

**CONSTITUTION OF MAN  
THE MICROCOSM**

*Citizen of the Universe*<sup>1</sup>

**Immortal upper triad or Divine Self**

- True individuality, the Sutratman of the Upanishads.<sup>2</sup>
- The Imperishable<sup>3</sup> Monad, i.e., Atma–Buddhi–Manas, permeated by the One Universal Life or Breath.<sup>4</sup>
- Spiritual Self dying<sup>5</sup> (Death 4<sup>20</sup>) 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.<sup>6</sup>
- Other ephemeral aspects<sup>7</sup> of the quaternary personality.

	Principle ②								
Macrocosmically	<b>AURIC EGG</b>	<b>ALAYA</b>	<b>MAHAT, COSMIC INTELLIGENCE</b> <sup>8</sup>		<b>FOHAT</b>	<b>JIVA</b>	<b>ASTRAL</b> <sup>9</sup>	<b>PRAKRITI</b>	
Microcosmically	<b>7 Atman</b> <sup>10, 11</sup>	<b>6 Buddhi</b> <sup>12</sup>	<b>5 Manas</b> <sup>13</sup> or Dual Mind		<b>4 Kama (Manas)</b>	<b>3 (Kama) Prana</b>	<b>2 Linga-Sharira</b>	<b>1 Sthula-Sharira</b>	
Consciousness' virtual foci	<b>Universal Self</b>	<b>Spiritual Self</b>	<b>Higher Self</b>	<b>Lower Self</b>	<b>Animal Self</b>	<b>Vital Self</b>	<b>Astral Body</b>	<b>Visible Body</b>	
Auric Egg dynamics	Periphery of the Auric Egg and our point of communication with Universal Planes.		The two Minds are bridged by Antahkarana. But when I-ness (Ahankara) is strong, Antahkarana is said to be 'drunk or insane.' <sup>14</sup>		Vital Animal or Living Soul, Nephesh.		Transitory emanation of the Auric Egg.		
	<b>Upper Principles</b> Spiritual, divine, higher mind or soul, nous or noetic intelligence, i.e., illuminated mind.			<b>Middle Principle</b> <sup>15</sup> (Illusion) Astral, animal, lower mind or soul; psyché-périsprit; <sup>16</sup> personal, worldly, mortal man.		<b>Lower Aspects</b> <sup>17</sup> Physical man.			
Paul's triad	<b>Spirit</b> (Plato's λόγον)			<b>Soul</b> (Plato's ἄλογον)		(Life-Force)		(Physical) <b>Body</b>	
Plato's terms	<b>Agathon</b>	<b>Nous</b>		<b>Phren</b>	<b>Thymos</b>		<b>Eidolon</b>	<b>Soma</b>	
Functions	The Will to Be, and to Become.	Noetic intelligence, discrimination, intuition.	Abstract, impersonal, noble thoughts, ideals.	Concrete, personal, selfish thoughts, and interests. <sup>18</sup>	Selfish desires or e-motions.	Vitalises aspects ③ and ②	Model of the gross physical and its subtle counterpart.	Gross, bulky, living substance.	
	Radiation of the One Pure Spirit.	Emanation of the Spiritual Soul, and vehicle of Atman.	First emanation of Pradhana, which contains potentially all gunas (attributes).	Reflection or shadow of Buddhi and Higher Manas, having potentialities of both. Reason can make of man an intelligent and moral being, distinguishing him from the mere animal.	Closely linked with Lower Manas.	Closely linked with Kama.	From linga, a characteristic map, model or pattern, and Sharira, that which easily moulders or is dissolved, vital & prototypal body. Astral or Etheric double, Chariot, Vehicle Ὀχημα.	Mask of the soul and instrument of action on the objective plane, of the unspoken divine thought in the very depths of man's subjective or inner nature. <sup>19</sup>	
Synonymous terms	Jiva or Jivatman.	Christos.	Manasaputras, Breaths or Principles, Reincarnating Ego.			Vital air, Shadow of One Life, Breath of Life.			
Eternal principles & aspects	Principle ①	Principle ③	Principle ④	Aspect ③	Permeates every principle & aspect.	Aspect ①	Aspect ②		
Apparitions to distant places	Adepts can project consciously, and dying persons unconsciously, an illusory form or phantom of their personality to any distant place while their physical body is left 'entranced.' This double is termed Mayavi-Rupa.								
<sup>20</sup> Deaths and post-mortem states	After Death 2, the purified mind enters Devachan, a 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 and subjectively. <sup>21</sup>			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. <sup>22</sup>		Eventually, Prana is released and re-becomes Jiva. <sup>23</sup>		Death 3. Clinging to the physical body, it dissipates only with the disappearance of its last atom. <sup>24</sup>	



## Food for thought

A flower blossoms; then withers and dies. It leaves a fragrance behind, which, long after its delicate petals are but a little dust, still lingers in the air. Our material sense may not be cognizant of it, but it nevertheless exists. Let a note be struck on an instrument, and the faintest sound produces an eternal echo. A disturbance is created on the invisible waves of the shoreless ocean of space, and the vibration is never wholly lost. Its energy being once carried from the world of matter into the immaterial world will live for ever. And man, we are asked to believe, man, the living thinking, reasoning entity, the indwelling deity of our nature's crowning masterpiece, will evacuate his casket and be no more! Would the principle of continuity which exists even for the so-called *inorganic* matter, for a floating atom, be denied to the spirit, whose attributes are consciousness, memory, mind, LOVE! Really, the very idea is preposterous.

— Helena Petrovna Blavatsky<sup>1</sup>

The people starve because those in authority over them devour too many taxes; that is why they starve. The people are difficult to govern because those placed over them are meddlesome; that is why they are difficult to govern. The people despise death because of their excessive labour in seeking the means of life; that is why they despise death.

