

*Antahkarana is the devotional
love and noble aspirations of
lower manas towards his
higher counterpart.*



Note to Students

**Higher Self is Universal Mind in its Macrocosmic aspect.
Higher Manas or Ego is Individualised Mind in its Microcosmic aspect.
Lower Manas or Egotism is ray from the Higher Ego, and its alter ego.
Brain is the vehicle of Lower Manas enthroned in Kama-Rupa.**

Abstract and train of thoughts

The human Manas is pure and impure: divided on earth, united in heaven.

Immortal Manas or Higher Ego is an emanation from the Supreme Spirit. Its reflection on earth, fashioned by the creative and intelligent forces in nature, is but a temporary vehicle of its divine parent on earth. 6

The Higher Ego, at incarnation, shoots out a Ray — the Lower Manas or personal mind. 6

Manvantaric aspects of Parabrahman and Mulaprakriti. 7

That portion of the Lower Manas, which is one with the Higher is termed Antahkarana. On it are impressed all good and noble aspirations, and in it are the upward energies of the Lower Manas.

The whole fate of an incarnation depends on whether this pure essence, Antahkarana, can restrain Kama-Manas or not — it is the only salvation. Break this and you become an animal. 7

Ahamkara is the perception of “I,” or the sense of one’s personal individuality, typified by the term Egotism.

When Manas or Ahamkara thins out the guna “rope” into a single thread, that of Sattva or Purity, it becomes one with the “unevolved evolver” and wins immortality or eternal conscious existence. 8

Shankaracharya renders Sattva or Understanding as Antahkarana, purified by sacrifices and other sanctifying operations. 9

Esoteric overview of Manas: Its potency, functions, and potential.

When Lower Manas begins bringing forth the green clusters of the philosophical vine for the Husbandman, the “Father” or Higher Ego, the merging process with its higher counterpart also begins. But the danger is not quite over, for the Antahkarana is not yet destroyed. 11

Let us imagine a bright lamp casting its light upon the wall. Let the lamp represent the Divine Ego, and the light thrown on the wall the Lower Manas, and let the wall stand for the body. The atmosphere which transmits the ray from the lamp to the wall represents the Antahkarana. 12

In an Eastern parable the divine Ego is likened to the Master who sends out his labourers to till the ground and gather in the harvest, and who is content to keep the field so long

as it can yield even the smallest return. But when the ground becomes sterile, not only is it abandoned, but the labourer also (Lower Manas) perishes. 13

When Esoteric Teachings allude to the “second death,” they refer to the terrible possibility of the death of the Astral Soul, that is, its severance from the Higher Ego during a person’s lifetime. Only the Occultists of the White Lodge, by explaining the circumstances that can lead a soul to its demise, can protect mankind from falling into such a dreadful pitfall. 14

If the Antahkarana is destroyed before the lower had an opportunity of aligning with its higher counterpart, the selfish man ends up living as a “soulless” creature. 14

Brain is the organ of Consciousness but only on the objective plane of Lower Manas.

The “Seven Harmonies” are the Seven Cavities of the brain. 14

Brain perception is located in the aura of the Pineal Gland, the chief organ of Spirituality in the brain, while the Pineal Gland itself, when illuminated, corresponds with Divine Thought. The former is associated with the spiritual fiery emanation that proceeds from the blood. 15

Pure psychic vision is caused by the molecular motion of the Pituitary Body which, being directly connected with the optic nerve, it affects the sight and gives rise to hallucinations. Its motion may cause flashes of light seen within the head, similar to those that may be obtained on pressing the eyeballs, and so causing molecular motion in the optic nerve. 15

The seven steps of Antahkarana correspond with the seven Lokas, i.e., material places or spheres, however, of a spiritual character.

Planes of Corresponding Hierarchies. 17

Principles 17

Senses 18

Colours 18

Higher Manas is the Voice of Wisdom crying in the wilderness of matter.

The Voice urges its lower counterpart to purify itself inwardly, and to fear no one and nothing, save the tribunal of his own conscience. 19

“Personality,” being an illusion of separateness, is the root cause of most selfishness and evil in the world. It has to be conquered and crushed before the human mind is finally united with its divine parent. 19

Loss of mind is caused by paralysis of the higher functions of Kama-Manas, the physical mind; and in cases of incurable insanity, to the destruction of Antahkarana itself (i.e., the severance of the personal ego from the Higher Ego during a person’s lifetime), thus preventing their reunion. 20

When one falls into a love of self and love of the world, with all its pleasures, losing the divine love of God and of the neighbour, he falls from the shadows of life and fear of death to real death. The higher principles, which constituted the essential elements of his humanity being withdrawn, he now lives on the lower plane of his faculties. 20

Vanitas vanitatum, omnia vanitas!

Manas or Antahkarana, being the organ of self-consciousness or “personality,” is material hence mortal. At death, when the ray from Higher Manas withdraws, the “personality,” no matter how illustrious it was thought to be, perishes along with the physical body. 20

At death, the Higher Triad, drawn by its affinity to those triads it loved most, with Manas in its highest aspect of self consciousness, is disconnected from Antahkarana, the path of communication between soul and body. 21

Then, the energies and tendencies of Antahkarana become spiritual experiences in the Devachanic period between incarnations, as they were in life. 21

Manas is the Jewel of the Universe.

Esoteric Instructions on the Inner Constitution of Man.

In order to understand that which follows, note that the upper Indigo Manas is connected with the earthy Green Manas by a thin line which binds the two together. This is the Antahkarana, a path or bridge of communication, which serves as a link between the personal being (whose physical brain is under the sway of the animal mind) and the reincarnating Individuality or Spiritual Ego, the “Divine Man.” 24

Look at the Drawing again. Observe the divine Ego tending with its point upwards towards Buddhi, and the human ego gravitating downwards, immersed in matter and connected with its higher, divine parent, only by that thin line of Antahkarana. 24

Four distinct features of Antahkarana, and an all-important difference between exoteric and esoteric teaching

1. In dreams the personality is only half awake, therefore, Antahkarana is said to be drunk or insane during sleep. 25

2. Let the student view Lower Manas as the personal ego during the waking state, and as Antahkarana only during those moments when it aspires towards its higher counterpart, and thus becomes the medium of communication between the two. 26

3. As when a limb or physical organ is left in disuse, it becomes weak and finally atrophies, so also is it with any mental faculty — hence the atrophy of Antahkarana permits those shamelessly materialistic and depraved minds to degrade themselves even further. 26

4. As long as the personal “I” (Ahamkara) or Selfishness is not completely crushed out, and the lower mind not as yet merged with the Higher (Buddhi-Manas), it stands to reason that to destroy Antahkarana is like destroying a bridge over an impassable chasm: the traveller can never reach the goal on the other shore. 26

Exoteric Vedanta teaches that so long as the Lower Manas clings through Antahkarana to Buddhi-Manas, it is impossible for it to acquire true spiritual Wisdom, and that this can only be attained by seeking to resonate with Atman, the Universal Soul and, in fact, it is by circumventing the Higher Manas altogether that one reaches Raja-Yoga. 26

We say that it is not so. No single rung of the ladder leading to Inner Knowledge can be skipped. No personality can ever reach or bring itself into communication with Atman, except through Buddhi-Manas. If we destroy Antahkarana before the personal is absolutely under the control and guidance of the impersonal Ego, we risk to be permanently disconnected from It, unless we hasten to re-establish the communication by a supreme and final effort. 26

It is only when we are indissolubly linked with the essence of the Divine Self within, that we have to destroy Antahkarana. 27

Expelled forever from the Aegis of their Divine Self, those who had hitherto sat alone in haughty seclusion and bare selfishness are immediately reincarnated, only in a lower and still more abject creatures — human beings only in form, doomed to endless karmic torments and punishment before final annihilation. 27

When the mind is finally freed from its finite consciousness, it merges with and becomes one with the Infinite.

Two appendices, strictly for advanced students.

1. How to paralyse the Square and discern superior and inferior vibrations with the spiritual senses seated in the upper Triangle. 30
2. Esoteric and Tantric Tattvas, and their correspondences with states of matter, body parts, and colours. 30

Suggested reading for students.

On the soul of the spiritual man lit by its own light. 33



The human Manas is pure and impure: divided on earth, united in heaven.

Immortal Manas or Higher Ego is an emanation from the Supreme Spirit. Its reflection on earth, fashioned by the creative and intelligent forces in nature, is but a temporary vehicle of its divine parent on earth.

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. V) XII pp. 709-11. On the Manvantaric aspect of Parabrahman and Mūlaprakriti.

The Lower Manas is, in many respects, most difficult to understand. There are enormous mysteries connected with it. We shall here consider it as a Principle, taking later the workings of Consciousness in the Quaternary, and in each member of it.

The important point to grasp is its relationship to the Higher Manas.

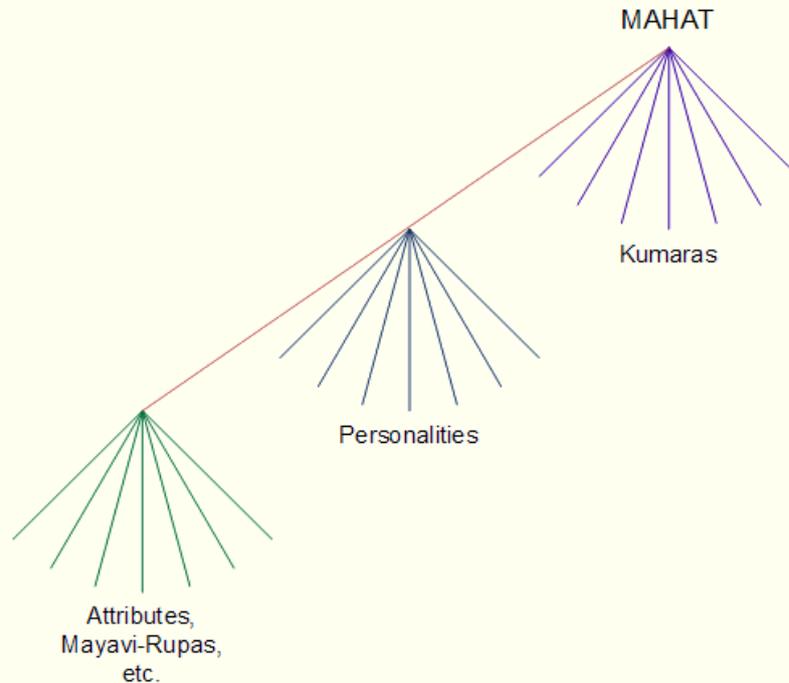
Manas is, as it were, a globe of pure, Divine Light, a Ray from the World Soul, a unit from a higher sphere, in which is no differentiation. Descending to a plane of differentiation it emanates a Ray which is itself, which it can only manifest through the personality already differentiated. This Ray is the Lower Manas, while the globe of Divine Light, a Kumāra on its own plane, is the Higher Ego, or Higher Manas, Manas proper. But it must never be forgotten that the Lower Manas is the same in its essence as the Higher.

