

*Atman is a ray from
a spark of Uncreated Ray*



A T M A N



Abstract and train of thoughts¹

1. Atman is the Universal Self, the One Self in All, the Real Self. All else are reflections on heaving seas.

Atman is the highest Spiritual Soul. Alone It proceeds directly from the One. 6

Atum or Atmu is the Atman of the Egyptians, the ever-concealed God. 6

Atmetos or Indivisible is the Atman of the Greeks. 6

Atman has no Will of its own, as It is no conditioned thing. Yet, It has the same quality of power over brute force as has the Universal Principle of which It is a part. 6

Atman is Universal Mind and Consciousness that is reflected in every atom, giving it a distinct name of a God or a Goddess. 7

Atman is Great Mother's first principle, Spirit. Her second principle is Buddhi, Soul. 7

Such a variety of names prompted Max Müller to point out that Atman cannot be translated as Soul, Spirit, or Intelligence, because Atman is all of them, and yet none of them in particular, since these are only its attributes and cannot have an independent existence outside of It. 7

Atman is far less developed in the animal. As a compensation, however, animal Karma is far less heavy than ours. 8

2. Atman is the soul of the spiritual man lit by its own light, the Nous Augoeides of the Neo-Platonists.

Atman is One in three, and three in One. 9

Atman forms man's higher immortal triad, a Trinity. 9

In the highest worlds, the three are One. 9

In conjunction with Buddhi and Manas, the ever-concealed Monas is triune and eternal. At the termination of all conditioned and illusive life, during the life of exceptionally virtuous men, and between two incarnations in Devachan, Buddhi-Manas is absorbed in Atman. 9

Atman (our seventh principle) being identical with the Universal Spirit, and man being one with It in his essence, what is then the Monad proper? 10

Atman in man is primordial Noetic Fire. Behind It lay "infinite Potentiality in Potentiality," which Simon named "that which has stood, stands and will stand," or permanent stability and personified immutability. 11

What is the difference between Spirit, Voice, and Word? 11

Atman is an almost immaterial spirit, the Divine Augoeides of the Neo-Platonists. It is represented by the Central Point, which corresponds to the human navel. 11

¹ Frontispiece by Hilma af Klint.

As the physical sun is the light and life of our solar system, so Atman is the light and life of man. Atman is the innermost and highest level of our septenary constitution; blood, Its lowest reflection. 12

Since Universe, Macrocosm and Microcosm are ten, why should we divide man into seven “principles”? 12

In Occultism, man’s four lower “principles” are considered male. Of the three higher, Atman and Manas are sexless, while Buddhi is held to be female. 13

Though exoterically reckoned as the seventh principle, Atman is no individual “principle” at all. 13

It belongs to the Universal Soul; It is the Auric Egg, the Magnetic Sphere around every human and animal being. Purusha, the Divine Male Spirit, touches the human head and stops there. But the real Spiritual Man, or the synthesis of all seven “principles,” is directly connected with “the thousand-headed Purusha,” slaughtered at the World’s foundation so that from Its remains a Universe may arise. 13

So, neither Atman is a “principle” (only a radiation from, and one with, Unmanifested Logos), nor the body, which is the material rind of the Spiritual Man, can be referred to as “principle.” Moreover, the chief “principle” of all is the hitherto secret “Luminous Egg” (Hiranyagarbha) or the invisible magnetic sphere in which every man is enveloped. 14

Atman is the soul of the Spiritual Man lit by its own light, Nous Augoeides. When redeemed from the flesh, Atman becomes a luciform, pure Citizen of the Universe. When assuming the form of its body, It becomes the Radiant Augoeides. It is this, which at times becomes the illusionary body called Mayavi-rupa. Adepts can project their Augoeides to any place of their choosing while their physical body is left entranced. 14

3. Woe for the living Dead, their glorious Augoeides have left them forever.

If the communication between a man and his Immortal Atman, his Personal Logos, is dissevered, the result will be the spiritual death of that man. Esoteric Teachings allude to this terrible death as the “second death.” 15

By explaining the circumstances that can lead a soul to its demise, Occultists of the White Lodge protect mankind from falling into such a dreadful pitfall. 15

4. Atman is one with Paramatman. Buddhi, Atman’s vehicle, is part and parcel of the Dhyani-Chohanian Essence.

The Silent Watcher of our Planetary Chain is at the upper rung of the ladder of being; Its shadows, at the lower. 16

Why Paramatman, the Central Spiritual Sun, is outside of the human Auric Egg, as also outside the Macrocosmic or Brahmā’s Egg? 16

Vendantins call Atman Sutratman or “thread-soul,” and Taijasa or “shinning” because Atman passes like a thread through man’s subtle bodies or “principles.” 17

As all Divine Egos must purify themselves in the fire of suffering and individual experience, so also have the terrestrial Egos, the evanescent personalities, to do likewise — if they would partake of the immortality of the Higher Egos. This they can achieve by crushing in themselves all that benefits their lower, personal nature, and by aspiring to transfuse their purified, yet still individualised, consciousness into that of the Higher Ego. 17

When Atman or Divine Spirit is merged in the Universal, it is perceived by Buddhi, the object of perception or the Divine Soul in man, i.e., Self is perceived by self. This is one of the most profound Mysteries. 17

Thus, the Yogi can be inspired by his Inner Self, his Atman. 18

The Aryan Mystic can, through his Atman, act independently of his body. Abstract contemplation can temporarily liberate the imprisoned Soul. In their hours of ecstasy,

Plotinus, Porphyry, and other Neo-Platonists became one with Atman on several occasions during the course of their lives. 18

5. Contrary to current materialistic views, evolution proceeds along triple lines: Spiritual, Psychic, and Physical.

There exists in Nature a triple evolutionary scheme for the formation of three periodical Upadhis. 19

It is a strange law of Nature that, on our plane, the higher Spiritual Nature should be in bondage to the lower. Unless the Higher Ego takes refuge in the Atman and merges entirely into the essence thereof, the personal ego may goad it to the bitter end. 19

And unless the Higher Ego soars to its Sun, the lower ego, with its fierce selfishness and base proclivities for sensual life, will have the upper hand in every case. 20

6. The key to the mystery of marriage is the union of Atman-Buddhi with Manas. Profane marriage is unholy and unworthy of the name.

True Marriage is a holy union, devoid of sin, in the same manner as Krishna's union with thousands of Gopis. Such union produces a race of Buddhas, children of the Virgin born "without sin." 21

There is nothing sacred in worldly marriage. On the contrary, as Mahatma Gandhi pointed out, "marriage is a fall even as birth is a fall. Salvation is freedom from birth and hence death also." 21

Thus the Adept, who has become one with his seventh principle and therefore is at one with his Higher Self is, practically, a creator for he has identified himself with the evolving and manifesting energy of Nature. It was in this sense that the Rishis are said to have "married." 21

7. Semitic Cosmogony materialises the mysteries of nature; the Aryan, spiritualizes matter while its physiology is always subservient to metaphysics.

Atman reaches man through all the phases of being, pure as an indiscrete element and an impersonal unity, radiating through two "Suns": the Central Spiritual Sun (the first and highest), and the Polar Sun (second). 23

The North Pole represents Atman, the region of pristine Purity and Spirituality. 23

8. No single rung of the ladder leading to Inner Wisdom can be skipped. No personality can ever reach or bring herself into communication with Atman, except through Buddhi-Manas.

Initiated Buddhists call unmanifested life Atman or Jivatman; and manifested life, Jiva; whereas the Vedantins call only the seventh principle Atman and identify It with Paramatman or Parabrahm. 25

According to our Tibetan Adepts and ancient Rishis, Atman is an emanation from Absoluteness, not a differentiation. 25

Atman or Jivatman, though bound and coloured by the gunas during the objective manifestation of universe and man, is yet nirguna, i.e., entirely free from them. 25

Vedanta states that true Spiritual Wisdom (Jnana) can only be attained by seeking to come en rapport with the Universal Soul (Atman). In other words, it is by ignoring the Higher Mind (Manas) altogether that one can master "the art of applying the divine powers of man to the subordination of the blind forces of nature" (Raja-Yoga or Theurgy). This is a grave error. 26

The Atman of the Vedantins, the Avalokiteshvara of the Hindus, the Ahura-Mazda of the Zoroastrians, the Heavenly Man of the Hermetic philosophers, the Osiris of the Egyptians,

the Logos of the Platonists, are all the same: Divine Thought Concealed, revealed by Fohat or Daiviprakriti, the Light of Logos. 26

9. Atman, our Lord and Protector, will show his full power only to those who can hear the “still small voice.”

Atman can incarnate in the Theurgist for purposes of Revelation or Theophania. 28

Our “personal” God is not Atman, the Monas, but the prototype of the latter, one of seven reservoirs of the human Monads or Egos. 29

Atman is the First and Last Mystery in the endless cycle of emanation and reabsorption, the fall of Christos and his redemption through Chrēstos, i.e., the humiliation of the higher and Its triumphant ascent through the lower — the region of lust and iniquity. 29

This Great Mystery of Salvation is also that of the Ineffable, the Supreme Wisdom (Buddhi), from which all emanations proceed and to which, at the completion of the Grand Cycle, all must return. 30

With the Gnostics, Christos meant Atman, the impersonal principal of the Universe, which is within the soul of every man, not Jesus-Chrēstos, the adept. 30

10. When the bud of personality is crushed out, and the worm of sense destroyed past resurrection, the Lernaean Hydra of Separateness will vanish into thin air.

Man’s own deific principle, his luminous Atman, is neither God nor Ishvara. 31

In its ultimate Parabrahmic state, Atman is not-Spirit, round whose pavilion reigns the darkness of eternal maya. Ishvara or Logos is Spirit, yet “unchanged in the profoundest depths of pralayas and in the intensest activity of the manvantaras.” 31

How can one bring oneself within the influence of the spiritual light which radiates from one’s own Logos? 32

The Spirit itself (Paramatmam) beareth witness with our spirit (Atman) that we are the children of God, says Paul, the real founder of Christianity. 33

Finally, when all darkness is consumed by light, the last atom-Soul returns home and the dewdrop slips into the shining sea. 33

Suggested reading for students.

