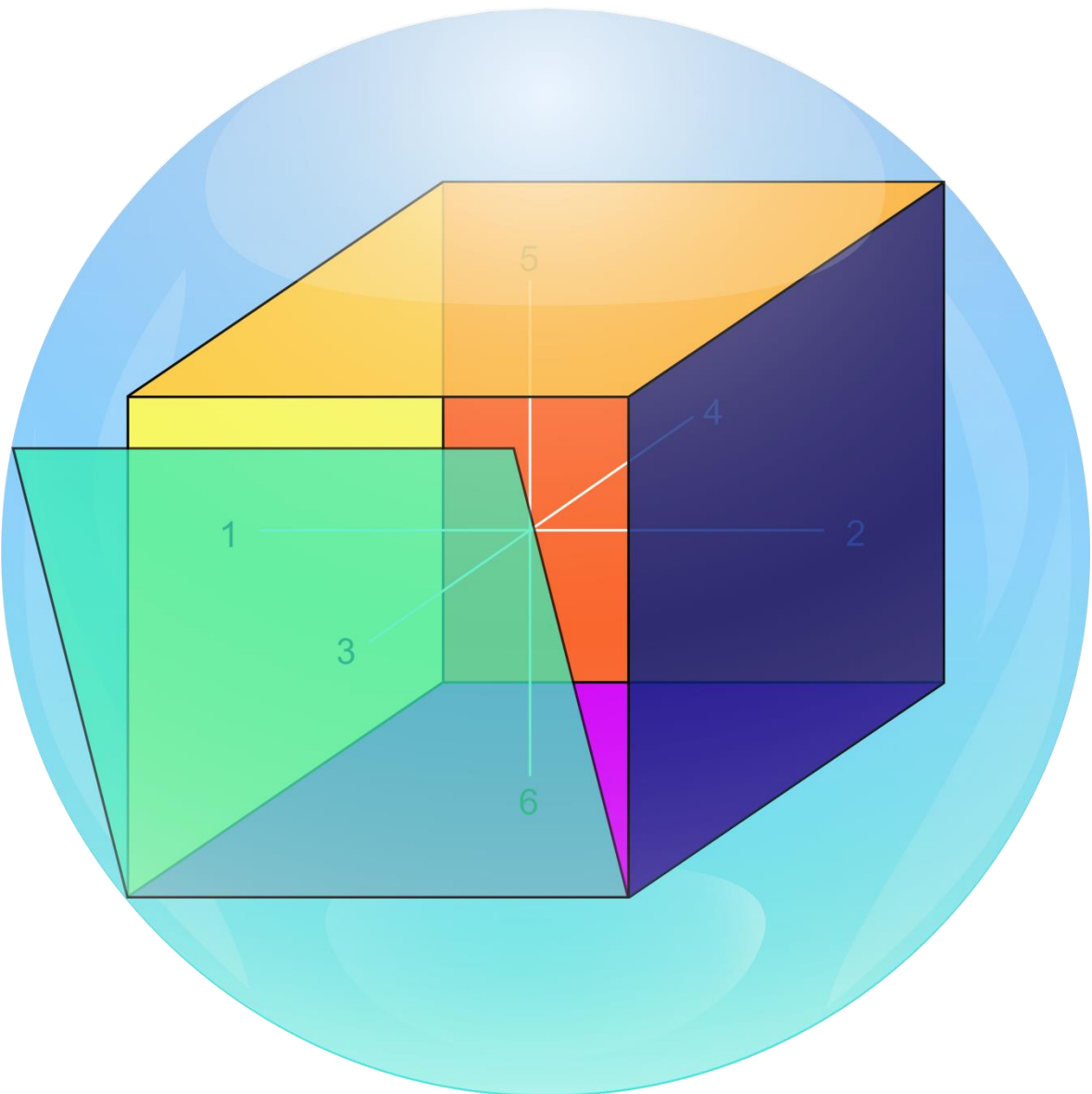


Blavatsky responds to Subba Row's opinions of the Inner Constitution of Man

The circle produces the point; the point expands into a triangle, returning after two angles upon itself, and then forms the mystical Tetractys, the plane cube; which three, when passing into the manifested world of effects, become geometrically and numerically, $3 + 4 = 7$.



CONSTITUTION OF MAN SERIES
BLAVATSKY ON THE INNER CONSTITUTION OF MAN

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Subba Row on the Sevenfold Principle in Man.

The Aryan-Arhat esoteric tenets on the Sevenfold Principle in Man

By T. Subba Row, B.A., B.L.¹

First published in *The Theosophist*, Vol. III, No. 4, January 1882, pp. 93-99. Republished in *Blavatsky Collected Writings*, (THE ARYAN-ARHAT ESOTERIC TENETS ON THE SEVENFOLD PRINCIPLE IN MAN) III pp. 400-18.

[It has been thought advisable to publish here the entire text of this material by T. Subba Row, because H.P. Blavatsky's numerous footnotes and Appendices might not be easily understood without the main text to which they are appended.]

Probably the Āryan (we shall for the present call it by that name) and the Chaldeo-Tibetan esoteric doctrines are fundamentally identical and the secret doctrine of the Jewish Kabbalists merely an offshoot of these. Nothing, perhaps, can be more interesting now to a student of occult philosophy than a comparison between the two principal doctrines above mentioned. Your letter seems to indicate two divisions in the Chaldeo-Tibetan doctrine:

- That of the so-called Lamaists; and
- That of the so-called Arhats (in Buddhism, Arahats, or Rahats) which has been adopted by the Himalayan or Tibetan Brotherhood.

What is the distinction between these two systems? Some of our ancient Brāhmanical writers have left us accounts of the main doctrines of Buddhism and the religion and philosophy of the Arhats — the two branches of the Tibetan esoteric doctrine being so called by them. As these accounts generally appear in treatises of a polemical character, I cannot place much reliance upon them.

It is now very difficult to say what was the real ancient Āryan doctrine. If an enquirer were to attempt to answer it by an analysis and comparison of all the various systems of esotericism prevailing in India, he will soon be lost in a maze of obscurity and uncertainty. No comparison between our real Brāhmanical and the Tibetan esoteric doctrines will be possible unless one ascertains the teachings of that so-called "Āryan doctrine" . . . and fully comprehends the *whole range* of the ancient Āryan philosophy. Kapila's "Sāṅkhya," Patañjali's "Yoga philosophy," the different systems of "Śāktya" philosophy, the various *Agamas* and *Tantras* are but branches of it. There is a doctrine though, which is their real foundation and which is sufficient to explain the secrets of these various systems of philosophy and harmonize their teachings. It probably existed long before the *Vedas* were compiled, and it was studied by our ancient Rishis in connotation with the Hindu scriptures. It is attributed to one mysterious personage called Mahā.² . . .

The *Upanishads* and such portions of the *Vedas* as are not chiefly devoted to the public ceremonials of the ancient Āryans are hardly intelligible without some knowledge of *that doctrine*. Even the real significance of the grand ceremonials referred to in the *Vedas* will not be perfectly apprehended without its light being

¹ We give but extracts from the long letter of the above-named gentleman. ["We" stands for H.P. Blavatsky as Editor of *The Theosophist*. — Boris de Zirkoff.]

² The very title of the present chief of the Esoteric Himalayan Brotherhood.

thrown upon them. . . . The *Vedas* were perhaps compiled mainly for the use of the priests assisting at public ceremonies, but the grandest conclusions of our real secret doctrine are therein mentioned. I am informed by persons competent to judge of the matter, that the *Vedas* have a distinct dual meaning — one expressed by the literal sense of the words, the other *indicated by the metre and the Svāra* which are, as it were, the life of the *Vedas*. . . . Learned Pundits and philologists, of course, deny that Svāra has anything to do with philosophy or ancient esoteric doctrines. But the mysterious connection between *Svāra and light* is one of its most profound secrets.

Now it is extremely difficult to show whether the Tibetans derived their doctrine from the ancient Rishis of India, or the ancient Brahmans learned their occult science from the adepts of Tibet; or again whether the adepts of both countries professed originally the same doctrine and derived it from a common source.¹ If you were to go to the Śramana Balagula and question some of the Jaina Pundits there about the authorship of the *Vedas* and the origin of the Brāhmanical esoteric doctrine, they would probably tell you that the *Vedas* were composed by *Rakshasas*² or Thytyas,³ and that the Brahmans had derived their secret knowledge from them.⁴ Do these assertions mean that the *Vedas* and the Brāhmanical esoteric teachings had their origin in the lost Atlantis — the continent that once occupied a considerable portion of the expanse of the Southern and the Pacific oceans? Your assertion in *Isis Unveiled* that Sanskrit was the language of the inhabitants of the said continent, may induce one to suppose that the *Vedas* had probably their origin there — wherever else might be the birthplace of the Āryan esotericism.⁵ But the real esoteric doctrine as well as the mystic allegorical philosophy of the *Vedas* were derived from another source, again, whatever that source may be — perchance, from the divine inhabitants-gods of the sacred Island which, as you say, once existed in the sea that covered in days of old the sandy tract now called Gobi Desert. However that may be, the knowledge of the occult powers of nature possessed by the inhabitants of the lost Atlantis was learnt by the ancient adepts of India and was appended by them to the esoteric doctrine taught by the residents of the sacred Island.⁶ The Tibetan adepts, however, have not accepted this addition to their esoteric doctrine. And, it is in this respect that one should expect to find a difference between the two doctrines.⁷

¹ See *Appendix*, Note 1.

² A kind of demon — *Devil*.

³ [Daityas, in Sanskrit.]

⁴ And so would the Christian padris. But they would never admit that their “fallen angels” were borrowed from the *Rakshasas*; that their “Devil” is the illegitimate son of *Dewel* — the Singhalese female demon, or that the “War in Heaven” of the *Apocalypse* — the foundation of the Christian dogma of the “Fallen Angels” — was copied from the Hindu story about Śiva hurling the *Tārakasurs* who rebelled against Brahmā into *Andhakāra* — the abode of Darkness, according to Brāhmanical *Shastras*.

⁵ Not necessarily. — See *Appendix*, Note 2. From rare MSS. just received, we will shortly prove Sanskrit to have been spoken in Java and adjacent islands from remote antiquity.

⁶ A locality which is spoken of to this day by the Tibetans and called by them “Śambhala,” the *Happy Land*. — See *Appendix*, Note 3.

[The statement referred to in *Isis Unveiled* is in Vol. I, p. 594 footnote, and is according to L. Jacolliot and not H.P. Blavatsky’s own. — *Boris de Zirkoff*.]

⁷ To comprehend this passage fully, the reader must turn to Vol. I, pp. 589-94, of *Isis Unveiled*.

The Brāhmanical occult doctrine probably contains everything that was taught about *the powers of nature* and their laws, either in the mysterious Island of the North, or in the equally mysterious continent of the South. And, if you mean to compare the Āryan and the Tibetan doctrines as regards their teachings about the occult powers of nature, you must beforehand examine all the classifications of these powers, their laws and manifestations, and the real connotations of the various names assigned to them in the Āryan doctrine. Here are some of the classifications contained in the Brāhmanical system:

Classification of the occult powers

- I As appertaining to *Parabrahman* and existing in the MACROCOSM;
- II As appertaining to man and existing in the MICROCOSM;
- III For the purposes of *Tāraka Yoga* or *Pranava Yoga*;
- IV For the purposes of *Sāṅkhya Yoga* (where they are, as it were, the inherent attributes of *Prakriti*);
- V For the purposes of *Hatha Yoga*;
- VI For the purposes of *Kula Agama*;
- VII For the purposes of *Śakta Agama*;
- VIII For the purposes of *Śiva Agama*;
- IX For the purposes of *Śrīchakra*. (The *Śrīchakra* you referred to in *Isis Unveiled* is not *the real esoteric Śrīchakra* of the ancient adepts of Āryāvarta);¹
- X In *Atharvana Veda*, etc.

In all these classifications, subdivisions have been multiplied indefinitely by conceiving new combinations of the Primary Powers in different proportions. But I must now drop this subject and proceed to consider the article headed “Fragments of Occult Truth,” in the October number of *The Theosophist*.

I have carefully examined it, and find that the results arrived at (in the Buddhist doctrine) do not seem to differ much from the conclusions of our Āryan philosophy, though our mode of stating the arguments may differ in form. I shall now discuss the question from my own standpoint, though following for facility of comparison and convenience of discussion the sequence of classification of the *sevenfold* entities or Principles constituting man which is adopted in your article. The questions raised for discussion are

- Whether the *disembodied spirits* of human beings (as they are called by Spiritualists) appear in the séance rooms and elsewhere; and
- Whether the manifestations taking place are produced wholly or partly through their agency.