The Higher Ego, at incarnation, shoots out a Ray — the Lower Manas or personal mind.

At every incarnation a new Ray is emitted, and yet in essence it is the same Ray, for the essence is always one, the same in you and in me and in everybody. Thus the Higher Ego incarnates in a thousand bodies. The Flame is eternal. From the Flame of the Higher Ego the Lower is lighted, and from this a lower vehicle, and so on. For this Ray can manifest on this Earth, sending out its Māyāvi-Rūpa. The Higher Ego is the Sun, we may say, and the personal Manases are its Rays; the mission of the Higher Ego is to shoot out a Ray to be a soul in a child. Only thus can the Higher Ego manifest, for thus it manifests through its attributes. Only thus also can it gather experience; and the meaning of the passage in the *Upanishads*, where it says that the Gods feed upon men, is that the Higher Ego obtains its Earth experience through the Lower.

These relationships may be better conceived by a study of the following diagram: [710]

Manvantaric aspects of Parabrahman and Mulaprakriti.



N.B. The number of Rays is arbitrary and without significance.

That portion of the Lower Manas, which is one with the Higher is termed Antahkarana. On it are impressed all good and noble aspirations, and in it are the upward energies of the Lower Manas.

The whole fate of an incarnation depends on whether this pure essence, Antahkarana, can restrain Kama-Manas or not — it is the only salvation. Break this and you become an animal.

When the Ray is thus shot forth, it clothes itself in the highest degree of the Astral Light, and is then ready for incarnation; it has been spoken of at this stage as the Chhāyā, or shadow, of the Higher Mind, as indeed it is. This clothing of itself in a lower form of Matter is necessary for action in the Body; for as an emanation of the Higher Manas and of the same nature, it cannot, in that nature, make any impression on this plane nor receive any. An archangel, having no experience, would be senseless on this plane, and could neither give nor receive impressions. Hence the Lower Manas clothes itself with the essence of the Astral Light, and this Astral Envelope shuts it out from its Parent, except through the Antahkarana. The Antahkarana is therefore that portion of the Lower Manas which is one with the Higher, the essence, that which retains its purity; on it are impressed all good and noble aspirations, and in it are the upward energies of the Lower Manas, the energies and tendencies which become its Devachanic experiences. The whole fate of an incarna-

tion depends on whether this pure essence, Antahkarana, can restrain the Kāma-Manas or not. It is the only salvation. Break this and you become an animal.

But while the inner essence of the higher Ego is unsoilable, that part of it which may be spoken of as its outer garment, the portion of the Ray which takes up Astral Matter, may be soiled. This portion of it forms the downward energies of the Lower Manas, and these go [711] towards Kāma, and this portion may, during life, so crystallize itself and become one with Kāma, that it will remain assimilated with Matter.

Ahamkara is the perception of “I,” or the sense of one’s personal individuality, typified by the term Egotism.

When Manas or Ahamkara thins out the guna “rope” into a single thread, that of Sattva or Purity, it becomes one with the “unevolved evolver” and wins immortality or eternal conscious existence.

Cf. Blavatsky Collected Writings, (THE SEPTENARY PRINCIPLE IN ESOTERICISM) IV, pp. 580-81.

The reader will please always remember, that Mahat [is the] great source of these two internal faculties:

- *Buddhi* — “intellect” — whether we apply the latter to the sixth macrocosmic or microcosmic principle. This first [581] produced produces in its turn (or is the source of)
- *Ahamkāra*, “self-consciousness” and *Manas*, “mind.”

“*Buddhi*” *per se* can have neither self-consciousness nor mind; *viz.*, the sixth principle in man can preserve an essence of *personal* self-consciousness or “personal individuality” only by absorbing within itself its own waters, which have run through that *finite* faculty; for *Ahamkāra* — that is the perception of “I,” or the sense of one’s personal individuality, justly represented by the term “Egoism” — belongs to the *second* or rather the third production out of the seven, *viz.*, to the fifth principle, or *Manas*. It is the latter which draws “as the web issues from the spider” along the thread of Prakriti, the “root principle,” the four following subtle elementary principles or particles, *Tanmātras*, out of which third class *the Mahā-bhūtas* or the gross elementary principles, or rather *śarīras* and *rūpas*, are evolved — the *kāma*, *linga*, *jīva*, and *sthūla-śarīra*.

The three gunas of “Prakriti” — the *Sattva*, *Rajas*, and *Tamas* (purity, passionate activity, and ignorance or darkness) — spun into a triple-stranded cord or “rope,” pass through the seven, or rather six, human principles. It depends on the fifth — *Manas* or *Ahamkāra* the “I” — to thin the guna “rope,” into one thread — the *sattva*; and thus by becoming one with the “unevolved evolver,” win immortality or eternal conscious existence.

Otherwise it will be again resolved into its *Mahābhūtic* essence; so long as the triple-stranded rope is left unstranded, the spirit (the divine monad)¹ is bound by the presence of the gunas in the principles “like an animal” (*purusha-paśu*). The spirit, *ātman* or *jivātman* (the seventh and sixth principles) whether of the *macro-* or *micro-*cosm, though bound by these gunas during the objective manifestation of universe or man, is yet *nirguna*, i.e., entirely free from them. Out of the three producers or evolvers, *Prakriti*, *Buddhi*, and *Ahamkāra*, it is but the latter that can be caught (when man is concerned) and destroyed when *personal*. The “divine monad” is *aguna* (devoid of qualities), while *Prakriti*, once that from passive *Mūlaprakriti* it has become *avyakta* (an active evolver), is *gunavat* — endowed with qualities. With the latter — *Purusha* or *Ātman* can have naught to do (of course being unable to perceive it in its *gunavatic* state); with the former — or *Mūlaprakriti*, or undifferentiated cosmic essence, it has [to do] — since it is *one* with it and identical.

Shankaracharya renders Sattva or Understanding as Antahkarana, purified by sacrifices and other sanctifying operations.

From The Secret Doctrine, I p. 68 fn. Commentary on Stanza III.5.

THE ROOT REMAINS, THE LIGHT REMAINS, THE CURDS REMAIN,
AND STILL OEAOHOO (a) IS ONE (b).

(a) OEAOHOO is rendered “*Father-Mother of the Gods*” in the Commentaries, or the SIX IN ONE, or *the septenary root from which all proceeds*. All depends upon the accent given to these seven vowels, which may be pronounced as *one*, three, or even seven syllables by adding an *e* after the letter *o*. This mystic name is given out, because without a thorough mastery of the triple pronunciation it remains for ever ineffectual.

(b) This refers to the Non-Separateness of all that lives and has its being, whether in active or passive state. In one sense, *Oeaohoo* is the “*Rootless Root of All*”; hence, one with *Parabrahman*; in another sense it is a name for the manifested ONE LIFE, the Eternal living Unity. The “*Root*” means, as already explained, pure knowledge (*Sattva*),² 69 eternal (*Nitya*) unconditioned reality or SAT (*Satya*), whether we call it *Parabrahman* or *Mūlaprakriti*, for these are the two aspects of the ONE. The “*Light*” is the same Omnipresent Spiritual Ray, which has entered and now fecundated the Divine Egg, and calls cosmic matter to begin its long series of differentiations. The curds are the first differentiation, and probably refer also to that cosmic matter which is supposed to be the origin of the “*Milky Way*” — the matter we know. This “*matter*,” which, according to the revelation received from the primeval *Dhyāni-Buddhas*, is,

¹ [Note to Students: *Monad* (*μοναδα*, in Greek) is the accusative case of *μονας*. However, as the term is here used in the nominative case (*μονας*), i.e., the subject of the verb, it should be transliterated as *monas* (*pl. monases*), i.e., the object of the verb, and not as *monad* (*pl. monads*). The same grammatical rule applies to *duad*, *triad*, *tetrad*, *pentad*, *hexad*, *heptad*, *ogdoad*, *hebdomad*, *decad*, etc. — ED. PHIL.]

² The original for *Understanding* is *Sattva*, which *Śamkarāchārya* renders *Antahkarana*. “*Refined*,” he says, “by sacrifices and other sanctifying operations.” In the *Katha*, at p. 148, *Sattva* is said by *Śamkara* to mean *buddhi* — a common use of the word. (Cf. K.T. Telang’s footnote in his translation of the *Sanatsujātiya*, in *Sacred Books of the East*, Vol. III, p. 193; 2nd edition, 1908.) Whatever meaning various schools may give the term, *Sattva* is the name given among Occult students of the *Āryāsanga School* to the dual *Monad* or *Ātma-Buddhi*, and *Ātma-Buddhi* on this plane corresponds to *Parabrahman* and *Mūlaprakriti* on the higher plane.

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MANAS-MIND IS PURE AND IMPURE

during the periodical sleep of the Universe, of the ultimate tenuity conceivable to the eye of the perfect Bodhisattva — this matter, radical and cool, becomes, at the first reawakening of cosmic motion, scattered through Space; appearing, when seen from the Earth, in clusters and lumps, like curds in thin milk. These are the seeds of the future worlds, the “Star-stuff.”



