

THE SEPTENARY NATURE OF MAN.

Enq. Is it what we call Spirit and Soul, and the man of flesh?

Theo. It is not. That is the old Platonic division. Plato was an Initiate, and therefore could not go into forbidden details; but he who is acquainted with the archaic doctrine finds the seven in Plato's various combinations of Soul and Spirit. He regarded man as constituted of two parts—one eternal, formed of the same essence as the Absoluteness, the other mortal and corruptible, [70] deriving its constituent parts from the *minor* "created" Gods. Man is composed, he shows, of (1) A mortal body, (2) An immortal principle, and (3) A "separate mortal kind of Soul." It is that which we respectively call the physical man, the Spiritual Soul or Spirit, and the animal Soul (the *Nous* and *psyche*). This is the division adopted by Paul, another Initiate, who maintains that there is a psychical body which is sown in the corruptible (astral soul or body), and a *spiritual* body that is raised in incorruptible substance. Even James (iii. 15) corroborates the same by saying that the "wisdom" (of our lower soul) descendeth not from the above, but is terrestrial ("psychical," "demoniacal," *vide* Greek text); while the other is heavenly wisdom. Now so plain is it that Plato and even Pythagoras, while speaking but of three "principles," give them seven separate functions, in their various combinations, that if we contrast our teachings this will become quite plain. Let us take a cursory view of these seven aspects by drawing two tables.

THEOSOPHICAL DIVISION.

	Sanscrit Terms.	Exoteric Meaning.	Explanatory.
LOWER QUATERNARY	(a) Rupa, or. Sthula-Sarira.	(a) Physical body.	(a) Is the vehicle of all the other "principles" during life.
	(b) Pranâ.	(b) Life, or Vital principle.	(b) Necessary only to a, c, d, and the functions of the lower <i>Manas</i> , which embrace all those limited to the (physical) brain.
	(c) Linga Sharira.	(c) Astral Body.	(c) The <i>Double</i> , the phantom body.
	(d) Kama rupa.	(d) The seat of animal desires and passions.	(d) This is the centre of the animal man, where lies the line of demarcation which separates the mortal man

			from the immortal entity.
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The letter **A** in the left hand column stands for "Lower Quaternary." which was written vertically in the original table.

	Sanscrit Terms.	Exoteric Meaning.	Explanatory.
THE UPPER IMPERISHABLE TRIAD	(e) <i>Manas</i> —a dual principle in its functions.	(e) Mind, Intelligence: which is the higher human mind, whose light, or radiation, links the Monad, for the lifetime, to the mortal man.	(e) The future state and the Karmic destiny of man depend on whether <i>Manas</i> gravitates more downward to <i>Kama rupa</i> , the seat of the animal passions, or upwards to <i>Buddhi</i> , <i>Spiritual Ego</i> . In the latter case, the higher consciousness of the individual <i>Spiritual</i> aspirations of <i>mind</i> (<i>Manas</i>), assimilating <i>Buddhi</i> , are absorbed by it and form the <i>Ego</i> , which goes into Devachanic bliss. ^[19]
	(f) <i>Buddhi</i> .	(f) The <i>Spiritual Soul</i> .	(f) The vehicle of pure universal spirit.
	(g) <i>Atma</i> .	(g) <i>Spirit</i> .	(g) One with the Absolute, as its radiation.

The letter **A** in the left hand column stands for "The Upper Imperishable Triad." which was written vertically in the original table.

Now what does Plato teach? He speaks of the interior man as constituted of two parts—one immutable and always the same, formed of the same substance as Deity, and the other mortal and corruptible. These "two parts" are found in our upper Triad, and the lower Quaternary (vide

Table). He explains that when the Soul, psuche, “allies herself to the Nous (divine spirit or substance^[20]), she does everything aright and felicitously”; but the case is otherwise when she attaches herself to Anomia, (folly, or the irrational animal Soul). Here, then, we have Manas (or the Soul in general) in its two aspects: when attaching itself to Anomia (our Kama rupa, or the “Animal Soul” in “Esoteric Buddhism,”) it runs towards entire annihilation, as far as the personal Ego is concerned; when allying itself to the Nous (Atma-Buddhi) it merges into the immortal, imperishable Ego, and then its spiritual consciousness of the personal that was, becomes immortal.

[Quoted from H.P. Blavatsky's *The Key to Theosophy*, 1889 first edition, pp. 90-93.]

Individuality and Personality*

Enq. But what is the difference between the two? I confess that I am still in the dark. Indeed it is just that difference, then, that you cannot impress too much on our minds.

Theo. I try to; but alas, it is harder with some than to make them feel a reverence for childish impossibilities, only because they are *orthodox*, and because orthodoxy is respectable. To understand the idea well,..you have to first study the dual sets of [human] "principles": the spiritual, or those which belong to the imperishable Ego; and the material, or those principles which make up the ever-changing bodies or the series of personalities of that Ego. Let us fix permanent names to these, and say that: —

I. Atma, the "Higher Self," is neither your Spirit nor mine, but like sunlight shines on all. It is the universally diffused "divine principle," and is inseparable from its one and absolute Meta-Spirit, as the sunbeam is inseparable from sunlight.

