

*Post-mortem wanderings
of the wicked soul*



Abstract and train of thoughts

Reincarnation is the serial and periodical rebirth of every individual monad, from pralaya to pralaya.

Reincarnation is indissolubly linked with Karma, the Divine Law of Truth and Justice. 5

Astral monad is the shell of the deceased personality, disintegrating together with the corpse. In Hinduism it is known as bhut; in Greek philosophy, as eidolon; in Theosophy, as elementary. That shell is the deceptive image of lingering desires (Kama-loka), the Limbus of the Catholics, the Hades of the Greeks. 7

The evocation of the dead (necromancy) as well as the preservation of corpses is a violation of the laws of nature; it is an outrage on the modesty of death, which hides the works of destruction, as we should hide those of reproduction. Death is exhaled by death. The cemeteries poison the atmosphere of towns and the miasma of corpses blight the children even in the bosoms of their mothers. 7

As spirit and matter run along parallel lines and are readily convertible to each other, so the spiritual evolution goes hand in hand with the physical. 7

The immortal Ego is the root of every new incarnation, the string on which are threaded one after the other the ephemeral “personalities” of man. 8

When the post-mortem period of lethargic stupor is over, and the last ante-mortem desire dissipated, the Spiritual Soul enters in full consciousness the blessed region of Devachan, where all earthly mists have been dispersed, and where the scenes of the past life come clearly before the spiritual sight. Thence one can neither be reborn before its appointed period, nor reappear on earth visibly or invisibly in the interim. 8

Unless the spiritual fruition the Higher Ego merges into, and its aroma absorbed by the reincarnating Ego (Atma-Buddhi), the latter becomes non-existent — for it can only receive spiritual colouring from each lower ego during incarnation. 8

All transient, non-reincarnating principles are left behind soulless and lifeless, firstly as a material residue, and later on as a reflection on the mirror of Astral light. 9

Reincarnation is a cyclic necessity for the Eternal Pilgrim — the Protean differentiation in space and time of the One Absolute Unknowable.

Nature never leaves her work unfinished; if baffled at the first attempt, she tries again. No one can progress beyond this world without becoming perfected physically, morally, and spiritually. 11

And as Nature never proceeds backwards in her evolutionary progress, so man cannot regress physically to lower forms of life — but he can retrogress morally, yielding to the seductive influences which converge towards him. 13

Selfishness is the single most important cause of all sin and suffering on earth. It's effects can only be counterbalanced on earth, hence the endless cycles of tears watering the parched soil of pain and sorrow until harmony is restored. 13

Like the revolutions of a wheel, there is a regular succession of death and rebirth, the moral cause of which is clinging desperately to life on earth — while the instrumental cause is Karma, the law of merit and demerit. 13

The mortal lower tetrad is overshadowed by the Immortal Higher Triad, the Divine Self.

The True Individually of the Imperishable Monad, permeated by the One Universal Life, is contrasted by the false individuality of the common man, who identifies only with the personal and the transient. 16

The entire bundle of egotism disappears after death, as the costume of the part he played disappears from the actor's body after he leaves the theatre and goes to bed. Nothing remains of that bundle to go to the next incarnation, except the seed for future Karma. 16

There is a natural body, and there is a Spiritual body. The latter is not identical with the astral form contained in the former. The Spiritual body is that of the true Individuality, when freed from the trammels of desire aiming at the satisfaction of self in matter. 18

Osiris is a generic name for the highest uncreated spirit. The initiated adept is absorbed into Osiris-Sun, his original divine state. 19

When it was said of a person that he "had a Khou" it meant that he was possessed by a "spirit." There are two kinds of Khous: the justified ones, and those condemned to wandering without rest in darkness after dying for a second time; the latter can cling to a vicarious life after the manner of vampires. 19

The soul of the wicked will go on wandering about in the earth's sphere assuming at times the forms of human phantoms, and even those of animals. 20

The ancient profane never seemed sure any more than the modern whether an apparition was that of a relative, or the genius of the locality. 23

Akasha and Astral Light compared and contrasted.

Man is a Unity only at his origin and at his end.

In-between, spirits and souls, gods and dæmons emanate from the Soul of the Universe. 25

But the rabble is the same in every age: superstitious, self-opinionated, materializing the most spiritual, noble, and idealistic conceptions, and dragging them down to its own low level. 26

The earth conceals the flesh; the shade flits round the tomb; the underworld receives the image; the spirit seeks the stars. 26

An important correction.

Note by the Editor of "The Path." 27

Abortion is much worse than foeticide, it is a crime against Nature.

Abortion will also shorten the mother's life on earth only to prolong it with dreary percentage in Kama-loka.

Response by H.P. Blavatsky, in her capacity as Editor of "The Theosophist." 29

Suggested reading for students.

On the soul of the spiritual man lit by its own light.

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Endnotes to the Semi- Exoteric Constitution of Man.



Reincarnation is the serial and periodical rebirth of every individual monad, from pralaya to pralaya.

Reincarnation is indissolubly linked with Karma, the Divine Law of Truth and Justice.

First published in *The Path*, New York, Vol. I (8), November 1886, pp. 232-45. Republished in *Blavatsky Collected Writings*, (THEORIES ABOUT REINCARNATION AND SPIRITS) VII pp. 176-199.

Over and over again the abstruse and mooted question of Rebirth or Reincarnation has crept out during the first ten years of the Theosophical Society's existence. It has been alleged on *prima facie* evidence, that a notable discrepancy was found between statements made in *Isis Unveiled*, Vol. I, pp. 351-52, and later teachings from the same pen and under the inspiration of the same master.¹

In *Isis*, it was held — reincarnation is denied. An occasional return only of “depraved spirits” is allowed.

Exclusive of that rare and doubtful possibility, then, *Isis* . . . allows only three cases — abortion, very early death, and idiocy — in which re-incarnation on this earth occurs.²

The charge was answered then and there as every one who will turn to *The Theosophist* of August 1882, can see for himself. Nevertheless, the answer either failed to satisfy some readers or passed unnoticed. Leaving aside the strangeness of the assertion that *reincarnation* — *i.e.*, the serial and periodical rebirth of every individual *monad* from *pralaya* to *pralaya*³ is denied in the face of the fact that the doctrine is part and parcel and one of the fundamental features of Hinduism and Buddhism, the charge amounted virtually to this: the writer of the present, a professed admirer and student of Hindu philosophy, and as professed a follower of Buddhism years before *Isis* was [177] written, by rejecting reincarnation must necessarily reject KARMA likewise! For the latter is the very *corner-stone* of Esoteric philosophy and Eastern religions; it is the grand and one pillar *on which hangs the whole philosophy of rebirths*,

¹ See charge and answer in *The Theosophist*, Vol. III, August 1882, pp. 288-89.

[H.P. Blavatsky's article entitled “*Isis Unveiled* and *The Theosophist* on Re-Incarnation,” published chronologically in the present series. — *Boris de Zirkoff*.]

² “C.C.M.” in *The Light*, July 8th, 1882. [C.C.M. stands for Charles Carlton Massey, 1838–1905, British barrister, Christian mystic, psychical researcher, founder and first president of the Theosophical Society in England, also a co-founder of the Psychical Research Society. After the Hogson Report, in which H.P. Blavatsky was described “as one of the most accomplished, ingenious, and interesting impostors in history,” Massey resigned from the Theosophical Society.]

³ The cycle of existence during the *manvantara* — period before and after the beginning and completion of which every such “monad” is absorbed and reabsorbed in the ONE soul, *anima mundi*.

and once the latter is denied, the whole doctrine of Karma falls into meaningless verbiage.

Nevertheless, the opponents without stopping to think of the evident “discrepancy” between charge and fact, accused a Buddhist by profession of faith of denying reincarnation, hence also by implication — Karma. Adverse to wrangling with one who was a friend and undesirous at the time to enter upon a defence of details and internal evidence — a loss of time indeed — the writer answered merely with a few sentences. But it now becomes necessary to well define the doctrine. Other critics have taken the same line, and by misunderstanding the passages to that effect in *Isis* they have reached the same rather extraordinary conclusions.

To put an end to such useless controversies, it is proposed to explain the doctrine more clearly.

Although, in view of the later more minute renderings of the esoteric doctrines, it is quite immaterial what may have been written in *Isis* — an encyclopædia of occult subjects in which each of these *is hardly sketched* — let it be known at once, that the writer maintains the correctness of every word given out upon the subject in my earlier volumes. What was said in *The Theosophist* of August 1882, may now be repeated here. The passage quoted from it may be, and is, most likely

. . . incomplete, chaotic, vague, perhaps clumsy, as many more passages in that work, the first literary production of a foreigner who even now can hardly boast of her knowledge of the English language.

Nevertheless it is quite correct so far as that collateral feature of reincarnation is therein concerned.

I will now give extracts from *Isis* and proceed to explain every passage criticised, wherein it was said that “a few *fragments* of this mysterious doctrine of [178] reincarnation *as distinct from* metempsychosis”¹ — would be then presented. Sentences now explained are in italics.

Reincarnation, *i.e.*, the appearance of the same individual, *or rather of his astral monad, twice on the same planet*, is not a rule in nature; it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a *violation of the laws of harmony of nature*, and happens only when the latter, *seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which had been tossed out of the circle of necessity by crime or accident*. Thus, in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature’s original design to produce a perfect human being, has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, *the immortal spirit and astral monad of the individual — the latter having been set apart* to animate a frame and the former to shed its divine

¹ [Consult “Transmigration, Reincarnation, Gilgulim,” in our Confusing Words Series. — ED. PHIL.]

light on the corporeal organization — *must try a second time to carry out the purpose of the creative intelligence.*¹

Astral monad is the shell of the deceased personality, disintegrating together with the corpse. In Hinduism it is known as *bhut*; in Greek philosophy, as *eidolon*; in Theosophy, as *elementary*.² That shell is the deceptive image of lingering desires (*Kama-loka*), the Limbus of the Catholics, the Hades of the Greeks.

The evocation of the dead (necromancy) as well as the preservation of corpses is a violation of the laws of nature; it is an outrage on the modesty of death, which hides the works of destruction, as we should hide those of reproduction. Death is exhaled by death. The cemeteries poison the atmosphere of towns and the miasma of corpses blight the children even in the bosoms of their mothers.³

Here the “astral monad” or body of the deceased personality say of John or Thomas — is meant. It is that which, in the teachings of the Esoteric philosophy of Hinduism, is known under its name of *bhūt*; in the Greek philosophy is called the [eidōlon] *simulacrum* or *umbra*, and in all other philosophies worthy of the name is said, as taught in the former, to disappear after a certain period more or less prolonged in *Kāma-loka* — the Limbus of the Roman Catholics, or *Hadēs* of the Greeks.⁴ It is “a violation of the laws of harmony of nature,” though it be so decreed by those of *Karma* — every time that the astral monad, or the *simulacrum* of the personality — of John or Thomas — instead of running down to the end of its natural period of time in a body — finds itself:

- Violently thrown out of it by either early death or accident;
- Or is compelled in consequence of its unfinished task to reappear (*i.e.*, *the same astral body wedded to the same immortal monad*) on earth again, in order to complete the unfinished [179] task.

Thus it “must try a second time to carry out the purpose of the creative intelligence” or *law*.