Esoteric overview of Manas: Its potency, functions, and potential.

When Lower Manas begins bringing forth the green clusters of the philosophical vine for the Husbandman, the “Father” or Higher Ego, the merging process with its higher counterpart also begins. But the danger is not quite over, for the Antahkarana is not yet destroyed.

From *Blavatsky Collected Writings*, (FOOTNOTES TO “THE ALCHEMISTS”) XII pp. 53-54.

A number of passages are quoted from Eirenæus Philalethes’ a *Commentary* on Sir George Ripley’s *The compound of alchemy. Or The ancient hidden art of archemie containing the right & perfectest meanes to make the philosophers stone, aurum potabile, with other excellent experiments*, 1571:¹

. . . praises of the Lord . . .

By “Lord” the HIGHER SELF is here meant — “that SELF which is the Redeemer of man” whether it be called Christos or Krishna.

. . . the Quadrangle is reduced to a Circle . . .

The four elements of nature are seen running into each other, so that they constitute a circle.

. . . this Philosophical Vine (thyself still) doth seem to flower, and to bring forth green clusters . . .

This “philosophical Vine” is the *lower Manas* merged at last and reunited to its higher Alter Ego, when it begins to bring forth the green clusters of the “true Vine” for the Husbandman, the “Father” or Higher Self (*Ātma-Buddhi*);²

Thy Stone (thyself) hath already passed through many hazards, and yet the danger is not quite over . . .

This “danger” comes from the *Antahkarana*, the bridge of communication between the Personality and the individuality not being yet destroyed.³

. . . this green will be overcome with azure; and that by the pale wan colour, which will at length come to a Citrine; which . . . will endure for the space of forty-six days . . .

¹ [This is Eirenæus Philalethes’ work entitled *A Breviary of Alchemy: or a Commentary upon Ser G. Ripley’s Recapitulation*, 1678, 8vo. — *Boris de Zirkoff*.]

² See *John xv*.

³ See *Vākya Sudhā*, the Philosophy of Subject and Object, page 3, 1st note, in *Raja Yoga*, Practical Metaphysics of the Vedānta. [Cf. “Woe for the living Dead,” in the same series. — ED. PHIL.]

The green of the *lower* Manas, the Animal Soul, will be “overcome with azure” or the reflection of the *Higher* (which is *Indigo*), into their *aura* which is blue, when pure.

Let us imagine a bright lamp casting its light upon the wall. Let the lamp represent the Divine Ego, and the light thrown on the wall the Lower Manas, and let the wall stand for the body. The atmosphere which transmits the ray from the lamp to the wall represents the Antahkarana.

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII pp. 630-35.

[3] What again is Manas and its functions? In its purely metaphysical aspect, Manas, being again one remove (on the downward plane) from Buddhi, is still so immeasurably higher than the physical man, that it cannot enter into direct relation with the personality, except through its reflection, the lower mind. Manas is *Spiritual Self-Consciousness*, in itself, and Divine Consciousness when united with Buddhi, which is the true “producer” of that “production” (vikāra), or Self Consciousness, through Mahat. Buddhi-Manas, therefore, is entirely unfit to manifest during its periodical incarnations, except through the human mind, or lower Manas. Both are linked together and are inseparable, [631] and can have as little to do with the lower Tanmātras¹ (rudimentary atoms) as the homogeneous with the heterogeneous. It is, therefore, the task of the lower Manas, or thinking personality, if it would blend itself with its God, the divine Ego, to dissipate and paralyze the Tanmātras, or properties of the material form. Therefore, Manas is shown double, as the Ego and Mind of Man. It is Kāma-Manas, or the lower Ego, which, deluded into a notion of independent existence, as the “producer” in its turn and the Sovereign of the five Tanmātras, becomes *Ego-ism*, the selfish Self, in which case it has to be considered as Mahābhūtic and finite, in the sense of its being connected with Ahamkāra, the personal “I-creating” faculty. Hence “Manas has to be regarded as eternal and non-eternal; eternal in its atomic nature (paramānu-rūpa), as eternal substance (dravya), finite (kārya-rūpa), when linked as a duad with Kāma (animal desire or human *egoistic* volition), a lower production, in short.” In this I do but repeat what I wrote in August 1883, in answer to a critic in *The Theosophist*, in an article called “The Real and the Unreal.”² While, therefore, the INDIVIDUAL EGO, owing to its essence and nature, is immortal throughout eternity, with a form (rūpa) which prevails during the whole lifecycle of the Fourth Round, its *Sosie*, or resemblance, the personal Ego, has to win its immortality.

¹ Tanmātra means subtile and rudimentary form, the gross type of the finer elements. The five Tanmātras are really the characteristic properties or qualities of matter, as of all the elements; the real spirit of the word is “something” or “merely transcendental,” in the sense of properties or qualities.

² *The Theosophist*, Vol. IV, August 1883: “The Real and the Unreal,” p. 268 *fn.*. [Cf. *Collected Writings*, Vol. V p. 80 *fn.*]

In an Eastern parable the divine Ego is likened to the Master who sends out his labourers to till the ground and gather in the harvest, and who is content to keep the field so long as it can yield even the smallest return. But when the ground becomes sterile, not only is it abandoned, but the labourer also (Lower Manas) perishes.

[4] Antahkarana is the name of that imaginary bridge, the *path* which lies between the divine and the human Egos, for they are *Egos*, during human life, to re-become *one* Ego in Devachan or Nirvāna. This may seem difficult to understand, but in reality, with the help of a familiar though fanciful illustration, it becomes quite simple. Let us figure to ourselves a bright lamp in the middle of a room, casting its light upon the solid plaster wall. Let the lamp represent the divine Ego, and the light thrown on the wall the lower Manas, and let the wall stand for the body. The atmosphere which transmits the ray from the lamp to the wall, will then in our simile represent the Antahkarana. We must further suppose that the light thus transmitted is endowed with reason and intelligence, and possesses, moreover, the faculty of dissipating all the evil shadows which pass across the wall, and of attracting brightness to itself, receiving their indelible impressions. Now, it is in the power of the human Ego to chase away the shadows (sins) and multiply the brightness (good deeds) which make these impressions, [632] and thus, through Antahkarana, ensure its own permanent connection, and its final reunion with the divine Ego. Remember that the latter cannot take place while there remains a single taint of the terrestrial, or of matter, in the purity of that light. On the other hand, the connection can never be ruptured, and final reunion prevented, so long as there remains one spiritual deed, or potentiality, to serve as a thread of union; but the moment this last spark is extinguished, and the last potentiality exhausted, then comes the severance. In an Eastern parable the divine Ego is likened to the Master who sends out his labourers to till the ground and to gather in the harvest, and who is content to keep the field so long as it can yield even the smallest return. But when the ground becomes actually sterile, not only is it abandoned, but the labourer also (the lower Manas) perishes.

On the other hand, however, still using our [first] simile, when the light thrown on the wall, or the rational human Ego, reaches the point of actual spiritual exhaustion, the Antahkarana disappears, the light is no longer transmitted, and the lamp becomes non-existent to it. The light which has been absorbed gradually disappears and “soul-eclipse” occurs; the being lives on earth and then passes into Kāma-Loka as a mere surviving congeries of material qualities; it can never pass outwards towards Devachan, but is reborn immediately, a human animal and scourge. Let “Jack the Ripper” stand as a type.

This simile, however fantastic, will help one to seize the correct idea. Except through the blending of the moral nature with the divine Ego, there is no immortality for the personal Ego. It is only that which is akin to the most spiritual emanations of the personal human soul which survives. Having, during a lifetime, been imbued with the notion and feeling of the “I-am-I” of its personality, the human soul, the bearer of the very essence of the Karmic deeds of the physical man, becomes, after the death of the latter, part and parcel of the divine Flame (the Ego). It becomes immortal through

the mere fact that it is now strongly grafted on the Monad, which is the “Tree of Life Eternal.”

When Esoteric Teachings allude to the “second death,” they refer to the terrible possibility of the death of the Astral Soul, that is, its severance from the Higher Ego during a person’s lifetime. Only the Occultists of the White Lodge, by explaining the circumstances that can lead a soul to its demise, can protect mankind from falling into such a dreadful pitfall.

And now we must speak of the tenet of the “second death.” What happens to the *Kāmic* human soul, always that of a debased and wicked man or of a soulless person? This mystery will now be explained.

The personal “soul” in this case — *viz.* in that of one who has never a thought unconnected with the animal self, having nothing to transmit to the Higher, or to add to the sum of the experiences from past incarnations which its memory is to preserve throughout eternity — this personal soul becomes separated from the Ego. It can graft nothing of Self on that eternal trunk whose sap throws out millions of personalities, like so many leaves from its branches, leaves which wither and die and fall at the end of their season. These personalities bud, blossom forth [633] and expire, some without leaving a trace behind, others after commingling their own life with that of the parent stem. It is the “souls” of the former class that are doomed to annihilation, or *Avīchi*, a state so incorrectly understood and still worse described by some Theosophical writers, but which is in fact not only located on our earth, but is this very earth itself.

If the Antahkarana is destroyed before the lower had an opportunity of aligning with its higher counterpart, the selfish man ends up living as a “soulless” creature.

Thus we see that Antahkarana has been destroyed before the lower man had an opportunity of assimilating the Higher and becoming at one with it; and therefore the *Kāmic* “Soul” becomes a separate entity, to live henceforth — for a short or long period, according to its Karma — as a “soulless” creature.

Brain is the organ of Consciousness but only on the objective plane of Lower Manas.

From Blavatsky Collected Writings, (E.S. INSTRUCTION No. V) XII pp. 697-99.

The Brain, taken as an organ of Consciousness, serves as the vehicle on the objective plane of the Lower Manas, which works upon its material molecules in a way hereafter to be explained. Its subdivisions correspond to, and are the organs of, the subdivisions of the Lower Manas, its convolutions are formed by thought, the activity of the thinking Principle building up more and more complicated convolutions.