II. Buddhi (the spiritual soul) is only its vehicle. Neither each separately, nor the two collectively, are of any more use to the body of man, than sunlight and its beams are for a mass of granite buried in the earth, unless the divine Duad is assimilated by, and reflected in, some consciousness. Neither Atma nor Buddhi are ever reached by Karma, because the former is the highest aspect of Karma, its working agent of ITSELF in one aspect, and the other is unconscious on this plane. This consciousness or mind is,

III. Manas**, the derivation or product in a reflected form of Ahamkara, "the conception of I," or EGO-SHIP. It is, therefore, when inseparably united to the first two, called the SPIRITUAL EGO, and Tajjasi (the radiant). This is the real Individuality, or the divine man. It is this Ego which -- having originally incarnated in the senseless human form animated by, but unconscious (since it had no consciousness) of, the presence in itself of the dual monad -- made of that human-like form a real man. It is that Ego, that "Causal Body," which overshadows every personality Karma forces it to incarnate into; and this Ego which is held responsible for all the sins committed through, and in, every new body or personality -- the evanescent masks which hide the true Individual through the long series of rebirths.

Enq. But is this just? Why should this Ego receive punishment as the result of deeds which it has forgotten?

Theo. It has not forgotten them; it knows and remembers its misdeeds as well as you remember what you have done yesterday. Is it because the memory of that bundle of physical compounds called "body" does not recollect what its predecessor (the personality *that was*) did, that you imagine that the real Ego has forgotten them? As well say it is unjust that the new boots on the feet of a boy, who is flogged for stealing apples, should be punished for that which they know nothing of.

Enq. But are there no modes of communication between the Spiritual and human consciousness or memory?

Theo. Of course there are; but they have never been recognised by your scientific modern psychologists. To what do you attribute intuition, the "voice of the conscience," premonitions, vague undefined reminiscences, etc., etc., if not to such communications? Would that the majority of educated men, at least, had the fine spiritual perceptions of Coleridge, who shows how intuitional he is in some of his comments. Hear what he says with respect to the probability that "all thoughts are in themselves imperishable." "If the intelligent faculty (sudden 'revivals' of memory) should be rendered more comprehensive, it would require only a different and appropriate organization, the *body celestial* instead of the *body terrestrial*, to bring before every human soul *the collective experience of its whole past existence (existences, rather)*." And this *body celestial* is our Manasic EGO.

* Even in his *Buddhist Catechism*, Col. Olcott, forced to it by the logic of Esoteric philosophy, found himself obliged to correct the mistakes of previous Orientalists who made no such distinction, and gives the reader his reasons for it. Thus he says: "The successive appearances upon the earth, or 'descents into generation,' of the *tanhaically* coherent parts (Skandhas) of a certain being, are a succession of personalities. In each birth the PERSONALITY differs from that of a previous or next succeeding birth. Karma, the DEUS EX MACHINA, masks (or shall we say reflects?) itself now in the personality of a sage, again as an artisan, and so on throughout the string of births. But though personalities ever shift, the one line of life along which they are strung, like beads, runs unbroken; it is ever that *particular line*, never any other. It is therefore individual, an individual vital undulation, which began in Nirvana, or the subjective side of nature, as the light or heat undulation through aether began at its dynamic source; is careering through the objective side of nature under the impulse of Karma and the creative direction of *Tanha* (the unsatisfied desire for existence); and leads through many cyclic changes back to Nirvana. Mr. Rhys-Davids calls that which passes from personality to personality along the individual chain 'character,' or 'doing.' Since 'character' is not a mere metaphysical abstraction, but the sum of one's mental qualities and moral propensities, would it not help to dispel what Mr. Rhys-Davids calls 'the desperate expedient of a mystery' (*Buddhism*, p. 101) if we regarded the life-undulation as individuality, and each of its series of natal manifestations as a separate personality? The perfect individual, Buddhistically speaking, is a Buddha, I should say; for Buddha is but the rare flower of humanity, without the least supernatural admixture. And as countless generations ('four *asankheyyas* and a hundred thousand cycles,' Fausboll and Rhys-Davids' BUDDHIST BIRTH STORIES, p. 13) are required to develop a *man* into a Buddha, and *the iron will to become one* runs throughout all the successive births, what shall we call that which thus wills and perseveres? Character? One's individuality: an individuality but partly manifested in any one birth, but built up of fragments from all the births?" (*Bud. Cat.*, Appendix A. 137.)

** MAHAT or the "Universal Mind" is the source of Manas. The latter is Mahat, i.e., mind, in man. Manas is also called Kshetrajna, "embodied Spirit," because it is, according to our philosophy, the Manasa-putras, or "Sons of the Universal Mind," who created, or rather produced, the thinking man, "manu," by incarnating in the third Race mankind in our Round. It is Manas, therefore, which is the real incarnating and permanent Spiritual Ego, the INDIVIDUALITY, and our various and numberless personalities only its external masks.

[Quoted from H.P. Blavatsky's *The Key to Theosophy*, 1889 first edition, pp. 134-137.]