As spirit and matter run along parallel lines and are readily convertible to each other, so the spiritual evolution goes hand in hand with the physical.

If reason has been so far developed as to become active and discriminative there is no⁵ [immediate] *reincarnation* on this earth, for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of Monad, or when, as in the idiot, the

¹ *Isis Unveiled*, Vol. I, p. 351

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

³ [Éliphas Lévi]

⁴ *Hadēs* has surely never been meant for *Hell*. It was always the abode of the sorrowing *shadows* or astral bodies of the dead personalities. Western readers should remember *Kāma-Loka* is not *Karma-Loka*, for *Kāma* means *desire*, and *Karma* does not.

⁵ Had this word “immediate” been put at the time of publishing *Isis* between the two words “no” and “reincarnation” there would have been less room for dispute and controversy.

trinity has not been completed [on earth and therefore cannot be so after death], the immortal spark which illuminates it, has to re-enter on the earthly plane as it was frustrated in its first attempt. Otherwise, the mortal or astral, and the immortal or divine, souls, *could not progress in unison and pass onward to the sphere above [Devachan]*.¹ Spirit follows a line parallel with that of matter; and the spiritual evolution goes hand in hand with the physical.²

The immortal Ego is the root of every new incarnation, the string on which are threaded one after the other the ephemeral “personalities” of man.

The Occult Doctrine teaches that:

① There is no *immediate* reincarnation on Earth for the Monad, as falsely taught by the Reincarnationist-Spiritists; nor is there any second incarnation at all for the “*personal*” or *false* Ego — the *périsprit*³ — save the exceptional cases mentioned.

- But that there are re-births, or periodical reincarnations for the immortal Ego;⁴ for that Ego is the root of every new incarnation, the string on which are threaded,⁵ one after the other, the false personalities or illusive bodies called men, in which the Monad-Ego incarnates itself during the cycle of births;
- And that such reincarnations take place not before 1,500, 2,000, and even 3,000 years of Devachanic life.

When the post-mortem period of lethargic stupor is over, and the last ante-mortem desire dissipated, the Spiritual Soul enters in full consciousness the blessed region of Devachan, where all earthly mists have been dispersed, and where the scenes of the past life come clearly before the spiritual sight.⁶ Thence one can neither be reborn before its appointed period, nor reappear on earth visibly or invisibly in the interim.

Unless the spiritual fruition the Higher Ego merges into, and its aroma absorbed by the reincarnating Ego (Atma-Buddhi), the latter becomes non-existent — for it can only receive spiritual colouring from each lower ego during incarnation.

② That *Manas* — the seat of *Jīva*,⁷ that spark which runs the round of the cycle of births and rebirths with the Monad, from the beginning to the end of a Manvantara — is the real *Ego*. That: →

¹ “By sphere above,” of course “Devachan” was meant.

² [*Isis Unveiled*, Vol. I, pp. 351-52]

³ [Consult “The Perispirit of Allan Kardec,” in our Constitution of Man Series. — ED. PHIL.]

⁴ “Ego” during the cycle of re-births, and *non-Ego*, in Nirvana or Moksha when it becomes *impersonal* and *absolute*. [Consult “Higher Self and Higher Ego,” in our Confusing Words Series. — ED. PHIL.]

⁵ [Cf. The Sūtrātman of the *Upanishads*. — ED. PHIL.]

⁶ [Consult “Tibetan teachings on after-death states,” in our Constitution of Man Series. — ED. PHIL.]

⁷ [The Occultists call the second principle of man *Jīva*, while the Vedāntins give that name only to the seventh principle, the Divine Monad in man — a universal principle — also called *Jīvātman* in Buddhism and Theosophy. Consult “*Jīva* and *Jīvātman*,” in our Confusing Words Series. — ED. PHIL.]

- The *Jīva* follows the divine monad that gives it spiritual life and immortality into [180] Devachan — that therefore, it can neither be reborn before its appointed period, nor reappear on Earth *visibly* or *invisibly* in the *interim*; and that
- Unless the fruition, the spiritual aroma of the Manas — or all these highest aspirations and spiritual qualities and attributes that constitute the higher SELF of man — become united to its monad, the latter becomes as *Non-existent*; since it is *in esse* “impersonal” and *per se* Ego-less, so to say, and gets its spiritual colouring or flavour of Ego-tism only from each *Manas* during incarnation and after it is disembodied, and separated from all its lower principles.

③ That the remaining four principles, or rather the 2½ as they are composed of the terrestrial portion of *Manas*, of its Vehicle *Kāma-rūpa* and *Linga-Śarīra* — the body dissolving immediately, and *prāna* or the life principle along with it — that these principles having belonged to the *false* personality are unfit for Devachan. The latter is the state of Bliss, the reward for all the undeserved miseries of life,¹ and that which prompted man to sin, namely his terrestrial passionate nature can have no room in it.

All transient, non-reincarnating principles are left behind soulless and lifeless, firstly as a material residue, and later on as a reflection on the mirror of Astral light.

Therefore the [non]-reincarnating principles² are left behind in *Kāma-loka*, firstly as a material residue, then later on as a reflection on the mirror of Astral light. Endowed with *illusive* action, to the day when having [181] gradually faded out they disappear, what is it but the Greek *Eidōlon* and the *simulacrum* of the Greek and Latin poets and classics?

What reward or punishment can there be in that sphere of disembodied human entities for a *fœtus* or a human embryo which had not even time to breathe on this earth, still less an opportunity to exercise the divine faculties of the spirit? Or, for an irresponsible infant, whose senseless monad remaining dormant within the astral and physical casket, could as little prevent him from burning himself as another person to death? Or for one idiotic from birth, the number of whose cerebral circumvolutions is only from twenty to thirty percent of those of sane persons; and who therefore is irresponsible for either his disposition, acts, or the imperfections of his vagrant, half-developed intellect?³

¹ The reader must bear in mind that the esoteric teaching maintains that save in cases of wickedness when man's nature attains the acme of Evil, and human terrestrial sin reaches *Satanic* universal character, so to say, as some *Sorcerers* do — there is no punishment for the majority of mankind after death. The law of retribution as *Karma*, waits man at the threshold of his new incarnation. Man is at best a wretched tool of evil, unceasingly forming new causes and circumstances. He is not always (if ever) responsible. Hence a period of rest and bliss in Devachan, with an utter temporary oblivion of all the miseries and sorrows of life. *Avichi* is a *spiritual* state of the greatest misery and is only in store for those who have devoted *consciously* their lives to doing injury to others and have thus reached its highest spirituality of EVIL.

[Consult “Woe for the living Dead,” in our Constitution of Man Series. — ED. PHIL.]

² [See H.P. Blavatsky's own correction of this part of the sentence in “An Important Correction” immediately following this article. — *Boris de Zirkoff*.]

³ *Isis Unveiled*, Vol. I, p. 352

These are then, the “exceptions” spoken of in *Isis*, and the doctrine is maintained now as it was then. Moreover, there is no “discrepancy” but only *incompleteness* — hence, misconceptions arising from later teachings. Then again, there are several important mistakes in *Isis* which, as the plates of the work had been *stereotyped* were not corrected in subsequent editions.

One of such is on page 346, and another in connection with it and as a sequence on page 347.¹

The discrepancy between the first portion of the statement and the last, ought to have suggested the idea of an evident mistake. It is addressed to the Spiritists, *reincarnationists* who take the more than ambiguous words of Apuleius as a passage that corroborates their claims for their “spirits” and reincarnation. Let the reader judge² whether Apuleius does not justify rather *our* assertions. We are charged with denying reincarnation and this is what we said there and then in *Isis!* [182]



¹ [*Isis Unveiled*, Vol. I]

² Says Apuleius:

The soul is born in this world upon leaving the soul of the world (*anima mundi*) in which her existence precedes the one we all know (on earth). Thus, the Gods who consider her proceedings in all the phases of various existences and as a whole, punish her sometimes for sins committed during an *anterior* life. *She dies* when she separates herself from a body in which she crossed this life as in a frail bark. And this is, if I mistake not, the secret meaning of the tumulary inscription, so simple for the initiate: “*To the Gods manes who lived.*” But this kind of death does not annihilate the soul, it only transforms (one portion of) it into a *lemure*. “*Lemures*” are the *manes*, or ghosts, which we know under the name *lares*. When they keep away and *show us a beneficent protection*, we honour in them the protecting divinities of the family hearth; but if their crimes sentence them to err, we call them *larvæ*. They become a plague for the wicked, and the vain terror of the good. (“*Du Dieu de Socrate,*” *Apul. class.*, pp. 143-45.)

[Considerable uncertainty exists in connection with the above quotation. H.P. Blavatsky appears to quote from the edition of Désiré Nisard (1806-88), entitled: *Pétrone, Apulée, Aulu-Gelle. Œuvres complètes*, etc. (Paris: Firmin-Didot et Cie, Libraires, 1882), which contains both the Latin text and a French translation of these Classics. She seems to translate into English certain passages from Apuleius’ *De Deo Socratis Liber* (On the God of Socrates). However, careful checking has failed to detect such passages either in the Latin or the French texts. The pages indicated above contain approximately these teachings, from which H.P. Blavatsky most probably has deduced certain facts, summarizing their contents, and introducing a few ideas of her own. With slight variations, mostly of punctuation and of italics, the same passage is quoted by H.P. Blavatsky in her *Isis Unveiled*, Vol. I, p. 345. — *Boris de Zirkoff.*]

Reincarnation is a cyclic necessity for the Eternal Pilgrim — the Protean differentiation in space and time of the One Absolute Unknowable.

Nature never leaves her work unfinished; if baffled at the first attempt, she tries again. No one can progress beyond this world without becoming perfected physically, morally, and spiritually.

This *philosophy* teaches that nature *never leaves her work unfinished; if baffled at the first attempt, she tries again*. When she evolves a human embryo, the intention is that a man shall be perfected — physically, intellectually, and spiritually. His body is to grow, mature, wear out, and die; his mind unfold, ripen, and be harmoniously balanced; his divine spirit illuminate and blend easily with the *inner* man. No human being completes its grand cycle, or the “circle of necessity,” until all these are accomplished. As the laggards in a race struggle and plod in their first quarter while the victor darts past the goal, so, in the race of immortality, some souls outspeed all the rest and reach the end, while their myriad competitors are toiling under the load of matter, close to the starting-point. Some unfortunates fall out entirely, and lose all chance of the prize; some retrace their steps and begin again.¹

Clear enough this, one should say. Nature baffled *tries again*. No one can pass out of this world (our earth), without becoming perfected “*physically, morally and spiritually*.” How can this be done, unless there *is a series of rebirths* required for the necessary perfection in each department — to evolve in the “circle of necessity,” can surely never be found in one human life; and yet [183] this sentence is followed without any break by the following parenthetical statement:

This is what the Hindu dreads above all things — *transmigration and reincarnation*; only on other and inferior planets, never on this one!!!