— Lao Tzu<sup>2</sup>

The soul is wholly embodied, and the body is wholly ensouled.<sup>3</sup>

Brahman expands by means of austerity,<sup>4</sup> and from It primal matter is produced; from matter, Prāna; from Prāna, mind; from mind, the elements; from the elements, the worlds; thence works,<sup>5</sup> and from the works, their immortal fruits.<sup>6</sup>

Real life is in the spiritual consciousness of that life, *in a conscious existence in Spirit, not Matter*,<sup>7</sup> . . . Everything else belongs to passing illusions.<sup>8</sup>

Though antiquity (like esoteric philosophy) seems to divide soul into the divine and the animal, *anima divina* and *anima bruta*, the former being called *nous* and *phren*, yet the two were but the double aspect of a unity. Diogenes Laërtius (*De clarorum philosophorum vitis*, Bk. VIII, 30) gives the common belief that the animal soul, *phren* — φρήν, generally the diaphragm — resided in the stomach, Diogenes calling the *anima bruta* θυμός. Pythagoras and Plato also make the same division, calling the divine or rational soul λόγος, and the irrational ἀλογος. Empedocles

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<sup>1</sup> *Isis Unveiled*, I p. 114

<sup>2</sup> *The Sayings of Lao Tzu*, "Government," pp. 39-40; (tr. Giles)

<sup>3</sup> R.W. Emerson: *Love*

<sup>4</sup> The word *tapas* in the text also denotes the intense thinking which precedes any creative art. Here the word means knowledge regarding the future creation. When there arises in Brahman the desire for creation, forthwith It becomes endowed with omniscience, that is to say, with the knowledge and capacity of creating, preserving and destroying the universe. Thus, Brahman appears to increase in size, like a seed before it splits and the sprout comes out; or like a father dilating with joy before begetting a son. In this stage the attributeless Absolute becomes known as Saguna Brahman.

<sup>5</sup> Work (karma) creates desire, and the desire again impels one to action. Thus in the relative universe the stream of work never comes to an end.

<sup>6</sup> *Mundaka Upanishad* I, i, 8; (tr. Nikhilananda)

<sup>7</sup> *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 625

<sup>8</sup> *Key to Theosophy*, § X (ON THE NATURE OF OUR THINKING PRINCIPLE) p. 179

gives to men and animals a dual soul, not two souls as is believed. The Theosophists and Occultists divide man into seven principles and speak of a divine and animal soul; but they add that Spirit being one and indivisible, all these “souls” and principles are only its aspects. Spirit alone is immortal, infinite, and the one reality — the rest is all evanescent and temporary, illusion and delusion.<sup>9</sup>

The eternal *kosmos*, the Macrocosm, is divided in *The Secret Doctrine* like man, the Microcosm, into Three Principles and Four Vehicles:

The three *root-principles* are, exoterically: Man, Soul, and Spirit (meaning by “man” the intelligent personality), and esoterically: Life, Soul, and Spirit; the four vehicles are Body, Astral double, Animal (or human) Soul, and Divine Soul (Śthūla-Śarīra, Kāma-rūpa, Kāma-rūpa, and Buddhi, the vehicle of Ātman or Spirit). Or, to make it still clearer: (1) the *Seventh Principle* has for its vehicle the Sixth (Buddhi); (2) the vehicle of Manas is Kāma-rūpa [However, cf. *B.C.W.*, Vol. XII, pp. 707-09]; (3) that of Jīva or Prāna (life) us the Liṅga-Śarīra (the “double” of man; the Liṅga-Śarīra proper can never leave the body till death; that which appears is an astral body, reflecting the physical body and serving as a vehicle for the human soul, or intelligence); and (4) the Body, the physical vehicle of all the above collectively. The Occultist recognizes the same order as existing for the cosmical totality, the *psycho-cosmical Universe*.<sup>10</sup>

Commenting on the “indiscretion” of disclosing, perhaps prematurely, the seven-fold classification of the Principles and Aspects of Man, HP Blavatsky admits that:

We have *unfortunately* — for it was premature — opened a chink in the Chinese wall of esotericism, and we cannot now close it again, even if we would. I for one had to pay a heavy price for the indiscretion, but I will not shrink from the results.<sup>11</sup>

Whilst explaining the septenary nature of descending and ascending states of consciousness, Blavatsky suggests that our “principles” emanate from, and correspond with, previous “chains of worlds” or Planetary Rounds of Spiritual Impulse, our “invisible companions.”

. . . the one eternal LAW unfolds everything in the (to be) manifested Nature on a sevenfold principle; among the rest, the countless circular chains of worlds, composed of seven globes, graduated on the four lower planes of the world of formation (the three others belonging to the Archetypal Universe). Out of these seven only *one, the lowest and the most material of those globes*, is within our plane, or means of perception, the six others lying outside of it and being therefore invisible to the terrestrial eye. Every such chain of worlds is the progeny and creation of another, *lower, and dead chain — its reincarnation*, so to say.

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<sup>9</sup> *Blavatsky Collected Writings*, (CHINESE SPIRITS) XI pp. 205-6 *fn.*

<sup>10</sup> *Ibid.*, (THE “ZOHAR” OR CREATION AND THE ELOHIM) XIV p. 209 & *fn.*

<sup>11</sup> *Ibid.*, (CLASSIFICATION OF PRINCIPLES) VII p. 288

These invisible companions correspond curiously to that which we call “the principles in Man.” The seven are on three material planes and one spiritual plane, answering to the three *Upādhis* (material bases) and one spiritual vehicle (*Vāhana*) of our seven principles in the human division.<sup>12</sup>

Consciousness’ septenary nature is also reflected in the progressive development of the disembodied soul:

If the Egyptian dogma of the *metempsychosis* or the transmigration of soul taught that there were *seven* states of purification and progressive perfection, it is also true that the Buddhists took from the Aryans of India, not from Egypt, their idea of *seven* stages of progressive development of the disembodied soul, allegorized by the *seven* stories and umbrellas, gradually diminishing towards the top on their pagodas.<sup>13</sup>

One may wish to reflect upon (a) a poignant abstract from the Stanzas of Dzyan on the preparation of the Saptaparna, the Human Plant until the middle of the Third Race, when the “living fire” of Manas was granted, (b) some sobering thoughts on the hard-boiled materialists, the “spiritually dead” of the age, and (c) the difference between the “permanent” and the “impermanent” by Lord Buddha as quoted by a Master of Wisdom.

