

*Insights to the occult causes
of epidemic diseases: moral,
psychic, and physical.*



Abstract and train of thoughts¹

Epidemics in moral and physical affairs are more now more rife than ever.

The seeds of vice and crime spring up and bring forth fruit with appalling rapidity and paralyzing succession. 6

The reciprocal relations between planetary bodies and man are as perfect as those between the red blood cells, which float in a common fluid.

Each body, whether planetary or human, is affected by the combined influences of all and, in its turn, affects each and all. 6

Pythagoras' music of the spheres is more than a mere fancy, as certain planetary aspects may disturb the æther of our planet, while others may bring about rest and harmony. 6

Some pathological conditions have a tendency to become rapidly spreading epidemics, influenced by causes unknown to modern science. 7

Plato says that animal man is a son of necessity. A physically pure body will strengthen the soul which, though liable to err, will always side with reason against the lusts and proclivities of the body. 8

The rapid growth of human intellect has paralysed spiritual perceptions. It is at the expense of wisdom that intellect thrives, and mankind is quite unprepared to comprehend the awful drama of disobedience of the laws of spiritual life and those governing natural life. 9

The Sun is the Mind and Heart of our Cosmos.

Its bright spots are the blood cells of that luminary. Its coronal changes have no effect upon the earth's climate, but the sunspots have. 10

The connection between sunspots and epidemics affecting plants is well-established, but the karmic influence of sunspots on the fortunes of man, the living barometer, is not even suspected. 10

The current solar cycle of sunspot activity began in December 2019 and will continue for eleven years. The fact that the current COVID-19 pandemic also began in December 2019 is no coincidence. 10

This is further evidence of the magnetic sympathy between man and the planetary orbs that rule and guide human destinies. 10

¹ Title page illustration by Kimberly 80.

In Occultism atoms are called vibrations; also sound, collectively. It is the sound that produces the colour, and not the other way around. By correlating the vibrations of a sound in the proper way, a new colour can be made. 11

Now, if the nerves of the human body thrill in synch with a low form of life, such as a virus for example, the outcome of this abnormal chromatic vibration is likely to be an infection acquired by magnetic affinity. 11

Epidemics such as cholera, are the consequence of man's sin, though his neglect of hygienic laws, of cleanliness and good drainage, are preventable. But there are also climatic conditions, as those in the outbreak of cholera in 1884, when the epidemic seemed confined to certain areas, following some law of atmospheric currents. 14

Number 9 represents the earth under the influence of an evil principle.

Eight indicates the perpetual and regular motion of the universe. 15

Nine is a digit dreaded by the ancients, for its natural depravity is awful. 15

Influenza epidemics have a mysterious predilection for royalty.

That which is now called influenza was known before as the grippe, and the latter devastated Europe centuries before the cholera made its first appearance in the so-called civilized lands. 16

Peregrinations of influenza from the 15th to the 19th centuries. 17

Epidemics of influenza and other respiratory tract infections are often caused by an abnormal exuberance of ozone in the air. 18

The real ozone is the Elixir of Life.

Thought is neither less material nor less objective than the elusive germs of infectious diseases — current and continuously emerging — the causes of which are such a puzzle for modern science. Since the mind of a living person can psychologize another mind at will, so can the thought of a person already dead. 20

Mental epidemics are often caused by sorcerers who arouse the earth-bound shadows of the dead to hallucinate the minds of good men. 21

Food for thought. 22

Moral taint is as communicable as the physical.

Bad companions will degrade personal magnetism and this is more pernicious than the impressions conveyed to the eye or the ear. The latter may be repelled by avoiding seeing or hearing what is bad; but the moral poison of the former, floating in the air, enwraps the sensitive and penetrates his very being. 24

A negatively polarized man, a man of a susceptible temperament, if exposed to a current of foul emanations from some vicious person will be absorb the insidious poison until he is saturated by it. Likewise, a susceptible body will absorb pathogenic microorganisms. 26

The two best remedies for the sensitive to have his sensitiveness destroyed, is to change his negative polarity to positive, and to avoid passivity at all costs by maintaining full control of his mind at all times. 27

While the fear that the presence of the dead brings pollution to the living is no better than a superstition, unworthy of the enlightened age we live in, the real cause of the religious prohibition not to handle too closely the dead and to bury them without first subjecting the bodies to the disinfectant process of fire, vultures, or nitric acid, was as beneficent in its results as it was wise, since it was the best and most necessary sanitary precaution against epidemics. 28

The Astral Light is no light, it is a huge storehouse of human corruption and degeneracy.

It gives out nothing but what it has received; it is the great terrestrial crucible, in which the vile emanations of the earth (moral, psychic, and physical, upon which the Astral Light is fed) are all converted into their subtlest essence, radiated back intensified, and then spread as epidemics — moral, psychic, and physical. 29

Akasha and Astral Light compared and contrasted.

Suggested reading for students.

Selections from our Down to Earth Series.	33
On atoms, vibrations, and colours.	36
On the dangers of the astral light.	36



Epidemics in moral and physical affairs are more now more rife than ever.

From *Isis Unveiled*, I pp. 274-78.

IF THE READER WILL RECALL what is said by the learned authors of the *Unseen Universe*,¹ as to the positive effect produced upon the universal æther by so small a cause as the evolution of thought in a single human brain, how reasonable will it not appear that the terrific impulses imparted to this common medium by the sweep of the myriad blazing orbs that are rushing through “the interstellar depths,” should affect us and the earth upon which we live, in a powerful degree? If astronomers cannot explain to us the occult law by which the drifting particles of cosmic matter aggregate into worlds, and then take their places in the majestic procession which is ceaselessly moving around some central point of attraction, how can anyone assume to say what mystic influences may or may not be darting through space and affecting the issues of life upon this and other planets? Almost nothing is known of the laws of magnetism and the other imponderable agents; almost nothing of their effects upon our bodies and minds; even that which is known and moreover perfectly demonstrated, is attributed to chance, and curious *coincidences*. But we do know, by these coincidences,² that “there are periods when certain diseases, propensities, fortunes, and misfortunes of humanity are more rife than at others.”³ There are times of epidemic in moral and physical affairs.

At one time the spirit of (falsely called) *religious* controversy will arouse the most ferocious passions of which human nature is susceptible, provoking mutual persecutions, bloodshed, and wars; at another, an epidemic of resistance to constituted authority will spread over half the world (as in the year 1848), rapid and simultaneous as the most virulent bodily disorder. Again, the *collective character* of mental phenomena illustrated by an anomalous psychological condition invading and dominating over thousands upon thousands, depriving them of everything but automatic action, and giving rise to the popular opinion of demoniacal possession — an opinion in some sense justified by the satanic passions, emotions, and acts which accompany the state.

At one period, the aggregate tendency is to retirement and contemplation; hence, the countless votaries of monachism and anchoretism; at another, the mania is directed toward *action*, having for its proposed end some Utopian

¹ [Balfour Stewart (1828–1887) and Peter Guthrie Tait (1831–1901), *The Unseen Universe; or, physical speculations on a future state*. London: Macmillan & Co., 1875. Ch. vii, § 196, *et. seq.*]

² The most curious of all “curious coincidences,” to our mind is, that our men of science should put aside facts, striking enough to cause them to use such an expression when speaking of them, instead of setting to work to give us a philosophical explanation of the same.

³ [Original source untraceable]

scheme, equally impracticable and useless; hence, the myriads who have forsaken their kindred, their homes, and their country, to seek a land whose stones were gold, or to wage exterminating war for the possession of worthless cities and trackless deserts.¹ [274]

The seeds of vice and crime spring up and bring forth fruit with appalling rapidity and paralyzing succession.

The author from whom the above is quoted says that:

. . . the seeds of vice and crime appear to be sown under the surface of society, and to spring up and bring forth fruit with appalling rapidity and paralyzing succession.

The reciprocal relations between planetary bodies and man are as perfect as those between the red blood cells, which float in a common fluid.

Each body, whether planetary or human, is affected by the combined influences of all and, in its turn, affects each and all.

Pythagoras' music of the spheres is more than a mere fancy, as certain planetary aspects may disturb the æther of our planet, while others may bring about rest and harmony.

In the presence of these striking phenomena science stands speechless; she does not even attempt to conjecture as to their cause, and naturally, for she has not yet learned to look outside of this ball of dirt upon which we live, and its heavy atmosphere, for the hidden influences which are affecting us day by day, and even minute by minute. But the ancients, whose "ignorance" is assumed by Mr. Proctor,² fully realized the fact that the reciprocal relations between the planetary bodies is as perfect as those between the corpuscles of the blood, which float in a common fluid: and that each one is affected by the combined influences of all the rest, as each in its turn affects each of the others. As the planets differ in size, distance, and activity, so differ in intensity their impulses upon the æther or astral light, and the magnetic and other subtile forces radiated by them in certain aspects of the heavens. Music is the combination and modulation of sounds, and sound is the effect produced by the vibration of the æther. Now, if the impulses communicated to the æther by the differ-

¹ [Charles Elam MB, MD Lond., FRCP (1824–1889). *A Physician's Problems*, London: Macmillan & Co., 1879, p. 159. *Biographical Note by G.H. Brown*: Charles Elam was born at Birstall near Leeds, the son of a Wesleyan minister, and educated at a school, kept by his father, and at the Leeds School of Medicine, graduating as MB with three gold medals in 1846. After holding a house appointment at Leeds Infirmary, he began, in 1848, to practise in Sheffield, where he was appointed lecturer on physiology and medicine at the Medical School. He was elected physician to the Sheffield Dispensary in 1854, and to the Infirmary in 1856. In 1868, however, looking for more leisure in which to undertake literary work, he moved to London and established himself in Harley Street as a consulting physician. He was made physician to outpatients at the National Hospital for the Paralysed and Epileptic, but retired from active hospital practice after two or three years. As a writer, he addressed himself to a popular rather than a scientific public, and was probably best known as a vehement opponent of the Darwinian theory of evolution. In a series of articles in *The Contemporary Review*, he attacked the teachings of Darwin, Huxley, Spencer and Tyndall, and was in turn attacked by them. Elam was essentially a town man, with no interest in country pursuits. He was well above the average as a player of chess and whist. and an accomplished pianist. — *Lancet*, 1889; *British Medical Journal*, 1889]

² [Richard Anthony Proctor, 1837–1888, English astronomer best remembered for having produced one of the earliest maps of Mars in 1867 from 27 drawings by the English observer William Rutter Dawes.]

ent planets may be likened to the tones produced by the different notes of a musical instrument, it is not difficult to conceive that the Pythagorean “music of the spheres” is something more than a mere fancy, and that certain planetary aspects may imply disturbances in the æther of our planet, and certain others rest and harmony. Certain kinds of music throw us into frenzy; some exalt the soul to religious aspirations. In fine, there is scarcely a human creation which does not respond to certain vibrations of the atmosphere. It is the same with colours; some excite us, some soothe and please. The nun clothes herself in black to typify the despondency of a faith crushed under the sense of original sin;¹ the bride robes herself in white; red inflames the anger of certain animals. If we and the animals are affected by vibrations acting upon a very minute scale, why may we not be influenced in the mass by vibrations acting upon a grand scale as the effect of combined stellar influences?

