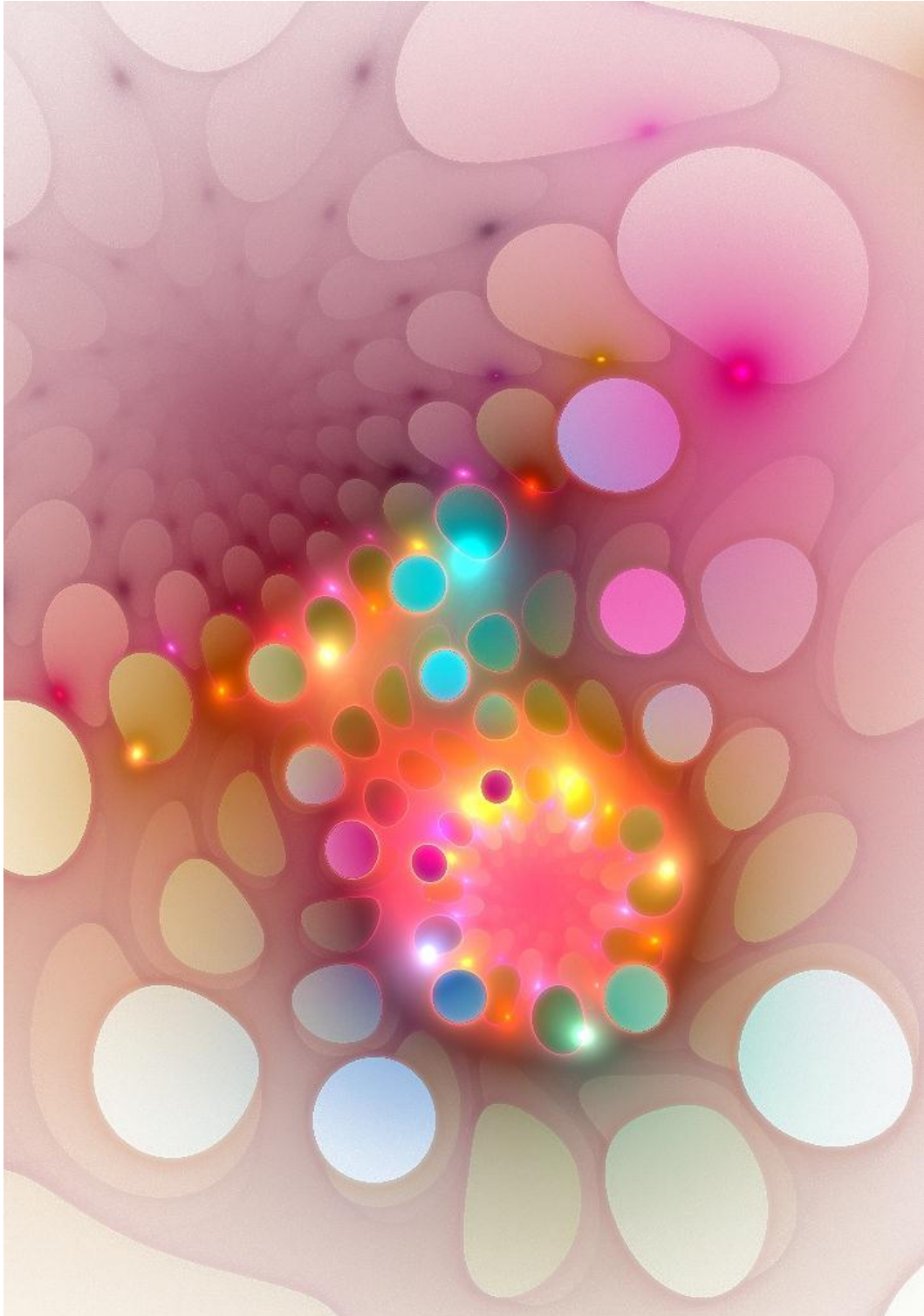


*Blood is the first incarnation
of the Universal Fluid*



Train of Thoughts

Blood is vehicle for Kāma, Prāna, and Linga-Śarīra

Its essence is Kāma, penetrated by Prāna, which is the vehicle of Linga-Śarīra. Its red cells are drops of electric fluid, carrying Fohatic energy to Śtūla-Śarīra. 3