Definite words for definite things

... This "Higher Self" is ATMA, and of course it is "non-materializable," as Mr. Sinnett says. Even more, it can never be "objective" under any circumstances, even to the highest spiritual perception. For *Atman* or the "Higher Self" is really Brahma, the ABSOLUTE, and indistinguishable from it. In hours of *Samadhi*, the higher spiritual consciousness of the Initiate is entirely absorbed in the ONE essence, which is Atman, and therefore, being one with the whole, there can be nothing objective for it. Now some of our Theosophists have got into the habit of using the words "Self" and "Ego" as synonymous, of associating the term "Self" with only man's higher individual or even personal "Self" or *Ego*, whereas this term ought never to be applied except to *the One universal Self*. Hence the confusion. Speaking of Manas, the "causal body," we may call it — when connecting it with the Buddhic radiance — the "HIGHER EGO," never the "Higher Self." For even Buddhi, the "Spiritual Soul," is not the SELF, but the vehicle only of SELF. All the other "Selves" — such as the "Individual" self and "personal" self — ought never to be spoken or written of without their qualifying and characteristic adjectives.

Thus in this most excellent essay on the "Higher Self," this term is applied to the *sixth principle* or *Buddhi* (of course in conjunction with Manas, as without such union there would be no *thinking* principle or element in the spiritual soul); and has in consequence given rise to just such misunderstandings. The statement that "a child does not acquire its *sixth* principle — or become a morally responsible being capable of generating Karma — until seven years old," proves what is meant therein by the HIGHER SELF. Therefore, the able author is quite justified in explaining that after the "Higher Self" has passed into the human being and saturated the personality — in some of the finer organizations only — with its consciousness "people with psychic faculties may indeed perceive this Higher Self through their finer senses from time to time." But so are those, who limit the term "Higher Self" to the Universal Divine Principle, "justified" in misunderstanding him. For, when we read, without being prepared for this shifting of metaphysical terms, (8) that while "fully manifesting on the physical plane . . . the Higher Self still remains a conscious spiritual Ego on the corresponding plane of Nature" — we are apt to see in the "Higher Self" of this sentence, "Atma," and in the spiritual Ego, "Manas," or rather *Buddhi-Manas*, and forthwith to criticise the whole thing as incorrect.

To avoid henceforth such misapprehensions, I propose to translate literally from the Occult Eastern terms their equivalents in English, and offer these for future use.

(The Higher Self and the Egos of a Human Being)

THE HIGHER SELF: is Atma the inseparable ray of the Universal and ONE SELF. It is the God above, more than within, us. Happy the man who succeeds in saturating his inner Ego with it!

THE SPIRITUAL: divine EGO is the Spiritual soul or Buddhi, in close union with Manas, the mind-principle, without which it is no EGO at all, but only the Atmic Vehicle.

THE INNER, or HIGHER "EGO": is Manas, the "Fifth" Principle, so called, independently of Buddhi. The Mind-Principle is only the Spiritual Ego when merged into one with Buddhi, -- no materialist being supposed to have in him such an Ego, however great his intellectual capacities. It is the permanent Individuality or the "Re-incarnating Ego."

THE LOWER, or PERSONAL "EGO": is the physical man in conjunction with his lower Self, i. e., animal instincts, passions, desires, etc. It is called the "false personality," and consists of the lower Manas combined with Kama-rupa, and operating through the Physical body and its phantom or "double."

The remaining "Principle" "Prana," or "Life," is, strictly speaking, the radiating force or Energy of Atma -- as the Universal Life and the ONE SELF, -- ITS lower or rather (in its effects) more physical, because manifesting, aspect. Prana or Life permeates the whole being of the objective Universe; and is called a "principle" only because it is an indispensable factor and the deus ex machina of the living man....

[Quoted from H.P. Blavatsky's *The Key to Theosophy*, 1889 first edition, pp. 175-176.]

On the Nature of Our Thinking Principle

THE MYSTERY OF THE EGO

Enq. I perceive in the quotation you brought forward a little while ago from the *Buddhist Catechism* a discrepancy that I would like to hear explained. It is there stated that the Skandhas — memory included — change with every new incarnation. And yet, it is asserted that the reflection of the past lives, which, we are told, are entirely made up of Skandhas, "must survive." At the present moment I am not quite clear in my mind as to what it is precisely that survives, and I would like to have it explained. What is it? Is it only that "reflection," or those Skandhas, or always that same EGO, the Manas?

Theo. I have just explained that the re-incarnating Principle, or that which we call the *divine* man, is indestructible throughout the life cycle: indestructible as a thinking *Entity*, and even as an ethereal form. The "reflection" is only the spiritualised *remembrance* during the Devachanic period, of the *ex-personality*, Mr. A. or Mrs. B. — with which the *Ego* identifies itself during that period. Since the latter is but the continuation of the earth-life, so to say, the very acme and pitch, in an unbroken series, of the few happy moments in that now past existence, the *Ego* has to identify itself with the *personal* consciousness of that life, if anything shall remain of it.

Enq. This means that the *Ego*, notwithstanding its divine nature, passes every such period between two incarnations in a state of mental obscuration, or temporary insanity.

