

Chinese beliefs about the human soul



Septenary man is the synthesis of a triple emanation of the Unintelligible Divine Essence ▲ and the lower quaternary □, which is the vehicle of life.

First published in *Lucifer*, Vol. IX, No. 51, November 1891, pp. 182-87. Republished in *Blavatsky Collected Writings*, (CHINESE SPIRITS)¹ VII pp. 201-9. Front-page and page 8: Zhong Kui, the Chinese conqueror of ghosts and wicked spirits.

THE FOLLOWING NOTES have been collected partly from an old work by a French missionary who lived in China for over forty years;² some from a very curious unpublished work by an American gentleman who has kindly lent the writer his notes; some from information given by the Abbé Huc to the Chevalier Gougenot des Mousseaux and the Marquis de Mirville — for these, the last two gentlemen are responsible. Most of our facts, however, come from a Chinese gentleman residing for some years in Europe.

Man, according to the Chinaman, is composed of four root-substances and three acquired “semblances.” This is the magical and universal occult tradition, dating from an antiquity which has its origin in the night of time. A Latin poet shows the same source of information in his country, when declaring that:

Bis duo sunt hominis; manes, caro, spiritus, umbra.	Twice-two are [the things of a] man: ghosts, flesh, spirit, shade.
Quatuor ista loca bis duo suscipiunt.	These four places receive [the] twice-two [things].
Terra tegit carnem, tumulum circumvolat umbra,	The earth conceals the flesh; the shade flits round the tomb,
Orcus habet manes, spiritus astra petit. ^{3, 4}	The underworld receives the image; the spirit seeks the stars. ⁵

¹ In her essay entitled “Theories about Reincarnation and Spirits,” H.P. Blavatsky mentions this material, together with her essay on “Egyptian Magic,” as intended to form an Appendix to *The Secret Doctrine*. By this she meant, of course, her First Draft of this work. Apparently, “Chinese Spirits”* was not used by her when her *magnum opus* was published in 1888. On the basis of what she says in her “Theories, etc.,” the present essay must have been written before 1886, and possibly in 1885, and therefore belongs approximately within this period. — *Boris de Zirkoff*. *The full text of the article can be found under the title “Post-mortem wanderings of the wicked soul,” in the same Series. — ED. PHIL.]

² [See Endnote 1 by Boris de Zirkoff.]

³ [In her essay on “Chinese Spirits,” immediately following the present article, H.P. Blavatsky quotes these verses again, attributing them to a “Latin poet.” They are also quoted, in a somewhat incomplete form, in *Isis Unveiled*, Vol. I, p. 362, where they are attributed to Lucretius who is supposed to portray old Ennius as saying these words. The two last lines only occur again in *Isis Unveiled*, Vol. I, p. 37, where they are attributed to Ovid again. In spite of an exhaustive search having been made, no such verses have been found either in Lucretius or in Ovid. — *Boris de Zirkoff*.]

⁴ [See Endnote 2 by Boris de Zirkoff.]

⁵ Note by Philaletheians UK: The first two lines of this quotation were rendered into English by Professor Christopher Tuplin, Gladstone Professor of Greek, University of Liverpool, who also commented as follows:

“None of the lines have anything to do with Ovid or Lucretius or Ennius. The second two lines do make an elegiac couplet (much used by Ovid), but the first two lines do not seem to be in verse at all: I assume they are a prose statement for which the two lines of verse are cited as the explanation.”

The first two lines allude to the beguiling duality of sentient life and the ensuing sense of separateness, which is the root of all evil. See also “Post-mortem wanderings of the wicked soul,” in the same Series.]

The phantom known and described in the Celestial Empire is quite orthodox according to occult teachings, though there exist several theories in China upon it.

Upon death, the earth conceals the flesh; the shade flits round the tomb; the underworld receives the image; the spirit seeks the stars.

The *human* soul, says the chief (temple) teaching, helps man to become a rational and intelligent creature, but it is neither simple (homogeneous) nor spiritual; it is a compound of all that is subtle in matter. This “soul” is divided by its nature and actions into two principal parts: the LING and the HOUEN. The *ling* is the better adapted of the two for spiritual and intellectual operations, and has an “upper” *ling* or soul over it which is divine. Moreover, out of the union of the lower *ling* and *houen* is formed, during man’s life, a third and mixed being, fit for both intellectual and physical processes, for good and evil, while the *houen* is absolutely bad. Thus we have four principles in these two “substances,” which correspond, as is evident, to our Buddhi, the divine “upper” *ling*; to Manas, the lower *ling* whose twin, the *houen*, stands for Kāma-rūpa — the body of passion, desire and evil; and then we have in the “mixed being” the outcome or progeny of both *ling* and *houen* — the “Māyāvi,” the astral body.

Then comes the definition of the third root-substance. This is attached to the body only during life, the body being the fourth substance, pure matter; and after the death of the latter, separating itself from the corpse — but not before its complete dissolution — it vanishes in thin air like a shadow with the last particle of the substance that generated it. This is of course Prāna, the life-principle or vital form. Now, when man dies, the following takes place:

- The “upper” *ling* ascends heavenwards — into Nirvāna, the paradise of Amitābha, or any other region of bliss that agrees with the respective sect of each Chinaman — carried off by the *Spirit of the Dragon of Wisdom* (the seventh principle);
- The body and its principle vanish gradually and are annihilated;
- Remain the *ling-houen* and the “mixed being.”

If the man was good, the “mixed being” disappears also after a time; if he was bad and was entirely under the sway of *houen*, the absolutely evil principle, then the latter transforms his “mixed being” into *koueïs* — which answers to the Catholic idea of a damned soul¹ — and, imparting to it a terrible vitality and power, the *koueïs* becomes the *alter ego* and the executioner of *houen* in all his wicked deeds. The *houen* and *koueïs* unite into one shadowy but strong entity, and may, by separating at will, and acting in two different places at a time, do terrible mischief.

The *koueïs* is an *anima damnata* according to the good missionaries, who thus make of the millions of deceased “unbaptized” Chinamen an army of devils, who, considering they are of a material substance, ought by this time to occupy the space between

¹ The spiritual portion of the *ling* becomes *chen* (divine and saintly), after death, to become *hien* — an absolute saint (a Nirvāni) when joined entirely with the “Dragon of Wisdom.”

our earth and the moon and feel themselves as much at ease as closely packed-up herrings in a tin-box. Say the *Mémoires*:

The *koueïs*, being naturally wicked, do all the evil they can. They hold the middle between man and the brute and participate of the faculties of both. They have all the vices of man and every dangerous instinct of the animal. . . . Sentenced to ascend no higher than our atmosphere, they congregate around the tombs and in the vicinity of mines, swamps, sinks and slaughter-houses, everywhere wherein rottenness and decay are found. The emanations of the latter are their favourite food, and it is with the help of those elements and atoms, and of the vapours from corpses, that they form for themselves *visible and fantastic bodies* to deceive and frighten men with . . . These miserable spirits with deceptive bodies seek incessantly the means for preventing men from getting salvation [read, being baptised] and of forcing them to become damned as they themselves are.¹

This is how our old friend, the Abbé Huc, the Lazarist, unfrocked for showing the origin of certain Roman Catholic rites in Tibet and China, describes the *houen*:

What is the *houen* is a question to which it is difficult to give a clear answer . . . It is, if you so like it, something vague, something between *a spirit, a geniï, and vitality*.²

He seems to regard the *houen* as the future operator in the business of resurrection, which it will effect by attracting to itself the atomic substance of the body, which will be thus reformed on the day of resurrection. This answers well enough the Christian idea of one body and merely *one* personality to be resurrected. But if the *houen* has to unite on that day the atoms of all the bodies the Monad had passed through and inhabited, then even that “very cunning creature” might find itself not quite equal to the occasion. However, as while the *ling* is plunged in felicity, its *ex-houen* is left behind to wander and suffer, it is evident that the *houen* and the “elementary”³ are

¹ *Mémoires concernant l’histoire, les sciences, les arts, les mœurs, etc.*, par les Missionnaires de Pékin, 1791; pp. 221-22.

According to the most ancient doctrines of magic, violent deaths and leaving the body exposed, instead of burning or burying it — led to the discomfort and pain of *its astral* (*Linga-sarîra*), which died out only at the dissolution of the last particle of the matter that had composed the body. Sorcery or black magic, it is said, had always availed itself of this knowledge for necromantic and sinful purposes.

“Sorcerers offer to unrestful souls decayed remnants of animals to force them to appear.” (See Porphyry, *de Sacrifice*.)

