

**Helena P. Blavatsky, *Secret Doctrine Commentaries*, p. 645**

**Mme. Blavatsky:** Look here, you Europeans ought never to have been given the seven principles. Well, perhaps in a hundred years you will understand it.

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**Gottfried de Purucker, *The Dialogues of GdP*, Vol. 3, p. 263**

I have told you a million times, it seems to me, that the human constitution is composite. There is a world of occultism in that one statement. “Oh yes, composite. We know. It has a divine soul, and a spiritual soul and a human soul and an astral body, a *linga-śarīra*, and a physical body. Composite, yes. Oh, we understand.” I have not yet, my beloved Companions, found an adequate understanding among you of that simple statement that the human being is a composite being. I have attempted by both direct and devious ways and round-about manners to awaken the intuition in your minds as to the meaning of this statement.

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**YOU ARE TAT - YOU ARE PARABRAHMA*****Encyclopedic Theosophical Glossary***

**Tat, Tad** (Sanskrit) That; used by Vedic and archaic Hindu writers to describe the unutterable Principle or boundless All, from which all in a universe springs, in contrast to *idam* (this), the manifested universe. The old sages would ask their disciples, “Kas twam asi?” (who are you?); and then would tell them, “Tat twam asi” (That [the Boundless] you are). The ancient wisdom teaches as one of its fundamental postulates, that we are inseparable parts of the universe, and therefore we have all within us, whether active or latent, that the universe contains.

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**Gottfried de Purucker, *Questions We All Ask*, Series 2, pp. 226-227**

“Man, know thyself!” was the profound injunction of the Delphic Oracle.

Why? Because man is a microcosm, a little world, embracing within the compass of his whole constitution (not in the compass of his physical body or in that of his mere mind, but in the compass of his entire constitution) all the energies, powers, faculties, forces — everything in fact that boundless Space contains. He is a child of the Universe, and therefore is inseparable therefrom. Consequently, everything that is in boundless infinitude is in man, either in potency or in activity. You know doubtless what the old Hindu philosophers taught. They asked the question: “*Kas twam asi?*” “Who art thou?” And the right answer came: “*Parabrahma,*” “the Boundless.”

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### **Gottfried de Purucker, *Studies in Occult Philosophy*, p. 506**

It must become obvious from what I have just said that the Cosmic Self, although your inmost self, is not the self of you or of me as a man. You are a human self, a human ego; I am a human self, a human ego; nevertheless each one of us as individuals or human egos exists and has its being, and all our life we live and move and have our being in the cosmic profundity which we can only describe in the language of the Vedic Sage as THAT.

(...)

When a man knows, and in knowing feels with every atom of his being, that what he is is but a cosmic atom, so to say, in the fabric and substance of the absolute Vast of our Galaxy; and that he is as important as that Galaxy in his essence and relatively unimportant as a microcosm, as a human egoity — when this conviction burns itself into his consciousness, he becomes truly impersonal; he becomes a Man — with a capital *M*, a Superman, a Demigod; because the very essence of the consciousness of divinity is then trying to penetrate into his human consciousness.

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### **3 LINES OF EVOLUTION IN MAN**

#### **Helena P. Blavatsky, *The Secret Doctrine*, Vol. I, p. 181**

It now becomes plain that there exists in Nature a triple evolutionary scheme, for the formation of the three *periodical Upadhis*; or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions. These three are the finite aspects or the reflections on the field of Cosmic Illusion of ATMA, the seventh, the ONE REALITY.

1. The Monadic is, as the name implies, concerned with the growth and development into still higher phases of activity of the Monad in conjunction with : —
2. The Intellectual, represented by the Manasa-Dhyanis (the Solar Devas, or the Agnishwatta Pitris) the “givers of intelligence and consciousness” to man and : —
3. The Physical, represented by the Chhayas of the lunar Pitris, round which Nature has concreted the present physical body. This body serves as the vehicle for the “growth” (to use a misleading word) and the transformations through Manas and – owing to the accumulation of experiences – of the finite into the INFINITE, of the transient into the Eternal and Absolute.

Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyanis or “Logoi.” Each is represented in the constitution of man, the Microcosm of the great Macrocosm ; and it is the union of these three streams in him which makes him the complex being he now is.

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#### **Gottfried de Purucker, *Fundamentals of the Esoteric Philosophy*, pp. 124-125**

Man can be considered as a being composed of three essential bases; the Sanskrit term is Upadhi. The meaning of the word is that which stands forth following a model or pattern, as a canvas, so to say, upon which the light from a projecting lantern plays. It is a play of shadow and form, compared

with the ultimate Reality. These three bases or upadhis are, first, the *Monad* or spiritual; second, that which is supplied by the Lords of Light, the so-called *Mānasa-Dhyānis*, meaning the **intellectual and intuitive side of man**, the element-principle that makes man Man; and the third basis or Upadhi we can call the vital-astral-physical, if you please.

(...)

Now these three lines of evolution, these three aspects or qualities of man, as said, come from three different Hierarchies, or states, often spoken of as three different planes of being. The lowest comes from the earth; ultimately from the moon, our cosmogonic mother. The middle, the *mānasic* or **intellectual-intuitional**, from the sun. The monadic from the Monad of monads, the supreme flower, or acme, or rather the supreme seed of the Universal Hierarchy which forms our Cosmical Universe or Universal Cosmos.

(...)

Immortality is assured if the central principles which compose the **intellectual-intuitional** man, have succeeded in rising to the monadic plane where they become one with the monad, shining upon them as a spiritual sun.

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### **Gottfried de Purucker, *The Dialogues of GdP*, Vol. 3, p. 331**

Thus then, we have in the composite human constitution four main classes of entities — the divine being, or the **Monad** Essence, or the essential Monad, using here the word ‘Monad’ in a generalizing sense. Then the **Agnishwāta-Pitri** through whom this Monad expresses its powers. Then the **Lunar Pitri** through whom the Agnishwāta-Pitri expresses its powers combined with those of the divinity. Then and last, the lowest class of the **Earth-Pitris** which form the astral-vital frame of the human vehicle or constitution. Through this astral-vital frame, all these combined essences just spoken of attempt or try to express each one its individual energy or power or character.

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## **MAN IS A SERIES OF PRINCIPLES, A SERIES OF UPADHIS**

### **Helena P. Blavatsky, ‘The Seven Principles’**

**In: H.P. Blavatsky, *Collected Writings*, Vol. 14, pp. 386**

The “Mystery of Buddha” is that of several other Adepts — perhaps of many. The whole trouble is to understand correctly that other mystery: that of the real fact, so abstruse and transcendental at first sight, about the **“Seven Principles” in man, the reflections in man of the seven powers in Nature, physically, and of the seven Hierarchies of Being, intellectually and spiritually.**

Whether a man – material, ethereal, and spiritual – is for the clearer comprehension of his (broadly-speaking) triple nature, divided into groups according to one or another system, the foundation and the apex of that division will be always the same. There being only three Upādhis (bases) in man, any number of Kośas (sheaths) and their aspects may be built on these without destroying the harmony of the whole. Thus, while the Esoteric System accepts the septenary division, the Vedāntic classification gives five Kośas, and the Tāraka Rāja Yoga simplifies them into four — the three Upādhis synthesized by the highest principle, Ātman.

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## MAN IS EEN SERIES OF SELVES

### Helena P. Blavatsky, *The Voice of the Silence* (selection of verses)

19 Saith the Great Law: — "In order to become the KNOWER of ALL SELF (9) thou hast first of SELF to be the knower." To reach the knowledge of that SELF, thou hast to give up Self to Non-Self, Being to Non-Being, and then thou canst repose between the wings of the GREAT BIRD.

9. The *Tatwagyane* is the "knower" or discriminator of the principles in nature and in man; and *Atmagyane* is the knower of ATMAN or the Universal, ONE SELF.