Its white cells ooze out of Linga-Śarīra, which is curled in the spleen: they are the sweat-born of the Chhāyā. 3

Enriched by life-giving Prāna, white cells vitalise and energise every part of the body with Kāma. When Kāma leaves, the blood clots. 4

But when lightning strikes, the blood doesn't clot. 4

Blood is the seventh and lowest "principle" of our body; The Sun, the first and highest

Animal blood is an individualised but fleeting state of the One Life. 4

In ancient rites of initiation, "Atonement" meant "Baptism of Blood." At the last moment of the Supreme Initiation, either the Hierophant or the "newly born," the worthier of the two, had to "die," since two Adepts of equal power must not live. 5

In its highest aspect, blood is Sun Yellow; in its lowest, Red, the colour of Black Magic. 6

The spilt blood of gods vivifies man and all that lives

Soul, life, and blood are synonymous in every language. 6

And conversely, by offering his blood to the Supreme God, mortal man can become immortal. 7

Cain's fratricide was blood-shedding, not taking life

Atlanteans were the first anthropomorphists who worshipped form and matter. 8

Cain and Abel are the sacrificed and sacrificing couple, both immolating themselves (as permutations of Adam and Eve, or the double-sexed Jehovah), and shedding their blood "of separation and union." They are the "divine Hermaphrodite" of the Third Root-Race who, after the loss of spiritual potency, transformed humanity into wholly physical men. 8

Life-giving water is the blood of the Earth

There is a fountain of life in the bowels of the Earth and in the North Pole. It is the blood of the Earth, an electro-magnetic current that circulates through its arteries and veins: it is stored in the "navel" of the Earth, which is located in the very centre of the North Pole. 10

The Centre of Being is the blood of the World

From the central point in the circle of life (Animal Mundi), the Universal Archæus (Liquor Vitæ) diffuses itself over the whole body of the microcosm where it appears as blood, the Great Arcanum of Life. 10

Fohat is the blood of the Sun

Throughout our solar system, of which the Sun is the heart, there is a regular circulation of vital fluid, the same as that of the human blood that throbs in the heart of every man, but whose Life Essence the mind dimly perceives. 11

Blood is vehicle for Kāma, Prāna, and Linga-Śarīra

Blood begets phantoms, and its emanations furnish certain spirits with the materials required to fashion their temporary appearances. Says Lévi,

“Blood is the first incarnation of the universal fluid; it is the materialized *vital light*. Its birth is the most marvellous of all nature’s marvels; it lives only by perpetually transforming itself, for it is the universal Proteus. The blood issues from principles where there was none of it before, and it becomes flesh, bones, hair, nails . . . tears, and perspiration. It can be allied neither to corruption nor death; when life is gone, it begins decomposing; if you know how to reanimate it, to infuse into it life by a new magnetization of its globules, life will return to it again. The universal substance, with its double motion, is the great arcanum of being; blood is the great arcanum of life.”¹

Its essence is Kāma, penetrated by Prāna, which is the vehicle of Linga-Śarīra. Its red cells are drops of electric fluid, carrying Fohatic energy to Śtūla-Śarīra.

The circulation of Life, Prāna, through the Body is by way of the Blood. It is the vital Principle in us, Prānic rather than Prāna, and is closely allied to Kāma and to the Linga-Śarīra. The essence of the Blood is Kāma, penetrated by Prāna, which is universal on this plane. When Kāma leaves the Blood it congeals. So that the Blood may be regarded as Kāma-Rūpa, the “form of Kāma” in a sense. While Kāma is the essence of the Blood, its red corpuscles are drops of electrical fluid, the perspiration oozing out of every cell of the various organs, and caused to exude by electrical action. They are the progeny of the Fohatic principle.

Its white cells ooze out of Linga-Śarīra, which is curled in the spleen: they are the sweat-born of the Chhāyā.

Anatomists are beginning to find out new ramifications and new modifications in the human Body, and they sometimes get very near a truth without quite getting hold of it. For instance, they are in error as to the Spleen, when they call it the manufactory of the white corpuscles of the Blood, for, as said, it is really the vehicle of the Linga-Śarīra. But these same white corpuscles — which are the Devourers, the scavengers of the human body — are oozed out of the Linga-Śarīra and are of the same essence as itself. They come from the Spleen, not because the Spleen manufactures them, but because they are oozed out of the Linga-Śarīra, which, as said, is curled up in the Spleen.² They are the Sweat-Born of the Chhāyā.

