

*Septenary is
the Constitution of Man*



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Zoroastrianism on the septenary constitution of man, by a Parsi Theosophist.

From *Five Years of Theosophy: Mystical, Philosophical, Theosophical, Historical, and Scientific Essays selected from "The Theosophist."* London: Reeves & Turner, 1885; pp. 144-52.

Many of the esoteric doctrines given out through the Theosophical Society reveal a spirit akin to that of the older religions of the East, especially the Vedic and the Zendic. Leaving aside the former, I propose to point out by a few instances the close resemblance which the doctrines of the old Zendic Scriptures, as far as they are now preserved, bear to these recent teachings.

Any ordinary Parsī, while reciting his daily *Niyashes*, *Gehs* and *Yashts*, provided he yields to the curiosity of looking into the meanings of what he recites, will, with a little exertion, perceive how the same ideas, only clothed in a more intelligible and comprehensive garb, are reflected in these teachings. The description of the septenary constitution of man found in the 54th chapter of the *Yasna*, one of the most authoritative books of the Mazdiasnian religion, shows the identity of the doctrines of *Avesta* and the esoteric philosophy. Indeed, as a Mazdiasnian, I felt quite ashamed that, having such undeniable and unmistakable evidence before their eyes, the Zoroastrians of the present day should not avail themselves of the opportunity offered of throwing light upon their now entirely misunderstood and misinterpreted Scriptures by the assistance and under the guidance of the Theosophical Society. If Zend scholars and students of *Avesta* would only care to study and search for themselves, they would, perhaps, find to assist them, men who are in possession of the right and only key to the true esoteric wisdom; men, who would be willing to guide and help them to reach the true and hidden meaning, and to supply them with the missing links that have resulted in such painful gaps as to leave the meaning meaningless, and to create in the mind of the perplexed student doubts that finally culminate in a thorough unbelief in his own religion. Who knows but they may find some of their own co-religionists, who, aloof from the world, have to this day preserved the glorious truths of their once mighty religion, and who, hidden in the recesses of solitary mountains and unknown silent caves, are still in possession of, and exercising, mighty powers, the heirloom of the ancient *Magi*. Our Scriptures say that ancient *Mobeds* were Yogis, who had the power of making themselves simultaneously visible at different places, even though hundreds of miles apart, and also that they could heal the sick and work that which would now appear to us miraculous. All this was considered *facts* but two or three centuries back, as no reader of old books (mostly Persian) is unacquainted with, or will disbelieve *a priori* unless his mind is irretrievably biased by modern secular education. The story about the *Mobed* and Emperor Akbar and of the latter's conversion, is a well-known historical fact, requiring no proof.

I will first of all quote side by side the two passages referring to the septenary nature of man as I find them in our Scriptures and *The Theosophist*:

Sub-divisions of the Septenary Man

According to the Occultists

1. The Physical body, composed wholly of matter in its grossest and most tangible form.
2. The Vital principle — (or *Jīva*) — a form of force indestructible, and when disconnected with one set of atoms, becoming attracted immediately by others.
3. The Astral body (*Linga-sārīra*) composed of highly etherealized matter; in its habitual passive state, the perfect but very shadowy duplicate of the body; its activity, consolidation and form depending entirely on the *Kama-rūpa*.
4. The Astral shape (*Kama-rūpa* or body of desire, a principle defining the configuration of . . .
5. The animal or Physical intelligence or Consciousness or Ego, analogous to, though proportionally higher in the senses or the animal degree than the reason, instinct, memory, imagination &c., existing in the higher animals.
6. The Higher or Spiritual intelligence or consciousness, or spiritual Ego, in which mainly resides the sense of consciousness in the *perfect* man, though the lower dimmer animal consciousness co-exists in No. 5.
7. The Spirit — an emanation from the ABSOLUTE uncreated; eternal; a state rather than a being.

According to Yasna¹

1. *Tanwas* — *i.e.*, body (the *self*) that consists of bones — grossest form of matter.
2. *Ushtanas* — Vital heat (or force).
3. *Keherpas* — Aerial form, the airy mould, (Per. *Kaleb*).
4. *Tevishis* — Will, or where sentient consciousness is formed, also fore-knowledge.
5. *Baodhas* (in Sanskrit, *Buddhi*) — Body of physical consciousness, perception by the senses or animal soul.
6. *Urawanem* (Per. *Rawan*) — Soul, that which gets its reward or punishment after death.
7. *Frawashem* or *Farohar* — Spirit (the guiding energy which is with every man, is absolutely independent, and, without mixing with any worldly object, leads man to good. The spark of divinity in every being).

¹ Ch. 54, ¶ 1

The above is given in the *Avesta* as follows:

“We declare and positively make known this (that) we offer (our) entire property (which is) the body (the *self* consisting of) bones (*tanwas*), vital heat (*ushtanas*), aerial form (*keherpas*), knowledge (*tevishis*), consciousness (*baodhas*), soul (*urwanem*), and spirit (*frawashem*), to the prosperous, truth-coherent (and) pure Gathas (prayers).”

The ordinary Gujarathi translation differs from Spiegel’s, and this latter differs very slightly *from* what is here given. Yet in the present translation there has been made no addition to, or omission from, the original wording of the Zend text. The grammatical construction also has been preserved intact. The only difference, therefore, between the current translations and the one here given is that *ours* is in accordance with the modern corrections of philological research which make it more intelligible, and the idea perfectly clear to the reader.

The word translated “aerial form” has come down to us without undergoing any change in the meaning. It is the modern Persian word *kaleb*, which means a mould, a shape into which a thing is cast, to take a certain form and features. The next word is one about which there is a great difference of opinion. It is by some called strength, durability, *i.e.*, that power which gives tenacity to and sustains the nerves. Others explain it as that quality in a man of rank and position which makes him perceive the result of certain events (causes), and thus helps him in being prepared to meet them. This meaning is suggestive, though we translate it as knowledge, or foreknowledge rather, with the greatest diffidence. The eighth word is quite clear. That inward feeling which tells a man that he knows this or that, that he has or can do certain things — is perception and consciousness. It is the inner conviction, knowledge and its possession. The ninth word is again one which has retained its meaning and has been in use up to the present day. The reader will at once recognize that it is the origin of the modern word *Rawan*. It is (metaphorically) the king, the conscious motor or agent in man. It is that something which depends upon and is benefited or injured by the foregoing attributes. We say depends upon, because its progress entirely consists in the development of those attributes. If they are neglected, it becomes weak and degenerated, and disappears. If they ascend on the moral and spiritual scale, it gains strength and vigour and becomes more blended than ever to the Divine essence — the seventh principle. But how does it become attracted toward its monad? The tenth word answers the question. This is the Divine essence in man. But this is only the irresponsible minister (this completes the metaphor). The real master is the king, the spiritual soul. It must have the willingness and power to see and follow the course pointed out by the pure spirit. The vizir’s business is only to represent a point of attraction, towards which the king should turn. It is for the king to see and act accordingly for the glory of his own self. The minister or spirit can neither compel nor constrain. It inspires and electrifies into action; but to benefit by the inspiration, to take advantage of it, is left to the option of the spiritual soul.