The “Seven Harmonies” are the Seven Cavities of the brain.

There are seven cavities in the Brain which during life are empty, in the ordinary sense of the word. In reality, they are filled with *Ākāśa*, each cavity having its own

colour, according to the state of Consciousness in which you are. (The colours are only visible, of course, to the purified vision.) These cavities are called in Occultism the “Seven Harmonies,” the scale of the Divine Harmonies, and it is in these that visions must be reflected, if they are to remain in the Brain-memory. These are the parts of the Brain which receive impressions from the Heart, and enable the memory of the Heart to be impressed on the memory of the Brain.

④ The fourth of these cavities is the Pituitary Body, which corresponds with Manas-Antahkarana, the bridge to the Higher Intelligence; it contains various essences.

⑤ The fifth cavity is the Third Ventricle, empty during life except for pulsating light, though filled with a liquid after death.

⑥ The sixth cavity is the Pineal Gland, also hollow and empty during life; the granules are precipitated after death. The Pineal Gland corresponds with Manas until it is touched by the vibrating light of Kundalinī, which proceeds from Buddhi, and then it becomes Buddhi-Manas. When Manas is united to Buddhi, or when Buddhi — and therefore Ātman also — is centred in Manas, it acts in the three higher cavities, radiating and sending forth a halo of light, and this sometimes becomes visible in the case of very holy persons. The fires are always playing round the Pineal Gland; but when Kundalinī illuminates them for a brief instant, the whole universe is seen. This is what occurs occasionally in deep sleep when the third eye opens. And such opening is good for Manas, who profits by it, even though the [698] Lower Man is not then reached and therefore cannot remember.

⑦ The seventh cavity is the synthesis of all, the cavity of the skull itself, as filled with Ākāśa (see Diagram V). This corresponds with the Ātmic Aura, the sacred Auric Egg.

Brain perception is located in the aura of the Pineal Gland, the chief organ of Spirituality in the brain, while the Pineal Gland itself, when illuminated, corresponds with Divine Thought. The former is associated with the spiritual fiery emanation that proceeds from the blood.

Pure psychic vision is caused by the molecular motion of the Pituitary Body which, being directly connected with the optic nerve, it affects the sight and gives rise to hallucinations. Its motion may cause flashes of light seen within the head, similar to those that may be obtained on pressing the eyeballs, and so causing molecular motion in the optic nerve.

Perception, brain perception, is located in the aura of the Pineal Gland, while the Pineal Gland itself, illuminated, corresponds with Divine Thought. The Pituitary Body is the organ *per se* of the psychic plane. Pure psychic vision¹ is caused by the molecular motion of this body, which is directly connected with the optic nerve, and thus affects the sight, and gives rise to hallucinations. Its motion may readily cause flashes of light, seen within the head, similar to those that may be obtained on pressing

¹ Ordinary clairvoyance is not the use of this organ.

the eyeballs, and so causing molecular motion in the optic nerve. When molecular action is set up in the Pituitary Body these flashes are seen, and further action gives psychic vision, as similar motion in the Pineal Gland gives Spiritual Clairvoyance. Drunkenness and fever cause disorderly motion in the Pituitary Body, and so produce illusions of sight, visions, hallucinations. This body is sometimes so affected by drunkenness that it is paralyzed, and the strict forbiddance of alcoholic liquids to all students of Occultism turns on this effect which alcohol produces on the Pituitary Body and Pineal Gland.

The Pineal Gland is the focus of the spiritual, hence inorganic, sensorium. Its action has nothing to do with the circulation of the Blood, but it is concerned with the spiritual fiery emanation that proceeds from the Blood. Further: the Pineal Gland, at the upper pole of the human body, corresponds with the Uterus (in the female and its analogue in the male) at the lower pole; the peduncles of the Pineal Gland corresponding with the Fallopian Tubes of the Uterus. The Pituitary Body is only the servant of the Pineal Gland, its torch-bearer, like the servants carrying torches that run before the carriage of a princess. Man is androgyne, so far as his head is concerned.

The *Corpora Quadrigemina* corresponds with Kāma-Manas, bringing Kāma thus within the Mānasic division of the human brain.

Kāma itself has for its correspondence the Cerebellum, which is the centre and storehouse of forces. The Cerebellum furnishes the materials for ideation. The frontal lobes of the Cerebrum are the finishers and polishers of the materials supplied by the Cerebellum, but they cannot create these materials for themselves.

The correspondence of Kāma in the lower part of the Body is the Liver, with the Stomach. [699]

To recapitulate, we have:

	Corresponds with:
Kāma	<i>Cerebellum</i>
Kāma-Manas	<i>Corpora Quadrigemina</i>
Manas-Antahkarana	Pituitary Body
Manas	Pineal Gland
Manas-Buddhi	Pineal Gland when touched by Kundalinī
Auric Egg	Cavity of skull filled with Ākāśa

Thus the Brain, the vehicle of the Lower Manas with Kāma, as said, has its subdivisions corresponding with the subdivisions, or aspects, of Manas in activity, and has also the cavities related to the heart, rendering possible the making of impressions on the physical consciousness, and by the action within these cavities rendering possible the action of Buddhi-Manas on the physical plane, and the development of Spiritual Clairvoyance.

The seven steps of Antahkarana correspond with the seven Lokas, i.e., material places or spheres, however, of a spiritual character.

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. V) XII pp. 671-72.

Strictly for advanced students: For the divine lokas and states (lofty end of the pole), and the talas and states (degraded end of the pole), consult diagram on the last page entitled “The Occult Relations between the Principles and Forces of Nature, and their Correspondence by Opposition in Man.” — ED. PHIL.

Bhūrloka. — Bhūrloka is the waking state in which we normally live; it is the state in which also animals are, when they sense food, a danger, etc. It begins with the Lower Manas. Animals do not feel as do men. The dog thinks more of his master being angry than he does of the actual pain of the lash. The animal does not suffer in memory and imagination, feeling past and future as well as actual present pain, as does man.

Svarloka. — To be in Svarloka is to be completely abstracted on this plane, leaving only instinct to work, so that on the material plane you would behave as an animal. Yogis are known who have become crystallized in this state, and then they have to be nourished by others. A Yogi near Allāhābād has been for fifty-three years sitting on a stone, his Chelas plunge him into the river every night and then replace him. During the day his consciousness returns to Bhūrloka, and he talks and teaches. Another Yogi was found on an island near Calcutta, round whose limbs the roots of the trees had grown. He was cut out, and in the endeavour to awaken him so many outrages were inflicted on him that he died. [672]

Rasātala. — Mother-love, as an instinct, is between Rasātala and Talātala.

Vitala. — Vitala represents a sublime as well as an infernal state. That state which for the mortal is a complete separation of the Ego from the personality is for a Buddha a mere temporary separation. For the Buddha it is a cosmic state.

Planes of Corresponding Hierarchies.

“2.” The elementals in the Astral Light are reflections. Everything on earth is reflected there. It is from these that photographs are sometimes obtained through mediums. The mediums unconsciously produce them as forms. The Adepts produce them consciously through Kriyāśakti, bringing them down by a process that may be compared to the focussing of rays of light by a burning glass.

“6.” The *Vairājas* belong to, are the fiery Egos of, other Manvantaras. They have already been purified in the fire of passions. It is they who refused to create. They have reached the Seventh Portal and have refused Nirvāna, remaining for succeeding Manvantaras.

Principles

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.

Senses

Touch and Taste have no order. Every sense pervades every other, there being really only one sense acting through different organs of sensation. All senses are but differentiations of the one sense-consciousness. Hence we can feel colours and see sounds. There is no general order; that sense which is most developed being the first for that person.

Colours

[A question was asked why Blue, the colour of the Auric Envelope, should be given in the diagram as corresponding with the earth. Madame Blavatsky only said in reply that Blue was a colour by itself, a primary; that Indigo also was a colour, not a shade of Blue; and that Violet was a colour.] Students should learn all the correspondences given in the diagram, so that any one Loka, sense, colour, etc., should at once recall without effort all its correspondences.

[For further commentaries and in-depth analysis of the subject matter, consult *The True Colours of Man*, our fifth Major Work. — ED. PHIL.]



Higher Manas is the Voice of Wisdom crying in the wilderness of matter.

The Voice urges its lower counterpart to purify itself inwardly, and to fear no one and nought, save the tribunal of his own conscience.

From *Blavatsky Collected Writings*, (NOTES ON THE GOSPEL ACCORDING TO JOHN – III) XI p. 493; notes by G.R.S. Mead.

23. He said, I am the voice of one crying in the wilderness,
Make straight the way of the Lord, as said the prophet Esaias.

I am the Voice of Wisdom (cf. 19) crying in the wilderness of Matter: Purify the Antahkarana (“Internal Organ” or Astral Man), the Path that leads from the Lower to the Higher Man.

Antahkarana is the Lower Manas, the Path of Communication or communion between the personality and the Higher Manas or Human Soul. At death it is destroyed as a Path or Medium of communication, and its remains survive in a form as the Kāma Rūpa — the “shell.”¹

“Personality,” being an illusion of separateness, is the root cause of most selfishness and evil in the world. It has to be conquered and crushed before the human mind is finally united with its divine parent.

From *Blavatsky Collected Writings*, (PROBLEMS OF LIFE) XII pp. 407-8. Full text under the title “Madame Blavatsky on the Theosophy of Dr. N.I. Pirogov,” in our Theosophy and Theosophists Series.

[The collectivity (*ensemble*) of sensations, furnished to us by all our organs (both those which do *not*, and those that *do* communicate with the outward world, with the *non-I*), is that we call existence . . .]

Eastern Philosophy — occult or exoteric — does not admit of an “I” separate from the Universe, objective or subjective, material or spiritual — otherwise than as a temporary illusion during the cycle of our incarnations. It is this regrettable *illusion*, the “heresy of separateness” or personality, the idea that our “I” is distinct in eternity from the Universal EGO, that has to be conquered and destroyed as the root of selfishness and all evil, before we can get rid of rebirths and reach Nirvana.