St. Athanasius was accused of the black art, for having preserved the hand of Bishop Arsenius for magical operations.

“Patet quod animæ illæ quæ, post mortem, adhuc, relicta corpora diligunt, quemadmodum animæ sepultura carentium, et adhuc in turbido illo humidoque spiritu [the spiritual or fluidic body, the *houen*] circa cadavera sua oberrant, tanquam circa *cognatum* aliquod eos alliciens,” etc. [See Cornelius Agrippa, *De Occulta Philosophia*, pp. 354-55; *Le Fantôme Humain*, by des Mousseaux. See also Endnote 3 by Boris de Zirkoff.]

Homer and Horace have described many a time such evocations. In India it is practised to this day by some *Tāntrikas*. Thus modern sorcery, as well as white magic, occultism and spiritualism, with their branches of mesmerism, hypnotism, etc., show their doctrines and methods linked to those of the highest antiquity, since the same ideas, beliefs and practices are found now as in old Āryāvarta, Egypt and China, Greece and Rome. Read the treatise, careful and truthful as to facts, however erroneous as to the author’s conclusions, by P. Thy-rée, *Loca Infesta*, and you will find that the localities most favourable for the evocations of spirits are those where a murder has been committed, a burying ground, deserted places, etc. [See Endnote 4 by Boris de Zirkoff.]

² See Huc’s *Voyage à la Chine*, Vol. II, p. 394

³ [Consult “Blavatsky on Elementals and Elementaries,” in our Blavatsky Speaks Series. — Ed. Phil.]

identical. As it is also undeniable that had disembodied man the faculty of being at one and the same time in Devachan and in Kāma-loka, whence he might come to us, and put in an occasional appearance in a séance-room or elsewhere — then man — as just shown by the *ling* or *houen* — would be possessed of the double faculty of experiencing a *simultaneous and distinct feeling* of two contraries — *bliss and torture*. The ancients understood so well the absurdity of this theory, knowing that no absolute bliss could have place wherein there was the smallest alloy of misery, that while supposing the higher Ego of Homer to be in *Elysium*, they showed the Homer weeping by the Acherusia as no better than the *simulacrum* of the poet, his empty and deceptive image, or what we call the “shell of the *false personality*.”¹

There is but *one* real Ego in each man and it must necessarily be either in one place or in another, in bliss or in grief.²

The *houen*, to return to it, is said to be the terror of men; in China, “that horrid spectre” troubles the living, *penetrates* into houses and closed objects, and *takes possession* of people, as “spirits” are shown to do in Europe and America — the *houens* of children being of still greater malice than the *houens* of adults. This belief is so strong in China that when they want to get rid of a child they carry it far away from home, hoping thereby to puzzle the *houen* and make him lose his way home.

As the *houen* is the fluidic or gaseous likeness of its defunct body, in judicial medicine experts use this likeness in cases of suspected murders to get at the truth. The formulæ used to evoke the *houen* of a person dying under suspicious circumstances are officially accepted and these means are resorted to very often, according to Huc, who told des Mousseaux³ that the instructing magistrate after having recited the evocation over the corpse, used vinegar mixed with some mysterious ingredients, as might any other necromancer. When the *houen* has appeared, it is always in the likeness of the victim *as it was* at the moment of its death. If the body has been *burned* before judicial enquiry, the *houen* reproduces on *its* body the wounds or lesions received by the murdered man — the crime is proven and justice takes note of it. The sacred books of the temples contain the complete formulæ of such evocations, and even the name of the murderer may be forced from the complacent *houen*. In this the Chinamen were followed by Christian nations, however. During the Middle Ages the suspected murderer was placed by the judges before the victim, and if at that moment blood began to flow from the open wounds, it was held as a sign that

¹ See Lucretius, *De Rerum Natura*, I, 123, who calls it a *simulacrum*.

² Though antiquity (like esoteric philosophy) seems to divide soul into the divine and the animal, *anima divina* and *anima bruta*, the former being called *nous* and *phrēn*, yet the two were but the double aspect of a unity. Diogenes Laërtius (*De clarorum philosophorum vitis*, Bk. VIII, 30) gives the common belief that the animal soul, *phrēn* — φρήν, generally the diaphragm — resided in the stomach, Diogenes calling the *anima bruta* θυμός.* Pythagoras and Plato also make the same division, calling the divine or rational soul λόγος, and the irrational ἄλογος. Empedocles gives to men and animals a dual soul, not two souls as is believed. The Theosophists and Occultists divide man into seven principles and speak of a divine and animal soul; but they add that Spirit being one and indivisible, all these “souls” and principles are only its aspects. Spirit alone is immortal, infinite, and the one reality — the rest is all evanescent and temporary, illusion and delusion. Des Mousseaux is very wrath with the late Baron Dupotet, who places an intelligent “spirit” in each of our organs, simply because he is unable to grasp the Baron’s idea.

* [See Endnote 5 by Boris de Zirkoff.]

³ See *Les Médiateurs et les Moyens de la Magie*, p. 310

the accused was the criminal. This belief survives to this day in France, Germany, Russia, and all the Slavonian countries. Says a jurisprudential work:¹

The wounds of a murdered man will re-open at the approach of his murderer.

The *houen* can neither be buried underground nor drowned; he travels *above* the ground and prefers keeping at home.

In the province of Ho-nan the teaching varies. Delaplace, a bishop in China,² tells of the “heathen Chinees” most extraordinary stories with regard to this subject.

Every man, they say, has three *houens* in him. At death one of the *houens* incarnates in a body he selects for himself; the other remains in, and with, the family, and becomes the *lar*; and the third watches the tomb of its corpse. Papers and incense are burnt in honour of the latter, as a sacrifice to the *manes*; the domestic *houen* takes his abode in the family record-tablets amidst engraved characters, and sacrifice is also offered to him, *hiangs* (sticks made of incense) are burnt in his honour, and funeral repasts are prepared for him; in which case the two *houens* will keep quiet

— if *they are those of adults, nota bene.*³

Then follows a series of ghastly stories. If we read the whole literature of magic from Homer down to Dupotet we shall find everywhere the same assertion: Man is a *triple*, and esoterically a *septenary*, compound of mind, of reason, and of an eidolon, and these three are (during life) one.

I call the soul’s *idol* that power which vivifies and governs bodies, whence are derived the senses, and through which the soul displays the strength of the senses . . . and FEEDS A BODY WITHIN ANOTHER BODY.⁴

“Triplex unicuique homini dæmon, bonus est proprius custos,” said Cornelius Agrippa,⁵ from whom Dupotet had the idea about the “soul’s *idol*.” For Cornelius says:

Anima humana constat mente, ratione et *idolo*. Mens illuminat rationem; ratio fluit in idolum; . . . idolum autem animæ est, supra naturam, quæ *corporis et animæ* quodammodo *nodus est* . . . Dico autem animæ idolum, *potentiam* illam VIVIFICATIVAM et *rectricem corporis*, sensuum originem, per quam . . . alit in torpore corpus. . . .⁶

This is the *houen* of China, once we divest him of the excrescence of popular superstition and fancy. Nevertheless the remark of a Brahman made in the review of *A Fallen Idol*⁷ — whether meant seriously or otherwise by the writer — that

¹ Binsfeld, *De Conf. Malef.*, p. 137 [See Endnote 6 by Boris de Zirkoff.]

² *Annales de la propagation de la foi*, tome XXIV, No. 143, July 1852

³ [See Endnote 7 by Boris de Zirkoff.]

⁴ Dupotet, *La Magie dévoilée*, p. 250

⁵ [See Endnote 8 by Boris de Zirkoff.]

⁶ *De Occulta Philosophia*, Vol. III, pp. 357, 358. [See Endnote 9 by Boris de Zirkoff.]

⁷ *The Theosophist*, Vol. VII, September 1886, p. 793 [By F. Anstey, pseud. of Thomas Anstey Guthrie (1856–1934). Author of “Vice-versa,” “The giant’s robe,” etc. London: Smith, Elder & Co., 1886. Philadelphia: J.B. Lipincott & Co., 1886; 3rd ed., 1902. — *Boris de Zirkoff*.]

. . . if the rules [of mathematical proportions and measurements] are not accurately followed in every detail, the idol is liable to be taken possession of by some powerful evil spirit,

is quite true. And as a moral law of nature — a counterpart to the mathematical — if the rules of harmony in the world of causes and effects are not observed during life, then our *inner* idol is as liable to turn out a maleficent demon (a *bhūt*) and to be taken possession of by other “evil” spirits, which are called by us “Elementaries” though treated almost as gods by sentimental ignoramuses.