Some pathological conditions have a tendency to become rapidly spreading epidemics, influenced by causes unknown to modern science.

Says Dr. Elam:

We know that certain pathological conditions have a tendency to become epidemic, *influenced by causes not yet investigated*. . . . We see how strong is the tendency of opinion once promulgated to run into an epidemic form — no opinion, no delusion, is too absurd to assume this collective character. We observe, also, how remarkably the same ideas reproduce themselves and *reappear in successive ages*; . . . no crime is too horrible to become popular — homicide, infanticide, suicide, poisoning, or any other diabolical human conception. . . . In epidemics, the cause of the rapid spread at that particular period *remains a mystery!*²

These few lines contain an undeniable *psychological* fact, sketched with a masterly pen, and at the same time a *half*-confession of utter ignorance — “*Causes not yet investigated*.” Why not be honest and add at once, “*impossible* to investigate with present scientific methods”?

Noticing an epidemic of incendiarism, Dr. Elam quotes from the *Annales d’Hygiène Publique* the following cases:

A girl about seventeen years of age was arrested on suspicion . . . she confessed that “twice she had set fire to dwellings by *instinct*, by *irresistible necessity*” . . . A boy about eighteen, committed many acts of this nature. He was not moved by any passion, but the bursting-out of the flames excited a profoundly pleasing emotion.³

Who but has noticed in the columns of the daily press similar incidents? They meet the eye constantly. In cases of murder, of every description, and of other crimes of a

¹ [Consult “The Origin of Good and Evil” and “The Original Sin is a Jewish Invention,” in our Black versus White Magic Series. – ED. PHIL.]

² [Elam, *op. cit.*, pp. 190-92]

³ [*ibid.*, p. 103]

diabolical character, the act is attributed, in nine cases out of ten, by the offenders themselves, to *irresistible obsessions*.

Something whispered constantly in my ear . . . *Somebody* was incessantly pushing and leading me on.

Such are the too-frequent confessions of the criminals. Physicians attribute them to hallucinations of disordered brains, and call the homicidal impulse temporary *lunacy*. But is lunacy itself well understood by any psychologist? Has its cause ever been brought under a hypothesis capable of withstanding the challenge of an uncompromising investigator? Let the controversial works of our contemporary alienists answer for themselves.

Plato says that animal man is a son of necessity. A physically pure body will strengthen the soul which, though liable to err, will always side with reason against the lusts and proclivities of the body.

Plato acknowledges man to be the toy of the element of necessity, which he enters upon in appearing in this world of matter; he is influenced by external causes, and these causes are *daimonia*, like that of Socrates'. Happy is the man physically pure, for if his *external* soul (body) is pure, it will strengthen the second one (astral body), or the soul which is termed by him the *higher mortal soul*, which though liable to err from its own motives, will always side with reason against the animal proclivities of the body. The lusts of man arise in consequence of his perishable material body, so do other diseases; but though he regards crimes as *involuntary* sometimes, for they result like bodily disease from external causes, Plato clearly makes a wide distinction between these *causes*. The fatalism which he concedes to humanity, does not preclude the possibility of avoiding them, for though pain, fear, anger, and other feelings are given to men by *necessity*, "if they conquered these they would live righteously, and if they were conquered by them, *unrighteously*."¹ [277] The *dual* man, *i.e.*, one from whom the divine *immortal* spirit has departed, leaving but the animal form and astral body (Plato's *higher mortal* soul), is left merely to his *instincts*, for he was conquered by all the evils entailed on matter; hence, he becomes a docile tool in the hands of the *invisibles* — beings of sublimated matter, hovering in our atmosphere, and ever ready to inspire those who are deservedly deserted by their *immortal* counsellor,² the Divine Spirit, called by Plato "genius."³ According to this great philosopher and initiate, →

¹ *Timæus*, 42-B

² [Consult "Higher Self and Higher Ego," in our Confusing Words Series. — ED. PHIL.]

³ *Timæus*, 90-A

. . . [one] who lived well during his appointed time would return to the habitation of his star, and there have a blessed and suitable existence. But if he failed in attaining this in the second generation he would pass *into a woman* [become helpless and weak as a woman],¹ and should he not cease from evil in that condition, he would be changed into some brute, which resembled him in his evil ways, and would not cease from his toils and transformations until he followed the original principle of sameness and likeness within him, and overcame, by the help of reason, the latter secretions of turbulent and irrational *elements* (elementary dæmons) composed of fire and air and water and earth, and returned to the form of his first and better nature.²



The rapid growth of human intellect has paralysed spiritual perceptions. It is at the expense of wisdom that intellect thrives, and mankind is quite unprepared to comprehend the awful drama of disobedience of the laws of spiritual life and those governing natural life.

First published in: *The Theosophist*, Vol. II (9), June 1881, pp. 199-201. Excerpt below from *Blavatsky Collected Writings*, (STARS AND NUMBERS) III pp. 192-93.

Ancient civilization saw nothing absurd in the claims of astrology, no more than many an educated and thoroughly scientific man sees in it today.³ Judicial astrology, by which the fate and acts of men and nations might be foreknown, appeared, nor does it even now appear, any more unphilosophical or unscientific than does natural astrology or astronomy — by which the events of so-called brute and inanimate nature (changes of weather, etc.) might be predicted. For it was not even prophetic insight that was claimed by the votaries of that abstruse and really grand science, but simply a great proficiency in that method of procedure which allows the astrologer to foresee certain events in the life of a man by the position of the planets at the time of his birth.

¹ According to General Pleasonton's theory of positive and negative electricity underlying every psychological, physiological and cosmic phenomena, the abuse of alcoholic stimulants transforms a man into a woman and *vice versa*, by changing their *electricities*. Says the author:

When this change in the condition of his electricity has occurred, his attributes [those of a drunkard] become *feminine*; he is irritable, irrational, excitable . . . becomes violent and outrageous, and if he meets his wife, whose normal condition of electricity is like his present condition, positive, they repel each other, become mutually abusive, engage in conflict and deadly strife, and the newspapers of the next day announce the verdict of the coroner's jury on the case . . . Who would expect to find the discovery of the moving cause of all these terrible crimes in the perspiration of the criminal? And yet science has shown that the metamorphosis of *a man into a woman* by changing the negative condition of his electricity into the *positive* electricity of the woman, with all its attributes, is disclosed by the character of his perspiration, superinduced by the use of alcoholic stimulants!

— *The Influence of the Blue Ray [of the Sunlight and of the Blue Color of the Sky: in developing animal and vegetable life; in arresting disease and in restoring health in acute and chronic disorders to human and domestic animals, as illustrated by the experiments of A.J. Pleasonton and others, between the years 1861 and 1876. Addressed to the Philadelphia Society for Promoting Agriculture. Philadelphia: Claxton, Remsen & Haffelfinger, 1877] pp. 118-19*

² *Timæus*, 42-B, C, D; Jowett's tr., 1871, Vol. III, pp. 535-36.

³ [Consult "Divine Heliolatry is neither astrological Astrology, nor Idolatry," "Stars, Numbers, and True Astrology," and "Worship of planetary Spirits is idolatrous Astrology," in our Planetary Rounds and Globes Series. — ED. PHIL.]

The Sun is the Mind and Heart of our Cosmos.

Its bright spots are the blood cells of that luminary. Its coronal changes have no effect upon the earth's climate, but the sunspots have.

The connection between sunspots and epidemics affecting plants is well-established, but the karmic influence of sunspots on the fortunes of man, the living barometer, is not even suspected.

The current solar cycle¹ of sunspot activity began in December 2019 and will continue for eleven years. The fact that the current COVID-19 pandemic also began in December 2019 is no coincidence.

Once the probability, or even the simple possibility, of an occult influence exercised by the stars upon the destiny of man admitted — and why should the fact appear more improbable in the case of stars and man than in that of the sunspots and potatoes? — and astrology becomes no less an exact science than astronomy. The earth, Prof. Balfour Stewart, F.R.S., tells us — “is very seriously affected by what takes place in the sun” . . . a connection is strongly suspected “between epidemics and the appearance of the sun's surface.”²

This is further evidence of the magnetic sympathy between man and the planetary orbs that rule and guide human destinies.³

And if, as that man of science tells us, “a connection of some mysterious kinds between the sun and the earth *is more than suspected*” . . . and the problem is a most important one “to solve,” how much more important the solution of that other mystery — the undoubted affinity between man and the stars — an affinity believed in for countless ages and by the most learned among men! Surely the destiny of man deserves as much consideration as that of a turnip or a potato. . . . And if a disease of the latter may be *scientifically* foretold whenever that vegetable crops out during a “sunspot period,” why should not a life of disease, or health, of natural or violent death be as *scientifically* prognosticated by the position and appearance of the con-

¹ The 25th since 1755.

² “One of the best known vegetable epidemics is that of the potato disease. The years 1846, 1860, and 1872 were bad years for the potato disease. Now, those years are not very far from the years of maximum sunspots . . . [there is a] curious connection between these diseases affecting plants and the state of the sun. . . . The disease that took place about three centuries since, of a periodical and very violent character, called the ‘sweating sickness’ . . . took place about the end of the fifteenth and the beginning of the sixteenth century. It took place in the following years: 1485, 1506, 1517, 1528, and 1551, about a period of eleven years intervening between the outbreaks. Now, this is exactly the sunspot period . . .” — *The Sun and the Earth*, Lecture by Prof. Balfour Stewart

³ [Beware: Divine Astrology is for initiates; superstitious Astrolatry for the masses. — ED. PHIL.]

stellation with which man is as directly connected and which bears the same relation to him as the sun bears to the earth?



In Occultism atoms are called vibrations; also sound, collectively. It is the sound that produces the colour, and not the other way around. By correlating the vibrations of a sound in the proper way, a new colour can be made.

Now, if the nerves of the human body thrill in synch with a low form of life, such as a virus for example, the outcome of this abnormal chromatic vibration is likely to be an infection acquired by magnetic affinity.¹

Fragment of a conversation with H.P. Blavatsky, in 1888. First published in: *The Path*, New York, Vol. VIII, June 1893, pp. 79-81. Excerpt below from *Blavatsky Collected Writings*, X pp. 264-67.

