

*Lymph is a masque for
Nymph, an inferior Goddess.*



Abstract and train of thoughts

The lymphatic cells issuing from nests of adipose tissue, and squeezing themselves through the epithelium cells up to the surface of the intestines, absorb therein the drops of fat and loaded with their prey, travel homeward to the lymphatic canals. 3

This faculty of selecting their special food, of assimilating the useful, and of rejecting the useless and the harmful, is common to all the unicellular organisms. 3

Latin Lymph comes from the Greek Nymph, an inferior Goddess. The Muses were sometimes called nymphs by the poets. Hence, all persons in a state of rapture, whether seers, poets, madmen, etc., is said to be caught by nymphs. 5

In India, Lymph-Nymph is the Goddess of Moisture fabled to be born from the pores of an aquatic deity, whether the Ocean God, Varuna, or some minor River God. 5

The Jews consulted demons through small golden statues, shaped as nymphs. When invoked, the nymphs showed them their tasks from hour to hour. 7

Compte de Gabalis on practical sorcery.

Sylphs, Gnomes, Nymphs, and Salamanders, by the alliance which they may contract with man, might be made partakers of immortality. 8

Certain mediums boast of "spirit" husbands and wives. 8

Instructions for pledged students.

Every Principle in the Constitution of Man has its seven aspects, and every cell and organ, its seven components. A Principle may be related to an organ of the Body. 10

However, the visible Body is not a Principle, it is the medium of every Principle and Aspect. 10

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AMONG HUNDREDS OF ACCUSATIONS AGAINST ASIATIC NATIONS of degrading superstitions, based on “crass ignorance,” there exists no more serious denunciation than that which accuses and convicts them of personifying and even deifying the chief organs of, and in, the human body. Indeed, do not we hear these “benighted fools” of Hindus speaking of the small-pox as a goddess — thus personifying the microbes of the variolic virus? Do we not read about *Tāntrikas*, a sect of mystics, giving proper names to nerves, cells and arteries, connecting and identifying various parts of the body with deities, endowing functions and physiological processes with intelligence, and what not? The vertebræ, fibres, ganglia, the cord, etc., of the spinal column; the heart, its four chambers, auricle and ventricle, valves and the rest; stomach, liver, lungs and spleen, everything has its special deific name, is believed to act consciously and to act under the potent will of the Yogi, whose head and heart are the seats of Brahmā and the various parts of whose body are all the pleasure grounds of this or another deity!

The lymphatic cells issuing from nests of adipose tissue, and squeezing themselves through the epithelium cells up to the surface of the intestines, absorb therein the drops of fat and loaded with their prey, travel homeward to the lymphatic canals.

This faculty of selecting their special food, of assimilating the useful, and of rejecting the useless and the harmful, is common to all the unicellular organisms.

This is indeed *ignorance*. Especially when we think that the said organs, and the whole body of man are composed of cells, and these cells are now being recognized as individual organisms and — *quién sabe*¹ — will come perhaps to be recognized someday as *an independent race of thinkers* inhabiting the globe, called man! It really looks like it. For was it not hitherto believed that all the phenomena of assimilation and sucking in of food by the intestinal canal, could be explained by the laws of diffusion and endosmosis? And now, alas, physiologists have come to learn that the action of the intestinal canal during the act of absorbing, is not identical with the action of the non-living membrane in the dialyzer. It’s now well demonstrated that:

. . . this wall is covered with epithelium cells, each of which is an organism *per se*, a living being, and with very complex functions. We know further, that such a cell assimilates food — by means of active contractions of its protoplasmic body — in a manner as mysterious as that which we notice in the independent *Amœba* and animalcules. We can observe on the intestinal epithelium of the cold-blooded animals how these cells project shoots — *pseudopodiæ* — out of their contractive, bare, protoplasmic bodies — which *pseudopodiæ*, or false feet, fish out of the food drops of fat, suck them into their protoplasm and send it further, toward the lymph-duct . . . The lymphatic cells issuing from the nests of the adipose tissue, and squeezing themselves through the epithelium cells