¹ *Isis Unveiled*, II p. 567

² [The spleen is the seat of the astral body or Linga-Śarīra and physical vehicle of the “Astral Light,” the Protean Double. Cf. “During incarnation the germ, or life essence, of the Linga-Śarīra, is, as said, in the Spleen; the Chhāyā lies curled up therein. And now let the student escape from much confusion by distinguishing between the various Astral Bodies and the true Astral. The Astral, *par excellence*, the Second Principle in Man, corresponding to the Second Principle in Cosmos, is the progeny of the Chhāyā of the Lunar Pitris and the Auric Essence that absorbed it. (See p. 608.) This is the moulder of the infant’s Body, the model spoken of above. This has for its physical organ the Spleen, and during incarnation has its seat there. It affords the basis for *all* Astral Bodies, for the Linga-Śarīra proper, and the Māyāvi-Rūpas used as vehicles for different Principles. Let us then now call it the Chhāyā, in view of its origin. When an Astral Body is to be formed, the Chhāyā evolves a shadowy, curling or gyrating essence like smoke, which gradually takes form as it emerges. In order that this essence may become visible, the Chhāyā draws on the surrounding atmosphere, attracting to itself certain minute particles floating therein, and so the Linga-Śarīra, or other Astral vehicle is formed outside the physical Body.

Enriched by life-giving Prāna, white cells vitalise and energise every part of the body with Kāma. When Kāma leaves, the blood clots.

The Blood thus serves as the physical upādhi for Kāma, Prāna, and the Linga-Śarīra, and the student will understand why it plays so large a part in the animal economy. From the Spleen — enriched by the life-elements from Prāna, the corpuscles of the Linga-Śarīra serving as the vehicle of these Prānic elements, the Devourers, that build up and destroy the human body — it travels all over the body, distributing everywhere these Prānic carriers. The red corpuscles represent the Fohatic energy in the Body, closely allied to Kāma and Prāna, while the essence of the Blood is Kāma, present in every part of the Body.³

But when lightning strikes, the blood doesn't clot.

[Scientists are not] able to assign any good reason for that well-known fact that when an animal body is killed by lightning, after death the blood does not coagulate.⁴

Blood is the seventh and lowest “principle” of our body; The Sun, the first and highest

[The writer, Gerald Massey, a learned Egyptologist, sends a scholarly review of a work by H. Clay Trumbull, D.D., entitled *The Blood-Covenant; a Primitive Rite and its Bearing on Scripture*. This work contains a mass of data from a wide range of sources on the very ancient rite of covenanting by the inter-transfusion of blood. The reviewer takes exception with Dr. Trumbull's interpretation that the root-idea of this covenanting was that of an “inter-union of the spiritual natures by the inter-commingling of blood for the sake of an inter-communion with deity.” He says:

“Dr. Trumbull claims the Egyptians as witnesses to the truth of his interpretation. But so far from their highest conception of ‘a union with the Divine nature’ being an inter-flowing and interfusion of blood, the soul of blood was the very lowest, that is the first, in a series of seven souls! Their highest type of the soul was the sun that vivified for ever, called Atmu, the Father Soul. . . . All through, the writer is apt to confuse the past with the present, and eager to read the present into the past.”

To this paragraph, H.P.B., has appended the following two footnotes:]

The Theosophists are reminded that the “seven souls” are what we call the “seven principles” in man. “Blood” is the *principle* of the Body, the lowest in our septenary, as the highest is “Atma,” which may well be symbolized by the Sun; Atma being the light and life in man, as the physical sun is the light and life of our solar system.⁵

Animal blood is an individualised but fleeting state of the One Life.

[The writer, Dr. Alexander Wilder, F.T.S., says:

“Another theory grew out of this; that there is an animal spirit generated in the blood. Many believe it now; and it seems to be the doctrine of the Books of Moses. ‘The life of the flesh is in the blood,’ we are told in the English version of *Leviticus*.”

