however, is to the most refined *substance* of the physicist, what *radiant matter* is to the leather of the Chemist’s boots.) . . . In no way—as stated more than once before now—do the Occultists dispute the explanations of Science, as affording a solution of the *immediate* objective agencies at work. Science only errs in believing that, because it has detected in vibratory waves the *proximate* cause of these phenomena, it has, therefore, revealed ALL that lies beyond the threshold of sense. It merely traces the sequence of phenomena on a plane of effects, illusory projections from the region that Occultism has long since penetrated. And the latter maintains that those etheric tremors are not, as asserted by Science, set up by the vibrations of the molecules of *known* bodies—the matter of our terrestrial objective consciousness—but that we must seek for the ultimate causes of light, heat, etc., etc., in MATTER existing in *super-sensuous* states—states, however, as fully objective to the spiritual eye of man, as a horse or a tree is to the ordinary mortal. Light and heat are the ghost or shadow of matter in motion.

—*The Secret Doctrine*, vol. 1, pp. 514-515