On the soul of the spiritual man lit by its own light. 34



1. Atman is the Universal Self, the One Self in All, the Real Self. All else are reflections on heaving seas.

“The body in the Soul,” as Arjuna Misra is credited with saying, or rather the “Soul in the Spirit,” and on a still higher plane of development: “the SELF or Ātman in the Universal Self.”¹

Atman is the highest Spiritual Soul.² Alone It proceeds directly from the One.

Alone, the Divine Ray (the Ātman) proceeds directly from the One. When asked how that can be? How is it possible to conceive that those “gods,” or angels, can be at the same time their own emanations and their personal selves? Is it in the same sense in the material world, where the son is (in one way) his father, being his blood, the bone of his bone and the flesh of his flesh? To this the teachers answer “Verily it is so.” But one has to go deep into the mystery of BEING before one can fully comprehend this truth.³

Atum or Atmu is the Atman of the Egyptians, the ever-concealed God.

Initiation into the Mysteries, as every intelligent person knows, was a dramatic representation of scenes in the underworld. Such was the allegory of Job.

. . . in the [Egyptian] judgment, the deceased invokes four spirits who preside over the Lake of Fire, and is purified by them. He then is conducted to his celestial house, and is received by Athar and Isis, and stands before *Atum*,⁴ the essential God. He is now *Turu*, the essential man, a pure spirit, and henceforth On-ati, the eye of fire, and an associate of the gods.⁵

Atmetos⁶ or Indivisible is the Atman of the Greeks.

Atman has no Will of its own, as It is no conditioned thing.⁷ Yet, It has the same quality of power over brute force as has the Universal Principle of which It is a part.

Ātman, the eternal spiritual principle in man, has the same quality of power over brute force as has the Universal Principle of which it is a part.⁸

¹ *Secret Doctrine*, II p. 639 *fn.*

² Cf. *Blavatsky Collected Writings*, III p. 304

³ *Secret Doctrine*, I p. 222

⁴ *Atum*, or *At-mu* (Ātman), is the Concealed God, at once Ptah and Amen, Father and Son, Creator and thing created, Thought and Appearance, Father and Mother.

⁵ *Isis Unveiled*, II pp. 494, 500 & *fn.*

⁶ [ἀτμητος]

⁷ *Blavatsky Collected Writings*, XII p. 32

⁸ *ibid.*, VI p. 125

Atman is Universal Mind and Consciousness that is reflected in every atom, giving it a distinct name of a God or a Goddess.

The five fundamental titles of Vishnu — added to that of *Anu* (atom) common to all the trimūrtic personages — which are, *Bhūtātman*, one with the created or emanated materials of the world; *Pradhānātman*, “one with the senses”; *Paramātman*, “Supreme”; and *Ātman*, Kosmic Soul, or the Universal Mind — show sufficiently what the ancient Hindus meant by endowing with mind and consciousness every atom and giving it a distinct name of a God or a Goddess. Place their Pantheon, composed of 30 crores (or 300 millions) of deities within the macrocosm (the Universe), or inside the microcosm (man), and the number will not be found overrated, since they relate to the atoms, cells, and molecules of everything that is.¹

Atman is Great Mother’s first principle, Spirit. Her second principle is Buddhi, Soul.

To man, it gives all that it bestows on all the rest of the manifested units in nature; but develops, furthermore, the reflection of all its FORTY-NINE FIRES in him. Each of his seven principles is an heir in full to, and a partaker of, the seven principles of the “great Mother.”

The breath of her first principle is his spirit [Ātman].

Her second principle is BUDDHI (soul). We call it, erroneously, the seventh.

The third furnishes him with

(a) *the brain stuff on the physical plane, and*

(b) *with the MIND that moves it — [which is the human soul. — H.P.B.]*

— according to his organic capacities.²

Such a variety of names prompted Max Müller to point out that Atman cannot be translated as Soul, Spirit, or Intelligence, because Atman is all of them, and yet none of them in particular, since these are only its attributes and cannot have an independent existence outside of It.

How can we ever hope to be understood by our Paris brothers, when even the spirit of the French language militates against it and cannot even explain the difference which we are pointing out between the spiritual “conscious ego” and the *personal* one, between *Ātman* and *Manas*, between *Buddhi* and *jīvātman*! Here is what Max Müller has just published on the subject. After criticizing the translations of the first line of the *Upanishads* by Colebrooke and E. Röer, and showing that the Sanskrit term *ātman*, cannot be translated either by “soul,” or “spirit,” or “intelligence,” because *ātman* is all of them, and yet none of them in particular, since these are but its attributes and cannot have an independent existence outside of *ātman* — the learned professor says:

¹ *Blavatsky Collected Writings*, XII pp. 149-50

² *Secret Doctrine*, I p. 291; [quoting from a Private Commentary, hitherto secret. “This <teaching> does not refer to Prakriti-Purusha beyond the boundaries of our small universe.”]

Mr. Regnaud in his *Matériaux pour servir à l'histoire de la philosophie de l'Inde*¹ has evidently felt this, and has kept the word ātman untranslated,

“Au commencement cet univers n'était que l'ātman.”

But while in French it would seem impossible to find any equivalent for ātman, I have ventured to translate in English, as I should have done in German.

“Verily, in the beginning all this was Self, one only.”²

Thus, if the greatest Sanskritist of our epoch, a disciple of Burnouf, confesses in this manner the paucity of the European languages, and the impossibility of rendering in French the word *ātman* (a most subtle and metaphysical term, containing in its significance the basis, the cornerstone of the entire Hindu esoteric philosophy), what can we, Occultists, do about it? If neither “soul” nor “spirit” are the equivalents of *ātman*, where could we find the terms which would yield its sublime conception?³

Atman is far less developed in the animal. As a compensation, however, animal Karma is far less heavy than ours.

Yes, it is we, men, who have the “first-fruits of the Spirit,” or the direct Parabrahmic light, our Ātman or seventh principle, owing to the perfection of our fifth principle (Manas), which is far less developed in the animal. As a compensation, however, their Karma is far less heavy than ours. But that is no reason why they too should not reach one day that perfection that gives the fully evolved man the Dhyanchohanik form.⁴



¹ Vol. II, p. 24

² *The Sacred Books of the East: The Upanishads*, Preface, pp. xxxi-xxxii

³ *Blavatsky Collected Writings*, VI pp. 92-93

⁴ *ibid.*, (HAVE ANIMALS SOULS?) VII p. 46; [full text in our Blavatsky Speaks Series. — ED. PHIL.]

2. Atman is the soul of the spiritual man lit by its own light, the *Nous Augoeides* of the Neo-Platonists.¹

Atman is One in three, and three in One.

Ātman, or *Jīva*, “the One Life,” which permeates the *Monadīc Trio*. (One in three and three in One.)²

Atman forms man’s higher immortal triad, a Trinity.

It is *Ātman*, this highest spirit in man, which, in conjunction with *Buddhi* and *Manas*, is called the upper Triad, or Trinity. This triad with its four lower human principles is, moreover, enveloped with an auric atmosphere, like the yolk of an egg (the future embryo) by the albumen and shell. This, to the perceptions of higher beings from other planes, makes of each individuality an oval sphere of more or less radiancy.³

In the highest worlds, the three are One.

“*In the highest worlds, the three are one,*” . . . *Ātman*, *Buddhi* and *Manas*. In *Devachan* the higher element of the *Manas* is needed to make it a state of perception and consciousness for the disembodied *Monad*.^{4, 5}

In conjunction with *Buddhi* and *Manas*, the ever-concealed *Monas* is triune and eternal. At the termination of all conditioned and illusive life, during the life of exceptionally virtuous men, and between two incarnations in *Devachan*, *Buddhi-Manas* is absorbed in *Atman*.

The monad — a truly “indivisible thing,” as defined by Good, who did not give it the sense we now do — is here rendered as the *Ātman* in conjunction with *Buddhi* and the higher *Manas*. This trinity is one and eternal, the latter being absorbed in the former at the termination of all conditioned and *illusiv*e life. The monad, then, can be traced through the course of its pilgrimage and its changes of transitory vehicles only from the incipient stage of the manifested Universe. In *Pralaya*, or the intermediate period between two *manvantaras*, it loses its name, as it loses it when the real ONE self of man merges *into Brahm* in cases of high *Samadhi* (the *Turīya* state) or final *Nirvana*; “when the disciple” in the words of Śamkara,

“ . . . having attained that primeval consciousness, absolute bliss, of which the nature is truth, which is without form and action, abandons this illusive body that has been assumed by the *Ātman* just as an actor (abandons) the dress (put on).”

¹ [For an in-depth analysis of the subject, see eponymous study in the same series. — ED. PHIL.]

² *Blavatsky Collected Writings*, XII p. 607

³ *ibid.*, XII pp. 520-21

⁴ *Secret Doctrine*, II p. 57 & *fn.*; [Catechism Commentaries]

⁵ [Note to Students: *Monad* (*μοναδα*, in Greek) is the accusative case of *μονα*. However, as the term is here used in the nominative case (*μονα*), *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.]

For Buddhi (the *Anandamāyā sheath*) is but a mirror which *reflects* absolute bliss; and, moreover, *that reflection* itself is yet not free from ignorance, and is *not* the Supreme Spirit, being subject to conditions, being a spiritual modification of Prakriti, and an effect; *Ātman* alone is the one real and eternal substratum of all — the essence and absolute knowledge — the *Kshetrajña*.¹ It is called in the Esoteric philosophy “the One Witness,” and, while it rests in Devachan, is referred to as “the Three Witnesses to Karma.”

Atman (our seventh principle) being identical with the Universal Spirit, and man being one with It in his essence, what is then the Monad proper?