Theo. You may regard it as you like. Believing that, outside the ONE Reality, nothing is better than a passing illusion — the whole Universe included — we do not view it as insanity, but as a very natural sequence or development of the terrestrial life. What is life? A bundle of the most varied experiences, of daily changing ideas, emotions, and opinions. In our youth we are often enthusiastically devoted to an ideal, to some hero or heroine whom we try to follow and revive; a few years later, when the freshness of our youthful feelings has faded out and sobered down, we are the first to laugh at our fancies. And yet there was a day when we had so thoroughly identified our own personality with that of the ideal in our mind — especially if it was that of a living being — that the former was entirely merged and lost in the latter. Can it be said of a man of fifty that he is the same being that he was at twenty? The *inner* man is the same; the outward living personality is completely transformed and changed. Would you also call these changes in the human mental states insanity?

Enq. How would *you* name them, and especially how would you explain the permanence of one and the evanescence of the other?

Theo. We have our own doctrine ready, and to us it offers no difficulty. The clue lies in the double consciousness of our mind, and also, in the dual nature of the mental "principle." There is a spiritual consciousness, the Manasic mind illumined by the light of Buddhi, that which subjectively perceives abstractions; and the sentient consciousness (the lower *Manasic* light), inseparable from our physical brain and senses. This latter consciousness is held in subjection by the brain and physical senses, and, being in its turn equally dependent on them, must of course fade out and finally die with the disappearance of the brain and physical senses. It is only the former kind of consciousness, whose root lies in eternity, which survives and lives for ever, and may, therefore, be regarded as immortal. Everything else belongs to passing illusions.

Enq. What do you really understand by illusion in this case?

Theo. It is very well described in the just-mentioned essay on "The Higher Self." Says its author: "The theory we are considering (the interchange of ideas between the *Higher Ego* and the lower self) harmonizes very well with the treatment of this world in which we live as a phenomenal world of illusion, the spiritual plane of nature being on the other hand the noumenal world or plane of reality. That region of nature in which, so to speak, the permanent soul is rooted is more real than that in which its transitory blossoms appear for a brief space to wither and fall to pieces, while the plant recovers energy for sending forth a fresh flower. Supposing flowers only were perceptible to ordinary senses, and their roots existed in a state of Nature intangible and invisible to us, philosophers in such a world who divined that there were such things as roots in another plane of existence would be apt to say of the flowers, These are not the real plants; they are of no relative importance, merely illusive phenomena of the moment."

This is what I mean. The world in which blossom the transitory and evanescent flowers of personal lives is not the real permanent world; but that one in which we find the root of consciousness, that root which is beyond illusion and dwells in the eternity.

Enq. What do you mean by the root dwelling in eternity?

Theo. I mean by this root the thinking entity, the Ego which incarnates, whether we regard it as an "Angel," "Spirit," or a Force. Of that which falls under our sensuous perceptions only what grows directly from, or is attached to this invisible root above, can partake of its immortal life. Hence every noble thought, idea and aspiration of the personality it informs, proceeding from and fed by this root, must become permanent. As to the physical consciousness, as it is a quality of the sentient but lower "principle," (Kama-rupa or animal instinct, illuminated by the lower *manasic* reflection), or the human Soul — it must disappear. That which displays activity, while the body is asleep or paralysed, is the higher consciousness, our memory registering but feebly and inaccurately — because automatically — such experiences, and often failing to be even slightly impressed by them.

Enq. But how is it that MANAS, although you call it *Nous*, a "God," is so weak during its incarnations, as to be actually conquered and fettered by its body?

Theo. I might retort with the same question and ask: "How is it that he, whom you regard as 'the God of Gods' and the One living God, *is so weak* as to allow evil (or the Devil) to have the best of *him* as much as of all his creatures, whether while he remains in Heaven, or during the time he was incarnated on this earth?" You are sure to reply again: "This is a Mystery; and we are forbidden to pry into the mysteries of God." Not being forbidden to do so by our religious philosophy, I answer your question that, unless a God descends as an *Avatar*, no divine principle can be otherwise than cramped and paralysed by turbulent, animal matter. Heterogeneity will always have the upper hand over homogeneity, on this plane of illusions, and the nearer an essence is to its root-principle, Primordial Homogeneity, the more difficult it is for the latter to assert itself on earth. Spiritual and divine powers lie dormant in every human Being; and the wider the sweep of his spiritual vision the mightier will be the God within him. But as few men can feel that God, and since, as an average rule, deity is always bound and limited in our thought by earlier conceptions, those ideas that are inculcated in us from childhood, therefore, it is so difficult for you to understand our philosophy.

Enq. And is it this Ego of ours which is our God?