Between these and those who, like des Mousseaux and De Mirville, write volumes — a whole library! — to prove that with the exception of a few Biblical apparitions and those that have favoured Christian saints and good Catholics, there never was a phantom, ghost, spirit, or “god,” that had appeared that was not a *ferouer*, and *impostor*, a *usurpator* — Satan, in short, in one of his masquerades — there is a long way and a wide margin for him who would study Occult laws and Esoteric philosophy. Argues De Mirville:

A god who eats and drinks and receives sacrifice and honour can be but an evil spirit.

“The bodies of the evil spirits who were angels have deteriorated by their *fall* and partake of the qualities of a more condensed air” (ether?), teaches des Mousseaux.¹ “And this is the reason of their appetite when they devour the funeral repasts the Chinese serve before them to propitiate them; they are demons.”

Well, if we go back to the supposed origin of Judaism and the Israelite nation, we find *angels* of light doing just the same — if “good appetite” be a sign of Satanic nature. And it is the same des Mousseaux who, unconsciously lays, for himself and his religion, a trap. He exclaims,

See the angels of God descend under the green trees near Abraham’s tent. They eat *with appetite* the bread and meat, the butter and the milk prepared for them by the patriarch.²

Abraham dressed a whole “calf tender and good” and “they did eat”;³ and baked cakes and milk and butter besides. Was their “appetite” any more *divine* than that of a “John King” drinking tea with rum and eating toast in the room of an English medium, or than the appetite of a Chinese *houen*?

The Church has the power of discernment, we are assured; she knows the difference between the three, and judges by their bodies. Let us see. “These [the Biblical] are real, genuine spirits”! Angels, beyond any doubt (*certes*), argues des Mousseaux. “Theirs are bodies which, no doubt, in dilating could, in virtue of the extreme tenuity of the substance, become transparent, then melt away, dissolve, lose their colour, become less and less visible, and finally disappear from our sight.”⁴

¹ *Le Monde Magique*, p. 287 [See Endnote 10 by Boris de Zirkoff.]

² *Genesis* xviii, 2 *et seq.*

³ verses 7 and 8

⁴ p. 388

So can a “John King”¹ we are assured, and a Pekin *houen* no doubt. Who or what then can teach us the difference if we fail to study the uninterrupted evidence of the classics and the Theurgists, and neglect the Occult sciences?



Semi-exoteric Constitution of Man.

There now follows an overview of the sevenfold Constitution of Man. Full text in the same Series. — ED. PHIL.]

¹ [A generic name for spooks.]

Semi-Exoteric Constitution of the Microcosm or Man, Citizen of the Universe¹ and Telesphoros.²

Immortal Higher Triad, the Divine Self

- True individuality, the Sutratman of the Upanishads.³
- The Imperishable⁴ Monas, i.e., Atman–Buddhi–Manas, permeated by the One Universal Life, or Breath.⁵
- Spiritual Self dying⁶ (Death 4⁷), so that Its Ideation can live.

Mortal Lower Tetrad, overshadowed by the Divine Self

- False individuality of the common man, who identifies with the personal and the transient.⁸
- Other ephemeral aspects⁹ of the quaternary personality.
- The heart, being the organ of Spiritual Consciousness, represents the Higher Triad. The liver and spleen represent the quaternary, taken as a whole.

Macrocosmic planes	ADI-BUDDHA Atman ¹²	MAHA-BUDDHI Buddhi	MAHAT, COSMIC INTELLIGENCE ¹⁰ Manas ¹³ or Dual Mind		FOHAT Kama (Manas)	JIVA (Kama) Prana	ASTRAL ¹¹ Linga-Sharira	PRAKRITI Sthula-Sharira
Microcosmic planes	Universal Self	Spiritual Ego	Higher Ego	Lower Ego	Animal Desires	Life Force	Astral Body	Visible Body
Consciousness' virtual foci	Principle ②: Auric Egg,¹⁴ monadic envelope and amnion of the physical man. Auric Egg and Prana are essentially the same.							
Auric Egg (Atmic Aura)	Periphery of the Auric Egg and our point of communication with Universal Planes.		The two are bridged by Antahkarana. When Ahamkara (selfish Self) is strong, Antahkarana is said to be "drunk or insane." ¹⁵		Vital Animal, Living Soul, Nephesh.		Transitory emanation of the Auric Egg.	
Auric Egg dynamics	Higher Principles Potency of the spiritual man: divine, higher manas-mind, nous or noetic intelligence, ¹⁶ the reincarnating ego.			Middle Principle ¹⁷ Potential of the worldly man: animal, astral, lower mind or soul; psyche-périsprit. ¹⁸		Lower Aspects ¹⁹ Physical man is the musical instrument; his Higher Ego, the performing artist.		
Three? Five? Seven?	Agathon		Soul (Plato's <i>άλωγον</i>)		Body			
Pauline ternary	Spirit (Plato's <i>λόγον</i> , ideal life or ζωή)		Phren		Thymos		Eidolon	
Platonic terms	Nous		Soma					
Principles and aspects	Principle ①, Universal, not individual. I-ness	Principle ③ Spiritual Soul. I am, That I am	Principle ④ Enduring Individuality.	Aspect ③ I am I	Permeates every principle & aspect.	Aspect ① vitalising aspects ③ and ②.	Aspect ②	Medium of every principle & aspect.
Faculties, fields, and forte	The Will to Be, and to Become. The Amaranthine Dream.	Spiritual intelligence, discrimination, intuition by inner sight.	Abstract, impersonal, noble thoughts, and ideals.	Concrete, personal, selfish thoughts, and "realistic" interests. ²³	Worldly desires, lust (<i>επιθυμία</i>), propensities, and proclivities.	Individualised breath of the One Life, electromagnetic vitality.	Protean model ²⁵ of the gross physical body; and its subtle counterpart.	Gross, bulky, living substance, ²⁶ the physical body.
Radiation and emanations	Radiation of the Ineffable One Pure Spirit. (First Logos)	Emanation ²¹ of Alaya (Anima Mundi), Ray and Vehicle of Atman.	First emanation of Pradhana, or unevolved cause. ²²	Reflection or shadow of Buddhi plus Higher Manas, having potentialities of both. ²⁴	Closely linked with Lower Manas, the Green-Red animal monster in us.	Closely linked with Kama-Manas. Prana has no number, as it pervades every other principle.	Closely linked with Kama-Prana, and inseparable from it.	
Other terms and allegories	A Ray of Paramatman (Uncreated Ray) Jivatman.	Sophia-Wisdom, Beautiful Helena, Chase Penelope.	Manasaputras, Breaths or Principles.				Vehicle (Vahan) of Prana, Astral, Etheric Double.	
²⁰ Metaphorical gender	Sexless	Female	Sexless	Male	Male	Sexless	Male	Male
Apparitions to distant places	Adepts can project consciously, and dying persons unconsciously, an illusory form or phantom of their personality to any distant location — while their physical body is left "entranced." This double is termed Mayavi-Rupa.							
⁷ Deaths and post-mortem states	After Death 2 the purified mind enters Devachan, a long period of personal "bliss during the interim between two incarnations, as a reward for all the unmerited suffering he has endured" and where unfulfilled aspirations are enacted subjectively. ²⁷			Death 2. Kama-manas becomes a distinct body of ante-mortem desires (Kama-Rupa) and remains in "desire world" (Kama-Loka) until its final dissipation. Attempts to delay death, e.g., by necromancy, is Black Magic. ²⁸		Eventually, Kama-Prana is released and re-becomes Jiva. ²⁹		Death 3. Clinging to the physical body, it dissipates only with the disappearance of its last atom. ³⁰
								Death 1. Attempts to preserve death, e.g., by taxidermy, is Black Magic.

Endnotes by Boris de Zirkoff

From *Blavatsky Collected Writings*, VII pp. 209-13. clarifying various points of “Chinese Spirits.”

① Reference is here made to Father Joseph-Marie Amiot, and the work entitled *Mémoires concernant l'histoire, les sciences, les arts, les mœurs, les usages, etc. des Chinois*, par les Missionnaires de Pékin [J. Amiot, C. Bourgeois, Cibot, Ko, Poirot, A. Gaubil]. Edited by C. Batteux, L.G. Oudart Feudrix de Bréquigny, J. de Guignes, and A.I. Silvestre de Sacy. 16-vols. Paris, 1776-1814. 4to. An earlier ed. is mentioned as of 1776-89, in 15-vols. Paris: Nyon aîné.