It is that homogeneous spark which radiates in millions of rays from the primeval “Seven”; — of which seven further on. It is *the* EMANATING *spark from the* UNCREATED Ray² — a mystery. In the esoteric, and even exoteric Buddhism of the North, Ādi Buddha (*mChogi dang-poi sangs-rgyās*), the One unknown, without beginning or end, identical with Parabrahm and Ain-Soph, emits a bright ray from its darkness.

This is the *Logos* (the first), or Vajradhara, the Supreme Buddha (also called *Dorjechang*).³ As the Lord of all Mysteries he cannot manifest, but sends into the world of manifestation his heart — the “diamond heart,” Vajrasattva (*Dorjesempa*).⁴ This is the second *logos* of creation, from whom emanate the seven (in the exoteric blind the five) Dhyāni-Buddhas, called the Anupapādaka, “the parentless.” These Buddhas are the primeval monads from the world of *incorporeal being*, the *Arūpa* world, wherein the Intelligences (on that plane only) have neither shape nor name, in the exoteric system, but have their distinct seven names in esoteric philosophy. These Dhyāni-Buddhas emanate, or create from themselves, by virtue of Dhyāna, celestial Selves — the *super-human* Bodhisattvas. These incarnating at the beginning of every human cycle on earth as mortal men, become occasionally, owing to their personal merit, Bodhisattvas among the Sons of Humanity, after which they may re-appear as *Mānushi* (human) Buddhas. The Anupapādaka (or Dhyāni-Buddhas) are thus identical with the Brāhmanical *Mānasaputras*, “mind-born sons” — whether of Brahmā or

¹ Now that the revised version of the gospels has been published and the most glaring mistranslations of the old versions are corrected, one will understand better the words in *1 John* v, 6-8:

It is the Spirit that beareth *witness* because the Spirit is the truth.

The words that follow in the mistranslated version about the “three witnesses” — hitherto supposed to stand for “the Father, the Word, and the Holy Ghost” — show the real meaning of the writer (St. John) very clearly, thus still more forcibly identifying his teaching in this respect with that of Śamkarāchārya. For what can the sentence, “there are three who bear witness: the Spirit and the *Water* and the *Blood*” — mean, if they bear no relation to, or connection with, the more philosophical statement of the great Vedanta teacher, who, speaking of the *sheaths* (the *principles* in man) *Jīva*, *Vijñānamāyā* etc., which *are*, in their physical manifestation, “*water* and *blood*” or life, adds that *Ātman* (spirit) alone is what remains after the *subtraction* of the sheaths and that it is the *ONLY witness*, or synthesized unity. The less spiritual and philosophical school, solely with an eye to a trinity made three witnesses out of “one,” thus connecting it more with earth than with heaven.

² [*i.e.*, “The Infinite, Everlasting Cause.” (*Blavatsky Collected Writings*, I p. 377). Cf. “The ‘Spiritual Monad’ is eternal because uncreate, but its ‘Individual persistence’ — *in human form and bodies on this terrestrial chain or during the life-cycle*, lasts only ‘one manvantara.’ This does not prevent the same Spiritual Monad starting at the end of Mahāpralaya (the Grand Age of Rest) into another *higher and more perfect* ‘life-cycle’ with the fruit of the accumulated experiences of all the personalities the ‘individual’ Ego (*manas*) had informed.” *ibid.*, XII p. 58; (In connection with a lecture delivered by Dr. Jerome A. Anderson at a meeting of the San Francisco Free-thought Society, in which he had been reported to have said that “the spiritual monad in man was given *individual persistence* only during one manvantara, or cycle of material existence.”)

³ [rDo-rje-chang]

⁴ [rDo-rje-sems-dpa]

either of the other two Trimūrtian Hypostases, hence identical also with the Rishis and Prajāpatis.¹

Atman in man is primordial Noetic Fire. Behind It lay “infinite Potentiality in Potentiality,” which Simon named “that which has stood, stands and will stand,” or permanent stability and personified immutability.²

What is the difference between Spirit, Voice, and Word?

The same as between Ātman, Buddhi and Manas, in one sense. Spirit emanates from the unknown Darkness, the mystery into which none of us can penetrate. That Spirit — call it the “Spirit of God” or Primordial Substance — mirrors itself in the Waters of Space — or the still undifferentiated matter of the future Universe — and produces thereby the first flutter of differentiation in the homogeneity of primordial matter. This is the Voice, pioneer of the “Word” or the first manifestation; and from that Voice emanates the Word or Logos, that is to say, the definite and objective expression of that which has hitherto remained in the depths of the Concealed Thought. That which mirrors itself in Space is the Third Logos. We may express this Trinity also by the terms Colour, Sound, and Numbers.³

Atman is an almost immaterial spirit, the Divine Augoeides of the Neo-Platonists. It is represented by the Central Point, which corresponds to the human navel.

“Man is a little world inside the great universe,” teaches Paracelsus. “A microcosm, within the macrocosm, like a foetus, he is suspended by his three principal spirits in the matrix of the universe.”

These three spirits are described as double:

- 1 the spirit of the Elements (terrestrial body and vital principle);
- 2 the spirit of the stars (sidereal or *astral* body and will governing it);
- 3 the spirit of the spiritual world (the animal and the spiritual souls) — the *seventh* principle being an almost *immaterial* spirit or the divine Augoeides, *Ātman*, represented by the central point,⁴ which corresponds to the human navel.

This *seventh* principle is the *Personal* God of every man, say the old Western and Eastern Occultists.⁵

¹ *Secret Doctrine*, I pp. 570-71; [Cf. “Compassionate Hierarchy,” in our *Masque of Love* Series. — ED. PHIL.]

² Cf. *Blavatsky Collected Writings*, XII p. 553; [See “G.R.S. Mead’s Essay on Simon Magus,” in our *Buddhas and Initiates* Series. — ED. PHIL.]

³ *Blavatsky Collected Writings*, X p. 406

⁴ [within the two interlaced triangles]

⁵ *ibid.*, III p. 321

As the physical sun is the light and life of our solar system, so Atman is the light and life of man. Atman is the innermost and highest level of our septenary constitution; blood, Its lowest reflection.

[The writer, Gerald Massey, a learned Egyptologist, sends a scholarly review of a work by H. Clay Trumbull, D.D., entitled *The Blood-Covenant; a Primitive Rite and its Bearing on Scripture*. This work contains a mass of data from a wide range of sources on the very ancient rite of covenanting by the inter-transfusion of blood. The reviewer takes exception with Dr. Trumbull's interpretation that the root-idea of this covenanting was that of an "inter-union of the spiritual natures by the inter-commingling of blood for the sake of an inter-communion with deity." He says:

"Dr. Trumbull claims the Egyptians as witnesses to the truth of his interpretation. But so far from their highest conception of 'a union with the Divine nature' being an inter-flowing and inter-fusion of blood, the soul of blood was the very lowest, that is the first, in a series of seven souls! Their highest type of the soul was the sun that vivified for ever, called Atmu, the Father Soul. . . . All through, the writer is apt to confuse the past with the present, and eager to read the present into the past."

To this paragraph, H.P.B., has appended the following two footnotes:]

The Theosophists are reminded that the "seven souls" are what we call the "seven principles" in man. "Blood" is the *principle* of the Body, the lowest in our septenary, as the highest is "Ātman," which may well be symbolized by the Sun; Ātman being the light and life in man, as the physical sun is the light and life of our solar system.

The arcane doctrine teaches that the "blood" rites are as old as the Third-Root race, being established in their final form by the Fourth Parent race in commemoration of the separation of androgynous mankind, their forefathers, into males and females. Mr. G. Massey is a strict scholar, who holds only to that which is made evident to him, and ignores the Occultistic division of mankind into Races, and the fact that we are in our Fifth-Root race, and would, of course, refuse to carry mankind back into *pre-Tertiary* times. Yet his researches and the fruit of his life-labour, corroborate, by their numberless new facts revealed by him, most wonderfully, the teachings of the "Secret Doctrines."¹

Since Universe, Macrocosm and Microcosm are ten, why should we divide man into seven "principles"?

As the Universe, the Macrocosm and the Microcosm,² are *ten*, why should we divide Man into *seven* "principles"? This is the reason why the perfect number ten is divided into two, a reason which cannot be given out publicly: In their completeness, *i.e.*, super-spiritually and physically, the forces are TEN: to wit, three on the subjective and inconceivable, and seven on the objective plane. Bear in mind that I am now giving you the description of the two opposite poles:

(a) the primordial triangle, which as soon as it has reflected itself in the "Heavenly Man," the highest of the lower seven — disappears, returning into "Silence and Darkness"; and

(b) the astral paradigmatic man, whose Monad (ātman) is also represented by a triangle, as it has to become a ternary in conscious Devachanic interludes.

The purely terrestrial man being reflected in the universe of matter, so to say, upside-down, the upper triangle, wherein the creative ideation and the subjective po-

¹ *Blavatsky Collected Writings*, (FOOTNOTES TO "BLOOD-COVENANTING") VIII p. 251-52

² The solar system or the earth, as the case may be.

tentiality of the formative faculty resides, is shifted in the man of clay below the seven. Thus three of the ten, containing in the archetypal world only ideative and paradigmatic potentiality, *i.e.*, existing in possibility, not in action, are in fact one. The potency of formative creation resides in the Logos, the synthesis of the seven Forces or Rays, which becomes forthwith the Quaternary, the sacred Tetractys. This process is repeated in man, in whom the lower physical Triangle becomes, in conjunction with the female One, the male female creator or generator. The same on a still lower plane in the animal world. A mystery above, a mystery below, truly.¹

In Occultism, man's four lower "principles" are considered male. Of the three higher, Atman and Manas are sexless, while Buddhi is held to be female.

Tertullian also said that woman was the gateway of the devil.² Is this allegorical or may not woman equally say that man is the "door of hell" from the same point of view? In the phraseology of Occultism, the lower Quaternary (the four lower "principles") is considered *male*, while of the three higher Principles, Ātman and Manas are held to be sexless and Buddhi (Soul) female.³

Though exoterically reckoned as the seventh principle, Atman is no individual "principle" at all.