¹ [Who knows?]

up to the surface of the intestines, absorb therein the drops of fat and loaded with their prey, travel homeward to the lymphatic canals. So long as this active work of the cells remained unknown to us, the fact that while the globules of fat penetrated through the walls of the intestines into lymphatic channels, the smallest of pigmental grains introduced into the intestines did not do so — remained unexplained. But today we know, that this faculty of selecting their special food — of assimilating the useful and rejecting the useless and the harmful — is common to all the unicellular organisms.¹

And the lecturer queries, why, if this *discrimination* in the selection of food exists in the simplest and most elementary of the cells, in the formless and structureless protoplasmic *drops* — why it should not exist also in the epithelium cells of our intestinal canal. Indeed, if the *Vampyrella* recognizes its much beloved *Spirogyra*, among hundreds of other plants as shown above, why should not the epithelium cell, *sense*, *choose*, and *select* its favourite drop of fat from a pigmental grain? But we will be told that “sensing, choosing, and selecting” pertain only to reasoning beings, at least to the *instinct* of more structural animals than is the protoplasmic cell outside or inside man. Agreed: but as we translate from the lecture of a learned physiologist and the works of other learned naturalists, we can only say that these learned gentlemen must know what they are talking about; though they are probably ignorant of the fact that their *scientific* prose is but one degree removed from the *ignorant, superstitious*, but rather poetical “twaddle” of the Hindu Yogis and Tāntrikas.

Anyhow, our professor of physiology falls foul of the materialistic theories of diffusion and endosmosis. Armed with the facts of the evident discrimination and *a mind* in the cells, he demonstrates by numerous instances the fallacy of trying to explain certain physiological processes by mechanical theories; such for instance as the passing of sugar from the liver (where it is transformed into glucose) into the blood. Physiologists find great difficulty in explaining this process, and *regard it as an impossibility to bring it under the endosmotic laws*. In all probability the lymphatic cells play just as active a part during the absorption of alimentary substances dissolved in water, as the peptics do, a process well demonstrated by F. Hofmeister.² Generally speaking, poor convenient endosmosis is dethroned and exiled from among the active functionaries of the human body as a useless sinecurist. It has lost its voice in the matter of glands and other agents of secretion, in the action of which the same epithelium cells have replaced it. The mysterious faculties of selection, of extracting from the blood one kind of substance and rejecting another, of transforming the former by means of decomposition and synthesis, of directing some of the products into passages which will throw them out of the body and redirecting others into the lymphatic and blood vessels — such is the work of the cells. Says the Basel physiologist:

It is evident that in all this there is not the slightest hint at diffusion or endosmosis. It becomes entirely useless to try and explain these phenomena by chemical laws.

¹ From the paper read by the Professor of physiology at the University of Basel, previously quoted.

² *Untersuchungen über Resorption und Assimilation der Nährstoffe (Archiv für Experimentelle Pathologie und Pharmakologie, Vol. XIX, 1885)*

But perhaps physiology is luckier in some other department? Failing in the laws of alimentation, it may have found some consolation for its mechanical theories in the question of the activity of muscles and nerves, which it sought to explain by electric laws? Alas, save in a few fishes — in no other living organisms, least of all in the human body, could it find any possibility of pointing out electric currents as the chief ruling agency. Electrobiological on the lines of pure dynamic electricity has egregiously failed. Ignorant of “Fohat” no electrical currents suffice to explain to it either muscular or nervous activity!

Latin Lymph comes from the Greek Nymph, an inferior Goddess. The Muses were sometimes called nymphs by the poets. Hence, all persons in a state of rapture, whether seers, poets, madmen, etc., is said to be caught by nymphs.