¹ Very true. But who would be allowed to give out the “real esoteric one”? [See *Isis Unveiled*, II p. 265.]

It is hardly possible to answer these two questions satisfactorily unless the meaning intended to be conveyed by the expression “*disembodied spirits of human beings*” be accurately defined. The words *Spiritualism* and *Spirit* are very misleading. Unless English writers in general, and Spiritualists in particular, first ascertain clearly the *connotation* they mean to assign to the word *spirit*, there will be no end of confusion, and the real nature of these so-called spiritualistic phenomena and their *modus occurrendi*¹ can never be clearly defined. Christian writers generally speak of only *two* entities in man — the body, and the *soul* or *spirit* (both seeming to mean the same thing to them). European philosophers generally speak of *Body* and *Mind*, and argue that soul or spirit cannot be anything else than mind. They are of opinion that any belief in *Linga-śarīra*² is entirely unphilosophical. These views are certainly incorrect, and are based on unwarranted assumptions as to the possibilities of nature, and on an imperfect understanding of its laws. I shall now examine (from the standpoint of the Brāhmanical esoteric doctrine) the Spiritual constitution of man, the various entities or principles existing in him, and ascertain whether either of those entities entering into his composition can appear on earth after his death; and, if so, *what is it that so appears*.

You have read some of Professor Tyndall’s excellent papers on what he calls “Germ Theory,” giving the facts ascertained by his experiments. His conclusions may be briefly stated thus: — Even in a very small volume of space there are myriads of protoplasmic germs floating in ether. If, for instance, say — water (clear water) is exposed to them and if they fall into it, some form of life or other will be evolved out of them. Now, what are the agencies for bringing of this life into existence? Evidently:

- *The water*, which is the field, so to say, for the growth of life.
- The protoplasmic germ, out of which life or a living organism is to be evolved or developed. And, lastly;
- The power, energy, force or tendency which springs into activity at the touch or combination of the protoplasmic germ and the water, and which evolves or develops life and its natural attributes.

Similarly, there are three primary causes which bring the human being into existence. I shall call them for the purpose of discussion by the following names:

- *Parabrahman* — The Universal Spirit.
- *Śakti* (the crown of the astral light combining in itself all the powers of nature).
- *Prakriti*, which in its original or primary shape is represented by *Ākāśa* (really, every form of matter is finally reducible to *Ākāśa*).³

It is ordinarily stated that *Prakriti* or *Ākāśa* is the *Kshetram*¹ or the basis which corresponds to water in the example we have taken; *Brahman* the *germ*, and *Śakti* the power or energy that comes into existence at their union or contact.²

¹ [method of meeting]

² The Astral Body — so called.

³ The Tibetan esoteric Buddhist doctrine teaches that *Prakriti* is cosmic matter, out of which all visible forms are produced; and *Ākāśa* that same cosmic matter — but still more imponderable, its spirit, as it were, “*Prakriti*” being the body or *substance*, and *Ākāśa-Śakti* its soul or energy.

But this is not the view which the *Upanishads* take of the question. According to them, Brahman³ is the *Kshetra* or basis, *Ākāśa* or *Prakriti*, the germ or seed, and *Śakti* the power evolved by their union or contact. And this is the real scientific, philosophical mode of stating the case.

Now, according to the adepts of ancient Āryāvarta, *seven principles* are evolved out of these *three* primary entities. Algebra teaches us that the number of *combinations* of *n* things taken *one* at a time, *two* at a time, *three* at a time and so forth = $2^n - 1$.

Applying this formula to the present case, the number of entities evolved from different combinations of these three primary cause amounts to $2^3 - 1 = 8 - 1 = 7$.

As a general rule, whenever seven *entities* are mentioned in the ancient occult science of India, in any connection whatsoever, you must suppose that those seven entities came into existence from *three primary entities*; and that these three entities again, are evolved out of a single entity or MONAS. To take a familiar example, the *seven* coloured rays in the solar ray are evolved out of *three primary coloured* rays; and the three primary colours co-exist with the four secondary colours in the solar rays. Similarly, the three primary entities which brought man into existence co-exist in him with the *four secondary* entities which arose from different combinations of the three primary entities.

Now these seven *entities* which in their totality constitute man, are as follows:

I shall enumerate them in the order adopted in your article, as far as the two orders (the Brāhmanical and the Tibetan):⁴

¹ [Cf. Exoterically [Kshetra] means simply — “field,” while esoterically it represents “the great abyss” of the Kabbalists, the chaos and the plane (*cteis* or *yonis*), in which the Creative energy implants the germ of the manifested universe. In other words they are the Purusha and Prakriti of Kapila, the blind and the cripple producing motion by their union, Purusha supplying the head and Prakriti the limbs. — *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) VI p. 158]

² Or, in other words, “*Prakriti*, *Svabhāva* or *Ākāśa* is — SPACE as the Tibetans have it; Space filled with whatsoever substance or no substance at all; *i.e.*, with substance so imponderable as to be only metaphysically conceivable. *Brahmā*, then, would be the germ thrown into the soil of that field, and *Śakti*, that mysterious energy or force which develops it, and which is called by the Buddhist Arahats of Tibet — FO-HAT. “That which we call form (*rūpa*) is not different from that which we call space (*Śūnyatā*) . . . Space is not different from Form. Form is the same as Space; Space is the same as Form. And so with the other skandhas, whether *vedana*, or *sañjñā*, or *samsara* or *vijñāna*, they are each the same as their opposite.” . . . (Book of *Sin-king* or the *Heart Sutra*. Chinese translation of the *Mahā-Prajñā-Pāramitā-Hridaya-Sūtra*. Chapter on the *Avalokiteśvara*, or the *manifested Buddha*.) So that, the Āryan and Tibetan or Arhat doctrines agree perfectly in substance, differing but in names given and the way of putting it, a distinction resulting from the fact that the Vedāntin Brahmins believe in Parābrahman, a *deific* power, impersonal though it may be, while the Buddhists entirely reject it.

³ See *Appendix*, Note 4.

⁴ Corresponding names in your classification.

Brahmanical classification

- 1 *Prakriti*.
- 2 The entity evolved out of the combination of *Prakriti* and *Śakti*
- 3 *Śakti*.
- 4 The entity evolved out of the combination of *Brahman*, *Śakti* and *Prakriti*.
- 5 The entity evolved out of the combination of *Brahman* and *Prakriti*.
- 6 The entity evolved out of the combination of *Brahman* and *Śakti*.
- 7 *Brahman*.

Tibetan classification

- Sthūla-śarīra* (Physical Body).
- Sūkshma-śarīra* or *Linga-śarīra* (Astral Body).¹
- Kāmarūpa* (the *Périsprit*).
- Jivātma* (Life-Soul).
- Physical Intelligence (or animal soul).
- Spiritual Intelligence (or Soul).
- The emanation from the ABSOLUTE, *etc.* (or pure spirit).

Before proceeding to examine the nature of these seven entities, a few general explanations are indispensably necessary.

- 1 The secondary principles arising out of the combination of primary principles are quite different in their nature from the entities out of whose combination they came into existence. The combinations in question are not of the nature of mere mechanical juxtapositions, as it were. They do not even correspond to chemical combinations. Consequently no valid inferences as regards the nature of the combinations in question, can be drawn by analogy from the nature [variety?] of these combinations.
- 2 The general proposition that when once a cause is removed its effect vanishes, is not universally applicable.

Take, for instance, the following example: If you once communicate a certain amount of momentum to a ball, velocity of a particular degree in a particular direction is the result. Now, the cause of this motion ceases to exist when the instantaneous sudden impact or blow which conveyed the momentum is completed; but, according to the *first Law of Motion*, the ball will continue to move on for ever and ever with undiminished velocity in the same direction unless the said motion is altered, diminished, neutralized or counteracted by extraneous causes. Thus, if the ball stop, it will not be on account of the absence of the cause of its motion, but in consequence of the existence of extraneous causes which produce the said result.

Again, take the instance of *subjective phenomena*.

Now the presence of this inkbottle before me is producing in me or in my mind a mental representation of its form, colour and so forth. The bottle in question may be

¹ [Cf. The "dream-like," illusive body, with which are clothed the inferior Dhyānis of the Celestial Hierarchy. — *Secret Doctrine*, I p. 132 *fn.*]

removed, but still its mental picture may continue to exist. Here, again, you see, the effect survives the cause. Moreover, the effect may at any subsequent time be called into conscious existence, whether the original cause be present or not.

Now, in case of the fifth principle above mentioned — the entity that came into existence by the combination of Brahman and Prakriti, — if the general proposition (in the “Fragments of Occult Truth”) is correct, this principle which corresponds to the *physical intelligence* must cease to exist whenever the *Brahman* or the seventh principle should cease to exist for the particular individual; but the fact is certainly otherwise. You stated the general proposition under consideration in support of your assertion that whenever the seventh principle ceases to exist for any particular individual, the sixth principle also ceases to exist for him. The assertion is undoubtedly true though the mode of stating it and the reasons assigned for it are to my mind objectionable.

You said that in cases where tendencies of a man’s mind are entirely material, and all spiritual aspirations and thoughts were altogether absent from his mind, the seventh principle leaves him either before or at the time of death, and the sixth principle disappears with it. Here, the very proposition that the tendencies of the particular individual’s mind are *entirely* material, involves the assertion that there is no spiritual intelligence or spiritual *Ego* in him. You should then have said that, whenever spiritual intelligence should cease to exist in any particular individual, the seventh principle ceases to exist for that particular individual for all purposes. Of course, it does not fly off anywhere. There can never be anything like a change of position in the case of Brahman.¹ The assertion merely means that there is no recognition whatever of *Brahman*, or spirit, or life, or spiritual consciousness, the seventh principle has ceased to exercise any influence or control over the individual’s destinies.

I shall now state what is meant (in the Āryan doctrine) by the seven principles above enumerated.

Principle 1

Prakriti. — This is the basis of *Sthūla-śarīra* and represents it in the above-mentioned classification.

Principle 2

Prakriti and *Śakti*. — This is the *Linga-śarīra*, or astral body.

Principle 3

Śakti. — This principle corresponds to your *Kāmarūpa*. This power or force is placed by ancient occultists in the *Nābhichakra*. This power can gather *Ākāśa* or *Prakriti* and mould it into any desired shape. It has very great sympathy with the fifth principle, and can be made to act by its influence or control.

¹ True — from the standpoint of Āryan *Esotericism*, and the *Upanishads*; not quite so in the case of the *Arahat* or Tibetan esoteric doctrine; and it is only on this one solitary point that the two teachings disagree, as far as we know. The difference is very trifling though, resting, as it does, solely upon the two various methods of viewing the one and the same thing from two different aspects. — See *Appendix*, Note 4.

Principle 4

Brahman, Śakti and Prakriti. — This again corresponds to your second principle, *Jivātma*. This power represents the universal life-principle which exists in nature. Its seat is the *Anāhatachakra* (heart). It is a force or power which constitutes what is called *Jīva*, or life. It is, as you say, indestructible, and its activity is merely transferred at the time of death to another set of atoms, to form another organism. But it is not called *Jivātma* in our philosophy. The term *Jivātma* is generally applied by our philosophers to the seventh principle when it is distinguished from *Paramātmā* or *Parabrahman*.¹

Principle 5

Brahman and Prakriti. — This, in our Āryan philosophy, corresponds to your fifth principle, called the *physical intelligence*. According to our philosophers, this is the entity in which what is called *Mind* has its seat or basis. This is the most difficult principle of all to explain, and the present discussion entirely turns upon the view we take of it.

Now, what is mind? It is a mysterious something which is considered to be the seat of consciousness — of sensations, emotions, volitions and thoughts. Psychological analysis shows it to be apparently a congeries of mental states, and possibilities of mental states, connected by what is called memory, and considered to have a distinct existence apart from any of its particular mental states or ideas. Now in what entity has this mysterious something its potential or actual existence? *Memory* and *expectation* which form, as it were, the real foundation of what is called *individuality*, or *Ahamkāra*, must have their seat of existence somewhere. Modern psychologists of Europe generally say that the material substance of *Brain* is the seat of mind; and that past *subjective experiences*, which can be recalled by memory, and which in their totality constitute what is called *individuality*, exist therein in the shape of certain unintelligible mysterious impressions and changes in the nerves and nerve centres of the cerebral hemispheres. Consequently, they say, the mind — the individual mind — is destroyed when the body is destroyed; so there is no possible existence after death.