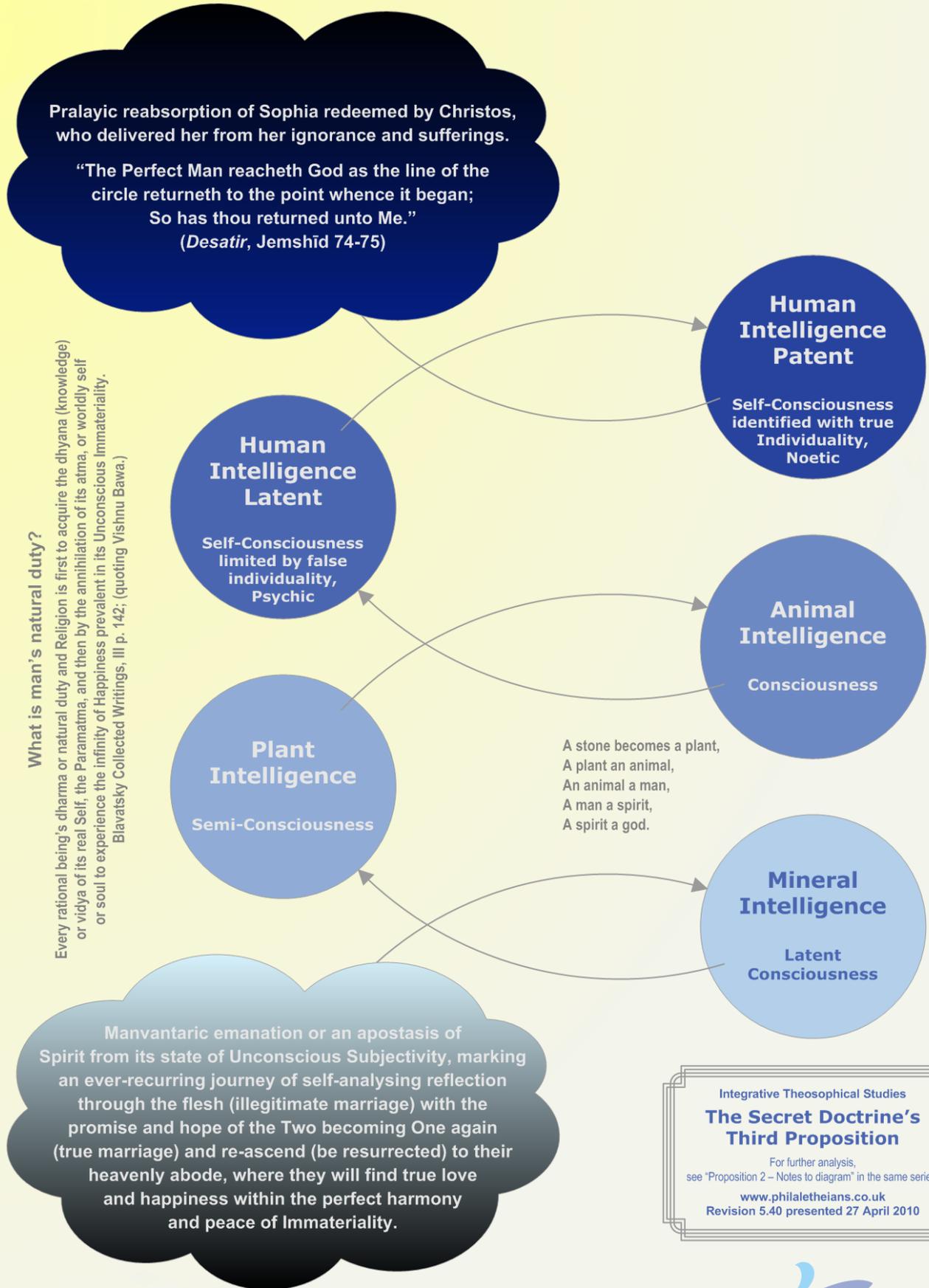
The last “sentence” is a fatal mistake and one to which the writer pleads “*not guilty*.” It is evidently the blunder of some “reader” who had no idea of Hindu philosophy and who was led into a subsequent mistake on the next page, wherein the unfortunate word “planet” is put for *cycle*. *Isis* was hardly, if ever, looked into after its publication by its writer, who had other work to do; otherwise there would have been an apology and a page pointing to the *errata* and the sentence made to run:

“The Hindu dreads transmigration in other *inferior* forms, on this planet.”²

¹ [*Isis Unveiled*, Vol. I, pp. 345-46. Look up Chapter 8. “Tips for Pilgrim Souls,” in C.A. Bartzokas (*Comp. & Ed.*). *Compassion: The Spirit of Truth*, Gwernymynydd: Philaletheians UK, 2021; 3rd electronic edition, v. 05.881; pp. 239-313. — ED. PHIL.]

² [Substantially the same explanation was given by H.P. Blavatsky at a later date, namely, in *Lucifer*, Vol. III (18), February 1889, pp. 527-28, in a footnote she appended to a letter from J.H. Mitalmier, entitled “The Dirge for the Dead.” It is to be found in its natural chronological sequence in the present *series*. — *Boris de Zirkoff*. The full text of this article can be found under the title “A chant for the neophytes after their last initiation,” in our *Buddhas and Initiates Series*. — ED. PHIL.]

Consciousness' Eternal Pilgrimage From Light to Darkness: a Cycle of Necessity.



What is man's natural duty?

Every rational being's dharma or natural duty and Religion is first to acquire the dhyana (knowledge) or vidya of its real Self, the Paramatma, and then by the annihilation of its atma, or worldly self or soul to experience the infinity of Happiness prevalent in its Unconscious Immateriality.
 Blavatsky Collected Writings, III p. 142; (quoting Vishnu Bawa.)

Pralayaic reabsorption of Sophia redeemed by Christos, who delivered her from her ignorance and sufferings.
 "The Perfect Man reacheth God as the line of the circle returneth to the point whence it began;
 So has thou returned unto Me."
 (Desatir, Jemshid 74-75)

Manvantaric emanation or an apostasis of Spirit from its state of Unconscious Subjectivity, marking an ever-recurring journey of self-analysing reflection through the flesh (illegitimate marriage) with the promise and hope of the Two becoming One again (true marriage) and re-ascend (be resurrected) to their heavenly abode, where they will find true love and happiness within the perfect harmony and peace of Immateriality.



And as Nature never proceeds backwards in her evolutionary progress, so man cannot regress physically to lower forms of life — but he can retrogress morally, yielding to the seductive influences which converge towards him.

This would have dove-tailed with the preceding sentence, and would show a fact, as the Hindu *exoteric* views allow him to believe and fear the possibility of reincarnation — human and animal in turn by jumps, from man to beast and even a plant — and *vice versa*; whereas *esoteric* philosophy teaches that nature never proceeding backward in her evolutionary progress, once that man has evolved from every kind of lower forms — the mineral, vegetable, and animal kingdoms — into the human form, he can never become an animal except morally, hence — *metaphorically*. Human incarnation is a cyclic necessity, and law; and no Hindu dreads it — however much he may deplore the necessity. And this law and the periodical recurrence of man's rebirth is shown on the same page (346) and in the same unbroken paragraph, where it is closed by saying that:

Selfishness is the single most important cause of all sin and suffering on earth. It's effects can only be counterbalanced on earth, hence the endless cycles of tears watering the parched soil of pain and sorrow until harmony is restored.

But there is a way to avoid it, and Buddha taught it in his doctrine of poverty, restriction of the senses, perfect indifference to [184] the objects of this earthly vale of tears, freedom from passion, and frequent intercommunication with the Ātma — soul-contemplation. *The cause of reincarnation is ignorance of our senses, and the idea that there is any reality in the world, anything except abstract existence.*¹ From the organs of sense comes the “hallucination” we call contact:

From contact, desire; from desire, sensation (which also is a deception of our body); from sensation, the cleaving to existing bodies; from this cleaving, reproduction; and from reproduction, disease, decay, and death.

Like the revolutions of a wheel, there is a regular succession of death and rebirth, the moral cause of which is clinging desperately to life on earth — while the instrumental cause is Karma, the law of merit and demerit.

This ought to settle the question and show there must have been some carelessly unnoticed mistake and if this is not sufficient, there is something else to demonstrate it, for it is [said] further on:

Thus, like the revolutions of a wheel, *there is a regular succession of death and birth*, the moral cause of which is the cleaving to existing objects, while the instrumental cause is *karma* (the power which controls the universe, prompting it to activity), merit and demerit.

¹ “The cause of reincarnation is ignorance” — therefore there is “reincarnation” once the writer explained the causes of it.

It is, therefore, the great desire of all beings who would be released *from the sorrows of successive birth*, to seek the destruction of the moral cause, the cleaving to existing objects, or evil desire.

They, in whom evil desire is entirely destroyed, are called *Arhats*. Freedom from evil desire insures the possession of a *miraculous* power. At his death, the Arhat is never reincarnated; he invariably attains Nirvana — a word, by the bye, falsely interpreted by the Christian scholars and sceptical commentators. Nirvana is the world of *cause*, in which all deceptive effects or delusions of our senses disappear. Nirvana is the highest attainable sphere. The *pitris* (the pre-Adamic spirits) are considered as *reincarnated*, by the Buddhistic philosopher, though in a degree far superior to that of the man of earth. Do they not die in their turn? Do not their astral bodies suffer and rejoice, and feel the same curse of illusionary feelings as when embodied?¹

And just after this we are again made to say of Buddha and his Doctrine of “Merit and Demerit,” or Karma:

But, this *former life* believed in by the Buddhists, is not a life on *this planet*, for, more than any other people, the Buddhistical philosopher appreciated the great doctrine of cycles.

Correct “life on this planet” by “*life in the same cycle*,” and you will have the correct reading: for what would [185] have appreciation of “the great doctrine of cycles” to do with Buddha’s philosophy, had the great sage believed but in one short life on this Earth and in the same cycle? But to return to the real theory of reincarnation as in the esoteric teaching and its unlucky rendering in *Isis*.

The mortal lower tetrad is overshadowed by the Immortal Higher Triad, the Divine Self.

Thus, what was really meant therein, was that, the principle which *does not reincarnate* save the exceptions pointed out — is the *false* personality, the illusive human Entity defined and individualized during this short life of ours, under some specific form and name; but that which *does* and has to reincarnate *nolens volens*² under the unflinching, stern rule of Karmic law — is the real EGO. This confusing of the real immortal Ego in man, with the false and ephemeral *personalities* it inhabits during its Manvantaric progress, lies at the root of every such misunderstanding. Now what is the one, and what is the other? The first group is:

- 1 The immortal Spirit — sexless, formless (arūpa), an emanation from the One universal BREATH.
- 2 Its Vehicle — the *divine* Soul — called the “Immortal Ego,” the “Divine monad,” etc., which by accretions from *Manas* in which burns the ever-existing *Jīva* — the undying spark — adds to itself at the close of each incarnation the essence of that individuality *that was*, the aroma of the culled flower that is no more.

¹ [*Isis Unveiled*, Vol. I, pp. 346-47]

² [willy-nilly]

Semi-Exoteric Constitution of the Microcosm or Man, Citizen of the Universe¹ and Telesphoros.²

Immortal Higher Triad, the Divine Self

- True individuality, the Sutratman of the Upanishads.³
- The Imperishable⁴ Monas, i.e., Atman–Buddhi–Manas, permeated by the One Universal Life, or Breath.⁵
- Spiritual Self dying⁶ (Death 4⁷), 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.⁸
- Other ephemeral aspects⁹ of the quaternary personality.
- The heart, being the organ of Spiritual Consciousness, represents the Higher Triad. The liver and spleen represent the quaternary, taken as a whole.

