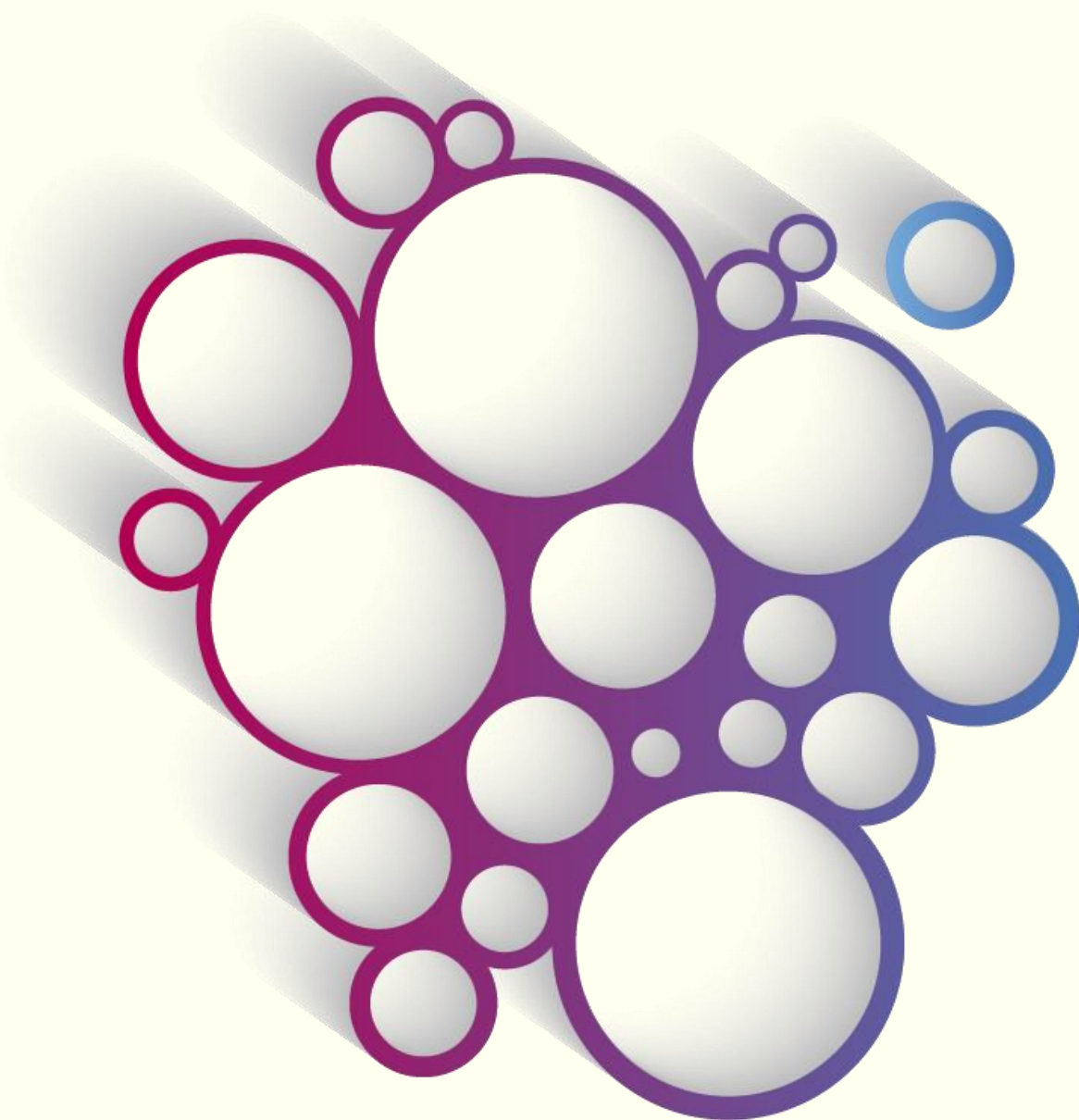


*That pure desire, of whom Love
is born, is the progenitor
of affection*



Abstract and train of thoughts

That which science calls gravitation, the ancients called magnetism, attraction, affinity.

Kama-Deva is the first conscious all-embracing desire for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the Creative Force, that came into life and being by a single ray of Light and Truth. 4

That pure desire, of whom Love is born, is the progenitor of affection. 4

Pythagoras' Primeval Monad which, having flashed out like lightning from the Central Point and thrilled through the Germ retires into Darkness is the Rootless Root of all things. The Pythagorean system is based entirely upon sacred numbers, harmony, and correspondences or affinities. 4

Space is filled with atoms actuated by ceaseless rotary motion. Aggregated atoms, through mutual collisions, produce lateral movements of affinity. 5

Sounds and colours are spiritual numerals. The cause of the splendour and variety of colours lies deep in the affinities of nature, for there is a singular and mysterious alliance between colour and sound. 5

The Creative Force produces colours, sounds, and numbers, in the shape of rates of vibration, which compound and dissociate atoms and molecules. 5

There is mutual sympathy between terrestrial and celestial things. Terrestrial natures receive the plenitude of the celestial; and celestial, of supercelestial essences, while every order of things proceeds gradually in a majestic descent from the highest to the lowest. 6

True magic is firmly based on the mysterious affinities between organic and inorganic bodies, the visible productions of the four kingdoms, and the invisible powers of the universe. 7

That which science calls gravitation, the ancients and the mediæval Hermetists called magnetism, attraction, affinity. Magnetism is attraction to the virtue of the substance, rather than blind attraction between two masses. 7

Eastern Occultists bring down the properties of matter to attraction and repulsion; modern Scientists, to gravitation and phylogenetic relations. 8