Theo. Not at all; "A God" is not the universal deity, but only a spark from the one ocean of Divine Fire. Our God *within us*, or "our Father in Secret" is what we call the "HIGHER SELF," *Atma*. Our incarnating Ego was a God in its origin, as were all the primeval emanations of the One Unknown Principle. But since its "fall into Matter," having to incarnate throughout the cycle, in succession, from first to last, it is no longer a free and happy god, but a poor pilgrim on his way to regain that which he has lost. I can answer you more fully by repeating what is said of the INNER MAN in ISIS UNVEILED (Vol. II. 593): —

"From the remotest antiquity *mankind as a whole have always been convinced of the existence of a personal spiritual entity within the personal physical man*. This inner entity was more or less divine, according to its proximity to the *crown*. The closer the union the more serene man's destiny, the less dangerous the external conditions. This belief is neither bigotry nor superstition, only an ever-present, instinctive feeling of the proximity of another spiritual and invisible world, which, though it be subjective to the senses of the outward man, is perfectly objective to the inner ego. Furthermore, they believed that *there are external and internal conditions which affect the determination of our will upon our actions*. They rejected fatalism, for fatalism implies a blind course of some still blinder power. But they believed in *destiny or Karma*, which from birth to death every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided by that presence termed by some the guardian angel, or our more intimate astral inner man, who is but too often the evil genius of the man of flesh or the *personality*. Both these lead on MAN, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation and retribution* steps in and takes its course, following faithfully the fluctuating of the conflict. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or like a feather carries him away in a whirlwind raised by his own actions."

Such is the destiny of the Man — the true Ego, not the Automaton, the *shell* that goes by that name. It is for him to become the conqueror over matter.

[Quoted from H.P. Blavatsky's *The Key to Theosophy*, 1889 first edition, pp. 177-182.]

THE COMPLEX NATURE OF MANAS

Enq. But you wanted to tell me something of the essential nature of Manas, and of the relation in which the Skandhas of physical man stand to it?

Theo. It is this nature, mysterious, Protean, beyond any grasp, and almost shadowy in its correlations with the other principles, that is most difficult to realise, and still more so to explain. Manas is a "principle," and yet it is an "Entity" and individuality or Ego. He is a "God," and yet he is doomed to an endless cycle of incarnations, for each of which he is made responsible, and for each of which he has to suffer. All this seems as contradictory as it is puzzling; nevertheless, there are hundreds of people, even in Europe, who realise all this perfectly, for they comprehend the Ego not only in its integrity but in its many aspects. Finally, if I would make myself comprehensible, I must begin by the beginning and give you the genealogy of this Ego in a few lines.

Enq. Say on.

Theo. Try to imagine a "Spirit," a celestial Being, whether we call it by one name or another, divine in its essential nature, yet not pure enough to be *one with the ALL*, and having, in order to achieve this, to so purify its nature as to finally gain that goal. It can do so only by passing *individually* and *personally*, *i. e.*, spiritually and physically, through every experience and feeling that exists in the manifold or differentiated Universe. It has, therefore, after having gained such experience in the lower kingdoms, and having ascended higher and still higher with every rung on the ladder of being, to pass through every experience on the human planes. In its very essence it is THOUGHT, and is, therefore, called in its plurality *Manasa putra*, "the Sons of the (Universal) mind." This *individualised* "Thought" is what we Theosophists call the *real* EGO, the thinking Entity imprisoned in a case of flesh and bones. This is surely a Spiritual Entity, not *Matter*, and such Entities are the incarnating EGOS that inform the bundle of animal matter called mankind, and whose names are *Manasa* or "Minds." But once imprisoned, or incarnate, their essence becomes dual: that is to say, the *rays* of the eternal divine Mind, considered as individual entities, assume a two-fold attribute which is (a) their *essential* inherent characteristic, heaven-aspiring mind (higher *Manas*), and (b) the human quality of thinking, or animal cogitation, rationalised owing to the superiority of the human brain, the *Kama*-tending or lower *Manas*. One gravitates toward *Buddhi*, the other, tending downward, to the seat of passions and animal desires. The latter have no room in *Devachan*, nor can they associate with the divine triad which ascends as ONE into mental bliss. Yet it is the Ego, the Manasic Entity, which is held responsible for all the sins of the lower attributes, just as a parent is answerable for the transgressions of his child, so long as the latter remains irresponsible.

Enq. Is this "child" the "personality"?

Theo. It is. When, therefore, it is stated that the "personality" dies with the body it does not state all. The body, which was only the objective symbol of Mr. A. or Mrs. B., fades away with all its material Skandhas, which are the visible expressions thereof. But all that which constituted during life the *spiritual* bundle of experiences, the noblest aspirations, undying affections, and *unselfish* nature of Mr. A. or Mrs. B. clings for the time of the *Devachanic* period to the EGO, which is identified with the spiritual portion of that terrestrial Entity, now passed away out of sight. The ACTOR is so imbued with the *role* just played by him that he dreams of it during the

whole Devachanic night, which *vision* continues till the hour strikes for him to return to the stage of life to enact another part.

Enq. But how is it that this doctrine, which you say is as old as thinking men, has found no room, say, in Christian theology?