If, then, the *Avesta* contains such a passage, it must fairly be admitted that its writers knew the whole doctrine concerning spiritual man. We cannot suppose that the ancient Mazdiasnians, the *Magi*, wrote this short passage, without inferring from it, at the same time, that they were thoroughly conversant with the whole of the occult

theory about man. And it looks very strange indeed, that modern Theosophists should now preach to us the very same doctrines that *must* have been known and taught thousands of years ago by the Mazdiasnians — the passage is quoted from one of their oldest writings. And since they propound the very same ideas, the meaning of which has well-nigh been lost even to our most learned Mobeds, they ought to be credited at least with some possession of a knowledge, the key to which has been revealed to them, and lost to us, and which opens the door to the meaning of those hitherto inexplicable sentences and doctrines in our old writings, about which we are still, and will go on, groping in the dark, unless we listen to what they have to tell us about them.

To show that the above is riot a solitary instance, but that the *Avesta* contains this idea in many other places, I will give another paragraph which contains the same doctrine, though in a more condensed form than the one just given. Let the Parsī reader turn to *Yàsna*, chapter 26, and read the sixth paragraph, which runs as follows:

“We praise the life (*ahum*), knowledge (*daenam*), consciousness (*baodhas*), soul (*urwanem*), and spirit (*frawashem*) of the first in religion, the first teachers and hearers (learners), the holy men and holy women who were the protectors of purity here (in this world).”

Here the whole man is spoken of as composed of five parts, as under:

- | | |
|---|---|
| 1. <i>Ahum</i> Existence, LIFE. It includes — | 1. The Physical Body. |
| 2. <i>Daenam</i> — Knowledge. | 2. The Vital Principle. |
| 3. <i>Baodhas</i> — Consciousness. | 3. The Astral Body. |
| 4. <i>Urwanem</i> — Soul. | 4. The Astral shape or body of desire. |
| 5. <i>Frawashem</i> — Spirit. | 5. The Animal or physical intelligence or consciousness or Ego. |
| | 6. The Higher or Spiritual intelligence or consciousness, or Spiritual Ego. |
| | 7. The Spirit. |

In this description the first triple group — viz., the bones (or the gross matter), the vital force which keeps them together, and the ethereal body, are included in one and called Existence, Life. The second part stands for the *fourth* principle of the septenary man, as denoting the configuration of his knowledge or desires.¹ Then the three, consciousness (or animal soul), (spiritual) soul, and the pure Spirit are the same as in the first quoted passage. Why are these four mentioned as distinct from each other and not consolidated like the first part? The sacred writings explain this by saying

¹ Modern science also teaches that certain characteristics of features indicate the possession of certain qualities in a man. The whole science of physiognomy is founded on it. One can predict the disposition of a man from his features, — i.e., the features develop in accordance with the idiosyncrasies, qualities and vices, knowledge or the ignorance of man.

that on death the first of these five parts disappears and perishes sooner or later in the earth's atmosphere. The gross elementary matter (the shell) has to run within the earth's attraction; so the *ahum* separates from the higher portions and is lost. The second (*i.e.*, the *fourth* of the septenary group) remains, but not with the spiritual soul. It continues to hold its place in the vast storehouse of the universe. And it is this second *daenam* which stands before the (spiritual) soul in the form of a beautiful maiden or an ugly hag. That which brings this *daenam* within the sight of the (spiritual) soul is the third part (*i.e.*, the *fifth* of the septenary group), the *baodhas*. Or in other words, the (spiritual) soul has with it, or in it, the true consciousness by which it can view the experiences of its physical career. So this consciousness, this power or faculty which brings the recollection, is always with, in other words, is a part and parcel of, the soul itself; hence, its not mixing with any other part, and hence its existence after the physical death of man.¹

A PARSI F.T.S.



¹ Our Brother has but to look into the oldest sacred books of China — namely, the YI KING, or *Book of Changes* (translated by James Legge) written 1,200 B.C., to find that same *Septenary* division of man mentioned in that system of Divination. *Zhing*, which is translated correctly enough “essence,” is the more subtle and pure part of matter — the grosser form of the elementary ether; *Khi*, or “spirit,” is the breath, still material but purer than the *zhing*, and is made of the finer and more active form of ether. In the *hwun*, or soul (*animus*) the *Khi* predominates and the *zhing* (or *zing*) in the *pho* or animal soul. At death the *hwun* (or spiritual soul), wanders away, ascending, and the *pho* (the root of the Tibetan word *Pho-hat*) descends and is changed into a ghostly shade (the shell). Dr. Medhurst thinks that “the *Kwei Shans*” (see *Theology of the Chinese*, pp. 10-12) are “the expanding and contracting principles of human life!” The *Kwei Shans* are brought about by the dissolution of the human frame — and consist of the expanding and ascending *Shan* which rambles about in space, and of the contracted and shrivelled *Kwei*, which reverts to earth and nonentity. Therefore, the *Kwei* is the physical body; the *Shan* is the vital principle; the *Kwei Shan* the *linga-sariram*, or the vital soul; *Zhing* the fourth principle or *Kama Rupa*, the essence of will; *pho*, the animal soul; *Khi*, the spiritual soul; and *Hwun* the pure spirit — the seven principles of our occult doctrine! — ED. *Theos*.

Brahmanism on the sevenfold principle in man, by T. Subba Row.

From *Five Years of Theosophy: Mystical, Philosophical, Theosophical, Historical, and Scientific Essays selected from "The Theosophist."* London: Reeves & Turner, 1885; pp. 153-76.