Macrocosmic planes	ADI-BUDDHA Atman ¹²	MAHA-BUDDHI Buddhi	MAHAT, COSMIC INTELLIGENCE ¹⁰ Manas ¹³ or Dual Mind		FOHAT Kama (Manas)	JIVA (Kama) Prana	ASTRAL ¹¹ Linga-Sharira	PRAKRITI Sthula-Sharira
Microcosmic planes	Universal Self	Spiritual Ego	Higher Ego	Lower Ego	Animal Desires	Life Force	Astral Body	Visible Body
Consciousness' virtual foci	Principle ②: Auric Egg,¹⁴ monadic envelope and amnion of the physical man. Auric Egg and Prana are essentially the same.							
Auric Egg (Atmic Aura)	Periphery of the Auric Egg and our point of communication with Universal Planes.		The two are bridged by Antahkarana. When Ahamkara (selfish Self) is strong, Antahkarana is said to be "drunk or insane." ¹⁵		Vital Animal, Living Soul, Nephesh.		Transitory emanation of the Auric Egg.	
Auric Egg dynamics	Higher Principles Potency of the spiritual man: divine, higher manas-mind, nous or noetic intelligence, ¹⁶ the reincarnating ego.			Middle Principle ¹⁷ Potential of the worldly man: animal, astral, lower mind or soul; psyche-périsprit. ¹⁸		Lower Aspects ¹⁹ Physical man is the musical instrument; his Higher Ego, the performing artist.		
Three? Five? Seven?	Spirit (Plato's λόγον, ideal life or ζωή)		Soul (Plato's ἄλογον)		(Physical life or βίος)		Body	
Pauline ternary	Agathon		Phren		Thymos		Eidolon	
Platonic terms	Nous		Soma					
Principles and aspects	Principle ①, Universal, not individual. I-ness	Principle ③ Spiritual Soul. I am, That I am	Principle ④ Enduring Individuality.	Aspect ③ I am I	Permeates every principle & aspect.	Aspect ① vitalising aspects ③ and ②.	Aspect ②	Medium of every principle & aspect.
Faculties, fields, and forte	The Will to Be, and to Become. The Amaranthine Dream.	Spiritual intelligence, discrimination, intuition by inner sight.	Abstract, impersonal, noble thoughts, and ideals.	Concrete, personal, selfish thoughts, and "realistic" interests. ²³	Worldly desires, lust (επιθυμία), propensities, and proclivities.	Individualised breath of the One Life, electromagnetic vitality.	Protean model ²⁵ of the gross physical body; and its subtle counterpart.	Gross, bulky, living substance, ²⁶ the physical body.
Radiation and emanations	Radiation of the Ineffable One Pure Spirit. (First Logos)	Emanation ²¹ of Alaya (Anima Mundi), Ray and Vehicle of Atman.	First emanation of Pradhana, or unevolved cause. ²²	Reflection or shadow of Buddhi plus Higher Manas, having potentialities of both. ²⁴	Closely linked with Lower Manas, the Green-Red animal monster in us.	Closely linked with Kama-Manas. Prana has no number, as it pervades every other principle.	Closely linked with Kama-Prana, and inseparable from it.	
Other terms and allegories	A Ray of Paramatman (Uncreated Ray) Jivatman.	Sophia-Wisdom, Beautiful Helena, Chase Penelope.	Manasaputras, Breaths or Principles.				Vehicle (Vahan) of Prana, Astral, Etheric Double.	
²⁰ Metaphorical gender	Sexless	Female	Sexless	Male	Male	Sexless	Male	Male
Apparitions to distant places	Adepts can project consciously, and dying persons unconsciously, an illusory form or phantom of their personality to any distant location — while their physical body is left "entranced." This double is termed Mayavi-Rupa.							
⁷ Deaths and post-mortem states	After Death 2 the purified mind enters Devachan, a long period of personal "bliss during the interim between two incarnations, as a reward for all the unmerited suffering he has endured" and where unfulfilled aspirations are enacted subjectively. ²⁷			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. ²⁸		Eventually, Kama-Prana is released and re-becomes Jiva. ²⁹		Death 3. Clinging to the physical body, it dissipates only with the disappearance of its last atom. ³⁰
								Death 1. Attempts to preserve death, e.g., by taxidermy, is Black Magic.

The True Individually of the Imperishable Monad, permeated by the One Universal Life, is contrasted by the false individuality of the common man, who identifies only with the personal and the transient.

What is the *false* personality? It is that bundle of desires, aspirations, affection and hatred, in short of *action*, manifested by a human being on this earth during one incarnation and under the form of one personality.¹ [186] Certainly it is not all *this*, which as a fact for us, the deluded, material, and materially thinking lot — is Mr. So and So, or Mrs. somebody else — that remains immortal, or is ever reborn.

The entire bundle of egotism disappears after death, as the costume of the part he played disappears from the actor's body after he leaves the theatre and goes to bed. Nothing remains of that bundle to go to the next incarnation, except the seed for future Karma.

All that bundle of *Egotism*, that apparent and evanescent “*I*,” disappears after death, as the costume of the part he played disappears from the actor's body, after he leaves the theatre and goes to bed. That actor re-becomes at once the same “John Smith” or Gray, he was from his birth and is no longer the Othello or Hamlet that he had represented for a few hours. Nothing remains now of that “bundle” to go to the next incarnation, except *the seed for future Karma* that *Manas* may have united to its immortal group, to form with it the disembodied *Higher Self* in “Devachan.” As to the four lower principles, that which becomes of them is found in most classics, from which we mean to quote at length for our defence. The doctrine of the *périsprit*, the “false personality,” or the remains of the deceased under their [187] astral form — fading out to disappear in time, is terribly distasteful to the spiritualists, who insist upon confusing the temporary with the immortal EGO.

Unfortunately for them and happily for us, it is not the modern Occultists who have invented the doctrine. They are on their defence. And they prove what they say, *i.e.*, that no “*personality*” has ever yet been “reincarnated on the same planet” (*our earth*, this once there is *no* mistake) save in the three exceptional cases above cited. Adding to these a fourth case, *which is the deliberate, conscious act of adeptship*; and that

¹ A proof how our theosophical teachings have taken root in every class of Society and even in English literature may be seen by reading Mr. Norman Pearson's article “Before Birth” in *The Nineteenth Century* for September 1886. Therein, theosophical ideas and teachings are speculated upon without acknowledgment or the smallest reference to theosophy, and among others, we see with regard to the author's theories on the *Ego*, the following:

“How much then of the *individual personality* is supposed to go to heaven or to hell? Does the whole of the mental equipment, good and bad, noble qualities and unholy passions, follow the soul to its hereafter? Surely not. But if not, and something has to be stripped off, how and where are we to draw the line? If, on the other hand, the soul is something distinct from all our mental equipment except the sense of self, are we not confronted by the incomprehensible notion of a personality without any attributes?”

To this query the author answers as any true theosophist would:

“ . . . the difficulties of the question really spring from a misconception of the true nature of these attributes. The components of our mental equipment — appetites, aversions, feelings, tastes, and qualities generally — are not absolute but relative existences. . . . Hunger and thirst, for instance, are states of consciousness which arise in response to the stimuli of physical necessities . . . They are not inherent and necessary elements of the soul . . . and *will disappear* or become modified, etc.” (*pp.* 356-57).

In other words the theosophical doctrine is adopted. *Ātma* and *Buddhi* having culled off the *Manas* the aroma of the personality or *human soul* — go into Devachan; while the lower principles, the astral *simulacrum* or false personality, void of its Divine monad or spirit, will remain in the *Kāma-Loka* — the “Summerland.”

such an *astral* body belongs *neither to the body nor the soul*, still less to the immortal spirit of man, the following is brought forward and proofs cited.

Before one brings out on the strength of undeniable manifestations, theories as to *what* produces them and claims at once on *prima facie* evidence that it is the *spirits* of the departed mortals that re-visit us, it behoves one to first study what antiquity has declared upon the subject. Ghosts and apparitions, materialized and semi-material “SPIRITS” have not originated with Allan Kardec, nor at Rochester. If those beings whose invariable habit it is to give themselves out for *souls* and the phantoms of the dead, choose to do so and succeed, it is only because the cautious philosophy of old is now replaced by an *a priori* conceit, and unproven assumptions. The first question is to be settled:

Have spirits any kind of substance to clothe themselves with?

Answer: That which is now called *périsprit* in France, and a “materialized Form” in England and America, was called in days of old *peri-psyche*, and *peri-nous*, hence was well known to the old Greeks.

Have they *a body* whether gaseous, fluidic, ethereal, material or semi-material?

No; we say this on the authority of the occult teachings the world over. For with the Hindus *ātma* or *spirit* is *Arūpa* (bodiless), and with the Greeks also. Even in the Roman Catholic Church the angels of Light as those of Darkness *are absolutely incorporeal*: “*meri spiritus, omnes corporis expertes*” and in the words of the “SECRET DOCTRINE,” *primordial*. Emanations of the [188] undifferentiated Principle, the Dhyāni-Chohans of the ONE (First) category or pure Spiritual Essence, are formed of the *Spirit of the one Element*; the second category of [or?] the second Emanation of the Soul of the Elements; the third have a “*mind* body” to which they are not subject, but that they can assume and govern as a body, subject *to them*, pliant to their will in form and substance.

Parting from this (third) category, they (the spirits, angels, Devas or Dhyāni Chohans) have BODIES, the first *rūpa* group of which is composed of one element *Æther*; the second, of two — æther and fire; the third, of three — *Æther*, fire and water; the fourth, of four — *Æther*, air, fire and water.

Then comes man, who, besides the four elements, has the fifth that predominates in him — Earth: therefore he suffers. Of the Angels, as said by St. Augustine and Peter Lombard, their bodies are made *to act* not to suffer. It is earth and water, *humor et humus*, that gives an aptitude for suffering and passivity, *ad patientiam*, and *Æther* and *Fire* for action. The spirits or human *monads*, belonging to the first, or undifferentiated essence, are thus incorporeal; but their third principle (or the human Fifth, *Manas*) can in conjunction with its vehicle become *Kāma-rūpa* and *Māyāvi-rūpa* — body of desire or “illusion body.” After death, the best, noblest, purest qualities of *Manas* or the *human* soul, ascending along with the divine Monad into Devachan, whence no one emerges from or returns, except at the time of reincarnation — what is that then which appears under the double mask of the spiritual *Ego* or soul of the departed individual? *The Kāma-rūpa element with the help of elementals*. For we are taught that those spiritual beings that can assume a form at will and appear, *i.e.*, make themselves objective and even tangible — are the angels alone (the Dhyāni

Chohans) and the *Nirmānakāya*¹ of the adepts, whose spirits are clothed in [189] sublime matter. The astral bodies — *the remnants* and *dregs* of a mortal being which has been disembodied, when they do appear, are not the individuals they claim to be, but only their *simulacra*. And such was the belief of the whole of antiquity, from Homer to Swedenborg; from the *third* race down to our own day.

There is a natural body, and there is a Spiritual body. The latter is not identical with the astral form contained in the former. The Spiritual body is that of the true Individuality, when freed from the trammels of desire aiming at the satisfaction of self in matter.

