

The Esoteric Physiology of Man

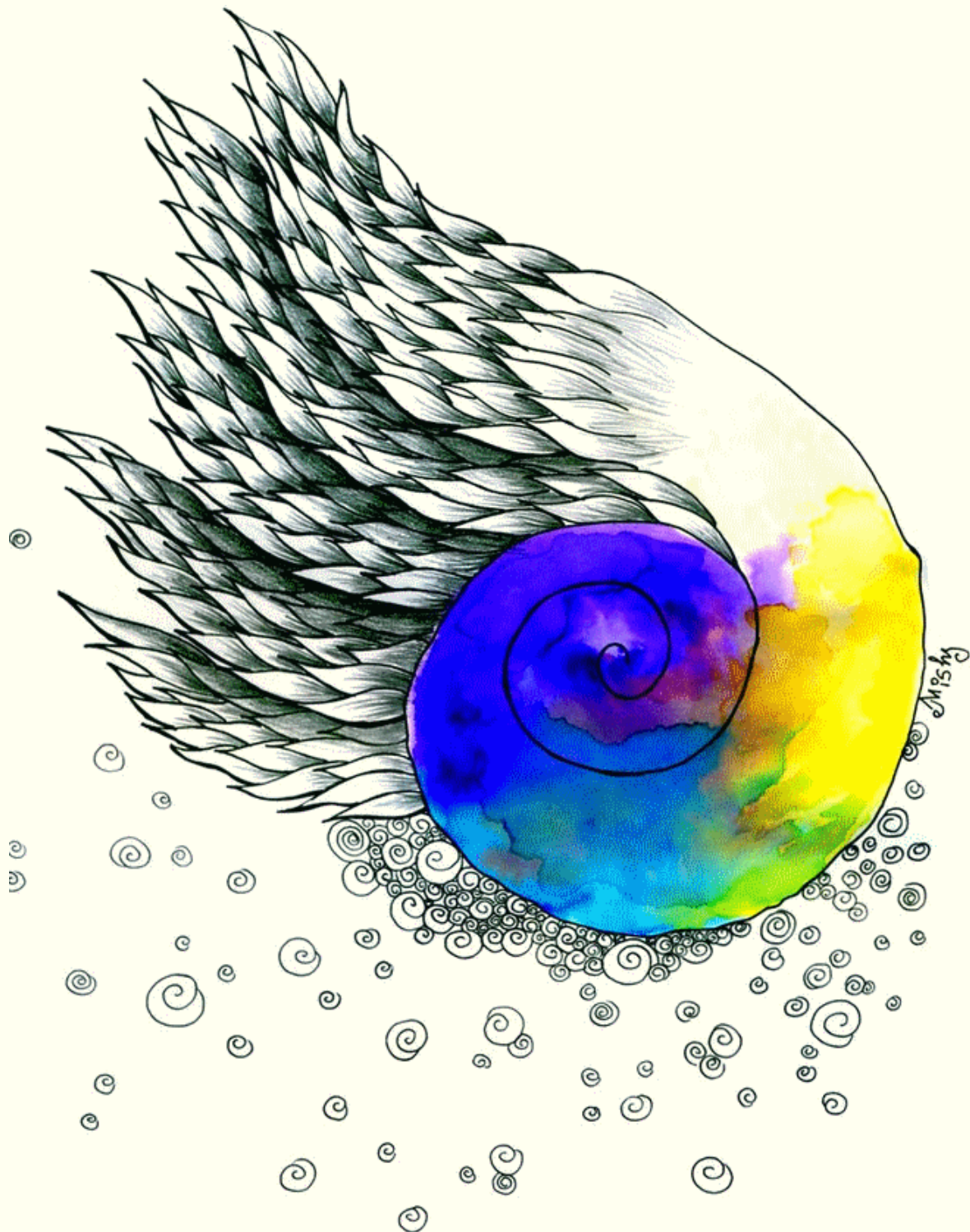


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The Seven Primordial Lights, manifested from Light Unmanifested, are Divine Principles.

The Principles of Man are bright reflections of Divine Principles,¹ a Great Sacrifice.

According to Metrodorus of Chios, the Pythagorean,

Man has within himself the seven pale reflections of the seven divine Hierarchies; his Higher Self is, therefore, in itself but the refracted beam of the direct Ray.

The Divine Hierarchies “are intelligent, conscious, and *living* ‘Principles,’ the Primary Seven Lights *manifested* from Light *unmanifested* — which to us is Darkness.”²

In the case of a simple mortal, the principles in him are only the more or less bright reflections of the Seven Cosmic, and the Seven Celestial Principles, the Hierarchy of Supersensual Beings. In the case of a Buddha, they are almost the principles *in esse* themselves.³

The four lower human Principles, we are taught in the Esoteric Philosophy, *i.e.*, Body, Double, Life and Instinct (animal soul, or Kāma, the passionate Principle), are derived by men from the Planetary Hierarchies and the Rulers of the lower terrestrial spheres — the *rūpa* planes.⁴

Stanza IV⁵ of the “Book of Dzyan” provides a soul-stirring account of the creation of the First Human Race. One has to study well the “Primary Creation,” before attempting to understand the Secondary, says Blavatsky.⁶

How are the [*real*] Mānushyas⁷ born? The Manus with minds, how are they made?