But there are a few facts among those admitted by these philosophers which are sufficient for us to demolish their theory. In every portion of the human body, a constant change goes on without intermission. Every tissue, every muscular fibre and nerve tube, and every ganglionic centre in the brain is undergoing an incessant change. In the course of a man's lifetime there may be a series of *complete transformations* of the substance of his *Brain*. Nevertheless the memory of his past mental states remains unaltered. There may be additions of new subjective experiences and some mental states may be altogether forgotten, but no individual mental state is altered. The person's *sense of individuality* remains the same throughout these con-

¹ The Impersonal Parabrahman thus being made to merge or separate itself into a personal "*jivātman*," or the personal god of every human creature. This is, again, a difference necessitated by the Brāhmanical belief in a God whether personal or impersonal, while the Buddhist Arahats, rejecting this idea entirely, recognize *no* deity apart from man. See *Appendix*, Note 5.

stant alterations in the brain substance.¹ It is able to survive all these changes, and it can survive also the complete destruction of the material substance of the brain.

This individuality arising from mental consciousness has its seat of existence, according to our philosophers, in an occult power or force which keeps a registry, as it were, of all our mental impressions. The power itself is indestructible, though by the operation of certain antagonistic causes its impressions may in course of time be effaced, in part or wholly.

I may mention in this connection that our philosophers, have associated seven *occult* powers with the seven principles or entities above mentioned. These seven occult powers in the microcosm correspond with, or are the counterparts of, the occult powers in the macrocosm. The mental and spiritual consciousness of the individual becomes the general consciousness of *Brahman* when the barrier of individuality is wholly removed, and when the seven powers in the microcosm are placed *en rapport* with the seven powers in the macrocosm.

There is nothing very strange in a power or force, or *Śakti* carrying with it impressions of sensations, ideas, thoughts, or other subjective experiences. It is now a well-known fact, that an electric or magnetic current can convey in some mysterious manner impressions of sound or speech with all their individual peculiarities; similarly, you know very well that I can convey my thoughts to you by a transmission of energy or power.

Now this fifth principle represents in our philosophy *the mind*, or, to speak more correctly, the power or force above described, the impressions of the mental states therein, and the notion of individuality or *Ahamkāra* generated by their collective operation. This principle is called merely *physical intelligence* in your article. I do not know what is really meant by this expression. It may be taken to mean that intelligence which exists in a very low state of development in the lower animals. *Mind* may exist in different stages of development, from the very lowest forms of organic life, where the signs of its existence or operation can hardly be distinctly realized, up to man, in whom it reaches its highest state of development.

In fact, from the first appearance of life² up to *Turīya Avasthā*, or the state of Nirvana, the progress is, as it were, continuous. We ascend from that principle up to the seventh by almost imperceptible gradations. But four stages are recognized in the progress where the change is of a peculiar kind, and is such as to arrest an observer's attention. These four stages are as follows:

- 1 Where life (fourth principle) makes its appearance.
- 2 Where the existence of mind becomes perceptible in conjunction with life.
- 3 Where the highest state of mental abstraction ends, and *spiritual consciousness* commences.

¹ This is also sound Buddhist philosophy, the transformation in question being known as the change of the *skandhas*. — *Ed. Theos*.

² In the Aryan doctrine which blends *Brahman*, *Śakti*, and *Prakṛiti* in one, it is the fourth principle, then; in the Buddhist esotericism the second in combination with the first.

- 4 Where spiritual consciousness disappears, leaving the seventh principle in a complete state of *Nirvana*, or nakedness.

According to our philosophers, the fifth principle under consideration is intended to represent *the mind in every possible state of development, from the second stage up to the third stage.*

Principle 6

Brahman and *Śakti*. — This principle corresponds to your “spiritual intelligence.” It is, in fact, *Buddhi* (I use the word *Buddhi* not in the ordinary sense, but in the sense in which it is used by our ancient philosophers); in other words, it is the seat of *Bodha* or *Ātmabodha*. One who has *Ātmabodha* in its completeness is a *Buddha*. *Buddhists know very well what this term signifies.* This principle is described in your article as an entity coming into existence by the combination of *Brahman* and *Prakriti*. I do not again know in what particular sense the word *Prakriti* is used in this connection. According to our philosophers it is an entity arising from the union of *Brahman* and *Śakti*. I have already explained the connotation attached by our philosophers to the words *Prakriti* and *Śakti*.

I stated that *Prakriti* in its *primary* state is *Ākāśa*.¹

If *Ākāśa* be considered to be *Śakti* or Power by Theosophists,² then my statement as regards the ultimate state of *Prakriti* is likely to give rise to confusion and misapprehension unless I explain the distinction between *Ākāśa* and *Śakti*. *Ākāśa* is not, properly speaking, the *Crown of the Astral light*, nor does it *by itself* constitute any of the *six primary forces*. But, generally speaking, whenever any *phenomenal result* is produced, *Śakti* acts in *conjunction with Ākāśa*. And, moreover, *Ākāśa* serves as a basis or *Adhithāna* for the transmission of force currents and for the formation of force or power correlations.³

In *Mantraśāstra* the letter “Ha” represents *Ākāśa*, and you will find that this syllable enters into most of the sacred formulae intended to be used in producing phenomenal results. But by itself it does not represent any *Śakti*. You may, if you please, call *Śakti* an attribute of *Ākāśa*.

I do not think that as regards the nature of this principle there can, in reality, exist any difference of opinion between the Buddhist and Brāhmanical philosophers.

Buddhist and Brāhmanical initiates know very well that mysterious circular mirror composed of two hemispheres which reflects as it were the rays emanating from the “burning bush” and the blazing star — the, Spiritual sun shining in CHIDĀKĀŚA.

¹ According to the Buddhists in *Ākāśa* lies that eternal, potential energy whose function it is to evolve all visible things out of itself.

² It was never so considered, as we have shown it. But as the “Fragments” are written in English, a language lacking such an abundance of metaphysical terms to express every minute change of form, substance and state as found in the Sanskrit, it was deemed useless to confuse the Western reader untrained in the methods of Eastern expression—more than necessary, with a too nice distinction of proper technical terms. As “*Prakriti* in its primary state is *Ākāśa*,” and *Śakti* “is an attribute of AKĀŚA,” it becomes evident that for the uninitiated it is all one. Indeed, to speak of the “union of Brahman and Prakriti” instead of “Brahman and *Śakti*,” is no worse than for a theist to write that “man has come into existence by the combination of spirit and matter,” whereas, his words framed in an orthodox shape, ought to read “man as a living soul was created by the power (or breath) of God over matter.”

³ That is to say, the Āryan *Ākāśa* is another word for Buddhist SPACE (in its metaphysical meaning).

The spiritual impressions constituting this principle have their existence in an occult power associated with the entity in question. The successive incarnations of Buddha, in fact, mean the successive transfers of this mysterious power or the impressions thereon. The transfer is only possible when the *Mahatma*¹ who transfers it, has completely identified himself with his seventh principle, has annihilated his *Ahamkāra* and reduced it to ashes in CHIDAGNIKUNDA and has succeeded in making his thoughts correspond with the eternal laws of nature and in becoming a co-worker with nature. Or to put the same thing in other words, when he *has attained the state of Nirvana, the condition of final negation, negation of individual or separate existence.*²

Principle 7

Ātma. — The emanation from the absolute, corresponding to the seventh principle. As regards this entity there exists positively no real difference of opinion between the Tibetan Buddhist adepts and our ancient Rishis.

We must now consider which of these entities can appear after the individual's death in *séance* rooms and produce the so-called spiritualistic phenomena.

Now, the assertion of the Spiritualists that the "disembodied spirits" of particular human beings appear in *séance* rooms necessarily implies that the entity that so appears bears the stamp of some particular individual's *individuality*?

So, we have to ascertain beforehand in what entity or entities individuality has its seat of existence. Apparently it exists in the person's particular formation of body, and in his subjective experiences (called his mind in their totality). On the death of the individual his body is destroyed; his *linga-sarīra* being decomposed, the power associated with it becomes mingled in the current of the corresponding powers in the macrocosm. Similarly, the third and fourth principles are mingled with their corresponding powers. These entities may again enter into the composition of other organisms. As these entities bear no impression of individuality, the Spiritualists have no right to say that the "*disembodied spirit*" of the human being has appeared in the *séance* room whenever any of these entities may appear there. In fact, they have no means of ascertaining that they belonged to any particular individual.

Therefore, we must only consider whether any of the last three entities appear in *séance* rooms to amuse or to instruct Spiritualists. Let us take three particular examples of individuals and see what becomes of these three principles after death.

One in whom spiritual attachments have greater force than terrestrial attachments.

One in whom spiritual aspirations do exist, but are merely of secondary importance to him, his terrestrial interests occupying the greater share of his attention.

¹ The highest adept.

² In the words of a gatha in the *Mahā-pari-nirvāna-Sūtra*,
We reach a condition of Rest
Beyond the limit of any human knowledge.

One in whom there exist no spiritual aspirations whatsoever, one whose spiritual Ego is dead or non-existent to his apprehension.

We need not consider the case of a *complete Adept* in this connection. In the first two cases, according to our supposition, spiritual and mental experiences exist together; when spiritual consciousness exists, the existence of the seventh principle being recognized, it maintains its connection with the fifth and sixth principles. But the existence of terrestrial attachments creates the necessity of *Punarjanman*, the latter signifying the evolution of a new set of objective and subjective experiences, constituting a new combination of surrounding circumstances or, in other words, a new world. The period between death and the next subsequent birth is occupied with the preparation required for the evolution of these new experiences. During the period of incubation, as you call it, the spirit will never of its own accord appear in this world, *nor can it so appear*.

There is a great law in this universe which consists in the reduction of subjective experiences to objective phenomena and the evolution of the former from the latter. This is otherwise called “cyclic necessity.” Man is subjected to this law if he does not check and counterbalance the usual destiny or fate, and he can only escape its control by subduing all his terrestrial attachments completely. The new combination of circumstances under which he will then be placed may be better or worse than the terrestrial conditions under which he lived. But in his progress to a new world, you may be sure he will never turn around to have a look at his spiritualistic friends.¹

In the third of the above three cases there is by our supposition, no recognition of spiritual consciousness or of spirit. So they are non-existing so far as he is concerned. The case is similar to that of an organ of faculty which remains unused for a long time. It then practically ceases to exist.

These entities, as it were, remain his or in his possession, when they are stamped with the stamp of recognition. When such is not the case, the whole of his individuality is centred in his fifth principle. And after death this fifth principle is the *only representative* of the individual in question.

By itself it cannot evolve for itself a new set of objective experiences, or to say the same thing in other words, it has no *Punarjanman*. It is such an entity that can appear in *séance* rooms; but it is absurd to call it a *disembodied spirit*² It is merely a power or force retaining the impressions of the thoughts or ideas of the individual into whose composition it originally entered. It sometimes summons to its aid the *Kāmarūpa* power, and creates for itself some particular ethereal form (not necessarily human).

Its tendencies of action will be similar to those of the individual’s mind when he was living. This entity maintains its existence so long as the impressions on the power associated with the fifth principle remain intact. In course of time they are effaced, and the power in question is then mixed up in the current of its corresponding power

¹ As M.A. (Oxon.) will see, the Spiritualists have still less chance of having their claims recognized by Brāhmanical than by Buddhist occultists.

² It is especially on this point that the Āryan and Arhat doctrines quite agree. The teaching and argument that follow are, in every respect, those of the Buddhist Himalayan Brotherhood.

in the MACROCOSM, as the river loses itself in the sea. Entities like these may afford signs of their having been considerable intellectual power in the individuals to which they belonged; because very high intellectual power may co-exist with utter absence of spiritual consciousness. But from this circumstance it cannot be argued that either the spirits or the spiritual Egos of deceased individuals appear in *séance* rooms.

There are some people in India who have thoroughly studied the nature of such entities (called *Piśācha*). I do not know much about them experimentally, as I have never meddled with this disgusting, profitless, and dangerous branch of investigation.

Your Spiritualists do not know what they are really doing. Their investigations are likely to result in course of time either in wicked sorcery or in the utter spiritual ruin of thousands of men and women.¹

The views I have herein expressed have been often illustrated by our ancient writers by comparing the course of a man's life or existence to the orbital motion of a planet round the sun. Centripetal force is spiritual attraction and centrifugal terrestrial attraction. As the centripetal force increases in power in comparison with the centrifugal force, the planet approaches the sun — the individual reaches a higher plane of existence. If, on the other hand, the centrifugal force becomes greater than the centripetal force, the planet is removed to a greater distance from the sun, and moves in a new orbit at that distance — the individual comes to a lower level of existence. These are illustrated in the first two instances I have noticed above.

We have only to consider the two extreme cases.

When the planet in its *approach* to the sun passes over the line where the centripetal and centrifugal forces completely neutralize each other and is only acted on by the centripetal force, it rushes towards the sun with a gradually increasing velocity and is finally mixed up with the mass of the sun's body. This is the case of a complete *adept*.