Affection is one of the most powerful attractions between two loving spirits — the embodied and the disembodied one — further enhanced by the harmony between the two and the magnetic purity of those left on earth.	8
The attraction of the “shells” of the departed to places and persons is brought forth by the law of magneto-vital affinities. But the ascent of the higher Ego to the bliss of pure subjectivity will be impeded if its alter ego is weighted down with base feelings.	11
The reincarnating Ego is drawn by magnetic attraction to the atmosphere of the parent or parents, whose vibrational frequency is most sympathetic to its own, and with whom its karmic affinities are strongest.	12
The virtues of the Macrocosm are represented in the Microcosm or Man. The magnetic power of Man can thus draw those celestial virtues which correspond to his own.	14
It is the science of Astrology that determines the nature of effects, by a knowledge of the law of magnetic affinities and attractions of the planetary bodies. But it is the Karma of the individual himself, which places him in that particular magnetic relation.	14
The Occultist follows the ethnological affinities and their divergences in various nationalities, races, and sub-races, by observing the auric shades and gradations of colour of the inner man. He can thus unerringly pronounce to which of several distinct human families, and to what particular group or sub-group that man belongs.	15
The secret of healing lies in the knowledge of the affinities between kindred atoms. Find that metal, wood, stone, or plant that has the most correspondential affinity with the body of the sufferer, and that particular agent will lead invariably to his cure.	16
Blessed are the pure-hearted who have only intuition, for intuition is better than intellect.	
Strong will creates and sympathy attracts even adepts.	17
In Europe, more than anywhere else, there is a Universal Brotherhood, an alliance of affinities, of strong magnetic yet dissimilar forces and polarities, centred around one dominant idea.	17
The cause of spiritual failure lies in the egotism of the age, whether conscious or unconscious. And even western philanthropy, so often pervaded by selfish motives and worldly affinities, is unable to warm humanity with its beneficent rays.	17



That which science calls gravitation, the ancients called magnetism, attraction, affinity.

Kama-Deva is the first conscious all-embracing desire for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the Creative Force, that came into life and being by a single ray of Light and Truth.¹

That pure desire, of whom Love is born, is the progenitor of affection.

From *The Secret Doctrine*, II pp. 527-28. Quoting the prayer addressed by the gods to Devaki, who was born of a Virgin Mother.

Thou art that Prakriti [essence], infinite and subtile, which bore Brahmā, in its womb. . . . Thou eternal being, comprising in thy substance the essence of all created things, wast identical with creation; thou wast the parent of the triform sacrifice, becoming the germ of all things. Thou art sacrifice, whence all fruit proceeds; thou art the *arani* whose attrition engenders fire.² As Aditi, thou art the parent of the gods . . . Thou art Jyotsnā [the morning twilight],³ whence day is begotten. Thou art *Samnati* [humility, a daughter of Daksha], the mother of (true) Wisdom; thou art *Niti*, the parent of harmony (*Naya*); thou art modesty, the progenitrix⁴ of affection (*Praśraya* or *vinaya*); thou art desire, of whom love is born. . . . Thou art the mother of knowledge (*Avabodha*); patience (*Dhriti*), the parent of fortitude (*Dhairya*). . . .⁵

Pythagoras' Primeval Monad which, having flashed out like lightning from the Central Point and thrilled through the Germ retires into Darkness is the Rootless Root of all things.⁶ The Pythagorean system is based entirely upon sacred numbers, harmony, and correspondences or affinities.

First published in *The Theosophist*, Vol. IV (4), January 1883, p. 98. Republished in *Blavatsky Collected Writings*, (FOOTNOTES TO "ATOMS, MOLECULES, AND ETHER WAVES") IV p. 303.

[John Tyndall, in the course of an article in *Longman's Magazine*, reprinted in *The Theosophist*, expresses his belief that:

"Man is prone to idealization. He cannot accept as final the phenomena of the sensible world, but looks behind that world into another which rules the sensible one. . . . Number and harmony, as in the Pythagorean system, are everywhere dominant in this underworld."

To this H.P.B. appends the following footnote:]

This paragraph would be in its right place in the best text on *Occult Doctrine*. The latter is based entirely upon numbers, harmony, and correspondences or affinities.

¹ [Consult "Proposition 1 - Diagram & Diagram Notes," in our Secret Doctrine's First Proposition Series. — ED. PHIL.]

² "Womb of Light," "holy Vessel," are the epithets of the Virgin. [Consult "Proposition 1 - Cross + Fire," in our Secret Doctrine's First Proposition Series. — ED. PHIL.]

³ The Virgin is often addressed as the "morning Star" and the "star of Salvation."

⁴ [female progenitor]

⁵ *Vishnu-Purāna*, Bk. V, ch. ii, Wilson, Vol. IV, pp. 264-65

⁶ [Cf. *Blavatsky Collected Writings*, (WHAT IS THEOSOPHY?) II p. 90]

Space is filled with atoms actuated by ceaseless rotary motion. Aggregated atoms, through mutual collisions, produce lateral movements of affinity.¹

From *The Secret Doctrine*, (PROEM) I p. 2.

Almost five centuries B.C. Leucippus, the instructor of Democritus, maintained that Space was filled eternally with atoms actuated by a ceaseless motion, the latter generating in due course of time, when those atoms aggregated, rotatory motion, through mutual collisions producing lateral movements. Epicurus and Lucretius taught the same, only adding to the lateral motion of the atoms the idea of affinity — an occult teaching.

Sounds and colours are spiritual numerals. The cause of the splendour and variety of colours lies deep in the affinities of nature, for there is a singular and mysterious alliance between colour and sound.²

The Creative Force produces colours, sounds, and numbers, in the shape of rates of vibration, which compound and dissociate atoms and molecules.³

From *Isis Unveiled*, I pp. 513-14.