The following was written by me at the dictation of H.P.B.² in 1888 with the purpose of printing it at that time. But it was not used then, and as I brought it home with me it is now of interest. — W.Q.J.³

Q. It has struck me while thinking over the difference between ordinary people and an adept or even a partly developed student, that the rate of vibration of the brain molecules, as well as the coordination of those with the vibrations of the higher brain, may lie at the bottom of the difference and also might explain many other problems. [265]

A. So they do. They make differences and also cause many curious phenomena; and the differences among all persons are greatly due to vibrations of all kinds.

Q. In reading the article in *The Path* of April, 1886, this idea was again suggested. I open at p. 6, Vol. I.

“The Divine Resonance is only the outbreathing of the first sound of the entire Aum. . . . It manifests itself not only as the power which stirs up and animates the particles of the Universe, but also in the evolution and dissolution of man, of the animal and mineral kingdom, and of solar systems. Among the Āryans it was represented in the planetary system by Mercury, who has always been said to govern the intellectual faculties and to be the universal stimulator.”

What of this?

A. Mercury was always known as the god of secret wisdom. He is Hermes as well as Budha the son of Soma. Speaking of matters on the lower plane, I would call the “Di-

¹ For an in-depth analysis of the subject matter look up Hieronymus von Mansfeld (Comp. & Ed.). *The True Colours of Man*, Gwernymynydd: Philaletheians UK, 2015; v. 17.15.2022. This is our fifth Major Work, a special edition 100-page e-book, complete with 31 drawings, diagrams, and tables. For other E.S. INSTRUCTIONS, also published by Philaletheians UK, please refer to page 6 of the book. — ED. PHIL.

² [H.P. Blavatsky]

³ [Introductory Note by William Quan Judge. — *Boris de Zirkoff*.]

vine Resonance” you read of in *The Path* “vibrations” and the originator, or that which gives the impulse to every kind of phenomena in the astral plane.

Q. The difference found in human brains and natures must, then, have their root in differences of vibration?

A. Most assuredly so.

Q. Speaking of mankind as a whole, is it true that all have one key or rate of vibration to which they respond?

A. Human beings in general are like so many keys on the piano, each having its own sound, and the combination of which produces other sounds in endless variety. Like inanimate nature they have a keynote from which all the varieties of character and constitution proceed by endless change. Remember what was said in *Isis Unveiled*, at p. xvi, Vol. I:

“The universe is the combination of a thousand elements, and yet the expression of a single spirit — a chaos to the sense [physical], a cosmos to the reason [manas].”¹

Q. So far this applies generally to nature. Does it explain the difference between the adept and ordinary people? [266]

A. Yes. This difference is that an adept may be compared to that one key which contains all the keys in the great harmony of nature. He has the synthesis of all keys in his thoughts, whereas ordinary man has the same key as a basis, but only acts and thinks on one or a few changes of this great key, producing with his brain only a few chords out of the whole great possible harmony.

Q. Has this something to do with the fact that a disciple may hear the voice of his master through the astral spaces, while another man cannot hear or communicate with the adepts?

A. This is because the brain of a chela is attuned by training to the brain of the Master. His vibrations synchronize with those of the Adept, and the untrained brain is not so attuned. So the chela’s brain is abnormal, looking at it from the standpoint of ordinary life, while that of the ordinary man is normal for worldly purposes. The latter person may be compared to those who are colour-blind.

Q. How am I to understand this?

A. What is considered normal from the view of the physician is considered abnormal from the view of occultism, and *vice versa*. The difference between a colour-blind signal man who mistakes the lamps and the adept who sees is that the one takes one colour for another, while the adept sees all the colours in every colour and yet does not confuse them together.

¹ [Consult “Chaos to sense, latent deity to reason,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

Q. Has the adept, then, raised his vibrations so as to have them the same as those of nature as a whole?

A. Yes; the highest adepts. But there are other adepts who, while vastly in advance of all men, are still unable to vibrate to such a degree.

Q. Can the adept produce at his will a vibration which will change one colour to another?

A. He can produce a sound which will alter a colour. It is the sound which produces the colour, and not the other or opposite. By correlating the vibrations of a sound in the proper way a new colour is made.

Q. Is it true that on the astral plane every sound always produces a colour?

[267]

A. Yes; but these are invisible because not yet correlated by the human brain so as to become visible on the earth plane. Read Galton,¹ who gives experiments with colours and sounds as seen by psychics and sensitives, showing that many sensitive people always see a colour for every sound. The colour-blind man has coming to him the same vibrations as will show red, but not being able to sense these he alters the amount, so to say, and then sees a colour corresponding to the vibrations he can perceive out of the whole quantity. His astral senses may see the true colour, but the physical eye has its own vibrations, and these, being on the outer plane, overcome the others for the time, and the astral man is compelled to report to the brain that it saw correctly. For in each case the outer stimulus is sent to the inner man, who then is forced, as it were, to accept the message and to confirm it for the time so far as it goes. But there are cases where the inner man is able to even then overcome the outer defect and to make the brain see the difference. In many cases of lunacy the confusion among the vibrations of all kinds is so enormous that there is no correlation between the inner and the outer man, and we have then a case of aberration. But even in some of these unfortunate cases the person inside is all the time aware that he is not insane but cannot make himself be understood. Thus often persons are driven really insane by wrong treatment.

Q. By what manner of vibrations do the elementals make colours and lights of variety?

A. That is a question I cannot reply to though it is well known to me. Did I not tell you that secrets might be revealed too soon?



¹ [Sir Francis Galton FRS (1822–1911), English statistician, polymath, sociologist, psychologist, anthropologist, eugenicist, tropical explorer, geographer, inventor, meteorologist, proto-geneticist, and psychometrician. He was knighted in 1909. Cf.

Besides Galton's interesting chapter upon this subject, in his *Inquiries into human faculty and its development* [New York: Macmillan & Co., 1883], we find in the *London Medical Record* a sensitive describing his impressions in this wise:

As soon as I *hear* the sounds of a guitar, I *see* vibrating chords, surrounded by coloured vapours. The piano produces the same: "coloured images begin to float over the keys."

— *Blavatsky Collected Writings*, (OCCULT OR EXACT SCIENCE?) VII p. 64]

Epidemics such as cholera, are the consequence of man's sin, though his neglect of hygienic laws, of cleanliness and good drainage, are preventable. But there are also climatic conditions, as those in the outbreak of cholera in 1884, when the epidemic seemed confined to certain areas, following some law of atmospheric currents.

Excerpt below from *Blavatsky Collected Writings*, (CHRISTIAN SCIENCE) X pp. 38-39. Full text under the title "The Pitfalls of Occult Arts and Metaphysical Healing," in our Black versus White Magic Series.

Again, is it true that all our diseases are the result of wrong beliefs? The child, who has no belief, no knowledge or conception, true or false, on the subject of disease, catches scarlet fever through the transference of germs, not through that of thought. One is tempted to ask, like those of old, did the child sin or his parents? Will the answer of the Great Healer fit the case, *i.e.*, "Neither did this child sin nor his parents, but that the glory of God might be made manifest"?¹ The "glory of the new *Christian Science*," then? — the "new" wine in very, very old bottles? And are there not among the renowned teachers of the new science, who are themselves afflicted by disease, often incurable, by pain and suffering? Will Mrs. Gestefeld, or someone nearer home, explain?

Then further, in the case of widespread epidemics, such as cholera, we know that to a certain extent these are the consequence of man's sin, his neglect of hygienic laws, of cleanliness and good drainage, and, in proportion as these laws are obeyed, to a certain extent preventable. But there are also climatic conditions, as in the last visitation of cholera in 1884, when the epidemic seemed confined to certain areas, following some law of atmospheric currents, or other undetected, but not undiscoverable, physical cause. Can these be overcome by Christian Science? How is it they do not yield to a whole nation's fervent prayers? — for prayer, when in earnest, is surely, at least, when accompanied by virtuous living, a *mode* of Christian Science, of intense WILL? And do we not see the holiest and the best, and those, too, not living in ignorance or in defiance of law, spiritual, moral, mental, or hygienic, fall victims to disease, and only able to preserve life at all with the utmost, almost abnormal, care and precaution?



¹ [John ix, 3]

Number 9 represents the earth under the influence of an evil principle.

First published in *Lucifer*, Vol. V (29), January 1890, pp. 357-64. Excerpt below from *Blavatsky Collected Writings*, (1890! ON THE NEW YEAR'S MORROW) XII pp. 68-69. Full text in our Blavatsky Speaks Series.

Eight indicates the perpetual and regular motion of the universe.

But if perfect as a cosmic number it is likewise the symbol of the lower *Self*, the animal nature of man.¹

Nine is a digit dreaded by the ancients, for its natural depravity is awful.

With them it was a symbol of great changes, cosmic and social, and of versatility, in general; the sad emblem of the fragility of human things.

- 1 Figure 9 represents the earth under the influence of an *evil principle*;
- 2 The Kabbalists holding, moreover, that it also symbolizes the act of reproduction and generation.²
- 3 *Three times three* is the great symbol of *corporisation*, or the materialisation of spirit according to Pythagoras — hence of gross matter.³

Every material extension, every circular line was represented by number 9, for the ancient philosophers had observed that, which the philosophicules of our age either fail to see, or else attribute to it no importance whatever. Nevertheless, the natural depravity of this digit and number is awful.

- 4 Being sacred to the spheres it stands as the sign of circumference, since its value in degrees is equal to 9 — *i.e.*, to 3 + 6 + 0.
- 5 Hence it is also the symbol of the human head — especially of the modern average head, ever ready to be parading as 9 when it is hardly a 3.
- 6 Moreover, this blessed 9 is possessed of the curious power of reproducing itself in its entirety in every multiplication and whether wanted or not; that is to say, when multiplied by itself or any other number this cheeky and pernicious figure will always result in a sum of 9 — a vicious trick of material nature, also, which reproduces itself on the slightest provocation.

Therefore it becomes comprehensible why the ancients made of 9 the symbol of Matter, and we, the modern Occultists, make of it that of the *materialism* of our age — the fatal *nine*-tenth century, now happily on its decline.

¹ Thus, we augur ill for the *unselfish* portion of humanity from the present combination of the year-numbers. For the central figures 89 in the year 1890, are but a repetition of the two figures in the tail-end of 1889.

² That is to say that the year 1890 is preparing to reproduce all the evils of its parent 1889, and to generate plenty of its own.