Again, when the planet in its *retreat* from the sun reaches a point where the centrifugal force becomes all-powerful it flies off in a tangential direction from its orbit, and goes into the depths of void space. When it ceases to be under the control of the sun, it gradually gives up its generative heat and the creative energy that it originally derived from the sun and remains a cold mass of material wandering through space until the mass is completely decomposed into atoms. This cold mass is compared to the fifth principle under the conditions above noticed, and the heat, light, and energy that left it are compared to the sixth and seventh principles.

Either after assuming a new orbit or in its course of deviation from the old orbit to the new, the planet can never go back to any point in its old orbit, as the various orbits lying in different planes never intersect each other.

This figurative representation correctly explains the ancient Brāhmanical theory on the subject. It is merely a branch of what is called the Great Law of the Universe by the ancient mystics . . .

¹ We share entirely in this idea.

Blavatsky responds to the above article.

From *Blavatsky Collected Writings*, (EDITORIAL APPENDIX TO THE ABOVE) III pp. 418-24.

Note 1

In this connection it will be well to draw the reader's attention, to the fact that the country called "Si-dzang" by the Chinese, and Tibet by Western geographers, is mentioned in the oldest books preserved in the province of Fokien (the chief headquarters of the aborigines of China) — as the great seat of occult learning in the archaic ages. According to these records, it was inhabited by the "Teachers of Light," the "Sons of Wisdom" and the "Brothers of the Sun." The Emperor Yu the "Great" (2207 B.C.), a pious mystic, is credited with having obtained his occult wisdom and the system of theocracy established by him — for he was the first one in China to unite ecclesiastical power with temporal authority — from Si-dzang. That system was the same as with the old Egyptians and the Chaldees; that which we know to have existed in the Brāhmanical period in India, and to exist now in Tibet: namely, all the learning, power, the temporal as well as the secret wisdom were concentrated within the hierarchy of the priests and limited to their caste. Who were the aborigines of Tibet is a question which no ethnographer is able to answer correctly at present. They practice the Bön religion, their sect is a pre- and anti-Buddhistic one, and they are to be found mostly in the province of Kham — that is all that is known of them. But even that would justify the supposition that they are the greatly degenerated descendants of mighty and wise forefathers. Their ethnical type shows that they are not pure Turanians, and their rites — now those of sorcery, incantations, and nature worship, remind one far more of the popular rites of the Babylonians, as found in the records preserved on the excavated cylinders, than of the religious practices of the Chinese sect of Tao-sse¹ — a religion based upon pure reason and spirituality — as alleged by some. Generally, little or no difference is made even by the Khelang missionaries who mix greatly with these people on the borders of British Lahul — and ought to know better — between the Böns and the two rival Buddhist sects, the Yellow Caps and the Red Caps. The latter of these have opposed the reform of Tsong-Kha-pa from the first and have always adhered to old Buddhism so greatly mixed up now with the practices of the Böns. Were our Orientalists to know more of them, and compare the ancient Babylonian Bel or Baal worship with the rites of the Böns, they would find an undeniable connection between the two. To begin an argument here, proving the origin of the aborigines of Tibet as connected with one of the three great races which superseded each other in Babylonia, whether we call them the Akkadians (invented by F. Lenormant), or the primitive Turanians, Chaldees and Assyrians — is out of the question. Be it as it may, there is reason to call the trans-Himalayan esoteric doctrine, Chaldeo-Tibetan. And, when we remember that the *Vedas* came — agreeably to all traditions — from the Mānasarovara Lake in Tibet, and the Brahmans themselves from the far North, we are justified in looking on the esoteric doctrines of every people who once had or still have it — as having proceeded from one and the same source; and, to thus call it the "Āryan-Chaldeo-Tibetan" doctrine, or Universal WIS-

¹ [Tao-shih]

DOM — Religion. “Seek for the LOST WORD among the hierophants of Tartary, China and Tibet,” was the advice of Swedenborg, the seer.

Note 2

Not necessarily — we say. The *Vedas*, Brāhmanism, and along with these, Sanskrit, were importations into what we now regard as India. They were never indigenous to its soil. There was a time when the ancient nations of the West included under the generic name of India many of the countries of Asia now classified under other names. There was an Upper, a Lower, and a Western India, even during the comparatively late period of Alexander; and Persia-Iran is called Western India in some ancient classics. The countries now named Tibet, Mongolia, and Great Tartary were considered by them as forming part of India. When we say, therefore, that India has civilized the world and was the *Alma Mater* of the civilizations, arts and sciences of all other nations (Babylonia, and perhaps even Egypt, included) we mean archaic, pre-historic India, India of the time when the great Gobi was a sea, and the lost “Atlantis” formed part of an unbroken continent which began at the Himalayas and ran down over Southern India, Ceylon, Java, to faraway Tasmania.

Note 3

To ascertain such disputed questions, one has to look into and study well the Chinese sacred and historical records — a people whose era begins nearly 4,600 years back (2697 B.C.). A people so accurate and by whom some of the most important *inventions* of modern Europe and its so much boasted modern science were anticipated — such as the compass, gunpowder, porcelain, paper, printing, *etc.*, known, and practiced thousands of years before these were re-discovered by the Europeans — ought to receive some trust for their records. And from Lao-tze¹ down to Hiuen-Tsang their literature is filled with allusions and references to that island and the wisdom of the Himalayan adepts. In *A Catena of Buddhist Scriptures from the Chinese*, by the Rev. Samuel Beal, there is a chapter “On the Tian-Ta’i School of Buddhism”² which our opponents ought to read. Translating the rules of that most celebrated and holy school and sect in China founded by Chinche-K’hae, called Che-chay (the wise one) in the year 575 of our era, when coming to the sentence which reads:

That which relates to the one garment [seamless] worn by the GREAT TEACHERS OF THE SNOWY MOUNTAINS³ (the school of the Haimavatas),⁴

— the European translator places after the last sentence a sign of interrogation, as well he may. The statistics of the school of the “Haimavatas” or of our Himalayan Brotherhood, are not to be found in the General Census Records of India. Further, Mr. Beal translates a Rule relating to “the great professors of the higher order, who live in mountain depths remote from men,” the *Āranyakas*, or hermits.

So, with respect to the traditions concerning this island, and apart from the (to them) *historical* records of this preserved in the Chinese and Tibetan Sacred Books: the leg-

¹ [Lao-tzu]

² pp. 244-58

³ p. 256

⁴ [Himalayas]

end is alive to this day among the people of Tibet. The fair Island is no more, but the country where it once bloomed remains there still, and the spot is well known to some of the “great teachers of the snowy mountains,” however much convulsed and changed its topography by the awful cataclysm. Every *seventh* year, these teachers are believed to assemble in *Śambhala*, the “happy land.” According to the general belief it is situated in the North-West of Tibet. Some place it within the unexplored central regions, inaccessible even to the fearless nomadic tribes; others hem it in between the range of the Gangdisri Mountains and the northern edge of the Gobi Desert, South and North, and the more populated regions of Kunduz and Kashmir, of the *Gya-Pheling* (British India), and China, West and East, which affords to the curious mind a pretty large latitude to locate it in. Others still place it between Namur-Nor and the Kuen-Lun Mountains — but one and all firmly believe in *Śambhala*, and speak of it as a fertile, fairylike land, once an island, now an oasis of incomparable beauty, the place of meeting of the inheritors of the esoteric wisdom of the godlike inhabitants of the legendary Island.¹

In connection with the archaic legend of the Asian Sea and the Atlantic Continent, is it not profitable to note a fact known to all modern geologists — that the Himalayan slopes afford geological proof, that the substance of those lofty peaks was once a part of an ocean floor?

Note 4

We have already pointed out that, in our opinion, the whole difference between Buddhist and Vedāntic philosophies was that the former was a kind of *rationalistic* Vedāntism, while the latter might be regarded as *transcendental* Buddhism. If the Āryan esotericism applies the term *jīvātman* to the seventh principle, the pure and *per se* unconscious spirit — it is because the Vedānta postulating three kinds of existence —

- 1 The pāramārthika (the true, the only real one)
- 2 The vyāvahārika (the practical), and
- 3 The pratibhāsika (the apparent or illusory life)

— makes the first *life* or *jīva*, the only truly existent one. Brahma or the ONE SELF is its only representative in the universe, as it is the *universal life in toto* while the other two are but its “phenomenal appearances,” imagined and created by ignorance, and complete illusions suggested to us by our blind senses. The Buddhists, on the other hand, deny either subjective or objective reality even to that one Self-Existence. Buddha declares that there is neither Creator nor an ABSOLUTE Being. Buddhist rationalism was ever too alive to the insuperable difficulty of admitting one absolute con-

¹ [The Gangdisri Range is also known as Tisse-Gangrī and Kailas Range. It runs parallel to, and to the North of, the Himālayas, and in its Eastern part blends into the Nyenchantanglha Range. Towards its Western portion, not far from the sources of the Indus River, rises the majestic pyramidal massif of Kailas (22,000 feet), called by the Tibetans Tisse. Some geographers consider this range to be merely the prolongation of the Karakorum Mountains. Kailas is not far from the sacred Lake of Manasa-sarovara.

Namur-Nor is a lake in the Northern part of the province of Gnari-Khorsum, at approximately the 34th degree of Northern Latitude.

It is obvious that Blavatsky, in speaking of the geographical location of the land of Śambhala, hides more than she reveals, as the area which she mentions extends over enormous distances in all directions. — *Boris de Zirkoff.*]

sciousness, as in the words of Flint — “wherever there is consciousness there is relation, and wherever there is relation there is dualism.” The ONE LIFE is either “MUKTA” (absolute and unconditioned) and can have no relation to anything nor to any one; or it is “BADDHA” (bound and conditioned), and then it cannot be called the ABSOLUTE; the limitation, moreover, necessitating another deity as powerful as the first to account for all the evil in this world. Hence, the Arahat secret doctrine on cosmogony admits but of one absolute, indestructible, eternal, and uncreated UNCONSCIOUSNESS (so to translate), of an element (the word being used for want of a better term) absolutely independent of everything else in the universe; a something ever present or ubiquitous, a Presence which ever was, is, and will be, whether there is a God, gods or none; whether there is a universe or no universe; existing during the eternal cycles of Mahā Yugas, during the *Pralayas* as during the periods of *Manvantara*: and this is SPACE, the field for the operation of the eternal Forces and natural Law, the *basis* (as our correspondent rightly calls it) upon which take place the eternal intercorrelations of Ākāśa-Prakriti, guided by the unconscious regular pulsations of Śakti — the breath or power of a conscious deity, the theists would say — the eternal energy of an eternal, unconscious Law, say the Buddhists. Space then, or *Fan*, *Bar-nang* (*Mahā-Śūnyatā*) or, as it is called by Lao-tze, the “Emptiness” is the nature of the Buddhist Absolute.¹ The word *jīva* then, could never be applied by the Arahats to the *Seventh* Principle, since it is only through its correlation or contact with matter that *Fo-hat* (the Buddhist active energy) can develop active *conscious* life; and that to the question “how can *Unconsciousness* generate *consciousness*?” the answer would be: “Was the seed which generated a Bacon or a Newton self-conscious?”

Note 5

To our European readers: Deceived by the phonetic similarity, it must not be thought that the name “Brahman” is identical in this connection with Brahmā or Īśvara — the personal God. The *Upanishads* the Vedanta Scriptures — mention no such God and, one would vainly seek in them any allusions to a conscious deity. The Brahman, or Parabrahm, the ABSOLUTE of the Vedāntins, is neuter and unconscious, and has no connection with the masculine Brahma of the Hindu Triad, or *Trimūrti*. Some Orientalists rightly believe the name derived from the verb “brih,” to *grow* or *increase*, and to be, in this sense, the *universal expansive force of nature*, the vivifying and spiritual principle, or power, spread throughout the universe and which in its collectivity is the one Absoluteness, the one Life and the only Reality.

¹ See Confucius’ “Praise of the Abyss.”

Blavatsky responds to a lecture by Subba Row on the same subject.

First published in *The Theosophist*, Vol. VIII, No. 91, April 1887, pp. 448-56.
Republished in *Blavatsky Collected Writings*, (CLASSIFICATION OF “PRINCIPLES”) VII pp. 284-300.

In a most admirable lecture by Mr. T. Subba Row on the *Bhagavad-Gītā*, published in the February number of *The Theosophist*,¹ the lecturer deals, incidentally as I believe, with the question of septenary “principles” in the Kosmos and Man. The division is rather criticized, and the grouping hitherto adopted and favoured in theosophical teachings is resolved into one of *Four*.