It belongs to the Universal Soul; It is the Auric Egg, the Magnetic Sphere around every human and animal being.⁴ Purusha, the Divine Male Spirit, touches the human head and stops there. But the real Spiritual Man, or the synthesis of all seven "principles," is directly connected with "the thousand-headed Purusha," slaughtered at the World's foundation so that from Its remains a Universe may arise.

In this diagram⁵ we see that physical man (or his body) does not share in the *direct* pure wave of the divine Essence which flows from the *One in Three*, the Unmanifested, through the Manifested Logos (the upper face in the diagram). Purusha, the primeval Spirit, touches the human head and stops there. But the Spiritual Man (the synthesis of the seven principles) is directly connected with it. And here a few words ought to be said about the usual exoteric enumeration of the principles. As those not pledged could hardly be entrusted with the whole truth, an approximate division only was made and given out. *Esoteric Buddhism* begins with Ātman, the seventh, and ends with the Physical Body, the first.

¹ *Blavatsky Collected Writings*, XII p. 525

² See "Humility is no virtue" in our *Buddhas and Initiates*, and "Why women should avoid the Church like a plague," in our *Black versus White Magic Series*. — ED. PHIL.

³ *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) XIII pp. 164-65; [Footnote appended to a translation of Śrī Śamkarāchārya's *Prasnottaramala*, wherein to the question "What is the door of hell? the answer is given: "The woman."]

⁴ *ibid.*, XII, Diagram I, opposite p. 524; [on Macro- and Microcosm's creative and potential forces, and centres of physical action.]

⁵ [*ibid.*]

So, neither Atman is a “principle” (only a radiation from, and one with, Unmanifested Logos), nor the body, which is the material rind of the Spiritual Man, can be referred to as “principle.” Moreover, the chief “principle” of all is the hitherto secret “Luminous Egg” (Hiranyagarbha) or the invisible magnetic sphere in which every man is enveloped.

Now, neither Ātman, which is no individual “principle” but a radiation *from* and *one with* the Unmanifested Logos; nor the body, which is the material rind or shell of the Spiritual Man, can be, in strict truth, referred to as “principles.” Moreover the chief “principle” of all, one not even mentioned heretofore, is the “Luminous Egg” (Hiranyagarbha) or the invisible magnetic sphere in which every man is enveloped.¹ It is the direct emanation:

(a) from the Ātmic Ray in its triple aspect of Creator, Preserver, and Destroyer (Regenerator); and

(b) from Buddhi-Manas.

Atman is the soul of the Spiritual Man lit by its own light, Nous Augoeides. When redeemed from the flesh, Atman becomes a luciform, pure Citizen of the Universe. When assuming the form of its body, It becomes the Radiant Augoeides. It is this, which at times becomes the illusionary body called Mayavi-rupa. Adepts can project their Augoeides to any place of their choosing while their physical body is left entranced.

The *seventh* aspect of this individual aura is the faculty of assuming the form of its body and becoming the “Radiant,” the Luminous Augoeides. It is this, strictly speaking, which at times becomes the form called Māyāvi-Rūpa. Therefore as explained in the second face of the diagram (the astral man), the Spiritual Man consists of only five principles, as taught by the Vedāntins,² who substitute tacitly for the physical this sixth, or Auric Body, and merge the dual Manas (the dual mind or consciousness) into one. Thus they speak of five kośas (sheaths or principles), and call Ātman the sixth yet no “principle.” This is the secret of the late Subba Row’s criticism of the division in *Esoteric Buddhism*. But let the student now learn the true esoteric enumeration. . . .³

¹ So are the animals, the plants and even the minerals. Reichenbach never understood what he learned through his sensitives and clairvoyants. It is the odic or rather the auric or magnetic fluid which emanates from man, but it is also something more.

² See *The Secret Doctrine*, Vol. I, pp. 157-58, for the Vedāntic exoteric enumeration.

³ *Blavatsky Collected Writings*, XII p. 526

3. Woe for the living Dead, their glorious Augoeides have left them forever.

If the communication between a man and his Immortal Atman, his Personal Logos, is dissevered, the result will be the spiritual death of that man. Esoteric Teachings allude to this terrible death as the “second death.”¹

This death is *spiritual death*. When the communication between a human being and his divine immortal Ātman, his “logos” is dissevered, the result will be the *spiritual death* of the man.²

By explaining the circumstances that can lead a soul to its demise, Occultists of the White Lodge protect mankind from falling into such a dreadful pitfall.

The real MAHATMA is then not his physical body but that higher *Manas* which is inseparably linked to the *Ātman* and its vehicle (the 6th principle) — a union effected by him in a comparatively very short period by passing through the process of self-evolution laid down by the Occult Philosophy.³



¹ [For an in-depth analysis of the subject, see “Woe for the living Dead,” in the same series. — ED. PHIL.]

² *Blavatsky Collected Writings*, VI p. 222

³ *ibid.*, VI pp. 239-40

4. Atman is one with Paramatman. Buddhi, Atman's vehicle, is part and parcel of the Dhyani-Chohan Essence.

Stanza VII.6. FROM THE FIRST-BORN (*primitive, or the first man*) THE THREAD BETWEEN THE SILENT WATCHER AND HIS SHADOW BECOMES MORE STRONG AND RADIANT WITH EVERY CHANGE (*re-incarnation*). . . .

The Silent Watcher of our Planetary Chain is at the upper rung of the ladder of being; Its shadows, at the lower.

This sentence: “The thread between the *silent watcher* and his *shadow* (man) becomes stronger” — with every re-incarnation — is another psychological mystery, that will find its explanation in Volume II. For the present it will suffice to say that the “Watcher” and his “Shadows” — the latter numbering as many as there are re-incarnations for the monad — are one. The Watcher, or the divine prototype, is at the upper rung of the ladder of being; the shadow, at the lower. Withal, the *Monad* of every living being, unless his moral turpitude breaks the connection and runs loose and “astray into the lunar path” — to use the Occult expression — *is an individual Dhyāni-Chohan, distinct from others, a kind of spiritual individuality of its own*, during one special Manvantara. Its *Primary*, the Spirit (Ātman) is one, of course, with *Paramātman* (the one Universal Spirit), but the vehicle (Vahan) it is enshrined in, the *Buddhi*, is part and parcel of that Dhyāni-Chohan Essence; and it is in this that lies the mystery of that *ubiquity*, which was discussed a few pages back.

“My Father, that is in Heaven, and I — are one,”¹

— says the Christian Scripture; in this, at any rate, it is the faithful echo of the esoteric tenet.²

Why Paramatman, the Central Spiritual Sun, is outside of the human Auric Egg, as also outside the Macrocosmic or Brahmā's Egg?

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

¹ [John x, 30]

² *Secret Doctrine*, I pp. 264-65

Spirit that ensouls the boundless Kosmos whether within, or beyond, Space and Time.¹

Vendantins call Atman Sutratman or “thread-soul,” and Taijasa or “shinning” because Atman passes like a thread through man’s subtle bodies or “principles.”²

Ātman or Spirit (the Spiritual SELF) passing like a thread through the five subtle bodies (or principles, *Kośas*) is called “thread-soul,” or *Sūtrātman* in Vedāntic philosophy.³

As all Divine Egos must purify themselves in the fire of suffering and individual experience, so also have the terrestrial Egos, the evanescent personalities, to do likewise – if they would partake of the immortality of the Higher Egos. This they can achieve by crushing in themselves all that benefits their lower, personal nature, and by aspiring to transfuse their purified, yet still individualised, consciousness into that of the Higher Ego.

And as the Divine Egos, in order to re-become the One Essence, or be indrawn again into the Universal AUM, have to purify themselves in the fire of suffering and individual experience, so also have the terrestrial Egos, the personalities, to do likewise, if they would partake of the immortality of the Higher Egos. This they can achieve by crushing in themselves all that benefits the lower personal nature of their “selves” and by aspiring to transfuse their thinking Kāmic principle into that of the Higher Ego. We (*i.e.*, our personalities) become immortal by the mere fact of our thinking, moral nature, being grafted on our divine triune Monad (Ātman-Buddhi-Manas), the three in one and one in three (aspects). For the Monad manifested on earth by the incarnating Ego is that which is called the Tree of Life Eternal, that can only be approached by eating the fruit of Knowledge, the Knowledge of Good and Evil, or of GNŌSIS, Divine Wisdom.⁴

When Atman or Divine Spirit is merged in the Universal, it is perceived by Buddhi, the object of perception or the Divine Soul in man, i.e., Self is perceived by self. This is one of the most profound Mysteries.

. . . Kuan-shi-yin (Avalokiteśvara) and Kuan-Yin, besides being now the patron deities of the Buddhist ascetics, the Yogis of Thibet, are the gods of chastity, and are, in their esoteric meaning, not even that which is implied in the rendering of Mr. Rhys Davids: “The name Avalokiteśvara . . . means “The Lord who looks down from on high.”” Nor is Kuan-shi-yin “the Spirit of the Buddhas present in the Church,”⁵ but, literally interpreted, it means “the Lord that is seen,” and in one sense,

“the divine SELF perceived by Self” (the human)

¹ *Blavatsky Collected Writings*, XII p. 623

² Cf. *ibid.*, XIV p. 51

³ *Secret Doctrine*, I p. 610 *fn.*

⁴ *Blavatsky Collected Writings*, XII p. 630

⁵ *Buddhism*, etc., 1877, pp. 202, 203 [Cf. *The Mahatma Letters to A.P. Sinnett*, pp. 343 *et seq.*]

— the Ātman or seventh principle merged in the Universal, perceived by, or the object of perception to, Buddhi, the sixth principle or divine Soul in man. In a still higher sense, Avalokiteśvara = Kuan-shi-yin, referred to as the seventh Universal principle, is the Logos perceived by the Universal Buddhi — or Soul, as the synthetic aggregate of the Dhyāni-Buddhas; and is not the “Spirit of Buddha present in the Church,” but the omnipresent universal Spirit manifested in the temple of Kosmos or Nature.¹

Thus, the Yogi can be inspired by his Inner Self, his Atman.