17. THE BREATH (*human Monad*) [which is Atman with its upādhi Buddhi] NEEDED A FORM; THE FATHERS [Lunar Pitris — the Sixth hierarchical group] GAVE IT. THE BREATH NEEDED A GROSS BODY; THE EARTH [-spirits — the seventh hierarchical group] MOULDED IT. THE BREATH NEEDED THE SPIRIT OF LIFE [Jīva — becoming Prāna in man’s constitution]; THE SOLAR LHAS BREATHED IT INTO ITS FORM. THE BREATH NEEDED A MIRROR OF ITS BODY (*astral shadow*) [Linga-śarīra]; “WE GAVE IT OUR OWN,” SAID THE DHYANIS. THE BREATH NEEDED A VEHICLE OF DESIRES (*Kāma Rūpa*); “IT HAS IT,” SAID THE DRAINER OF WATERS (*Śuchi, the fire of passion and animal instinct*). THE BREATH NEEDS A MIND TO EMBRACE THE UNIVERSE; “WE CANNOT GIVE THAT,” SAID THE FATHERS. “I NEVER HAD IT, SAID THE SPIRIT OF THE EARTH. “THE FORM WOULD BE CONSUMED WERE I TO GIVE IT MINE, SAID THE GREAT (*solar*) FIRE . . . (*nascent*) MAN REMAINED AN EMPTY, SENSELESS BHŪTA . . . .<sup>14</sup>

If so, then it stands to reason that life and death, good and evil, past and future, are all empty words, or, at best, figures of speech. If the objective universe itself is but a passing illusion on account of its beginning and finitude, then both life and death must also be aspects and illusions. They are changes of state, in fact, and no more. Real life is in the spiritual consciousness of that life, *in a conscious existence in Spirit, not Matter*; and real death is the limited perception of life, the impossibility of sensing conscious or even individual existence outside of form, or, at least, of some form of matter. Those who sincerely reject the possibility of conscious life divorced from substance, and a brain — are *dead units*. The words of Paul, an Initiate, become comprehensible. “Ye are dead and your *life* is hid with Christ in God,” which is to say: Ye are personally dead matter, unconscious

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<sup>12</sup> *Secret Doctrine*, I pp. 152, 153

<sup>13</sup> *Blavatsky Collected Writings*, (THE NUMBER SEVEN) II p. 409

<sup>14</sup> *Secret Doctrine*, II p. 105; [annotated by Barborka in his *Divine Plan*, p. 298.]

of its own spiritual essence, and your real life is hid with your divine Ego (Christos) in, or merged with, God (Ātman); now it has departed from you, soulless people.<sup>15</sup> 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.<sup>16</sup>

One of your letters begins with a quotation from one of my own: “Remember that there is within man no abiding principle” — which sentence I find followed by a remark of yours, “How about the sixth and seventh principles?” To this I answer, neither Atma nor Buddhi ever were *within* man, — a little metaphysical axiom that you can study with advantage in Plutarch and Anaxagoras. The latter made his νοῦς αυτοκράτης [nous autokrates] the spirit self-potent, the *nous* that alone recognised *noumena* while the former taught on the authority of Plato and Pythagoras that the *demonium* or this *nous* always remained without the body; that it floated and overshadowed, so to say, the extreme part of man’s head, it is only the vulgar who think it is within them. Says Buddha, “you have to get rid entirely of all the subjects of impermanence composing the body that your body should become permanent. The permanent never merges with the impermanent although the two are one. But it is only when all outward appearances are gone that there is left that one principle of life which exists independently of all external phenomena. It is the fire that burns in the eternal light, when the fuel is expended and the flame is extinguished; for that fire is neither in the flame nor in the fuel, nor yet inside either of the two but above beneath and everywhere — (Parinirvana Sutra kuan XXXIX).<sup>17</sup>

Finally, here is a brief but masterful synopsis of how the Saptaparna withers, infolds, and its constituents return one after the other to their origin and source:

The worlds of effects are not lokas or localities. They are the shadow of the world of causes, their *souls* — worlds having like men their seven principles which develop and grow simultaneously with the body. Thus the *body* of man is wedded to and remains for ever within the body of his planet; his individual *jivatma* life principle, that which is called in physiology *animal spirits* returns after death to its source — *Fohat*; his *linga shariram* will be drawn into *Akasa*; his *Kamarupa* will recombine with the Universal *Shakti* — the Will-Force, or universal energy; his “animal soul” borrowed from the breath of *Universal Mind* will return to the Dhyana Chohans; his sixth principle — whether drawn into or ejected from the matrix of the Great Passive Principle must remain in its own sphere — either as part of the crude material or as an individualized entity to be reborn in a higher world of causes. The seventh will carry it from the *Devachan* and follow the new *Ego* to its place of re-birth. . . .<sup>18</sup>

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<sup>15</sup> *Colossians* iii, 3

<sup>16</sup> *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 625

<sup>17</sup> *Mahātma Letter 72* (127), pp. 447-48; 3<sup>rd</sup> Combined ed.

<sup>18</sup> *Ibid.*, 13 (44), pp. 71-72; 3<sup>rd</sup> Combined ed.