This criticism has already given rise to some misunderstanding, and it is argued by some that a slur is thrown on the original teachings. This *apparent* disagreement with one whose views are rightly held as almost decisive on occult matters in our Society is certainly a dangerous handle to give to opponents who are ever on the alert to detect and blazon forth contradictions and inconsistencies in our philosophy. Hence I feel it my duty to show that there is in reality *no* inconsistency between Mr. Subba Row’s views and our own in the question of the septenary division; and to show,

(a) that the lecturer was perfectly well acquainted with the septenary division before he joined the Theosophical Society;

(b) that he knew it was the teaching of old Āryan “philosophers [who] have associated seven *occult* powers with the seven principles” in the Macrocosm and the Microcosm;² and

(c) that from the beginning he had objected — not to the classification but to the form in which it was expressed.

Therefore, now, when he calls the division “unscientific and misleading,” and adds that “this sevenfold classification is almost conspicuous by its absence in many [not *all*?] of our Hindu books,” *etc.*, and that it is better to adopt the time-honoured classification of four principles, Mr. Subba Row must mean only some special orthodox books, as it would be impossible for him to contradict himself in such a conspicuous way.

A few words of explanation,³ therefore, will not be altogether out of place. For the matter of being “conspicuous by its absence” in Hindu books, the said classification is as conspicuous by its absence in Buddhist books. This, for a reason transparently clear: it was always esoteric; and as such, rather inferred than openly taught. That it is “misleading” is also perfectly true; for the great feature of the day — materialism —

¹ [This lecture is part of a series of lectures delivered by T. Subba Row under the general title of *Notes on the Bhagavad-Gītā*. The introductory lecture of this series was given by him at the Anniversary Convention at Adyar, December, 1885, and was published in *The Theosophist*, Vol. VII, February 1886, pp. 281-85. The four actual lectures — of which the one referred to and quoted from by H.P. Blavatsky in the present article is the First — were delivered a year later, namely, at the Anniversary Convention at Adyar, December 27-31, 1886. They appeared originally in *The Theosophist*, Vol. VIII, February, March, April, and July, 1887. They were published later in book-form by Tookaram Tatya, Bombay, 1888, though some omissions occur in this edition. The best edition of this entire Series is the one published by Theosophical University Press, Point Loma, California, 1934, which incorporates corrections in the text which T. Subba Row himself considered necessary at the time. (See *The Theosophist*, Vol. VIII, May 1887, p. 511.) — *Boris de Zirkoff*.]

² See the end of this article.

³ [of the sevenfold classification]

has led the minds of our Western theosophists into the prevalent habit of viewing the seven principles as distinct and self-existing *entities*, instead of what they are — namely, *upādhis* and correlating states — three *upādhis*, basic groups, and four principles. As to being “unscientific,” the term can be only attributed to a *lapsus linguae*,¹ and in this relation let me quote what Mr. Subba Row wrote about a year *before he joined* the Theosophical Society in one of his ablest articles, “Brahmanism on the Sevenfold Principle in Man,” the best review that ever appeared of the “Fragments of Occult Truth” — since embodied in *Esoteric Buddhism*. Says the author:

I have carefully examined it [the teaching], and find that the results arrived at (in the Buddhist doctrine) do not seem to differ much from the conclusions of our Āryan philosophy, though our mode of stating the arguments may differ in form.

Having enumerated after this the “three primary causes” which bring the human being into existence — *i.e.*, Parabrahman, Śakti and Prakriti — he explains:

Now, according to the adepts of ancient Āryāvarta, *seven principles* are evolved out of these *three* primary entities. Algebra teaches us that the number of *combinations* of *n* things taken *one* at a time, *two* at a time, *three* at a time, and so forth = $2^n - 1$.

Applying this formula to the present case, the number of entities evolved from different combinations of these three primary causes amounts to $2^3 - 1 = 8 - 1 = 7$.

As a general rule, whenever seven *entities* are mentioned in the ancient occult sciences of India, in any connection whatsoever, you must suppose that those seven entities came into existence from *three primary entities*; and that these three entities again are evolved out of a *single* entity or MONAD.²

This is quite correct, from the occult standpoint, and also Kabbalistically, when one looks into the question of the *seven* and *ten* Sephīrōths, and the *seven* and *ten* Rishis, Manus, *etc.* It shows that in sober truth there is not nor can there be any fundamental disagreement between the esoteric philosophy of the *Trans-* and *Cis-*Himalayan Adepts. The reader is referred, moreover, to the earlier pages of the above-mentioned article, in which it is stated that

. . . the knowledge of *the occult powers of nature* possessed by the inhabitants of the lost Atlantis was learnt by the ancient adepts of India and was appended by them to the esoteric doctrine taught by the residents of the sacred Island

¹ [slip of the tongue]

² See *Five Years of Theosophy*, p. 160.

[The important essay of T. Subba Row quoted from by H.P. Blavatsky was originally published in *The Theosophist*, Vol. III, January 1882, pp. 93-99, with additional notes and footnotes by Blavatsky herself. The title of this essay was: “The Āryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man.” *Five Years of Theosophy*, as is well known, is mainly a collection of important articles and essays culled from the pages of *The Theosophist*. Subba Row’s essay with all the footnotes and Editorial Notes by H.P. Blavatsky will be found in Volume III of the present Series. — *Boris de Zirkoff*.]

[now the Gobi desert].¹ The Tibetan adepts, however [their precursors of Central Asia], have not accepted this addition. . . .²

But this difference between the two doctrines does not include the septenary division, as it was universal after it had originated with the Atlanteans, who, as the Fourth Race, were of course an earlier race than the Fifth — the Āryan.

Thus, from the purely metaphysical standpoint, the remarks made on the Septenary Division in the “Bhagavad-Gītā Lecture” hold good to-day, as they did five or six years ago in the article “Brahmanism on the Sevenfold Principle in Man,” their apparent discrepancy notwithstanding. For purposes of purely theoretical esotericism, they are as valid in Buddhist as they are in Brāhmanical philosophy. Therefore, when Mr. Subba Row proposes to hold to “the time-honoured classification of four principles” in a lecture on a Vedānta work — the Vedāntic classification, however, dividing man into “*five kośas*” (sheaths) and the *Ātma* (the six *nominally* of course),³ he simply shows thereby that he desires to remain strictly within theoretical and metaphysical, and also orthodox computations of the same. This is how I understand his words, at any rate. For the *Tāraka Raja-Yoga* classification is again *three upādhis*, the *Ātma* being the fourth principle, and no *upādhi*, of course, as it is one with Parabrahm. This is again shown by himself in a little article called “Septenary Division in Different Indian Systems.”⁴

Why then should not “Buddhist” Esotericism, so-called, resort to such a division? It is perhaps “misleading” — that is admitted; but surely it cannot be called “unscientific.” I will even permit myself to call that adjective a thoughtless expression, since it has been shown to be on the contrary very “scientific” by Mr. Subba Row himself; and quite mathematically so, as the afore-quoted algebraic demonstration of the same proves it. I say that the division is due to nature herself pointing out its necessity in kosmos and man; just because the number seven is “a power, and a spiritual force” in its combination of *three* and *four*, of the triangle and the quaternary. It is no doubt far more convenient to adhere to the fourfold classification in a metaphysical and synthetical sense, just as I have adhered to the threefold classification — of body, soul and spirit — in *Isis Unveiled*, because had I then adopted the septenary division, as I have been compelled to do later on for purposes of strict analysis, no one would have understood it, and the multiplication of principles, instead of throwing light upon the subject, would have introduced endless confusion. But now the question has changed, and the position is different. We have *unfortunately* — for it was premature — opened a chink in the Chinese wall of esotericism, and we cannot now close it again, even if we would. I for one had to pay a heavy price for the indiscretion, but I will not shrink from the results.

¹ See *Isis Unveiled*, Vol. I, p. 600, and the appendices by the Editor [H.P.B.] to the above-quoted article in *Five Years of Theosophy*.

² pp. 155-56

³ This is the division given to us by Mr. Subba Row. See *Five Years of Theosophy*, pp. 185-86, article signed T.S.

⁴ *ibid.*, pp. 185-86

I maintain then, that when once we pass from the plane of pure subjective reasoning on esoteric matters to that of practical demonstration in Occultism, wherein each principle and attribute has to be analysed and defined in its application to the phenomena of daily and especially of *post-mortem* life, the sevenfold classification is the right one. For it is simply a convenient division which prevents in no wise the recognition of but *three* groups — which Mr. Subba Row calls “four principles associated with four *upādhis*, which are further associated in their turn with four distinct states of consciousness.”¹ This is the *Bhagavad-Gītā* classification, it appears; but not that of the Vedānta, nor — what the Raja-Yogis of the *pre-Āryāsanga* schools and of the *Mahayana* system held to, and still hold beyond the Himalayas, and their system is almost identical with the *Tāraka Raja-Yoga* — the difference between the latter and the Vedānta classification having been pointed out to us by Mr. Subba Row in his little article on the “Septenary Division in Different Indian Systems.” The *Tāraka Raja-Yogis* recognize only *three upādhis* in which *Ātma* may work, which, in India, if I mistake not, are the *Jāgrata*, or waking state of consciousness (corresponding to the *Sthūlopādhi*); the *Svapna*, or dreaming state (in *Sūkshomopādhi*), and the *Sushupti*, or causal state, produced by, and through *Kāranopādhi*, or what we call *Buddhi*. But then, in transcendental states of *Samadhi*, the body with its *linga śarīra*, the *vehicle* of the life-principle, is entirely left out of consideration: the three states of consciousness are made to refer only to the three (with *Ātma* the fourth) principles which remain after death. And here lies the real key to the septenary division of man, the three principles coming in as an addition only during his life.

As in the Macrocosm, so in the Microcosm; analogies hold good throughout nature. Thus the universe, our solar system, our earth down to man, are to be regarded as all equally possessing a septenary constitution — *four* superterrestrial and superhuman, so to say; *three* objective and astral. In dealing with the special case of man, only, there are two standpoints from which the question may be considered. Man in *incarnation* is certainly made up of seven principles, if we so term the seven states of his material, astral, and spiritual framework, which are all on different planes. But if we classify the principles according to the seat of the four degrees of consciousness, these *upādhis* may be reduced to four groups.² Thus his consciousness, never being centred in the second or third principles — both of which are composed of states of matter (or rather of “substance”) on different planes, each corresponding to one of

¹ A crowning proof of the fact that the division is arbitrary and varies with the schools it belongs to, is in the words published in “Personal and Impersonal God” by Mr. Subba Row, where he states that

. . . we have six states of consciousness, either objective or subjective . . . and a state of perfect unconsciousness . . . (See *Five Years of Theosophy*, pp. 200-1)

Of course those who do not hold to the old school of *Āryan* and *Arhat Adepts* are in no way bound to adopt the septenary classification.

[Subba Row’s article mentioned above was published in *The Theosophist*, Vol. IV, February and March 1883, pp. 104-5 and 183-89 respectively. The quotation in the text to which the above footnote is appended is from his “Notes on the *Bhagavad-Gītā*,” *The Theosophist*, Vol. VIII, February 1887, p. 301. — *Boris de Zirkoff*.]