. . . the Yogi discovers his God in his inner self, his ĀTMAN. When he reaches that point he *is* inspired — by the union of himself with the Universal, Divine Principle — Parabrahman.²

The Aryan Mystic can, through his Atman, act independently of his body. Abstract contemplation can temporarily liberate the imprisoned Soul. In their hours of ecstasy, Plotinus, Porphyry, and other Neo-Platonists became one with Atman on several occasions during the course of their lives.

Thus, while the Aryan mystic claimed for himself the power of solving all the problems of life and death, when he had once obtained the power of acting independently of his body, through the *Ātman* — “self,” or “soul”; and the old Greeks went in search of *Atmu* — the Hidden one, or the God-Soul of man, with the symbolical mirror of the Thesmophorian mysteries; — so the spiritualists of today believe in the faculty of the spirits, or the souls of the disembodied persons, to communicate visibly and tangibly with those they loved on earth. And all these, Aryan Yogis, Greek philosophers, and modern spiritualists, affirm that possibility on the ground that the embodied soul and its never embodied spirit — the real *self* — are not separated from either the Universal Soul or other spirits by space, but merely by the differentiation of their qualities; as in the boundless expanse of the universe there can be no limitation. And that when this difference is once removed — according to the Greeks and Aryans by abstract contemplation, producing the temporary liberation of the imprisoned Soul; and according to Spiritualists, through mediumship — such an union between embodied and disembodied spirits becomes possible. Thus was it that Patañjali’s Yogis and, following in their steps, Plotinus, Porphyry, and other Neo-Platonists, maintained that in their hours of ecstasy, they had been united to, or rather become as one with, God, several times during the course of their lives.³



¹ *Secret Doctrine*, I pp. 471-72

² *Blavatsky Collected Writings*, III p. 27; [Does God reveal himself by inspiration to a Yogi?]

³ *ibid.*, II pp. 93-94

5. Contrary to current materialistic views, evolution proceeds along triple lines: Spiritual, Psychic, and Physical.

There exists in Nature a triple evolutionary scheme for the formation of three periodical Upādhis.¹

It now becomes plain that there exists in Nature a triple evolutionary scheme, for the formation of the three *periodical Upādhis*; or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions. These three are the finite aspects or the reflections on the field of Cosmic Illusion of ĀTMAN, the seventh, the ONE REALITY.

- 1 The Monadic is, as the name implies, concerned with the growth and development into still higher phases of activity of the Monad in conjunction with:
- 2 The Intellectual, represented by the Mānasa-Dhyānis (the Solar Devas, or the Agnishvāta Pitris) the “givers of intelligence and consciousness” to man and:
- 3 The Physical, represented by the Chhāyās of the lunar Pitris, round which Nature has concentered the present physical body. This body serves as the vehicle for the “growth” (to use a misleading word) and the transformations through Manas and — owing to the accumulation of experiences — of the finite into the INFINITE, of the transient into the Eternal and Absolute.

Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyānis or “Logoi.” Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is.²

It is a strange law of Nature that, on our plane, the higher Spiritual Nature should be in bondage to the lower. Unless the Higher Ego takes refuge in the Atman and merges entirely into the essence thereof, the personal ego may goad it to the bitter end.³

Stanza V.18. THE FIRST (*Race*) WERE THE SONS OF YOGA. THEIR SONS, THE CHILDREN OF THE YELLOW FATHER AND THE WHITE MOTHER.

In the later Commentary, the sentence is translated:

“The Sons of the Sun and of the Moon, the nursling of ether [or the wind] . . .”

Remember in this connection the *Tabula Smaragdina* of Hermes, the esoteric meaning of which has seven keys to it. The Astro-Chemical is well known to students, the anthropological may be given now. The “One thing” mentioned in it is MAN. It is said:

¹ Cf. “Upādhi means that through which a force acts. The word ‘vehicle’ is sometimes used to convey the same idea. If ‘force’ be regarded as acting, ‘matter’ is the upādhi through which it acts. Thus the Lower Manas is the upādhi through which the Higher can work; the Linga-śarīra is the upādhi through which Prāna can work. The Sthūla-śarīra is the upādhi for all the principles acting on the physical plane.” *Blavatsky Collected Writings*, XII p. 692 *fn.*]

² *Secret Doctrine*, I p. 181

³ See “Higher Self and Higher Ego,” in in our Confusing Words Series. — ED. PHIL.

“The Father of THAT ONE ONLY THING is the Sun; its Mother the Moon; the Wind carries it in his bosom, and its nurse is the Spirituous Earth.”

In the occult rendering of the same it is added:

“and *Spiritual* Fire is its instructor (Guru).”

This fire is the higher Self, the Spiritual Ego, or that which is eternally reincarnating under the influence of its lower personal Selves, changing with every re-birth, full of *Tanhā* or desire to live. It is a strange law of Nature that, on this plane, the higher (Spiritual) Nature should be, so to say, in bondage to the lower. Unless the Ego takes refuge in the Ātman, the ALL-SPIRIT, and merges entirely into the essence thereof, the personal Ego may goad it to the bitter end. This cannot be thoroughly understood unless the student makes himself familiar with the mystery of evolution, which proceeds on triple lines — spiritual, psychic and physical.

And unless the Higher Ego soars to its Sun, the lower ego, with its fierce selfishness and base proclivities for sensual life, will have the upper hand in every case.

That which propels towards, and forces evolution, *i.e.*, compels the growth and development of Man towards perfection, is

(a) the MONAD, or that which acts in it unconsciously through a force inherent in itself; and

(b) the lower astral body or the *personal* SELF.

The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that force. Owing to its identity with the ALL-FORCE, which, as said, is inherent in the Monad, it is all-potent on the *Arūpa*, or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive: *e.g.*, the rays of the Sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of soil where the sunbeam cannot reach it, and the latter will not follow it. So with the Ātman: unless the higher Self or EGO gravitates towards its Sun — the Monad — the lower *Ego*, or *personal* Self, will have the upper hand in every case. For it is this Ego, with its fierce Selfishness and animal desire to live a Senseless life (*Tanhā*), which is “the maker of the tabernacle,” as Buddha calls it in *Dhammapada*.¹ Hence the expression, “the Spirits of the Earth clothed the shadows and expanded them.”²



¹ 153-54

² *Secret Doctrine*, II pp. 109-10

6. The key to the mystery of marriage is the union of Atman-Buddhi with Manas. Profane marriage is unholy and unworthy of the name.

True Marriage is a holy union, devoid of sin, in the same manner as Krishna's union with thousands of Gopis. Such union produces a race of Buddhas, children of the Virgin born "without sin."

There is nothing sacred in worldly marriage. On the contrary, as Mahatma Gandhi pointed out, "marriage is a fall even as birth is a fall. Salvation is freedom from birth and hence death also."¹

It was the marriage of Nous (Ātman-Buddhi) with Manas, the union through which Will and Thought become one and are endowed with divine powers. For Ātman in man, being of an unalloyed essence, the primordial divine Fire (or the eternal and universal "that which has stood, stands and will stand"), is of all the planes; and Buddhi is its vehicle or Thought, generated by and generating the "Father" in her turn, and also Will. She is "that which has stood, stands and will stand," thus becoming in conjunction with Manas, male-female, in this sphere only. Hence, when Simon spoke of himself as the Father and the Son and the Holy Ghost, and of Helena as his Epinoia, Divine Thought, he meant the marriage of his Buddhi with Manas. Helena was the Śakti of the inner man, the female potency.²

Thus the Adept, who has become one with his seventh principle and therefore is at one with his Higher Self is, practically, a creator for he has identified himself with the evolving and manifesting energy of Nature. It was in this sense that the Rishis are said to have "married."

. . . "Sophia" is wisdom or the *Buddhi* — the spiritual soul (our sixth principle). This principle is everywhere represented as a "female," because it is passive inasmuch as it is merely the vehicle of the seventh principle. This latter — which is called *Ātman* when spoken of in connection with an individual and *Purush* when applied in its relation to the Universe — is the active male, for it is the CENTRE OF ENERGY acting through and upon its female vehicle, the sixth principle.

The occultist, when he has identified himself thoroughly with his *Ātman*, acts upon the *Buddhi*, for, according to the laws of Cosmic Evolution, the *Purusha* — the universal seventh principle — is perpetually acting upon and manifesting itself through *Prakriti* — the universal sixth principle. Thus the MAHATMA, who has become one with his seventh principle — which is identical with *Purusha*, since there is no isolation in the spiritual monad — is practically a creator, for he has identified himself with the evolving and the manifesting energy of nature. It was in this sense that the Rishis are said to have married.³