In describing Chinese ideas regarding the human soul, H.P. Blavatsky summarizes various passages from pp. 212, 223-24, and quotes from pp. 221-22, of Vol. XV of the above-mentioned work. The subject is treated therein in a section entitled: “Extrait d’une Lettre de M. Amiot, Missionnaire, écrite de Pékin, le 16 Octobre 1787. Sur la secte des *Tao-sée*.”

② These verses are also quoted by H.P. Blavatsky in her essay on “Theories about Reincarnation and Spirits,” where she credits them to Ovid. They are also brought in, in a somewhat incomplete form, in *Isis Unveiled*, Vol. I, p. 362, where they are attributed to Lucretius who is supposed to portray old Ennius as saying these words. The two last lines only occur again in *Isis Unveiled*, Vol. I, p. 37, where they are attributed to Ovid.

In spite of an exhaustive search having been made, no such verses have been found either in Lucretius or in Ovid.

③ It is not known what particular edition of Henry Cornelius Agrippa’s work this passage is quoted from. The Latin text, as quoted, seems to contain a number of errors. For this reason, rather than to correct the text, we give below the Latin original as it occurs in the 1533 edition¹ of *De occulta philosophia libri tres*, by Agrippa of Nettesheim, namely in Vol. III, Chapter xlii, p. 304:

Ex his quæ iam dicta sunt patet, quod animæ illæ que post mortem adhuc relicta corpora diligunt, quemadmodum sunt animæ corporum sepultum debita carentiu, seu que corpus suum violenta morte reliquerunt, & adhuc in turbido illo humidoq; spiritu circa cadavera sua oberrant, tanq̄ circa cognatum aliquod eas alliciens, cognitis his mediis per quæ quondam suis coiungebantur corporibus, per consimiles vapores, liquores nidoresq; facile evocari & allici possunt, adhibitis etia certis artificialibus luminibus, catibus, sonis & huiusmodi, que ipsam animæ imaginativa spiritalemq. . . .

In the English translation by J.F., published in London in 1650, under the title of *Three Books of Occult Philosophy*, the above passage received the following rendering:

By the things which have been already spoken, it is manifest that souls after death do as yet love their body which they left, as those souls do whose bodies want a due burial or have left their bodies by violent death, and as yet wander about their carcass as in a troubled and moist spirit, being as it were allured by something that hath an affinity with them; the means being known by the

¹ Beringo Fratres, Lugduni

which in times past they were joined to their bodies, they may easily be called forth & allured by the like vapours, liquors and savours, certain artificial lights being also used, songs, sounds and such like, which do move the imaginative and spiritual Harmony of the soul. . . .¹

As to *Le Fantôme Humain*, this appears to be only a subtitle for the later chapters of the work by des Mousseaux entitled *Les médiateurs et les moyens de la magie*, and not a separate work by that author.

With regard to Porphyry's *De sacrificio et magia*, a mediæval condensation of his *De abstinencia carnis*, a passage similar to what H.P. Blavatsky mentions, but not identical with it, occurs in Book II, 47. See Thomas Taylor's *Select Works of Porphyry*, p. 82.

④ H.P. Blavatsky makes reference here to a very rare work by Petrus Thyraeus (1546-1601), entitled *Loca infesta, hoc est, de infestis ob molestantus dæmoniorum et defunctorum hominum spiritus locis* . . . Accessit ejusdem libellus de Terriculamentis nocturnis, etc., Coloniae Agrippinæ, 1598, 4to; also Lugduni, 1625. Both editions are in the British Museum.

Apart from the fact that A.J. Caillet mentions him² under the name of Thiresus of Nuys, Diocese of Cologne, and says he was a Jesuit, nothing else seems to be readily available concerning this writer.

⑤ The translation in the Loeb Classical Series does not seem to convey this meaning, however. It runs as follows:

The Soul of man, he says, is divided into three parts, intelligence (nous), reason (phren), and passion (thumos). Intelligence and passion are possessed by other animals as well, but reason by man alone. The seat of the soul extends from the heart to the brain; the part of it which is in the heart is passion, while the parts located in the brain are reason and intelligence. The senses are distillations from these.

⑥ Reference is here made to Petrus Binsfeldius and his *Tractatus de Confessionibus Maleficorum et Sagarum recognitus et auctus*, etc. An et quanta fides iis adhibenda sit? Augustæ Trevirorum, excudebat H. Bock, 1591. 8vo. 633pp. Also 1605, 8vo. 767pp.; 1596,³ and 1623. German translation, Trier, 1590.

He also wrote *Commentarius intitulum Codicis de Maleficis* (same city and publisher, 1591, 8vo), which is a supplement to the first-mentioned work, and is often bound together with it.

The Latin original is as follows:

Nam fuerat mortuus quidam homo nocturno tempore, & nescie batur a quo: At-tamen multi erant suspecti de morte sua, & quidam homo senex dixit mihi: Domine gubernator, si vultis scire veritate huius homicidij, faciatis cora! vobis

¹ [pp. 488-89]

² In his *Manuel Bibliographique des Science Psychiques ou Occultes*. Paris: Lucien Dorbon, 1912. 3-vols.

³ British Museum: 8630, c. II

portare cadauer illuis mortui, postea faciatis vocare illos, suspecti sunt de illo homicidio, & veniat unus post alium, ubi est cadauer illud, tunc cum superuenit verus homicida, vulnera ipsius fluent sanguinem de nouo: Quo audito feci coram me portare illud cadauer, & feci vocare illos suspectos de uno in unum, & cum superuenit verus homicida, vulnera illius cadaueris inceperunt effluere, & emittere sanguinem, de quo summe sui admiratus . . .

7 H.P. Blavatsky gives here a rather free translation of a passage from a French letter dated Moncy-de-Fou, 25th September 1851, and entitled “Missions de la Chine. Lettre de M. Delaplace, Missionnaire Lazariste, à un Prêtre du diocèse de Sens.” The *Annales* (Lyon, France) in which it was published are described as a periodical devoted to the publication of Letters from Bishops and Missionaries of various Old and New World Missions, as well as of documents concerning Missions and the dissemination of the faith. The French text is as follows:

. . . chaque homme a trois *houen* . . . *houen* sera quelque chose de vague comme *esprit, génie, vitalité*. Chaque individu a donc trois *houen*. A la mort de leur possesseur, un de ces *houen* transmigre dans un corps. Un autre reste dans la famille; c’est comme le *houen* domestique. Enfin le troisième repose sur la tombe. À cedernier on brûle des papiers (sorte de sacrifice). Au *houen* domestique qui siège sur la tablette, au milieu des caractères qui y sont gravés, on brûle des *hiang* (bâtons d’odeur), on offre des repas funèbres, etc. Ces honneurs rendus, on est tranquille: les *houens* sont apaisés; qu’y a-t-il à craindre?

8 This sentence is from Chapter xxii, page 252, of the edition of *De occulta philosophia* from which we have already quoted above. The chapter is entitled “That there is a threefold keeper in man, and from whence each of them proceeds.” The sentence, in its more complete form, is as follows:

Triplex unicuique homini dæmon bonus est proprius custos, unus quidem sacer, alter geniture, tertius professionis. . . .

which, in the translation of J.F., is rendered as:

Every man hath a threefold good Demon, as a proper keeper, or preserver, the one whereof is holy, another of the nativity, and the other of profession. . . .¹

9 The passages seem to have a number of inaccuracies and a considerable amount of text is left out, as indicated by dots. It is from Chapter xliii, pages 306 and 308. The Latin text is as follows:

Anima humana constat mente, ratione & idolo: mens illuminat rationem, ratio fluit in idolum, omnia una est anima. Ratio nisi per mentem illuminatur, ab errore no est immunis: Mens autem lumen rationi non præbet, nisi lucente deo, primo videlicet lumine: prima enim lux in deo est supereminens omne intellectu: qua propter non potest lux intelligibilis vocari, sed lux illa quando infunditur menti, fit intellectualis atque intelligi potest: deinde quando per metem infunditur rationi, fit rationalis, ac potest non solum intelligi, sed etiam cogita-

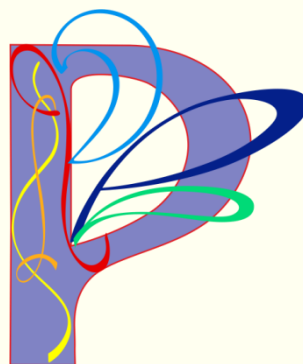
¹ [p. 410]

ri.¹ Idolum autem animæ in fato est, supra naturam, quæ corporis & animæ quodammodo nodus est, sub fato, supra corpus: iccirco cœlestium corporum influxibus immutatur, rerumq; naturalium & corporalium qualitatibus afficitur. Dico autem animæ idolum, potentiam illam vivificativam et reatricem corporis, sensuum originem, per quam ipsa anima in hoc corpore uires explicat sentiendi: sentit corporalia per corpus, movit corpus per locum. regit in loco, alitq; in torpore corpus. . . .²

which is rendered by the translator, J.F., as follows:

Man's soul consisteth of a mind, reason, and imagination; the mind illuminates reason, reason floweth into the imagination: All is one soul. Reason, unless it be illuminated by the mind, is not free from error: but the mind giveth not light to reason, unless God enlighten, viz. the first light; for the first light is in God very far exceeding all understanding: wherefore it cannot be called an intelligible light; but this when it is infused into the mind, is made intellectual, and can be understood: then when it is infused by the mind to the reason, it is made rational, and cannot only be understood but also considered. . . .³ But the sensitiveness of the soul is in fate, above nature, which is in a certain manner the knot of the body and soul, and under fate, above the body; therefore it is changed by the influences of the heavenly bodies, and affected by the qualities of natural and corporeal things: now I call the sensitiveness of the soul, that vivifying and rectifying power of the body, the original of the senses; the soul itself doth manifest in this body its sensitive powers and perceiveth corporeal things by the body, and locally moveth the body, and governeth it in his place, and nourisheth it in a body. . . .⁴

⑩ *Le Monde Magique* does not seem to be a separate work by des Mousseaux, but only a running-head at the top of the pages of his work entitled *Les médiateurs et les moyens de la magie*.



¹ [p. 306]

² [p. 308]

³ [p. 492]

⁴ [pp. 494-95]



Selections from our Constitution of Man Series. — ED. PHIL.

- 1 “A congenital preponderance of fire elementals makes a man impervious to fire”
- 2 “Ancient beliefs in the immortality of soul”
- 3 “Ancient opinions upon psychic bodies”
- 4 “Apollonius comforts a bereaved father”
- 5 “Astral Bodies or Doppelgängers”
- 6 “Atman is a ray from a spark of Uncreated Ray”
- 7 “Blavatsky on æthrobacy and fakirs”
- 8 “Blavatsky on Occult Development”
- 9 “Blavatsky on the Dual Aspect of Wisdom”
- 10 “Blavatsky on three essays by É. Lévi”
- 11 “Blood is the first incarnation of universal fluid”
- 12 “Cicero’s Dream of Scipio and Macrobius’ Comment”
- 13 “Classification of the Principles in Man”
- 14 “Common misconceptions of theosophical doctrines”
- 15 “Concerning the doctrines of the Theosophists”
- 16 “Constitution of Man – Drawing”
- 17 “Constitution of Man – Esoteric”
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- 19 “Cosmos and Deity in man – Drawing”
- 20 “Death and Immortality”
- 21 “Death and post-mortem states”
- 22 “Death has no terrors”
- 23 “Devachan, dream realm where pure souls are rewarded”
- 24 “Dreamless sleep”
- 25 “Éliphas Lévi on Death and Satan”
- 26 “Emotions’ Triune Nature”
- 27 “Evolutionary transmigration of material particles in nature”

- 28 “Facing Seven Virgins in the Hall of Judgment”
- 29 “From the stronghold of your soul, chase all your foes away”
- 30 “Hair is the retainer of Prana”
- 31 “In deep sleep we dream no more and confabulate with the stars”
- 32 “Is suicide a crime?”
- 33 “Judge on the Inner Constitution of Man”
- 34 “Judge on the Occult Nature of Man”
- 35 “Lévi on death being the birth-pang of life”
- 36 “Life is an indestructible universal force”
- 37 “Low buffoonery and mocking laughs”
- 38 “Lymph is a masque for Nymph”
- 39 “Man is the cause of global warming”
- 40 “Need of a spiritual vocabulary”
- 41 “No need for expensive funerals”
- 42 “Nous Augoeides of the Neoplatonists”
- 43 “Nous moves Man”
- 44 “Œdipus and Sphinx unriddled”
- 45 “Osiris and Typhon, higher triad and lower tetrad”
- 46 “Plato on the apple of the eye”
- 47 “Plato’s Two Horses”
- 48 “Plutarch comforts Apollonius”
- 49 “Plutarch comparing passions and diseases”
- 50 “Plutarch on boasted wisdom, fortitude, magnanimity, and temperance”
- 51 “Plutarch on exercises proper for a scholar”
- 52 “Plutarch on Plato’s procreation of the soul”
- 53 “Post-mortem wanderings of the wicked soul”
- 54 “Premature and phenomenal growths”
- 55 “Psychology lacks entirely knowledge of the soul”
- 56 “Psychometry is the natural but latent faculty in us”
- 57 “Real dreams are actions of the true Self”
- 58 “Releasing the astral soul from one’s ashes”
- 59 “Semi-exoteric overview of the Inner Constitution of Man”
- 60 “Septenary is the Constitution of Man”

- 61 “Sixth Sense is Reason over Instinct”
 - 62 “Speculations about reincarnation and materialized spirits”
 - 63 “Spirit and Perispirit”
 - 64 “Spirit photographs are objective copies from subjective images”
 - 65 “Subba Row on Kama-Loka”
 - 66 “Subba Row on the Sevenfold Principle in Man”
 - 67 “Subba Row on thought transference”
 - 68 “Synesius concerning Dreams”
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 - 70 “The devotional love and noble aspirations of lower manas”
 - 71 “The Esoteric Physiology of Man”
 - 72 “The Heart is the Organ of Spiritual Consciousness”
 - 73 “The image-making power”
 - 74 “The Life Principle”
 - 75 “The Moon regulates the prana of nature and man”
 - 76 “The occult influence of man’s active will”
 - 77 “The Perispirit of Allan Kardec”
 - 78 “The prophecy of General Yermolov”
 - 79 “The Sutratman of the Upanishads”
 - 80 “The Two Voices of Lord Tennyson”
 - 81 “The Voice of the Will is the Atomic Point”
 - 82 “Theosophical Jewels - Man, the Jewel of the Universe”
 - 83 “Three cubits of the ear, four of the stalk”
 - 84 “Tibetan teachings on after-death states”
 - 85 “Troubles from undissolved ex-doubles”
 - 86 “Two Spirits United in the Elysian Fields”
 - 87 “When inner and outer man are off-kilter”
 - 88 “When the Green is overcome with Azure”
 - 89 “When the serpent sloughs off his skin”
 - 90 “Why secluding women during their menstrual period”
 - 91 “Woe for the living Dead”
-

Endnotes to the Semi-exoteric Constitution of Man.

¹ Cf. “If these statements of the philosophers are true, that God and men are akin, there is but one course open to men, to do as Socrates did: never to reply to one who asks his country, ‘I am an Athenian,’ or, ‘I am a Corinthian,’ but ‘I am a citizen of the universe.’” | P.E. Matheson (*Tr.*), *Epictetus: Discourses Books 1 and 2*. (reprt. of 1st ed. of 1916 by Clarendon Press, Oxford); New York: Dover Publications, 2004; “How one may draw conclusions from the fact that we are god’s kinsmen.” I, 9, p. 20

² Number seven, or the *heptagon*, the Pythagoreans considered to be a *religious and perfect* number. It was called *Telesphoros*, because *by it all in the Universe and mankind is led to its end, i.e., its culmination.* | *Secret Doctrine*, II p. 602; [quoting Philo Judæus, *De opificio mundi*, xxxv]

³ [Sūtrātman of the *Upanishads*, literally, “thread of the spirit” or “thread-soul.” Metaphorically, a luminous sūtra or string of universal consciousness (ātman), or true individuality, along which its endless modifications, *i.e.*, false individualities or “personalities” are strung one after another like beads.] “. . . the luminous thread of immortal *impersonal* monadship, on which our earthly lives or evanescent *Egos* are strung as so many beads — according to the beautiful expression of Vedāntic philosophy.” | *Secret Doctrine*, II p. 513

⁴ Pherecydes the Syrian is the first on record [in the West] who said that the [Spiritual] souls of men were immortal. | Cicero, *Tusculan Disputations* I xvi; *tr.* Yonge. [Cf. full text in our Down to Earth Series; also cf., “Pherecydes, an early Western Philosopher,” in our Buddhas and Initiates Series. — ED. PHIL.]