It is now very difficult to say what was the real ancient Āryan doctrine. If an inquirer were to attempt to answer it by an analysis and comparison of all the various systems of esotericism prevailing in India, he will soon be lost in a maze of obscurity and uncertainty. No comparison between our real Brāhmanical and the Tibetan esoteric doctrines will be possible unless one ascertains the teachings of that so-called "Āryan doctrine," and fully comprehends the *whole range* of the ancient Āryan philosophy. Kapila's "Sāṅkhya," Patañjali's "Yog philosophy," the different systems of "Śākya" philosophy, the various *Agamas* and *Tantras* are but branches of it. There is a doctrine, though, which is their real foundation, and which is sufficient to explain the secrets of these various systems of philosophy and harmonize their teachings. It probably existed long before the *Vedas* were compiled, and it was studied by our ancient Rishis in connection with the Hindu scriptures. It is attributed to one mysterious personage called Mahā.¹

The *Upanishads* and such portions of the *Vedas* as are not chiefly devoted to the public ceremonials of the ancient Āryans are hardly intelligible without some knowledge of *that doctrine*. Even the real significance of the grand ceremonials referred to in the *Vedas* will not be perfectly apprehended without its light being thrown upon them. The *Vedas* were perhaps compiled mainly for the use of the priests assisting at public ceremonies, but the grandest conclusions of our real secret doctrine are therein mentioned. I am informed by persons competent to judge of the matter, that the *Vedas* have a distinct dual meaning — one expressed by the literal sense of the words, the other indicated by the metre and the swara (intonation), which are, as it were the life of the *Vedas*. Learned Pundits and philologists of course deny that *swara* has anything to do with philosophy or ancient esoteric doctrines; but the mysterious connection between *swara* and *light* is one of its most profound secrets.

Now, it is extremely difficult to show whether the Tibetans derived their doctrine from the ancient Rishis of India, or the ancient Brahmans learned their occult science from the adepts of Tibet; or, again, whether the adepts of both countries professed originally the same doctrine and derived it from a common source.² If you were to go to the Sramana Balagula, and question some of the Jain Pundits there about the authorship of the *Vedas* and the origin of the Brāhmanical esoteric doctrine, they would probably tell you that the *Vedas* were composed by *Rākshasas*³ or *Daityas*, and that the Brahmans had derived their secret knowledge from them.⁴ Do these assertions

¹ The very title of the present chief of the esoteric Himalayan Brotherhood. — ED. *Theos.*

² See Appendix, Note I.

³ A kind of demons — *devil*.

⁴ And so would the Christian padris. But they would never admit that their "fallen angels" were borrowed from the *Rākshasas*; that their "devil" is the illegitimate son of *Dewel*, the Sinhalese female demon; or that the "war in heaven" of the Apocalypse — the foundation of the Christian dogma of the "Fallen Angels" was copied from the Hindu story about Siva hurling the *Tarakasura* who rebelled against the gods into *Andhakara*, the abode of Darkness, according to Brāhmanical, *Śāstras*.

mean that the *Vedas* and the Brāhmanical esoteric teachings had their origin in the lost Atlantis — the continent that once occupied a considerable portion of the expanse of the Southern and the Pacific oceans? The assertion in *Isis Unveiled*, that Sanskrit was the language of the inhabitants of the said continent, may induce one to suppose that the *Vedas* had probably their origin there, wherever else might be the birthplace of the Āryan esotericism.¹ But the real esoteric doctrine, as well as the mystic allegorical philosophy of the *Vedas*, were derived from another source again, whatever that may be — perchance from the divine inhabitants (gods) of the sacred island which once existed in the sea that covered in days of old the sandy tract now called Gobi Desert. However that may be, the knowledge of *the occult powers of Nature* possessed by the inhabitants of the lost Atlantis was learnt by the ancient adepts of India, and was appended by them to the esoteric doctrine taught by the residents of the sacred island.² The Tibetan adepts, however, have not accepted this addition to their esoteric doctrine; and it is in this respect that one should expect to find a difference between the two doctrines.³

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

1. As appertaining to *Parabrahman* and existing in the MACROCOSM.
2. As appertaining to man and existing in the MICROCOSM.
3. For the purposes of *d Tāraka Yog* or *Pranava Yog*.
4. For the purposes of *Sāṅkhya Yog* (where they are, as it were, the inherent attributes of *Prakriti*).
5. For the purposes of *Hata Yog*.
6. For the purposes of *Koula Agama*.
7. For the purposes of *Sakta Agama*.
8. For the purposes of *Siva Agama*.
9. For the purposes of *Sreechakram* (the *Sreechakram* referred to in *Isis Unveiled* is not *the real esoteric Sreechakram* of the ancient adepts of Āryāvarta).⁴
10. In *Atharvena Veda*, &c.

¹ Not necessarily. (See Appendix, Note II.) It is generally held by Occultists that Sanskrit has been spoken in Java and adjacent islands from remote antiquity — ED. *Theos*.

² A locality which is spoken of to this day by the Tibetans, and called by them “Scham-bha-la,” the Happy Land. (See Appendix, Note III.)

³ To comprehend this passage fully, the reader must turn to Vol. I, pp. 589-94, of *Isis Unveiled*.

⁴ Very true. But who would be allowed to give out the “real esoteric one”? — ED. *Theos*.

In all these classifications subdivisions have been multiplied indefinitely by conceiving new combinations of the Primary Powers in different proportions. But I must now drop this subject, and proceed to consider the “Fragments of Occult Truth” (since embodied in *Esoteric Buddhism*).

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

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

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

Professor Tyndall in his excellent papers on what he calls the “Germ Theory,” comes to the following conclusions as the result of a series of well-planned experiments:

Even in a very small volume of space there are myriads of protoplasmic germs floating in ether. If, for instance, say water (clear water) is exposed to them, and if they fall into it, some form of life or other will be evolved out of them. Now, what are the agencies for the bringing of this life into existence? Evidently,

- I. *The water, which is the field, so to say, for the growth of life.*
- II. *The protoplasmic germ, out of which life or a living organism is to be evolved or developed. And lastly,*

¹ The astral body, so called.

III. The power, energy, force, or tendency which springs into activity at the touch or combination of the protoplasmic germ and the water, and which evolves or develops life and its natural attributes.

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

- 1 *Parabrahman*, the Universal Spirit.
- 2 *Śakti*, the crown of the astral light, combining in itself all the powers of Nature.
- 3 *Prakriti*, which in its original or primary shape is represented by *Ākāśa*. (Really every form of matter is finally reducible to *Ākāśa*.)¹

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

But this is not the view which the *Upanishads* take of the question. According to them, *Brahmam*³ is the *Kshetram* or basis, *Ākāśa* or *Prakriti*, the germ or seed, and *Śakti*, the power evolved by their union or contact. And this is the real scientific, philosophical mode of stating the case.

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

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

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

¹ The Tibetan esoteric Buddhist doctrine teaches that *Prakriti* is cosmic matter, out of which all visible forms are produced; and *Ākāśa*, that same cosmic matter, but still more subjective — its spirit, as it were. *Prakriti* being the body or *substance*, and *Ākāśa Śakti* its soul or energy.