¹ *The Voice of the Silence*, p. 88

Loss of mind is caused by paralysis of the higher functions of Kama-Manas, the physical mind; and in cases of incurable insanity, to the destruction of Antahkarana itself (i.e., the severance of the personal ego from the Higher Ego during a person's lifetime), thus preventing their reunion.

[In connection with Dr. Pirogov's speculations on the subject of lunacy.] Or loss of mind, as it is very suggestively [408] called, is explained in Occultism as being primarily due to the paralysis of the higher functions in *Kama-Manas*, the physical mind — and, in cases of incurable insanity, to the reunion of the superior portion of the lower with the Higher Divine *Ego*, and the destruction, in consequence, of *Antahkarana*, the medium of communication, an event which leaves alive in man only his animal portion, whose Kāmic mind lives henceforward on the astral plane.¹

When one falls into a love of self and love of the world, with all its pleasures, losing the divine love of God and of the neighbour, he falls from the shadows of life and fear of death to real death. The higher principles, which constituted the essential elements of his humanity being withdrawn, he now lives on the lower plane of his faculties.

Vanitas vanitatum, omnia vanitas!

Manas or Antahkarana, being the organ of self-consciousness or "personality," is material hence mortal. At death, when the ray from Higher Manas withdraws, the "personality," no matter how illustrious it was thought to be, perishes along with the physical body.

From *Blavatsky Collected Writings*, (A LEVY OF ARMS AGAINST THEOSOPHY) IV p. 548.

The Occultist and the Vedantīn — especially the highly philosophical Advaitī — know that the neutral, sexless, and passive *Paramātman* and its ray the *Jivātman* which can be manifested only through its connection with object and form, does not, nor can it "disappear" or "perish" as a totality; but that both the words relating to the Manas or *Antahkarana*, those organs of *personal* conscious sense which belonging only to the body are quite distinct from the spiritual soul — mean no more than the temporary withdrawal of the *ray* from the manifested, back into the unmanifested world; and that this soul in short, which is said to have disappeared and perished, is not the eternal total Individuality, but the temporary personality, one of the numberless beads strung on the rosary, the long thread of the manifested lives.²

¹ [Consult "Woe for the living Dead," in the same series. — ED. PHIL.]

² The esotericisms of the Buddhists and Vedāntins, though one and identical, sometimes differ in their expressions. Thus what we call *Linga-śarīra*, the interior subtle body of the gross, or the Sūkshma of the *Sthūla-śarīra*, is called by the Vedāntins the *Karana-śarīra* or causal body, the rudimentary or ethereal embryo of the body.

At death, the Higher Triad, drawn by its affinity to those triads it loved most, with Manas in its highest aspect of self-consciousness, is disconnected from Antahkarana, the path of communication between soul and body.

From *Blavatsky Collected Writings*, (DEVACHAN) IV pp. 79-80.

Manas in its higher aspect is *dravya* — an eternal “substance” as well as the *Buddhi*, the spiritual soul — when this aspect is developed; and united with the Soul *Manas* becomes spiritual *self-consciousness*, which is a *Vikāra* (a production) of its original “producer” *Buddhi*.¹ Unless made utterly unfit, by its having become hopelessly mixed with, and linked to, its lower *Tanmātras*, to become one with *Buddhi*, it is inseparable from it. Thus the higher human triad, drawn by its affinity to those triads it loved most, with *Manas* in its highest aspect of self-consciousness — (which is entirely disconnected with, and has no need as a channel of the internal organ of physical sense called *antah-karana*)² — helping, it is ever associated with, and enjoys the presence of all those it loves — in death, as much as it did in life. The intercourse is *real* and *genuine*.

Then, the energies and tendencies of Antahkarana become spiritual experiences in the Devachanic period between incarnations, as they were in life.

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. V) XII, p. 711.

Thus the Lower *Manas*, taken as a whole, is, in each Earth-Life, what it makes itself. It is possible for it to act differently on different occasions, although surrounded each time by similar conditions, for it has Reason and self-conscious knowledge of Right and Wrong, of Good and Evil, given to it. It is, in fact, endowed with all the attributes of the Divine Soul, and one of these attributes is Will. In this the Ray is the Higher *Manas*. The part of the Essence is the Essence, but while it is out of itself, so to say, it can get soiled and polluted, as above explained. So also it can emanate itself, as said above, and can pass its essence into several vehicles, *e.g.*, the *Māyāvi-Rūpa*, the *Kāma-Rūpa*, etc., and even into Elementals, which it is able to ensoul, as the Rosicrucians taught.³

This unity of Essence with its Divine Parent renders possible its absorption into its source, both during Earth-Life and during the Devachanic interval.

¹ It is only when *Ego* becomes *Ego-ism* deluded into a notion of independent existence as the producer in its turn of the five *Tanmātras** that *Manas* is considered *Mahābhūtic* and finite in the sense of being connected with *Ahamkāra*, the *personal* “I-creating” faculty. Hence *Manas* is both eternal and non-eternal: eternal in its atomic nature (*paramānu rūpa*); finite (or *kārya-rūpa*) when linked as a duad — with *kāma* (*Volition*), a lower production. — *H.P. Blavatsky*.

* [Refer to diagram on page 32. — ED. PHIL.]

² *Antah-karana* is the path of communication between soul and body, entirely disconnected with the former: existing with, belonging to, and dying with the body. — *H.P. Blavatsky*.

³ See *Le Comte de Gabalis*, by the Abbé de Montfaucon de Villars.

Manas is the Jewel of the Universe.



Esoteric Instructions on the Inner Constitution of Man.

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) pp. 622-24. On exoteric “blinds” and the “death of the soul.”

As a corollary to this and before going into still more abstruse teachings, I must redeem my promise already given to you in my last letter. I have to illustrate by tenets you already know, the awful doctrine of personal annihilation. Banish from your minds all that you have hitherto read and thought you understood, in such works as *Esoteric Buddhism*, of such hypotheses as the eighth sphere and the moon, and that man shares a common ancestor with the ape. Even the details occasionally given out by myself in *The Theosophist* and *Lucifer* were nothing like the whole truth, but only broad general ideas, hardly touched upon in their details. Certain passages, however, give out hints, especially my footnotes on articles translated from Éliphas Lévi’s “Letters on Magic.”¹

Nevertheless, personal immortality is conditional, for there is such a thing as “soulless man,” a teaching barely mentioned, yet still spoken of in *Isis Unveiled*;² and there is an Avīchi, rightly called Hell, though it has no connection with, or similitude to, the good Christian Hell, either geographically or psychically. The truth known to Occultists and Adepts in every age could not be given out to a promiscuous public; hence, though almost every mystery of occult philosophy lies half concealed in *Isis* and *The Secret Doctrine*, I had no right to amplify or correct Mr. Sinnett’s details. You may now compare these four volumes and especially *Esoteric Buddhism* with the diagrams and written explanations in the *Instructions*, and see for yourselves. [623]

I have, first of all, to draw your attention to Plate I. The numbering, as you have already been told, is exoteric, and you have to leave it out of your calculations and consideration. But examine well the Auric Egg, containing the picture of the Microcosm within the Macrocosm, Man within the Universe, and try to retain that which I have now to reveal in all its details.

You find here Paramātman, the Spiritual Sun, outside of the human Auric Egg, as also outside the Macrocosmic or Brahmā’s Egg. Why? Because, though every particle and atom are, so to speak, cemented with and soaked through by this Paramātmic essence, yet it is wrong to call it a “human” or even a “universal” principle, for the term is very likely to give rise to naught but an erroneous idea of the philosophical and purely metaphysical concept; it is not a principle, but the cause of every principle, the latter term being applied by Occultists only to its shadow — the Universal Spirit that ensouls the boundless Kosmos whether within, or beyond, Space and Time.

The Plate shows, moreover, Buddhi, the yellow semi-disc, serving as a vehicle to that Paramātmic shadow, to be universal, and so also is the human Ātman, the Sun or white sphere above Buddhi. Within the blue Auric Egg we find the orange macrocos-

¹ See “Stray Thoughts on Death and Satan” [Notes and footnotes by H.P. Blavatsky], *The Theosophist*, Vol. III, October, 1881, pp. 12-15 [*Blavatsky Collected Writings*, Vol. III pp. 287-91]; also “Fragments of Occult Truth,” *The Theosophist*, Vols. III and IV.

² Volume II, pp. 368 *et seq.*

mic pentacle of LIFE, Prāna, containing within itself the (red) pentagram which represents man. Have you noticed that while the universal pentacle has its point soaring upwards (the sign of White Magic), in the human red pentacle it is the lower points which are upward, forming the “Horns of Satan,” as the Christian Kabbalists call it? This is the symbol of matter, that of personal man, and the recognized pentacle of the black magician. For the red pentacle does not stand only for Kāma, the fifth principle exoterically, but is made also to represent physical man, the animal of flesh with its desires and passions. So far, I have given you only one of its explanations, namely, that which refers to human and not to macrocosmic principles. The orange pentacle may be taken for both the universe and man; but for the present we shall consider the latter only.

In order to understand that which follows, note that the upper Indigo Manas is connected with the earthy Green Manas by a thin line¹ which binds the two together. This is the Antahkarana, a path or bridge of communication, which serves as a link between the personal being (whose physical brain is under the sway of the animal mind) and the reincarnating Individuality or Spiritual Ego, the “Divine Man.”

Look at the Drawing again. Observe the divine Ego tending with its point upwards towards Buddhi, and the human ego gravitating downwards, immersed in matter and connected with its higher, divine parent, only by that thin line of Antahkarana.

