

*The moon regulates
the prana of nature and man.*



The moon regulates the life force in nature and man.

On the integral unity inherent in the multiplicity of the Twelve Hierarchies of the Valentinian Pleroma, each consisting of three classes and twelve orders. Each new category transcends the one preceding it, until the mind totters in the sublimity of this stupendous scheme.

From *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS SOPHIA) XIII pp. 71-72. Additional notes to PS 198. Frontispiece by Lady Yana Dhyana.

The recurrence of the number 12 is remarkable and will receive further explanation in that part of our text which deals with the astrological portion of the system. For the present it will be sufficient to add two more *facts in nature* to what has been said in PS 198 (1), and invite the attention of the reader to the consideration of:

(a) The *Dodecahedron*, that marvellous “Platonic Solid,” for the solution of the Mysteries of which the whole of the *Elements of Geometry* were designed. It may be defined as “a regular solid contained under 12 equal and regular *Pentagons*,¹ or having twelve equal bases”; and of:

(b) The following quotation:²

“The *Prāna*, or breath of the human organism, is a part of this universal vital principle. The moon also is shown to have its share in nourishing all organic matter, and in regulating the ebb and flow of the *Prāna* of nature. With every phase of the moon the *Prāna* of man changes its course. These changes, minutely observed, established the fact that *the breath of the human organism changes from right to left, and vice versa every two hours.*³ *In these two hours each of the five *Tattvas**⁴ . . . obtain their course.”

¹ Representing mystically that man is the measure and limit of the *Universe*.

² *Monism or Advaitism?* Bombay: Subodha-Prakaśa Press, 1889; p. 28

³ 12 times a day!

⁴ Viz., *Ākāśa*, *Vāyu*, etc., as in the note already referred to.

On the pernicious influence of the moon.

First published in *The Theosophist*, Vol. IV, No. 7, April 1883, pp. 171-72.

Republished in *Blavatsky Collected Writings*, (WHENCE THE NAME “LUNATIC”?) IV pp. 396-98.

IT IS WELL KNOWN THAT THE MOONBEAMS have a very pernicious influence; and recently this question became the subject of a very animated discussion among some men of science in Germany. Physicians and physiologists begin to perceive at last, that the poets had led them into a trap. They will soon find out, it is to be hoped, that Eastern Occultists had more real information about the genuine character of our treacherous satellite than the Western astronomers with all their big telescopes. Indeed — “fair Diana,” the “Queen of Night,” she, who in “clouded majesty”

. . . unveil'd her peerless light,
and o'er the dark her silver mantle threw.¹

— is the worst — because secret — enemy of her Suzerain, and that Suzerain's children, vegetable and animal as well as human. Without touching upon her occult and yet generally unknown attributes and functions, we have but to enumerate those that are known to science and even the profane.

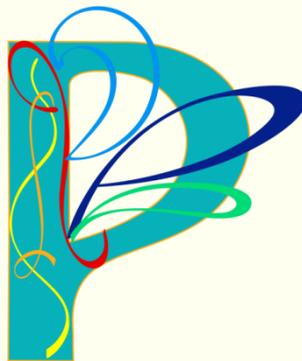
The moon acts perniciously upon the mental and bodily constitution of men in more than one way. No experienced captain will allow his men to sleep on deck during the full moon. Lately it was proved beyond any doubt, by a long and careful series of experiments, that no person even one with remarkably strong nerves — could sit, lie or sleep for any length of time, in a room lit by moonlight without injury to his health. Every observing housekeeper or butler knows that provisions of any nature will decay and spoil far more rapidly in moonlight than they would in entire darkness. The theory that the cause of this does not lie in the specific perniciousness of moonbeams, but in the well-known fact that all the refrangible and reflected rays will act injuriously — is an exploded one. This hypothesis cannot cover the ground in our case. Thus, in the year 1693, on January 21st, during the eclipse of the moon, *thrice* as many sick people died on that day than on the preceding and following days. Lord Bacon used to fall down senseless at the beginning of every lunar eclipse and returned to consciousness but when it was over. Charles the Sixth, in 1399, became a *lunatic* at every new moon and at the beginning of the full moon. The origin of a number of nervous diseases was found to coincide with certain phases of the moon, especially epilepsy and neuralgia — the only cure for which is, as we know, the sun. After a discussion of many days, the wise men of Germany came to no better conclusion than the implicit confession that: “Though it is a pretty well established fact that there exists some mysterious and *nefast*² connection between the night luminary