Theo. You are mistaken, it has; only theology has disfigured it out of all recognition, as it has many other doctrines. Theology calls the EGO the Angel that God gives us at the moment of our birth, *to take care of our Soul*. Instead of holding that "Angel" responsible for the transgressions of the poor helpless "Soul," it is the latter which, according to theological logic, is punished for all the sins of both flesh and mind! It is the Soul, the immaterial *breath* of God and *his alleged creation*, which, by some most amazing intellectual jugglery, is doomed to burn in a material hell without ever being consumed (being of "an *asbestos*-like nature," according to the eloquent and fiery expression of a modern English Tertullian), while the "Angel" escapes scot free, after folding his white pinions and wetting them with a few tears. Aye, these are our "ministering Spirits," the "messengers of mercy" who are sent, Bishop Mant tells us —

". to fulfil

Good for Salvation's heirs, for us they still

Grieve when we sin, rejoice when we repent;"

Yet it becomes evident that if all the Bishops the world over were asked to define once for all what they mean by *Soul* and its functions, they would be as unable to do so as to show us any shadow of logic in the orthodox belief!

[Quoted from H.P. Blavatsky's *The Key to Theosophy*, 1889 first edition, pp. 183–186.]

On the Seven Principles & Other Related Terms

Excerpted from H.P. Blavatsky's Glossary
added to The Key to Theosophy p. 309-370 (1890 Second Edition)

Ahankara (Sans.) The conception of "I," self-consciousness or self-identity; the "I," or egoistical and mayavic principle in man, due to our ignorance which separates our "I" from the Universal ONE-Self. Personality, egoism also.

Ananda (Sans.) Bliss, joy, felicity, happiness.

Anoia (Gr.) is "want of understanding folly"; and is the name applied by Plato and others to the lower Manas when too closely allied with Kama, which is characterised by irrationality (agnoia). The Greek agnoia is evidently a derivative of the Sanskrit ajnana (phonetically agnyana), or ignorance, irrationality, and absence of knowledge

Astral Body. The ethereal counterpart or double of any physical body -- Doppelganger.

Atman, or Atma (Sans.) The Universal Spirit, the divine monad, "the seventh Principle," so called, in the exoteric "septenary" classification of man. The Supreme Soul.

Aura (Gr. and Lat.) A subtle invisible essence or fluid that emanates from human, animal, and other bodies. It is a psychic effluvium partaking of both the mind and the body, as there is both an electro-vital and at the same time an electro-mental aura; called in Theosophy the Akasic or magnetic aura....

Buddhi (Sans.) Universal Soul or Mind. Mahabuddhi is a name of Mahat (q. v.); also the Spiritual Soul in man (the sixth principle exoterically), the vehicle of Atma, the seventh, according to the exoteric enumeration.

Buddhi-Taijasi (Sans.) A very mystic term, capable of several interpretations. In Occultism, however, and in relation to the human "Principles" (exoterically), it is a term to express the state of our dual Manas, when, reunited during a man's life, it bathes in the radiance of Buddhi, the Spiritual Soul. For "Taijasi" means the radiant, and Manas, becoming radiant in consequence of its union with Buddhi, and being, so to speak, merged into it, is identified with the latter; the trinity has become one; and, as the element of Buddhi is the highest, it becomes Buddhi-Taijasi. In short, it is the human soul illuminated by the radiance of the divine soul, the human reason lit by the light of the Spirit or Divine SELF-CONSCIOUSNESS.

Causal Body. This "body," which is in reality no body at all, either objective or subjective, but Buddhi the Spiritual Soul, is so-called because it is the direct cause of the Sushupti state leading to the Turya state, the highest state of Samadhi. It is called Karanopadhi, "the basis of the cause," by the "Taraka Raj" Yogis, and in the Vedanta System corresponds to both the Vignanamaya and Anandamaya Kosha (the latter coming next to Atma, and therefore being the vehicle of the Universal Spirit). Buddhi alone could not be called a "Causal body," but becomes one in conjunction with Manas, the incarnating Entity or EGO.

Deva (Sans.) A god, a "resplendent" Deity, Deva-Deus, from the root div, "to shine." A Deva is a celestial being -- whether good, bad or indifferent -- which inhabits "the three worlds," or the three planes above us. There are 33 groups or 330 millions of them.

Devachan (Sans.) The "Dwelling of the Gods." A state intermediate between two earth-lives, and into which the Ego (Atma-Buddhi-Manas, or the Trinity made one) enters after its separation from Kama Rupa, and the disintegration of the lower principles, after the death of the body, on Earth.

Double. The same as the Astral body or "Doppelganger."

Ego (Lat.) "I"; the consciousness in man of the "I am I," or the feeling of I-am-ship. Esoteric philosophy teaches the existence of two Egos in man, the mortal or personal, and the higher, the divine or impersonal, calling the former "personality," and the latter "individuality."

Egoity (from the word "Ego"). Egoity means "individuality" -- indifferent -- never "personality," as it is the opposite of Egoism or "selfishness," the characteristic par excellence of the latter.

Eidolon (Gr.) The same as that which we term the human phantom, the Astral form.

Individuality. One of the names given in Theosophy and Occultism to the human Higher Ego. We make a distinction between the immortal and divine and the mortal human Ego which perishes. The latter or "Personality" (personal Ego) survives the dead body but for a time in Kama Loka: the Individuality prevails for ever.

Kamaloka (Sans.) The semi-material plane, to us subjective and invisible, where the disembodied "personalities," the astral forms called Kama Rupa, remain until they fade out from it by the complete exhaustion of the effects of the mental impulses that created these eidolons of the lower animal passions and desires. (See Kama Rupa.) It is the Hades of the ancient Greeks and the Amenti of the Egyptians -- the land of Silent Shadows.