² Or, in other words, "*Prakriti*, Svabhāva, or *Ākāśa*, is SPACE, as the Tibetans have it; Space filled with whatsoever substance or no substance at all — *i.e.*, with substance so imperceptible as to be only metaphysically conceivable. *Brahman*, then, would be the germ thrown into the soil of that field, and *Śakti*, that mysterious energy or force which develops it, and which is called by the Buddhist Arahats of Tibet, Fohat. That which we call form (*rūpa*) is not different from that which we call space (*Śūnyatā*) . . . Space is not different from form. Form is the same as space, space is the same as form. And so with the other skandhas, whether vedana, or sañjñā, or sam-sara, or vijñāna, they are each the same as their opposite." (*Book of Sin-king*, or the "Heart Sutra." Chinese translation of the "Mahā-Prajñā-Pāramitā-Hridaya-Sutra," chapter on the "Avalokiteśvara," or the *manifested Buddha*.) So that the Āryan and Tibetan or Arhat doctrines agree perfectly in substance, differing but in names given and the way of putting it. [See "Chaos to sense, latent deity to reason" in our Secret Doctrine's First Proposition Series. — ED. PHIL.]

³ See Appendix, Note IV.

Now these seven *entities*, which in their totality constitute man, are as follows. I shall enumerate them in the order adopted in the “Fragments,” as far as the two orders (the Brāhmanical and the Tibetan) coincide:

	Corresponding names in Esoteric Buddhism
I <i>Prākṛiti.</i>	<i>Sthūlaśarīram</i> (Physical Body).
II The entity evolved out of the combination of <i>Prākṛiti</i> and <i>Śakti</i> .	<i>Sūkshmaśarīram</i> or <i>Lingaśarīram</i> (Astral Body).
III <i>Śakti.</i>	<i>Kāmarūpa</i> (the <i>Périsprit</i>).
IV The entity evolved out of the combination of <i>Brahmam</i> , <i>Śakti</i> and <i>Prākṛiti</i> .	<i>Jīva</i> (<i>Life-Soul</i>).
V The entity evolved out of the combination of <i>Brahmam</i> and <i>Prākṛiti</i> .	Physical Intelligence (or animal soul).
VI The entity evolved out of the combination of <i>Brahmam</i> and <i>Śakti</i> .	Spiritual Intelligence (or Soul).
VII <i>Brahmam.</i>	The emanation from the ABSOLUTE, &c. (or pure spirit.)

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

- 1 The secondary principles arising out of the combination of primary principles are quite different in their nature from the entities out of whose combination they came into existence. The combinations in question are not of the nature of mere mechanical juxtapositions, as it were. They do not even correspond to chemical combinations. Consequently no valid inferences as regards the nature of the combinations in question can be drawn by analogy from the nature [variety?] of these combinations.
- 2 The general proposition, that when once a cause is removed its effect vanishes, is not universally applicable. Take, for instance, the following example: — If you once communicate a certain amount of momentum to a ball, velocity of a particular degree in a particular direction is the result. Now, the cause of this motion ceases to exist when the instantaneous sudden impact or blow which conveyed the momentum is completed; but according to Newton’s *first law of motion*, the ball will continue to move on for ever and ever, with undiminished velocity in the same direction, unless the said motion is altered, diminished, neutralized, or counteracted by extraneous causes. Thus, if the ball stops, it will not be on account of the absence of the cause of its motion, but in consequence of the existence of extraneous causes which produce the said result.

Again, take the instance of *subjective phenomena*.

Now the presence of this ink-bottle before me is producing in me, or in my mind, a mental representation of its form, volume, colour and so forth. The bottle in question may be removed, but still its mental picture may continue to exist. Here, again, you see, the effect survives the cause. Moreover, the effect may at any subsequent time be called into conscious existence, whether the original cause be present or not.

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

It is said that in cases where tendencies of a man’s mind are entirely material, and all spiritual aspirations and thoughts were altogether absent from his mind, the seventh principle leaves him either before or at the time of death, and the sixth principle disappears with it.¹ Here, the very proposition that the tendencies of the particular individual’s mind are *entirely* material, involves the assertion that there is no spiritual intelligence or spiritual *Ego* in him, it should then have been said that, whenever spiritual intelligence ceases to exist in any particular individual, the seventh principle ceases to exist for that particular individual for all purposes. Of course, it does not fly off anywhere. There can never be any thing like a change of position in the case of *Brahmam*.² The assertion merely means that when there is no recognition whatever of *Brahmam*, or spirit, or spiritual life, or spiritual consciousness, the seventh principle has ceased to exercise any influence or control over the individual’s destinies.

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

I *Prakriti*. This is the basis of *Sthūlaśariram*, and represents it in the above-mentioned classification.

II *Prakriti* and *Śakti*. This is the *Lingaśariram*, or astral body.

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

IV *Brahmam* and *Śakti*, and *Prakriti*. This again corresponds to your second principle, *Jīva*. This power represents the universal life-principle which exists

¹ [See “Woe for the living dead” in the same Series. — ED. PHIL.]

² True — from the standpoint of Āryan *Exotericism* and the *Upanishads*, not quite so in the case of the *Arahat* or Tibetan esoteric doctrine; and it is only on this one solitary point that the two teachings disagree, as far as we know. The difference is very trifling, though, resting as it does solely upon the *two* various methods of viewing the one and the same thing from two different aspects. (See Appendix, Note IV.)

in Nature. Its seat is the *Anahatachakram* (heart). It is a force or power which constitutes what is called *Jīva*, or life. It is, as you say, indestructible, and its activity is merely transferred at the time of death to another set of atoms, to form another organism.

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

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

But there are a few facts among those admitted by these philosophers which are sufficient for us to demolish their theory. In every portion of the human body a constant change goes on without intermission. Every tissue, every muscular fibre and nerve-tube, and every ganglionic centre in the brain, is undergoing an incessant change. In the course of a man's lifetime there may be a series of *complete transformations* of the substance of his *brain*. Nevertheless, the memory of his past mental states remains unaltered. There may be additions of new subjective experiences and some mental states may be altogether forgotten, but no individual mental state is altered. The person's *sense of personal identity* remains the same throughout these constant alterations in the brain substance.¹ It is able to survive all these changes, and it can survive also the complete destruction of the material substance of the brain.

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

I may mention in this connection that our philosophers have associated seven *occult powers* with the seven principles or entities above-mentioned. These seven occult

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

powers in the microcosm correspond with, or are the counterparts of, the occult powers in the macrocosm. The mental and spiritual consciousness of the individual becomes the general consciousness of *Brahmam*, when the barrier of individuality is wholly removed, and when the seven powers in the microcosm are placed *en rapport* with the seven powers in the macrocosm.