[pp. 148-150]

The problem — for Materialism — is a terrible one, indeed! Shall our cells, and infinitesimal monads in nature, do for us that which the arguments of the greatest Pantheistic philosophers have hitherto failed to do? Let us hope so. And if they do, then the “superstitious and ignorant” Eastern Yogis, and even their exoteric followers, will find themselves vindicated. For we hear from the same physiologist that:

A large number of poisons are prevented by the epithelium *cells* from penetrating into lymphatic spaces, though we know that they are easily decomposed in the abdominal and intestinal juices. More than this. Physiology is aware that by injecting these poisons directly into the blood, they will separate from, and re-appear through the intestinal walls, and that in this process the *lymphatic cells* take a most active part.

If the reader turns to Webster’s *Dictionary* he will find therein a curious explanation of the words “lymphatic” and “lymph.” Etymologists think that the Latin word *lympa* is derived from the Greek *nymphē*, “a nymph or inferior Goddess,” they say.

The Muses were sometimes called *nymphs* by the poets. Hence [according to Webster] all persons in a state of rapture, as seers, poets, madmen, etc., were said to be caught by the nymphs (*νυμφόληπτοι*).

In India, Lymph-Nymph is the Goddess of Moisture fabled to be born from the pores of an aquatic deity, whether the Ocean God, Varuna, or some minor River God.

The Goddess of Moisture (the Greek and Latin *nymph* or *lymph*, then) is fabled in India as being born from the *pores* of one of the Gods, whether the Ocean God, Varuna, or a minor “River God” is left to the particular sect and fancy of the believers. But the main question is, that the ancient Greeks and Latins are thus admittedly known to have shared in the same “superstitions” as the Hindus. This superstition is shown in their maintaining to this day that every atom of matter in the four (or five) Elements is an emanation from an inferior God or Goddess, himself or herself an earlier emanation from a superior deity; and, moreover, that each of these atoms — being Brahmā, one of whose names is *Anu*, or atom — no sooner is it emanated than it *becomes endowed with consciousness*, each of its kind, and free will, acting within the limits of law. Now, he who knows that the *kosmic trimūrti* (trinity) composed of

Brahmā, the Creator; Vishnu, the Preserver; and Śiva, the Destroyer, is a most magnificent and scientific symbol of the *material* Universe and its gradual evolution; and who finds a proof of this, in the etymology of the names of these deities,¹ *plus* the doctrines of *Gupta Vidyā*, or esoteric knowledge — knows also how to correctly understand this “superstition.” The five fundamental titles of Vishnu — added to that of *Anu* (atom) common to all the trimūrtic personages — which are, *Bhūtātman*, one with the created or emanated materials of the world; *Pradhānātman*, “one with the senses”; *Paramātman*, “Supreme”; and *Ātman*, Kosmic Soul, or the Universal Mind — show sufficiently what the ancient Hindus meant by endowing with mind and consciousness every atom and giving it a distinct name of a God or a Goddess. Place their Pantheon, composed of 30 crores (or 300 millions) of deities within the macrocosm (the Universe), or inside the microcosm (man), and the number will not be found overrated, since they relate to the atoms, cells, and molecules of everything that is.



¹ Brahmā comes from the root *brih*, “to expand,” “to scatter”; *Vishnu* from the root *viś* or *vish* (phonetically), “to enter into,” “to pervade” the universe of matter. As to Śiva — the patron of the Yogis, the etymology of his name would remain *incomprehensible* to the casual reader.

The Jews consulted demons through small golden statues, shaped as nymphs. When invoked, the nymphs showed them their tasks from hour to hour.

From *Blavatsky Collected Writings*, (ANIMATED STATUES) VII, pp. 217-18 & *fn.* Full text in our Blavatsky versus White Magic Series.