² Mr. Subba Row’s argument that in the matter of the three divisions of the body

. . . we may make any number of divisions . . . [and] may as well enumerate nerve-force, blood, and bones,

is not valid, I think. Nerve-force — well and good, though it is one with the life principle and proceeds from it; as to blood, bones, etc., these are objective material things, and one with, and inseparable from the human body; while all the other six principles are in their *Seventh* — *the body* — purely *subjective* principles, and therefore all denied by material science, which ignores them.

the planes and principles in Kosmos — is necessary to form links between the first, fourth, and fifth principles, as well as subserving certain vital and psychic phenomena. These latter may be conveniently classified with the physical body under one head, and laid aside during trance (*Samadhi*), as after death, thus leaving only the traditional *exoteric* and metaphysical *four*. Any charge of contradictory teaching, therefore, based on this simple fact, would obviously be wholly invalid; the classification of principles as septenary or quaternary depending wholly on the standpoint from which they are regarded, as said. It is purely a matter of choice which classification we adopt. Strictly speaking, however, *occult* — as also profane — physics would favour the septenary one for these reasons.¹

There are *six* Forces in Nature: this in Buddhism as in Brahmanism, whether exoteric or esoteric, and the seventh — the *all-Force*, or the absolute Force, which is the synthesis of all. Nature again in her constructive activity strikes the key-note to this classification in more than one way. As stated in the third aphorism of *Sāmkhyakārikā* of *Prakriti* — “the root and substance of all things,” she (*Prakriti*, or nature) is no production, but herself a *producer* of *seven* things, “which, produced by her, become all in their turn producers.” Thus all the liquids in nature begin, when separated from their parent mass, by becoming a spheroid (a drop); and when the globule is formed, and it falls, the impulse given to it transforms it, when it touches ground, almost invariably into an equilateral triangle (or three), and then into an *hexagon*, after which out of the corners of the latter begin to be formed squares or cubes as plane figures. Look at the *natural* work of nature, so to speak, her artificial, or helped production — the prying into her occult workshop by science. Behold the coloured rings of a soap-bubble, and those produced by polarized light. The rings obtained, whether in Newton’s soap-bubble, or in the crystal through the polarizer, will exhibit invariably six or seven rings — a black spot surrounded by six rings, or a circle with a plane cube inside, circumscribed with six distinct rings, the circle itself the *seventh*. The “Norremberg” polarizing apparatus throws into objectivity almost all our occult geometrical symbols, though physicists are none the wiser for it.²

The number seven is at the very root of occult Cosmogony and Anthropogony. No symbol to express evolution from its starting to its completion points would be possible without it. For the circle produces the point; the point expands into a triangle, returning after two angles upon itself, and then forms the mystical *Tetractys* — the plane cube; which *three* when passing into the manifested world of effects, differentiated nature, become geometrically and numerically $3 + 4 = 7$. The best kabbalists have been demonstrating this for ages ever since Pythagoras, and down to the modern

¹ In that most admirable article of his, “Personal and Impersonal God” — one which has attracted much attention in the Western Theosophical circles, Mr. Subba Row says, “Just as a human being is composed of seven principles, differentiated matter in the solar system exists in seven different conditions. These different states of matter do not all come within the range of our present objective consciousness. But they can be objectively perceived by the spiritual ego in man. . . . Further, *Prajñā* or the capacity of perception exists in seven different aspects corresponding to the seven conditions of matter. Strictly speaking, there are but six states of matter, the so-called seventh state being the aspect of Cosmic matter in its original undifferentiated condition. Similarly there are six states of differentiated *Prajñā*, the seventh state being a condition of perfect unconsciousness. By differentiated *Prajñā*, I mean the condition in which *Prajñā* is split up into various states of consciousness. Thus we have six states of consciousness, etc., etc.” (*Five Years of Theosophy*, p. 200) This is precisely our Trans-Himalayan Doctrine.

² See Newton’s and Tyndall’s experiments. One need only open Webster’s *Dictionary* and examine the snow flakes and crystals at the word “Snow” to perceive nature’s work. “God geometrizes,” says Plato.

mathematicians and symbologists, one of whom has succeeded in wrenching forever *one of the seven* occult keys, and has proven his victory by a volume of figures. Set any of our theosophists interested in the question to read the wonderful work called *Key to the Hebrew-Egyptian Mystery in the Source of Measures*;¹ and those of them who are good mathematicians will remain aghast before the revelations contained in it. For it shows indeed that occult source of the measure by which were built kosmos and man, and then by the latter the great Pyramid of Egypt, as all the towers, mounds, obelisks, cave-temples of India, and pyramids in Peru and Mexico, and all the archaic monuments; symbols in stone of Chaldea, both Americas, and even of the Easter Island — the living and solitary witness of a submerged prehistoric continent in the midst of the Pacific Ocean. It shows that the same figures and measures for the same esoteric symbology existed throughout the world; it shows in the words of the author that the Kabbala is a “whole series of developments based upon the use of geometrical elements; giving expression in numerical values, founded on integral values of the circle” (one of the seven keys hitherto known but to the Initiates), discovered by Peter Metius² in the 16th century, and re-discovered by the late John A. Parker.³ Moreover, that the system from whence all these developments were derived “was anciently considered to be one resting in *nature* (or God), as the *basis* or *law* of the exertions practically of creative design”; and that it also underlies the Biblical structures, being found in the measurements given for Solomon’s temple, the ark of the Covenant, Noah’s Ark, *etc., etc.*, — in all the symbolical myths, in short, of the Bible.

And what are the figures, the measure in which the sacred Cubit is derived from the esoteric Quadrature, which the Initiates know to have been contained in the *Tetractys* of Pythagoras? Why, it is the universal primordial symbol. The figures found in the *Ansated Cross* of Egypt, as (I maintain) in the Indian *Swastika*, “the sacred sign” which embellishes the thousand heads of Śeṣha, the Serpent-cycle of eternity, on which rests Vishnu, the deity in Infinitude; and which also may be pointed out in the threefold (*tretā*) fire of Puraravas, *the first fire in the present Manvantara*, out of the forty-nine (7x7) mystic fires. It may be absent from many of the Hindu books, but the *Vishnu* and other *Purānas* teem with this symbol and figure under every possible form, which I mean to prove in the SECRET DOCTRINE. The author of the *Source of Measures* does not, of course, himself know as yet, the whole scope of what he has discovered. He applies his key, so far, only to the esoteric language and the symbology in the Bible, and the Books of Moses especially. The great error of the able author, in my opinion, is, that he applies the key discovered by him chiefly to post-Atlantean and quasi-historical phallic elements in the world religions; feeling, intuitively, a nobler, a higher, a more transcendental meaning in all this — *only* in the Bible — and a mere sexual worship in all other religions. This phallic element, however, in the older pagan worship related, in truth, to the physiological evolution of the human races, something that could not be discovered in the Bible, as it is absent from it (the

¹ [By J. Ralston Skinner. Cincinnati: R. Clarke & Co., 1875; 2nd ed., with Supplement, *ibid.*, 1894; 3rd ed., Philadelphia: David McKay Co., 1931.] Full text in our Buddhas and Initiates Series. — ED. PHIL.

² [Probably Adriaan A. Metius is meant here. *Vide* Bio-Bibliographical Index under METIUS. — Boris de Zirkoff.]

³ Of Newark, in his work *The Quadrature of the Circle*, his “problem of the three revolving bodies.” (New York: John Wiley and Son, 1851)

Pentateuch being the latest of all the old Scriptures). Nevertheless, what the learned author has discovered and proved mathematically, is wonderful enough, and sufficient to make our claim good: namely, that the figures $\circ \triangle \square$ and $3+4=7$, are at the very basis, and are the soul of cosmogony and the evolution of mankind.¹

To whosoever desires to display this process by way of symbol, says the author speaking of the *ansated cross*, φ , the *Tau* of the Egyptians and the Christian cross —

. . . it would be by *the figure of the cube unfolded, in connection with the circle, whose measure is taken off onto the edges of the cube*. The cube unfolded becomes, in superficial display, a *cross proper*, or of the *tau* form, and the attachment of the circle to this last gives the *ansated cross* of the Egyptians, with its obvious meaning of *the origin of measures*.² Because, also, this kind of measure was made to coordinate with the idea of the *origin of human life*, it was secondarily made to assume the type of the pudenda hermaphrodite, and, in fact, it is placed by representation to cover this part of the human person in the Hindu form.³

It is “the hermaphrodite Indranse Indra, the *nature goddess*, the Issa of the Hebrews, and the Isis of the Egyptians,” as the author calls them in another place.⁴

It is very observable that, while there are but 6 faces to a cube, the representation of the cross as the cube unfolded as to the cross-bars, displays one face of the cube *as common to two bars*, counted as belonging to either; then, while the faces originally represented are but 6, the use of the two bars counts the square as 4 for the upright and 3 for the cross-bar, making 7 in all. Here we have the famous 4, 3 and 7. The four and three are the factor members of the Parker [quadrature and of the “three revolving bodies”] problem. . . .⁵

And they are the factor members in the building of the Universe and MAN. Vithobā — an aspect of Krishna and Vishnu — is therefore the “man crucified in space,” or the “cube unfolded,” as explained.⁶ It is the oldest symbol in India, now nearly lost, as

¹ [See “The Rope of the Angels” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

² And, by adding to the cross proper + the symbol of the four cardinal points and infinity at the same time, thus φ , the arms pointing above, below, and right, and left, making six in the circle — the Archaic sign of the Yomas — it would make of it the Swastika, the “sacred sign” used by the order of “Ishmael masons,” which they call the Universal Hermetic Cross, and do not understand its real wisdom, nor know its origin. [H.P. Blavatsky]

³ [*op. cit.*, Section II, § 20, p. 50]

⁴ [*ibid.*, Table of Contents, Appendix IV, p. ix]

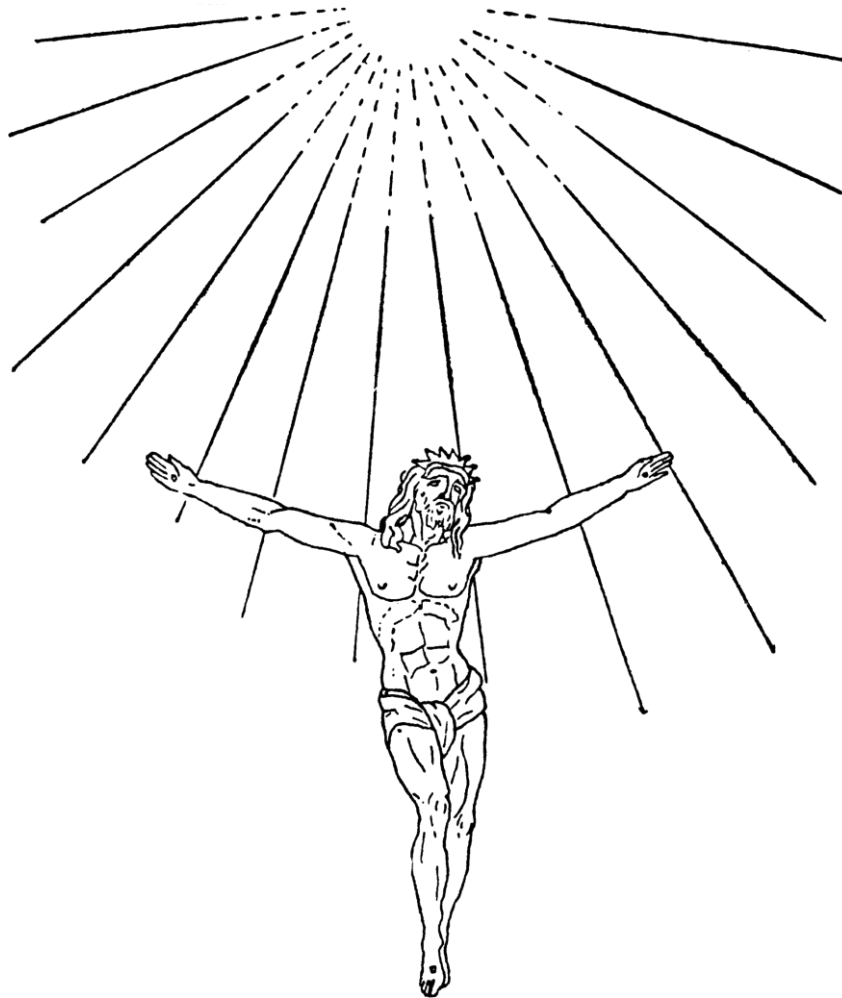
⁵ pp. 50-51

⁶ See Edward Moor’s *The Hindoo Pantheon*, for Vithobā.

[The facsimile of the picture in E. Moor’s valuable work is reproduced herewith from its first edition (plate 98), published in London in 1810. The “New Edition,” edited by the Rev. W.O. Simpson, and published in 1864, fails to reproduce it, and the Reverend Editor says in a footnote (p. 283) that “this subject, a crucifix, is omitted in the present edition, for very obvious reasons,” leaving the reader to surmise what such “reasons” may have been. In speaking of the same picture elsewhere, H.P. Blavatsky refers the student to page 174 (fig. 72) of Dr. J.P. Lundy’s *Monumental Christianity*, where a facsimile of it can be found. Dr. Lundy says (p. 173):

I do not venture to give it a name, other than that of a *crucifixion in space*. It looks like a Christian crucifix in many respects, and in some others it does not. The drawing, the attitude, and the nail-marks in hands and feet, indicate a Christian origin; while the Parthian coronet of seven points, the absence of the wood and of the usual inscription, and the rays of glory above, would seem to point to some other than a Christian origin. Can it be the Victim-Man, or the Priest and Victim both in one, of the Hindu mythology, who offered himself a sacrifice before the worlds were? Can it be Plato’s second God who impressed himself on the universe in the form of the cross? Or is it his divine man who would be scourged,

the real meaning of *Viśvakarman* and *Vikartana* (the “sun shorn of his beams”) is also lost.