Professor Roscoe,⁴ visiting Kirchhoff,⁵ and Bunsen⁶ when they were making their great discoveries of the nature of the Fraunhofer lines,⁷ says that it *flashed* upon his mind at once that there is iron in the sun; therein presenting one more evidence to add to a million predecessors, that great discoveries usually come with a *flash*, and not by induction. There are many more flashes in store for us. It may be found, perhaps, that one of the last sparkles of modern science — the beautiful green spectrum of silver — is nothing new, but was, notwithstanding the paucity “and great inferiority of their optical instruments,” well known to the ancient chemists and physicists. Silver and green were associated together as far back as the days of Hermes. Luna, or Astartē (the Hermetic silver), is one of the two chief symbols of the Rosicrucians. It is a Hermetic [514] axiom, that

¹ [Consult “Adventures and Peregrinations of the Metaphysical Atom,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

² [Consult “The True Colours of Man,” our fifth Major Work. — ED. PHIL.]

³ [*ibid.*]

⁴ [Sir Henry Enfield Roscoe, Kt FRS, 1833–1915, British chemist. He is particularly noted for early work on vanadium, photochemical studies, and his assistance in creating Oxo (food), in its earlier liquid form. His *Lectures on Spectrum Analysis* (1869) were quoted in *Isis Unveiled*, I p. 513. — ED. PHIL.]

⁵ [Gustav Robert Kirchhoff, 1824–1887, German physicist who contributed to the fundamental understanding of electrical circuits, spectroscopy, and the emission of black-body radiation by heated objects.]

⁶ [Robert Wilhelm Eberhard Bunsen, 1811–1899, was a German chemist. He investigated emission spectra of heated elements, and discovered caesium (1860) and rubidium (1861) with the physicist Gustav Kirchhoff. The Bunsen–Kirchhoff Award for spectroscopy is named after Bunsen and Kirchhoff.]

⁷ [Joseph Ritter von Fraunhofer, 1787–1826, Bavarian physicist and optical lens manufacturer. He made optical glass and achromatic telescope objective lenses, invented the spectroscope, and developed diffraction grating. In 1814, he discovered and studied the dark absorption lines in the spectrum of the sun now known as Fraunhofer lines.]

. . . the cause of the splendour and variety of colours lies deep in the affinities of nature; and that there is a singular and mysterious alliance between colour and sound.

The kabbalists place their “middle nature” in direct relation with the moon; and the green ray occupies the centre point between the others, being placed in the middle of the spectrum. The Egyptian priests chanted the *seven* vowels as a hymn addressed to Serapis; and at the sound of the *seventh* vowel, as at the “*seventh* ray” of the rising sun, the statue of Memnon responded.¹ Recent discoveries have proved the wonderful properties of the blue-violet light — the *seventh* ray of the prismatic spectrum, the most powerfully chemical of all, which corresponds with the highest note in the musical scale. The Rosicrucian theory, that the whole universe is a musical instrument, is the Pythagorean doctrine of the music of the spheres. Sounds and colours are all spiritual numerals; as the seven prismatic rays proceed from one spot in heaven, so the seven powers of nature, each of them a number, are the seven radiations of the Unity, the central, spiritual SUN. Exclaims Plato:

Happy is he who comprehends the spiritual numerals, and perceives their mighty influence!

And happy, we may add, is he who, treading the maze of force-correlations, does not neglect to trace them to this invisible SUN!

There is mutual sympathy between terrestrial and celestial things. Terrestrial natures receive the plenitude of the celestial; and celestial, of supercelestial essences, while every order of things proceeds gradually in a majestic descent from the highest to the lowest.

From Isis Unveiled, I pp. 243-44.

In the manuscript commentary of Proclus on magic he gives the following account:

In the same manner as lovers gradually advance from that beauty which is apparent in sensible forms, to that which is divine; so the ancient priests, when they considered that there is a certain alliance and sympathy in natural things to each other, and of things manifest to occult powers, and discovered that all things subsist in all, they fabricated a sacred science from this mutual sympathy and similarity. Thus they recognized things supreme in such as are subordinate, and the subordinate in the supreme; in the celestial regions, terrene properties subsisting in a causal and celestial manner; and in earth celestial properties, but according to a terrene condition.²

Proclus then proceeds to point to certain mysterious peculiarities of [244] plants, minerals, and animals, all of which are well known to our naturalists, but none of which are explained. Such are the rotatory motion of the sunflower, of the heliotrope, of the lotos — which, before the rising of the sun, folds its leaves, drawing the petals within itself, so to say, then expands them gradually, as the sun rises, and draws them in

¹ [Cf. Tacitus, *Annals*, II, lxi; Philostratus, *Life of Apollonius*, VI, iv]

² [M. Ficino, *Procli de anima ac daemone, de sacrificio et magia*, Venice 1497]

again as it descends to the west — of the sun and lunar stones and the helioselenus, of the cock and lion, and other animals. He says:

Now the ancients, having contemplated this mutual sympathy of things [celestial and terrestrial] applied them for occult purposes, both celestial and terrene natures, by means of which, through a certain similitude, they deduced divine virtues into this inferior abode. . . . All things are full of divine natures; terrestrial natures receiving the plenitude of such as are celestial, but celestial of *supercelestial* essences, while every order of things proceeds gradually in a beautiful descent from *the highest to the lowest*.¹ For whatever particulars are collected into one above the order of things, are afterwards dilated in descending, *various souls being distributed under their various ruling divinities*.²

True magic is firmly based on the mysterious affinities between organic and inorganic bodies, the visible productions of the four kingdoms, and the invisible powers of the universe.

That which science calls gravitation, the ancients and the mediæval Hermetists called magnetism, attraction, affinity. Magnetism is attraction to the virtue of the substance, rather than blind attraction between two masses.