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

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

In fact, from the first appearance of life¹ up to *Turiya Avasthā*, or the state of Nirvana, the progress is, as it were, continuous. We ascend from that principle up to the seventh by almost imperceptible gradations. But four stages are recognized in the progress where the change is of a peculiar kind, and is such as to arrest an observer’s attention. These four stages are as follows:

- 1 Where life (fourth principle) make its appearance.
- 2 Where the existence of mind becomes perceptible in conjunction with life.
- 3 Where the highest state of mental abstraction ends, and *spiritual consciousness* commences.
- 4 Where spiritual consciousness disappears, leaving the seventh principle in a complete state of *Nirvana*, or nakedness.

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

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

¹ In the Aryan doctrine, which blends *Brahmam*, *Śakti*, and *Prakriti* in one, it is the fourth principle then, in the Buddhist esotericisms the second in combination with the first.

this connection. According to our philosophers it is an entity arising from the union of *Brahmam* and *Śakti*. I have already explained the connotation attached by our philosophers to the words *Prakriti* and *Śakti*.

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

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

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

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

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

The spiritual impressions constituting this principle have their existence in an occult power associated with the entity in question. The successive incarnations of Buddha, in fact, mean the successive transfers of this mysterious power, or the impressions thereof. The transfer is only possible when the *Mahatma*⁴ who transfers it has completely identified himself with his seventh principle, has annihilated his *Ahamkāra*, and reduced it to ashes in CHIDAGNIKUNDUM, and has succeeded in making his thoughts correspond with the eternal laws of Nature and in becoming a co-worker with Nature. Or, to put the same thing in other words, when he *has attained the state of Nirvana, the condition of final negation, negation of individual, or separate existence*.⁵

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

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

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

⁴ The highest adept.

⁵ In the words of Agatha in the “Mahā-pari-Nirvana Sutra,”

[Continued overleaf.]

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

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

Now, the assertion of the Spiritualists, that the “disembodied spirits” of particular human beings appear in séance-rooms, necessarily implies that the entity that so appears bears the stamp of some particular personality.

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

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

- One in whom spiritual attachments have greater force than terrestrial attachments.
- One in whom spiritual aspirations do exist, but are merely of secondary importance to him, his terrestrial interests occupying the greater share of his attention.
- One in whom there exists no spiritual aspirations whatsoever, one whose spiritual Ego is dead or non-existent to his apprehension.

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

“We reach a condition of rest
Beyond the limit of any human knowledge” — ED. *Theos.*

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

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

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

By itself it cannot evolve for itself a new set of objective experiences, or, to say the same thing in other words, it has no *punarjanman*. It is such an entity that can appear in séance-rooms; but it is absurd to call it a *disembodied spirit*.¹ It is merely a power or force retaining the impressions of the thoughts or ideas of the individual into whose composition it originally entered. It sometimes summons to its aid the *Kāma-rūpa* power, and creates for itself some particular ethereal form (not necessarily human).

Its tendencies of action will be similar to those of the individual's mind when he was living. This entity maintains its existence so long as the impressions on the power associated with the fifth principle remain intact. In course of time they are effaced, and the power in question is then mixed up in the current of its corresponding power in the MACROCOSM, as the river loses itself in the sea. Entities like these may afford signs of their having been considerable intellectual power in the individuals to which they belonged; because very high intellectual power may co-exist with utter absence of spiritual consciousness. But from this circumstance it cannot be argued that either the spirits or the spiritual Egos of deceased individuals appear in séance-rooms.

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

The Spiritualists do not know what they are really doing. Their investigations are likely to result in course of time either in wicked sorcery or in the utter spiritual ruin of thousands of men and women.²

The views I have herein expressed have been often illustrated by our ancient writers by comparing the course of a man's life or existence to the orbital motion of a planet

¹ It is especially on this point that the Āryan and Arahāt doctrines quite agree. The teaching and argument that follow are in every respect those of the Buddhist Himalayan Brotherhood. — ED. *Theos*.

² We share entirely in this idea. — ED. *Theos*.

round the sun. Centripetal force is spiritual attraction, and centrifugal terrestrial attraction. As the centripetal force increases in magnitude in comparison with the centrifugal force, the planet approaches the sun — the individual reaches a higher plane of existence. If, on the other hand, the centrifugal force becomes greater than the centripetal force, the planet is removed to a greater distance from the sun, and moves in a new orbit at that distance — the individual comes to a lower level of existence. These are illustrated in the first two instances I have noticed above.

We have only to consider the two extreme cases.

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

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

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

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

T. SUBBA ROW



Annotations to Brahmanism, by H.P. Blavatsky.

From *Five Years of Theosophy: Mystical, Philosophical, Theosophical, Historical, and Scientific Essays selected from "The Theosophist."* London: Reeves & Turner, 1885; pp. 177-84.

Note 1

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

Note 2

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

Note 3

To ascertain such disputed questions, one has to look into and study well the Chinese sacred and historical records — a people whose era begins nearly 4,600 years back (2697 B.C.). A people so accurate, and by whom some of the most important *inventions* of modern Europe and its so much boasted modern science were anticipated — such as the compass, gunpowder, porcelain, paper, printing, &c. — known and practised thousands of years before these were rediscovered by the Europeans, ought to receive some trust for their records. And from Lao-tze down to Hiouen-Thsang their literature is filled with allusions and references to that island and the wisdom of the Himalayan adepts. In the *Catena of Buddhist Scriptures from the Chinese*, by the Rev. Samuel Beal, there is a chapter “On the TIAN-TA’I School of Buddhism”¹ which our opponents ought to read. Translating the rules of that most celebrated and holy school and sect in China founded by Chiu-che-K’hae, called Che-chay (the Wise One), in the year 575 of our era, when coming to the sentence which reads “That which relates to the one garment (seamless) worn by the GREAT TEACHERS or THE SNOWY MOUNTAINS, the school of the Haimavatas,”² the European translator places after the last sentence a sign of interrogation, as well he may. The statistics of the school of the “Haimavatas,” or of our Himalayan Brotherhood, are not to be found in the general census records of India. Further, Mr. Beal translates a rule relating to “the great professors of the higher order who live in mountain depths remote from men,” the *Āranyakas*, or hermits.

So, with respect to the traditions concerning this island, and apart from the (to them) *historical* records of this preserved in the Chinese and Tibetan sacred books, the legend is alive to this day among the people of Tibet. The fair island is no more, but the country where it once bloomed remains there still, and the spot is well known to some of the “great teachers of the Snowy Mountains,” however much convulsed and changed its topography by the awful cataclysm. Every *seventh* year these teachers are believed to assemble in SCHAM-BHA-LA, the “Happy Land.” According to

¹ pp. 244-58

² p. 256

the general belief it is situated in the north-west of Tibet. Some place it within the unexplored central regions, inaccessible even to the fearless nomadic tribes; others hem it in between the range of the Gangdisri Mountains and the northern edge of the Gobi desert, south and north, and the more populated regions of Khoondooz and Kashmir, of the *Gya-Pheling* (British India), and China, west and east, which affords to the curious mind a pretty large latitude to locate it in. Others still place it between Namur Nur and the Kuen-Lun Mountains, but one and all firmly believe in Schambha-la, and speak of it as a fertile fairy-like land once an island, now an oasis of incomparable beauty, the place of meeting of the inheritors of the esoteric wisdom of the god-like inhabitants of the legendary island.