It is the Egyptian *ansated cross*, and *vice versa*, and the latter — even the *sistrum*, with its cross-bars — is simply *the symbol of the Deity as man* — however phallic it may have become later, after the submersion of Atlantis. The *ansated cross* is of course, as Professor Seyffarth has shown — again the *six* with its head — the *seventh*, ♀. Seyffarth says:

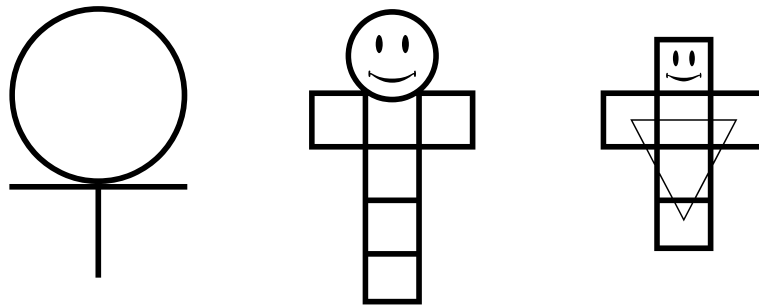
tormented, fettered, have his eyes burnt out; and lastly, having suffered all manner of evils, *would be crucified?* (*Republic*, c. ii, p. 52, Spens' translation)

Edward Moor wrote regarding this subject:

A man, who was in the habit of bringing me Hindu deities, pictures, *etc.*, once brought me two images exactly alike: one of them is engraved in Plate 98, and the subject of it will be at once seen by the most transient glance. Affecting indifference, I inquired of the Pundit what *Deva* it was; he examined it attentively, and after turning it about for some time, returned it to me, professing his ignorance of what *Avatāra* it could immediately relate to; but supposed, by the hole in the foot, that it might be Vithobā.

Moor himself thought it to be of Christian origin, while Godfrey Higgins (*Anacalypsis*, I, pp. 145-46) considered it to be a genuine Vithobā. — *Boris de Zirkoff*.]

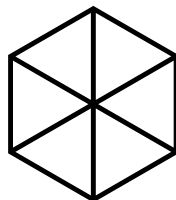
[See Drawings 2-4 in our Buddhas and Initiates Series. — ED. PHIL.]



It represents, as I now believe, the skull with the brains, the seat of the soul, and with the nerves extending to the spine, back, and eyes or ears, ☩. For the Tanis stone translates it repeatedly by *anthrōpos* (man), and this very word is alphabetically written (Egyptian) *ank*. Hence we have the Coptic *ank*, *vita*, properly *anima*, which corresponds with the Hebrew אנוש, *anosh*, properly meaning *anima*. This אנוש is the primitive אנוך for אנכי (the personal pronoun I). The Egyptian *Anki* signifies *my soul*.¹

It means in its synthesis, the *seven principles*, the details coming later. Now the *an-sated cross*, as given above, having been discovered on the backs of gigantic statues found on the Easter Island (mid-Pacific Ocean) which is a part of the submerged continent; this remnant being described as “thickly studded with cyclopean statues, remnants of the civilization of a dense and cultivated people”; — and Mr. Subba Row having told us what he had found in the old Hindu books, namely, that the ancient Adepts of India had learned occult powers from the Atlanteans² — the logical inference is that they had their septenary division from them, just as our Adepts from the “Sacred Island” had. This ought to settle the question.

And this *Tau* cross is ever *septenary*, under whatever form — it has many forms, though the main idea is always one. What are the Egyptian *oozas* (the eyes) the amulets called the “mystic eye,” but symbols of the same? There are the *four eyes* in the upper row and the *three* smaller ones in the lower. Or again, the *ooza* with the *seven luths* hanging from it, “the combined melody of which *creates one man*,” say the hieroglyphics. Or again, the *hexagon* formed of six triangles, whose apices converge to a point, thus:



the *symbol of the Universal creation*, which Kenneth Mackenzie tells us “was worn as a ring by the Sovereign Princes of the Royal Secret” — which they never knew by the

¹ Quoted in *Source of Measures*, p. 53.

² *vide supra*

bye. *If seven* has nought to do with the mysteries of the universe and man, then indeed from Vedas down to the Bible all the archaic Scriptures — the *Purānas*, the *Avesta* and all the fragments that have reached us — have no *esoteric* meaning, and must be regarded as the Orientalists regard them — as a farrago of childish tales.

It is quite true that the *three upādhis* of the *Tāraka Raja-Yoga* are, as Mr. Subba Row explains in his little article, “Septenary Division in Different Indian Systems,” “the best and simplest” — but only in purely *contemplative* Yoga. And he adds:

. . . Though there are seven principles in man, there are but three distinct Upādhis (bases), in each of which his *Ātma* may work independently of the rest. These three Upādhis can be separated by an adept without killing himself. He cannot separate the seven principles from each other without destroying his constitution.¹

Most decidedly he cannot. But this again holds good only with regard to his lower three principles — the body and its (in life) inseparable *prāna* and *linga śarīra*. The rest can be separated, as they constitute no *vital*, but rather a mental and spiritual necessity. As to the remark in the same article objecting to the fourth principle being “included in the third *kośa* (sheath), as the said principle is but the vehicle of will-power, which is but an energy of the mind,” I answer: Just so. But as the higher attributes of the fifth (*Manas*), go to make up the original *triad*, and it is just the terrestrial energies, feelings and volitions which remain in the *Kāma loka*, what is the vehicle, the *astral* form to carry them about as *bhoota* until they fade out — which they take centuries to accomplish? Can the “false” personality, or the *piśācha*, whose ego is made up precisely of all those terrestrial passions and feelings, remain in *Kāmaloka*, and occasionally appear, without a substantial vehicle, however ethereal? Or are we to give up the seven principles, and the belief that there is such a thing as an *astral body*, and a *bhoot*, or spook?

Most decidedly not. For Mr. Subba Row himself once more explains how, from the Hindu standpoint, the *lower* fifth, or *Manas*, can reappear after death, remarking very justly, that “it is absurd to call it a *disembodied spirit*.” As he says:

. . . It is merely a power or force retaining the impressions of the thoughts or ideas of the individual *into whose composition it originally entered* [italics H.P.B.’s]. It sometimes summons to its aid the *Kāmarūpa* power, and creates for itself some particular ethereal form (not necessarily human).²

Now that which “sometimes summons” *Kāmarūpa*, and the “power” of that name make already two principles, two “powers” — call them as you will. Then we have *Ātma* and its vehicle — *Buddhi* — which make *four*. With the three which disappeared on earth this will be equivalent to *seven*. How can we, then, speak of modern Spiritualism, of its materializations and other phenomena, without resorting to the Septenary?

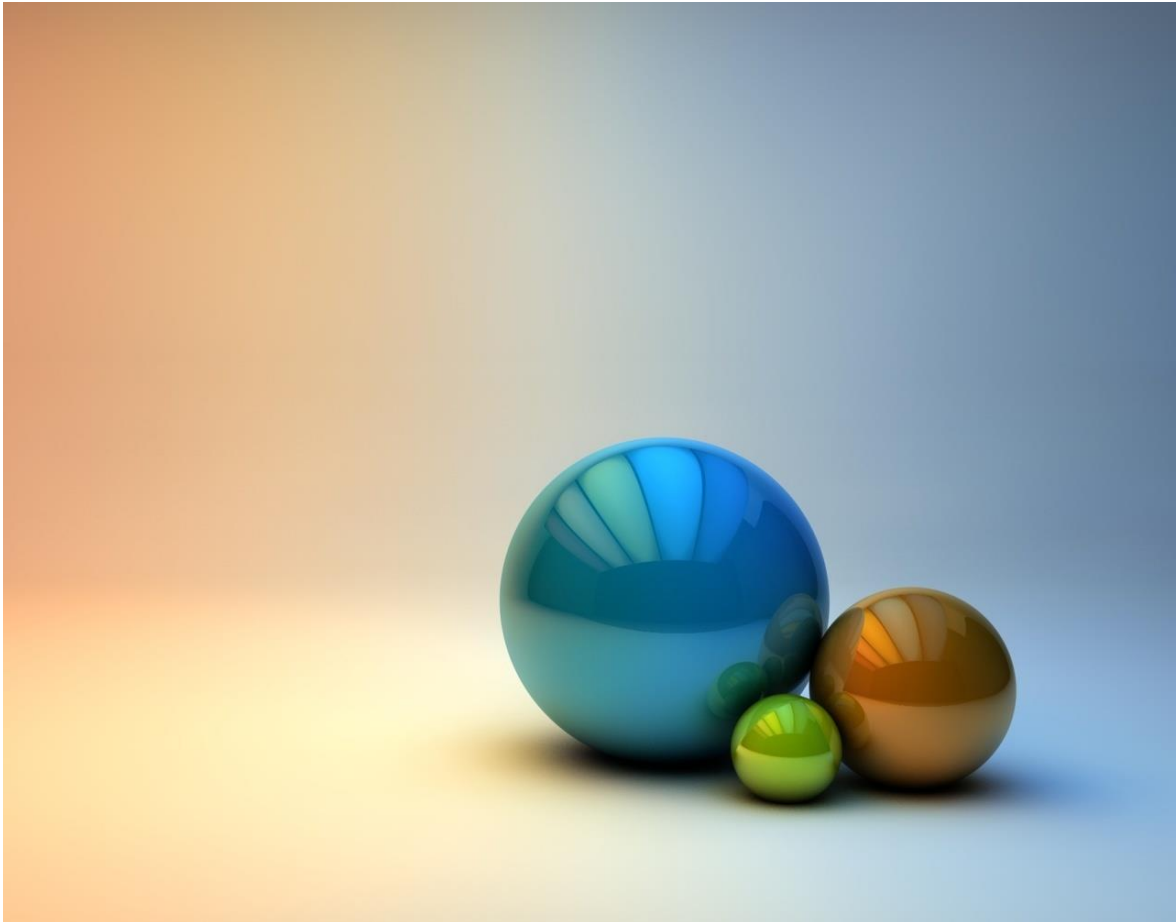
To quote our friend and much respected brother for the last time, since he says that

¹ *Five Years of Theosophy*, p. 186. [Also *The Theosophist*, Vol. V, p. 225]

² *ibid.*, p. 174

. . . our [Āryan] philosophers have associated seven *occult* powers with the seven principles [in men and in the kosmos] or entities above-mentioned. These seven occult powers in the microcosm correspond with, or are the counterparts of, the occult powers in the macrocosm. . . . ¹

— quite an esoteric sentence — it does seem almost a pity, that words pronounced in an extempore lecture, though such an able one, should have been published without revision.



¹ *Five years of Theosophy*, p. 167

Blavatsky responds to another long article by Subba Row.

First published in *The Theosophist*, Vol. VIII, No. 95, August 1887, pp. 651-55. Republished in *Blavatsky Collected Writings*, (RE-CLASSIFICATION OF PRINCIPLES) VII pp. 345-51.

In the May *Theosophist*¹ I find the first part of a long explanatory article, by Mr. Subba Row,² in which the able author has gone to the trouble of dissecting almost everything I have written for the last ten years, upon the subject under review.

My first thought was, to leave his “answer” without reply. Upon reading it carefully over, however, I have come to the conclusion that perhaps it would not be safe to do so. The article in question is a manifesto. I am not allowed to labour any longer under the impression that it was only an apparent disagreement. Those members and ex-members of our Society who had *rejoiced* at Mr. Subba Row’s remarks were consequently right in their conclusions, and I — wrong. As I do not admit — in our case, at any rate — that “a house divided against itself” must fall, for the Theosophical Society can never fall so long as its foundation is very strong, I regard the disagreement, even if *real*, as of no great or vital importance. Yet, were I to fail to answer the strictures in question, it would be immediately inferred that I was silenced by the arguments; or, worse, that I had expounded a tenet which had no basis.

Before I say anything further upon the main subject, however, I must express my surprise at finding the learned author referring to me continually as his “critic.” I have never criticized him, nor his teachings, whether orally, or in print. I had simply expressed regret at finding in *The Theosophist* words calculated, as I then thought, to create false impressions. The position assumed by the lecturer on the *Gita* was as unexpected as it was new to me, and my remarks were meant to be as friendly as I could make them. Nor am I actuated even now by any other feelings. I can only regret, and nothing more, that such new developments of ideas should occur just now, after nearly seven years of *tacit*, if not actual, agreement.