More than one devoted spiritualist has hitherto quoted Paul as corroborating his claim that spirits do and can appear. “There is a natural body, and there is a spiritual body,” etc.;² but one has only to study closer the verses preceding and following the one quoted, to perceive that what St. Paul meant was quite different from the sense claimed for it. Surely there is a *spiritual* body, but it is not identical with the *astral* form contained in the “natural” man. The “spiritual” is formed only by our individuality *unclothed* and *transformed after death*; for the apostle takes care to explain in verses 51-53: “*sed non omnes immutabimur.*”

Behold, I shew you *a mystery*; we shall *not all sleep*, but we *shall all be changed* . . . For this corruptible must put on incorruption, and this mortal must put on immortality.

But this is no proof except for the Christians. Let us see what the old Egyptians and the Neo-Platonists — both “*theurgists*” *par excellence*, thought on the subject: They divided man into three principal groups subdivided into principles as we do: pure immortal spirit; the “Spectral Soul” (*a luminous phantom*) and the gross material body. Apart from the latter which was considered as the terrestrial shell, these groups were divided into six principles:

- 1 *Kha*, “vital body”;
- 2 *Khaba*, “astral form,” or shadow;
- 3 *Khou*, “animal soul”;
- 4 *Akh*, “terrestrial intelligence”;
- 5 *Sa*, “the divine soul” (or *Buddhi*); and
- 6 *Sah*, or mummy, the functions of which began after death.

¹ *Nirmānakāya* is the name given to the astral forms (*in their completeness*) of adepts, who have progressed too high on the path of *knowledge* and absolute truth, to go into the state of Devachan; and have on the other hand, deliberately refused the bliss of nirvana, in order to help Humanity by invisibly guiding and helping on the same path of progress elect men. But these *astrals* are not empty shells, but complete monads made up of the 3rd, 4th, 5th, 6th, and 7th principles. There is another order of *Nirmānakāya*, however, of which much will be said in *The Secret Doctrine*. — H.P. Blavatsky.

[Consult “Descent and Ascent of the Saviours of the World,” in our Mask of Love Series. — ED. PHIL.]

² 1 *Corinthians* xv, 44

Osiris is a generic name for the highest uncreated spirit. The initiated adept is absorbed into Osiris-Sun, his original divine state.

Osiris was the highest uncreated spirit, for [190] it was, in one sense, a generic name, every man becoming after his translation *Osirified*, i.e., absorbed into *Osiris-Sun* or into the glorious divine state. It was *Khou*, with the lower portions of *Akh* or *Kāma-rūpa* with the additions of the dregs of *Manas* remaining all behind in the astral light of our atmosphere — that formed the counterparts of the terrible and so much dreaded *bhūts* of the Hindus (our “elementaries”).¹ This is seen in the rendering made of the so-called “Harris Papyrus on Magic”² who calls them *Kouey* or *Khou*, and explains that according to the hieroglyphics they were called *Khou* or the “revivified dead,” the “resurrected shadows.”³

When it was said of a person that he “had a Khou” it meant that he was possessed by a “spirit.” There are two kinds of Khous: the justified ones, and those condemned to wandering without rest in darkness after dying for a second time; the latter can cling to a vicarious life after the manner of vampires.

When it was said of a person that he “*had a Khou*” it meant that he was possessed by a “Spirit.” There were two kinds of *Khous* — the justified ones — who after living for a short time *a second life* (*nam onh*) faded out, disappeared; and those *Khous* who were condemned to wandering without rest in darkness *after dying for a second time* — *mut, em, nam* — and who were called the *H’ou metre* (“second time dead”) which did not prevent them from clinging to a vicarious life after the manner of Vampires. How dreaded they were is explained in our Appendices on “Egyptian Magic”⁴ and “Chinese Spirits”⁵ (*Secret Doctrine*).⁶ They were exorcised by Egyptian priests as

¹ [Consult “Blavatsky on Elementals and Elementaries,” in our Blavatsky Speaks Series. — ED. PHIL.]

² *Papyrus magique Harris*, translated by Chabas.

³ Placing these parallel with the division in esoteric teaching we see that (1) *Osiris* is *Ātma*; (2) *Sa* is *Buddhi*; (3) *Akh* is *Manas*; (4) *Khou* is *Kāma-rūpa*, the seat of terrestrial desires; (5) *Khaba* is *Linga-sarira*; (6) *Kha* is *Pranātmā* (vital principle); (7) *Sah* is mummy or body.

⁴ [Full text under the title “Egyptian Magic, good and bad,” in our Black versus White Magic Series. — ED. PHIL.]

⁵ [Full text under the title “Blavatsky on Chinese Spirits,” in our Constitution of Man Series. — ED. PHIL.]

⁶ [This is a very interesting reference. It should be remembered that H.P. Blavatsky does not mean her completed work published in 1888 under the title of *The Secret Doctrine*, but merely the First Draft, a portion of which she sent to Adyar in 1885, for T. Subba Row to edit and comment upon. It appears, however, that the two Appendices she mentions here did not get incorporated into the final text of *The Secret Doctrine*.

The essay on “Chinese Spirits” was published in *Lucifer* (Vol. IX, No. 51, November 1891, pp. 182-87) after H.P. Blavatsky’s passing, while her most valuable and scholarly essay on “Egyptian Magic” was incorporated by Annie Besant and G.R.S. Mead into the volume which they published under the title of “The Secret Doctrine, Volume III.” (pp. 241-57 therein.)

It is easy to show that H.P. Blavatsky never intended this essay to be a part of her planned Volume III. Writing an article for *The Theosophist*, while at Ostende, in July 1886 (published in Vol. VIII, No. 85, October 1886, pp. 1-8), on “Ancient Magic in Modern Science,” she closes it with the following paragraph:

Some twenty years ago, archæology was enriched with a very curious Egyptian document giving the views of that ancient religion upon the subject of ghosts (*manes*) and magic in general. It is called the “Harris papyrus on Magic” (Papyrus Magique). It is extremely curious in its bearing upon the esoteric teachings of Occult Theosophy, and is very suggestive. It is left for our next article — on MAGIC.

The Papyrus referred to in this closing paragraph is precisely the main subject-matter of her essay on “Egyptian Magic,” as published in “The Secret Doctrine, Volume III.” This essay, however, was not published in *The Theosophist*, or in any other journal at the time. It is quite possible that in October 1886, when H.P. Blavatsky, still at Ostende, was writing for *The Path* her present essay on “Reincarnation and Spirits,” she had decided to use “Egyptian Magic” as one of the Appendices to *The Secret Doctrine*, instead of running it as an article in a magazine. →

[191] the evil spirit is exorcised by the Roman Catholic *curé*; or again the Chinese *houen*, identical with the *Khou* and the “Elementary,” as also with the *lares* or *larvæ* — a word derived from the former by *Festus*, the grammarian; who explains that they were:

. . . the shadows of the dead *who gave no rest in the house they were in* either to the Masters or the servants.

These creatures when evoked during theurgic, and especially *necromantic* rites, were regarded, and are so regarded still, in China — as neither the Spirit, Soul nor anything belonging to the deceased personality they represented, but simply, as his reflection — *simulacrum*.

“The human soul,” says Apuleius, “is an *immortal God*” [Buddhi] which nevertheless has his beginning. When [192] death rids it [the Soul], from its earthly corporeal organism, it is called *lemure*. There are among the latter not a few which are beneficent, and which become the gods or *dæmons* of the family, *i.e.*, its domestic gods: in which case they are called *lares*. But they are vilified and spoken of as *larvæ* when, sentenced by fate to wander about, they spread around them evil and plagues;¹ or if their real nature is doubtful they are referred to as simply *manes*.² Listen to Iamblichus, Proclus, Porphyry, Psellus and to dozens of other writers on these mystic subjects.

The soul of the wicked will go on wandering about in the earth’s sphere assuming at times the forms of human phantoms, and even those of animals.

The Magi of Chaldea believed and *taught that the celestial or divine soul* would participate in the bliss of eternal light, while the animal or *sensuous* soul would, if good, rapidly dissolve, and if wicked, go on wandering about in the Earth’s sphere. In this case, “it [the soul] assumes at times the forms of various human phantoms and even those of animals.” The same was said of the *Eidōlon* of the Greeks, and of their *Nephesh* by the Rabbis.³ [193] All the *Illuminati* of the middle ages tell us of our *astral*

The important point is that “Egyptian Magic” was originally intended to be an article and was already written as early as October 1886, and possibly several months earlier. — *Boris de Zirkoff*.]

¹ *inane terriculamentum bonis hominibus, ceterum malis noxium* [a bogeyman powerless against good people, but dangerous to wicked ones]

² Apuleius, *Du Dieu de Socrate*, pp. 142-143, edit. Nizard.

[*Note by Boris de Zirkoff*: This passage, just as the one previously quoted, is not an actual quotation, but rather a summary of certain ideas. In contradistinction to the passage quoted earlier, this one is much closer, however, to the Latin original text which runs as follows:

“Est et secundo significato species dæmonum, animus humanus emeritis stipendiis vitæ corpori suo abjurans; hunc vetere latina lingua reperio Lemurem dictitatum. Ex hisce ergo Lemuribus, qui posterorum suorum curam sortitus, placato et quieto nomine domum possidet, Lar dicitur familiaris; qui vero ob adversa vitæ merita, nullis bonis sedibus, incerta vagatione, ceu quodam exsilio, punitur, inane terriculamentum bonis hominibus, ceterum noxium malis, id genus plerique Larvæ perhibent. Quum vero incertum est, quæ cuique eorum sortitio evenerit, utrum Lar sit, an Larva; nomine Manem deum nuncupant; scilicet honoris gratia dei vocabulum additum est.”

— Apuleius, *De Deo Socratis*, ed. of Nizard, pp. 142-48.]

³ See *Histoire et Traité des Sciences Occultes*, Count de Résie, Vol. II, p. 598.

[The original French text of this passage is as follows:

“Ils croyaient également que si l’âme céleste avait mal vécu dans son corps, l’une et l’autre demeuraient attachées à la matière terrestre, sans pouvoir aspirer à parvenir jamais au séjour de la lumière, et qu’elles revêtaient souvent, pour ce montrer sur la terre, la forme de divers fantômes et des simula-

Soul, the reflection of the dead or his *spectre*. At *Natal* death (birth) the pure spirit remains attached to the *intermediate* and *luminous* body but as soon as its lower form (the physical body) is dead, the former ascends heavenward, and the latter descends into the nether worlds, or the *Kāma-loka*.

Homer shows us the body of Patroclus — the true image of the terrestrial body lying killed by Hector — rising in its spiritual form, and Lucretius shows old Ennius representing Homer himself, shedding bitter tears, amidst the *shadows and the human simulacra* on the shores of Acherusia “*where live neither our bodies nor our souls, but only our images.*”

etsi præterea tamen esse Acherusia templa
Ennius æternis exponit versibus edens,
quo neque permaneant animæ neque corpora nostra,
sed quædam simulacra modis pallentia miris;
unde sibi exortam semper florentis Homeri
commemorât speciem lacrimas effundere salsas
cœpisse et rerum naturam expandere dictis.¹ [194]

Virgil called it *imago*, “image,” and in the *Odyssey*² the author refers to it as the type, the model, and at the same time the copy of the body; since Telemachus will not recognize Ulysses and seeks to drive him off by saying:

“No, thou art not my father; thou art a dæmon — trying to seduce me!”³

Latins do not lack significant proper names to designate the varieties of their dæmons; and thus they called them in turn, *lares*, *lemures*, *genii* and *manes*.