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

Note 4

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

- 1 The paramarthika (the true, the only real one),
- 2 The vyavaharika (the practical), and
- 3 The pratibhasika (the apparent or illusory life)

— makes the first *life* or *jīva*, the only truly existent one. Brahma, or the ONE'S SELF, is its only representative in the universe, as it is the *universal Life in toto*, while the other two are but its “phenomenal appearances,” imagined and created by ignorance, and complete illusions suggested to us by our blind senses. The Buddhists, on the other hand, deny either subjective or objective reality even to that one Self-Existence. Buddha declares that there is neither Creator nor an Absolute Being. Buddhist rationalism was ever too alive to the insuperable difficulty of admitting one absolute consciousness, as in the words of Flint, “wherever there is consciousness there is relation, and wherever there is relation there is dualism.” The ONE LIFE is either “MUKTA” (absolute and unconditioned), and can have no relation to anything nor to any one; or it is “BADDHA” (bound and conditioned), and then it cannot be called the absolute; the limitation, moreover, necessitating another deity as powerful as the first to account for all the evil in this world. Hence, the Arahat secret doctrine on cosmogony admits but of one absolute, indestructible, eternal, and uncreated UNCONSCIOUSNESS (so to translate) of an element (the word being used for want of a better term) absolutely independent of everything else in the universe; a something ever present or ubiquitous, a Presence which ever was, is, and will be, whether there is a God, gods, or none, whether there is a universe, or no universe, existing during the eternal cycles of Mahā Yugs, during the *Pralayas* as during the periods of *Manvantara*, and this is SPACE, the field for the operation of the eternal Forces and natural

Law, the *basis* (as Mr. Subba Row rightly calls it) upon which take place the eternal intercorrelations of Ākāśa-Prakriti; guided by the unconscious regular pulsations of Śakti, the breath or power of a conscious deity, the theists would say; the eternal energy of an eternal, unconscious Law, say the Buddhists. Space, then, or “Fan, Bar-nang” (Mahā Sūnyatā) or, as it is called by Lao-tze, the “Emptiness,” is the nature of the Buddhist Absolute.¹ The word *jīva*, then, could never be applied by the Arahats to the *Seventh* Principle, since it is only through its correlation or contact with matter that *Fo-hat* (the Buddhist active energy) can develop active *conscious* life; and that to the question “how can *unconsciousness* generate *consciousness*?” the answer would be: “Was the seed which generated a Bacon or a Newton self-conscious?”

Note 5

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

H.P. BLAVATSKY



¹ See Confucius' *Praise of the Abyss*.

Septenary division in different Indian systems, by T. Subba Row.

From Five Years of Theosophy: Mystical, Philosophical, Theosophical, Historical, and Scientific Essays selected from "The Theosophist." London: Reeves & Turner, 1885; pp. 185-86.

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

Classification in Esoteric Buddhism	Vedantic Classification	Classification in Taraka Raja Yoga
1. Sthūla śarīra.	Annamāyā kośa.	Sthūlopādhi.
2. Prāna.	Prānamāyā kośa.	
3. Vehicle of Prāna.		Sūkshomopādhi.
4. Kāma rūpa.	5a. Volitions, and feelings, &c.	
5. Mind	5b. Vijñānam.	
6. Spiritual Soul.	Anandamāyā kośa.	Kāranopādhi.
7. Ātma.	Ātma.	Ātma.

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

We may also here point out to our readers that the classification mentioned in the last column is for all practical purposes connected with Raja Yoga, the best and simplest. Though there are seven principles in man, there are but three distinct Upādhis (bases), in each of which his *Ātma* may work independently of the rest. These three Upādhis can be separated by an adept without killing himself. He cannot separate the seven principles from each other without destroying his constitution.

T. S.

The Septenary Principle in Esotericism, by H.P. Blavatsky.

From *Five Years of Theosophy: Mystical, Philosophical, Theosophical, Historical, and Scientific Essays selected from "The Theosophist."* London: Reeves & Turner, 1885; pp. 187-97.¹

Since the present exposition of the Arhat esoteric doctrine was begun, many who had not acquainted themselves with the occult basis of Hindu philosophy have imagined that the two were in conflict. Some of the more bigoted have openly charged the Occultists of the Theosophical Society of propagating rank Buddhistic heresy; and have even gone to the length of affirming that the whole Theosophic movement was but a masked Buddhistic propaganda. We were taunted by ignorant Brahmans and learned Europeans that our septenary divisions of nature and everything in it, including man, is arbitrary and not endorsed by the oldest religious systems of the East.

Fortunately, we have not been obliged to wait long for our perfect vindication. In the following number our Brother Mr. T. Subba Row, B.A., B.L., confessedly a learned occultist and ripe scholar, will lay before the public through these columns extracts from original texts which unanswerably prove that all the root-ideas embodied in the *Fragments* series were entertained by Vyāsa, the great initiated adept and Rishi. The truths of the Arhat secret doctrine are thus substantiated by an authority whose orthodoxy no Hindu of whatsoever sect will dare deny. The passages were but recently stumbled upon by Mr. Subba Row in the course of reading upon another subject; thus affording us one more of those striking coincidences which by some happy chance have of late been so frequent. Meanwhile, it is proposed to throw a cursory glance at the *Vedas*, the *Upanishads*, the *Laws of Manu*, and especially the *Vedanta*, and thus show that they too prove the claim. Even in their crude exotericism, their affirmation of the sevenfold division is glaring. Passage after passage hints at it. And not only can the mysterious number be found and traced on every page of the oldest Āryan Sacred Scriptures, but in the oldest books of Zoroastrianism as well; in the rescued cylindrical tile records of old Babylonia and Chaldea, in the *Book of the Dead* and the Ritualism of ancient Egypt and even in the Mosaic books — without mentioning the Secret Jewish works, such as the *Kabala*.

Within the narrow limits of a magazine article there can scarcely be found room enough for bare quotations, which we must leave to stand as landmarks and not even attempt long explanations. To really take up the subject requires more than mere *Fragments*. It is no exaggeration to say that upon each of the few hints now given in the cited Ślokas a thick volume might be written.

From the well-known hymn "To Time," in the *Atharva-Veda*,²

"Time, like a brilliant steed with seven reins,
Full of fecundity, bears all things onward.