...

41 Before thou set'st thy foot upon the ladder's upper rung, the ladder of the mystic sounds, thou hast to hear the voice of thy inner GOD\* in seven manners.

[\*The Higher SELF.]

...

90 And now thy Self is lost in SELF, thyself unto THYSELF, merged in THAT SELF from which thou first didst radiate.

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**Footnote 4:** The "great Master" is the term used by lanooos or chelas to indicate one's "Higher Self." It is the equivalent of Avalokiteswara, and the same as Adi-Budha with the Buddhist Occultists, ATMAN the "Self" (the Higher Self) with the Brahmins, and CHRISTOS with the ancient Gnostics.

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133 Think not that breaking bone, that rending flesh and muscle, unites thee to thy "silent Self" (12).

12 The "Higher Self" the "seventh" principle.

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### 164-170

Restrain by thy Divine thy lower Self.

Restrain by the Eternal the Divine.

Aye, great is he, who is the slayer of desire.

Still greater he, in whom the Self Divine has slain the very knowledge of desire.

Guard thou the Lower lest it soil the Higher.

The way to final freedom is within thy SELF.

That way begins and ends outside of Self (28).

28 Meaning the personal lower "Self."

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258 Build high, Lanoo, the wall that shall hedge in the Holy Isle,\* the dam that will protect thy mind from pride and satisfaction at thoughts of the great feat achieved.

\* The Higher Ego, or Thinking Self.

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## MAN IS A RAY OR STREAM OF CONSCIOUSNESS

### Helena P. Blavatsky, *Collected Writings*, Vol. 12, p. 625

Speaking on esoteric lines, every irrevocably materialistic person is a dead MAN, a living automaton, in spite of his being endowed with great brain power. Listen to what Āryāsanga says, stating the same fact:

“That which is neither Spirit nor Matter, neither Light nor Darkness, but is verily the container and root of these, that thou art. The Root projects at every Dawn its shadow on ITSELF, and that shadow thou callest Light and Life, O poor dead Form. (This) **Life-Light streameth downward through the stair of the seven worlds, the stair, of which each step becomes denser and darker. It is of this seven-times-seven scale that thou art the faithful climber and mirror, O little man!** Thou art this, but thou knowest it not.”

This is the first lesson to learn. The second is to study well and know the principles of both the Kosmos and ourselves, dividing the group into the permanent and impermanent, the higher and immortal, and the lower and mortal; for thus only can we master and guide the lower cosmic and personal, then the higher cosmic and impersonal.

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## **MAN IS A RAY OR STREAM OF CONSCIOUSNESS:A SERIES OF MONADS**

**Gottfried de Purucker, *The Esoteric Tradition*, pp. 718-719, footnote 380**

[718-719] The human constitution is a composite or compound, and may be figured to the mind's eye, or picturated, as a **stream of consciousness** flowing forth from the deathless Center or Spiritual Monad, which last is at once the immortal Root of the human being and his Essential Self. The Monad which is thus the highest or inmost or root or core or heart of any entity in manifestation, is the fundamental Individual: the fountain of all consciousness and of all selfhood therein, for consciousness and selfhood emanate from it in a flow or stream passing through all the different grades or steps or degrees of the entity's constitution, which flow or stream is thus at once seen to be the **Monadic Ray** above spoken of.

We may perhaps employ the symbol familiar to many, and used by more than one ancient School, to wit, a '**Pillar of Light**,' as figuring the human constitution considered as a unitary whole. This 'Pillar of Light,' as it emanates or streams 'downwards' or 'outwards' into manifestation from the heart of the Monad, is of dazzling and supernal brilliance and beauty in its highest parts; but as it passes 'downwards' or 'outwards,' or more deeply into matter, its glory or luminosity is progressively dimmed, until at its end, when it reaches the physical sphere, it works or functions invisibly in surroundings which are as 'black as night' — i.e., in the vital-astral-physical triad of the human constitution, which triad in its lowest aspect is the physical body. In and throughout the entire extent of this 'Pillar of Light,' runs the stream of Essential Selfhood or Monadic consciousness which stream is the Monadic Ray, and which thus is involved or surrounded by the 'Pillar of Light' — the inner and invisible composite human constitution.