³ The reason for this is because according to the Pythagoreans each of the three elements that constitute our bodies is a *ternary*: water containing earth and fire; earth containing aqueous and igneous particles; and fire being tempered by aqueous globules and terrestrial corpuscles serving it as food. Hence the name given to matter, the “nonagous envelope.”

Influenza epidemics have a mysterious predilection for royalty.

That which is now called influenza was known before as the grippe, and the latter devastated Europe centuries before the cholera made its first appearance in the so-called civilized lands.

First published in *Lucifer*, Vol. V (30), February 1890, pp. 445-53. Excerpt below from *Blavatsky Collected Writings*, (THE LAST SONG OF THE SWAN) XII pp. 105-111. Full text under the title “Evil omens and mysterious diseases,” in our Living the Life Series.

Let us apply the fictitious idea rather to things than to men, by remembering that the swan — a symbol of the Supreme Brahm and one of the *avatāras* of the amorous Jupiter — was also a symbolical type of cycles; at any rate, of the tail end of every important cycle in human history. An emblem as strange, the reader may think, and one as difficult to account for. Yet it has its *raison être*. It was probably suggested by the swan loving to swim in circles, bending its long and graceful neck into a ring, and it was not a bad typical designation, after all. At any rate the older idea was more graphic and to the point, and certainly more logical, than the later one which endowed the swan’s throat with musical modulations and made of him a sweet songster and a seer to boot.

The last song of the present “Cyclic Swan” bodes us an evil omen. Some hear it screeching like an owl, and croaking like Edgar Poe’s raven. The combination of the figures 8 and 9, spoken of in last month’s editorial, has borne its fruits already. Hardly had we spoken of the dread the Cæsars and World-Potentates of old had for number 8, which postulates the *equality of all men*, and of its fatal combination with number 9 — which represents the earth *under an evil principle* — when that principle began making sad havoc among the poor Potentates and the Upper Ten¹ — their subjects. The influenza has shown of late a weird and mysterious predilection for Royalty. One by one it has levelled its members through death to an absolute equality with their grooms and kitchen-maids. *Sic transit gloria mundi!*² Its first victim was the Empress Dowager of Germany; then the ex-Empress of Brazil, the Duke d’Aosta, Prince William of Hessen-Philippsthal, the Duke of Monpensier, the Prince of Swarsburg Rudolstadt, and the wife of the Duke of Cambridge; besides a number of Generals, Ambassadors, Statesmen and their mothers-in-law. Where, when, at what victim shalt thou stop thy scythe, O “innocent” and “harmless” Influenza?

¹ [Or “Upper ten thousand,” a phrase coined in 1852 by American poet Nathaniel Parker Willis to describe the upper circles of New York, and hence of other major cities. In 1875, both Adam Bissett Thom and Kelly’s Directory published books entitled *The Upper Ten Thousand*, which listed members of the aristocracy, the gentry, officers in the British Army and Navy, members of Parliament, Colonial administrators, and members of the Church of England. The usage of this term was a response to the broadening of the British ruling class which had been caused by the Industrial Revolution. — *Wikipedia*.]

² [Thus passes the glory of the world!]

Each of these royal and semi-royal Swans has sung his last song, and gone “to that bourne” whence *every* “traveller returns” — the aphoristical verse to the contrary, notwithstanding. Yea, they will now solve the great mystery for themselves, and Theosophy and its teaching will get more adherents and believers among royalty in “heaven,” than it does among the said caste on earth.

À *propos* of Influenza — miscalled the “Russian,” but which seems to be rather the scapegoat while it lasts, for the sins of omission and commission of the medical faculty and its fashionable physicians — what is it? Medical authorities have now and then ventured a few words sounding very learned, but telling us very little about its true nature. They seem to have picked up now and then a clue of pathological thread pointing rather vaguely, if at all, to its being due to bacteriological causes; but they are as far off a solution of the mystery as ever. The practical lessons resulting from so many and varied cases have been many, but the deductions therefrom do not seem to have been numerous or satisfactory.

What is in reality that unknown monster, which seems to travel with the rapidity of some sensational news started with the object of dishonouring a fellow creature: which is almost ubiquitous; and which shows such strange discrimination in the selection of its victims? Why does it attack the rich and the powerful far more in proportion than it does the poor and the insignificant? Is it indeed only “an agile microbe” as Dr. Symes Thomson would make us think? And is it quite true that the *influentia* Bacillus (no pun meant) has just been apprehended at Vienna by Drs. Jolles and Weichselbaum — or is it but a snare and a delusion like so many other things? Who knoweth? Still the face of our unwelcome guest — the so-called “Russian Influenza” is veiled to this day, though its body is heavy to many, especially to the old and the weak, and almost invariably fatal to invalids. A great medical authority on epidemics, Dr. Zedekauer, has just asserted that that disease has ever been the precursor of cholera — at St. Petersburg, at any rate. This is, to say the least, a very strange statement. That which is now called “influenza” was known before as the *grippe*, and the latter was known in Europe as an epidemic, centuries before the cholera made its first appearance in so-called civilized lands. The biography and history of Influenza, *alias* “grippe,” may prove interesting to some readers. This is what we gather from authoritative sources.

Peregrinations of influenza from the 15th to the 19th centuries.

The earliest visit of it, as recorded by medical science, was to Malta in 1510. In 1577 the young Influenza grew into a terrible epidemic, which travelled from Asia to Europe to disappear in America. In 1580 a new epidemic of *grippe* visited Europe, Asia and America, *killing the old people, the weak, and the invalids*. At Madrid the mortality was enormous; and in Rome alone 9,000 persons died of it. In 1590 the influenza appeared in Germany, thence passed in 1593 into France and Italy. In 1658–1663 it visited Italy only; in 1669, Holland; in 1675, Germany and England; and in 1691, Germany and Hungary. In 1729 all Europe suffered most terribly from the “innocent” visitor. In London alone 908 men died from it the first week; upwards of 60,000 persons suffering from it, and 30 percent dying from catarrh or influenza at Vienna. In

1732 and 1733, a new epidemic of the *grippe* appeared in Europe, Asia and America. It was almost as universal in the years 1737 and 1743, when London lost by death from it, during one week, over 1,000 men. In 1762, it raged in the British army in Germany. In 1775 an almost countless number of cattle and domestic animals were killed by it. In 1782, 40,000 persons were taken ill *on one day*, at St. Petersburg. In 1830, the influenza made a successful journey round the world — the only time — as *the first pioneer* of cholera. It returned again from 1833 to 1837. In the year 1847 it killed more men in London than the cholera itself had done. It assumed an epidemic character once more in France, in 1858.

We learn from the St. Petersburg *Novoye Vremya* that Dr. Hirsh shows from 1510 to 1850 over 300 great epidemics of *grippe* or *influenza*, both general and local, severe and weak. According to the above given data, therefore, the influenza having been this year very weak at St. Petersburg, can hardly be called “Russian.” That which is known of its characteristics shows it, on the contrary, as of a most impartially cosmopolitan nature. The extraordinary rapidity with which it acts, secured for it in Vienna the name of *Blitz Catarrh*. It has nothing in common with the ordinary *grippe*, so easily caught in cold and damp weather; and it seems to produce no special disease that could be localized, but only to act most fatally on the nervous system and especially on the lungs. Most of the deaths from influenza occur in consequence of lung-paralysis.

Epidemics of influenza and other respiratory tract infections are often caused by an abnormal exuberance of ozone in the air.

All this is very significant. A disease which is epidemic, yet not contagious; which acts everywhere, in clean as in unclean places, in sanitary as well as in unsanitary localities, hence needing very evidently no centres of contagion to start from; an epidemic which spreads at once like an air current, embracing whole countries and parts of the world; striking at the same time the mariner in the midst of the ocean, and the royal scion in his palace; the starving wretch of the world’s Whitechapels, sunk in and soaked through with filth, and the aristocrat in his high mountain *sanitarium* (like Davos in Engadine),¹ where no lack of sanitary arrangements can be taken to task for it — such a disease can bear no comparison with epidemics of the ordinary common type, *e.g.*, such as the cholera. Nor can it be regarded as caused by parasites or microscopical microbes of one or the other kind. To prove the fallacy of this idea in her case, the dear old influenza attacked most savagely Pasteur, the “microbe-killer” himself, and his host of assistants. Does it not seem therefore, as if the causes that produced influenza were rather cosmical than bacterial; and that they ought to be searched for rather in those abnormal changes in our atmosphere that have well-nigh thrown into confusion and shuffled seasons all over the globe for the last few years — than in anything else?

It is not asserted for the first time now that all such mysterious epidemics as the present influenza are due to an abnormal exuberance of ozone in the air. Several

¹ “Colonel the Hon. George Napier will be prevented from attending the funeral of his father, Lord Napier of Magdala, by a severe attack of influenza at Davos, Switzerland.” *The Morning Post* of January 21st, 1890.

physicians and chemists of note have so far agreed with the occultists, as to admit that the tasteless, colourless and inodorous gas known as oxygen — “the life-supporter” of all that lives and breathes — does get at times into family difficulties with its colleagues and brothers, when it tries to get over their heads in volume and weight, and becomes heavier than is its wont. In short — oxygen becomes ozone.

The real ozone is the Elixir of Life.

That would account probably for the preliminary symptoms of influenza. Descending and spreading on earth with an extraordinary rapidity, oxygen would of course produce a still greater combustion; hence the terrible heat in the patient’s body, and the paralysis of rather weak lungs. What says Science with respect to ozone:

It is the exuberance of the latter under the powerful stimulus of electricity in the air, that produces on nervous people that unaccountable feeling of fear and depression which they so often experience before a storm. . . . the quantity of ozone in the atmosphere varies with the meteorological condition *under laws so far unknown to science.*

A certain amount of ozone is necessary, they wisely say, for breathing purposes, and the circulation of the blood. On the other hand, “too much of ozone irritates the respiratory organs, and an excess of more than 1% of it in the air kills him who breathes it.” This is proceeding on rather occult lines. “The real ozone is the Elixir of Life,” says *The Secret Doctrine*.¹ Let the reader compare the above with what he will find stated in the same work about oxygen viewed from the hermetic and occult standpoint² and he may comprehend the better what some Theosophists think of the present influenza.

It thus follows that the mystically inclined correspondent who wrote in *Novoye Vremya*³ giving sound advice on the subject of the influenza, then just appeared — knew what he was talking about. Summarizing the idea, he stated as follows:

It becomes thus evident that the real cause of this simultaneous spread of the epidemic over all the Empire under the most varied meteorological conditions and climatic changes — are to be sought elsewhere than in the unsatisfactory hygienical and sanitary conditions . . . The search for the causes which generated the disease and caused it to spread is not incumbent upon the physicians alone, but *would be the right duty of meteorologists, astronomers, physicians, and naturalists in general*, separated officially and substantially from medical men.