Evidently Proclus does not advocate here simply a superstition, but science; for notwithstanding that it is occult, and unknown to our scholars, who deny its possibilities, magic is still a science. It is firmly and solely based on the mysterious affinities existing between organic and inorganic bodies, the visible productions of the four kingdoms, and the invisible powers of the universe. That which science calls gravitation, the ancients and the mediæval Hermetists called magnetism, attraction, affinity. It is the universal law, which is understood by Plato and explained in *Timæus*³ as the attraction of lesser bodies to larger ones, and of similar bodies to similar, the latter exhibiting a magnetic power rather than following the law of gravitation. The anti-Aristotelean formula that *gravity causes all bodies to descend with equal rapidity, without reference to their weight*, the difference being caused by some other *unknown* agency, would seem to point a great deal more forcibly to *magnetism* than to gravitation, the former attracting rather in virtue of the substance than of the weight. A thorough familiarity with the occult faculties of everything existing in nature, visible as well as invisible; their mutual relations, attractions, and repulsions; the cause of these, traced to the *spiritual* principle which pervades and animates all things; the ability to furnish the best conditions for this principle to manifest itself, in other words, a profound and exhaustive knowledge of natural law — this *was* and *is* the basis of magic.

¹ This is the exact opposite of the modern theory of evolution.

² Ficino, *op. cit.*

³ [62, 63]

Eastern Occultists bring down the properties of matter to attraction and repulsion; modern Scientists, to gravitation and phylogenetic relations.

From *Blavatsky Collected Writings*, (THE BABEL OF MODERN THOUGHT) XIII pp. 88-89. Consult “Humanity seems to progress by inventing one discovery after the other,” in our Theosophy and Theosophists Series.

That which modern science would make us believe, is this: the atoms possess *innate* and immutable properties. That which Esoteric, and also exoteric, Eastern philosophy calls *divine* Spirit-Substance (*Purusha-Prakriti*) or eternal Spirit-matter, one inseparable from the other, modern Science calls Force and Matter, adding as we do (for it is a Vedāntic conception), that, the two being inseparable, matter is but an abstraction (an illusion rather). The properties of matter are, by the Eastern Occultists, [89] summed up in, or brought down to, attraction and repulsion; by the Scientists, to gravitation and affinities. According to this teaching, the properties of complex combinations are but the necessary results of the composition of elementary properties; the most complex existences being the physico-chemical automata, called men. Matter from being primarily scattered and inanimate, begets life, sensation, emotions and will, after a whole series of consecutive “gropings.” The latter non-felicitous expression (belonging to Mr. Tyndall), forced the philosophical writer, Delbœuf¹ to criticize the English Scientist in very disrespectful terms,² and forces us in our turn, to agree with the former. Matter, or anything equally conditioned, once that it is declared to be subject to immutable laws, *cannot* “grope.”

Affection is one of the most powerful attractions between two loving spirits — the embodied and the disembodied one — further enhanced by the harmony between the two and the magnetic purity of those left on earth.

First published in *The Theosophist*, Vol. III (9), June 1882, pp. 225-26. Republished in *Blavatsky Collected Writings*, (SEEMING “DISCREPANCIES”) IV pp. 119-22.

To the Editor of *The Theosophist*.

I have lately been engaged in devoting a few evenings’ study to your admirable article, “Fragments of Occult Truth,”³ which deserves far more attention than a mere casual reading. It is therein stated that the translated *Ego cannot* span the abyss separating its state from ours, or that it cannot descend into our atmosphere and reach us; that it attracts but cannot be attracted, or, in short, that no departed SPIRIT can visit us.

In Vol. I, page 67, of *Isis [Unveiled]*, I find it said that many of the *spirits*, subjectively controlling mediums, are human disembodied *spirits*, that their being

¹ [Joseph Rémi Léopold Delbœuf, 1831–1896, Belgian experimental psychologist who studied visual illusions, and taught philosophy, mathematics, and psychophysics.]

² In the *Revue Philosophique* of 1883, where he translates such “gropings” by *atonnements successifs*.

³ [Note by Boris de Zirkoff: This series of articles was started in the October 1881 issue of *The Theosophist*, the second instalment appearing in March 1882, and the third in September of the same year. From various statements in *The Mahatma Letters to A.P. Sinnett* and several of H.P.B.’s own letters, it can be conclusively demonstrated that these three instalments were written by A.O. Hume, even though they exhibit here and there a few characteristics of H.P.B.’s style. Later instalments under the same title are by A.P. Sinnett. — *Blavatsky Collected Writings*, Vol. III p. 384 *fn.*]

benevolent or wicked in quality largely depends upon the medium's private morality, that they cannot materialize, but only "project their ætherial reflection on the atmospheric waves." On page 69:

Not every one can attract *human* spirits, who likes. One of the most powerful attractions of our departed ones is their strong affection for those whom they have left on earth. It draws them irresistibly, by degrees, into the current of the Astral Light vibrating between the person sympathetic to them and the Universal Soul.¹

On page 325:

Sometimes, but rarely, the planetary spirits . . . produce them [subjective manifestations]; sometimes the spirits of our translated and beloved friends, *etc.*

From the foregoing it would appear as if both teachings were not uniform, but it may be that *souls*, instead of *spirits*, are implied, or that I have misunderstood the meaning.

Such difficult subjects are rather puzzling to Western students, especially to one who, like myself, is a mere tyro, though always grateful to receive knowledge from those who are in a position to impart such.

Yours, *etc.*,

CALEDONIAN THEOSOPHIST

9th January, 1882

Editorial response by H.P. Blavatsky

It is to be feared that our valued Brother has both misunderstood our meaning in *Isis* and that of the "Fragments of Occult Truth." Read in their correct sense, the statements in the latter do not offer the slightest discrepancy with the passages quoted from *Isis* but both teachings are uniform.

Our "Caledonian" Brother believes that, because it is stated in *Isis*,² that "many . . . among those who control the medium *subjectively* . . . are *human, disembodied spirits*," and in the "Fragments," in the words of our critic, that "the Ego cannot span the abyss separating its state from ours . . . cannot descend into our atmosphere . . . or, in short, that no departed SPIRIT can visit us" — there is a contradiction between the two teachings. We answer — "None at all." We reiterate both statements, and will defend the proposition. Throughout *Isis* — although an attempt was made in the *Introductory Chapter* to show the great difference that exists between the terms "soul" and "spirit" — one the *reliquiæ* of the *personal* EGO, the other the pure essence of the spiritual INDIVIDUALITY — the term "spirit" had to be often used in the sense given to it by the Spiritualists, as well as other similar conventional terms, as, otherwise, a

¹ ["Another very important condition is harmony, and the magnetic purity of the persons present." *ibid.*]

² [Vol. I, p. 67]

still greater confusion would have been caused. Therefore, the meaning of the three sentences, cited by our friend, should be thus understood.