As this Monadic Ray streams downwards and works in and through this 'Pillar of Light,' it makes for itself at appropriate places in the 'Pillar' **knots or foci of active consciousness**, and these knots or foci are in themselves Minor Monads; so that looking upon the composite human constitution as a unitary whole, each one of these knots or foci of consciousness is seen to be one of the ego-souls of the human constitution. They are in descending order: the Divine Soul, the Spiritual Soul, the Mānasic or Human Soul, the Kāma-Mānasic or Animal Soul, and the Vital-Astral Soul; and each one of these 'souls' may otherwise be called as above a Minor Monad. Through them all, as just stated, nevertheless flows and works and functions the Essential Monadic Ray, which thus is seen to be identic with the **Sūtrātman** of Hindu Philosophy, this word *Sūtrātman* being a Sanskrit term

signifying 'Thread-Self,' which, in consequence of the foregoing, is seen to have its seats, or respective knots or foci, in the aggregated totality of the different subtil sheaths or bodies, the 'souls' above mentioned.

Now, the whole course of evolution during the Cosmic Manvantara consists in a continuous and progressive rising – or perhaps raising – of the level of self-consciousness from the lower, upwards and inwards, to the higher, bringing about the consequent and progressively greater manifestation of inherent power and attribute and faculty, as the ages roll on, in the aforesaid 'Pillar of Light,' or composite constitution.

#### **Footnote 380.**

We have here, it may however be stated as a help, the four basic or fundamental portions of the human compound constitution, to wit: (a) the Divine Monad, whose range of consciousness and functional activity is over and in the Galaxy; (b) its Ray, the Spiritual Monad, whose range of self-consciousness and functional activity is over and in the Solar System; (c) the Higher or Spiritual Soul, the Ray from the Spiritual Monad, whose self-consciousness and functional activity is over and in the Globes of the Planetary Chain; and finally (d) the Human Ego, the Ray from (c), whose self-consciousness and functional activity belong to our Earth and last for the duration of a single incarnation.

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#### **Gottfried de Purucker, *Studies in Occult Philosophy*, p. 473-474**

The difficult thing in this study is to get it through our dull human intelligences so miseducated through hundreds of years, that man is a composite or compounded entity, a microcosm: that we are not merely animated bodies built in a certain way by natural forces, but that we actually are rays - I cannot think of a better term - flowing forth from the heart of Infinity; and that for each one of us such a ray is our essential Self; and along this ray, so to say, at certain intervals there are knots of consciousness. Each one of these knots along the ray is a child- Monad; and the farther one goes inwards or, in other words, the higher one goes, along this ray of consciousness, the diviner the Monads are found to be as we reach knot after knot of consciousness ascending upwards or inwards.

Now then, as the human being yearning for more light and truth spir- itualizes his consciousness, in other words rises to higher planes of con- sciousness, he ascends along this essential ray and becomes cognisant, first, that he is more than a merely beast-Monad, or later in time that he is more than a merely human Monad. There is in him the consciousness of the Monad of the Masters, the spiritual Monad; and when he becomes a Master he realizes that there is something within him still higher than this, to wit, the god-Monad; and as he continues to ascend along this ray of consciousness, this 'pathway' about which I wrote so much in Funda- mentals and elsewhere, as he goes still higher, with each ascent, with each step upwards, with each reaching to a higher Monad, he attains an added expansion of essential consciousness. Thus this expansion grows from humanity into spirituality or into Masterhood; from spirituality his con- sciousness becomes divine in its reach, including even the Galaxy or Milky Way. He then ascends still higher along this essential selfhood, along this ray within him, until his consciousness becomes cosmic and takes in a reach still more vast; and so on for ever.

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