To this H.P.B. comments:]

This theory and belief is an echo from the Sanctuaries of the initiated hierophants. It is not “an animal spirit *generated* in the blood” but blood itself is one of the innu-

This process has often been observed at spiritualistic séances, at which materialization has occurred. An Esotericist has seen the Chhāyā emerging from Eglinton's [see *B.C.W.*, III pp. 503-5] left side, and forming in the way here described.” *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. V) XII p. 705.]

³ *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. V) XII pp. 699-700

⁴ *Ibid.*, (WHAT IS MATTER AND WHAT IS FORCE?) IV p. 225

⁵ *Ibid.*, (FOOTNOTES TO “BLOOD-COVENANTING”) VIII p. 251

merable states of that Spirit or the *One Life* of Esotericism: Ether, vapour, ozone, animal electricity, etc., and finally animal blood.⁶

In ancient rites of initiation, “Atonement” meant “Baptism of Blood.” At the last moment of the Supreme Initiation, either the Hierophant or the “newly born,” the worthier of the two, had to “die,” since two Adepts of equal power must not live.

In the Christian legend, the “Redeemer” is the “Initiator” who offers his life in sacrifice for the privilege of teaching his disciples some great truths. He, who unriddles the Christian sphinx, “becomes the Master of the Absolute” for the simple reason that the greatest mystery of *all* the ancient initiations — past, present, and future — is made plain and divulged to him. Those who accept the allegory *literally*, will remain blind all their life and those, who divulge it to the ignorant masses, deserve punishment for their want of discretion in seeking to “feed pigs with pearls.” *The Theosophist* — read but by the intelligent who, when they understand it, prove that they deserve as much of the secret knowledge as can be given them — is permitted to throw out a hint. Let him, who would fathom the mystery of the allegory of both Sphinx and Cross, study the modes of initiation of the Egyptians, Chaldeans, ancient Jews, Hindus, etc. And then he will find what the word “Atonement” — far older than Christianity — meant, as also “the Baptism of Blood.” At the last moment of the Supreme Initiation, when the Initiator had divulged the last mysterious word, either the Hierophant or the “newly born,” *the worthier of the two*, had to die, since two Adepts of *equal* power must not live, and he, *who is perfect*, has no room on earth. Éliphas Lévi hints at the mystery in his volumes without explaining it. Yet he speaks of Moses who dies mysteriously, disappears from the top of Mount Pisgah after he had “laid his hands” upon the initiated Aaron; of Jesus who dies for the disciple “whom he loved,” John the author of the *Apocalypse*, and of John the Baptist — the last of the real *Nazars* of the Old Testament (see *Isis*, Vol. II, p. 132), who, in the incomplete, contradictory, and tortured Gospel accounts, is made to die later through Herodias’ whim, and, in the *secret* Kabalistic documents of the Nabathaeans, to offer himself as an expiatory victim after “baptizing” (*i.e.*, initiating) his chosen successor in the mystic Jordan. In these documents, after the initiation *Aba*, the Father, becomes the Son, and the Son succeeds the Father and becomes *Father and Son* at the same time, inspired by Sophia Achamoth (secret wisdom) transformed later on into the Holy Ghost. But this successor of John the Baptist was not Jesus, the Nazarenes say. But of this anon. To this day, the initiation *beyond* the Himalayas is followed by *temporary* death (from three to six months) of the disciple, often that of the Initiator; but the Buddhists do not spill blood, for they have a horror of it, knowing that blood attracts “evil powers.” At the initiation of the Chhinnamasta Tantrikas (from *chhinna* “severed” and *masta* “head” — the Goddess Chhinnamasta being represented with a decapitated head), the *Tantrik Shastras* say that, as soon as the Adept has reached the highest degree of perfection, he has to initiate his successor and — die, offering his blood as an atonement for the sins of his brothers. He must “cut off his own head with the right hand, holding it in the left.” Three streams of blood gush out from the headless trunk. One of these is directed *into the mouth* of the decapitated head (“ . . .

⁶ Blavatsky *Collected Writings*, (FOOTNOTES TO “PSYCHO-PHYSIOLOGICAL NOTES”) VI p. 20

my blood is drink indeed” — the injunction in John that so shocked the disciples); the other is directed toward the earth as an offering of the pure, sinless blood to mother Earth; and the third gushes toward heaven as a witness for the sacrifice of “self-immolation.” Now, this has a profound Occult significance which is known only to the initiated; nothing like the truth is explained by the Christian dogma, and imperfectly as they have defined it, the *quasi-inspired* “Authors of the *Perfect Way*”⁷ reveal the truth far nearer than any of the Christian commentators.⁸

In its highest aspect, blood is Sun Yellow; in its lowest, Red, the colour of Black Magic.