On page sixty-seven wherein it is stated that many of the *spirits*, subjectively *controlling* mediums, are “human disembodied spirits,” *etc.*, the word “controlling” must not be understood in the sense of a “spirit” possessing himself of the organism of a medium; nor that, in each case, it is a “spirit”; for often it is but a *shell* in its preliminary stage of dissolution, when most of the physical intelligence and faculties are yet fresh and have not begun to disintegrate, or *fade out*. A “spirit,” or the spiritual *Ego*,¹ cannot *descend* to the medium, but it can *attract* the spirit of the latter to itself, and it can do this only during the two intervals — before and after its “gestation period.” Interval the first is [121] that period between the physical death and the merging of the spiritual *Ego* into that state which is known in the Arhat esoteric doctrine as “Bar-do.” We have translated this as the “gestation” period, and it lasts from a few days to several years, according to the evidence of the adepts. Interval the second lasts so long as the merits of the old *Ego* entitle the being to reap the fruit of its reward in its new regenerated Egoship. It occurs after the gestation period is over, and the new spiritual *Ego* is reborn — like the fabled Phoenix from its ashes — from the old one. The locality, which the former inhabits, is called by the northern Buddhist Occultists “Devachan,”² the word answering, perhaps, to Paradise or the Kingdom of Heaven of the Christian elect. Having enjoyed a time of bliss, proportionate to his deserts, the new *personal Ego* gets reincarnated into a *personality* when the remembrance of his previous Egoship, of course, fades out, and he can “communicate” no longer with his fellowmen on the planet he has left forever, as the individual he was there known to be. After numberless incarnations, and on numerous planets and in various spheres, a time will come, at the end of the Mahā-Yug or great cycle, when each individuality will have become so spiritualized that, before its final absorption into the *One All*, its series of past *personal* existences will marshal themselves before him in a retrospective order like the many days of some period of a man’s existence.

The words “their being benevolent or wicked in quality largely depends upon the medium’s private morality,” which conclude the first quoted sentence mean simply this: a pure medium’s *Ego* can be drawn to and made, for an instant, to unite in a magnetic (?) relation with a real disembodied spirit, whereas the soul of an *impure* medium can only confabulate with the *astral* soul, or “shell,” of the deceased. The former possibility explains those extremely rare cases of direct writing in recognized autographs, and of messages from the higher class of disembodied intelligences. We should say then that the personal morality of the medium would be a fair test of the genuineness of the manifestation. As quoted by our friend, “affection to those [122]

¹ [Consult “Higher Manas and Lower Manas” and “Higher Self and Higher Ego,” in our Confusing Words Series. — ED. PHIL.]

² [Note by Boris de Zirkoff: *Devachan* or *Devakhan* is not “the place consecrated to the Devas, *i.e.*, a state of such bliss as Devas or Angels are supposed to enjoy.”

This error occurs in more than one place and should be corrected. *Devachan* is a Tibetan word; when transliterated from Tibetan characters, it would be *bde-ba-chan*, meaning a sphere or realm or state of unalloyed happiness. It is a term analogous to the Sanskrit word *Sukhāvati*. The Sanskrit word *deva* does not enter into the composition of this Tibetan term. — *Blavatsky Collected Writings*, (NOTES ON THE GOSPEL ACCORDING TO JOHN – IV) XI p. 499 *fn.*)

whom they have left on earth” is “one of the most powerful attractions” between two loving spirits — the embodied and the disembodied one.

Whence the idea, then, that the two teachings are “not uniform”? We may well be taxed with too loose and careless a mode of expression, with a misuse of the foreign language in which we write, with leaving too much unsaid and depending unwarrantably upon the imperfectly developed intuition of the reader. But there never was, nor can there be, any radical discrepancy between the teachings in *Isis* and those of the later period, as both proceed from one and the same source — the ADEPT BROTHERS.

The attraction of the “shells” of the departed to places and persons is brought forth by the law of magneto-vital affinities. But the ascent of the higher Ego to the bliss of pure subjectivity will be impeded if its alter ego is weighted down with base feelings.

First published in *The Theosophist*, Vol. V, No. 1 (49), October 1883, p. 22. Republished in *Blavatsky Collected Writings*, (SOME SCIENTIFIC QUESTIONS ANSWERED) VI pp. 123, 124-26.

[A letter was recently received by the Editor from one of our most eminent Australasian Fellows, asking some questions in science of such importance that the replies are, with permission, copied for the edification of our readers. The writer is a Chela who has a certain familiarity with the terminology of Western science. If we mistake not, this is the first time that the rationale of the control exercised by an Adept Occultist over the relations of atoms, and of the phenomena of the “passage of matter through matter,” has been so succinctly and yet clearly explained. — EDITOR, *The Theosophist*.]

The solution [to the control of atomic relations among Eastern Adepts] is found in the fact that the “attraction of cohesion” is a manifestation of the [125] Universal Divine Force, and can be interrupted and again set up as regards any given group of atoms in the relation of substance by the same Divine power as that localised in the human monad. Ātma, the eternal spiritual principle in man, has the same quality of power over brute force as has the Universal Principle of which it is a part. Adeptship is but the crown of spiritual self-evolution, and the powers of spirit develop themselves successively in the ratio of the aspirant’s progress upward, morally and spiritually. This you see is to place our modern Evolution Theory upon a truly noble basis, and to give it the character of a lofty spiritual, instead of a debasing materialistic, philosophy. I have always felt sure of the warm approval of the most intuitional of your Western men of science when they should come to take this view of our Āryan Arhat Science.