Cicero, in translating Plato’s *Timæus*, translates the word *daimōnes* by *lares*; and Festus the grammarian, explains that the inferior or lower gods were the *souls* of *men*, making a difference between the two as Homer did, and between *anima bruta* and *anima divina* (animal and divine souls). Plutarch.⁴ makes the *lares* preside and inhabit the (haunted) houses, and calls them cruel, exacting, inquisitive, etc. Festus thinks that there are good and bad ones among the *lares*. For he calls them at one

cres d’animaux. Il est facile de reconnaître, dans cette croyance orientale, l’*eidôlon* des Grecs et la *nephesh* des rabbins thalmudistes.”

Histoire et Traité des Sciences Occultes, ou examen des croyances populaires sur les êtres surnaturelles, la magie, etc. 2-vols. Paris 1857. 8vo. (British Museum, 8630. g. 81) See Bio-Bibliographical Index, s.v. RÉSIE. — *Boris de Zirkoff*.]

¹ [De Rerum Natura, Book I, 120-126.

“And yet with all this Ennius sets forth that there are Acherusian realms, explaining it in immortal verses; therein neither our souls nor our bodies endure, but only certain wondrous and pallid simulacra (similitudes). From these realms the likeness of ever-living Homer arose before him and, shedding salt tears, began to unfold in words the nature of things.” — *Boris de Zirkoff*.]

² Book XI

³ *Odyssey*, Book XVI, 194-95

⁴ In *proble. Rom.* [This reference is quite uncertain. Most likely Plutarch’s *Quæstiones Romanæ* (Roman Questions) are meant. In Section xli brief information is given regarding the *lares*, as guardians of the house, but in somewhat different terms than those employed by H.P. Blavatsky — *Boris de Zirkoff*.]

time *præstites*¹ as they gave occasionally and watched over things carefully (*direct apports*), and at another — *hostileos*.² Says in his queer old French Pierre Le Loyer:

However it may be, they are no better than our devils, who, if they do appear helping sometimes men, and presenting them with property, it is only to hurt them the better and the more later on. *Lemures* are also devils and *larvæ* for they appear at night in various human and animal forms, but still more frequently with features that THEY borrow [195] from dead men.³

After this little honour rendered to his Christian preconceptions, that see Satan everywhere, Le Loyer speaks like an Occultist, and a very erudite one too.

It is quite certain that *the genii* and none other had mission to watch over every newly born man, and that they were called *genii*, as says Censorinus, because they had in their charge our race, and not only they *presided* over every mortal being but over whole generations and tribes, being the *genii of the people*.⁴ [196]

¹ [The *Lares præstites* stood watching over the city, like guard dogs.]

² Because they drove the enemies away.

[This reference and the preceding quote from Festus could not be verified owing to uncertainties connected with the writings of Festus. See Bio-Bibliographical Index, s. v. FESTUS. — Boris de Zirkoff.]

³ *Livres des Spectres*, I, ch. ii, pp. 15-16.

[The “queer old French” of Le Loyer, from which H.P. Blavatsky translates, runs as follows:

“ . . . Quoy qu’il en foit, fi eft-ce qu’ils n’étoient autres que Diables, lefquels fi quelquefois ils femblent ayder aux hommes & leur apporter quelque bien, fi eft-ce que c’eft pour apres leur nuire d’auantage tant interieurement en leur ame & confcience, qu’exterieurement en leurs corps & biens. Les *Lemures* font auffi Diables & *Larues* nuifantes qui apparoiffent de nuict en forme de diuerfes beftes, & le plus souvent en figure d’hommes morts.”

H.P. Blavatsky quotes from a very rare work of Pierre Le Loyer, sieur de la Brosse (1550–1634), entitled *III Livres des Spectres ou Apparitions et Visions d’Esprits, Anges et Demons fe monf trans fenfiblement aux hommes*. Angers, 1586. 4to. (British Museum, 719. f. 6.). — Boris de Zirkoff.]

⁴ [This passage is from pages 16-17: “Car il eft bien certain que les *Genies*, & non autres, auoient ceste charge de garder chèque homme qui venoit au monde & fe nommoient *Genies* ainfi que dict Cenforin, parce qu’ils auoient foïn de noftre generation, ou qu’ils aftoient nez avecques nous, ou bien qu’ils nous receuoient & gardoient apres que nous eftions engendrez. Et non feulement les *Genies* prefidoient à chèque perfonne particuliere, ains il y auoit des *Genies* des peuples. . . .”

Le Loyer refers to Censorinus’ *De die natali*, iii, wherein this Roman writer of the third century A.D. says:

Genius quid sit? et unde dicatur? Genius est deus, cujus in tutela, ut quisque natus est, vivit. Hic, sive quod, ut genamur, curat, sive quod una genitur nobiscum; sive etiam, quod nos genitos suscipit ac tuteur; certe a genendo Genius adpellatur. Eundem esse Genium et Larem, multi veteres memoriæ prodiderunt: in queis etiam Granius Flaccus in libro, quem ad Cæsarem de Indigitamentis scriptum reliquit. Hunc in nos maximam, quia immo omnem habere potestatem creditum est. . . .

What is the Genius and whence its name? The Genius is a god under whose protection every one of us is placed from birth. This god — either because he presides over our birth, or because he is born with us, or again because he takes us under his guardianship as soon as we are engendered — is termed Genius from the word (genere) which means to engender. The Genius and the Lar are one and the same god, according to many ancient authors. This is also the opinion of Granius Flaccus, in his work On the Sacred Books of the Pontiffs, which he addressed to Cæsar. It is said that our Genius has over us a very great, and possibly even a complete power. . . .

Censorinus adds: “The Genius is such a faithful and vigilant guardian for each one of us, that he does not leave us for a single instant; he received us as we came forth from the womb of our mother, and he will accompany us to the very last day of our existence.” — Boris de Zirkoff.]

The idea of guardian angels of men, races, localities, cities, and nations, was taken by the Roman Catholics from the pre-Christian occultists and pagans. Symmachus¹ writes:

As souls are given to those who are born, so *genii* are distributed to the nations. Every city had its protecting genius, to whom the people sacrificed.²

There is more than one inscription found that reads:

Genio civitatis, “to the genius of the city.”

The ancient profane never seemed sure any more than the modern whether an apparition was that of a relative, or the genius of the locality.

Only the ancient profane never seemed sure any more than the modern whether an apparition was the *eidōlon* of a relative or the genius of the locality. Æneas while celebrating the anniversary of the name of his father Anchises, seeing a serpent crawling on his tomb knew not whether that was the *genius* of his father or the genius of [197] the place.³ The *manes*⁴ were numbered and divided between good and bad; those that were *sinister*, and that Virgil calls *numina larva*, were appeased by sacrifices that they should commit no mischief, such as sending bad dreams to those who despised them, etc.

Tibullus shows [this] by his line:

*ne tibi neglecti mittant mala somnia manes.*⁵

Pagans thought that the *lower Souls* were transformed after death into *diabolical aerial spirit*.⁶

¹ *Epistol.*, lib. X

² [This passage is from Quintus Aurelius Symmachus, scholar, statesman and orator of the 4th century, not from Pope Symmachus, as believed by some. The Latin text is:

“. . . varios custodes urbibus cultus mens divina distribuit; ut animæ nascentibus, ita populis fatalis genii dividuntur, accedit utilitas, quæ maxima homini deos adserit. . . .”

(*Monumenta Germaniæ Historica*. Ed. by Otto Seeck. Ser. I, Auct. Antiq., Vol. 6, Part 1, pp. 281-82. Berlin: Weidemann, 1883). — *Boris de Zirkoff*.]

³ Virgil, *Æneid*, V, 84-96

⁴ From *manus*, “good,” an *antiphrasis*, as Festus explains.

⁵ *Eleg.*, II, vi, 37

[The complete passage from this poem of Tibullus (*Elegiæ* II, vi, 36-40) is as follows:

illius ut verbis, sis mihi lento veto,
ne tibi neglecti mittant mala somnia manes,
mæstaque sopitæ stet soror ante torum,
qualis ab excelsa præceps delapsa fenestra
venit ad infernos sanguinolenta lacus.

J.P. Postgate (Loeb Classical Library) translates this in the following manner:

“In her name I bid thee, be not cold to me, lest the slightest spirit send thee evil dreams and in thy slumber thy mournful sister stand before thy bed, such as she was, when from the high casement she fell headlong down and passed blood-spattered to the lakes below.” — *Boris de Zirkoff*.]

⁶ Le Loyer, *op. cit.*, p. 22

[“. . . que les Payens croioiet que les ames fe transformatoient en Efprits aeriens and Diaboliques . . .” — *Boris de Zirkoff*.]

Akasha and Astral Light compared and contrasted.

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

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

The term *Eteroprosopos* [ετεροπροσωπος] when divided into its several component words will yield a whole sentence, “an other than I under the features of my person.” [198] It is to this terrestrial principle, the *eidōlon*, the *larva*, the *bhūt* — call it by whatever name — that reincarnation was refused in *Isis*.¹

Man is a Unity only at his origin and at his end.

In-between, spirits and souls, gods and dæmons emanate from the Soul of the Universe.

The doctrines of Theosophy are simply the faithful echoes of Antiquity. Man is a *Unity* only at his origin and at his end. All the Spirits, all the Souls, gods and dæmons emanate from and have for their root-principle the SOUL OF THE UNIVERSE says Porphyry (*De Sacrifice*).² Not a philosopher of any notoriety who did not believe:

- 1 In reincarnation (metempsychosis),
- 2 In the plurality of principles in man, or that man had *two* Souls of separate and quite different natures; one perishable, the *Astral Soul*, the other incorruptible and immortal;
- 3 And that the former was not the man whom it represented — “neither his spirit nor his body, but his *reflection*, at best.”



¹ [On] page 12, Vol. I, of *Isis Unveiled* belief in reincarnation is asserted from the very beginning, as forming part and parcel of universal beliefs. “Metempsychosis” (or transmigration of souls) and reincarnation being after all the same thing.

² [Porphyry’s text entitled *De sacrificio et magia* appears to be a mediæval condensation of Book II of his *De abstinencia carnis* (On Abstinence from Animal Food).* This condensed version in its Latin form is appended to Iamblichus’ *De mysteriis Egyptiorum*, etc., Venice, 1497, and London, 1552, 1570, 1577. Thomas Taylor has translated the complete text of *De abstinencia* in his *Select Works of Porphyry*, London 1823, wherein occurs, in Book II, 37, a passage somewhat similar to what H.P. Blavatsky mentions in the text above. — *Boris de Zirkoff*.

*Consult “Can eating animal flesh ever be ethical,” “Plutarch on why eating animals is repulsive,” and “Western religion alone is to blame for the cruelty to animals,” in our Down to Earth Series. — ED. PHIL.]

But the rabble is the same in every age: superstitious, self-opinionated, materializing the most spiritual, noble, and idealistic conceptions, and dragging them down to its own low level.