⁵ [Synonyms: Agra of the Buddhists | Astroeides,* one having the brilliancy of the stars, of Origen and the Neoplatonists | Ātman or luminous Self of the Hindus | Divine Spirit or Feroher of the Persians | Māyāvi-Rūpa | Nous Augoeides,** radiant or shining like dawn, of the Neoplatonists | Spiritual envelope of Job]

* Αστροειδής: Cf. Philo Mechanicus I.485 (*Supl.*), and Hierocles Platonicus Philosophus, *Carmen Aureum* 27, 483M | *Liddell & Scott*

** Αυγοειδής: *Αυγή*’s primary meaning is “light of the sun”; *Αύγος*, dawn, is secondary. Hence, *Αυγοειδής* means “of the nature of light.” Cf. *αυγοειδές όχημα*, luminous vehicle (Proclus, in *Platonis Timæum Commentarii* 2.81D). See also, Iamblichus’ *de Mysteriis* 5.10, 3, for uses as *σώμα* and *πνεύμα*. | *Liddell & Scott*

[Etymology of Augoeides: from *Gr.* *αυγή*, auge, dawn, day-break, sun light, radiance, and *είδος*, eidos, form, shape. Hence, of the nature of light; spirit (pneuma) as the source of light, luminous]. Lord Bulwer-Lytton in *Zanoni* adopted the term from Marcus Aurelius (who says that the sphere of the soul is augoeides), using it to denote the radiant spiritual-divine human soul-ego. In

Isis Unveiled it denotes the spiritual monad, ātma-buddhi, and is also known as the Persian ferouer or feruer, the Platonic nous, *etc.* In a high degree of initiation the initiand comes face to face with this radiant presence, the luminous radiation streaming from the divine ego at the heart of the monad. When the Augoeides touches with its rays the inferior monads in the human constitution and awakens them to activity, these then become the various lower egos or manifested children of the divine ego. | *Encyclopedic Theosophical Glossary* [For an in-depth analysis of the term, see “Augoeides of the Neoplatonists,” in the same series; a special edition of *Zanoni* can be found in our Buddhas and Initiates Series. — ED. PHIL.]

The two higher principles *can have no individuality on Earth*, cannot be *man*, unless there is:

- 1 The Mind, the *Manas-Ego*, to cognize itself, and
- 2 The terrestrial *false* personality, or the body of egotistical desires and personal Will, to cement the whole, as if round a pivot (which it is, truly), to the physical form of man.

It is the *Fifth* and the *Fourth* principles* — *Manas* and *Kāma Rūpa* — that contain the dual personality: the real immortal Ego (*if it assimilates itself to the two higher*) and the false and transitory personality, the *māyāvi* or astral body, so-called, or the *animal-human* Soul — the two having to be closely blended for purposes of a *full* terrestrial existence. Incarnate the Spiritual Monad of a Newton grafted on that of the greatest saint on earth — in a physical body the most perfect you can think of — *i.e.*, in a two or even a three-principled body composed of its *sthūla-śarīra*, *prāna* (life principle), and *linga śarīra* — and, if it lacks its middle and fifth principles, you will have created *an idiot* — at best a beautiful, soulless, empty and unconscious appearance. “*Cogito — ergo sum*” can find no room in the brain of such a creature, not on this plane, at any rate. | Cf. *The Secret Doctrine*, II pp. 241-42.

* The Fourth, and the Fifth from *below*, beginning by the physical body; the Third and the Fourth, if we reckon from *Ātman*.

⁶ The higher triad, Ātman-Buddhi-Manas, may be recognized from the first lines of the quotation from the Egyptian papyrus. In the *Ritual* (now the *Book of the Dead*), the purified Soul (the dual Manas) appears as “the victim of the dark influence of the Dragon Apophis” (the physical personality of Kāma-Rūpic man, with his passions). If it has attained the final knowledge of the heavenly and the infernal mysteries, the Gnōsis — the divine and terrestrial mysteries of White and Black Magic — then the defunct personality “will triumph over its enemy” — death. This alludes to the case of a complete reunion, at the end of earth life, of the Ego with its lower Manas, full of “the *harvest* of life.” But if “Apophis” conquers the “Soul,” then it “cannot escape its second death.” *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 626. [Cf. “Woe for the living dead,” in the same series. — ED. PHIL.]

⁷ [When Consciousness withdraws from her earthly prison, she undergoes three “deaths,” *i.e.*, transformations, before resting in Devachan, plus a fourth, when she resumes embodied existence:]

-
- 1 The death of the body;
 - 2 The death of the Animal Soul in Kāma-Loka;
 - 3 The death of the Astral (Linga-Śarīra), following that of the body;
 - 4 The metaphysical death of the Higher Ego,

the *immortal*, every time it “falls into matter,” or incarnates in a new personality.

The Animal Soul, or Lower Manas, that shadow of the Divine Ego which separates from it to inform the personality (the details of which process will now be given), cannot by any possible means *escape death* at Kāma-Loka, at any rate that portion of this reflection which remains as a terrestrial residue and cannot be impressed on the Ego. Thus the chief and most important secret with regard to that “second death,” in the esoteric teaching, was and is to this day the terrible possibility of the *death* of the Soul, that is, its severance from the Ego on earth during a person’s life-time. This is a *real* death (though with chances of resurrection), which shows no traces in a person and yet leaves him morally a living corpse. [Prior to 1890 the latter teaching has been kept secret.] *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 628. [For an in-depth analysis, see “Woe for the living dead,” in the same series. — ED. PHIL.]

⁸ Physical man is the musical instrument, and the Ego, the performing artist. The potentiality of perfect melody of sound, is in the former — the instrument — and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken divine thought in the very depths of man’s subjective or inner nature. Physical man may — to follow our simile — be a priceless Stradivarius, or a cheap and cracked fiddle, or again a mediocrity between the two, in the hands of the Paganini who ensouls him. | *Blavatsky Collected Writings*, (GENIUS) XII p. 15

⁹ The permanent preservation of a personal identity beyond death is a very rare achievement, accomplished only by those who wrest her secrets from Nature, and control their own super-material development. In his favourite symbolical way Éliphas Lévi indicates the people who contrive to do this as those who are immortal in good by identification with God, or immortal in evil by identification with Satan. That is to say, the preservation of personal identity beyond death (or rather, let us say, far beyond death, reserving for the moment an explanation of the distinction) is accomplished only by adepts and sorcerers — the one class having acquired the supreme secret knowledge by holy methods, and with benevolent motives; the other having acquired it by unholy methods, and for base motives. But that which constitutes the inner self, the purer portions of the earthly personal soul united with the spiritual principles and constituting the essential individuality, is ensured a perpetuation of life in new births, whether the person, whose earthly surroundings are its present habitat, becomes endowed with the higher knowledge, or remains a plain ordinary man all his life. | *Blavatsky Collected Writings*, (DEATH AND IMMORTALITY) IV pp. 253-54

¹⁰ Remember that our Egos, *the Principle which reincarnates*, are called in *The Secret Doctrine* the Mānasaputras, “Sons of Manas” (or Mahat), or Intelligence, Wisdom. *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 607 *fn.*

¹¹ [Cf. Astral Light is Ākāśa, the Æther of the Hindus, the register of our deeds and thoughts, the great picture gallery of the earth, where seers can always gaze upon any event that has ever happened, as well as those to come, the celestial “star-like” or soul-body of Porphyry, the “sidereal light” of Paracelsus, the same as the *anima mundi* or soul of the world, the “luminiferous ether” or “radiant matter” of the 19th century scientists:]

It is not the light as we know it, and neither is it darkness. Perhaps it was said to be a light because when clairvoyants saw by means of it, the distant objects seemed to be illuminated. But as equally well distant sounds can be heard in it, heavy bodies levitated by it, odours carried thousands of miles through it, thoughts read in it, and all the various phenomena by mediums brought about under its action, there has been a use of the term “light” which while unavoidable is none the less erroneous. | *Echoes of the Orient*, III (XXI) p. 46 in 2nd ed.

Éliphas Lévi ought to have added that the astral light, or primordial substance, if matter at all, is that which, called *Light*, LUX, esoterically explained, *is the body of those Spirits themselves, and their very essence. Our physical light is the manifestation on our plane and the reflected radiance of the Divine Light emanating from the collective body of those who are called the “LIGHTS” and the “FLAMES.”* | *Secret Doctrine*, I p. 259 *fn.* [Consult “Proposition 1 - Akasha vs. Astral Light,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

¹² Occult Philosophy teaches us that the seventh principle is the only eternal Reality, while the rest, belonging as they do to the “world of forms” which are non-permanent, are illusive in the sense that they are transient. To these is limited the phenomenal world which can be taken cognisance of by the senses corresponding to the nature of those six principles. It will thus be clear that it is only the *seventh* sense, which pertains to the *noumenal* world, that can comprehend the Abstract Reality underlying all phenomena. | *Blavatsky Collected Writings*, (CAN THE MAHATMAS BE SELFISH?) VI p. 264

Cf. “Brave soldiers need neither orders nor constant encouragement. . . . As said by me in S.D., Ātman is Karma, so all results flowing from sincere work will be right, if you are detached.” *Echoes of the Orient*, I p. lvi in 2nd ed.; [quoting Master M. Look up “Higher Manas and Lower Manas,” and “Higher Self and Higher Ego,” in our Confusing Words Series. — ED. PHIL.]