## Parting thoughts from Isis Unveiled

“Three spirits live and actuate man,” teaches Paracelsus; “three worlds pour their beams upon him; but all three only as the image and echo of one and the same all-constructing and uniting principle of production. The first is the spirit of the elements [terrestrial body and vital force in its brute condition]; the second, the spirit of the stars [sidereal or astral body — the soul]; the third is the *Divine* spirit [*Augoeides*].”<sup>19</sup> Our human body, being possessed of “primeval earth-stuff,” as Paracelsus calls it, we may readily accept the tendency of modern scientific research “to regard the processes of both animal and vegetable life as simply physical and chemical.” This theory only the more corroborates the assertions of old philosophers and the *Mosaic Bible*, that from the dust of the ground our bodies were made, and to dust they will return. But we must remember that

“‘Dust thou art, to dust returnest,’  
Was not spoken of the soul.”<sup>20</sup>

Man is a little world — a microcosm inside the great universe. Like a foetus, he is suspended, by all his *three* spirits, in the matrix of the macrocosmos; and while his terrestrial body is in constant sympathy with its parent earth, his astral soul lives in unison with the sidereal *anima mundi*. He is in it, as it is in him, for the world-pervading element fills all space, and *is* space itself, only shoreless and infinite. As to his third spirit, the divine, what is it but an infinitesimal ray, one of the countless radiations proceeding directly from the Highest Cause — the Spiritual Light of the World? This is the trinity of organic and inorganic nature — the spiritual and the physical, which are three in one, and of which Proclus says that “The first monad is the Eternal God; the second, eternity; the third, the paradigm, or pattern of the universe”; the three constituting the Intelligible Triad. Everything in this visible universe is the outflow of this Triad, and a microcosmic triad itself. And thus they move in majestic procession in the fields of eternity, around the spiritual sun, as in the heliocentric system the celestial bodies move round the visible suns. The Pythagorean *Monad*, which lives “in solitude and darkness,” may remain on this earth forever invisible, impalpable, and undemonstrated by experimental science. Still the whole universe will be gravitating around it, as it did from the “beginning of time,” and with every second, man and atom approach nearer to that solemn moment in the eternity, when the Invisible Presence will become clear to their spiritual sight. When every particle of matter, even the most sublimated, has been cast off from the last shape that forms the ultimate link of that chain of double evolution which, throughout millions of ages and successive transformations has pushed the entity onward: and when it shall find itself reclthed in that primordial essence, identical with that of its Creator, then this once impalpable organic atom will have run its race, and the sons of God will once more “shout for joy” at the return of the pilgrim.<sup>21</sup>

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<sup>19</sup> [*Opera omnia*, s.v. “The End of Birth, and Consideration of the Stars.”]

<sup>20</sup> [H.W. Longfellow, *A Psalm of Life*.]

<sup>21</sup> *Isis Unveiled*, I pp. 212-13

### Parallel reading

This paper is a broad overview of our septenary constitution. A thorough understanding of our divine ancestry and nature may be gleaned from the following titles in the same series:

- 1 “Constitution of Man - Esoteric” — On the nature, states, and functions of the Auric Egg from HP Blavatsky’s Esoteric Instructions, complete with Diagram.
- 2 Nous “Augoeides of the Neoplatonists” — On the soul of the Spiritual Man redeemed from the flesh, luciform and pure, lit by its own light.
- 3 “Woe for the Living Dead” — On the conditions of immortality, pitfalls of personal life, and the risk of material man loosing his soul and divine patrimony forever.
- 4 “Transmigration, Reincarnation, Gilgulim” — On various terms for the after death states of consciousness that are loosely grouped under the conceptual umbrella of Reincarnation. This study can be found in our Confusing Words Series.



### Further reading

- Comments on Kāma-Rūpa: TS Row’s *The Philosophy of the Bhagavad Gita* (First Lecture). New Delhi: Artha Niti Publications, 3<sup>rd</sup> ed. 1931; p. 17
- Constitution of Man outlined: *The Key to Theosophy*, § VI (THEOSOPHICAL TEACHINGS AS TO THE NATURE OF MAN) p. 96
- Constitution of Man simplified: *The Caves and Jungles of Hindostan*, pp. 556-57
- Esoteric and Tantra Tables of the Tattvas: *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 614
- On the human monad being the union of a ray from the Absolute with Its Soul: *The Secret Doctrine*, I p. 19
- On the septenary divisions of Buddhistic and Vedāntic teachings: *The Secret Doctrine*, I p. 157

## Endnotes to Table

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<sup>1</sup> Cf. “If these statements of the philosophers are true, that God and men are akin, there is but one course open to men, to do as Socrates did: never to reply to one who asks his country, ‘I am an Athenian,’ or, ‘I am a Corinthian,’ but ‘I am a citizen of the universe.’” — Matheson P.E. (Tr.). *Epictetus: Discourses Books 1 and 2*. (reprt. of 1<sup>st</sup> ed. 1916 by Clarendon Press, Oxford); New York: Dover Publications, 2004; (“How One May Draw Conclusions from the Fact That We Are God’s Kinsmen” I, 9; p. 20.)

<sup>2</sup> [Sūtratman of the *Upanishads*, lit. “thread of the spirit” or “thread-soul.” *Met.* a luminous string (sūtra) of self-consciousness (ātman) or true individuality, along which its endless modifications, false individualities or “personalities” are strung one after another like beads. *Sk.*] “. . . the luminous thread of immortal *impersonal* monadship, on which our earthly lives or evanescent *Egos* are strung as so many beads — according to the beautiful expression of Vedāntic philosophy.” — *Secret Doctrine*, II p. 513

<sup>3</sup> Pherecydes the Syrian is the first on record [in the West] who said that the [Spiritual] souls of men were immortal. — Cicero: *Tusculan Disputations* I xvi; (tr. Yonge)

<sup>4</sup> [Synonyms: Agra of the Buddhists | Astroeides, *i.e.*, one having the brilliancy of the stars of Origen and Neoplatonist | Ātman or luminous Self of the Hindu | Divine Spirit Ferroher of the Persian | Māyāvi-Rūpa | Nous Augoeides, *i.e.*, radiant or shining like dawn of the Neoplatonist | Spiritual envelope of Job]

