

Higher Manas and Lower Manas



**Higher Self is Universal Mind in its macrocosmic aspect.
Higher Ego or Manas is Individualised Mind in its microcosmic aspect.
Lower Manas or “self” is ray from the Higher Ego and its alter Ego.
The brain is the vehicle of Lower Manas enthroned in Kama-Rupa.**

What is the “lower Manas”?

Lower Manas or “self” is the alter Ego, a ray from Higher Manas.

It is a reflection or shadow of Buddhi plus Higher Manas, endowed with the potentialities of both.

It is usually called the animal soul (the *Nephesh* of the Hebrew Kabbalists). It is the ray which emanates from the Higher Manas or permanent EGO, and is that “principle” which forms the human mind — in animals instinct, for animals also dream.¹ The combined action of Kāma and the “animal soul,” however, are purely mechanical. It is instinct, not reason, which is active in them. During the sleep of the body they receive and send out mechanically electric shocks to and from various nerve-centres. The brain is hardly impressed by them, and memory stores them, of course, without order or sequence. On waking these impressions gradually fade out, as does every fleeting shadow that has no basic or substantial reality underlying it. The retentive faculty [247] of the brain, however, may register and preserve them if they are only impressed strongly enough. But, as a rule, our memory registers only the fugitive and distorted impressions which the brain receives at the moment of awakening.²

But the two, the higher and the lower, Manas are one, are they not?

The Higher Manas or Immortal Ego is the sole bearer of all its alter Egos on earth and their sole representative in the subjectivity of Devachan.

The mystic name of the Higher Ego is or “embodied Spirit,” that which knows or informs kshetra “the body.”

They are, and yet they are not — and that is the great mystery. The Higher Manas or EGO is essentially divine, and therefore pure; no stain can pollute it, as no punishment can reach it, *per se*, the more so since it is innocent of, and takes no part in, the deliberate transactions of its Lower Ego. Yet by the very fact that, though dual and during life the Higher is distinct from the Lower, “the Father and Son” *are one*, and because that in reuniting with the parent Ego, the Lower Soul fastens upon and impresses upon it all its bad as well as good actions — both have to suffer, the Higher Ego, though innocent and without blemish, has to bear the punishment of the

¹ The word dream means really “to slumber” — the latter function being called in Russian “*dremat*.” [H.P. Blavatsky]

² *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE – DREAMS) X pp. 246-47

misdeeds committed by the *lower* Self together with it in their future incarnation. The whole doctrine of atonement is built upon this old esoteric tenet; for the Higher Ego is the antitype of that which is on this earth the type, namely, the personality. It is, for those who understand it, the old Vedic story of Viśvakarman over again, practically demonstrated. Viśvakarman, the all-seeing Father-God, who is beyond the comprehension of mortals, ends, as son of Bhuvana, the holy Spirit, by *sacrificing himself to himself*, to save the worlds. The mystic name of the “Higher Ego” is, in the Indian philosophy, *Kshetrajña*, or “embodied Spirit,” that which knows or informs *Kshetra* “the body.” Etymologize the name, and you will find in it the term *aja*, “first-born,” and also the “lamb.” All this is very suggestive, and volumes might be written upon the pregenetic and postgenetic development of type and antitype¹ — of [255] Christ-*Kshetrajña*, the “God-Man,” the First-born, symbolized as the “lamb.” *The Secret Doctrine* shows that the Mānasaputras or incarnating EGOS have taken upon themselves, voluntarily and knowingly, the burden of all the future sins of their future personalities. Thence it is easy to see that it is neither Mr. A. nor Mr. B., nor any of the personalities that periodically clothe the Self-Sacrificing EGO, which are the real Sufferers, but verily the innocent *Christos* within us. Hence the mystic Hindus say that Eternal Self; or the Ego (the one in three and three in one), is the “Charioteer” or driver; the personalities are the temporary and evanescent passengers; while the horses are the animal passions of man. It is, then, true to say that when we remain deaf to the Voice of our Conscience, we crucify the *Christos* within us.²



“Constitution of Man – Overview” and “Real dreams are actions of the true Self,” in our Constitution of Man Series.

“Crucified between two thieves,” in our Buddhas and Initiates Series.

“Higher Self and Higher Ego,” in the same Series.

¹ [Considering the highly metaphysical nature of the teaching involved, this word could be used here in the sense of “prototype,” and would then be spelled “antetype.” We leave it unaltered, as the meaning is somewhat uncertain. — *Boris de Zirkoff*.]

² *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 254-55