

*The Auric Egg:
Nature, States, Functions*



Auric Egg qualifying epithets¹

(Ātmic) Aura (*L. aura*, a breeze)
(Monadic) Envelope
Atmosphere
Body
Golden Egg
Essence
Substance

Quick overview

Nature, states, and functions of the Auric Egg (AE):

- During the life of the common man, AE remains outside the physical envelope. Post-mortem, it rises to the Devachanic state of consciousness, before forming out of the psychic dregs of the deceased a new Astral Body for the next journey to objectivity.
- Between lives, AE is the Sūtrātman, incarnating from the beginning of the Manvantara to the end.
- The Adept's AE remains constantly in a Nirmānakāyic state, well above the illusions of a Devachanī. AE also provides the Adept's Astral Bodies, from the Augoeides down to the Māyāvi-Rūpa.



¹ From *L. aurum*, gold. Cf. 1. *Hiranyagarbha* (from *Sk. hiranya*, golden, imperishable substance, and *garbha* womb, embryo, *i.e.*, matrix of imperishable substance) of macrocosmos. | 2. *Prānic emanation* (from *Sk. pra*, before, and *an*, to breathe or live, *i.e.*, breath of life, energy or force radiating from the One Life. | 3. *Amnion* of physical man.

Esoteric School of Theosophy

Instructions by H.P. Blavatsky

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. I) XII pp. 526-7, 528, 532.
Headings by ED. PHIL.

THE REASON WHY PUBLIC MENTION OF THE AURIC BODY IS NOT PERMITTED is on account of its being so sacred. It is this Body which at death assimilates the essence of Buddhi and Manas and becomes the vehicle of these spiritual principles, *which are not objective*, and then, with the full radiation of Ātman upon it, ascends as Manas-Tajjasa into the Devachanic state. Therefore it is called by many names. It is the Sūtrātman, the silver “thread” which “incarnates” from the beginning of Manvantara to the end, stringing upon itself the pearls of human existence — in other words, the spiritual aroma of every personality it *follows* through the pilgrimage of life.¹ It is also the material from which the Adept forms his Astral Bodies, from the Augoeides and the Māyāvi-Rūpa downwards. After the death of man, when its most ethereal particles have drawn into themselves the spiritual principles of Buddhi and the Upper Manas, and are illuminated with the radiance of Ātman, the Auric Body remains either in the Devachanic state of consciousness or, in the case of a full Adept, prefers the state of a Nirmānakāya — that is, one who has so purified his whole system that he is above even the divine illusion of a Devachanī. Such an Adept remains in the astral (invisible) plane connected with our earth, and henceforth moves and *lives* in the possession of all his principles except the Kāma-Rūpa and Physical Body. In the case of the Devachanī the Linga-Śarīra — the *alter ego* of the Body which during life is within the physical envelope while the radiant aura is without — strengthened by the material particles which this aura leaves behind, remains close to the dead body and outside it, and soon fades away. In the case of the full Adept the body alone becomes subject to dissolution, while the centre of that force which was the seat of desires and passions, disappears with its cause — the animal body. But during the life of the latter all these centres are more or less active and in constant correspondence with their prototypes, the cosmic centres, and their microcosms, the principles. It is only through these cosmic and spiritual centres that the physical centres (the upper seven orifices and the lower triad) can benefit by their occult interaction, for these orifices, or openings, are channels conducting into the body the influences that *the will of man* attracts and uses, *viz.*, the cosmic forces.

Septenary Senses are Physical, Psychic, and Spiritual.

[528] . . . neither the cosmic planes of substance nor even the human principles — with the exception of the lowest material plane or world and the physical body, which, as has been said, are no “principles” — can be located or thought of as being

¹ See *Lucifer*, Vol. III, January, 1889, pp. 407-16, “Dialogue on the Mysteries of the After-Life.” [Same text in: *From the Caves and Jungles of Hindostan*, Pt. II, ch. iii]

in Space and Time. As the former are seven in One, so are we seven in One — that same Absolute Soul of the World, which is both matter and non-matter, spirit and non-spirit, being and non-being. Impress yourselves well with this idea, all those of you who would study the mysteries of SELF.