Now, mark well, in order to understand that which follows, that the upper (indigo blue) Manas is connected with the lower (green) Manas by a thin line which binds the two together. This is the Antahkarana, that path or bridge of communication which serves as a link between the personal being whose physical brain is under the sway of the lower (animal) mind, and the reincarnating Individuality, the spiritual Ego, Manas-Manu, the “Divine Man.” This thinking Manu, therefore, is that which alone reincarnates. In truth and in nature, the two Minds (the spiritual and the physical or animal) are one, but separate at reincarnation. For, while that portion of the divine which goes to animate consciously the personality, separating itself, like a dense but [624] pure shadow, from the divine Ego,² wedges itself into the brain and senses³ of the uterine babe (at the completion of its seventh month), the Higher Manas does not unite itself with the child before the completion of the first seven years

¹ [A thin yellow line, in this Philaletheians’ drawing.]

² The essence of the divine Ego is “pure flame,” an entity to which nothing can be added and from which nothing can be taken, it cannot, therefore be diminished even by countless numbers of lower minds, detached from it like flames from a Flame. This is in answer to an objection by an Esotericist who asked whence was that inexhaustible essence of one and the same Individuality which was called upon to furnish a human intellect for every new personality in which it incarnated.

³ The brain, or thinking machinery, is not only in the head and skull, but, as every physiologist who is not quite a materialist, will tell you, every organ in man, heart, liver, lungs, etc., down to every nerve and muscle, has, so to speak, its own distinct brain, or thinking apparatus. As our brain has naught to do in the guidance of the collective and individual work of every organ in us, what is that which guides each so unerringly in its incessant functions, that makes these struggle and that too with disease, throw it off and act, each of them even to the smallest not in a clock-work manner, as alleged by some materialists (for, at the slightest disturbance or breakage the clock stops), but as an entity endowed with instinct? To say that it is Nature is to say nothing, if not a fallacy; for Nature, after all, is but a name for these very same functions, the sum of the qualities and attributes, physical, mental, etc., in the universe and man, the total of agencies and forces guided by intelligent laws.

of its life. This detached essence, or rather the reflection or shadow of the Higher Manas, becomes, as the child grows, a distinct thinking principle in man, its chief agent being the physical brain. No wonder the materialists who perceive only *this* “rational soul,” or mind, will not disconnect it with the brain and matter. But occult philosophy has evolved [solved?], ages ago, the problem of mind, and discovered the duality of Manas. Look at the Plate; see the divine Ego tending with its point upwards towards Buddhi, and the human Ego gravitating downwards, immersed in matter and connected with its higher, subjective half only by that Antahkarana. You will remember the name, as it is the connecting link during life *between* the two minds — the higher consciousness of the Ego and the human intelligence of the lower mind.

To understand this abstruse metaphysical doctrine fully and correctly, one has to be thoroughly impressed with an idea, which I have in vain endeavoured to impart to Theosophists at large, namely, the great axiomatic truth that the only eternal and living reality is that which the Hindus call Paramātman and Parabrahman. This is the one ever-existing Root-Essence, immutable and unknowable to our physical senses, but manifest and clearly perceptible to our spiritual natures. Once imbued with that basic idea and the further conception that if it is omnipresent, universal and eternal, like abstract Space itself, we must have emanated from it and must, some day, return into it, and all the rest becomes easy.

Four distinct features of Antahkarana, and an all-important difference between exoteric and esoteric teaching

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) pp. 633-35.

1. In dreams the personality is only half awake, therefore, Antahkarana is said to be drunk or insane during sleep.

But before I elaborate this question, I must explain more clearly the meaning and functions of the Antahkarana. As already said, it is represented in Plate I as a narrow strip connecting the Higher and the lower Manas. If you look at the Glossary of *The Voice of the Silence*, pp. 88 and 89, you will find that it is a projection of the lower Manas, or, rather, the link between the latter and the Higher Ego, or between the human and the divine or spiritual Soul.¹ “At death it is destroyed as a path, or medium of communication, and its remains survive as Kāma-Rūpa” — the “shell.” It is this which the Spiritualists see sometimes appearing in the séance rooms as materialized “forms,” which they foolishly mistake for the “Spirits of the Departed.”² So far is this from being the case, that in dreams, though Antahkarana is there, the personality is only half awake; therefore Antahkarana is said to be *drunk* or *insane* dur-

¹ As the author of *Esoteric Buddhism* and *The Occult World* called Manas the Human Soul, and Buddhi the Spiritual Soul, I have left these terms unchanged in the *Voice*, seeing that it was a book intended for the public.

² In the exoteric teachings of Rāja-Yoga, Antahkarana is called the inner organ of perception, and is divided into four parts: the (lower) Manas, Buddhi (reason), Ahamkāra (personality), and Chitta (selfishness). It also, together with several other organs, forms a part of Jīva, Soul, called also Lingadeha. Esotericists, however, must not be misled by this popular version.

ing our normal sleeping state. If such is the case during the periodical death (sleep), of the living body, one may judge of what the consciousness of Antahkarana becomes when it has been transformed after the “eternal sleep” into Kāma-Rūpa.

2. Let the student view Lower Manas as the personal ego during the waking state, and as Antahkarana only during those moments when it aspires towards its higher counterpart, and thus becomes the medium of communication between the two.

3. As when a limb or physical organ is left in disuse, it becomes weak and finally atrophies, so also is it with any mental faculty — hence the atrophy of Antahkarana permits those shamelessly materialistic and depraved minds to degrade themselves even further.

But to return. In order not to confuse the mind of the student with the abstruse difficulties of Indian metaphysics, let him view the lower Manas or Mind, as the personal Ego during the waking state, and as Antahkarana only during those moments when it aspires towards its higher half, and thus becomes the medium of communication between the two. It is for this reason that it is called “Path.” Now, when a limb or organ belonging to the human physical organism is left in disuse, it becomes weak and finally atrophies; so also is it with any [634] mental faculty; hence the atrophy of the lower mind-function, called Antahkarana, becomes comprehensible in both completely materialistic natures and those of depraved people.

4. As long as the personal “I” (Ahamkara) or Selfishness is not completely crushed out, and the lower mind not as yet merged with the Higher (Buddhi-Manas), it stands to reason that to destroy Antahkarana is like destroying a bridge over an impassable chasm: the traveller can never reach the goal on the other shore.

And here lies the difference between the exoteric and the esoteric teaching.

Exoteric Vedanta teaches that so long as the Lower Manas clings through Antahkarana to Buddhi-Manas, it is impossible for it to acquire true spiritual Wisdom, and that this can only be attained by seeking to resonate with Atman, the Universal Soul and, in fact, it is by circumventing the Higher Manas altogether that one reaches Raja-Yoga.

We say that it is not so. No single rung of the ladder leading to Inner Knowledge can be skipped. No personality can ever reach or bring itself into communication with Atman, except through Buddhi-Manas. If we destroy Antahkarana before the personal is absolutely under the control and guidance of the impersonal Ego, we risk to be permanently disconnected from It, unless we hasten to re-establish the communication by a supreme and final effort.

According to esoteric philosophy, however, the teaching is as follows. Seeing that the faculty and function of Antahkarana is as necessary as the medium of the ear for hearing, or that of the eye for seeing, so long as the feeling of Ahamkāra (of the personal “I” or selfishness) is not entirely crushed out in a man, and the lower mind not entirely merged into and become one with the Higher (Buddhi Manas), it stands to

reason that to destroy Antahkarana is like destroying a bridge over an impassable chasm: *the traveller can never reach the goal on the other shore*. And here lies the difference between the exoteric and the esoteric teaching. The former makes Vedānta state that so long as Mind (the lower) clings through Antahkarana to Spirit (Buddhi-Manas), it is impossible for it to acquire true spiritual Wisdom, Jñāna, and that this can only be attained by seeking to come *en rapport* with the Universal Soul (Ātman); that, in fact, it is by ignoring the Higher Mind altogether that one reaches Rāja-Yoga. We say that it is not so. No single rung of the ladder leading to knowledge can be skipped. No personality can ever reach or bring itself into communication with Ātman, except through Buddhi-Manas; to try and become a Jīvanmukta or a “Mahātma,” before one has become an Adept or even a Naḥjor (a sinless man) is like trying to reach Ceylon from India without crossing the sea. Therefore we are told that if we destroy Antahkarana before the personal is absolutely under the control of the impersonal Ego, we risk to lose the latter and be severed forever from it, unless indeed we hasten to re-establish the communication by a supreme and final effort.

It is only when we are indissolubly linked with the essence of the Divine Self within, that we have to destroy Antahkarana.

It is only when we are indissolubly linked with the essence of the divine Mind, that we have to destroy Antahkarana.

“Like as a solitary warrior pursued by an army, seeks refuge in a stronghold; to cut himself off from the enemy, he first destroys the drawbridge, and then only commences to destroy the pursuer; so must the Srotāpanna¹ act before he slays Antahkarana.”

Or, as an occult axiom has it:

“The unit becomes three, and three generate four. It is for the latter (the quaternary) to rebecome three, and for the divine three to expand into the Absolute One.”

Monads (which become duads on the differentiated plane, to develop into triads during the cycle of incarnations), even when incarnated, know neither Space nor Time, but are diffused through the lower principles of the quaternary, being omnipresent and omniscient in their nature. But this omniscience is innate, and can manifest its reflected light only through that which is at least semi-terrestrial or material; even as the physical brain which, in its turn, [635] is the vehicle of the lower Manas enthroned in Kāma-Rūpa. And it is this which is gradually annihilated in cases of “second death.”

Expelled forever from the Aegis of their Divine Self, those who had hitherto sat alone in haughty seclusion and bare selfishness are immediately reincarnated, only in a lower and still more abject creatures — human beings only in form, doomed to endless karmic torments and punishment before final annihilation.

But such annihilation — which is in reality the absence of the slightest trace of the doomed soul from the eternal MEMORY, and therefore signifies annihilation in eternity

¹ [One who has entered the river <leading to Nirvāna>]

— does not mean simply discontinuation of human life on earth, for earth is AVĪCHI, and the worst Avichi possible. Expelled forever from the consciousness of the Individuality (the reincarnating Ego), the physical atoms and psychic vibrations of the now separate personality are immediately reincarnated on the same earth, only in a lower and still more abject creature, a human being only in form, doomed to Karmic torments during the whole of its new life. Moreover, if it persists in its criminal or debauched course, it will suffer a long series of such immediate reincarnations.