You should not find much difficulty in drawing the line between the “Spook” and the “Adept.” The latter is a living man often fit to stand as the grandest ideal of human perfectibility; the former is but undissolved congeries of atoms recently associated in a living person as his lower — or better, his coarser, and more materialistic — corporeal envelopes; which during life were confined in the outermost shell, the body, and after death released to linger for a while in the astral (Etheric or *Ākāśic*) strata nearest the earth’s surface. The law of magneto-vital affinities explains the attraction of these “shells” to places and persons, and if you can postulate to yourself a scale of *psychic specific gravity*, you may realise how the greater density of a “soul” weighted with the matter of base (or even unspiritual, yet not animal) feelings would tend to impede its rising to the clear realm of spiritual existence. Though I am conscious of

the imperfection of my scientific exegesis, I feel that your superior capacity for apprehending natural laws, when a hint has been given, will fill all lacunæ.

Note that no Adept even can disintegrate and reform any organism above the stage of vegetable: the Universal [126] *Manas* has in the animal begun and in man completed its differentiation into individual entities: in the vegetable it is still an undifferentiated universal spirit, informing the whole mass of atoms which have progressed beyond the inert mineral stage, and preparing to differentiate. There is movement even in the mineral, but it is rather the imperceptible quiver of that Life of life, than its active manifestation in the production of form — a ramification which attains its maximum not, as you may suppose, in the stage of physical man, but in the higher one of the Dhyāni-Chohans, or Planetary Spirits, *i.e.*, once human beings who have run through the scale of evolution, but are not yet re-united, or coalesced with Parabrahman, the Universal Principle.

Before closing, a word more about the “passage of matter through matter.” Matter may be defined as condensed Ākāśa (Ether); and in atomizing, differentiates, as the watery particles differentiate from super-heated steam when condensed. Restore the differentiated matter to the state *ante* of undifferentiated matter, and there is no difficulty in seeing how it can pass through the interstices of a substance in the differentiated state, as we easily conceive of the travel of electricity and other forces through their conductors. The profound art is to be able to interrupt at will and again restore the atomic relations in a given substance: to pull the atoms so far apart as to make them invisible, and yet hold them in polaric suspense, or within the attractive radius, so as to make them rush back into their former cohesive affinities, and re-compose the substance. And since we have had a thousand proofs that this knowledge and power is possessed by our Adept-Occultists, who can blame us for regarding as we do those Adepts as the proper masters in science of the cleverest of our modern authorities? And then, as I above remarked, the outcome of this Philosophy of the Āryan Sages is to enable humanity to refresh the moral and awaken the spiritual nature of man, and to erect standards of happiness higher and better than those by which we now govern ourselves.

The reincarnating Ego is drawn by magnetic attraction to the atmosphere of the parent or parents, whose vibrational frequency is most sympathetic to its own, and with whom its karmic affinities are strongest.

G. de Purucker, *Fountain-Source of Occultism*. Pasadena, California: Theosophical University Press, 1974, from *Blavatsky Collected Writings*, (NOTES ON E.S. INSTRUCTION No. III) XII, pp. 651-52.

The human egos awaiting incarnation are exceedingly numerous, so that there may be scores of entities which could become children of any one couple, yet there is always one whose attraction is strongest to the mother-to-be at any specific physiological moment, and it is *this* astral form which becomes the child. Many are the cases where the astral form, thus “rayed” in two directions, so to speak, finds its progress into physical birth stopped because the man and the woman are either celibate or

prefer no children, or for some other reason.¹ In such cases, the astral form under karmic urge and natural law tries again. Should the first environment prove a failure, the reincarnating ego may find itself drawn to another couple because of karmic relationships in other lives.

The reincarnating ego has in a sense very little choice in the matter, if by this we mean a deliberate selecting of one's future family. Such a choice as we understand it is almost non-existent, because the reincarnating ego has but just left the Devachan and is sunken into the relative unconsciousness of the gestation period preceding rebirth, and thus is in no condition to choose with self-conscious intent. It is karma, which throughout controls these things; and karma in the abstract is infallible in its action.

Every human being is surrounded by his own emotional and passionate as well as psychovital atmosphere, which is really a portion of the lower layers of his auric egg. Now this atmosphere is alive and, vibrating with varying intensities, has its own psycho-auric individuality or vibrational frequency. It becomes obvious therefore that the ray-point, which likewise possesses its own frequency, is drawn more or less on the line of magnetic attraction to the atmosphere of the parent or parents whose vibrational frequency is most sympathetic to its own and with whom its karmic affinities are strongest. To round out the picture, I might add that both hate and intense psychic dislike — each of which is a kind of inverted love — sometimes produce strong psycho-auric attractions, thus explaining the pathetic situation of parent and child who repel each other.

When the astral form has definite union with the human ovum, it begins to grow as the foetus. The lower or grosser portions of the astral [652] form become the linga-sarīra of the child, in combination with the two general classes of tānhic elementals; whereas its higher portions, the vehicles of the "ray" from the reincarnating ego (as the embryo and later as the child grows), become the intermediate parts of the constitution of the man.

¹ I might point out that once conception has taken place and the embryo begins its growth, any attempt whatsoever to stop its development or to destroy it is plain murder. In the teaching of the esoteric philosophy, it is considered as being only a little less bad than murder of an adult human — little less only because such destruction or abortion takes place before the self-consciousness of the victim has had a chance to come into flower.

[Students look up "Blavatsky on foeticide being a crime against nature," in our Blavatsky Speaks Series, and reflect. — ED. PHIL.]

The virtues of the Macrocosm are represented in the Microcosm or Man. The magnetic power of Man can thus draw those celestial virtues which correspond to his own.