Now what is the opinion of various classical and even sacred writers on these *idols*, which Hermes Trismegistus calls “statues foreseeing futurity” (*Asclepius*)?¹

Philo of Byblos shows that the Jews consulted *demons* like the Amorites, especially through small statues made of gold, shaped as nymphs which, questioned at any hour, would instruct them what the querists had to do and what to avoid.² In *Moreh Nebhuchim*³ it is said that nothing resembled more those *portative* and *preserving* gods of the pagans (*dii portatiles vel Avertuncii*)⁴ than those tutelary gods of the Jews. They were veritable phylacteries or *animated* talismans, the *simulacra spirantia* of Apuleius,⁵ whose *answers*, given in the temple of the goddess of Syria, were heard by Lucian personally, and repeated by him. Kircher (the Jesuit Father) shows also that the *teraphim* looked, in quite an extraordinary way, like the pagan *Serapis*es of Egypt; and Cedrenus seems to corroborate that statement of Kircher⁶ by show-

¹ [Reference is here made to one of the extant Hermetic fragments. It is a Dialogue between Asclepius and Hermes Trismegistus, the Greek original of which is now lost. We have only a Latin translation of it, which used to be attributed by some to Apuleius. It is known as *Hermetis Trismegisti Asclepius, seu de Natura Deorum Dialogus*. Latin text and English translation of it can be found in the monumental work, *Hermetica. The Ancient Greek and Latin Writings which contain religious and philosophical teachings ascribed to Hermes Trismegistus*. Edited and translated by Walter Scott. 3 vols. Oxford: Clarendon Press, 1924-26.

Hermes speaks therein of

. . . statuas animatas sensu et spiritu plenas, tantaque facientes et talia, statuas futurorum præscias, eaque sorte, vate, somniis, multisque aliis rebus prædicentes, inbecillitates hominibus facientes easque curantes, tristitiam lætitiãque pro meritis (dispensantes).

“ . . . statues, animated and conscious, filled with spirit, and doing many mighty works; statues foreseeing futurity and predicting events by the drawing of lots, by prophetic inspiration, by dreams, and many other ways; statues which inflict diseases and heal them, dispensing sorrow and joy according to men’s deserts.”

— Boris de Zirkoff.]

² *Antiquities*. [This statement appears in de Mirville, *Des Esprits*, etc., Vol. III, p. 251, where it is credited to *Antiquities*. It is most likely that this is meant to be a reference to a work known as *Philonis Judæi Antiquitatum Biblicarum liber*, which was published at Basle in 1527, edited by Johannes Sichart. Formerly this Latin version of a vanished Greek (and most probably a Hebrew) original was ascribed to Philo Judæus, known also as Philo of Alexandria, but later research has ascertained that this is hardly possible, both on account of its style and literary character. Sichart used for his editorial work two MSS.: one belonging to the Monastery of Lorsch, and another belonging to Fulda; the latter has since disappeared. There are MSS. of this work in the Vatican Library (Vaticanus Latinus 488, 15th century) and the Vienna Library (Vindob. Lat. 446). It would appear that for several centuries the existence of this work, as edited by Sichart, was unknown or rather forgotten, until brought to light in the last years of the 19th century. Yet the Latin text of this work on *Biblical Antiquities* had been circulated many times together with the translations of genuine works by Philo Alexandrinus, thus probably giving rise to the belief that it was from the pen of Philo.

This work is a version of Biblical history from Adam to the death of Saul, and falls under the general category of *Apocrypha*. In one of its passages, it speaks of seven golden idols adorned with precious stones and found by the tribe of Asher; they belonged to the Amorites and were called by them the Holy Nymphs; when invoked, the nymphs showed them their tasks from hour to hour. For further details consult Leopold Cohn’s essay, “An Apocryphal Work ascribed to Philo of Alexandria,” in the *Jewish Quarterly Review*, Vol. X, January 1898, pp. 277-332.

On the other hand, Philo of Byblos (or Biblos), known also as Herennius Byblius, was an entirely different personage, and the fact of his being mentioned in this connection by de Mirville is most likely a *lapsus calami* [slip of the pen]. — Boris de Zirkoff.]

³ Lib. III

⁴ [Ἀλεχικακοὶ ἢ ἀποπομπαῖοι, in Greek.]

⁵ [i.e., statues animated by the breath of gods] *Metamorphoses*, Book XI, 17]

⁶ In his *Œdipus Ægyptiacus*, Vol. III, pp. 474-75.

ing that the t and the s (like the Sanskrit s and Zend h) were convertible letters, the *Seraphim* (or *Serapis*) and the *teraphim*, being absolute synonyms.¹

Compte de Gabalis on practical sorcery.