Kama Rupa (Sans.) Metaphysically and in our esoteric philosophy it is the subjective form created through the mental and physical desires and thoughts in connection with things of matter, by all sentient beings: a form which survives the death of its body. After that death, three of the seven "principles" -- or, let us say, planes of the senses and consciousness on which the human instincts and ideation act in turn -- viz., the body, its astral prototype and physical vitality, being of no further use, remain on earth; the three higher principles, grouped into one, merge into a state of Devachan (q. v.), in which state the Higher Ego will remain until the hour for a new reincarnation arrives, and the eidolon of the ex-personality is left alone in its new abode. Here the pale copy of the man that was, vegetates for a period of time, the duration of which is variable according to the element of materiality which is left in it, and which is determined by the past life of the defunct. Bereft as it is of its higher mind, spirit and physical senses, if left alone to its own senseless devices, it will gradually fade out and disintegrate. But if forcibly drawn back into the terrestrial sphere, whether by the passionate desires and appeals of the surviving friends or by regular necromantic practices -- one of the most pernicious of which is mediumship -- the "spook" may prevail for a period greatly exceeding the span of the natural life of its body. Once the Kama Rupa has learnt the way back to living human bodies, it becomes a vampire feeding on the vitality of those who are so anxious for its company. In India these Eidolons are called Pisachas, -- and are much dreaded.

Linga Sharira (Sans.) "Astral body," i. e., the aerial symbol of the body. This term designates the doppelganger, or the "astral body" of man or animal. It is the eidolon of the Greeks, the vital and prototypal body, the reflection of the man of flesh. It is born before man and dies or fades out with the disappearance of the last atom of the body.

Macrocosm (Gr.) The "Great Universe" or Kosmos, literally.

Mahat (Sans.) Lit. "The Great One." The first principle of Universal Intelligence and consciousness. In the Puranic philosophy, the first product of root-nature or Pradhana (the same as Mulaprakriti); the producer of Manas the thinking principle, and of Ahankara, Egotism or the feeling of "I am I" in the lower Manas.

Manas (Sans.) Lit., the "Mind." The mental faculty which makes of a man an intelligent and moral being, and distinguishes him from the mere animal; a synonym of Mahat. Esoterically, however, it means, when unqualified, the Higher Ego or the sentient reincarnating Principle in man. When qualified it is called by Theosophists Buddhi-Manas, or the spiritual soul, in contradistinction to its human reflection -- Kama-Manas.

Manas Sutrātma (Sans.) Two words meaning "mind" (Manas) and "Thread Soul" (Sutrātma). It is, as said, the synonym of our Ego, or that which reincarnates. It is a technical term of Vedantic philosophy.

Manas Tajjasi(Sans.) Lit., the "radiant" Manas; a state of the Higher Ego which only high metaphysicians are able to realize and comprehend. The same as "Buddhi Tajjasi," which see.

Materialisations. In Spiritualism the word signifies the objective appearance of the so-called "spirits of the dead," who re-clothe themselves occasionally in matter; i. e., they form for themselves out of the materials at hand found in the atmosphere and the emanations of those present, a temporary body bearing the human likeness of the defunct, as he appeared when alive. Theosophists accept the phenomenon of "materialisation," but they reject the theory that it is produced by "Spirits," i. e., the immortal principles of disembodied persons. Theosophists hold that when the phenomena are genuine -- which is a fact of rarer occurrence than is generally believed -- they are produced by the larvae, the eidolons, or Kamalokic "ghosts" of the dead personalities. (See "Kamaloka" and "Kamarupa.") As Kamaloka is on the earth-plane and differs from its degree of materiality only in the degree of its plane of consciousness, for which reason it is concealed from our normal sight, the occasional apparition of such shells is as natural as that of electric balls and other atmospheric phenomena. Electricity as a fluid, or atomic matter (for Occultists hold with Maxwell that it is atomic), is ever, though invisibly, present in the air and manifests under various shapes, but only when certain conditions are present to "materialise" the fluid, when it passes from its own on to our plane and makes itself objective. Similarly with the eidolons of the dead. They are present around us, but being on another plane do not see us any more than we see them. But whenever the strong desires of living men and the conditions furnished by the abnormal constitutions of mediums are combined together, these eidolons are drawn -- nay pulled down from their plane on to ours and made objective. This is necromancy; it does no good to the dead, and great harm to the living, in addition to the fact that it interferes with a law of nature. The occasional materialisation of the "astral bodies" or doubles of living persons is quite another matter. These "astrals" are often mistaken for the apparitions of the dead, since, chameleon-like, our own "elementaries" along with those of the disembodied and cosmic Elementals, will often assume the appearance of those images which are strongest in our thoughts. In short, at the so-called "materialisation seances," it is those present and the medium who create the peculiar apparition. Independent "apparitions" belong to another kind of psychic phenomena.