This raised a professional storm. The modest suggestion was tabooed and derided; and once more an Asiatic country — China, this time — was sacrificed as a scape-goat to the sin of FOHAT and his too active progeny. When royalty and the rulers of

¹ Vol. I, p. 144, 2nd footnote, *i.e.*, “He who would allotropise sluggish oxygen into *Ozone* to a measure of alchemical activity, reducing it to its pure essence (for which there are means), would discover thereby a substitute for an “Elixir of Life” and prepare it for practical use.”

² See Vol. II, pp. 113 & 114.

³ No. 4931, November 19th, old style, 1889.

this sublunary sphere have been sufficiently decimated by influenza and other kindred and unknown evils, perhaps the turn of the Didymoi¹ of Science may come. This will be only a just punishment for their despising the “occult” sciences, and sacrificing truth to personal prejudices.



Thought is neither less material nor less objective than the elusive germs of infectious diseases — current and continuously emerging — the causes of which are such a puzzle for modern science. Since the mind of a living person can psychologize another mind at will, so can the thought of a person already dead.

First published in *The Theosophist*, Vol. III (4), January 1882, p. 100. Republished in *Blavatsky Collected Writings*, (FOOTNOTES TO “LAKSHMIBAI”) III pp. 424-26.

[This purports to be an authentic story of a *bhūta*. The narrator’s aunt became ill and rapidly grew worse until little hope of her recovery remained. On the day prior to her death she told her sister that she felt she would live only a day or two, and expressed her desire to be removed before her death to some other place, because, she said, “everyone who had died in the room became a *bhūt*,” and she wanted to avoid such a terrible fate. On the next day she died in that room, no one having remembered the wish she had expressed. Six months later a sister-in-law of the narrator was seized with violent trembling and her body became burning hot. Conjecturing that an evil spirit had taken possession of her, her mother-in-law questioned her to ascertain who that spirit was; the ghost introduced itself as Lakshmibai, the aunt who had died. The narrative concludes with the *query* whether the soul of Lakshmibai [425] remained earthbound by her anxiety to be removed from the sick room which she believed to be a place where an escaping soul was apt to become a *bhūta*. H.P. Blavatsky makes the following comments:]

[*Bhūta* is] *A ghost, an earthbound spirit* or “Elementary.”² We give room to this interesting story, in order to show the Western Spiritualists, once more and again, that, while believing in the possibility of returning “spirits,” the Hindus fear and detest them, giving them the epithet of “devils” instead of “departed angels,” and considering such a return in each case as a *curse* to be avoided and removed as soon as possible.

The ghost’s assertions *through her medium*, prove nothing in this case. The lady so possessed knew as much of the deceased as the rest of the family. It might have been any spook for all the narrator knows, who *personated* Lakshmibai, and the correct answers were no test at all.

["The ghost replied that she had to suffer in consequence of the idea of her not being removed from the sick room, forcibly striking her and preying on her mind at the time of death."]

This again may lead one to suspect (and we now speak from the standpoint of Eastern Occultism) that it was the dying woman’s last thought, the *idée fixe*³ — that idea that had so long worried her dying mind, namely that she *was* going to become a

¹ [From *Διδυμα*, an ancient Greek oracular temple and sanctuary on the Ionian coast. Next to the Apollo of Delphi, the Apollo of Didyma (*Διδυμευς* or *Διδυμαιος*, Greek for twin), of the Branchidæ line of priests, was the most renowned oracle of the Hellenic world. The *Classical Manual, a Mythological, Historical, and Geographical Commentary on Pope’s Homer, and Dryden’s Æneid of Virgil*, London: John Murray, Albemarle St., 1833, p. 21, says that Apollo was named Didymæus “from the double light imparted by him to mankind; the one directly and immediately from his own body; the other by reflection from the moon.”]

² [Consult “Blavatsky on Elementals and Elementaries,” in our Blavatsky Speaks Series. — ED. PHIL.]

³ The intensity of which makes of living people monomaniacs, and spreads for an indefinite time its magnetic unhealthy influence after the brain which generated it had long time ceased to exist.

bhūta unless removed — that infected also the mind of her relative. A man dies of a contagious disease; months after his death, aye, years a bit of clothing, an object touched by him during his sickness, may communicate the disease to a person more physiologically sensitive than the persons around him, and while having no effect upon the latter. And why should not an idea, a *thought*, exercise the same influence? Thought is *no less material nor objective* than the imponderable and mysterious germs of various infectious diseases the causes of which are such a puzzle for science. Since the mind of a living person can so influence another mind, that the former can force the latter to think and believe whatever [426] it will — in short, to *psychologize* another mind, so can the thought of a person already dead. Once generated and sent out, that thought will live upon its own energy. It has become independent of the brain and mind which gave it birth. So long as its concentrated energy remains undissipated, it can act as a potential influence when brought into contact with the living brain and nervous system of a person susceptibly predisposed. The unhealthy action thus provoked may lead the sensitive into a temporary insanity of self-delusion that quite clouds the sense of his own individuality. The morbid action thus once set up, the whole floating group of the dead man's thoughts rushes into the sensitive's brain, and he can give what seems test after test of the presence of the deceased and convince the predisposed investigator that the individuality of the *control*, "guide," or communicating intelligence is thoroughly established.



Mental epidemics are often caused by sorcerers who arouse the earth-bound shadows of the dead to hallucinate the minds of good men.

First published in *The Theosophist*, Vol. VIII (86), November 1886, pp. 65-73. Excerpt below from *Blavatsky Collected Writings*, (ANIMATED STATUES) VII pp. 229-30. Full text under the title "Animated statues, trophies of the Black Art," in our Black versus White Magic Series.

Pythagoras and Plato both divided soul into two representative parts, independent of each other — the one, the rational soul, or *λόγος*, the other, *irrational*, *άλογος* — the latter being again subdivided into two parts or aspects, the *θυμικόν* and the *επιθυμικόν*, which, with the divine soul and its spirit and the body, make the *seven* principles of Theosophy. What Virgil calls *imago*, "image," Lucretius names — *simulacrum*, "similitude,"¹ but they are all names for one and the same thing, the *astral body*.

We gather thus two points from the ancients entirely corroborative of our esoteric philosophy:

- 1 The astral or materialized figure of the dead is neither *the soul*, nor the *spirit*, nor the *body* of the deceased personage, but simply the *shadow* thereof, which justifies our calling it a "shell"; and
- 2 Unless it be an *immortal God* (an angel) who animates an object, it can never be a *spirit*, to wit, the SOUL, or real, spiritual ego of a once living man; for these ascend, and an astral shadow (unless it be of a living person) can never be higher

¹ See *De Rerum Natura*, Bk. I, 123

than a terrestrial, *earth-bound* ego, or an *irrational* shell. Homer was therefore right in making Telemachus exclaim, on seeing Ulysses, who, reveals himself to his son:

*Ου συγ' Οδυσσευς εοσι, πατηρ εμοσ, αλλα με δαιμων θελγει . . .*¹

No, thou art not my father, thou art a demon, a spirit who flatters and deludes me!

It is such illusive shadows, belonging to neither Earth nor Heaven, that are used by sorcerers and other adepts of the Black Art, to help them in persecutions of victims; to hallucinate the minds of very honest and well-meaning persons occasionally, who fall victims to the mental epidemics aroused by them for a purpose; and to oppose in every way the beneficent work of the guardians of mankind, whether divine or — human.

For the present, enough has been said to show that the Theosophists have the evidence of the whole of antiquity in support of the correctness of their doctrines.



Food for thought.

Wind is the Spirit of the Unknown Darkness.²

“These BEINGS [the Four Mahārājas]³ are also connected with Karma, as the latter needs physical and material agents to carry out her decrees, such as the four kinds of winds, for instance, professedly admitted by Science to have their respective evil and beneficent influences upon the health of Mankind and every living thing.”⁴



Semi-Exoteric Constitution of Man (Table).

There now follows overleaf a Table from “Constitution of Man – Overview.” Full text in our Constitution of Man Series. See how the Pauline and Platonic terms harmonise perfectly with Theosophy’s Septenary Constitution of Man. — ED. PHIL.

¹ *Odyssey*, XVI, 194-95

² Cf. *Secret Doctrine*, I p. 365

³ “. . . or great Kings of the Dhyāni-Chohans, the Devas who preside, each over one of the four cardinal points. They are the Regents or Angels who rule over the Cosmical Forces of North, South, East and West, Forces having each a distinct occult property.” *Secret Doctrine*, I pp. 122-23

⁴ *ibid.*

Semi-Exoteric Constitution of the Microcosm or Man, Citizen of the Universe and Telesphoros.

Immortal Higher Triad, the Divine Self

- True individuality, the Sutratman of the Upanishads.
- The Imperishable Monas, i.e., Atman–Buddhi–Manas, permeated by the One Universal Life, or Breath.
- Spiritual Self dying (**Death 4**), so that Its Ideation can live.

Mortal Lower Tetrad, overshadowed by the Divine Self

- False individuality of the common man, who identifies with the personal and the transient.
- Other ephemeral aspects of the quaternary personality.
- The heart, being the organ of Spiritual Consciousness, represents the Higher Triad. The liver and spleen represent the quaternary, taken as a whole.