* * * * *

Time, like a *seven*-wheeled, *seven*-naved car moves on,

¹ Cf. *Blavatsky Collected Writings*, IV, pp. 574-82

² Bk. XIX, Hymn liii, 1-2

His rolling wheels are all the worlds, his axle
Is immortality . . . ”

— down to Manu “the first and the *seventh* man,” the *Vedas*, the *Upanishads*, and all the later systems of philosophy teem with allusions to this number. Who was Manu, the son of Svāyambhuva? The secret doctrine tells us that *this* Manu was no man, but the representation of the first human races evolved with the help of the Dhyāni-Chohans (*Devas*) at the beginning of the first Round. But we are told in his *Laws*¹ that there are fourteen Manus for every Kalpa or “interval from creation to creation” (read interval from one *minor* “Pralaya” to another); and that “in the present divine age, there have been as yet *seven* Manus.” Those who know that there are seven Rounds, of which we have passed three, and are now in the fourth; and who are taught that there are seven dawns and seven twilights or fourteen *Manvantaras*; that at the beginning of every Round and at the end and on, and between the planets there is “an awakening to *illusive* life,” and “an awakening to *real* life,” and that, moreover, there are “root-Manus” and what we have to clumsily translate as “the seed-Manus” — *the seeds for the human races of the forthcoming Round* (a mystery divulged, but to those who have passed their third degree in initiation); those who have learned all that, will be better prepared to understand the meaning of the following. We are told in the Sacred Hindu Scriptures that

“The first Manu produced *six* other Manus (*seven* primary Manus in all) and these produced in their turn each seven other Manus,”^{2, 3}

the production of the latter standing in the occult treatises as 7 x 7. Thus it becomes clear that Manu — the last one, the progenitor of our Fourth Round Humanity, must be the *seventh*, since we are on our fourth Round, and that there is a root-Manu at globe A and a *seed-Manu* at globe G. Just as each planetary Round commences with the appearance of a “Root-Manu” (Dhyāni-Chohan) and closes with a “Seed-Manu,” so a *Root-* and a *Seed-Manu* appear respectively at the beginning and the termination of the human period on any particular planet. It will be easily seen from the foregoing statement that a *Manu-antaric* period means, as the term implies, the time *between* the appearance of two Manus or Dhyāni-Chohans; and hence a *minor Manvantara* is the duration of the *seven* races on any particular planet, and a *major manvantara* is the period of one human round along the Planetary Chain. Moreover, that, as it is said that each of the seven Manus *creates* 7 x 7 Manus, and that there are forty-nine root-races on the seven planets during each Round, then every root-race has its Manu. The present seventh Manu is called “Vaivasvata” and stands in the exoteric texts for the Manu who represents in India the Babylonian Xisuthros and the Jewish Noah. But in the esoteric books we are told that Manu Vaivasvata, the progenitor of our *fifth* race who saved it from the flood that nearly exterminated the fourth (Atlantis) — is not the seventh Manu, mentioned in the nomenclature of

¹ Bk. I, 80

² Bk. I, 61-63

³ The fact that Manu himself is made to declare that he was created by Virāj and then produced the ten Prajāpatis, who again produced seven Manus, who in their turn gave birth to seven other Manus, (*Manu* I, 33-36) relates to other still earlier mysteries, and is at the same time a *blind* with regard to the doctrine of the Septenary chain.

the Root-, or primitive Manus, but one of the forty-nine “emanated from this Root-Manu.”

For clearer comprehension we here give the names of the fourteen Manus in their respective order and relation to each Round.

Round	Order of Fourteen Manus	Name
1 st	1 st Root Manu on Planet A	Svāyambhuva
	1 st Seed Manu on Planet G	Svārochi or Svārochisha
2 nd	2 nd Root Manu on Planet A	Uttama
	2 nd Seed Manu on Planet G	Tāmasa
3 rd	3 rd Root Manu on Planet A	Raivata
	3 rd Seed Manu on Planet G	Chākshusha
4 th	4 th Root Manu on Planet A	Vaivasvata (our progenitor)
	4 th Seed Manu on Planet G	Sāvarni
5 th	5 th Root Manu on Planet A	Daksha Sāvarni
	5 th Seed Manu on Planet G	Brahma Sāvarni
6 th	6 th Root Manu on Planet A	Dharma Sāvarni
	6 th Seed Manu on Planet G	Rudra Sāvarni
7 th	7 th Root Manu on Planet A	Rauchya
	7 th Seed Manu on Planet G	Bhautya

Vaivasvata thus, though seventh in the order given, is the primitive Root-Manu of our fourth Human Wave: (the reader must always remember that Manu is not a man but collective humanity), while *our* Vaivasvata was but one of the seven Minor Manus who are made to preside over the seven races of this our planet. Each of these has to become the witness of one of the periodical and ever-recurring cataclysms (by fire and water in turn) that close the cycle of every Root-race. And it is this Vaivasvata — the Hindu ideal embodiment called respectively Xisuthros, Deukalion, Noah and by other names — who is the allegorical man who rescued our race when nearly the whole population of one hemisphere perished by water, while the other hemisphere was awakening from its temporary obscurity.

The number *seven* stands prominently conspicuous in even a cursory comparison of the eleventh Tablet of the Izdubar legends of the Chaldean account of the Deluge and the so-called Mosaic books. In both the number seven plays a most prominent part. The clean beasts are taken by *sevens*, the fowls by *sevens* also; in *seven* days, it is promised Noah, to rain upon the earth; thus he stays “yet other seven days,” and again *seven* days; while in the Chaldean account of the Deluge, on the *seventh* day the rain quieted. On the *seventh* day the dove is sent out; by *sevens*, Xisuthros takes

“jugs of wine” for the altar, *etc.* Why such coincidence? And yet we are told by, and bound to believe in, the European Orientalists, when passing judgment alike upon the Babylonian and Āryan chronology they call them “extravagant and fanciful”! Nevertheless, while they give us no explanation of, nor have they ever noticed, as far as we know, the strange oneness in the totals of the *Semitic*, *Chaldean*, and *Āryan Hindu* chronology, the students of Occult Philosophy find the following fact extremely suggestive. While the period of the reign of the ten Babylonian ante-diluvian kings is given as 432,000 years,¹ the duration of the post-diluvian Kali-yuga, is also given as 432,000, while the four ages or the divine *Mahā-yuga* yield in their totality 4,320,000 years. Why should they, if fanciful and “extravagant,” give the identical figures, when neither the Āryans nor the Babylonians have surely borrowed anything from each other! We invite the attention of our occultists to the three figures given: 4 standing for the perfect square, 3 for the triad (the seven universal and the seven Individual principles), and 2 the symbol of our illusionary world, a figure ignored and rejected by Pythagoras.