Augoeides [from Gr. *αυγή*, *auge*, dawn, day-break, sun light, radiance + *εἶδος* *eidōs*, form, shape. Hence, of the nature of light; spirit (pneuma) as the source of light, luminous]. Bulwer-Lytton in *Zanoni* adopted the term from Marcus Aurelius (who says that the sphere of the soul is augoeides), using it to denote the radiant spiritual-divine human soul-ego. In *Isis Unveiled* it denotes the spiritual monad, atma-buddhi, and is collocated with the Persian ferouer or feruer, the Platonic nous, etc. In a high degree of initiation the initiand comes face to face with this radiant presence, the luminous radiation streaming from the divine ego at the heart of the monad. When the Augoeides touches with its rays the inferior monads in the human constitution and awakens them to activity, these then become the various lower egos or manifested children of the divine ego. [For an in-depth review see “Augoeides of the Neoplatonists” in the same series.] — *Encyclopedic Theosophical Glossary*

Etymology of *Αυγοειδής*: *Αυγή*’s primary meaning is ‘light of the sun.’ Dawn, *αὔγος*, is secondary. Hence, *Αυγοειδής* means ‘of the nature of light.’ Cf. *αυγοειδές όχημα*, luminous vehicle (Proclus, in *Platonis Timaeum Commentarii* 2.81d). See also, Iamblichus’ *de Mysteriis* 5.10, 3, for uses as *σώμα* and *πνεύμα*.

Etymology of *Αστροειδής*: Cf. Philo Mechanicus I.485 (*Sup.*), & Hierocles Platonicus Philosophus, *Carmen Aureum* 27, 483m] — *Liddell & Scott*

. . . the two higher principles *can have no individuality on Earth*, cannot be *man*, unless there is (a) the Mind, the *Manas-Ego*, to cognize itself, and (b) the terrestrial *false* personality, or the body of egotistical desires and personal Will, to cement the whole, as if round a pivot (which it is, truly), to the physical form of man. It is the *Fifth* and the *Fourth* principles [*fn.* The Fourth, and the Fifth from *below*, beginning by the physical

body; the Third and the Fourth, if we reckon from *Ātman*.] — *Manas* and *Kāma Rūpa* — that contain the dual personality: the real immortal Ego (*if it assimilates itself to the two higher*) and the false and transitory personality, the *māyāvi* or astral body, so-called, or the *animal-human* Soul — the two having to be closely blended for purposes of a *full* terrestrial existence. Incarnate the Spiritual Monad of a Newton grafted on that of the greatest saint on earth — in a physical body the most perfect you can think of — *i.e.*, in a two or even a three-principled body composed of its *sthūla-śarira*, *prāna* (life principle), and *linga śarira* — and, if it lacks its middle and fifth principles, you will have created *an idiot* — at best a beautiful, soulless, empty and unconscious appearance. “*Cogito — ergo sum*” can find no room in the brain of such a creature, not on this plane, at any rate. — *Secret Doctrine*, II pp. 241-42

<sup>5</sup> The higher triad, *Ātma-Buddhi-Manas*, may be recognized from the first lines of the quotation from the Egyptian papyrus. In the *Ritual* (now the *Book of the Dead*), the purified Soul (the dual *Manas*) appears as “the victim of the dark influence of the Dragon Apophis” (the physical personality of *Kāma-Rūpic* man, with his passions). If it has attained the final knowledge of the heavenly and the infernal mysteries, the *Gnōsis* — the divine and terrestrial mysteries of White and Black Magic — then the defunct personality “will triumph over its enemy” — death. This alludes to the case of a complete reunion, at the end of earth life, of the Ego with its lower *Manas*, full of “the harvest’ of life.” But if “Apophis” conquers the “Soul,” then it “cannot escape its *second* death.” — *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 626

<sup>6</sup> . . . physical man is the musical instrument, and the Ego, the performing artist. The potentiality of perfect melody of sound, is in the former — the instrument — and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken divine thought in the very depths of man’s subjective or inner nature. Physical man may — to follow our simile — be a priceless Stradivarius, or a cheap and cracked fiddle, or again a mediocrity between the two, in the hands of the Paganini who ensouls him. — *Blavatsky Collected Writings*, (GENIUS) XII p. 15

<sup>7</sup> The *permanent* preservation of a personal identity beyond death is a very rare achievement, accomplished only by those who wrest her secrets from Nature, and control their own super-material development. In his favourite symbolical way *Éliphas Lévi* indicates the people who contrive to do this as those who are immortal in good by identification with God, or immortal in evil by identification with Satan. That is to say, the preservation of personal identity beyond death (or rather, let us say, far beyond death, reserving for the moment an explanation of the distinction) is accomplished only by adepts and sorcerers — the one class having acquired the supreme secret knowledge by holy methods, and with benevolent motives; the other having acquired it by unholy methods, and for base motives. But that which constitutes the inner self, the purer portions of the earthly personal soul united with the spiritual principles and constituting the essential individuality, is ensured a perpetuation of life in new births, whether the person, whose earthly surroundings are its present habitat, becomes endued with the higher knowledge, or remains a plain ordinary man all his life. — *Blavatsky Collected Writings*, (DEATH AND IMMORTALITY) IV pp. 253-54

<sup>8</sup> Remember that our Egos, *the Principle which reincarnates*, are called in *The Secret Doctrine* the Manasaputras, “Sons of Manas” (or Mahat), or Intelligence, Wisdom. — *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 607 *fn.*

<sup>9</sup> [W.Q. Judge on Ākāśa or ether of the Hindus, the register of our deeds and thoughts, the great picture gallery of the earth, where seers can always gaze upon any event that has ever happened, as well as those to come, the celestial “star-like” or soul-body of Porphyry, the “sidereal light” of Paracelsus, the same as the anima mundi or soul of the world, the “luminiferous ether” or “radiant matter” of 19<sup>th</sup> century scientists:]