Macrocosmic planes	ADI-BUDDHA	MAHA-BUDDHI	MAHAT, COSMIC INTELLIGENCE		FOHAT	JIVA	ASTRAL	PRAKRITI
Microcosmic planes	Atman	Buddhi	Manas or Dual Mind		Kama (Manas)	(Kama) Prana	Linga-Sharira	Sthula-Sharira
Consciousness' virtual foci	Universal Self	Spiritual Ego	Higher Ego	Lower Ego	Animal Desires	Life Force	Astral Body	Visible Body
Auric Egg (Atmic Aura)	Principle ②: Auric Egg, monadic envelope and amnion of the physical man. Auric Egg and Prana are essentially the same.							
Auric Egg dynamics	Periphery of the Auric Egg and our point of communication with Universal Planes.		The two are bridged by Antahkarana. When Ahamkara (selfish Self) is strong, Antahkarana is said to be “drunk or insane.”		Vital Animal, Living Soul, Nephesh.		Transitory emanation of the Auric Egg.	
Three? Five? Seven?	Higher Principles			Middle Principle		Lower Aspects		
	Potency of the spiritual man: divine, higher manas-mind, nous or noetic intelligence, the reincarnating ego.			Potential of the worldly man: animal, astral, lower mind or soul; psyche-périsprit.		Physical man is the musical instrument; his Higher Ego, the performing artist.		
Pauline ternary	Spirit (Plato's λόγον, ideal life or ζωή)		Soul (Plato's ἄλογον)		(Physical life or βίος)		Body	
Platonic terms	Agathon	Nous	Phren	Thymos		Eidolon	Soma	
Principles and aspects	Principle ①, Universal, not individual. I-ness	Principle ③ Spiritual Soul. I am, That I am	Principle ④ Enduring Individuality.	Aspect ③ I am I	Permeates every principle & aspect.	Aspect ① vitalising aspects ③ and ②.	Aspect ②	Medium of every principle & aspect.
Faculties, fields, and forte	The Will to Be, and to Become. The Amaranthine Dream.	Spiritual intelligence, discrimination, intuition by inner sight.	Abstract, impersonal, noble thoughts, and ideals.	Concrete, personal, selfish thoughts, and “realistic” interests.	Worldly desires, lust (επιθυμία), propensities, and proclivities.	Individualised breath of the One Life, electromagnetic vitality.	Protean model of the gross physical body; and its subtle counterpart.	Gross, bulky, living substance, the physical body.
Radiation and emanations	Radiation of the Ineffable One Pure Spirit. (First Logos)	Emanation of Alaya (Anima Mundi), Ray and Vehicle of Atman.	First emanation of Pradhana, or unevolved cause.	Reflection or shadow of Buddhi plus Higher Manas, having potentialities of both.	Closely linked with Lower Manas, the Green-Red animal monster in us.	Closely linked with Kama-Manas. Prana has no number, as it pervades every other principle.	Closely linked with Kama-Prana, and inseparable from it.	
Other terms and allegories	A Ray of Paramatman (Uncreated Ray) Jivatman.	Sophia-Wisdom, Beautiful Helena, Chase Penelope.	Manasaputras, Breaths or Principles.				Vehicle (Vahan) of Prana, Astral, Etheric Double.	
Metaphorical gender	Sexless	Female	Sexless	Male	Male	Sexless	Male	Male
Apparitions to distant places	Adepts can project consciously, and dying persons unconsciously, an illusory form or phantom of their personality to any distant location — while their physical body is left “entranced.” This double is termed Mayavi-Rupa.							
Deaths and post-mortem states	After Death 2 the purified mind enters Devachan, a long period of personal “bliss during the interim between two incarnations, as a reward for all the unmerited suffering he has endured” and where unfulfilled aspirations are enacted subjectively.			Death 2. Kama-manas becomes a distinct body of ante-mortem desires (Kama-Rupa) and remains in “desire world” (Kama-Loka) until its final dissipation. Attempts to delay death, e.g., by necromancy, is Black Magic.		Eventually, Kama-Prana is released and re-becomes Jiva.	Death 3. Clinging to the physical body, it dissipates only with the disappearance of its last atom.	Death 1. Attempts to preserve death, e.g., by taxidermy, is Black Magic.

Moral taint is as communicable as the physical.

Bad companions will degrade personal magnetism and this is more pernicious than the impressions conveyed to the eye or the ear. The latter may be repelled by avoiding seeing or hearing what is bad; but the moral poison of the former, floating in the air, enwraps the sensitive and penetrates his very being.

First published in: *The Theosophist*, Vol. I (8), May 1880, pp. 207-8. Excerpt below from *Blavatsky Collected Writings*, (A CASE OF OBSESSION) II pp. 395-400.

The particulars of the case of “obsession,” alluded to in the April number of this magazine, are given in the following letter from a respectable English medical man who is in attendance upon the victim:

I take the liberty of addressing you in the cause of humanity, with the intention of exciting your sympathies and obtaining all the aid in your power to afford, in a case of “control.” You will understand that the gentleman is being *made a medium* against his wish, through having attended a few *séances* for the purpose of witnessing “materialization.”

Ever since he has been more or less subject to a series of persecutions by the “controlling” spirit and, in spite of every effort of his to throw off the influence, he has been made to suffer most shamefully and painfully in very many ways and under most trying and aggravating circumstances, especially by his thoughts being forced into forbidden channels without external causes being present — the bodily functions overruled, even being caused to bite his tongue and cheeks severely whilst eating, etc., and subjected to every species of petty annoyances which will serve as a means for the “control” (unknown) to sustain and establish the connection. The details are in their most painful features not such as I can write to you; but if there be any means known to you whereby the influence can be diverted, and it is thought necessary to be more particular in my description of this case, I will send you all the information I possess.

So little is known in India of the latest and most startling phase of Western mediumistic phenomena — “materialization” — that a few words of explanation are needed to make this case understood. Briefly, then, for several years, in the presence of certain mediums in America and Europe, there have been seen, often under good test conditions, apparitions of the dead, which in every respect seem like living human [396] beings. They walk about, write messages to present and absent friends, speak audibly in the languages familiar to them in life, even though the medium may be unacquainted with them, and are dressed in the garb they wore when alive. Many cases of fraudulent personation of the dead have been detected, pretended mediums have sometimes gone on for years deceiving the credulous, and real ones, whose psychical powers have been apparently proved beyond doubt, have been caught playing tricks in some evil hour when they have yielded to either the love of money or notoriety. Still, making every allowance for all these, there is a residuum of veritable cases of the materialization, or the making visible, tangible, and audible of portrait-figures of dead people. These wonderful phenomena have been variously regarded by inves-

tigators. Most Spiritualists have looked upon them as the most precious proofs of the soul-survival; while Theosophists, acquainted with the views of the ancient Theurgists, and the still more ancient Āryan philosophers, have viewed them as at best misleading deceptions of the senses, fraught with danger to the physical and moral natures of both medium and spectator — if the latter chanced to be susceptible to certain psychical influences. These students of Occultism have noticed that the mediums for materializations have too often been ruined in health by the drain upon their systems, and wrecked in morals. They have over and over again warned the Spiritualistic public that mediumship was a most dangerous gift, one only to be tolerated under great precautions. And for this they have received much abuse and few thanks. Still one's duty must be done at every cost, and the case now before us affords a valuable text for one more bit of friendly counsel.

We need not stop to discuss the question whether the so-called materialized forms above described are or are not those of the deceased they look like. That may be held in reserve until the bottom facts of Oriental psychical science are better understood. Nor need we argue as to whether there has ever been an authentic materialization. The London experiences of Mr. William Crookes, F.R.S., and the American ones of Colonel Olcott, both so widely known [397] and of so convincing a character, give us a sufficient basis of fact to argue upon. We assume the reality of materializations, and shall take the instance cited by the English physician as a subject for diagnosis.

The patient then is described as having been “controlled” since attending “circles” where there were materializations, and as having become the bond-slave of some evil powers which force him to say and do painful and even disgusting things, despite his resistance. Why is this? How can a man be compelled to so act against his will? What is Obsession? Three brief questions these are, but most difficult to explain to an uninitiated public. The laws of Obsession can only be well understood by him who has sounded the depths of Indian philosophy. The only clue to the secret, which the West possesses, is contained in that most beneficent science, Magnetism or Mesmerism. That does teach the existence of a vital fluid within and about the human being; the fact of different human polarities; and the possibility of one person projecting this fluid or force at will, to and upon another person differently polarized. Baron Reichenbach's theory of Odyle or Odic force shows us the existence of this same fluid in the mineral and vegetable as well as the animal kingdoms. To complete the chain of evidence, Buchanan's discovery of the psychometrical faculty in man¹ enables us to prove, by the help of this faculty, that a subtle influence is exerted by people upon the houses and even the localities they live in, the paper they write upon, the clothing they wear, the portion of the Universal Æther (the Āryan *Ākāśa*) they exist in — and that this is a permanent influence, perceptible even at the most distant epochs from the time when the individual lived and exerted this influence. In one word, we may say that the discoveries of Western science corroborate most fully the hints thrown out by Greek sages and the more defined theories of certain Indian philosophers.

¹ [Look up “Psychometry is the natural but latent faculty in us,” in our Constitution of Man Series. — ED. PHIL.]

Indians and Buddhists believe alike that thought and deed are both material, that they survive, that the evil desires and the good ones of a man environ him in a world of his own making, that these desires and thoughts take on shapes [398] that become real to him after death, and that *Moksha*, in the one case, and *Nirvana*, in the other, cannot be attained until the disembodied soul has passed quite through this shadow-world of the haunting thoughts, and become divested of the last spot of its earthly taint. The progress of Western discovery in this direction has been and must ever be very gradual. From the phenomena of gross to those of more sublimated matter, and thence on towards the mysteries of spirit is the hard road made necessary by the precepts of Aristotle. Western Science first ascertained that our outgoing breath is charged with carbonic acid and, in excess, becomes fatal to human life; then, that certain dangerous diseases are passed from person to person in the sporules thrown off into the air from the sick body; then, that man projects upon everybody and everything he encounters a magnetic *aura*, peculiar to himself; and finally, the physical disturbance set up in the *Æther* in the process of thought-evolution is now postulated. Another step in advance will be to realize the magical creative power of the human mind, and the fact that moral taint is just as transmissible as physical. The “influence” of bad companions will then be understood to imply a degrading personal magnetism, more subtle than the impressions conveyed to the eye or the ear by the sights and sounds of a vicious company. The latter may be repelled by resolutely avoiding to see or hear what is bad; but the former enwraps the sensitive and penetrates his very being if he but stop where the moral poison is floating in the air. Gregory’s *Animal Magnetism*,¹ Reichenbach’s *Researches*,² and Denton’s *The Soul of Things*,³ will make much of this plain to the Western inquirer, though neither of those authors traces the connection of his favourite branch of science with the parent-stock — Indian Psychology.

A negatively polarized man, a man of a susceptible temperament, if exposed to a current of foul emanations from some vicious person will absorb the insidious poison until he is saturated by it. Likewise, a susceptible body will absorb pathogenic microorganisms.

Keeping the present case in view, we see a man highly susceptible to magnetic impressions, ignorant of the nature of the “materializations” and, therefore, unable to protect himself against bad influences, brought in contact with promiscuous circles where the impressionable medium has long been the unwitting nucleus of evil magnetisms, his [399] system saturated with the emanations of the surviving thoughts and desires of those who are living and those who are dead. The reader is referred to an interesting paper by Judge Gadgil of Baroda³ on “Hindu Ideas about Communion with the Dead,” for a plain exposition of this question of earth-tied souls, or *Piśāchas*. Says that writer: →

¹ [William Gregory, 1803–1858.]