First published in *La Revue Théosophique*, Paris, Vol. II, Nos. 8, 9, 10, October to December 1889, pp. 49-57, 97-103, 145-149, respectively. Translation of the foregoing original French text by Boris de Zirkoff was republished in *Blavatsky Collected Writings*, (ALCHEMY IN THE NINETEENTH CENTURY) XI pp. 528-50. Full text in our Blavatsky Speaks Series. Quotation excerpted from page 541.

Irenæus Philalethes declares that:

The philosopher's stone represents the great universe (or macrocosm) and possesses all the virtues of the great system, collected and included in the lesser system. The latter has a magnetic power which draws to it that which it has affinities with in the universe. It is the celestial virtue which spreads throughout creation, but which is epitomized in a miniature abridgment of itself (as man).

It is the science of Astrology that determines the nature of effects, by a knowledge of the law of magnetic affinities and attractions of the planetary bodies. But it is the Karma of the individual himself, which places him in that particular magnetic relation.

First published in *The Theosophist*, Vol. VI. No. 5 (65), February 1885, p. 106. Republished in *Blavatsky Collected Writings*, (FAITH IN ASTROLOGY) VI pp. 326-27.

[Under the above title, there is published a reply by a member of the Madura Branch of the Theosophical Society to an inquiry as to whether the writer had any faith in Astrology and its predictions. After outlining the nature of magnetism and the well-known influences of the sun and moon on various phases of human and plant life, the Madura student concludes as follows:]

As to whether any particular system of astrological calculation is true or false, this can only be determined in the present state of knowledge by an actual application of the system to particular instances of accurately recorded births and a subsequent comparison of its predictions with the facts of the case. I say accurately recorded, for in the majority of ordinary cases the exact time of nativity is neither ascertained nor recorded. While believing therefore in the existence of a true science of astrology, I cannot so readily believe in astrologers. With few honourable exceptions, they are generally a set [327] of quacks having but an imperfect knowledge of some particular system for the correctness of which there is no guarantee. In regard to their predictions, an additional element of uncertainty is introduced by the fact that the time of birth recorded rarely happens to be the true one. On the other hand, after making due allowance for these sources of error, there is still abundant evidence left, I think, of astrological predictions realized over long periods of time, which cannot be classed under the head of chance coincidences.

I hold, moreover, that astrology, being a calculation of the planetary influences on an individual, is merely a science of tendencies. In other words, the influences in themselves are such as to predispose the individual to adopt the line of action predicted. Man, however, being endued with what is called free-will, but what I prefer to call latent will-power or soul-power, may develop it to such an extent that he may successfully oppose the planetary influences and overcome what is popularly known as fate. It is only when the individual is passive, or when his will-power is undeveloped and feeble, or when, the will-power being

developed, he works in the direction of the planetary influences themselves, that astrological predictions will be realized. Hence it is that we hear it said that when a person possessing the necessary amount of developed will-power is initiated into the mysteries of occultism, he passes beyond the pale of astrological predictions.

Holding these views, you will see that I do not believe in absolute predestination — a doctrine which, if strictly construed, would annul all inducements to exertion and improvement on the part of the individual.

A THEOSOPHIST

Editorial response by H.P. Blavatsky

As the subject of Astrology is an important one, we invite contributions on the subject, from members studying the same. We do not quite agree with our brother's views on the subject of predestination, unless he means thereby that course of effects, the causes of which were already produced by the individual during his previous "incarnation." We hold that the science of Astrology only determines the *nature of effects*, by a knowledge of the law of magnetic affinities and attractions of the Planetary bodies, but that it is the *Karma* of the individual himself, which places him in that particular magnetic relation. However, the claims of the *Science* of Astrology are ably put forward by our brother, and it would be interesting to have good contributions on the science itself. — *Editor*.¹

The Occultist follows the ethnological affinities and their divergences in various nationalities, races, and sub-races, by observing the auric shades and gradations of colour of the inner man.² He can thus unerringly pronounce to which of several distinct human families, and to what particular group or sub-group that man belongs.

From *Blavatsky Collected Writings*, (SOME INQUIRIES SUGGESTED BY MR. SINNETT'S *ESOTERIC BUDDHISM* – QUESTION VI, LEAFLETS FROM ESOTERIC HISTORY) V, pp. 212-13. Consult "The Atlantean Origin of Greeks and Romans," in our Atlantean Realities Series.]

While the Western historian puts together the mutilated, incomplete records of various nations and people, and makes them into a clever mosaic according to the best and most probable plan and rejects entirely traditional fables, the occultist pays not the slightest attention to the vain self-glorification of alleged conquerors or their lithic inscriptions. Nor does he follow the stray bits of so-called historical information, oft concocted by interested parties and found scattered hither and thither, in the fragments of classical writers, whose original texts themselves have often been tampered with. The Occultist follows the ethnological affinities and their divergences in the various nationalities, races and sub-races, in a more easy way; and he is guided in this

¹ [Consult "Occult Astrology predates modern Astronomy" and "Stars, Numbers, and True Astrology," in our Planetary Rounds and Globes Series. — ED. PHIL.]

² [Consult "The True Colours of Man," our fifth Major Work. — ED. PHIL.]

as surely as the student who examines a geographical map. As the latter can easily trace by their differently coloured outlines the boundaries of the many countries and their possessions; their geographical superficies and their separations by seas, rivers and mountains; [213] so the Occultist can by following the (to him) well distinguishable and defined *auric shades and gradations of colour in the inner-man* unerringly pronounce to which of the several distinct human families, as also, to what particular respective group, and even small sub-group of the latter belongs such or another people, tribe, or man. This will appear hazy and incomprehensible to the many who know nothing of ethnic varieties of nerve-aura and disbelieve in any “inner-man” theory, scientific but to the few. The whole question hangs upon the reality or unreality of the existence of this inner-man whom clairvoyance has discovered, and whose odyle¹ or nerve emanations von Reichenbach proves. If one admits such a presence and realizes intuitively that, being closer related to the one invisible Reality, the *inner* type must be still more pronounced than the outer physical type, then it will be a matter of little, if any difficulty, to conceive our meaning.