Mediumship. A word now accepted to indicate that abnormal psycho-physiological state which leads a person to take the fancies of his imagination, his hallucinations, real or artificial, for realities. No entirely healthy person on the physiological and psychic planes can ever be a

medium. That which mediums see, hear, and sense, is "real" but untrue; it is either gathered from the astral plane, so deceptive in its vibrations and suggestions, or from pure hallucinations, which have no actual existence, but for him who perceives them. "Mediumship" is a kind of vulgarised mediatorship in which one afflicted with this faculty is supposed to become an agent of communication between a living man and a departed "Spirit." There exist regular methods of training for the development of this undesirable acquirement.

Microcosm. The "little" Universe meaning man, made in the image of his creator, the Macrocosm, or "great" Universe, and containing all that the latter contains. These terms are used in Occultism and Theosophy.

Monad. It is the Unity, the ONE; but in occultism it often means the unified duad, Atma-Buddhi, - or that immortal part of man which incarnating in the lower kingdoms and gradually progressing through them to Man, finds thence way to the final goal -- Nirvana.

Monas (Gr.) The same as the Latin Monad; "the only," a Unit. In the Pythagorean system the Duad emanates from the higher and solitary Monas, which is thus the First Cause. Nephesh (Heb.) "Breath of Life, Anima, Mens Vitae, appetites. The term is used very loosely in the Bible. It generally means Prana, 'life'; in the Kabbalah it is the animal passions and the animal soul." Therefore, as maintained in theosophical teachings,

Nephesh is the Prana-Kamic Principle, or the vital animal soul in man.

Nous (Gr.) A Platonic term for the Higher Mind or Soul. It means Spirit as distinct from animal-Soul, Psyche; divine consciousness or mind in man. The name was adopted by the Gnostics for their first conscious AEon, which, with the Occultists, is the third logos, cosmically, and the third "principle" (from above) or Manas, in man....

Personality. The teachings of Occultism divide man into three aspects -- the divine, the thinking or rational, and the irrational or animal man. For metaphysical purposes also he is considered under a septenary division, or, as it is agreed to express it in theosophy, he is composed of seven "principles," three of which constitute the Higher Triad, and the remaining four the lower Quaternary. It is in the latter that dwells the Personality which embraces all the characteristics, including memory and consciousness, of each physical life in turn. The Individuality is the Higher Ego (Manas) of the Triad considered as a Unity. In other words the Individuality is our imperishable Ego which reincarnates and clothes itself in a new Personality at every new birth.

Phren. A Pythagorean term denoting what we call the Kama-manas, still overshadowed by Buddhi-Manas.

Plane. From the Latin Planus (level, flat), an extension of space, whether in the physical or metaphysical sense. In Occultism, the range or extent of some state of consciousness, or the state of matter corresponding to the perceptive powers of a particular set of senses or the action of a particular force.

Prana (Sans.) Life Principle, the breath of life, Nephesh.

Protean Soul. A name for Mayavi rupa or thought-body, the higher astral form which assumes all forms and every form at the will of an adept's thought....

Quaternary. The four lower "principles in man," those which constitute his personality (i.e., Body, Astral Double, Prana or life, organs of desire and lower Manas, or brain-mind), as distinguished from the Higher Ternary or Triad, composed of the higher Spiritual Soul, Mind and Atman (Higher Self).

Reincarnation, or Re-birth; the once universal doctrine, which taught that the Ego is born on this earth an innumerable number of times. Now-a-days it is denied by Christians, who seem to misunderstand the teachings of their own gospels. Nevertheless, the putting on of flesh periodically and throughout long cycles by the higher human Soul (Buddhi-Manas) or Ego is taught in the Bible as it is in all other ancient scriptures, and "resurrection" means only the rebirth of the Ego in another form....

Self. There are two Selves in men -- the Higher and the Lower, the Impersonal and the Personal Self. One is divine, the other semi-animal. A great distinction should be made between the two.

Sthula Sharira. The Sanskrit name for the human physical body, in Occultism and Vedanta philosophy.

***Sthulopadhi.** The physical body in its waking, conscious state (Jagrat).

***Sukshmopadhi.** The physical body in the dreaming state (Svapna), and Karanopadhi, "the causal body."

*These terms belong to the teachings of the Taraka Raj Yoga School.

Summerland. The fancy name given by the Spiritualists to the abode of their disembodied "Spirits," which they locate somewhere in the Milky Way. It is described on the authority of returning "Spirits" as a lovely land, having beautiful cities and buildings, a Congress Hall, Museums, etc., etc. . . .

Taijas (Sans.) From tejas "fire"; meaning the "radiant," the "luminous," and referring to the manasa rupa, "the body of Manas," also to the stars, and the star-like shining envelopes. A term in Vedanta philosophy, having other meanings besides the Occult signification just given.

Thread Soul. The same as Sutratma....

Thumos (Gr.) A Pythagorean and Platonic term; applied to an aspect of the human soul, to denote its passionate Kamarupic condition: -- almost equivalent to the Sanskrit word tamas: "the quality of darkness," and probably derived from the latter.

Upadhi (Sans.) Basis of something, substructure; as in Occultism -- substance is the upadhi of Spirit.

Vahan (Sans.) "Vehicle," a synonym of Upadhi.