Remember that with our physical senses alone at our command, none of us can hope to reach beyond gross matter. We can do so only through one or another of our seven *spiritual* senses, either by training, or if one is a born seer. Yet even a clairvoyant possessed of such faculties, if not an Adept, no matter how honest and sincere he may be, will, through his ignorance of the truths of Occult Science, be led by the visions he sees in the Astral Light only to mistake for God or Angels the denizens of those spheres of which he may occasionally catch a glimpse — as witness Swedenborg and others.

[532] These seven senses of ours correspond with every other septenate in nature and in ourselves. Physically, though invisibly, the human Auric Envelope (the amnion of the physical man in every age of life) has seven layers, just as Cosmic Space and our physical epidermis have. It is this aura which, according to our mental and physical state of purity or impurity either opens for us vistas into other worlds, or shuts us out altogether from anything but this three-dimensional world of matter.

Microcosmic Septenary States of Consciousness.

[532] Each of our seven physical senses (two of which are still unknown to profane science), and also our seven states of consciousness — *viz*:

- 1 Waking;
- 2 Waking-dreaming;
- 3 Natural sleeping;
- 4 Induced or trance sleep;
- 5 Psychic;
- 6 Super-psychic; and
- 7 Purely spiritual,

— corresponds with one of the seven cosmic planes, develops and uses one of the seven super-senses, and is connected directly, in its use on the terrestro-spiritual plane, with the cosmic and divine centre of force that gave it birth, and which is its direct creator. Each is also connected with, and under the direct influence of, one of the seven Sacred Planets.^{1, 2}

Macrocosmic Septenary States of Consciousness.

[657] Consciousness is one: it has seven states, or aspects, or planes, and each of these is everywhere. The highest, seventh, or synthesizing, state is that of the Auric

¹ See *The Secret Doctrine*, Vol. I, pp. 572-74.

² *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. I) XII pp. 526-7, 528, 532; [on PLATE I. Coloured Plates I, III and II, in that sequence, between Instructions II and III, in: *Blavatsky Collected Writings*, Vol. XII]

Envelope,¹ the Hiranyagarbha, containing the Ātmic elements and the Karma of the Manifesting Macrocosm.²

Plate I — Constitution of Man.



In Plate I, we see that ĀT-MAN is no “principle,” but stands separate from the Man, whose seven “principles” are represented as follows:

7th, AURIC EGG, coloured Blue.

6th, BUDDHI, coloured Yellow.

5th, MANAS

— The UPPER, represented as a triangle with its apex pointing upwards, coloured Indigo-Blue.

— The LOWER, represented by a triangle with its apex pointing downwards, coloured Green.

4th, KĀMA, represented as a five-pointed star, with the “horns of evil” upwards, embracing the Lower Manas, coloured Blood-Red.

3rd, LINGA-ŚARĪRA, coloured Violet as the vehicle of PRĀNA (Orange), and partaking of KĀMA (Red)

and occasionally of the AURIC ENVELOPE (Blue).

2nd, PRĀNA, Life, coloured Orange, the hue of the ascetic’s robes.

1st, STHŪLA-ŚARĪRA, the Physical Body of Man, represented by the māyāvic contour of the large five-pointed star within the AURIC EGG.³

¹ The student is reminded of the injunction to secrecy as to the Auric Egg. It has been broken by some Esotericists.

² *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. IV) XII p. 657; [on Diagram IV, Figure A, Macrocosmic States of Consciousness.]

³ *ibid.*, (E.S. INSTRUCTION No. I) XII p. 529; [Colours by Philaletheians EU.]

About “Principles” and “Aspects”

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 607.