Sylphs, Gnomes, Nymphs, and Salamanders, by the alliance which they may contract with man, might be made partakers of immortality.

From *Blavatsky Collected Writings*, (THOUGHTS ON ELEMENTALS) XII pp. 192-93. Full text in our Blavatsky Speaks Series.

Explains de Gabalis to his pupil.

I am making known nothing to you but the Principles of the Ancient Cabal.

And he informs him that the Elementals,² the inhabitants of the four Elements, namely, the Sylphs, Undines, Salamanders, and Gnomes, live many Ages, but that their souls are not immortal. Goes on the *soi-disant* Rosicrucian:

In respect of Eternity . . . they must finally resolve into nothing. . . . Our Fathers, the philosophers, speaking to *God Face to Face*, complained to him of the Unhappiness of these People (the Elementals), and *God*, whose Mercy is without Bounds, revealed to them that it was not impossible to find out a Remedy for this Evil. He inspired them, that by the same means as Man, by the Alliance which he contracted with *God*, has been made Partaker of the Divinity: the *Sylphs*, the *Gnomes*, the *Nymphs*, and the *Salamanders*, by the Alliance which they might Contract with Man, might be made Partakers of Immortality. So a *she-Nymph* or a *Sylphide* becomes Immortal and capable of the Blessing to which we aspire, when they shall be so happy *as to be married to a Sage*; a *Gnome* or a *Sylphe* ceases to be Mortal from the moment that *he Espouses one of our Daughters*.

Certain mediums boast of “spirit” husbands and wives.

Having delivered himself of this fine piece of advice on practical sorcery, the “Sage” closes as follows:

No, no! Our *Sages* have never erred so as to attribute the Fall of the first *Angels* to their Love of *women*, no more than they have put Men under the Power of the *Devil*. . . . There was nothing criminal in all that. They were *Sylphs* which endeavoured to become Immortal. Their innocent Pursuits, far enough from being able to scandalize the *Philosophers*, have appeared so Just to us that we are

¹ [Page 475, in the chapter entitled “De Penatibus, Laribus, et Serapibus Ægyptiorum,” has the following passage which expresses definitely the thought to which H.P. Blavatsky refers:

Atque hæc sunt simulachra quæ Hebræi Theraphim vocant, quæ Rachelem patri suo Laban furatam facer textus Genes. cap. 31 testatur; de quibus integro tractatu Tomo primo, Syntagmata IV, fol. 254. egimus & ex Ægypto per feruos Abrahæ in Palæstinam portata, propagataque, ibidem docuimus. Theraphim dicebant, quia cum S. pronunciare non possent, mutato S in T, more Chaldæis folito, & mutato ultimo S in im, Theraphim ea simulachra dicebant, quæ Ægyptij Serapes dicebant.

— *Boris de Zirkoff*.]

² Whom he calls *Elementaries*.

all resolved by common consent utterly to Renounce *Women*; and entirely to give ourselves to *Immortalizing* of the *Nymphs and Sylphs*.¹

And so are certain mediums, especially those of America and France, who boast of Spirit husbands and wives. We know such mediums personally, men and women, and it is not those of Holland who will deny the fact, with a recent event among their colleagues and coreligionists fresh in their memory, concerning some who escaped death and madness only by becoming Theosophists. It is only by following our advice that they got finally rid of their spiritual consorts of both sexes.