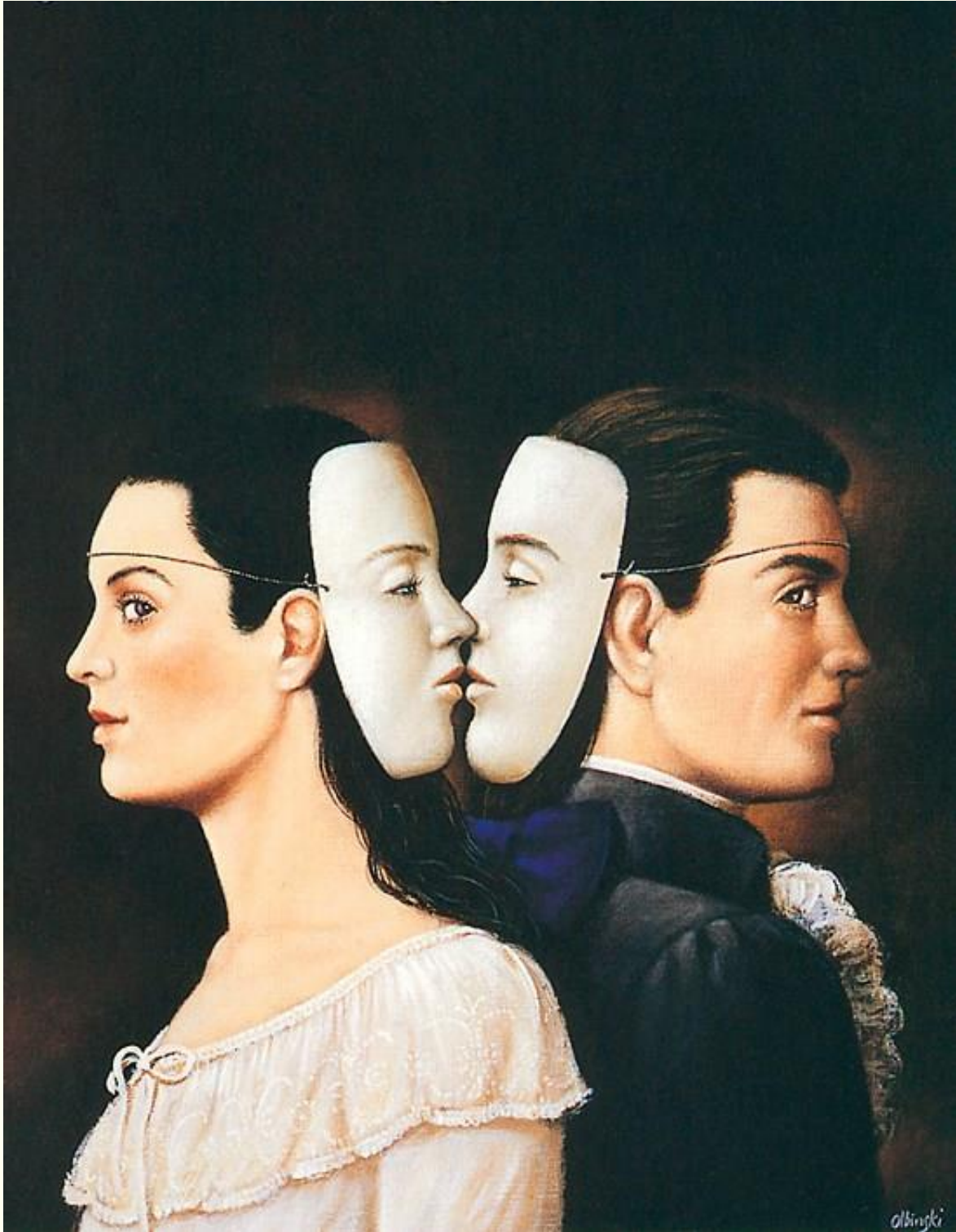
¹ See "Blavatsky on Marriage, Divorce, and Celibacy" in Blavatsky Speaks, "The Kreutzer Sonata" in our Living the Life Series, and "Marriage made in Heaven" in our Secret Doctrine's Third Proposition Series. — ED. PHIL.

² *Blavatsky Collected Writings*, XII pp. 558-59

³ Cf. *ibid.*, VI pp. 261-62

CONSTITUTION OF MAN SERIES
6. TRUE MARRIAGE IS TRIPLE: ATMAN, BUDDHI, MANAS

John G. Gichtel (end of XVIIth cent.), the ardent lover of Böhme, the Seer of whom de Saint-Martin relates that he was *married* “to the heavenly Sophia,” the Divine Wisdom — made use of this term. Therefore, it is easy to see what Cagliostro meant by proving to the Philalethes on the testimony of their “senses,” “God, man and the *intermediary* Spiritual beings,” that exist between God (*Ātman*), and Man (the *Ego*).¹



¹ Blavatsky *Collected Writings*, XII p. 83

7. Semitic Cosmogony materialises the mysteries of nature; the Aryan, spiritualizes matter while its physiology is always subservient to metaphysics.

Atman reaches man through all the phases of being, pure as an indiscrete element and an impersonal unity, radiating through two “Suns”: the Central Spiritual Sun (the first and highest), and the Polar Sun (second).

Explain, or complete the teaching of the seven Suns with the seven systems of *planes of being*, of which the “Suns” are the central bodies, and you have the seven angelic planes, whose “Host” are gods thereof, collectively.¹ They are the Head-group divided into four classes from the *incorporeal* down to the semi-corporeal, which classes are directly connected — though in very different ways as regards voluntary connection and functions — with our mankind. They are three, synthesized by the fourth (the first and highest), which is called the “Central Sun” in the Kabbalistic doctrine just quoted.² This is the great difference between the Semitic and the Aryan Cosmogony; one materializing, humanizes the mysteries of nature; the other spiritualizes matter, and its physiology is always made subservient to metaphysics. Thus, though the seventh principle reaches man through all the phases of being, pure as an indiscrete element and an impersonal unity, it passes through (the Kabala teaches *from*) the Central Spiritual Sun and Group the second (the *polar* Sun), which two radiate on man his Ātman. Group *Three* (the equatorial Sun) cement the Buddhi to Ātman and the higher attributes of *Manas*, while group Four (the spirit of our visible sun) endows him with his Manas and its vehicle — the *Kama rūpa*, or body of passions and desires, the two elements of *Ahamkāra* which evolve *individualized consciousness* — the personal *ego*. Finally, it is the spirit of the Earth in its triple unity that builds the physical body, attracting to it the Spirits of Life and forming his *Linga-śarīra*.³

The North Pole represents Atman, the region of pristine Purity and Spirituality.

Now here the Orientalists have been, and are still, facing the Sphinx’s riddle, the wrong solution of which will ever destroy their authority, if not their persons, in the eyes of every Hindu scholar, even those who are not initiates. For there is not a statement in the *Purānas* — on the conflicting details of which Wilford based his speculations — which has not several meanings, and does not apply to both the physical and the metaphysical worlds. If the old Hindus divided the face of the globe geographically into seven zones, climates, *dvīpas*, and into seven hells and seven heavens, allegorically, that measure of seven did not apply in both cases to the same localities. It is the north pole, the country of “Meru,” which is the seventh division, as it answers to the Seventh principle (or fourth metaphysically), of the occult calculation, for it represents the region of Ātman, of pure soul, and Spirituality. Hence Pushkara is shown as *the seventh zone*, or *dvīpa*, which encompasses the *Kshīra*

¹ See Vol. I, Commentary to Stanza VII.

² [Pratt, *New Aspects of Life and Religion*, pp. 287-89]

³ *Secret Doctrine*, II pp. 240-41

Ocean, or Ocean of milk (the ever-frozen white region) in the Vishnu- (and other) *Purānas*. And Pushkara, with its two *Varshas*, lies directly at the foot of Meru.¹



¹ *Secret Doctrine*, II p. 403

8. No single rung of the ladder leading to Inner Wisdom can be skipped. No personality can ever reach or bring herself into communication with Atman, except through Buddhi-Manas.

Initiated Buddhists call unmanifested life Atman or Jivatman; and manifested life, Jiva; whereas the Vedantins call only the seventh principle Atman and identify It with Paramatman or Parabrahm.

In *Fragment No. 1* . . . the second or vital Principle in man (*Life*) is therein named *Jivātman* instead of *Jīva*, and left to stand without the explanation that the esoteric Buddhists or Arhats, recognizing but one life, ubiquitous and omnipresent, call by the name of “Jiv,” the *manifested* life, the second principle; and by *Ātman* or *Jivātman*, the seventh principle or *unmanifested* life; whereas the Vedāntins give the name but to the seventh and identify it with *Paramātman* or *Parabrahm*.^{1, 2}

According to our Tibetan Adepts and ancient Rishis, Atman is an emanation from Absoluteness, not a differentiation.

Ātman [is an] 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.³

Atman or Jivatman, though bound and coloured by the gunas during the objective manifestation of universe and man, is yet nirguna, i.e., entirely free from them.

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.⁴

¹ See *Rig-Veda Mantra* (I, 164, 20):

dvā suparnā sayujā sakhāyā
samānam vriksham parishasvajāte,
taylor anyah pippalam svādv atty
an-aśnann anyo abhichākaśīti.

Sāyanāchārya, explaining it, says:

The two birds seated on the same pipal tree, one enjoying its fruit and the other passively looking on, are *Jivātman* and *Paramātman*, or the deluded individual soul and the Supreme soul, the individual being identical with the Supreme soul.

² *Blavatsky Collected Writings*, IV p. 547

³ *ibid.*, III p. 414

⁴ *ibid.*, IV pp. 581-82

Vedanta states that true Spiritual Wisdom (Jnana) can only be attained by seeking to come en rapport with the Universal Soul (Atman). In other words, it is by ignoring the Higher Mind (Manas) altogether that one can master “the art of applying the divine powers of man to the subordination of the blind forces of nature”¹ (Raja-Yoga or Theurgy). This is a grave error.

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.²

The Atman of the Vedantins, the Avalokiteshvara of the Hindus, the Ahura-Mazda of the Zoroastrians, the Heavenly Man of the Hermetic philosophers, the Osiris of the Egyptians, the Logos of the Platonists, are all the same: Divine Thought Concealed, revealed by Fohat or Daiviprakriti, the Light of Logos.