Nor do I find on page 450 of the April *Theosophist* in my footnote anything that should imply, even remotely, least of all “probably,” that I endorse the views that “a slur was thrown on the original teachings.” I had said that “some (Theosophists) argued that it looked like a slur.” As for myself, I have too much reverence for the “original” TEACHERS to ever admit that anything said or done, could ever be “a slur” upon their teachings. But if I, *personally*, am made out “the original expounder,” there can be no slur whatever. It is, at the worst, a disagreement in personal views. Everyone is free in the Theosophical Society to give full expression to his own ideas — I among the rest; especially when I know that those views are those of *trans*-Himalayan esotericism, if not of *cis*-Himalayan esoteric Brāhmanism, as I am now told squarely — for the first time. The words written by me in the footnote, therefore

Of course those who do not hold to the old school of Āryan and Arhat Adepts are in no way bound to adopt the septenary classification

¹ Vol. VIII, 1887

² [This article is entitled “The Constitution of the Microcosm” and is concluded in the August issue of *The Theosophist*, 1887. — *Boris de Zirkoff*.]

— were never meant for Mr. Subba Row. They applied most innocently, and as I thought liberally, to every and each member of our Association. Why my friend, Mr. T. Subba Row, should have applied them to himself is one of those mysterious combinations — evolved by my own *karma* no doubt — which pass *my* comprehension. To expect a Brahman, a Vedāntin (whether an occultist or otherwise) to accept *in their dead-letter* the tenets of Buddhist (even if Āryan) adepts, is like expecting a western Kabbalist, an Israelite by birth and views, to adhere to our Lord Buddha instead of to Moses. To charge me on such grounds with dogmatism and a desire to evolve “an orthodox creed” out of tenets I have tried to explain to those who are interested in Buddhistic occultism, is rather hard. All this compels me to explain my past as well as my present position. As the second portion of Mr. Subba Row’s *reply* can hardly contain stronger charges than I find in the first, I ask permission to state that:

1 Neither the original “Fragments of Occult Truth” nor yet *Esoteric Buddhism*, were ever meant to expound *Brāhmanical* philosophy, but that of the *trans-Himalayan* Arhats, as very correctly stated by Mr. Subba Row in his “Brāhmanism on the Seven-fold Principle in Man,”

. . . it is extremely difficult to show [to the profane H.P.B.!] whether the Tibetans derived their doctrine from the ancient Rishis of India, or the ancient Brahmans learned their occult science from the adepts of Tibet; or again, whether the adepts of both countries professed originally the same doctrine and derived it from a common source . . . However that may be, the knowledge of *the occult powers of nature* possessed by the inhabitants of the lost Atlantis was learnt by the ancient adepts of India and was appended by them to the esoteric doctrine taught by the residents of the sacred Island [Shambha-la]. The Tibetan adepts, however, have not accepted this addition to their esoteric doctrine. . . .

Thus, the readers of *The Theosophist* were told from the first (in 1882) that they “should expect to find a difference between the two doctrines.” One of the said “differences” is found in the *exoteric exposition*, or form of presentation of the seven-fold principle in man.

2 Though the *fundamental* doctrines of Occultism and Esoteric philosophy are one and the same the world over, and that the secret meaning under the outward shell of every old religion — however much they may conflict in appearance — is the outcome of, and proceeds from, the universal WISDOM-RELIGION — the modes of thought and of its expression must necessarily differ. There are Sanskrit words used — “Jīva,” for one — by *trans-Himalayan* adepts, whose meaning differs greatly in verbal applications, from the meaning it has among Brahmans in India.

3 I have never boasted of any knowledge of Sanskrit, and, when I came to India last, in 1879, knew very superficially the philosophies of the six schools of Brāhmanism. I never pretended to teach Sanskrit or explain Occultism in that language. I claimed to know the esoteric philosophy of the *trans-Himalayan* Occultists and no more. What I knew again, was that the philosophy of the ancient *Dwijas*¹ and Initiates did not, nor could it, differ *essentially* from the esotericism of the “Wisdom-

¹ [twice-born]

religion,” any more than ancient Zoroastrianism, Hermetic philosophy, or Chaldean Kabbala could do so. I have tried to prove it by rendering the technical terms used by the Tibetan Arhats of things and principles, as adopted in *trans-Himalayan* teaching (and which when given to Mr. Sinnett and others without their Sanskrit or European equivalents, remained to them unintelligible, as they would to all in India) — in terms used in Brāhmanical philosophy. I may have failed to do so correctly, very likely I have, and made mistakes — I never claimed infallibility — but this is no reason why the sevenfold division should be regarded as “unscientific.” That it was *puzzling* I had already admitted, yet, once properly explained, it is the right one, though, in transcendental metaphysics, the quaternary may do as well. In my writings in *The Theosophist* I have always consulted learned and (even *not* very learned) Sanskrit-speaking Brahmans, giving credit to every one of them for knowing the value of Sanskrit terms better than I did. The question then is not, whether I may or may not have made use of wrong Sanskrit terms, but whether the occult tenets expounded through me are the right ones — at any rate those of the “Āryan-Chaldeo-Tibetan doctrine” as we call the “universal Wisdom-religion.”¹

4 When saying that the seven-fold classification of principles is *absolutely* necessary to explain *post-mortem* phenomena, I repeat only that which I had always said and that which every mystic will understand.

. . . Once . . . we pass from the plane of pure subjective [or metaphysical, hence purely *theoretical*] reasoning on esoteric matters to that of practical demonstration in Occultism, wherein each [lower] principle and attribute has to be analysed and defined in its application to the phenomena of daily and especially of *post-mortem* life [that of spooks and *piśāchas*], the sevenfold classification is the right one.

These are my words, which every spiritualist will understand. Vedāntin metaphysicians, denying as they do objective reality or importance even to our physical body, are not likely to lose their time in dividing the lower principles in man, the compound *aspects* and nature of the *phantom* of that body. *Practical* occultism does; and it is one of the duties of those Theosophists who study occultism to warn their brethren of the dangers incurred by those who know nothing of the real nature of those apparitions: to warn them that a *shell* is not “*spirit*.” This statement of mine I find qualified as “simply absurd.” Having never regarded as *absurd* anything said or written by Mr. Subba Row, I could not retaliate even if I would, I can only pronounce the epithet, let us say — *unkind*, and demur to the qualification. Had the author to face “practical demonstration” in spiritual phenomena and “*materializations* of spirits,” so called, he would soon find that his four principles could never cover the ground of this kind of phenomena. Even the *lower aspect* of the principle of *manas* (physical brain, or its *post-mortem* auric survival) and of *kāma rūpa* are hardly sufficient to explain the *seemingly* intelligent and spiritual principles (*bhūt* or elements) that manifest through mediums.

¹ See *Five Years of Theosophy*, 1st note, to Mr. Subba Row’s “Brahmanism on the Sevenfold Principle in Man,” pp. 177-79.

[Subba Row’s essay was originally published in *The Theosophist*, Vol. III, January 1882, pp. 93-99, and was entitled, “The Āryan-Arhat Esoteric Tenets on the Sevenfold Principle in Man.” — *Boris de Zirkoff*.]

5 It is not consistent with fact and truth to charge me, “the original [?] exponent herself,” with changing my conceptions about the nature of principles. “I have never changed them, nor could I do so.” In this I claim my right too, as Mr. Subba Row does, to my evidence being “the best and most direct evidence available as regards *my own states of consciousness*.” I may have used wrong Sanskrit expressions (and even wrong and clumsily put English sentences, for the matter of that) — while trying to blend the Arhat with the Brāhmanical occult tenets. As to those conceptions, my “four principles” have to disintegrate and vanish in the air, before any amount of criticism can make me regard my ten fingers as only four; although *metaphysically*, I am fully prepared to admit that they exist only in my own *māyāvic* perceptions and states of consciousness.

6 Mr. Subba Row, taking hold of *Esoteric Buddhism*, “The Elixir of Life” and *Man*,¹ is pleased to father all their sins of omission and commission on the “Original Expounder.” This is hardly fair. The first work was written absolutely without my knowledge, and as the author understood those teachings from letters he had received, what have *I* to do with them? “The Elixir of Life” was written by its author under direct dictation, or *inspection*, in his own house, in a far away country, in which I had never been till two years later.² Finally, *Man* was *entirely rewritten* by one of the two “chelas” and from the same materials as those used by Mr. Sinnett for *Esoteric Buddhism*; the two having understood the teachings, each in his own way. What had I to do with the “states of consciousness” of the three authors, two of whom wrote in England while I was in India? He may attribute to the lack of *scientific* precision in the “original teachings,” there being “a jumble.” No one would accuse Mr. Subba Row’s *Bhagavad Gita* lectures of any such defects. Yet, I have already heard three or four intelligent persons among our members expounding the said three lectures (those which have already appeared) — *in three different and diametrically opposite ways*.

This will do, I believe. *The Secret Doctrine* will contain, no doubt, still more *heterodox* statements from the Brāhmanical view. No one is forced to accept *my* opinions or teachings in the Theosophical Society, one of the rules of which enforces only mutual tolerance for religious views. Our body is entirely unsectarian and “only exacts from each member that toleration of the beliefs of others which he desires . . . in regard to his own faith.”

Most of us have been playing truants to this golden rule as to all others: more’s the pity.

¹ [*Man: Fragments of Forgotten History*. By Two Chelas in The Theosophical Society. London: Reeves and Turner, 1885; 2nd ed., 1887. The writers were Mrs. Laura Langford Holloway and Mohini Mohun Chatterji. H.P. Blavatsky’s notes embodying a large number of corrections intended for a second ed. of this work, but not incorporated therein, can be found in *The Letters of H.P. Blavatsky to A.P. Sinnett*, pp. 254-61. Consult therein pp. 93 and 245, also. — *Boris de Zirkoff*.]

² Consult long footnote on pp. 242-43 of Volume VI in the present Series, for Col. Olcott’s account of the writing of “The Elixir of Life,” which does not seem to tally with the above statement. The student is invited to figure out for himself the possible reason for this discrepancy. — *Boris de Zirkoff*.]

Appendix The Sevenfold Principle in Indian Philosophies.

From *The Secret Doctrine*, I pp. 157-58

“We give below in a tabular form the classifications adopted by the Buddhist and Vedāntic teachers of the principles of man:

	Esoteric Buddhism	Vedanta	Taraka Raja-Yoga
1	Sthūla-śarīra	Annamaya kośa ¹	Sthūlopādhi ²
2	Prāna ³	Prānāyāma kośa	
3	The Vehicle of Prāna ⁴		
4	Kama-rūpa	Manomaya kośa	Sūkshomopādhi
5	Mind a. Volitions, feelings, etc.	Vijñānamaya kośa	
6	Mind b. Vijñāna	Ānandamaya kośa	Kāranopādhi
7	Spiritual Soul ⁵	Ātman	Ātman
7	Ātman	Ātman	Ātman

From the foregoing table it will be seen that the third principle in the Buddhist classification is not separately mentioned in the Vedāntic division, as it is merely the vehicle of Prāna. It will also be seen that the Fourth principle is included in the third Kośa (Sheath), as the same principle is but the vehicle of will-power, which is but an energy of the mind. It must also be noticed that the Vijñānamaya kośa is considered to be distinct from the Manomaya Kośa, as a division is made after death between the lower part of the mind, as it were, which has a closer affinity with the fourth principle than with the sixth; and its higher part, which attaches itself to the latter, and which is, in fact, the basis for the higher spiritual individuality of man.

We may also here point out to our readers that the classification mentioned in the last column is, for all practical purposes, connected with Raja Yoga, the best and simplest. Though there are seven principles in man, there are but three distinct Upādhis (bases), in each of which his Ātma may work independently of the rest. These three Upādhis can be separated by an Adept with-

¹ Kośa (kosha) is “sheath” literally, the sheath of every principle.

² Sthūla-upādhi, or basis of the principle.

³ “Life”

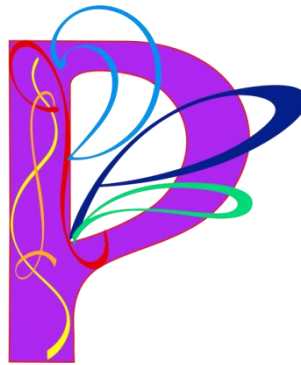
⁴ The astral body or Linga-śarīra.

⁵ Buddhi

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out killing himself. He cannot separate the seven principles from each other without destroying his constitution.”¹

The student will now be better prepared to see that between the three Upādhis of the Raja Yoga and its Ātma, and our three Upādhis, Ātma, and the additional three divisions, there is in reality but very little difference. Moreover, as every adept in cis-Himalayan or trans-Himalayan India, of the Patañjali, the Āryāsanga or the Mahayana schools, has to become a Raja Yogi, he must, therefore, accept the Tāraka Raja classification in principle and theory whatever classification he resorts to for practical and occult purposes. Thus, it matters very little whether one speaks of the *three Upādhis with their three aspects* and Ātma, the eternal and immortal synthesis, or calls them the “seven principles.”



¹ [From *The Theosophist*, Vol. V, June 1884, p. 225. Cf. *Five Years of Theosophy*, pp. 185-86]