[The culmination of light resides in the yellow ray, and hence to that colour is given the East point in our symbolised centre of radiation.]

It is the secret of the great reverence shown in the East for this colour. It is the colour of the *Yogi* dress in India, and of the *Gelugpa* sect (“Yellow caps”) in Thibet. It symbolizes *pure blood* and sunlight, and is called “the stream of life.” Red, as its opposite, is the colour of the *Dugpas*, and black magicians.⁹

The spilt blood of gods vivifies man and all that lives

Soul, life, and blood are synonymous in every language.

The atonements by blood — blood-covenants and blood-transferences from gods to men, and by men, as sacrifices to the gods — are the first keynote struck in every cosmogony and theogony; soul, life and blood were synonymous words in every language, pre-eminently with the Jews; and that blood-giving was life-giving. Many a legend among (geographically) alien nations ascribes soul and consciousness in newly-created mankind to the blood of the god-creators. Berosus records a Chaldean legend ascribing the creation of a new race of mankind to the admixture of dust with the blood that flowed from the severed head of the god Belus.

“On this account it is that men are rational, and partake of divine knowledge,” explains Berosus.¹⁰ And Lenormant has shown (*The Beginnings of History, etc., p. 52, fn.*) that

“the Orphics . . . said that the *immaterial part of man, his soul* [his life], sprang from the blood of Dionysos Zagreus, whom these Titans had torn to pieces . . .”

Blood “revivifies the dead” — *i.e.*, interpreted metaphysically, it gives *conscious* life and a soul to the man of matter or clay — such as the modern materialist is now. The mystic meaning of the injunction,

“Verily, verily, I say unto you, except *ye eat the flesh* of the Son of man and *drink his blood*, ye have not life in yourselves” [*John vi, 53*],

⁷ [Anna B. Kingsford & E. Maitland]

⁸ *Blavatsky Collected Writings*, (FOOTNOTES TO “GLEANINGS FROM ÉLIPHAS LÉVI”) IV pp. 264-66

⁹ *Ibid.*, (MISCELLANEOUS NOTES) IX p. 64

¹⁰ Cory’s *Ancient Fragments*, p. 59. So do Sanchoniathon and Hesiod, who both ascribe the *vivifying* of mankind to the spilt blood of the Gods. But blood and *soul* are one (*nepshesh*), and the blood of the gods means here the informing soul.

can never be understood or appreciated at its true *occult* value, except by those who hold some of the *seven keys*, and yet care little for St. Peter.¹¹ These words, whether said by Jesus of Nazareth, or Jeshua Ben-Panthera, are the words of an INITIATE. They have to be interpreted with the help of *three keys* — one opening the *psychic* door, the second that of physiology, and the third that which unlocks the mystery of terrestrial being, by unveiling the inseparable blending of theogony with anthropology. It is for revealing a few of these truths, with the *sole view of saving intellectual mankind from the insanities of materialism and pessimism*, that mystics have often been denounced as the servants of Antichrist, even by those Christians who are most worthy, sincerely pious and respectable men.¹²

And conversely, by offering his blood to the Supreme God, mortal man can become immortal.

Study the *Vedas*: read even the superficial, often disfigured writings of our great Orientalists, and think over what you will have learnt. Behold Brahmans, Egyptian Hierophants, and Chaldean Magi, teaching several thousand years before our era that the gods themselves had been only mortals (in previous births) until they won their immortality by *offering their blood to their Supreme God* or chief. The *Book of the Dead* teaches that mortal man “became one with the gods through an interflow of a common life in the common blood of the two.” Mortals gave the blood of their first-born sons in sacrifice to the Gods. In his *Hinduism*, p. 36, Professor Monier Williams, translating from the *Taittiriya Brāhmana*, writes:

“By means of the sacrifice the gods obtained heaven.”

And in the *Tandya Brāhmana*:

“The lord of creatures (*prajāpati*) offered himself a sacrifice for the gods.”