¹ [John Milton, *Paradise Lost*, Bk. IV, i, p. 598]

² [irreligious]

and most of the human and even animal and vegetable diseases, yet wherein lies the cause of such connection — we are unable, at present, to determine.”

Of course not. Who of these great physicians and physiologists but knows since his boyhood that there was in old Greece a widely spread belief that the magicians, and especially the enchanter and *sorcerer* of Thessaly, had an uncontrollable power over the moon, drawing her down from heaven at will by the mere force of their incantations and producing thereby her eclipses? But that is *all they know* unless they add to it their conviction that the stupid superstition had nothing at all in it at the bottom. Perhaps they are right, and ignorance, in their case, may be bliss. But the occultists ought not to forget, at any rate, that *Isis* of the Egyptians and the Grecian *Diana* or *Luna* were identical; that both wear the crescent on their heads or the cow's horns, the latter the symbol of the new moon. More than one profound mystery of nature is securely shrouded by the “veils” of *Isis* and *Diana*, who were both the anthropomorphized symbols — or Goddesses — of nature, whose priests were the greatest and most powerful adepts of the lands that worshipped the two. The fact alone, that the temple of *Diana* in *Aricia* was served by a priest who had always *to murder his predecessor*, is more than suggestive to a student of Occultism; for it shows him that in the temples of *Diana* the greatest as the most revered of all the goddesses of Rome and Greece — from that of *Ephesus*, one of the seven wonders of the world, down to the said temple of *Aricia*, the same mysterious initiations took place as in the sacred temples of the Egyptian *Isis*: *i.e.*, the initiator having unveiled the Goddess, or shown the neophyte *naked truth* — had to die.¹



¹ We refer the reader to our footnote on page 38 (col. 2) in the November *Theosophist*, 1882, Art. “Gleanings from Éliphas Lévi.” [See p. 265 of the present Volume. — *Boris de Zirkoff*.]

Suggested reading for students.



On the soul of the spiritual man lit by its own light.

Insights to our divine ancestry and human nature may be gleaned from the following titles in the same series:

- A CONGENITAL PREPONDERANCE OF FIRE ELEMENTALS
- ANCIENT BELIEFS IN THE IMMORTALITY OF SOUL
- ANCIENT OPINIONS UPON PSYCHIC BODIES
- APOLLONIUS COMFORTS A BEREAVED FATHER
- ASTRAL BODIES OR DOPPELGÄNGERS
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- BLAVATSKY ON THREE ESSAYS BY É. LÉVI
- BLOOD IS THE FIRST INCARNATION OF UNIVERSAL FLUID
- CHINESE BELIEFS ABOUT THE HUMAN SOUL
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- CONCERNING THE DOCTRINES OF THE THEOSOPHISTS
- CONSTITUTION OF MAN - DRAWING
- CONSTITUTION OF MAN - ESOTERIC
- CONSTITUTION OF MAN - OVERVIEW
- COSMOS AND DEITY IN MAN - DRAWING
- DAS' SCIENCE OF THE EMOTIONS (1908)
- DEATH AND IMMORTALITY
- DEATH AND POST-MORTEM STATES
- DEATH HAS NO TERRORS