Here two questions present themselves:

- 1 What becomes of the Higher Ego in such cases?
- 2 What kind of an animal is a human creature born soulless?

[For answers to these questions and an in-depth analysis of the subject matter, consult “Woe for the living Dead,” in the same series. — ED. PHIL.]



When the mind is finally freed from its finite consciousness, it merges with and becomes one with the Infinite.

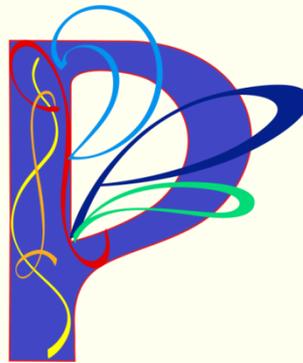
From *Blavatsky Collected Writings*, (SOME REASONS FOR SECRECY) XIV pp. 48-49.

The fundamental law and master-key of practical Theurgy, in its chief applications to the serious study of cosmic and sidereal, of psychic and spiritual, mysteries was, and still is, that which was called by the Greek Neo-Platonists “Theophania.” In its generally-accepted meaning this is “communication between the Gods (or God) and those initiated mortals who are spiritually fit to enjoy such an intercourse.” Esoterically, however, it signifies more than this. For it is not only the presence of a God, but an actual — howbeit temporary — incarnation, the blending, so to say, of the personal Deity, the Higher Self, with man — its representative or agent on earth. As a general law, the Highest God, the Over-soul of the human being (Ātma-Buddhi), only overshadows the individual during his life, for purposes of instruction and revelation; or as Roman Catholics — who erroneously call that Over-soul the “Guardian Angel” — would say, “It stands outside and watches.” But in the case of the theophanic mystery, it incarnates itself in the Theurgist for purposes of revelation. When the incarnation is temporary, during those mysterious trances or “ecstasy,” which Plotinus defined as [49] “The liberation of the mind from its finite consciousness, becoming one and identified with the Infinite,” this sublime condition is very short. The human soul, being the offspring or emanation of its God, the “Father and the Son” become one, “the divine fountain flowing like a stream into its human bed.”¹ In exceptional cases, however, the mystery becomes complete; the Word is made Flesh in real fact, the individual becoming divine in the full sense of the term, since his personal God has made of him his permanent life-long tabernacle — “the temple of God,” as Paul says.

There comes a moment, in the highest meditation, when the Lower Manas is withdrawn into the Triad, which thus becomes the Quaternary, the Tetractys of Pythagoras, the highest, the most sacred, of all symbols. This upward withdrawal of the Lower Manas leaves what was the Quaternary as a Lower Triad, which is then reversed. The Upper Triad is reflected in the Lower Manas. The Higher Manas cannot reflect it-

¹ Plotinus claims to have experienced this sublime ecstasy four times during his mystic life; Porphyry asserts that Apollonius of Tyana was thus united four times to his deity — a statement which we believe to be a mistake, since Apollonius was a Nirmānakāya (divine incarnation — not Avatāra) — and he (Porphyry) only once, when over sixty years of age. Theophany (or the actual appearance of a God to man), Theopathy (or “assimilation of divine nature”), and Theopneusty (inspiration, or rather the mysterious power to hear orally the teachings of a God) have never been rightly understood [See also *New Platonism and Alchemy*, p. 13.]

self, but when the Green passes upward it becomes a mirror for the Higher; it is then no more Green, having passed from its associations. The Psychē, thus separated from Kāma, unites itself with the Higher Triad and becomes spiritual; the Triad is reflected in the Fourth, and the Tetractys is formed. So long as you are not dead, there must be something in which the Higher Triad is to be reflected; for there must be something to bring back to the waking Consciousness the experiences passed through on the higher plane. The Lower Manas is a tablet, which retains the impressions made upon it during trance; thus serving as a carrier between the Higher Manas and the everyday Consciousness. This withdrawal of the Lower Manas from the Lower Quaternary, and the formation of the Tetractys, is the Turiya state; it is entered on the Fourth Path, and is described in a note to *The Voice of the Silence* as a state of high spiritual consciousness, beyond the dreamless state.



Two appendices, strictly for advanced students.

1. How to paralyse the Square and discern superior and inferior vibrations with the spiritual senses seated in the upper Triangle.

Excerpted from Hieronymus von Mansfeld (*Comp. & Ed.*). *The True Colours of Man*, Gwernymynydd: Philaletheians UK, 2015; v. 17.15.2022

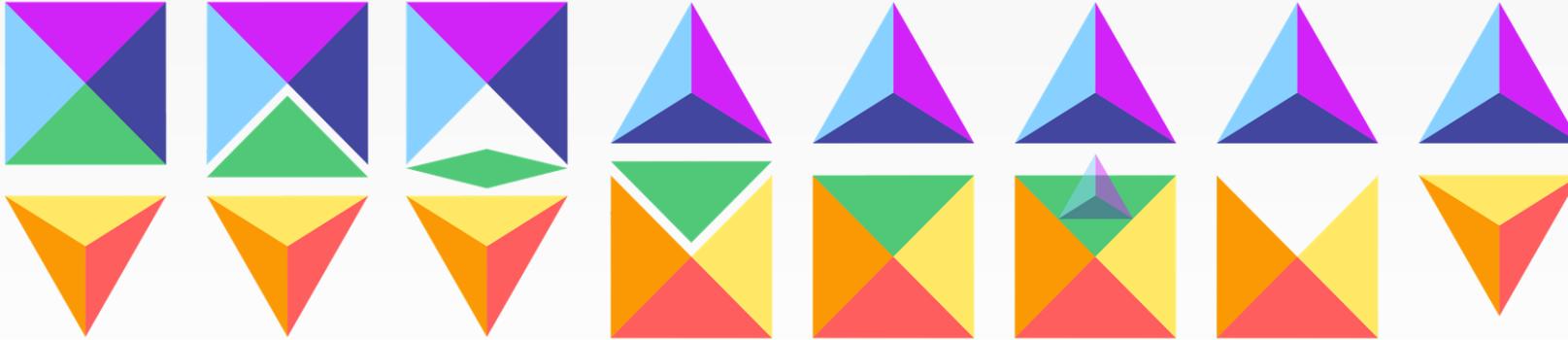
2. Esoteric and Tantric Tattvas, and their correspondences with states of matter, body parts, and colours.

Excerpted from *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 614. For an in-depth analysis, see “Principles and Forces in Nature and Man – Instructions,” in our Buddhas and Initiates Series. — ED. PHIL.

Septenary A. Macrocosmos
Divine Principles in Man



Septenary B. Microcosmos
Ascending Arc of the Soul



Phase 1

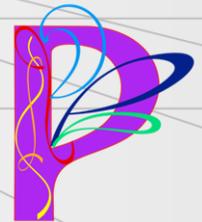
Phase 2

Phase 3

Phase 1. The Green (Lower Manas) of the \square withdraws into the ∇ . The old \square becomes a new \triangle (aligning itself with Cosmic \triangle above). And the old ∇ , a new \square . The aspirant has thus completed a 180-degree turn. He now faces inwardly, toward the centre of his being.

Phase 2. The new \triangle is reflected in the Green of the new \square . But the Indigo (Higher Manas) cannot reflect upon itself unaided, for "the highest sees through the eye of the lowest" in the manifested world. When freed from the clutches of the Red (Kama), the Green passes upwards, merges with, and is finally overcome by, the Indigo. Then, there is no more Green. The previous \square is transformed into a ∇ , which mirrors the higher \triangle . The human psyche is now divine.

Phase 3. When the human ∇ begins vibrating in unison with the Cosmic \triangle , the Pythagorean Tetraktys is formed in a living man. A pilgrim has returned back "from the other shore." A new Arhan, the full Adept, has arisen. This is the holy union of Wisdom-Sophia, the female principle, with Christos or Divine Consciousness, the male principle. Which path will He now choose?



How to paralyse the \square and discern superior and inferior vibrations with the spiritual senses seated in the upper \triangle .