And again in the *Satapatha Brāhmana*:

“He who, knowing this, sacrifices with the *Purusha-medha*, or the sacrifice of the primeval male, becomes everything.”

Whenever I hear the Vedic rites discussed and called “disgusting human sacrifices,” and cannibalism (*sic*), I feel always inclined to ask, where’s the difference? Yet there is one, in fact; for while Christians are compelled to accept the allegorical (though, when understood, highly philosophical) drama of the New Testament Crucifixion, as

¹¹ The existence of these *seven keys* is virtually admitted, owing to deep research in the Egyptological lore, by Mr. G. Massey again. While opposing the teachings of *Esoteric Buddhism* — unfortunately misunderstood by him in almost every respect — in his Lecture on “The Seven Souls of Man and their Culmination in Christ,” he writes (p. 21):

“ . . . this system of thought, this mode of representation, this septenary of powers, in various aspects, had been established in Egypt at least seven thousand years ago, as we learn from certain allusions to Atum [the god ‘in whom the fatherhood was individualised as the *begetter of an eternal soul*,’ the *seventh principle of the Theosophists*] found in the inscriptions lately discovered at Sakkarah. I say in various aspects *because the Gnosis of the Mysteries was at least sevenfold in its nature* — it was Elemental, Biological, Elementary (human), Stellar, Lunar, Solar, and Spiritual — and *nothing short of a grasp of the whole system can possibly enable us to discriminate the various parts, distinguish one from the other, and determine the which and the what, as we try to follow the symbolical Seven through their several phases of character.*”

¹² *Blavatsky Collected Writings*, (THE ESOTERIC CHARACTER OF THE GOSPELS) VIII pp. 181-82

that of Abraham and Isaac literally,¹³ Brahmanism — its philosophical schools at any rate — teaches its adherents, that his (*pagan*) sacrifice of the “primeval male” is a purely allegorical and philosophical symbol. Read in their dead-letter meaning, the four gospels are simply slightly altered versions of what the Church proclaims as Satanic plagiarism (by anticipation) of Christian dogmas in Pagan religions. Materialism has a perfect right to find in all of them the same sensual worship and “solar” myths as anywhere else.¹⁴

Cain’s fratricide was blood-shedding, not taking life

Atlanteans were the first anthropomorphists who worshipped form and matter.

[It was the Atlanteans, the first progeny of *semi-divine* man after his separation into sexes — hence the first-begotten and humanly-born mortals — who became the first “Sacrificers” to the *god of matter*. They stand in the far-away dim past, in ages more than prehistoric, as the prototype on which the great symbol of Cain was built, as the first anthropomorphists who worshipped form and matter. That worship degenerated very soon into *self-worship*, thence led to phallicism, or that which reigns supreme to this day in the symbolisms of every exoteric religion of ritual, dogma, and form. Adam and Eve *became matter*, or furnished the soil, Cain and Abel — the latter the life-bearing soil, the former “the tiller of that ground or field.”]

Cain was the *sacrificer*, as shown at first in chapter iv of *Genesis*, of “the fruit of the ground,” of which he was *first tiller*, while Abel “brought of the firstlings of his flock” to the Lord. Cain is the symbol of the first male, Abel of the first female humanity; Adam and Eve being the types of the third race. The “murdering” is blood-shedding, but not taking life.¹⁵

There, Jehovah-Cain, the male part of Adam the *dual* man, having separated himself from Eve, creates in her “Abel,” *the first natural woman*, and sheds the *Virgin blood*.¹⁶

Cain and Abel are the sacrificed and sacrificing couple, both immolating themselves (as permutations of Adam and Eve, or the double-sexed Jehovah), and shedding their blood “of separation and union.” They are the “divine Hermaphrodite” of the Third Root-Race who, after the loss of spiritual potency, transformed humanity into wholly physical men.