Shall we be told in this case also, that it is a calumny and an invention? Then let those outsiders who are inclined to see, with the Spiritualists, nought but a holy, an innocent pastime at any rate, in that nightly and daily intercourse with the so-called “Spirits of the Dead,” watch. Let those who *ridicule* our warnings and doctrine and make merry over them — explain after analysing it dispassionately, the mystery and the *rationale* of such facts as the existence in the minds of certain Mediums and Sensitives of their *actual marriage* with male and female Spirits. Explanations of lunacy and hallucination will never do, when placed face to face with the *undeniable facts* of SPIRIT-MATERIALIZATIONS. If there are “Spirits” capable of drinking tea and wine, of eating apples and cakes, of kissing and touching the visitors of séance-rooms, all of which facts have been proven as well as the existence of those visitors themselves — *why should not those same Spirits perform matrimonial duties as well?* And who are these “Spirits” and what is their nature? Shall we be told by the Spiritualists that the spooks of Mme. de Sévigné or of Delphine * * *, * * * one of which authoresses we abstain from naming out of regard to the surviving relatives — were the actual “Spirits” of those two deceased ladies! That the latter felt a “Spiritual affinity” for an idiotic, old and slovenly Canadian medium and thus became *his happy wife*, as he boasts publicly, the result of which union is a herd of “spiritual” children bred with this holy Spirit? And *who* is the astral husband — the nightly consort of a well-known New York lady medium whom the writer knows personally? Let the reader get every information he can about this last development of *Spiritual* (!) intercourse. Let him think seriously over this, and then read the *Comte de Gabalis*, especially the Appendix to it, with its Latin portions; and then, perchance, he will be better able to appreciate the full gravity of the *supposed* chaff, in the work in question,² and understand the true value of the raillery in it. He will then see clearly the ghastly connexion there is between the Fauns, Satyrs and Incubi of St. Hieronymus, the Sylphs and Nymphs of the Count de Gabalis, the “Elementaries” of the Kabbalists — and all those poetical, spiritual “Lillies” of the “Harris Community,” the astral “Napoleons,” and other departed Don Juans from the “Summerland,” the “*spiritual* affinities from beyond the grave” of the modern world of mediums.³

¹ p. 33

² “Sub-Mundanes; or The Elementaries of the Cabala”; with an illustrative Appendix from the work “Demoniality” or “Incubi and Succubi,” by the Rev. Father Sinistrari, of Amando. The answer given (p. 133) by an alleged devil, to St. Anthony respecting the corporeity of the Incubi and Succubi would do as well now, perhaps: “The blessed St. Anthony” having inquired who he was, the little dwarf of the woods answered. “I am a mortal, and one of the inhabitants of the Wilderness, whom gentility, under its varied delusions, worships under the names of Fauns, Satyrs and Incubi” or “Spirits of the Dead” might have added this Elemental, the vehicle of some Elementary. This is a narrative of St. Hieronymus, who fully believed in it, and so do we, with certain amendments.

³ [Warning to Students: Consultation and deliberation with “spirits” spells the end of wisdom. — ED. PHIL.]

Instructions for pledged students.

Every Principle in the Constitution of Man has its seven aspects, and every cell and organ, its seven components. A Principle may be related to an organ of the Body.

From Blavatsky Collected Writings, (E.S. INSTRUCTION No. V) XII pp. 693-94.

The student will find in what follows a variety of classifications and septenary divisions. He must bear in mind that every Principle in man has its seven aspects, and every cell and organ its seven components. A Principle may have an organ in the Body specially related to it, as the Spleen to the Linga-Śarīra; none the less will the Linga-Śarīra have its correspondence in every cell in the Body, as also in other great organs. Thus the Brain has its seven divisions, each corresponding to a Principle, though it corresponds as a whole to the Psycho-Intellectual Man. In this there is no contradiction, as the elementary student at first imagines, when he finds different given for the same Principle, but only an exemplification of the great truth that every molecule is a mirror of the universe, every microcosm the mirror of a macrocosm.

Man's Physical Body has its seven aspects, each aspect representing a Principle; then each of these has its seven sub-divisions, each subdivision in its turn representing a Principle; and we have the "forty-nine fires" as seen in the Sthūla-Śarīra. It is because of this intricate correspondence, carried out in every detail, that man will ultimately be able to come into contact with every realm of being in the Universe. This, and this alone, makes Rāja-Yoga possible.

However, the visible Body is not a Principle, it is the medium of every Principle and Aspect.