THE OCCULT RELATIONS BETWEEN THE PRINCIPLES AND FORCES OF NATURE, AND THEIR CORRESPONDENCE BY OPPOSITION IN MAN

Bhutas	Divine Lokas and States Lofty end of pole ↑	Infernal (Terrestrial) Talas and States ↓ Degraded end of pole	Planes of Corresponding Hierarchies	Principles	Senses	Colours	Consciousness	Organs of Sensation	Organs of Action	Corresponding Spiritual Organs and Seats of Sensation	
Elements		Rupa		Rupa	Tanmatras	Jnanendriyas		Karmendriyas			
1	Bhumi Prithivi Earth	Bhurloka: Habitat of thinking and good men. Psychic State.	Patala: Dwelling of man's animal gross body and the personality.	Abode of men; animals; state of infancy. At one pole, innocence; at the other, instinctual selfishness.	Body	Gandha Smell	Blue	Through objective perceptions: smell.	Nose	Upastha Organs of generation.	Root of Nose , between eyebrows. Highly developed in some animals, e.g., dogs.
2	Apas Water	Bhuvarloka: State in which man thinks more of his inner condition than of his personality. His Astral passes into this sphere, and so does its substance. Higher Psychic State.	Mahatala: Abode of man's Astral shadow of the gross body; which shadow takes up the characteristics of this sphere.	Region of the Astral Light and of Kama-Loka; abode of Elementals, Nature spirits, Elementaries. At the other pole, the Rupa-Devas, guardians of the animal world. Plane of instinct.	Astral Image [Chhaya]	Rasa Taste	Violet	Through instinctual perceptions: taste.	Tongue	Pani Hands	Spleen and Liver: the former more spiritual; the latter on the material plane. Spleen corresponds with the little finger of left hand; liver, with that of the right.
3	Vayu Air	Svarloka: State when the Yogi has lost all tastes, and started towards Reunion. Holy State.	Rasatala or Rupatala: Kama longs for the taste (rasa) of everything.	Devachanic state; abode or place of bliss and unreasoned happiness; of pure aspiration and realisation; of Kama-Manases; of Higher Elementals.	Kama	Rupa Form	Red	Through magnetic perceptions: sight.	Eyes	Pada Feet	Stomach: corresponds with spine, and the little toes of the feet.
4	Agni Tejas Fire	Maharloka: State where Lower Manas has lost all Kamic affinity. Super Holy State.	Karatala or Talatala: Lower Manas clings to the objective and sentient life; is Kamic.	Plane where Maya is giving way and becoming weak; abode of the holiest among the Rupa-Devas. The sphere of compassion at one end, and that of intense selfishness at the other.	Lower Manas	Sparsa Touch	Green	Through psychophysiological perceptions: touch, contact.	Body (skin)	Payu Organs of evacuation, excretion.	Region of the Umbilical Cord: corresponds with Payu for ejecting foreign magnetism.
Elementary Substances		Rupa		Arupa							
5	Aether	Janarloka: State where Lower Manas is freed entirely from Kama, and becomes one with the Higher Ego. Kumara State.	Sutala: Lower Manas becomes entirely the slave of Kama, and at one with the animal man.	Abode of the Kumaras, Sons of Mahat or Brahma. Omniscience regarding all that belongs to the realm of Maya, and is under its sway.	Higher Manas	Shabda Sound	Indigo	Through purely mental perceptions.	Ears	Vach Organ of speech.	Heart (spiritual) Throat (physical)
6	Divine Flame	Taparloka: State where, even if the Yogi is reborn, he has now become invulnerable, inconsumable. Innate Christos State.	Vitala: When this state is reached, the Higher breaks off from the Lower entirely. The chord is snapped.	Plane of the eternal inconsumable substance; of divine fire; abode of the Vairajas, the Pitri-Devas of the Sun.	Buddhi	Inana Spiritual Understanding	Yellow	Through soul perceptions.	Astral Body and Heart	Soul	Pineal Gland
7	Akasha	Satyaloika: State where the Yogi reaches the highest Samadhi. He is at the threshold of the Great Choice.	Atala: Here man dies but to be directly reborn. Atala means "no-place," no Devachan. Spiritual death, annihilation.	Plane of the consummatum est in the manifested universe. The Noumenal.	Atmic Aura [Auric Egg]	Highest Synthetic Sense, embracing all.	Entire Prismatic Septenary. When Auric, Blue.	Through Auric Synthetic Perceptions. Spiritual	Light of Kundalini	Spirit	The Akasha that fills the skull, and for which all contents of the latter (brain, glands, etc.) are non-existent.

Suggested reading for students.



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

Insights to our divine ancestry and human nature may be gleaned from the following titles in the same series:

- A CONGENITAL PREPONDERANCE OF FIRE ELEMENTALS
- ANCIENT BELIEFS IN THE IMMORTALITY OF SOUL
- ANCIENT OPINIONS UPON PSYCHIC BODIES
- APOLLONIUS COMFORTS A BEREAVED FATHER
- ASTRAL BODIES OR DOPPELGÄNGERS
- ATMAN IS A RAY FROM A SPARK OF UNCREATED RAY
- BLAVATSKY ON AETHROBACY AND FAKIRS
- BLAVATSKY ON OCCULT DEVELOPMENT
- BLAVATSKY ON THE DUAL ASPECT OF WISDOM
- BLAVATSKY ON THREE ESSAYS BY É. LÉVI
- BLOOD IS THE FIRST INCARNATION OF UNIVERSAL FLUID
- CHINESE BELIEFS ABOUT THE HUMAN SOUL
- CICERO'S DREAM OF SCIPIO AND MACROBIUS' COMMENT
- CLASSIFICATION OF THE PRINCIPLES IN MAN
- COMMON-MISCONCEPTIONS-OF-THEOSOPHICAL-DOCTRINES
- CONCERNING THE DOCTRINES OF THE THEOSOPHISTS
- CONSTITUTION OF MAN - DRAWING
- CONSTITUTION OF MAN - ESOTERIC
- CONSTITUTION OF MAN - OVERVIEW
- COSMOS AND DEITY IN MAN - DRAWING
- DAS' SCIENCE OF THE EMOTIONS (1908)
- DEATH AND IMMORTALITY
- DEATH AND POST-MORTEM STATES
- DEATH HAS NO TERRORS

**CONSTITUTION OF MAN SERIES
SUGGESTED READING FOR STUDENTS**

- DEVACHAN, DREAM REALM WHERE PURE SOULS ARE REWARDED
- DREAMLESS SLEEP
- ELIPHAS LEVI ON DEATH AND SATAN
- EMOTIONS' TRIUNE NATURE
- EVOLUTIONARY TRANSMIGRATION OF MATERIAL PARTICLES IN NATURE
- FACING SEVEN VIRGINS IN THE HALL OF JUDGMENT
- FROM THE STRONGHOLD OF YOUR SOUL, CHASE ALL YOUR FOES AWAY
- HAIR IS THE RETAINER OF PRANA
- IN DEEP SLEEP WE DREAM NO MORE AND CONFABULATE WITH THE STARS
- IS SUICIDE A CRIME
- JUDGE ON THE INNER CONSTITUTION OF MAN
- JUDGE ON THE OCCULT NATURE OF MAN
- LÉVI ON DEATH BEING THE BIRTH-PANG OF LIFE
- LIFE IS AN INDESTRUCTIBLE UNIVERSAL FORCE
- LOW BUFFOONERY AND MOCKING LAUGHS
- LYMPH IS A MASQUE FOR NYMPH
- NEED OF A SPIRITUAL VOCABULARY
- NO NEED FOR EXPENSIVE FUNERALS
- NOUS AUGOEIDES OF THE NEOPLATONISTS
- NOUS MOVES MAN
- OEDIPUS AND SPHINX UNRIDDED
- OSIRIS AND TYPHON, HIGHER TRIAD AND LOWER TETRAD
- PLATO ON THE APPLE OF THE EYE
- PLATO'S TWO HORSES
- PLUTARCH COMFORTS APOLLONIUS
- PLUTARCH COMPARING PASSIONS AND DISEASES – TR. WHITE
- PLUTARCH ON BOASTED WISDOM, FORTITUDE, MAGNANIMITY, AND TEMPERANCE
- PLUTARCH ON EXERCISES PROPER FOR A SCHOLAR
- PLUTARCH ON PLATO'S PROCREATION OF THE SOUL
- POST-MORTEM WANDERINGS OF THE WICKED SOUL
- PREMATURE AND PHENOMENAL GROWTHS
- PSYCHOLOGY LACKS ENTIRELY KNOWLEDGE OF THE SOUL
- PSYCHOMETRY IS THE NATURAL BUT LATENT FACULTY IN US

CONSTITUTION OF MAN SERIES
SUGGESTED READING FOR STUDENTS

- REAL DREAMS ARE ACTIONS OF THE TRUE SELF
- RELEASING THE ASTRAL SOUL FROM ONE'S ASHES
- SEPTENARY IS THE CONSTITUTION OF MAN
- SIXTH SENSE IS REASON OVER INSTINCT
- SPECULATIONS ABOUT REINCARNATION AND MATERIALIZED SPIRITS
- SPIRIT AND PERISPIRIT
- SPIRIT PHOTOGRAPHS ARE OBJECTIVE COPIES FROM SUBJECTIVE IMAGES
- SUBBA ROW ON KAMA-LOKA
- SUBBA ROW ON THE SEVENFOLD PRINCIPLE IN MAN
- SUBBA ROW ON THOUGHT TRANSFERENCE
- SYNESIUS CONCERNING DREAMS
- THE AQUILINE NOSE IS ROYAL AND NOBLE
- THE ESOTERIC PHYSIOLOGY OF MAN
- THE HEART IS THE ORGAN OF SPIRITUAL CONSCIOUSNESS
- THE IMAGE-MAKING POWER
- THE KARMIC EFFECTS OF INVASION, CIVILIZATION, AND VULGAR SPECULATION
- THE LIFE PRINCIPLE
- THE MOON REGULATES THE PRANA OF NATURE AND MAN
- THE OCCULT INFLUENCE OF MAN'S ACTIVE WILL
- THE PERISPIRIT OF ALLAN KARDEC
- THE PROPHECY OF GENERAL YERMOLOV
- THE SUTRATMAN OF THE UPANISHADS
- THE TWO VOICES OF LORD TENNYSON
- THE VOICE OF THE WILL IS THE ATOMIC POINT
- THEOSOPHICAL JEWELS - MAN, THE JEWEL OF THE UNIVERSE
- THEOSOPHICAL JEWELS - SEPTENARY ANTHROPOS
- THEOSOPHICAL JEWELS - THE CYCLE OF LIFE
- THEOSOPHICAL JEWELS - THE PATH OF ACTION
- THEOSOPHICAL JEWELS - THE PATH OF RENUNCIATION
- THEOSOPHICAL JEWELS - THE SUTRATMAN OF THE UPANISHADS
- THREE CUBITS OF THE EAR, FOUR OF THE STALK
- TIBETAN TEACHINGS ON AFTER-DEATH STATES
- TROUBLES FROM UNDISSOLVED EX-DOUBLES

**CONSTITUTION OF MAN SERIES
SUGGESTED READING FOR STUDENTS**

- TWO SPIRITS UNITED IN THE ELYSIAN FIELDS
- WHEN INNER AND OUTER MAN ARE OFF-KILTER
- WHEN THE GREEN IS OVERCOME WITH AZURE
- WHEN THE SERPENT SLOUGHS OFF HIS SKIN
- WHY SECLUDING WOMEN DURING THEIR MENSTRUAL PERIOD
- WOE FOR THE LIVING DEAD