It is in the *Upanishads* and the *Vedanta* though, that we have to look for the best corroborations of the occult teachings. In the mystical doctrine, the *Rahasya*, or the *Upanishads*, “the only *Veda* of all thoughtful Hindus in the present day,” as Monier Williams is made to confess, every word, as its very name implies,² has a secret meaning underlying it. This meaning can be fully realized only by him who has a full knowledge of *Prāna*, the ONE LIFE, “the nave to which are attached the *seven* spokes of the Universal Wheel.”³

Even European Orientalists agree that all the systems in India assign to the human body:

- An exterior or gross body (*sthūla-śarīra*);
- An inner or shadowy body (*sūkshma*), or *linga-śarīra* (the vehicle), the two cemented with
- Life (*jīv* or *kāraṇa-śarīra*, “causal body”).⁴

These the occult system or esotericism divides into seven, further adding to these — *kāma*, *manas*, *buddhi* and *ātman*. The *Nyāya* philosophy when treating of *Prameyas* (by which the objects and subjects of *Pramā* are to be correctly understood) includes among the 12 the *seven* “root principles” (See IXth Sutra), which are —

¹ See *Ancient History from the Monuments. The History of Babylonia*, by George Smith, Edited by A.H. Sayce, London, 1877, p. 36. Here again, as with the Manus and ten *Prajāpatis* and the ten *Sephīrōth* in the *Book of Numbers* — they dwindle down to *seven*!

² *Upa-ni-shad* means, according to Brāhmanical authority, “to conquer ignorance by revealing the secret *spiritual* knowledge.” According to Monier Williams, the title is derived from the root *sad* with the prepositions *upa* and *ni*, and implies “something mystical that underlies or is beneath the surface.”

³ Hymn to *Prāna*, *Atharva-Veda*, XI, 4

⁴ This *Karana-śarīra* is often mistaken by the uninitiated for *Linga-śarīra*, and since it is described as the inner rudimentary or latent embryo of the body — confounded with it. But the Occultists regard it as the *life* (body) or *Jīv*, which disappears at death — is withdrawn — leaving the 1st and 3rd principles to *disintegrate* and return to their elements.

- 1 Soul (*ātman*), and
- 2 Its superior spirit *Jivātman*;
- 3 Body (*śarīra*),
- 4 Senses (*indriya*);
- 5 Activity or will (*pravritti*);
- 6 Mind (*manas*);
- 7 Intellection (*Buddhi*).

The seven *Padārthas* (enquiries or predicates of existing things) of Kanāda in the *Vaiśeshikas*, refer in the occult doctrine to the seven qualities or attributes of the seven principles. Thus:

- 1 Substance (*dravya*) — refers to body or *Sthūla śarīra*;
- 2 Quality or property (*guna*) to the life principle *Jīva*;
- 3 Action or act (*karman*) to the *Linga śarīra*;
- 4 Community or commingling of properties (*Sāmānya*) to *Kāma-rūpa*;
- 5 Personality or conscious individuality (*Viśeṣa*) to *Manas*;
- 6 Co-inherence or perpetual intimate relation (*Samavāya*) to *Buddhi*, the inseparable vehicle of *Ātman*;
- 7 Nonexistence or *non-being* (*abhāva*) in the sense of, and as separate from, objectivity or substance — to the highest monad or *Ātman*.

Thus whether we view the ONE as the Vedic Purusha or Brahman (neutral) the “all-expanding essence”; or as the universal spirit, the “light of lights” (*jyotisham jyotih*), the TOTAL independent of all relation — of the *Upanishads*; or as the Paramātman of the *Vedānta*; or again as Kanāda’s *Adrishta* “the unseen Force,” or divine atom; or as *Prakriti*, the “eternally existing essence,” of Kapila, we find in all these *impersonal* universal Principles the latent capability of evolving out of themselves “six rays” (the evolver being the *seventh*). The third aphorism of the *Sāṅkhya-Kārikā*, which says of *Prakriti* that it is the “root and substance of all things,” and no *production*, but itself a producer of “seven things which, produced by it, become also producers” — has a purely occult meaning.

What are the “producers” evolved from this universal root-principle, *Mūlaprakriti* or undifferentiated *primeval cosmic* matter, which evolves out of itself consciousness, and mind, and is generally called “*Prakriti*” and *amūlam mūlam*, “the rootless root,” and *avyakta*, the “unevolved evolver,” *etc.*? This primordial *tattwa* or “eternally existing ‘that,’” the unknown essence, is said to produce as a first producer:

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

The reader will please always remember, that Mahat [is the] great source of these two internal faculties. “*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) 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 *microcosm*, 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.

The *Ātma Bodha* or “knowledge of soul,” a tract written by the great *Śamkarāchārya*, speaks distinctly of the *seven* principles in man (see fourteenth verse). They are called therein the five sheaths (*pañcha-kośa*) in which is enclosed the divine monad — the *Ātman and Buddhi*, the seventh and sixth principles, or the individual soul when made distinct (through *avidyā*, *māyā* and the *gunas*) from the supreme soul — *Parabrahm*.

- 1 The first sheath called *Ananda Māyā*, the “illusion of supreme bliss” — is the *manas* or fifth principle of the occultists, when united to *Buddhi*;
- 2 The second sheath is *Vijñāna-māyā-kośa*, the case or “envelope of self-delusion,” the *manas* when self-deluded into the belief of the *personal I*, or *ego*, with its vehicle.
- 3 The third — the *Mano-māyā* sheath composed of “illusionary mind” associated with the organs of action and will, is the *Kāma-rūpa* and *Linga-śarīra* combined, producing an illusive “I” or *Māyāvi-Rūpas*.

- 4 The fourth sheath is called *Prāna māyā*, “illusionary life,” our *second* life principle or *jīva*, wherein resides life, the “breathing” sheath.
- 5 The fifth *kośa* is called *Annamāyā* or the sheath supported by food — our gross material body.
- 6 All these sheaths produce other smaller sheaths — or six attributes or qualities each,
- 7 The seventh being always the *root* sheath, and the *Ātman* or spirit passing through all these subtle ethereal bodies like a thread, is called the “thread-soul” or *Sūtrātman*.

We may conclude with the above demonstration. Verily the Esoteric doctrine may well be called in its turn the “thread doctrine,” since, like *Sūtrātman* or *Paramātman*, it passes through, and strings together all the ancient philosophical religious systems, and what is more — reconciles and explains them. For though seeming so unlike externally, they have but one foundation, and of that the extent, depth, breadth and nature are known to those who have become, like the “Wise Men of the East,” adepts in Occult Science.

H.P. BLAVATSKY