This was taught by Brahmans, Buddhists, Hebrews, Greeks, Egyptians, and Chaldeans; by the post-diluvian heirs of the pre-diluvian Wisdom, by Pythagoras and Socrates, Clemens Alexandrinus, Synesius, and Origen, [and] the oldest Greek poets as much as the Gnostics, whom Gibbon shows as the most refined, learned and enlightened men of all ages.¹ But the rabble was the same in every age: superstitious, self-opinionated, materializing every most spiritual and noble idealistic conception and dragging it down to its own low level, and — ever adverse to philosophy. [199]

But all this does not interfere with that fact, that our “fifth Race” man, analysed esoterically as a septenary creature, was ever *exoterically* recognized as mundane, sub-mundane, terrestrial, and supra-mundane, Ovid graphically describing him as:

The earth conceals the flesh; the shade flits round the tomb; the underworld receives the image; the spirit seeks the stars.

Bis duo sunt hominis; manes, caro, spiritus, umbra.	Twice-two are [the things of a] man: ghosts, flesh, spirit, shade.
Quatuor ista loca bis duo suscipiunt.	These four places receive [the] twice-two [things].
Terra tegit carnem, tumulum circumvolat umbra,	The earth conceals the flesh; the shade flits round the tomb,
Orcus habet manes, spiritus astra petit. ²	The underworld receives the image; the spirit seeks the stars. ³

H.P. BLAVATSKY

OSTENDE, October 1886

¹ See Edward Gibbon (1737–1794), *The History of the Decline and Fall of the Roman Empire*, London: Printed for W. Strahan, and T. Cadell, in the Strand, 1777–1788; 3rd ed., ch. xv.

² [In her essay on “Chinese Spirits,” immediately following the present article, H.P. Blavatsky quotes these verses again, attributing them to a “Latin poet.” They are also quoted, in a somewhat incomplete form, in *Isis Unveiled*, Vol. I, p. 362, where they are attributed to Lucretius who is supposed to portray old Ennius as saying these words. The two last lines only occur again in *Isis Unveiled*, Vol. I, p. 37, where they are attributed to Ovid again. In spite of an exhaustive search having been made, no such verses have been found either in Lucretius or in Ovid. — *Boris de Zirkoff*.

³ [Note by Philaletheians UK: The first two lines of this quotation were rendered into English by Professor Christopher Tuplin, Gladstone Professor of Greek, University of Liverpool, who also commented as follows:

“None of the lines have anything to do with Ovid or Lucretius or Ennius. The second two lines do make an elegiac couplet (much used by Ovid), but the first two lines do not seem to be in verse at all: I assume they are a prose statement for which the two lines of verse are cited as the explanation.”

The first two lines allude to the beguiling duality of sentient life and the ensuing sense of separateness which is the root of all evil. See also “Chinese beliefs about the human soul,” in the same series.]

An important correction.

First published in *The Path*, New York, Vol. I (10), January 1887, p. 320. Republished in *Blavatsky Collected Writings*, (AN IMPORTANT CORRECTION) VIII p. 200.

To all readers of *The Path*.

In the November number of *The Path* in my article “Theories about Reincarnation and Spirits,” the entire batch of elaborate arguments is upset and made to fall flat owing to the mistake of either copyist or printer. On page 235, the last paragraph is made to begin with these words:

“Therefore the *reincarnating* principles are left behind in *Kāma-loka*, etc.,”

whereas it ought to read

“Therefore the *NON-reincarnating* principles (the false personality) are left behind in *Kāma-loka*, etc.”

a statement fully corroborated by what follows, since it is stated that those principles fade out and *disappear*.

There seems to be some fatality attending this question. The spiritualists will not fail to see in it the guiding hand of their dear departed ones from “Summerland”; and I am inclined to share that belief with them in so far that there must be some mischievous spook between me and the printing of my articles. Unless immediately corrected and attention drawn to it, this error is one which is sure to be quoted some day against me and called a *contradiction*.

Yours truly,

H.P. BLAVATSKY

Note by the Editor of “The Path.”

November 20th, 1886

The MS for the article referred to was written out by some one for Mme. Blavatsky and forwarded to us as it was printed, and it is quite evident that the error was the copyist’s, and not ours nor Madame’s; besides that, the remainder of the paragraph clearly shows a mistake. We did not feel justified in making such an important change on our own responsibility, but are now glad to have the author do it herself. Other minor errors probably also can be found in consequence of the peculiar writing of the amanuensis, but they are very trivial in their nature.¹



¹ [The correction indicated by H.P. Blavatsky has been incorporated in the text of her article. Page 235, mentioned by her, refers of course to *The Path*. The paragraph she speaks of is the one immediately following the numbered paragraph (3). —*Boris de Zirkoff*.]

Abortion is much worse than foeticide, it is a crime against Nature.

First published in: *The Theosophist*, Vol. IV, No. 11 (47), August 1883, pp. 282-83.
Republished in: *Blavatsky Collected Writings*, (IS FOETICIDE A CRIME?) V pp. 106-8.

THE ARTICLES IN YOUR PAPER headed “Is Suicide a Crime?” have suggested to my mind to ask another question “Is Foeticide a Crime?” Not that I personally have any serious doubts about the unlawfulness of such an act; but the custom prevails to such an extent in the United States that there are comparatively only few persons who can see any wrong in it. Medicines for this purpose are openly advertised and sold; in “respectable families” the ceremony is regularly performed every year, and the family physician who should presume to refuse to undertake the job, would be peremptorily dismissed, to be replaced by a more accommodating one.

I have conversed with physicians, who have no more conscientious scruples to produce an abortion, than to administer a physic; on the other hand there are certain tracts from orthodox channels published against this practice; but they are mostly so overdrawn in describing [107] the “fearful consequences,” as to lose their power over the ordinary reader by virtue of their absurdity.

It must be confessed that there are certain circumstances under which it might appear that it would be the best thing as well for the child that is to be born as for the community at large, that its coming should be prevented. For instance, in a case where the mother earnestly desires the destruction of the child, her desire will probably influence the formation of the character of the child and render him in his days of maturity a murderer, a jail-bird, or a being for whom it would have been better “if he never had been born.”

But if foeticide is justifiable, would it then not be still better to kill the child after it is born, as then there would be no danger to the mother; and if it is justifiable to kill children before or after they are born then the next question arises:

At what age and under what circumstances is murder justifiable?

As the above is a question of vast importance for thousands of people, I should be thankful to see it treated from the theosophical standpoint.

An “M.D.,” F.T.S.

GEORGE TOWN
COLORADO, U.S.A.



Abortion will also shorten the mother's life on earth only to prolong it with dreary percentage in Kama-loka.

Response by H.P. Blavatsky, in her capacity as Editor of "The Theosophist."

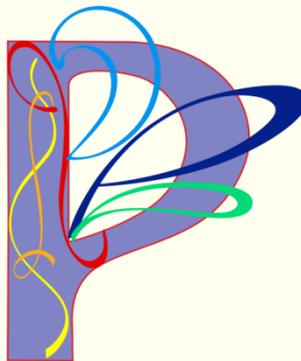
Theosophy in general answers:

At no age as under no circumstance whatever is a murder justifiable!

And occult Theosophy adds:

. . . yet it is neither from the standpoint of law, nor from any argument drawn from one or another orthodox *-ism* that the warning voice is sent forth against the immoral and dangerous practice, but rather because in occult philosophy both physiology and psychology show its disastrous consequence.

In the present case, the argument does not deal with the causes but with the effects produced. Our philosophy goes so far as to say that, if the Penal Code of most countries punishes attempts at suicide, it ought, if at all consistent with itself, to doubly punish foeticide as an attempt to *double suicide*. For, indeed, when even successful and the mother does not die just then, *it still shortens her life on earth to prolong it with dreary percentage in Kāma-loka*, the intermediate sphere between the earth and the region of rest, a place which is no "St. Patrick's purgatory," but a fact, and a necessary halting place in the evolution of the degree of life. The crime committed lies precisely in the wilful and [108] sinful destruction of life, and interference with the operations of nature, hence — with KARMA — that of the mother and the would-be future human being. The sin is not regarded by the occultists as one of a *religious* character — for, indeed, there is no more of spirit and soul, for the matter of that, in a foetus or even in a child before it arrives at self-consciousness, than there is in any other small animal — for we deny the absence of soul in either mineral, plant or beast, and believe but in the difference of degree. But foeticide is a crime against nature. Of course the sceptic of whatever class will sneer at our notions and call them absurd superstitions and "unscientific twaddle." But we do not write for sceptics. We have been asked to give the views of Theosophy (or rather of occult philosophy) upon the subject, and we answer the query as far as we know.



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- FACING SEVEN VIRGINS IN THE HALL OF JUDGMENT
- FROM THE STRONGHOLD OF YOUR SOUL, CHASE ALL YOUR FOES AWAY
- HAIR IS THE RETAINER OF PRANA
- IN DEEP SLEEP WE DREAM NO MORE AND CONFABULATE WITH THE STARS
- IS SUICIDE A CRIME
- JUDGE ON THE INNER CONSTITUTION OF MAN
- JUDGE ON THE OCCULT NATURE OF MAN
- LÉVI ON DEATH BEING THE BIRTH-PANG OF LIFE
- LIFE IS AN INDESTRUCTIBLE UNIVERSAL FORCE
- LOW BUFFOONERY AND MOCKING LAUGHS
- LYMPH IS A MASQUE FOR NYMPH
- NEED OF A SPIRITUAL VOCABULARY
- NO NEED FOR EXPENSIVE FUNERALS
- NOUS AUGOEIDES OF THE NEOPLATONISTS
- NOUS MOVES MAN
- OEDIPUS AND SPHINX UNRIDDED
- OSIRIS AND TYPHON, HIGHER TRIAD AND LOWER TETRAD
- PLATO ON THE APPLE OF THE EYE
- PLATO'S TWO HORSES
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- PREMATURE AND PHENOMENAL GROWTHS
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- SPIRIT AND PERISPIRIT
- SPIRIT PHOTOGRAPHS ARE OBJECTIVE COPIES FROM SUBJECTIVE IMAGES
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- THEOSOPHICAL JEWELS - THE PATH OF ACTION
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- WHY SECLUDING WOMEN DURING THEIR MENSTRUAL PERIOD
- WOE FOR THE LIVING DEAD



Endnotes to the Semi- Exoteric Constitution of Man.

¹ 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.’” | P.E. Matheson (*Tr.*), *Epictetus: Discourses Books 1 and 2*. (reprt. of 1st ed. of 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

² Number seven, or the *heptagon*, the Pythagoreans considered to be a *religious and perfect* number. It was called *Telesphoros*, because *by it all in the Universe and mankind is led to its end, i.e., its culmination.* | *Secret Doctrine*, II p. 602; [quoting Philo Judæus, *De opificio mundi*, xxxv]

³ [Sūtrātman of the *Upanishads*, literally, “thread of the spirit” or “thread-soul.” Metaphorically, a luminous sūtra or string of universal consciousness (ātman), or true individuality, along which its endless modifications, *i.e.*, false individualities or “personalities” are strung one after another like beads.] “. . . 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

⁴ 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. [Cf. full text in our Down to Earth Series; also cf., “Pherecydes, an early Western Philosopher,” in our Buddhas and Initiates Series. — ED. PHIL.]