CONSTITUTION OF MAN SERIES
SUGGESTED READING FOR STUDENTS

- DEVACHAN, DREAM REALM WHERE PURE SOULS ARE REWARDED
- DREAMLESS SLEEP
- ELIPHAS LEVI ON DEATH AND SATAN
- EMOTIONS' TRIUNE NATURE
- EVOLUTIONARY TRANSMIGRATION OF MATERIAL PARTICLES IN NATURE
- FACING SEVEN VIRGINS IN THE HALL OF JUDGMENT
- FROM THE STRONGHOLD OF YOUR SOUL, CHASE ALL YOUR FOES AWAY
- HAIR IS THE RETAINER OF PRANA
- IN DEEP SLEEP WE DREAM NO MORE AND CONFABULATE WITH THE STARS
- IS SUICIDE A CRIME
- JUDGE ON THE INNER CONSTITUTION OF MAN
- JUDGE ON THE OCCULT NATURE OF MAN
- LÉVI ON DEATH BEING THE BIRTH-PANG OF LIFE
- LIFE IS AN INDESTRUCTIBLE UNIVERSAL FORCE
- LOW BUFFOONERY AND MOCKING LAUGHS
- LYMPH IS A MASQUE FOR NYMPH
- NEED OF A SPIRITUAL VOCABULARY
- NO NEED FOR EXPENSIVE FUNERALS
- NOUS AUGOEIDES OF THE NEOPLATONISTS
- NOUS MOVES MAN
- OEDIPUS AND SPHINX UNRIDDED
- OSIRIS AND TYPHON, HIGHER TRIAD AND LOWER TETRAD
- PLATO ON THE APPLE OF THE EYE
- PLATO'S TWO HORSES
- PLUTARCH COMFORTS APOLLONIUS
- PLUTARCH COMPARING PASSIONS AND DISEASES – TR. WHITE
- PLUTARCH ON BOASTED WISDOM, FORTITUDE, MAGNANIMITY, AND TEMPERANCE
- PLUTARCH ON EXERCISES PROPER FOR A SCHOLAR
- PLUTARCH ON PLATO'S PROCREATION OF THE SOUL
- POST-MORTEM WANDERINGS OF THE WICKED SOUL
- PREMATURE AND PHENOMENAL GROWTHS
- PSYCHOLOGY LACKS ENTIRELY KNOWLEDGE OF THE SOUL
- PSYCHOMETRY IS THE NATURAL BUT LATENT FACULTY IN US

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- SIXTH SENSE IS REASON OVER INSTINCT
- SPECULATIONS ABOUT REINCARNATION AND MATERIALIZED SPIRITS
- SPIRIT AND PERISPIRIT
- SPIRIT PHOTOGRAPHS ARE OBJECTIVE COPIES FROM SUBJECTIVE IMAGES
- SUBBA ROW ON KAMA-LOKA
- SUBBA ROW ON THE SEVENFOLD PRINCIPLE IN MAN
- SUBBA ROW ON THOUGHT TRANSFERENCE
- SYNESIUS CONCERNING DREAMS
- THE AQUILINE NOSE IS ROYAL AND NOBLE
- THE DEVOTIONAL LOVE AND NOBLE ASPIRATIONS OF LOWER MANAS
- THE ESOTERIC PHYSIOLOGY OF MAN
- THE HEART IS THE ORGAN OF SPIRITUAL CONSCIOUSNESS
- THE IMAGE-MAKING POWER
- THE KARMIC EFFECTS OF INVASION, CIVILIZATION, AND VULGAR SPECULATION
- THE LIFE PRINCIPLE
- THE OCCULT INFLUENCE OF MAN'S ACTIVE WILL
- THE PERISPIRIT OF ALLAN KARDEC
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- THE SUTRATMAN OF THE UPANISHADS
- THE TWO VOICES OF LORD TENNYSON
- THE VOICE OF THE WILL IS THE ATOMIC POINT
- THEOSOPHICAL JEWELS - MAN, THE JEWEL OF THE UNIVERSE
- THEOSOPHICAL JEWELS - SEPTENARY ANTHROPOS
- THEOSOPHICAL JEWELS - THE CYCLE OF LIFE
- THEOSOPHICAL JEWELS - THE PATH OF ACTION
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- THEOSOPHICAL JEWELS - THE SUTRATMAN OF THE UPANISHADS
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- WOE FOR THE LIVING DEAD