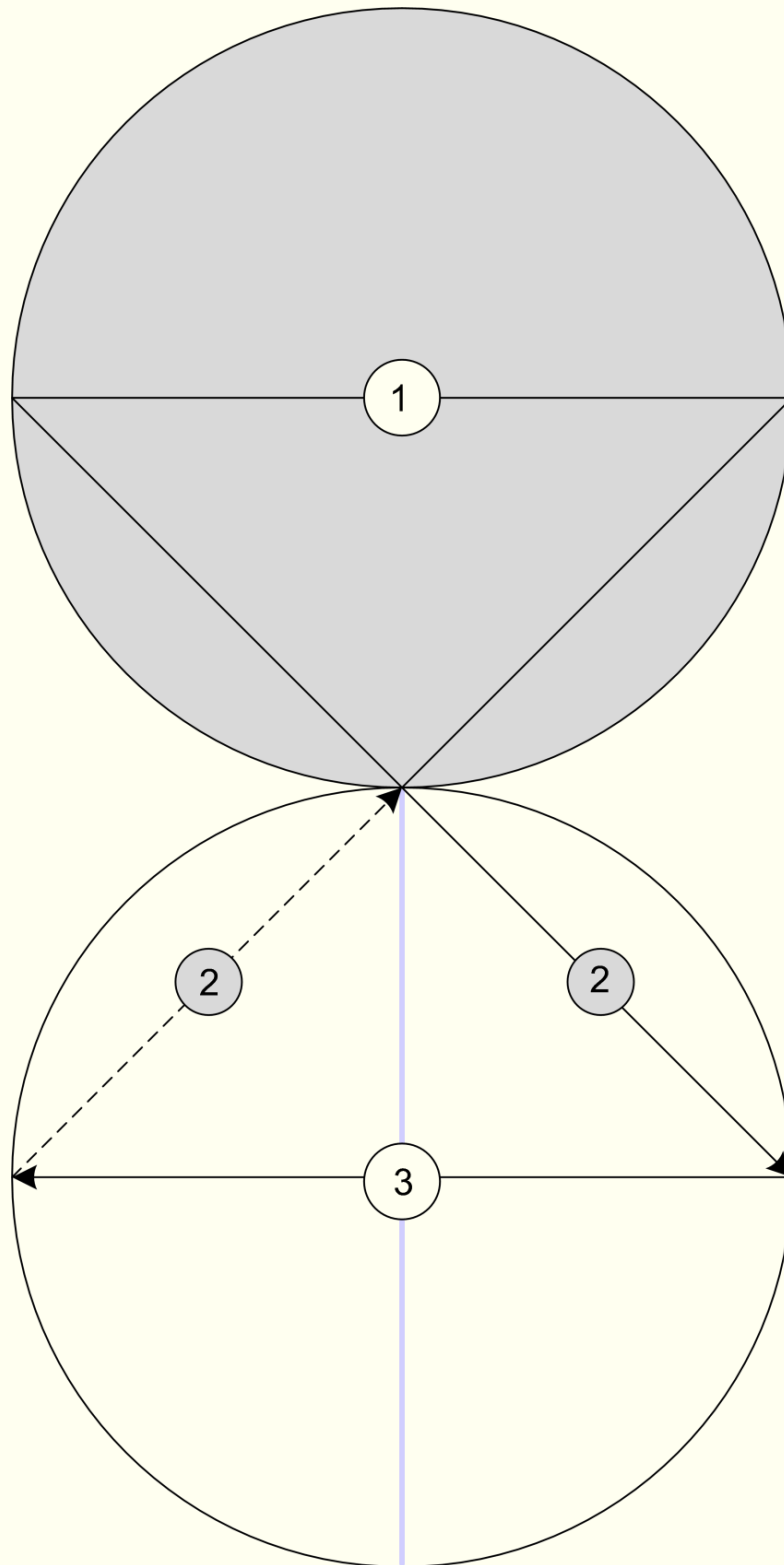
Fohat is closely related to the “ONE LIFE.” From the Unknown One, the Infinite TOTALITY, the manifested ONE, or the periodical, Manvantaric Deity, emanates; and this is the Universal Mind, which, separated from its Fountain-Source, is the Demiourgos or the creative Logos of the Western Kabbalists, and the four-faced Brahmā of the Hindu religion. In its totality, viewed from the standpoint of manifested Divine Thought in the esoteric doctrine, it represents the Hosts of the higher creative Dhyāni-Chohans. Simultaneously with the evolution of the Universal Mind, the concealed Wisdom of Ādi-Buddha — the One Supreme and eternal — manifests itself as Avalokiteśvara (or manifested Īśvara), which is the Osiris of the Egyptians, the Ahura-

¹ *Blavatsky Collected Writings*, II p. 90

² *ibid.*, XII p. 634

CONSTITUTION OF MAN SERIES
8. ATMAN CAN BE REACHED ONLY THROUGH BUDDHI-MANAS

Mazda of the Zoroastrians, the Heavenly Man of the Hermetic philosopher, the Logos of the Platonists, and the Ātman of the Vedāntins.¹



¹ Mr. Subba Row seems to identify him with, and to call him, the LOGOS. (See his four lectures on the *Bhagavad-Gita* in *The Theosophist*, Vol. VIII, 1887; more particularly, February 1887, p. 303) *Secret Doctrine*, I p. 110; [Consult "Drawing 1 - Forces and States of Consciousness," in our Buddhas and Initiates Series. — ED. PHIL.]

9. Atman, our Lord and Protector, will show his full power only to those who can hear the “still small voice.”

The first [divine Instructor] initiated but a select few, and kept silence with the multitudes. [They recognized *their* “God” and each Adept felt the great “SELF” within himself.] The “Ātman,” the Self, the mighty Lord and Protector, once that man knew him as the “*I am*,” the “*Ego Sum*,” the “*Asmi*,” showed his full power to him who could recognize the “*still small voice*.” From the days of the primitive man described by the first Vedic poet, down to our modern age, there has not been a philosopher worthy of that name, who did not carry in the silent sanctuary of his heart the grand and mysterious truth. If initiated, he learnt it as a sacred science; if otherwise, then, like Socrates, repeating to himself as well as his fellowmen, the noble injunction, “O man, know thyself,” he succeeded in recognizing his God within himself. “Ye are gods,” the king-psalmist tells us, and we find Jesus reminding the scribes that this expression was addressed to other mortal men, claiming for themselves the same privilege without any blasphemy.¹ And, as a faithful echo, Paul, while asserting that we are all “the temple of the living God,”² cautiously adds that after all these things are only for the “wise,” and it is “unlawful” to speak of them.³

Some of the reasons for this secrecy may here be given.

Atman can incarnate in the Theurgist for purposes of Revelation or Theophania.

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 (Ātman-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

The liberation of the mind from its finite consciousness, becoming one and identified with the Infinite,

¹ John x, 34-35

² 2 Corinthians vi, 16

³ [Quoting *Isis Unveiled*, Vol. II, pp. 317-18]

— 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.

Our “personal” God is not Atman, the Monas, but the prototype of the latter, one of seven reservoirs of the human Monads or Egos.

Now that which is meant here by the *personal* God of Man is, of course, not his seventh Principle alone, as *per se* and in essence that is merely a beam of the infinite Ocean of Light. In conjunction with our Divine Soul, the Buddhi, it cannot be called a Duad, as it otherwise might, since, though formed from Ātman and Buddhi (the two higher Principles), the former is no entity but an emanation from the Absolute, and indivisible in reality from it. The personal God is not the Monad, but indeed the prototype of the latter, what for want of a better term we call the *manifested* Kāranātman (Causal Soul),² one of the “seven” and chief reservoirs of the human Monads or Egos. The latter are gradually formed and strengthened during their incarnation-cycle by constant additions of individuality from the personalities in which incarnates that androgynous, half-spiritual, half-terrestrial principle, partaking of both heaven and earth, called by the Vedāntins Jīva and Vijñānamāyā Kośa, and by the Occultists the Manas (mind); that, in short, which uniting itself partially with the Monad, incarnates in each new birth. In perfect unity with its (seventh) Principle, the Spirit unalloyed, it is the divine Higher Self, as every student of Theosophy knows. After every new incarnation Buddhi-Manas culls, so to say, the aroma of the flower called personality, the purely earthly residue of which — its dregs — is left to fade out as a shadow. This is the most difficult — because so transcendently metaphysical — portion of the doctrine.³

Atman is the First and Last Mystery in the endless cycle of emanation and reabsorption, the fall of Christos and his redemption through Chrēstos, i.e., the humiliation of the higher and Its triumphant ascent through the lower — the region of lust and iniquity.⁴

Ātman (Universal Spirit) is the “First Mystery,” which is also “the last Mystery” in the endless cycle of emanation and reabsorption. In Egyptian Esotericism the “dove symbol” of the Gnostics was represented by the glyph of the *winged* globe. The dove, that descends on “Jesus” at his baptism is typical of the conscious “descent” of the “Higher Self” or Soul (*Ātman-Buddhi*) on Manas, the Higher Ego; or in other words,

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; full text in our Theosophy and Theosophists Series. — ED. PHIL.]

² Kārana-śarīra is the “causal” body and is sometimes said to be the “personal God.” And so it is, in one sense.

³ *Blavatsky Collected Writings*, (SOME REASONS FOR SECRECY) XIV pp. 48-50

⁴ See “Humility is no virtue,” in our Buddhas and Initiates Series. — ED. PHIL.

the union during initiation of the *Christos*, with *Chrēstos*, or the imperishable “Individuality” *in the All*, with the transcendent Personality — the Adept.¹

This Great Mystery of Salvation is also that of the Ineffable,² the Supreme Wisdom (Buddhi), from which all emanations proceed and to which, at the completion of the Grand Cycle, all must return.

This Great Mystery [of Salvation] is the Mystery of the Ineffable (*Ātman*), or First Mystery, the Supreme Wisdom (*Buddhi*) from which all emanations proceed. It emanates from the Ineffable and is like unto it, being at the same time the Supreme Principle of Forgiveness of Sins.³

With the Gnostics, Christos meant Atman, the impersonal principal of the Universe, which is within the soul of every man, not Jesus-Chrēstos, the adept.⁴

Note well, “Christos” with the Gnostics meant the impersonal principal, the *Ātman* of the Universe, and the *Ātman* within every man’s soul — not Jesus; though in the old Coptic MSS. in the British Museum “Christos” is almost constantly replaced by “Jesus.”⁵



¹ Cf. *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS-SOPHIA – I) XIII pp. 7, 8

[Cf. PS 1: It came to pass when Jesus had risen from the dead and passed eleven years speaking with his Disciples, and teaching them only up to the Regions of the First Precepts and of the First Mystery, the Mystery within the Veil, within the First Precept, to wit, the Four-and-Twentieth Mystery, and below these (Precepts) which are in the *Second Space* of the *First Mystery*, which is before all Mysteries, the *Father in the likeness of a Dove*, that Jesus said to his Disciples:

I am come from that First Mystery, *which also is the Last*, the Four-and-Twentieth Mystery.]