SPEAKING METAPHYSICALLY AND PHILOSOPHICALLY, on strict esoteric lines, man as a complete unit is composed of Four basic Principles and Three Aspects produced by them on this earth. In the semi-esoteric teachings, these Four and Three have been called Seven Principles, to facilitate the comprehension of the masses.

THE ETERNAL BASIC PRINCIPLES

1. *Ātman*, or *Jīva*, “the One Life,” which permeates the *Monadical Trio*. (One in three and three in One.)

2. *Auric Envelope*; because the substratum of the Aura around man is the universally diffused primordial and pure *Ākāśa*, the first film on the boundless and shoreless expanse of *Jīva*, the immutable Root of all.²

3. *Buddhi*; because *Buddhi* is a ray of the Universal Spiritual Soul (*ALAYA*).

4. *Manas* (the Higher Ego); for it proceeds from *Mahat*, the first product or emanation of *Pradhāna*, which contains *potentially* all the *Gunas* (attributes). *Mahat* is Cosmic Intelligence, called the “Great Principle.”³

TRANSITORY ASPECTS PRODUCED BY THE PRINCIPLES

1. *Prāna*, the Breath of Life, the same as *Nephesh*. At the death of a living being, *Prāna* re-becomes *Jīva*.¹

2. *Linga-Śarīra*, the Astral Form, the transitory emanation of the Auric Egg. This form precedes the formation of the living Body, and after death clings to it, dissipating only with the disappearance of its last atom (the skeleton excepted).

3. *Lower Manas*, the Animal Soul, the reflection or shadow of the *Buddhi-Manas*, having the *potentialities* of both, but conquered generally by its association with the *Kāma* elements.

As man is the combined product of two aspects: physically, of his Astral Form, and psycho-physiologically of *Kāma-Manas*, he is not looked upon even as an aspect, but as an illusion.

¹ *Prāna*, on earth at any rate, is thus but a mode of life, a constant cyclic motion from within outwardly and back again, an out-breathing and in-breathing of the ONE LIFE, or *Jīva*, the synonym of the Absolute and Unknowable Deity. *Prāna* is not abstract life, or *Jīva*, but its aspect in a world of delusion. In *The Theosophist*, May, 1888, p. 478, *Prāna* is said to be “one stage finer than the gross matter of the earth.”

² Cf. “Body, Astral, *Kāma*, Lower *Manas*, Higher *Manas*, *Buddhi*, and *Ātmic Aura* or *Auric Egg*, are given as the principles. Life is a Universal Kosmic Principle, and no more than *Ātman* does it belong to individuals. *Prāna* and the *Auric Envelope* are essentially the same, and again as *Jīva* it is the same as the Universal Deity. The seven steps of *Antahkarana* correspond with the *Lokas*.” *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. IV) XII p. 672; [on Diagram V, Principles, by Besant & Judge.]

³ Remember that our Egos, *the Principle which reincarnates*, are called in *The Secret Doctrine* the *Mānasaputras*, “Sons of *Manas*” (or *Mahat*), or Intelligence, Wisdom.

ESOTERIC CONSTITUTION OF MAN
FOUR PRINCIPLES AND THREE ASPECTS

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII pp. 608-10.
Headings in bold placed by ED.

Having chosen its vehicle, each Kumara expands surrounding the human animal with an Akashic Aura, while his Manasic Principle settles within the human form. During life, that Aura is a perpetual motion machine.

The Auric Egg, on account of its nature and manifold functions, has to be well studied. As Hiranyagarbha, the Golden Womb or Egg, contains Brahmā, the collective symbol of the Seven Universal Forces, so the Auric Egg contains, and is directly related to, both the divine and the physical man. In its essence, as said, it is eternal; in its constant correlations, it is a kind of perpetual motion machine during the reincarnating progress of the Ego on this earth.