It is not the light as we know it, and neither is it darkness. Perhaps it was said to be a light because when clairvoyants saw by means of it, the distant objects seemed to be illuminated. But as equally well distant sounds can be heard in it, heavy bodies levitated by it, odors carried thousands of miles through it, thoughts read in it, and all the various phenomena by mediums brought about under its action, there has been a use of the term “light” which while unavoidable is none the less erroneous. — *Echoes of the Orient*, III (XXI) p. 45

Éliphas Lévi ought to have added that the astral light, or primordial substance, if matter at all, is that which, called *Light*, LUX, esoterically explained, *is the body of those Spirits themselves, and their very essence. Our physical light is the manifestation on our plane and the reflected radiance of the Divine Light emanating from the collective body of those who are called the “LIGHTS” and the “FLAMES.”* — *Secret Doctrine*, I p. 259 *fn.*

<sup>10</sup> Occult Philosophy teaches us that the seventh principle is the only eternal Reality, while the rest, belonging as they do to the “world of forms” which are non-permanent, are illusive in the sense that they are transient. To these is limited the phenomenal world which can be taken cognisance of by the senses corresponding to the nature of those six principles. It will thus be clear that it is only the *seventh* sense, which pertains to the *noumenal* world, that can comprehend the Abstract Reality underlying all phenomena. — *Blavatsky Collected Writings*, (CAN THE MAHATMAS BE SELFISH?) VI p. 264

Also *cf.* “Brave soldiers need neither orders nor constant encouragement. . . . As said by me in S.D. Ātma is Karma, so all results flowing from sincere work will be right, if you are detached.” — *Echoes of the Orient*, I p. lvi; [quoting Master M.]

<sup>11</sup> As Hiranyagarbha, the Golden Womb or Egg, contains Brahmā, the collective symbol of the Seven Universal Forces, so the Auric Egg contains, and it directly related to, both the divine and the physical man. In its essence, as said, it is eternal; in its constant correlations, it is a kind of perpetual motion machine during the reincarnating progress of the Ego on this earth. [*Cf.* Endnote 8.]

Thus the Auric Egg, reflecting all the thoughts, words and deeds of man, is:

(a) The preserver of every Karmic record.

(b) The storehouse of all the good and bad powers of man, receiving and giving out at his will — nay, at his very thought — every potentiality, which becomes, then and there, an acting potency: this aura is the mirror in which sensitives

and clairvoyants sense and perceive the real man, and see him *as he is*, not as he appears

(c) As it furnishes man with his Astral Form, around which the physical entity models itself, first as a foetus, then as a child and man, the astral growing apace with the human being, so it furnishes him during his life, if an Adept, with his Māyāvi-Rūpa, *Illusion Body* (which is not his *Vital Astral Body*); and after death, with his Devachanic Entity and Kāma-Rūpa, or Body of Desire (the Spook).

— *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 608

<sup>12</sup> Noetic intelligence is the Light of the Logos, the luminosity of universal ideation, which has the potentiality of becoming the light of active intelligence. The light is potentially present in the unmanifested Logos. Applying this to the human principles, noetic intelligence is the light of Buddhi, which is capable of being actively focussed by Manas, and which potentially exists in the Atma. This follows as soon as one grasps the meaning of the word ‘noetic’, derived from the term *Nous*, which is the universal mind — the field which Fohat plants the elementary germs, the monads and atoms, that consciously ensoul all forms in the manifested cosmos. In the cosmos as in Man, the Perceiver, the Witness and Spectator, governs and guides intelligent and sentient life through the Fohatic power of Buddhic-noetic ideation. Like Krishna-Shiva seated immobile in the hearts of all being, the mysterious power of the Perceiver causes all being to revolve. They are all contained in him but he is not contained in them. Such is the sublime mystery of the Three-in-One. — *Hermes Brahma Vach* 12 (4) 1986

If the mediaeval Theosophists and the modern Occultists, call the Spiritual Soul — the *vahan* [vehicle] of the seventh, the pure, immaterial spark — “a fire taken from the eternal ocean of light,” they also call it in the esoteric language “a pulsation of the Eternal Motion”; and the latter cannot certainly exist *outside* of matter. — *Blavatsky Collected Writings*, (WHAT IS MATTER AND WHAT IS FORCE?) IV p. 220

In its purely metaphysical aspect, Manas, being again one remove (on the downward plane) from Buddhi, is still so immeasurably higher than the physical man, that it cannot enter into direct relation with the personality, except through its reflection, the lower mind. Manas is Spiritual Self-Consciousness, in itself, and Divine Consciousness when united with Buddhi, which is the true “producer” or that “production” (*vikāra*), or Self-Consciousness, through Mahat. Buddhi-Manas, therefore, is entirely unfit to manifest during its periodical incarnations, except through the human mind or lower Manas. — *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 630

<sup>13</sup> . . . the upper (indigo blue) Manas is connected with the lower (green) Manas by a thin line which binds the two together. This is the Antahkarana, the path or bridge of communication which serves as a link between the personal being whose physical brain is under the sway of the lower (animal) mind, and the reincarnating Individuality, the spiritual Ego, Manas-Manu, the “Divine Man.” This thinking Manu, therefore, is that which alone reincarnates. In truth and in nature, the two Minds (the spiritual and the physical or animal) are one, but separate at reincarnation. For, while that portion of the divine which goes to animate consciously the personality, separating itself, like a dense but pure shadow, from the divine Ego,\* wedges itself into the brain and senses\*\* of the

uterine babe (at the completion of its seventh month), the Higher Manas does not unite itself with the child before the completion of the first seven years of life. This detached essence, or rather the reflection or shadow of the Higher Manas, becomes, as the child grows, a distinct thinking principle in man, its chief agent being the physical brain.

\* The essence of the divine Ego is “pure flame,” an entity to which nothing can be added and from which nothing can be taken, it cannot, therefore be diminished even by countless numbers of lower minds, detached from it like flames from a Flame. This is in answer to an objection by an Esotericist who asked whence was that inexhaustible essence of one and the same Individuality which was called upon to furnish a human intellect for every new personality in which it incarnated.