The secret of healing lies in the knowledge of the affinities between kindred atoms. Find that metal, wood, stone, or plant that has the most correspondential affinity with the body of the sufferer, and that particular agent will lead invariably to his cure.

From *Blavatsky Collected Writings*, (BLACK MAGIC IN SCIENCE) XII p. 216. Consult “Magnetism, Mesmerism, Hypnotism,” in our Confusing Words Series.

In the large curative establishment founded by Mesmer at Vienna, he employed, besides magnetism, electricity, metals and a variety of woods. His fundamental doctrine was that of the Alchemists. He believed that metals, as also woods and plants, have all an affinity with, and bear a close relation to, the human organism. Everything in the Universe has developed from one homogeneous primordial substance differentiated into incalculable species of matter, and everything is destined to return therein. The secret of healing, he maintained, lies in the knowledge of correspondences and affinities between kindred atoms. Find that metal, wood, stone, or plant that has the most correspondential affinity with the body of the sufferer; and, whether through internal or external use, that particular agent imparting to the patient additional strength to fight disease (developed generally through the introduction of some foreign element into the constitution) and to expel it, will lead invariably to his cure. Many and marvellous were such cures effected by Anton Mesmer. Subjects with heart disease were made well. A lady of high station, condemned to death, was completely restored to health by the application of certain sympathetic woods. Mesmer himself, suffering from acute rheumatism, cured it completely by using specially prepared magnets.

¹ [aura]

Blessed are the pure-hearted who have only intuition, for intuition is better than intellect.¹

Strong will creates and sympathy attracts even adepts.

In Europe, more than anywhere else, there is a Universal Brotherhood, an alliance of affinities, of strong magnetic yet dissimilar forces and polarities, centred around one dominant idea.²

From *Mahatma Letter* 5 (10) p. 20; 3rd Combined ed. From Master K.H. to A.P. Sinnett.

Strong will creates and sympathy attracts even adepts, whose laws are antagonistic to their mixing with the uninitiated. If you are willing I will send you an *Essay* showing why in Europe more than anywhere else a *Universal Brotherhood*, i.e., an association of “affinities” of strong magnetic yet dissimilar forces and polarities, centred around one dominant idea, is necessary for successful achievements in occult sciences.

The cause of spiritual failure lies in the egotism of the age, whether conscious or unconscious. And even western philanthropy, so often pervaded by selfish motives and worldly affinities, is unable to warm humanity with its beneficent rays.

From *Mahatma Letter* 28 (11) pp. 212-13; 3rd Combined ed. From Master K.H. to A.O. Hume.

We are content to live as we do — unknown and undisturbed by a civilization which rests so exclusively upon intellect. Nor do we feel in any way concerned about the revival of our ancient arts and high civilization, for these are as sure to come back in their time, and in a higher form as the Plesiosaurus and the Megatherium in theirs. We have the weakness to believe in ever recurrent cycles and hope to *quicken* the resurrection of what is past and gone. We *could not* impede it even if we would. The “new civilization” will be but the child of the old one, and we have but to leave the eternal law to take its own course to have our dead ones come out of their graves; yet, we are certainly anxious to hasten the welcome event. Fear not; although we do “cling superstitiously to the relics of the Past” our knowledge will not pass away from the sight of man. It is the “gift of the gods” and the most precious relic of all. The keepers of the sacred Light did not safely cross so many ages but to find themselves wrecked on the rocks of modern scepticism. Our pilots are too experienced sailors to allow us [to] fear any such disaster. We will always find volunteers to replace the tired sentries, and the world, bad as it is in its present state of transitory period, can yet furnish us with a few men now and then. You “do not propose moving further in the matter” unless we make “some further sign”? My dear sir, we have done our duty: we have responded to your appeal, and now propose to take no further step. We, who have studied a little Kant’s moral teachings, analysed them somewhat carefully, have come to the conclusion that even this great thinker’s views on that form of duty (*das Sollen*) which defines the methods of moral action — notwithstanding his one-

¹ [From a private letter of Madame Blavatsky to W.Q. Judge. Cf. “Tributes to William Quan Judge,” in our Theosophy and Theosophists Series. — ED. PHIL.]

² [Cf. “The truth is, my dear friend, that notwithstanding the great tidal wave of mysticism that is now sweeping over a portion of the intellectual classes of Europe, the Western people have as yet scarcely learned to recognise that which we term wisdom in its loftiest sense.” — *Mahatma Letter* 54 (92) p. 300; 3rd Combined ed. From Master K.H. to A.P. Sinnett]

sided affirmation to the contrary — falls short of a full definition of an unconditional absolute principle of morality — as we understand it. And this Kantian note sounds throughout your letter. You so love mankind, you say, that were not your generation to benefit by it, you would reject “Knowledge” itself. And yet, this philanthropic feeling does not even seem to inspire you with charity towards those you regard as of an inferior intelligence. Why? Simply because the philanthropy you Western thinkers boast of, having no character of universality; *i.e.*, never having been established on the firm footing of a moral, universal principle; never having risen higher than theoretical talk; and that chiefly among the ubiquitous Protestant preachers, it is but a mere accidental manifestation but no recognised LAW. The most superficial analysis will show that, no more than any other empirical phenomenon in human nature, can it be taken as an absolute standard of moral activity; *i.e.*, one productive of efficient action. Since, in its empirical nature this kind of philanthropy is like love, but something accidental, exceptional, and like that has its selfish preferences and affinities, it is necessarily unable to warm all mankind with its beneficent rays. This, I think, is the secret of the spiritual failure and unconscious egotism of this age. And you, otherwise a good and a wise man, being unconsciously to yourself the type of its spirit, are unable to understand our ideas upon the Society as a *Universal Brotherhood*, and hence — turn away your face from it.