As given out in *The Secret Doctrine*, the Egos or Kumāras, incarnating in man, at the end of the Third Root-Race, are not human Egos of this earth or plane, but became such only from the moment they ensouled the animal man, thus endowing him with his Higher Mind. They are “Breaths” or Principles, called the Human Soul, or Manas, the Mind. As the teachings say: “Each is a Pillar of Light. Having chosen its vehicle, it expanded, surrounding with an Ākāśic Aura the human animal, while the Divine (Mānasic) Principle, settled within that human form.”

Ancient Wisdom teaches, moreover, that from this first incarnation, the Lunar Pitris (who had made men out of their Chhāyās, or Shadows) are absorbed by this auric essence, and a distinct Astral Form is now produced for each forthcoming Personality of the reincarnating series of each Ego.

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

A The preserver of every Karmic record.

B The storehouse of all the good and bad powers of man, receiving and giving out at his will — nay, at his very thought — every potentiality, which becomes, then and there, an acting potency: this aura is the mirror in which sensitives and clairvoyants sense and perceive the real man, and see him *as he is*, not as he appears.

C The provider of the Astral Form from foetus to man and beyond, plus the Mayavi-Rupa of an Adept.

As it furnishes man with his Astral Form, around which the physical entity models itself, first as a foetus, then as a child and man, the astral growing apace with the human being, so it furnishes him during his life, if an Adept, with his Māyāvi-Rūpa, *Illusion Body* (which is not his *Vital Astral Body*); and after death, with his Devachanic Entity and Kāma-Rūpa, or Body of Desire (the Spook).¹

C1. The provider of the spiritual efflorescence of the personality of the deceased, which allows the latter to receive its just fruition within an ideal matrix state.

In the former case, that of the Devachanic Entity, the Ego, in order to be able to go into a state of bliss, as the “I” of its immediately preceding incarnation, has to be clothed (metaphorically speaking) with the spiritual elements of the ideas, aspirations and thoughts of the now disembodied Personality; otherwise what is it *that en-*

¹ It is erroneous, when speaking of the fifth human principle, to call it “the Kāma-Rūpa.” It is no Rūpa, or form at all, except after death, but the Kāmic elements, animal desires and passions, such as anger, lust, envy, revenge, etc., etc., the progeny of selfishness and matter.

joys bliss and reward? Surely not the *impersonal* Ego, the Divine Individuality. Therefore it must be the good Karmic records of the deceased, impressed upon the Auric *Substance*, which furnish the Human Soul with just enough of the Spiritual elements of the ex-personality to enable it to still believe itself that body from which it has just been severed, and to receive its fruition, during a more or less prolonged period of “spiritual gestation.” For Devachan is a “spiritual gestation” within an ideal matrix state, that ends in the new birth of the Ego into the world of effects, which ideal, subjective birth precedes its next terrestrial birth — the latter being determined by its bad Karma — into the world of causes.¹

C2. The provider of new Linga-sharira for the next incarnation of the deceased, which will become the bearer of all past Tanhas and future Karma.

In the second case, that of furnishing the Kāma-Rūpa for the ghost or spook of the Entity, it is from the animal dregs of the Auric Envelope, with its daily Karmic record of animal life, so full of animal desires and selfish aspirations, that it is furnished.² Now, the Linga-Śarīra remains with the Physical Body, and fades out along with it. An astral entity then has to be created (a new Linga-Śarīra provided) to become the bearer of all the past Tanhās and future Karma. How is this accomplished?