² [*Researches on magnetism, electricity, heat, light, crystallization, and chemical attraction in their relations to the vital force*. Translated and edited, at the express desire of the author, with a prefatory notes and appendix, by William Gregory.]

³ See our December number.

It is considered that in this state the soul being deprived of the means of enjoyment [of sensual pleasures] through its own physical body, is perpetually tormented by hunger, appetite and other bodily desires, and can have only vicarious enjoyment by entering into the living physical bodies of others, or by absorbing the subtlest essences of libations and oblations offered for their own sake.

What is there to surprise us in the fact that a negatively polarized man, a man of a susceptible temperament, being suddenly brought into a current of foul emanations from some vicious person, perhaps still living or perhaps dead, absorbs the insidious poison as rapidly as quicklime does moisture, until he is saturated with it? Thus, a susceptible body will absorb the virus of smallpox, or cholera, or typhus, and we need only recall this to draw the analogy which Occult Science affirms to be warranted.

Near the Earth's surface there hangs over us — to use a convenient simile — a steamy moral fog, composed of the undispersed exhalations of human vice and passion. This fog penetrates the sensitive to the very soul's core; his psychic self absorbs it as the sponge does water or as fresh milk effluvia. It benumbs his moral sense, spurs his baser instincts into activity, overpowers his good resolutions. As the fumes of a wine-vault make the brain reel, or as the choke-damp stifles one's breath in a mine, so this heavy cloud of immoral influences carries away the sensitive beyond the limits of self-control, and he becomes "obsessed," like our English patient.

The two best remedies for the sensitive to have his sensitiveness destroyed, is to change his negative polarity to positive, and to avoid passivity at all costs by maintaining full control of his mind at all times.

What remedy is there to suggest? Does not our very diagnosis indicate that? The sensitive must have his sensitiveness destroyed; the negative polarity must be changed to a positive; he must become active instead of passive. He can be helped by a magnetiser who understands the nature [400] of obsession, and who is morally pure and physically healthy; it must be a powerful magnetiser, a man of commanding will-force. But the fight for freedom will, after all, have to be fought by the patient himself. His will-power must be aroused. He must expel the poison from his system. Inch by inch he must win back the lost ground. He must realize that it is a question of life or death, salvation or ruin, and strive for victory, like one who makes a last and heroic effort to save his life. His diet must be of the simplest, he must neither eat animal food, nor touch any stimulant, nor put himself in any company where there is the smallest chance for unclean thoughts to be provoked. He should be alone as little as possible, but his companions should be carefully chosen. He should take exercise and be much in the open air; use wood-fire, instead of coals. Every indication that the bad influence was still working within him should be taken as a challenge to control his thoughts and compel them to dwell upon pure, elevating, spiritual things, at every hazard and with a determination to suffer anything rather than give way. If this man can have such a spirit infused into him, and his physician can secure the benevolent help of a strong, healthy magnetiser, of pure character, he may be saved.

A case almost exactly like this one, except that the patient was a lady, came under our notice in America; the same advice as the above was given and followed, and the obsessing “devil” was driven out and has been kept out ever since.

While the fear that the presence of the dead brings pollution to the living is no better than a superstition, unworthy of the enlightened age we live in, the real cause of the religious prohibition not to handle too closely the dead and to bury them without first subjecting the bodies to the disinfectant process of fire, vultures, or nitric acid, was as beneficent in its results as it was wise, since it was the best and most necessary sanitary precaution against epidemics.

First published in *The Theosophist*, Vol. IV (9), June 1883, pp. 221-22. Excerpt below from *Blavatsky Collected Writings*, (THE EFFICACY OF FUNERAL CEREMONIES) IV pp. 506-7. Full text under the title “No need for expensive funerals,” in our Constitution of Man Series.

Nowhere will one find in the oldest books the injunction of the [funeral] ceremonies now in use, least of all that of spending large sums of money which often entails ruin upon the survivors.

Nor, from the occult standpoint, do such rites benefit in the least the departed soul. The correct comprehension of the law of Karma is entirely opposed to the idea. As no person’s karma can be either lightened or overburdened with the good or bad actions of the next of kin of the departed one, every man having his karma independent and distinct from that of his neighbour — no more can the departed soul be made responsible for the doings of those it left behind. As some make the credulous believe that the four principles may be made to suffer from colics, if the survivors ate immoderately of some fruit. Zoroastrianism and Hinduism have wise laws — far wiser than those of the Christians — for the disposal of their dead, but their superstitions are still very great. For while the idea that the presence of the dead brings pollution to the living is no better than a superstition, unworthy of the enlightened age we live in, the real cause of the religious prohibition [not] to handle too closely the dead and to bury them without first subjecting the bodies to the disinfectant process of either fire, vultures or *aqua fortis* (the latter the prevailing method of the Parsis in days of old) was as beneficent in its results as it was wise, since it was the best and most necessary sanitary precaution against epidemics. The Christians might do worse than borrow that law from the “Pagans,” since no further than a few years back, a whole province of Russia was nearly depopulated, in consequence of the crowded condition of its burial ground. Too numerous interments within a limited space and a comparatively short time saturate the earth with the products of decomposition to such a degree, as to make it incapable of further absorbing them, and the decomposition under such a condition being retarded its products escape directly into the atmosphere, bringing on epidemic diseases and plagues. “Let the dead bury their dead”¹ were wise words, though to this day no theologian seems to have understood their real and profound meaning. There were no funeral rites or ceremonies at the death of either Zoroaster, Moses, or Buddha, beyond the simple putting out of the way of the living the corpses of them who had gone before.

¹ [Quoting *Luke ix*, 60]

The Astral Light is no light, it is a huge storehouse of human corruption and degeneracy.

It gives out nothing but what it has received; it is the great terrestrial crucible, in which the vile emanations of the earth (moral, psychic, and physical, upon which the Astral Light is fed) are all converted into their subtlest essence, radiated back intensified, and then spread as epidemics — moral, psychic, and physical.

From the *Theosophical Glossary*: Astral Light.

Astral Light [is] the invisible region that surrounds our Globe, as it does every other, and corresponding as the second Principle of Kosmos (the third being Life, of which it is the vehicle) to the *Linga-śarīra* or the Astral Double in man.¹ A subtle Essence visible only to a clairvoyant eye, and the lowest but one (*viz.*, the earth), of the Seven Ākāśic or Kosmic Principles.

Éliphas Lévi calls it the great Serpent and the Dragon from which radiates on Humanity every evil influence. This is so; but why not add that the Astral Light gives out nothing but what it has received; that it is the great terrestrial crucible, in which the vile emanations of the earth (moral and physical) upon which the Astral Light is fed, are all converted into their subtlest essence, and radiated back intensified, thus becoming epidemics — moral, psychic and physical.



¹ [Cf. “The astral light is projected by glance, by voice, and by the thumb and palm of the hand. Music is a potent auxiliary of the voice, and hence comes the word enchantment. No musical instrument has more *enchantment* than the human voice, but the far away notes of a violin or harmonica may augment its power.” — A.E. Waite (Tr.). *Transcendental Magic: Its Doctrine and Ritual* by Éliphas Lévi (alias of Alphonse L. Constant). London: George Redway, 1896; (THE MEDIUM AND THE MEDIATOR) pp. 233-34]

From *Isis Unveiled* I pp. xxv-xxvii. Students to consult “Blavatsky about to unveil Isis,” in our Blavatsky Speaks Series.

[Astral Light is] the same as the *sidereal light* of Paracelsus and other Hermetic philosophers.

Physically, it is the æther of modern science.

Metaphysically, and in its spiritual, or occult sense, æther is a great deal more than is often imagined.

In occult physics, and alchemy, it is well demonstrated to enclose within its shoreless waves not only Mr. Tyndall’s “*promise* and potency of all terrestrial life,” but also the *realization* of the potency of every quality of spirit. Alchemists and Hermetists believe that their astral, or sidereal æther, besides the above properties of sulphur, and white and red magnesia, or *magnes*, is the *anima mundi*, the workshop of Nature and of all the cosmos, spiritually, as well as physically. The “grand magisterium” asserts itself in the phenomenon of mesmerism, in the “levitation” of human and inert objects; and may be called the æther from its spiritual aspect.

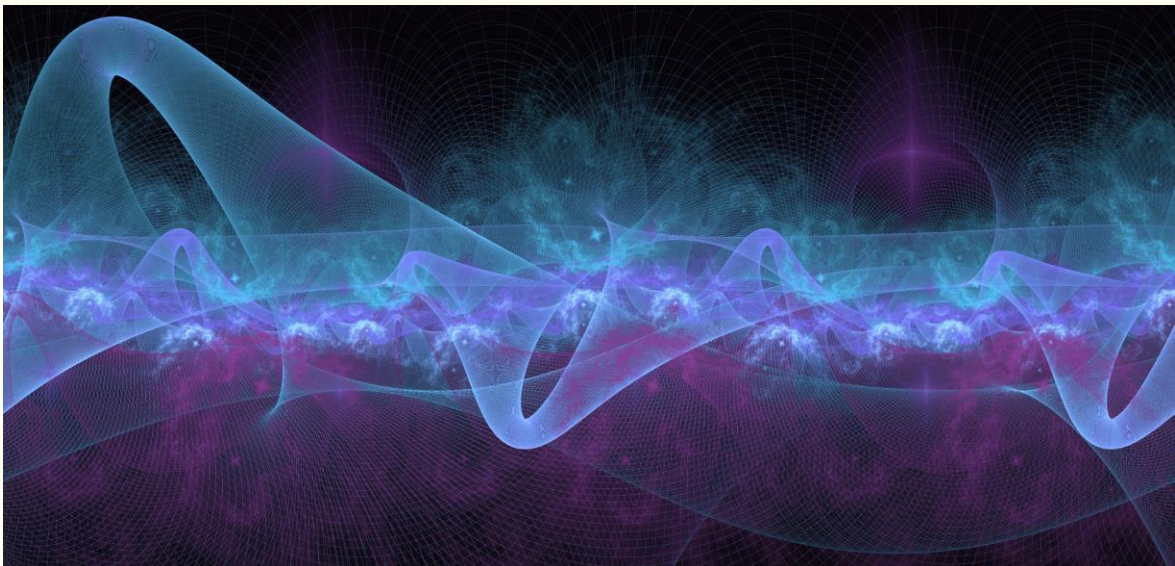
The designation *astral* is ancient, and was used by some of the Neoplatonists. Porphyry describes the celestial body which is always joined with the soul as “immortal, luminous, and star-like.” The root of this word may be found, perhaps, in the Scythic *aist-ær* — which means star, or the Assyrian *Ishtar*, which, according to Burnouf has the same sense. As the Rosicrucians regarded the real, as the direct opposite of the apparent, and taught that what seems light to *matter*, is darkness to *spirit*, they searched for the latter in the astral ocean of invisible fire which encompasses the world; and claim to have traced the equally invisible divine spirit, which overshadows every man and is erroneously called *soul*, to the very throne of the Invisible and Unknown God. As the great cause must [xxvi] always remain invisible and imponderable, they could prove their assertions merely by demonstration of its effects in this world of matter, by calling them forth from the unknowable down into the knowable universe of effects. That this astral light permeates the whole cosmos, lurking in its latent state even in the minutest particle of rock, they demonstrate by the phenomenon of the spark from flint and from every other stone, whose spirit when forcibly disturbed springs to sight spark-like, and immediately disappears in the realms of the unknowable.