The initiatory rite in the Mysteries of the self-sacrificing Victim that dies a spiritual death to save the world from destruction — really from depopulation — was established during the Fourth Race, to commemorate an event, which, physiologically, has now become the Mystery of Mysteries among the world-problems.¹⁷ In the Jewish script it is Cain and the female Abel who are the sacrificed and sacrificing couple — both immolating themselves (as permutations of Adam and Eve, or the dual Jehovah) and shedding their blood “of separation and union,” for the sake of and to save mankind by inaugurating a new physiological race. Later still, when the neophyte, as already mentioned, in order to be reborn once more into his lost spiritual state, had to

¹³ Vide “The Soldier’s Daughter,” in this number, by the Rev. T.G. Headley, and notice the desperate protest of this *true* Christian, against the *literal* acceptance of the “blood sacrifices,” “Atonement by blood,” etc., in the Church of England. The reaction begins: another *sign of the time*.

¹⁴ *Blavatsky Collected Writings*, (THE ESOTERIC CHARACTER OF THE GOSPELS) VIII pp. 208-9

¹⁵ *Secret Doctrine*, II p. 273 fn.

¹⁶ *Ibid.*, II p. 388

¹⁷ [See “The Original Sin is a Jewish invention” in our Black versus White Magic Series.]

pass through the entrails (the womb) of a *virgin* heifer¹⁸ killed at the moment of the rite, it involved again a mystery and one as great, for it referred to the process of birth, or rather the first entrance of man onto this earth, through Vāch — “the melodious cow who milks forth sustenance and water” — and who is the female Logos. It had also reference to the same self-sacrifice of the “divine Hermaphrodite”¹⁹ — of the third Root-Race — the transformation of Humanity into truly physical men, after the loss of spiritual potency. When, the fruit of evil having been tasted along with the fruit of good, there was as a result the gradual atrophy of spirituality and a strengthening of the materiality in man, then he was doomed to be born thenceforth through the present process. This is the Mystery of the Hermaphrodite, which the Ancients kept so secret and veiled. It was neither the absence of moral feeling, nor the presence of gross sensuality in them that made them imagine their Deities under a dual aspect; but rather their knowledge of the mysteries and processes of primitive Nature. The Science of Physiology was better known to them than it is to us now. It is in this that lies buried the key to the Symbolism of old, the true focus of national thought, and the strange dual-sexed images of nearly every God and Goddess in both pagan and monotheistic Pantheons.²⁰

Life-giving water is the blood of the Earth

[On the other hand — cosmically and astronomically — all the male gods became at first “Sun gods,” then, theologically, the “Suns of Righteousness” and the Logoi, all symbolised by the Sun. They are all *Prōtogenoi* (the first-born) and *Mikroprosōpoi*.]

Adam-Jehovah, Brahmā and Mars are, in one sense, identical; they are all symbols for primitive or initial *generative powers* for the purposes of human procreation. Adam is red, and so also are Brahmā-Virāj and Mars — god and planet. Water is the blood of the Earth; therefore, all these names are connected with Earth and Water. “It takes *earth and water* to create a *human* soul,” says Moses. Mars is identical with *Kārttikeya* God of War (in one sense) — which god is born of the Sweat of Śiva, *Śiva-Gharmaja* and the Earth. In the *Mahābhārata* he is shown as born without the intervention of a woman. And he is also called “Lohita,” the *red*, like Adam, and the other “first men.” Hence, the author of *The Source of Measures*²¹ [p. 186] is quite right in thinking that Mars (and all the other gods of like attributes),

“being the *god of war* and of *bloodshed*, was but a secondary idea flowing out of the primary one of shedding of blood in *conception* for the first time.”

Hence Jehovah became later a *fighting* god, “Lord of Hosts,” and one who commands war. He is the aggressive *Zodh* — or Cain by permutation who *slew* his (female)

¹⁸ The Āryans replaced the living cow by one made of gold, silver or any other metal, and the rite is preserved to this day, when one desires to become a Brāhman, a twice-born, in India.

¹⁹ [Cf. “The ‘Divine Hermaphrodite’ is then Brahmā-Vāch-Virāj; and that of the Semites, or rather of the Jews, is Jehovah-Cain-Abel.” *Secret Doctrine*, II p. 126]

²⁰ *Blavatsky Collected Writings*, (TRACES OF THE MYSTERIES) XIV pp. 290-91

²¹ [J. Ralston Skinner]

“brother,” whose “blood crieth from the ground,” the *Earth* having opened *her mouth* to receive *the blood* (*Genesis* iv, 10-11).²²

There is a fountain of life in the bowels of the Earth and in the North Pole. It is the blood of the Earth, an electro-magnetic current that circulates through its arteries and veins: it is stored in the “navel” of the Earth, which is located in the very centre of the North Pole.