The mediumistic “spook,” the “departed *angel*,” fades out and vanishes also in its turn³ as an entity or full image of the Personality that was, and leaves in the Kāmalokic world of effects only the records of its misdeeds and sinful thoughts and acts, known in the phraseology of the Occultists as Tanhic or human “Elementals.” It is these Elementals which — upon entering into the composition of the “astral form” of the new body, into which the Ego, on its quitting the Devachanic state, is to enter according to Karmic decree — form that new astral entity which is born within the Auric Envelope, and of which it is often said “Karma, with its army of Skandhas, waits at the threshold of Devachan.”⁴ For no sooner is the Devachanic state of reward ended, than the Ego is indissolubly united with (or rather follows in the track of) the new Astral Form. Both are Karmically propelled towards the family or woman from which is to be born the *animal child* chosen by Karma to become the vehicle of the Ego which has just awakened from the Devachanic state. Then the *new* Astral Form, composed partly of the pure Ākāśic Essence of the Auric “Egg,” and partly of the terrestrial elements of the punishable sins and misdeeds of the last Personality, is drawn into the woman. Once there, Nature models the foetus of flesh around the Astral, out of the growing materials of the male seed in the female soil. Thus grows

¹ Here the world of effects is the Devachanic state, and the world of Causes, earth life.

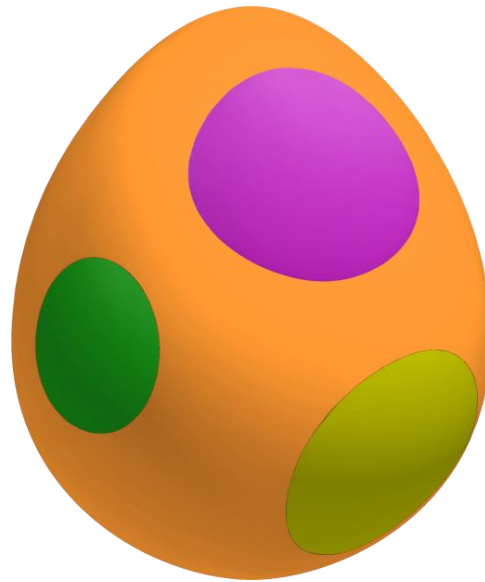
² And it is this Kāma-Rūpa alone that can *materialize* in mediumistic séances, which it occasionally does when it is not the Astral Double, or Linga-Śarīra, of the medium himself which appears. Therefore, how can this bundle of vile moral passions and terrestrial lusts, resurrected by, and gaining consciousness only through, the organism of the medium, be accepted as a “departed angel” or the spirit of a once human body? As well say of the microbe pest which fastens upon a person that it is a sweet departed angel.

³ This is accomplished in more or less time, according to the degree that the Personality (whose dregs it now is) was spiritual or material. If spirituality prevailed, then the *Larva*, “spook,” will fade out very soon; but if it was very materialistic, the Kāma-Rūpa may last centuries and — even survive with the help of some of its scattered Skandhas, which are all transformed in time into Elements. See *The Key to Theosophy*, pp. 141 *et seq.*, in which work it was impossible to go into details, but where the Skandhas are spoken of as the germs of Karmic effects.

⁴ *Key to Theosophy*, p. 141

out of the essence of a decayed seed the fruit or *eidōlon* of the dead seed, the physical fruit producing in its turn within itself another and other seeds for future plants.

And now we may return to the Tattvas, and see what they mean in nature and man, showing thereby the great danger of indulging in fancy, amateur Yoga, without knowing what we are about.¹



This document is a brief examination of the nature, states, and functions of the Auric Egg from H.P. Blavatsky's Esoteric Instructions. A thorough understanding of our divine ancestry and nature may be gleaned from the following titles in the same series:

- 1 "Constitution of Man - Overview" — Keynotes for our septenary constitution.
- 2 "Nous Augoeides of the Neoplatonists" — On the soul of the Spiritual Man redeemed from the flesh, luciform and pure, lit by its own light.
- 3 "Woe for the Living Dead" — On the conditions of immortality, pitfalls of selfishness, and the risk of material man losing his soul and divine patrimony forever.

For an in-depth analysis of the subject, consult "The Colours of Man," a special edition 100-page e-book, amplifying and clarifying E.S. INSTRUCTIONS I and II, complete with 31 original drawings, diagrams, and tables.

¹ *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII pp. 608-10