Paracelsus named it the *sidereal light*, taking the term from the Latin. He regarded the starry host (our earth included) as the *condensed* portions of the astral light which “fell down into generation and matter,” but whose magnetic or spiritual emanations kept constantly a never-ceasing intercommunication between themselves and the parent fount of all — the astral light. “The stars attract from us to themselves, and we again from them to us,” he says. The body is wood and the life is fire, which comes like the light from the stars and from heaven. “Magic is the philosophy of alchemy,” he says again.¹ Everything pertaining to the spiritual world must come to us through the stars, and if we are in friendship with them, we may attain the greatest *magical* effects.

¹ *De ente spirituali*, lib. iv; *De ente astrorum*, lib. i; and *Opera omnia* (Geneva 1658), Vol. I, pp. 634, 698.

As fire passes through an iron stove, so do the stars pass through man with all their properties and go into him as the rain into the earth, which gives fruit out of that same rain. Now observe that the stars *surround* the whole earth, *as a shell does the egg*; through the shell comes the air, and penetrates to the centre of the world.

The human body is subjected as well as the earth, and planets, and stars, to a double law; it attracts and repels, for it is saturated through with double magnetism, the influx of the astral light. Everything is double in nature; magnetism is positive and negative, active and passive, male and female. Night rests humanity from the day's activity, and restores the equilibrium of human as well as of cosmic nature. When the mesmerizer will have learned the grand secret of polarizing the action and endowing his fluid with a bisexual force he will have become the greatest magician living. Thus the astral light is androgyne, for equilibrium is the resultant of two opposing forces eternally reacting upon each other. The result of this is LIFE. *When the two forces are expanded and remain so long inactive, as to equal one another and so come to a complete rest, the condition is DEATH.* A human being can blow either a hot or a cold breath; and can absorb either cold or hot air. Every child [xxvii] knows how to regulate the temperature of his breath; but how to protect one's self from either hot or cold air, no physiologist has yet learned with certainty. The astral light alone, as the chief agent in magic, can discover to us all secrets of nature. The astral light is identical with the Hindu *ākāśa*, a word which we will now explain.



Akasha versus Astral Light (Table)

There now follows overleaf a table from "Akasha vs. Astral Light." Full text in our Secret Doctrine's First Proposition Series. — 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 (mat- ter).
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

Suggested reading for students.



Selections from our Down to Earth Series.

- A BALANCED VIEW OF THE MOTIVES BEHIND DIETARY PREFERENCES
- A DABBLER IN OCCULTISM EXPOSED
- A DIRE PROPHECY ABOUT EGYPT
- A RICH LIFE, WITHOUT THE TRAPPINGS OF MAMMON
- ALLOPATHS PERSECUTING HOMEOPATHS
- AMAZING STORIES, DISCOUNTED BY THE SCIENTIST AND THE RELIGIOUS BIGOT
- ARYAN MUSIC
- BLAVATSKY ON HOW TO EDUCATE CHILDREN
- BLAVATSKY ON THE MATERIALISM OF TODAY
- BORN ATHEIST, BURIED CHRISTIAN
- BROTHERHOOD RANKS ABOVE MEDITATION
- CAN EATING ANIMAL FLESH EVER BE ETHICAL
- CHESTERFIELD'S CHOICE THOUGHTS TO HIS SON
- CHILDREN TRAINING THEMSELVES FOR MURDER
- CICERO'S TUSCULAN DISPUTATIONS - TR. YONGE
- CIVILIZATION, THE DEATH OF ART AND BEAUTY
- COCK, A VERY OCCULT BIRD
- COMPETITION RAGES MOST FIERCELY IN CHRISTIAN LANDS
- CRUELTY IN THE BIRCH GROVE
- DAZZLED GLIMPSES INTO THE ASTRAL LIGHT
- EARTHQUAKES ARE THE OUTCOME OF SINS COMMITTED BY MEN
- ENGLISH NEWSPAPER SLANDERS RUSSIAN LADY
- EVERYONE AND EVERYTHING IS INTERRELATED
- FLESH-EATING AMONG BUDDHIST MONKS
- FOUL CONSPIRACIES AND BLATANT LIES LEVELLED AGAINST MADAME BLAVATSKY
- GORDON ON FAME, THAT COY GODDESS

DOWN TO EARTH SERIES
SUGGESTED READING FOR STUDENTS

- GRS MEAD SHOWS HIS TRUE COLOURS
- HIEROCLES EXALTS WEDLOCK
- HOW A DEVIL'S IMP REDEEMED HIS LOAF
- HOW TO CONDUCT OURSELVES TOWARDS OUR PARENTS
- IDOLATRY AND ZOOLATRY
- INSIGHTS TO EMOTION IN ART
- JUDICIAL PROCESSES AND PUNISHMENT IN CLASSICAL INDIA
- LÉVI ON THE TWO OPPOSING FORCES - TR. WAITE
- LÉVI WARNS THE IMPUDENT - TR. WAITE
- MEDITATION PROPER IS SPIRITUAL SEERSHIP
- MIRACLES ARE NATURAL PHENOMENA
- MODERN INDIA IS SPIRITUALLY DEGRADED
- MUSINGS OF AN UNPOPULAR PHILOSOPHER
- NARCISSISM AND ANIMAL SENSUALISM PERSONIFIED
- OCCULT PROPHECIES
- OCCULT TALES BY JUDGE
- ONIONS WERE CONSIDERED TOO SACRED TO BE EATEN
- OXFORD DON PROFANES VEDIC HYMN
- PLUTARCH ON THE TRANQUILLITY OF THE MIND - TR. MORGAN
- PLUTARCH ON WHETHER WATER OR LAND ANIMALS ARE THE MOST CRAFTY
- PLUTARCH ON WHY EATING ANIMALS IS REPULSIVE - TR. BAXTER
- POVERTY BREEDS GENEROSITY, WEALTH GREED AND SELFISHNESS
- PROMETHEUS, THE LIGHT-BRINGER, HURLED DOWN TO THE BOWELS OF THE EARTH
- PYTHAGORAS' BAN OF BEANS
- REFRAIN FROM THE MANIA OF CELEBRATING PERSONALITIES
- RHOADES ON TRAINING THE IMAGINATION
- RUSKIN'S SESAME AND LILIES
- RUSSIAN VANDALISM OF PERSIAN ZOROASTRIANISM
- SAPPHIRE BLUE, THE MOST ELECTRIC OF ALL COLOURS
- SOCIAL ETHICS OF NINETEENTH CENTURY RUSSIA
- SPECULATIVE LUCUBRATIONS OF AN ARISTOTELEAN PHILOSOPHER
- SPIRITUAL RULES AND PROTREPTICS
- TAYLOR'S VINDICATION OF THE RIGHTS OF BRUTES

DOWN TO EARTH SERIES
SUGGESTED READING FOR STUDENTS

- TERENCE ON LENIENCE
- THE BIRTHMARK BY NATHANIEL HAWTHORNE
- THE FEAR OF NUMBER THIRTEEN
- THE HOLLOW EARTH
- THE JAPANESE SHOULD NOT BOW DOWN TO CHRISTIAN ETHICS
- THE LEARNED TREE OF TIBET
- THE RELIGIO-PHILOSOPHICAL JOURNAL IS NEITHER RELIGIOUS NOR PHILOSOPHICAL
- THE RUSSIAN MOTE AND THE BRITISH BEAM
- THE SEWER OF DOGMATIC CREEDS AND BLIND FAITH
- THE SPARKLE OF “LIGHT ON THE PATH” HAS BEEN DIMMED BY A DARK STAIN
- THE SPIRIT OF LIFE ISSUES FROM THE EARTH’S NORTH POLE
- THE UNGRATEFUL MAN
- THE VELVETEEN RABBIT
- TRUTH IS EXILED FROM THE PRESS BECAUSE IT IS NOT AS BEGUILING AS FALSEHOOD
- VIRGIL'S GEORGICS - TR. RHOADES
- WESTERN RELIGION ALONE IS TO BLAME FOR THE CRUELTY TO ANIMALS
- WHAT IS MUSIC? BY ISAAC RICE
- WHEN THE DOORS OF THE WORLD CLOSED ON THEM
- WHY DO ANIMALS SUFFER
- WHY THE MISERY OF ILL-BEING CANNOT BE RELIEVED





On atoms, vibrations, and colours.

- ADVENTURES AND PEREGRINATIONS OF THE METAPHYSICAL ATOM, *in our Secret Doctrine's Third Proposition Series.*
- HOW VIBRATION BRINGS FORTH SOUND, FORM, AND COLOUR, *in our Secret Doctrine's First Proposition Series.*
- THE ATOMS OF SCIENCE ARE THE VIBRATIONS OF OCCULTISM, *in our Secret Doctrine's First Proposition Series.*
- THE VOICE OF THE WILL IS THE ATOMIC POINT, THE LOGOS OF THE SILENT ALL, *in our Constitution of Man Series.*

On the dangers of the astral light.

- AKASHA VS. ASTRAL LIGHT, *in our Secret Doctrine's First Proposition Series.*
- ASTRAL LIGHT IS A TERM VERY LITTLE UNDERSTOOD, *in our Confusing Words Series.*
- DAZZLED GLIMPSES INTO THE ASTRAL LIGHT, *in our Down to Earth Series.*
- JUDGE ON ASTRAL INTOXICATION, *in our Black versus White Magic Series.*
- RELEASING THE ASTRAL SOUL FROM ONE'S ASHES, *in our Constitution of Man Series.*
- SPIRITUAL PROGRESS IS NOT AIDED BY WATCHING THE ASTRAL LIGHT, *in our Black versus White Magic Series.*
- THE ASTRAL LIGHT REFLECTS IMAGES OF EVERY THOUGHT AND ACTION, *in our Black versus White Magic Series.*