\*\* The brain, or thinking machinery, is not only in the head and skull, but, as every physiologist who is not quite a materialist, will tell you, every organ in man, heart, liver, lungs, etc., down to every nerve and muscle, has, so to speak, its own distinct brain, or thinking apparatus. As our brain has naught to do in the guidance of the collective and individual work of every organ in us, what is that which guides each so unerringly in its incessant functions, that makes these struggle and that too with disease, throw it off and act, each of them even to the smallest not in a clock-work manner, as alleged by some materialists (for, at the slightest disturbance or breakage the clock stops), but as an entity endowed with instinct? To say that it is Nature is to say nothing, if not a fallacy; for Nature, after all, is but a name for these very same functions, the sum of the qualities and attributes, physical, mental, etc., in the universe and man, the total of agencies and forces guided by intelligent laws.

— *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII pp. 623-24 & *fn.*

“The higher manas” or Ego (Kshetrājña) is the “Silent Spectator,” and the voluntary “sacrificial victim”: the lower manas, its representative — a tyrannical despot, truly. — *Blavatsky Collected Writings*, (PSYCHIC AND NOETIC ACTION) XII p. 358 *fn.*

Two birds [*fn.* the individual soul and the Supreme Self], united always [*fn.* inseparable companions, like an object and its reflection] and known by the same name [*fn.* Ātman], closely cling to the same tree [*fn.* body]. One of them eats the sweet fruit; the other looks on without eating. Seated on the same tree, the Jīva moans [*fn.* as the result of his identification with the body] bewildered by his impotence. But when he beholds the other, the Lord worshipped by all, and His glory, he then becomes free from grief. — *Mundaka Upanishad* III, i, 1-2; (*tr.* Nikhilananda). Cf. *Svetasvatara Upanishad* IV, 6-7.

’Tis mind that all things sees and hears; What else exists is deaf and blind.

Taylor T. (*Tr. & Annot.*). *Iamblichus on the Mysteries of the Egyptians, Chaldeans, and Assyrians and Life of Pythagoras*. (Vol. XVII of The Thomas Taylor Series) Sturminster Newton: The Prometheus Trust, 2004; [*Life of Pythagoras* XXII, p. 280.]

<sup>14</sup> The two minds are linked by an imaginary bridge or path (Antahkarana). When I-ness (Ahamkara) is strong, the bridge is said to be “drunk or insane”; when the lower aspires towards its higher half, communication between the two becomes possible. For a thorough analysis of Antahkarana see “Woe for the living dead” in the same series.

*Ahamkāra*, as universal Self-Consciousness, has a triple aspect, as also *Manas*. For this conception of “I,” or one’s *Ego*, is either *sattva*, “pure quietude,” or appears as *rajas*, “active,” or remains *tamas*, “stagnant,” in darkness. It belongs to Heaven and Earth, and assumes the properties of either. — *Secret Doctrine*, I p. 335 *fn.*

From where does the mind operate? From the mental centre (*mano bindu*) which is really the common centre of all the vehicles, physical and superphysical and is the real antahkarana or interior instrument. — Taimni I.K. *Gayatri*. Adyar: Theosophical Publishing House, 1978; p. 181

I am the Voice of Wisdom (*cf.* 19) crying in the wilderness of Matter: Purify the Antahkarana (“Internal Organ” or Astral Man), the Path that leads from the Lower to the Higher Man. — *Blavatsky Collected Writings*, (NOTES ON THE GOSPEL ACCORDING TO JOHN) XI p. 493; [note 23 on Esaias’ “voice of one crying in the wilderness” taken by G.R.S. Mead.]

A Hatha-Yogi will never pass beyond the Maharloka [“The space between the earth and the uttermost limit of the solar system”] psychically, and the Talātala (double or dual plane) psycho-mentally. To become a Rāja-Yogi, a Chela has to ascend to the seventh portal, the Satyaloka [“The abode of the Nirvanīs”]. For such, the Master Yogis tell us, is the fruition of Ijya or “sacrifice.” When the Bhūr, Bhuvār and Swarga (States) are once passed, and the consciousness of the Yogi is in Maharloka, it is the last plane and state between entire identification of the Personal and the Higher Manas. — *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. IV) XII pp. 668-69

<sup>15</sup> Character and Charisma, Ego and Egoism, Individualism and Capitalism, I-ness and Me-ness, Mind and Mentality, Persona and Personality, Self and Self-interest, they are all one and the same: utter Selfishness, which is the chief cause of sin and suffering in the world. — *Compassion* (2009), p. 288. *Cf.* “Cause of sin and suffering” in our Black versus White Magic Series.

<sup>16</sup> The Saxon Spiritualists are rather confused between the spirit and the p̄risprit. Perhaps they do not distinguish the one from the other, describing the first by the word soul, the second by spirit. Theosophists do the opposite; for them the spirit properly is *Nous*, the spirit. The p̄risprit or *Psychē*, is the soul. — *Blavatsky Collected Writings*, (FRAGMENTS FROM MADAME BLAVATSKY) I p. 365

<sup>17</sup> The Consciousness which is merely the animal Consciousness is made up of the Consciousness of all the cells in the Body, except those of the Heart. For the Heart is the organ of the Spiritual Consciousness; it corresponds indeed to Prāna, but only because Prāna and the Auric Envelope are essentially the same, and because again as Jīva it is the same as the Universal Deity. The Heart represents the Higher Triad, while the Liver and Spleen represent the Quaternary, taken as a whole. The heart is the abode of the Spiritual Man, whereas the Psycho-Intellectual Man dwells in the Head with its seven gateways. It has its seven brains, the upādhis and symbols of the seven Hierarchies, and this is the exoterically four, but esoterically seven, leaved Lotus, the

“Saptaparna,” the “Cave of Buddha” with its seven compartments. — *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. V) XII p. 694

[Yājñavalkya instructing Janaka on where will he go when he is released from his body:] The person who is in the left eye\* is his wife, Virāj (matter). The ākāśa that lies within the heart is their place of union. Their food is the lump (pinda) of blood in the heart. Their wrap is the net-like structure in the heart. The path on which they move [from sleep to waking] is the nerve that goes upward from the heart; it is like a hair split into a thousand parts. In the body there are nerves called hitā, which are placed in the heart. Through these the essence of our food passes as it moves on. Therefore the subtle body (Taijasa) received finer food than the gross body (Vaiśvānara).