“Between the first and second [Root-Races] the eternal central [land] was divided by the water of life.”²³

*It flows around and animates her (mother earth’s) body. Its one end issues from her head; it becomes foul at her feet (the Southern Pole). It gets purified (on its return) to her heart — which beats under the foot of the sacred Shambalah, which then (in the beginnings) was not yet born. For it is in the belt of man’s dwelling (the earth) that lies concealed the life and health of all that lives and breathes.*²⁴ (Commentary)²⁵

The Centre of Being is the blood of the World

From the central point in the circle of life (Animal Mundi), the Universal Archæus (Liquor Vitæ) diffuses itself over the whole body of the microcosm where it appears as blood, the Great Arcanum of Life.

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

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

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

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

The Archæus is of a magnetic nature, and *attracts or repulses* other sympathetic or antipathetic forces belonging to the same plane. The less power of resistance for astral influences a person possesses, the more will he be subject to such influences. The vital force is not enclosed in man, but radiates [within

²² *Secret Doctrine*, II pp. 43-44 & fn.

²³ This “water” is the blood or fluid of life which animates the earth, compared here to a living body.

²⁴ Occult teaching corroborates the popular tradition which asserts the existence of a fountain of life in the bowels of the earth and in the North Pole. It is the blood of the earth, the electro-magnetic current, which circulates through all the arteries; and which is said to be found stored in the “navel” of the earth.

²⁵ *Secret Doctrine*, II p. 400

and] around him like a luminous sphere [aura] and it may be made to act at a distance . . . It *may poison the essence of life [blood] and cause diseases*, or it may purify it after it has been made impure, and restore the health.^{26, 27}

Fohat is the blood of the Sun

Throughout our solar system, of which the Sun is the heart, there is a regular circulation of vital fluid, the same as that of the human blood that throbs in the heart of every man, but whose Life Essence the mind dimly perceives.

This “mystery,” or the origin of the LIFE ESSENCE, Occultism locates in the same centre as the nucleus of *prima materia* (for they are one) of our Solar system.

“The Sun is the heart of the Solar World [System] and its brain is hidden behind the [visible] Sun. From thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and vein. . . . The planets are its limbs and pulses. . . .” (Commentary)

It was stated elsewhere (in *The Theosophist*) that Occult philosophy denies that the Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the *real* Sun being hidden behind, and the visible being only its reflection, its *shell*. The Nasmyth willow leaves, mistaken by Sir J. Herschell for “Solar inhabitants,” are the reservoirs of solar vital energy, the vital electricity that feeds the whole system. The Sun *in abscondito* being thus the storehouse of our little cosmos, self-generating its vital fluid, and ever receiving as much as it gives out, and the *visible* Sun only a *window cut into the real* Solar palace and presence, which reflects, however, faithfully the interior work.

Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart — the same as the circulation of the blood in the human body — during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system.²⁸



About vampires

In *Isis Unveiled* — VAMPIRES: and astral soul, I, 459; as earthly elementaries, 319; Blanc on, 452; and daemons & their occult origin, 353; practices connected with, 449ff; renowned case of, in Russia, 454-55, 646; seeress of Prevorst a magnetic, 463; as wandering astral souls, II, 564; possess insane, 589. VAMPIRISM: I, 217, 365, 449ff; and medium-healers, 490.

In *Blavatsky Collected Writings* — VAMPIRES: -bride or succubus, XII 197; cravings of, VI 210-11; exorcisms of, VII 227; immorality and, IV 300; one may be an unconscious, XII 396; a shell, VI 170. VAMPIRISM: auric fluid and, XII 396; in Black Magic, XII 396-97; blind & mechanical process, XII 396; necromancy and, I 286.

²⁶ Dr. Franz Hartmann, *The Life of Paracelsus*, 1887, p. 133, quoting from Paracelsus' *Paragranum*.

²⁷ *Secret Doctrine*, I pp. 537, 538

²⁸ *Ibid.*, I pp. 540, 541; [cf. *Compassion: the Spirit of Truth*, 2009, ch. 9, “Compassion throbs at the Heart of the Universe,” in our Major Works Series.]