¹³ In its purely metaphysical aspect, Manas, being again one remove (on the downward plane) from Buddhi, is still so immeasurably higher than the physical man, that it cannot enter into direct relation with the personality, except through its reflection, the lower mind. Manas is Spiritual Self-Consciousness, in itself, and Divine Consciousness when united with Buddhi, which is the true “producer” or that “production” (vikāra), or Self-Consciousness, through Mahat. Buddhi-Manas, therefore, is entirely unfit to manifest during its periodical incarnations, except through the

human mind or lower Manas. | *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 630.

The upper (indigo blue) Manas is connected with the lower (green) Manas by a thin line which binds the two together. This is the Antahkarana, the path or bridge of communication which serves as a link between the personal being whose physical brain is under the sway of the lower (animal) mind, and the reincarnating Individuality, the spiritual Ego, Manas-Manu, the “Divine Man.” This thinking Manu, therefore, is that which alone reincarnates. In truth and in nature, the two Minds (the spiritual and the physical or animal) are one, but separate at reincarnation. For, while that portion of the divine which goes to animate consciously the personality, separating itself, like a dense but pure shadow, from the divine Ego,* wedges itself into the brain and senses** of the uterine babe (at the completion of its seventh month), the Higher Manas does not unite itself with the child before the completion of the first seven years of life. This detached essence, or rather the reflection or shadow of the Higher Manas, becomes, as the child grows, a distinct thinking principle in man, its chief agent being the physical brain. | *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII pp. 623-24 & *fn.*

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

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

“The higher manas” or Ego (Kshetrajña) is the “Silent Spectator,” and the voluntary “sacrificial victim”: the lower manas, its representative — a tyrannical despot, truly. *Blavatsky Collected Writings*, (PSYCHIC AND NOETIC ACTION) XII p. 358 *fn.*

Two birds (the individual soul and the Supreme Self), united always (inseparable companions, like an object and its reflection) and known by the same name (Ātman), closely cling to the same tree (body). One of them eats the sweet fruit; the other looks on without eating. Seated on the same tree, the Jīva moans (as the result of his iden-

tification with the body) bewildered by his impotence. But when he beholds the other, the Lord worshipped by all, and His glory, he then becomes free from grief. | *Mundaka Upanishad* III, i, 1-2; (tr. Nikhilananda). Cf. *Svetasvatara Upanishad* IV, 6-7

'Tis mind that all things sees and hears; What else exists is deaf and blind. | Thomas Taylor (Tr. & Annot.), *Iamblichus on the Mysteries of the Egyptians, Chaldeans, and Assyrians and Life of Pythagoras*. (Vol. XVII of The Thomas Taylor Series) Sturminster Newton: The Prometheus Trust, 2004; [Life of Pythagoras XXII, p. 280]

¹⁴ As Hiranyagarbha, the Golden Womb or Egg, contains Brahmā, the collective symbol of the Seven Universal Forces, so the Auric Egg contains, and it directly related to, both the divine and the physical man. In its essence, as said, it is eternal; in its constant correlations, it is a kind of perpetual motion machine during the reincarnating progress of the Ego on this earth.

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

1 The preserver of every Karmic record.

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

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

Blavatsky Collected Writings, (E.S. INSTRUCTION No. III) XII p. 608. [For the nature, states, and functions of the Auric Egg, see "Constitution of Man – Esoteric," in the same series. — ED. PHIL.]

¹⁵ From where does the mind operate? From the mental centre (*mano bindu*) which is really the common centre of all the vehicles, physical and superphysical and is the real antahkarana or interior instrument. | I.K. Taimni, *Gayatri*. Adyar: Theosophical Publishing House, 1978; p. 181

I am the Voice of Wisdom (cf. 19) crying in the wilderness of Matter: Purify the Antahkarana ("Internal Organ" or Astral Man), the Path that leads from the Lower to the Higher Man. | *Blavatsky Collected Writings*, (NOTES ON THE GOSPEL ACCORDING TO JOHN) XI p. 493; [note 23 on Esaias' "voice of one crying in the wilderness," taken by G.R.S. Mead.]

The two minds are linked by an imaginary bridge or path (Antahkarana). When I-ness (Ahamkāra) is strong, the bridge is said to be "drunk or insane"; when the lower aspires towards its higher half, communication between the two becomes possible. [For an in-depth analysis of Antahkarana see "Woe for the living dead," in the same series — ED. PHIL.]

Ahamkāra, as universal Self-Consciousness, has a triple aspect, as also *Manas*. For this conception of “I,” or one’s *Ego*, is either *sattva*, “pure quietude,” or appears as *rajas*, “active,” or remains *tamas*, “stagnant,” in darkness. It belongs to Heaven and Earth, and assumes the properties of either. | *Secret Doctrine*, I p. 335 fn.

A Hatha-Yogi will never pass beyond the Maharloka [“The space between the earth and the uttermost limit of the solar system”] psychically, and the Talātala (double or dual plane) psycho-mentally. To become a Rāja-Yogi, a Chela has to ascend to the seventh portal, the Satyaloka [“The abode of the Nirvānīs”]. For such, the Master Yogis tell us, is the fruition of *Ijya* or “sacrifice.” When the Bhūr, Bhuvār and Swarga (States) are once passed, and the consciousness of the Yogi is in Maharloka, it is the last plane and state between entire identification of the Personal and the Higher *Manas*. | *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. IV) XII pp. 668-69. [Also consult “Higher *Manas* and Lower *Manas*,” and “Higher Self and Higher Ego,” in our Confusing Words Series. — ED. PHIL.]

¹⁶ [On *Nous* being the first emanation of Mahat, macrocosmically, or Second Logos:] Noetic intelligence is the Light of the Logos, the luminosity of universal ideation, which has the potentiality of becoming the light of active intelligence. The light is potentially present in the unmanifested Logos. Applying this to the human principles, noetic intelligence is the light of *Buddhi*, which is capable of being actively focussed by *Manas*, and which potentially exists in the *Ātman*. This follows as soon as one grasps the meaning of the word “noetic,” derived from the term *Nous*, which is the universal mind — the field which *Fohat* plants the elementary germs, the monads and atoms, that consciously ensoul all forms in the manifested cosmos. In the cosmos as in Man, the Perceiver, the Witness and Spectator, governs and guides intelligent and sentient life through the *Fohatic* power of *Buddhic-noetic* ideation. Like *Krishna-Shiva* seated immobile in the hearts of all being, the mysterious power of the Perceiver causes all beings to revolve. They are all contained in him but he is not contained in them. Such is the sublime mystery of the Three-in-One. | *Hermes Brahma Vāch* 12 (4) 1986

If the mediæval Theosophists and the modern Occultists, call the Spiritual Soul — the *vahan* [vehicle] of the seventh, the pure, immaterial spark — “a fire taken from the eternal ocean of light,” they also call it in the esoteric language “a pulsation of the Eternal Motion”; and the latter cannot certainly exist *outside* of matter. | *Blavatsky Collected Writings*, (WHAT IS MATTER AND WHAT IS FORCE?) IV p. 220. [Consult “Adventures and Peregrinations of the Metaphysical Atom,” in our *Secret Doctrine’s* Third Proposition Series. — ED. PHIL.]

¹⁷ *This is the root of illusion in the world: Ahamkāra and I-am-ness, Character and Charisma, Ego and Egoism, Individualism and Capitalism, I-ness and Me-ness, Mind and Mentality, Persona and Personality, Self and Self-interest, they are all one and the same: utter Selfishness, the chief cause of sin and suffering in our world.* | C.A. Bartzokas (*Comp. & Ed.*), *Compassion: The Spirit of Truth* (2009), p. 288. [Cf. “Cause of sin and suffering,” in our Black versus White Magic Series. — ED. PHIL.]