\* It is Vaiśvānara that becomes Taijasa in the dream state and Prājña in the dreamless sleep. The couple, Virāj (matter) and Indra (Vaiśvānara), become united in dreams. Unlike the experiencer and the object of experience in the waking state, the experiencer and the object of experience in a dream are made of the same mind-stuff; they cannot be separated. For the purpose of meditation, Vaiśvānara itself is now described as Taijasa.

— *Brihadaranyaka Upanishad* IV, ii, 3; (tr. Nikhilananda)

**18** Genius is the greatest responsiveness of the brain and brain-memory to the Higher Manas. — *Inner Group Teachings*, p. 200

**19** . . . physical man is the musical instrument, and the Ego, the performing artist. The potentiality of perfect melody of sound, is in the former — the instrument — and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken divine thought in the very depths of man’s subjective or inner nature. Physical man may — to follow our simile — be a priceless Stradivarius, or a cheap and cracked fiddle, or again a mediocrity between the two, in the hands of the Paganini who ensouls him. — *Blavatsky Collected Writings*, (GENIUS) XII p. 15

**20** [When consciousness withdraws from Its earthly prison it undergoes three deaths before it regains Subjectivity; and a fourth when it re-enters Objectivity:]

- (1) the death of the body;
- (2) the death of the Animal Soul in Kāma-Loka;
- (3) the death of the Astral (Linga-Śarīra), following that of the Body;
- (4) the metaphysical death of the Higher Ego, the *immortal*, every time it “falls into matter,” or incarnates in a new personality.

The Animal Soul, or Lower Manas, that shadow of the Divine Ego which separates from it to inform the personality (the details of which process will now be given), cannot by any possible means *escape death* at Kāma-Loka, at any rate that portion of this reflection which remains as a terrestrial residue and cannot be impressed on the Ego. Thus the chief and most important secret with regard to that “second death,” in the esoteric teaching, was and is to this day the terrible possibility of the *death* of the Soul, that is, its severance from the Ego on earth during a person’s lifetime. This is a *real* death (though with chances of resurrection), which shows no traces in a person and yet leaves

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him morally a living corpse. [Prior to 1890 the latter teaching has been kept secret.] — *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 628

<sup>21</sup> Cf. “Time hath no power against Identity, though sleep the merciful hath blotted out the tablets of our mind, and with oblivion sealed the sorrows that else would hound us from life to life, stuffing the brain with gathered griefs till it burst in the madness of uttermost despair.” — Rider Haggard H. *She* (1<sup>st</sup> ed. 1887); ch. 21, p. 271

[On whether a mind “ascends” to Devachan to enjoy “the presence of all those it loves” or vice-versa:] *Manas* in its higher aspect is *dravya* — an eternal “substance” as well as the *Buddhi*, the spiritual soul — when this aspect is developed; and united with the Soul *Manas* becomes spiritual *self-consciousness*, which is a *Vikara* (a production) of its original “producer” *Buddhi*\*. . . Thus the higher human triad, drawn by its affinity to those triads it loved most, with *Manas* in its highest aspect of self-consciousness — (which is entirely disconnected with, and has no need as a channel of the internal organ of physical sense called *antah-karana*\*\* ) — helping, it is ever associated with, and enjoys the presence of all those it loves — in death, as much as it did in life. The intercourse is *real and genuine*. . . .

\* It is only when *Ego* becomes *Ego-ism* deluded into a notion of independent existence as the producer in its turn of the five *Tanmātras* that *Manas* is considered *Maha-bhūtic* and finite in the sense of being connected with *Ahancara*, the personal “I-creating” faculty. Hence *Manas* is both eternal and non-eternal: eternal in its atomic nature (*para-manu rūpa*); finite (or *kārya-rūpa*) when linked as a duad — with *kāma* (*Volition*), a lower production. — *Ed.* . . .

\*\* *Antah-karana* is the path of communication between soul and body, entirely disconnected with the former: existing with, belonging to, and dying with the body. — *Ed.*

*Blavatsky Collected Writings*, (DEVACHAN) V pp. 79-80 & *fn.*; also quoted *ibid.*, XII p. 631

<sup>22</sup> [The term “second-death” has been attributed to Proclus. For further comments by H.P. Blavatsky see “Woe for the Living Dead,” p. 8 *et seq.* in the same series.]

It is this *Kāma-Rūpa* which legend and story in the various ancient world-religions or philosophies speak of as the “shade,” and which it has been customary in the Occident to call the “spook,” or “ghost.” It is, in short, all the mortal elements of the human soul that was. The *Kāma-Rūpa* is an exact astral duplicate, in appearance and mannerism, of the man who died; it is his *eidolon* or “image.” — *Occult Glossary*, pp. 76-7

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 *Kāmarūpa* 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 *Pisāchas*, and are much dreaded . . . — *Theosophical Glossary: Kāmarūpa*

**23** Prānā, on earth at any rate, is thus but a mode of life, a constant cyclic motion from within outwardly and back again, an out-breathing and in-breathing of the ONE LIFE, or Jīva, the synonym of the Absolute and Unknowable Deity. Prānā is not abstract life, or Jīva, but its aspect in a world of delusion. In: *The Theosophist*, May, 1988, p. 478, Prānā is said to be “one stage finer than the gross matter of the earth.” — *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 607 fn.

**24** The skeleton excepted. — *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 607