The Body is not a Principle in strict Esoteric parlance; it is an upādhi rather than a Principle. But it is a vehicle of consciousness, and therefore must be considered in studying Consciousness. Apart from this, it can be regarded as merely a denser aspect of the Linga-Śarīra, for the Body and the Linga-Śarīra are both on the same plane, and the Linga-Śarīra is molecular in its constitution, like the Body. The Earth and its Astral Light are as closely related to each other as the Body and its Linga-Śarīra, the Earth being the upādhi of the Astral Light. Our plane in its lowest division is the Earth; in its highest the Astral. The terrestrial Astral Light should of course not be confounded with the universal Astral Light.



Akasha and Astral Light compared and contrasted (Table).

There now follows a table from our Confusing Words Series. Full text under the title "Astral Light is a term very little understood." — ED. PHIL.

Akasha and Astral Light compared and contrasted.

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

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

The Liver and the Spleen cells are the most subservient to the action of our personal mind.

The Heart is the organ through which the Higher Ego acts through the Lower Self.

From *Blavatsky Collected Writings*, (PSYCHIC AND NOETIC ACTION) XII pp. 369-70. Full text under the title “Kamic versus Manasic action,” in our Confusing Words Series.

Verily that body, so desecrated by Materialism and man himself, is the temple of the Holy Grail, the *Adytum* of the grandest, nay, of all, the mysteries of nature in our solar universe. That body is an Æolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes softly over the former, man becomes like unto *his* God — but the other set feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating. It is the function of the physical, lower mind to act upon the physical organs and their cells; but, it is the higher mind *alone* which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, *via the spinal “centre” cord*, to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological process, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation. Occultism teaches that the liver and the spleen cells are the most subservient to the action of our “personal” mind, the heart being the organ *par excellence* through which the “Higher” Ego acts — through the Lower Self.

Liver and Stomach correspond to Kama-Desire.

Liver is the General; Spleen, the Aide-de-camp.

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. V) XII p. 699.

The Liver and Stomach, as said, are the correspondences of Kāma in the trunk of the Body, and with these must be classed the Navel and the Generative Organs. The Liver is closely connected with the Spleen, as is Kāma with the Linga-Śarīra, and both these have a share in generating the blood. The Liver is the General, the Spleen the Aide-de-camp. All that the Liver does not accomplish is taken up and completed by the Spleen.

The Spleen is the abode of Protean model of the gross physical body, and its subtle counterpart. It is closely linked with Kama-Prana, and inseparable from it.

The Spleen corresponds to the Linga-Śarīra, and serves as its dwelling-place, in which it lies curled up. As the Linga-Śarīra is the reservoir of life for the Body, the medium and vehicle of Prāna, the Spleen acts as the centre of Prāna in the Body, from which the life is pumped out and circulated. It is consequently a very delicate organ, though the physical Spleen is only the cover for the real Spleen.



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
- ATMAN IS A RAY FROM A SPARK OF UNCREATED RAY
- BLAVATSKY ON AETHROBACY AND FAKIRS
- BLAVATSKY ON OCCULT DEVELOPMENT
- BLAVATSKY ON THE DUAL ASPECT OF WISDOM
- BLAVATSKY ON THREE ESSAYS BY É. LÉVI
- BLOOD IS THE FIRST INCARNATION OF UNIVERSAL FLUID
- CHINESE BELIEFS ABOUT THE HUMAN SOUL
- CICERO'S DREAM OF SCIPIO AND MACROBIUS' COMMENT
- CLASSIFICATION OF THE PRINCIPLES IN MAN
- COMMON-MISCONCEPTIONS-OF-THEOSOPHICAL-DOCTRINES
- 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
- 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
- REAL DREAMS ARE ACTIONS OF THE TRUE SELF

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- 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
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- 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 MOON REGULATES THE PRANA OF NATURE AND MAN
- THE OCCULT INFLUENCE OF MAN'S ACTIVE WILL
- THE PERISPIRIT OF ALLAN KARDEC
- THE PROPHECY OF GENERAL YERMOLOV
- 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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