¹⁸ The Saxon Spiritualists are rather confused between the spirit and the *périsprit*. Perhaps they do not distinguish the one from the other, describing the first by the

word soul, the second by spirit. Theosophists do the opposite; for them the spirit proper is *Nous*, the spirit. The p erisprit or *Psych e*, is the soul. | *Blavatsky Collected Writings*, (FRAGMENTS FROM MADAME BLAVATSKY) I p. 365

¹⁹ The Consciousness which is merely the animal Consciousness is made up of the Consciousness of all the cells in the Body, except those of the Heart. For the Heart is the organ of the Spiritual Consciousness; it corresponds indeed to Pr ana, but only because Pr ana and the Auric Envelope are essentially the same, and because again as J iva it is the same as the Universal Deity. The Heart represents the Higher Triad, while the Liver and Spleen represent the Quaternary, taken as a whole. The heart is the abode of the Spiritual Man, whereas the Psycho-Intellectual Man dwells in the Head with its seven gateways. It has its seven brains, the up adh is and symbols of the seven Hierarchies, and this is the exoterically four, but esoterically seven-leaved Lotus, the “Saptaparna,” the “Cave of Buddha” with its seven compartments. | *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. V) XII p. 694

[Y ajnavalkya instructing Janaka on where will he go when he is released from his body:] The person who is in the left eye* is his wife, Vir aj (matter). The  ak asha that lies within the heart is their place of union. Their food is the lump (pinda) of blood in the heart. Their wrap is the net-like structure in the heart. The path on which they move [from sleep to waking] is the nerve that goes upward from the heart; it is like a hair split into a thousand parts. In the body there are nerves called hit a, which are placed in the heart. Through these the essence of our food passes as it moves on. Therefore the subtle body (Tajjasa) receives finer food than the gross body (Vai sv anara). | *Brihad aranyaka Upanishad* IV, ii, 3; (tr. Nikhilananda)

* It is Vai sv anara that becomes Tajjasa in the dream state, and Praj n a in the dreamless sleep. The couple, Vir aj (matter) and Indra (Vai sv anara), become united in dreams. Unlike the experiencer and the object of experience in the waking state, the experiencer and the object of experience in a dream are made of the same mind-stuff; they cannot be separated. For the purpose of meditation, Vai sv anara itself is now described as Tajjasa.

²⁰ See *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) XIII pp. 164-65

²¹ See “Emanation and Radiation,” in our Confusing Words Series. — ED. PHIL.

²² *i.e.*, chaos, that which contains potentially all gunas or attributes. See “Proposition 1 - Chaos to sense, latent deity to reason,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.

²³ Genius is the greatest responsiveness of the brain and brain-memory to the Higher Manas. | *Inner Group Teachings*, p. 200

²⁴ Only reason can make of man an intelligent and moral being, distinguishing him from the mere animal.

²⁵ From *linga*, a characteristic map, model or pattern, and * ar ira*, that which easily moulders or is dissolved.

²⁶ Mask of the soul and instrument of action on the objective plane, of the unspoken Divine Thought in the very depths of man’s subjective or inner nature.

²⁷ [On whether a mind “ascends” to Devachan to enjoy “the presence of all those it loves” or vice-versa:] *Manas* in its higher aspect is *dravya* — an eternal “substance” as well as the *Buddhi*, the spiritual soul — when this aspect is developed; and united with the Soul *Manas* becomes spiritual *self*-consciousness, which is a *Vikāra* (a production) of its original “producer” *Buddhi*.* . . . Thus the higher human triad, drawn by its affinity to those triads it loved most, with *Manas* in its highest aspect of self-consciousness — (which is entirely disconnected with, and has no need as a channel of the internal organ of physical sense called *antah-karana* **) — helping, it is ever associated with, and enjoys the presence of all those it loves — in death, as much as it did in life. The intercourse is *real and genuine*. . . . | *Blavatsky Collected Writings*, (DEVACHAN) V pp. 79-80 & fn.; also quoted *ibid.*, XII p. 631

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

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

Cf. “Time hath no power against Identity, though sleep the merciful hath blotted out the tablets of our mind, and with oblivion sealed the sorrows that else would hound us from life to life, stuffing the brain with gathered griefs till it burst in the madness of uttermost despair.” | H. Rider Haggard, *She* (1st ed. 1887); ch. 21, p. 271

²⁸ [The term “second-death” has been attributed to Proclus. For in-depth analysis by H.P. Blavatsky, consult “Woe for the Living Dead,” in the same series. — ED. PHIL.]

It is this *Kāma-Rūpa*, which legend and story in the various ancient world-religions or philosophies speak of as the “shade,” and which it has been customary in the Occident to [be called] the “spook,” or “ghost.” It is, in short, all the mortal elements of the human soul that was. The *Kāma-Rūpa* is an exact astral duplicate, in appearance and mannerism, of the man who died; it is his *eidolon* or “image.” | *Occult Glossary*, pp. 76-77

Bereft as it is of its higher mind, spirit and physical senses, if left alone to its own senseless devices, it will gradually fade out and disintegrate. But, if forcibly drawn back into the terrestrial sphere whether by the passionate desires and appeals of the surviving friends or by regular necromantic practices — one of the most pernicious of which is mediumship — the “spook” may prevail for a period greatly exceeding the span of the natural life of its body. Once the *Kāmarūpa* has learnt the way back to living human bodies, it becomes a vampire, feeding on the vitality of those who are so anxious for its company. In India these *eidolons* are called *Piśāchas*, and are much dreaded. | *Theosophical Glossary: Kāmarūpa*

[In a paper read by A.P. Sinnett before the London Lodge of The Theosophical Society, occurs the following sentence:

“A struggle . . . takes place in the sphere or state of existence immediately adjacent to our physical state — in Kāmaloka . . . ending in the rupture of the fifth principle or human Ego . . . ”

To this Madame Blavatsky appends the following note:]

The word “rupture” seems an unhappy expression, as it suggests the idea of a separate entity, whereas only a principle is under discussion. The “higher attributes” of the 5th principle are evolved in it, during the life time of the Personality, by its more or less close assimilation with the *sixth*, by the development, or rather the spiritualization by the *Buddhi* of the intellectual capacities which have their seat in the *Manas* (the fifth). During the struggle spoken of, and when the spiritual monad striving to enter the Devachanic state is being subjected to the process of purification, what happens is this: personal consciousness, which alone constitutes the personal Ego, has to rid itself of every earthly speck of grossly material taint before it becomes capable of living “in spirit” and as a spirit. Therefore, while the upper consciousness with all its noblest higher feelings — such as undying love, goodness, and all the attributes of divinity in man, even in their latent state are drawn by affinity towards, follow and merge into the monad, thus endowing it (which is part and parcel of universal consciousness and has therefore no consciousness of its own) with a personal self-consciousness, the dross of our earthly thoughts and cares, “the material tastes, emotions and proclivities” are left to lurk behind in the shell. It is, so to say, the pure incense, the spirit of the flame, disengaging itself from the ashes and cinders of the burnt-up fire. The word “rupture,” therefore, is a misleading one.

The “Soul when laden with unsatisfied desires” will remain “earth-bound” and suffer. If the desire is on a purely earthly plane, the separation may take place notwithstanding, and the shell alone be left wandering; if it were some act of justice and beneficence, such as the redress of a wrong, it can be accomplished only through visions and dreams, the spirit of the impressed person being drawn within the spirit of the Devachanī, and by assimilation with it, first instructed and then led by Karma to redress the wrong. But in *no* case is it a good or meritorious action for “living friends” to encourage the simulacra, whether shells or entities, to communicate. For, instead of “smoothing the path of its spiritual progress,” they impede it. In days of old, it was the *initiated* hierophant under whose guidance the mediums of the *adyta*, the sibyls, the oracles and the seers acted. In our days there are no initiated priests or adepts at hand to guide the blind instincts of the mediums, themselves the slaves of yet blinder influences. The ancients knew more about those matters than we do. There must be some good reason why every old religion prohibits intercourse with the dead as a crime. Let the Hindus always bear in mind what the *Atharva Veda* says to that effect, and the Christians the prohibition of Moses. Subjective, purely spiritual “Mediumship” is the only harmless kind, and is often an elevating gift that might be cultivated by everyone. | *Blavatsky Collected Writings*, (EDITOR’S NOTE TO “KĀMA-LOKA AND THE BEARINGS OF THE ESOTERIC DOCTRINE ON SPIRITUALISM”) VI pp. 328-29.

²⁹ Prāna, on earth at any rate, is thus but a mode of life, a constant cyclic motion from within outwardly and back again, an out-breathing and in-breathing of the ONE LIFE, or Jīva, the synonym of the Absolute and Unknowable Deity. Prāna is not abstract life, or Jīva, but its aspect in a world of delusion. In *The Theosophist*, May 1988, p. 478, Prāna is said to be “one stage finer than the gross matter of the earth.” *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 607 fn.

³⁰ The skeleton excepted. | *ibid.*, p. 607