⁵ [Synonyms: Agra of the Buddhists | Astroeides,* one having the brilliancy of the stars, of Origen and the Neoplatonists | Ātman or luminous Self of the Hindus | Divine Spirit or Feroher of the Persians | Māyāvi-Rūpa | Nous Augoeides,** radiant or shining like dawn, of the Neoplatonists | Spiritual envelope of Job]

* Αστροειδής: Cf. Philo Mechanicus I.485 (*Supl.*), and Hierocles Platonicus Philosophus, *Carmen Aureum* 27, 483M | *Liddell & Scott*

** Αυγοειδής: *Αυγή*’s primary meaning is “light of the sun”; *Αύγος*, dawn, is secondary. Hence, *Αυγοειδής* means “of the nature of light.” Cf. *αυγοειδές όχημα*, luminous vehicle (Proclus, in *Platonis Timæum Commentarii* 2.81D). See also, Iamblichus’ *de Mysteriis* 5.10, 3, for uses as *σώμα* and *πνεύμα*. | *Liddell & Scott*

[Etymology of Augoeides: from *Gr.* *αυγή*, auge, dawn, day-break, sun light, radiance, and *ειδος*, eidos, form, shape. Hence, of the nature of light; spirit (pneuma) as the source of light, luminous]. Lord 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, ātma-buddhi, and is also known as the Persian ferouer or feruer, the Platonic nous, etc. In a high degree of initiation the initiate 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. | *Encyclopedic Theosophical Glossary* [For an in-depth analysis of the term, see “Augoeides of the Neoplatonists,” in the same series; a special edition of *Zanoni* can be found in our Buddhas and Initiates Series. — ED. PHIL.]

The two higher principles *can have no individuality on Earth*, cannot be *man*, unless there is:

- 1 The Mind, the *Manas-Ego*, to cognize itself, and
- 2 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* — *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-śarīra*, *prāna* (life principle), and *linga śarīra* — 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. | Cf. *The Secret Doctrine*, II pp. 241-42.

* The Fourth, and the Fifth from *below*, beginning by the physical body; the Third and the Fourth, if we reckon from *Ātman*.

⁶ The higher triad, Ātman-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. [Cf. “Woe for the living dead,” in the same series. — ED. PHIL.]

⁷ [When Consciousness withdraws from her earthly prison, she undergoes three “deaths,” *i.e.*, transformations, before resting in Devachan, plus a fourth, when she

resumes embodied existence:]

- 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 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. [For an in-depth analysis, see “Woe for the living dead,” in the same series. — ED. PHIL.]

⁸ 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

⁹ 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 endowed with the higher knowledge, or remains a plain ordinary man all his life. | *Blavatsky Collected Writings*, (DEATH AND IMMORTALITY) IV pp. 253-54

¹⁰ Remember that our Egos, *the Principle which reincarnates*, are called in *The Secret Doctrine* the Mānasaputras, “Sons of Manas” (or Mahat), or Intelligence, Wisdom. *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 607 *fn.*

¹¹ [Cf. Astral Light is Ākāśa, the Æther 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 the 19th 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, odours 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. 46 in 2nd ed.

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.* [Consult “Proposition 1 - Akasha vs. Astral Light,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

¹² 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

Cf. “Brave soldiers need neither orders nor constant encouragement. . . . As said by me in S.D., Ātman is Karma, so all results flowing from sincere work will be right, if you are detached.” *Echoes of the Orient*, I p. lvi in 2nd ed.; [quoting Master M. Look up “Higher Self and Higher Ego,” in our Confusing Words Series. — ED. PHIL.]

¹³ 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.

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

* 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.

“The higher manas” or Ego (Kshetrajña) 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 (the individual soul and the Supreme Self), united always (inseparable companions, like an object and its reflection) and known by the same name (Ātman), closely cling to the same tree (body). One of them eats the sweet fruit; the other looks on without eating. Seated on the same tree, the Jīva moans (as the result of his iden-

tification 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. | Thomas Taylor (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]

¹⁴ 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.

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

1 The preserver of every Karmic record.

2 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 sensitive's and clairvoyants sense and perceive the real man, and see him *as he is*, not as he appears.

3 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. [For the nature, states, and functions of the Auric Egg, see "Constitution of Man – Esoteric," in the same series. — ED. PHIL.]

¹⁵ 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. | I.K. Taimni, *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.]

The two minds are linked by an imaginary bridge or path (Antahkarana). When I-ness (Ahamkāra) 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 an in-depth analysis of Antahkarana see "Woe for the living dead," in the same series — ED. PHIL.]

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*.

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 Nirvānīs”]. 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. [Also consult “Higher Self and Higher Ego,” in our Confusing Words Series. — ED. PHIL.]

¹⁶ [On *Nous* being the first emanation of Mahat, macrocosmically, or Second Logos:] 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 *Ātman*. 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 beings 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 Vāch* 12 (4) 1986

If the mediæval 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. [Consult “Adventures and Peregrinations of the Metaphysical Atom,” in our *Secret Doctrine’s* Third Proposition Series. — ED. PHIL.]

¹⁷ *This is the root of illusion in the world: Ahamkāra and I-am-ness, 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, the chief cause of sin and suffering in our world.* | C.A. Bartzokas (*Comp. & Ed.*). *Compassion: The Spirit of Truth*, Gwernymynydd: Philaletheians UK, 2005; v. 05.88.2021, our first Major Work, p. 288. [Cf. “Cause of sin and suffering,” in our Black versus White Magic Series. — ED. PHIL.]

¹⁸ The Saxon Spiritualists are rather confused between the spirit and the *périsprit*. 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 proper is *Nous*, the spirit. The p erisprit or *Psych e*, is the soul. | *Blavatsky Collected Writings*, (FRAGMENTS FROM MADAME BLAVATSKY) I p. 365

¹⁹ 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 Pr ana, but only because Pr ana and the Auric Envelope are essentially the same, and because again as J iva 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 up adh is 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

[Y ajnavalkya 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, Vir aj (matter). The  ak asha 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 hit a, which are placed in the heart. Through these the essence of our food passes as it moves on. Therefore the subtle body (Tajjasa) receives finer food than the gross body (Vai sv anara). | *Brihad aranyaka Upanishad* IV, ii, 3; (tr. Nikhilananda)

* It is Vai sv anara that becomes Tajjasa in the dream state, and Praj n a in the dreamless sleep. The couple, Vir aj (matter) and Indra (Vai sv anara), 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, Vai sv anara itself is now described as Tajjasa.

²⁰ See *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) XIII pp. 164-65

²¹ See “Emanation and Radiation,” in our Confusing Words Series. — ED. PHIL.

²² *i.e.*, chaos, that which contains potentially all gunas or attributes. See “Proposition 1 - Chaos to sense, latent deity to reason,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.

²³ Genius is the greatest responsiveness of the brain and brain-memory to the Higher Manas. | *Inner Group Teachings*, p. 200

²⁴ Only reason can make of man an intelligent and moral being, distinguishing him from the mere animal.

²⁵ From *linga*, a characteristic map, model or pattern, and * ar ira*, that which easily moulders or is dissolved.

²⁶ 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.

²⁷ [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 *Vikāra* (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*. . . . | *Blavatsky Collected Writings*, (DEVACHAN) V pp. 79-80 & fn.; also quoted *ibid.*, XII p. 631

* 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 *Mahā-bhūtic* and finite in the sense of being connected with *Ahamkāra*, the personal “I-creating” faculty. Hence *Manas* is both eternal and non-eternal: eternal in its atomic nature (*paramānu rūpa*); finite (or *kārya-rūpa*) when linked as a duad — with *kāma* (volition), a lower production. — *H.P. Blavatsky*.

** *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. — *H.P. Blavatsky*.

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.” | H. Rider Haggard, *She* (1st ed. 1887); ch. 21, p. 271

²⁸ [The term “second-death” has been attributed to Proclus. For in-depth analysis by H.P. Blavatsky, consult “Woe for the Living Dead,” in the same series. — ED. PHIL.]

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 [be called] 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. 76-77

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 *Piśāchas*, and are much dreaded. | *Theosophical Glossary: Kāmarūpa*

[In a paper read by A.P. Sinnett before the London Lodge of The Theosophical Society, occurs the following sentence:

“A struggle . . . takes place in the sphere or state of existence immediately adjacent to our physical state — in Kāmaloka . . . ending in the rupture of the fifth principle or human Ego . . . ”

To this Madame Blavatsky appends the following note:]

The word “rupture” seems an unhappy expression, as it suggests the idea of a separate entity, whereas only a principle is under discussion. The “higher attributes” of the 5th principle are evolved in it, during the life time of the Personality, by its more or less close assimilation with the *sixth*, by the development, or rather the spiritualization by the *Buddhi* of the intellectual capacities which have their seat in the *Manas* (the fifth). During the struggle spoken of, and when the spiritual monad striving to enter the Devachanic state is being subjected to the process of purification, what happens is this: personal consciousness, which alone constitutes the personal Ego, has to rid itself of every earthly speck of grossly material taint before it becomes capable of living “in spirit” and as a spirit. Therefore, while the upper consciousness with all its noblest higher feelings — such as undying love, goodness, and all the attributes of divinity in man, even in their latent state are drawn by affinity towards, follow and merge into the monad, thus endowing it (which is part and parcel of universal consciousness and has therefore no consciousness of its own) with a personal self-consciousness, the dross of our earthly thoughts and cares, “the material tastes, emotions and proclivities” are left to lurk behind in the shell. It is, so to say, the pure incense, the spirit of the flame, disengaging itself from the ashes and cinders of the burnt-up fire. The word “rupture,” therefore, is a misleading one.

The “Soul when laden with unsatisfied desires” will remain “earth-bound” and suffer. If the desire is on a purely earthly plane, the separation may take place notwithstanding, and the shell alone be left wandering; if it were some act of justice and beneficence, such as the redress of a wrong, it can be accomplished only through visions and dreams, the spirit of the impressed person being drawn within the spirit of the Devachanī, and by assimilation with it, first instructed and then led by Karma to redress the wrong. But in *no* case is it a good or meritorious action for “living friends” to encourage the simulacra, whether shells or entities, to communicate. For, instead of “smoothing the path of its spiritual progress,” they impede it. In days of old, it was the *initiated* hierophant under whose guidance the mediums of the *adyta*, the sibyls, the oracles and the seers acted. In our days there are no initiated priests or adepts at hand to guide the blind instincts of the mediums, themselves the slaves of yet blinder influences. The ancients knew more about those matters than we do. There must be some good reason why every old religion prohibits intercourse with the dead as a crime. Let the Hindus always bear in mind what the *Atharva Veda* says to that effect, and the Christians the prohibition of Moses. Subjective, purely spiritual “Mediumship” is the only harmless kind, and is often an elevating gift that might be cultivated by everyone. | *Blavatsky Collected Writings*, (EDITOR’S NOTE TO “KĀMA-LOKA AND THE BEARINGS OF THE ESOTERIC DOCTRINE ON SPIRITUALISM”) VI pp. 328-29.

²⁹ Prāna, 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. Prāna is not abstract life, or Jīva, but its aspect in a world of delusion. In *The Theosophist*, May 1988, p. 478, Prāna 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.

³⁰ The skeleton excepted. | *ibid.*, p. 607