² See “The Ineffable Name,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.

³ *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS-SOPHIA – VI) XIII p. 47 fn.

⁴ See “Crucified between two thieves,” in our Buddhas and Initiates Series. — ED. PHIL.

⁵ *Secret Doctrine*, I p. 132 fn.

10. When the bud of personality is crushed out, and the worm of sense destroyed past resurrection,¹ the Lernaean Hydra of Separateness will vanish into thin air.

Man's own deific principle, his luminous Atman, is neither God nor Ishvara.

. . . whenever seen, will always prove to be man's own deific principle, his own luminous *Ātman*, at best, and not God or *Īśvara*, who — as well proved by Kapila — if Impersonal and Infinite *cannot* be seen, and if Personal, hence *finite*, is not the “universal” spirit.²

In its ultimate Parabrahmic state, Atman is not-Spirit, round whose pavilion reigns the darkness of eternal maya. Ishvara or Logos is Spirit, yet “unchanged in the profoundest depths of pralayas and in the intensest activity of the manvantaras.”

The *Logos*, or both the unmanifested and the manifested WORD, is called by the Hindus, *Īśvara*, “the Lord,” though the Occultists give it another name. *Īśvara*, say the Vedāntins, is the highest consciousness in nature. “This highest consciousness,” answer the Occultists,

“is only a *synthetic unit* in the world of the manifested Logos — or on the *plane of illusion*; for it is the sum total of Dhyāni-Chohan *consciousnesses*.”

“Oh, wise man, remove the conception *that not-Spirit is Spirit*,”

says Śamkarāchārya. *Ātman* is *not-Spirit* in its final Parabrahmic state, *Īśvara* or *Logos* is Spirit; or, as Occultism explains, it is a compound unity of manifested living Spirits, the parent-source and nursery of all the mundane and terrestrial monads, *plus* their *divine* reflection, which emanate from, and return into, the Logos, each in the culmination of its time. There are seven chief groups of such Dhyāni-Chohans, which groups will be found and recognised in every religion, for they are the primeval SEVEN Rays. Humanity, occultism teaches us, is divided into seven distinct groups and their sub-divisions, mental, spiritual, and physical.³ The monad, then, viewed as ONE, is above the seventh principle (in Kosmos and man), and as a triad, it is the direct radiant progeny of the said *compound* UNIT, not the breath (and special *creation* out of *nihil*) of “God,” as that unit is called; for such an idea is quite unphilosophical, and degrades Deity, dragging it down to a finite, attributive condition. As well expressed by the translator of *The Crest-Jewel of Wisdom*⁴ — though *Īśvara* is “God”

¹ Cf. *Voice of the Silence*, frag. I vs. 57 p. 12

² *Blavatsky Collected Writings*, III p. 329; [Commenting upon a statement in an article entitled “Advice from a Swami,” to the effect that certain high stages of meditation bring man face to face with “the Almighty, the Universal, the All-Knowing and the All-Glorious God.”]

³ Hence the seven chief planets, the *spheres* of the indwelling seven spirits, under each of which is born one of the human groups which is guided and influenced thereby. There are only seven planets (*especially* connected with earth), and twelve houses, but the possible combinations of their aspects are countless. As each planet can stand to each of the others in twelve different aspects, their combinations must, therefore, be almost infinite; as infinite, in fact, as the spiritual, psychic, mental, and physical capacities in the numberless varieties of the *genus homo* each of which varieties is born under one of the seven planets and one of the said countless planetary combinations.

⁴ [*The Theosophist*, Vol. VII, August 1886, p. 729 *fn.*]

“unchanged in the profoundest depths of *pralayas* and in the intensest activity of the *manvantaras*,” still “*beyond* [him] is ‘ĀTMAN,’ round whose pavilion is the darkness of eternal MĀYĀ.”¹ The “triads” born under the same Parent-planet, or rather the *radiations* of one and the same Planetary Spirit (Dhyāni-Buddha) are, in all their after-lives and rebirths, sister, or “*twin-souls*,” on this Earth.²

How can one bring oneself within the influence of the spiritual light which radiates from one’s own Logos?

This was known to every high Initiate in every age and in every country:

“I and my Father are one,”

said Jesus.³ When He is made to say, elsewhere:

“I ascend to *my* Father and your Father,”⁴

it meant that which has just been stated. It was simply to show that the group of his disciples and followers attracted to Him belonged to the same Dhyāni-Buddha, “Star,” or “Father,” again of the same planetary realm and division as He did. It is the *knowledge* of this occult doctrine that found expression in the review of *The Idyll of the White Lotus*, when T. Subba Row wrote:

“Every Buddha meets at his last initiation all the great adepts who reached Buddhahood during the preceding ages . . . every class of adepts has its own bond of spiritual communion which knits them together. . . . The only possible and effectual way of entering into such brotherhood . . . is by bringing oneself within the influence of the spiritual light which radiates *from one’s own Logos*. I may further point out here . . . that such communion is only possible *between persons whose souls derive their life and sustenance from the same divine RAYS*, and that, as seven distinct rays radiate from the ‘Central Spiritual Sun,’ *all adepts and Dhyāni-Chohans are divisible into seven classes*, each of which is guided, controlled, and overshadowed *by one of the seven forms or manifestations of the divine Wisdom.*”⁵

¹ The now universal error of attributing to the ancients the knowledge of only seven planets, simply because they mentioned no others, is based on the same general ignorance of their occult doctrines. The question is not whether they were, or were not, aware of the existence of the later discovered planets; but whether the reverence paid by them to the four exoteric and three secret great gods — the star-angels, had not some special reason. The writer ventures to say there was such a reason, and it is this. Had they known of as many planets as we do now (and this question can hardly be decided at present, either way), they would have still connected with their religious worship only the seven, because these seven are directly and specially connected with our earth, or, using esoteric phraseology, with our septenary ring of spheres. (See above.)

² It is the same, only still more metaphysical idea, as that of the Christian Trinity — “Three in One” — *i.e.*, the Universal “over-Spirit,” manifesting on the two higher planes, those of Buddhi and Mahat; and these are the three hypostases, metaphysical, but *never personal*.

³ *John* x, 30. The identity, and at the same time the illusive differentiation of the *Angel-Monad* and the *Human-Monad* is shown by the following sentences:

My Father is *greater* than I. (*John* xiv, 28);

Glorify *your* Father *who is in Heaven*. (*Matthew* v, 16);

The righteous will *shine* . . . in the kingdom of *their* Father [not *our* Father], (*Matthew* xiii, 43);

Know ye not ye are *a temple* of God, and that the *Spirit of God dwelleth* in you. (*1 Corinthians* iii, 16), etc., etc.

⁴ *John* xx, 17

⁵ *The Theosophist*, Vol. VII, August 1886, p. 726 From *The Secret Doctrine*, I pp. 573-74; [cf. “The Masque of Love,” in our eponymous Series. — ED. PHIL.]

The Spirit itself (Paramatmam) beareth witness with our spirit (Atman) that we are the children of God, says Paul, the real founder of Christianity.¹

The Apostle premises by saying² that “The Spirit *itself*” (*Paramātma*) “beareth witness with our spirit” (*ātman*) “that we are the children of God,” and “*if* children, then heirs” — heirs of course to the eternity and indestructibility of the eternal or divine essence in us. Then he tells us that:

The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.³

The “glory” we maintain, is no “new Jerusalem,” the symbolical representation of the future in St. John’s Kabbalistical Revelations — but the *Devachanic* periods and the series of births in the succeeding races when, after every new incarnation we shall find ourselves higher and more perfect, physically as well as spiritually; and when finally we shall all become truly the “sons” and “the children of God” at the “last Resurrection” — whether people call it Christian, Nirvānic or Parabrahmic; as all these are one and the same. For truly,

The earnest expectation of the creature waiteth for the manifestation of the sons of God.^{4, 5}

Finally, when all darkness is consumed by light, the last atom-Soul returns home and the dewdrop slips into the shining sea.⁶

As to the “elemental atoms,” so called, the Occultists refer to them by that name with a meaning analogous to that which is given by the Hindu to Brahmā when he calls him ANU, the “Atom.” Every elemental *atom*, in search of which more than one Chemist has followed the path indicated by the Alchemists, is, in their firm belief (when not *knowledge*), a SOUL; not necessarily a disembodied soul, but a *jīva*, as the Hindus call it, a centre of POTENTIAL VITALITY, with latent intelligence in it, and, in the case of compound Souls — an intelligent active EXISTENCE, from the highest to the lowest order, a form composed of more or less differentiations. It requires a metaphysician — and an Eastern metaphysician — to understand our meaning. All those atom-Souls are differentiations from the ONE, and in the same relation to it as the *divine Soul* — the Buddhi — to its informing and inseparable Spirit, or *Ātman*.⁷



¹ See “Paul an Initiate and founder of Christianity,” and “Peter not an Initiate and the enemy of Paul,” in our Buddhas and Initiates Series. — ED. PHIL.

² *Romans* viii, 16-17

³ viii, 18

⁴ viii, 19

⁵ *Blavatsky Collected Writings*, VII p. 43

⁶ Sir Edwin Arnold, *The Light of Asia*, Bk. 8; [full text in our Buddhas and Initiates Series. — ED. PHIL.]

⁷ *Secret Doctrine*, I p. 567

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
- 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
- DEVACHAN, DREAM REALM WHERE PURE SOULS ARE REWARDED

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SUGGESTED READING FOR STUDENTS

- 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
- REAL DREAMS ARE ACTIONS OF THE TRUE SELF

CONSTITUTION OF MAN SERIES
SUGGESTED READING FOR STUDENTS

- 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 DEVOTIONAL LOVE AND NOBLE ASPIRATIONS OF LOWER MANAS
- 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