The Fathers [*Barhishads*]¹ called to their help their own fire [*the Kavyavāhana, electric fire*];² which is the fire that burns in Earth.

¹ The seven “forms” of Jīva, the Universal Principle.

² Cf. *Blavatsky Collected Writings*, (SOME REASONS FOR SECRECY) XIV pp. 50, 51

³ Cf. *ibid.*, (THE MYSTERY OF BUDDHA) XIV p. 391

⁴ Cf. *ibid.*, (COMMENTARY ON THE PISTIS-SOPHIA) XIII p. 12

⁵ Ślokas 16-17

⁶ Cf. *Secret Doctrine*, II p. 107

⁷ [Human beings]

The Spirit of the Earth called to his help the Solar Fire [*Śuchi, the spirit in the Sun*].

These three [*the Pitris and the two Fires*] produced in their joint effects a good Rūpa. It [*the form*] could stand, walk, run, recline, or fly. Yet it was still but a Chhāyā, a shadow with no sense.

The Breath [*human monas*] needed a form;³ the Fathers⁴ gave it.

The Breath needed a gross body; the Earth⁵ moulded it.

The Breath needed the Spirit of Life;⁶ the Solar Lhas⁷ breathed it into its form.

The Breath needed a Mirror of its Body [*astral shadow*];⁸ “We gave it our own,” said the Dhyānis.

The Breath needed a Vehicle of Desires;⁹ “It has it,” said the Drainer of Waters [*Śuchi, the fire of passion and animal instinct*].

But Breath needs a mind to embrace the Universe;

“We cannot give that,” said the Fathers.

“I never had it,” said the Spirit of the Earth.

¹ [Rūpa-Pitris, the four lower classes of Corporeal Pitris, also known as Lunar Pitris from the Moon-chain, endowed with physical creative fires — but not with spirituo-intellectual fires].

² Just as in old alchemical works the real meaning of the substances and elements meant are concealed under the most ridiculous metaphors, so are the physical, psychic, and spiritual natures of the Elements (say of fire) concealed in the Vedas, and especially in the *Purānas*, under allegories comprehensible only to the Initiates. Had they no meaning, then indeed all those long legends and allegories about the sacredness of the three types of fire, and the *forty-nine original fires* — personified by the Sons of Daksha’s daughters and the Rishis, their husbands, “who with the first son of Brahmā and his three descendants constitute the forty-nine fires” — would be idiotic verbiage and no more. But it is not so. Every *fire* has a distinct function and meaning in the worlds of the physical and the spiritual. It has, moreover, in its *essential* nature a corresponding relation to one of the human psychic faculties, besides its well determined chemical and physical potencies when coming in contact with the *terrestrially* differentiated matter. Science has no speculations to offer upon fire *per se*; Occultism and ancient religious science have. This is shown even in the meagre and purposely veiled phraseology of the *Purānas*, where (as in the *Vāyu-Purāna*) many of the qualities of the *personified* fires are explained. Thus,

Pāvaka is electric fire, or *Vaidyuta*;

Pavamāna, the fire produced by friction (or *Nirmathya*); and

Śuchi is solar (or *Sauyra*) fire*

— all these three being the sons of Abhimānin, the Agni (fire), eldest son of Brahmā and of Svāhā. *Pāvaka*, moreover, is made parent to *Kavyavāhana*, the *fire of the Pitris*: *Śuchi* to *Havyavāhana* — the fire of the gods; and *Pavamāna*, to *Saharaksha*, the fire of the Asuras. Now all this shows that the writers of the *Purānas* were perfectly conversant with the “Forces” of Science and their correlations; moreover, with the various qualities of the latter in their bearing upon those psychic and physical phenomena which receive no credit and are unknown to physical science now. (*Secret Doctrine*, I p. 521 & fn.)

* Called the “drinker of waters,” solar heat causing water to evaporate.

³ [*i.e.*, Ātman needed a vehicle, Buddhi]

⁴ [Lunar Pitris, the Sixth Hierarchical Group]

⁵ [Earth-Spirits, the Seventh Hierarchical Group]

⁶ [Jīva, becoming Prāna in Man’s Constitution]

⁷ [Or *Agnishvāttas*, our ancestral Solar Selves as opposed to the *Barhishads*, our Lunar Ancestors. Solar Lhas are *Mānasa-Dhyānis*, fashioners of the inner man, personified by the Great Promethean Sacrifice. Human mind and consciousness are mere reflections of Their nous and intelligence.]

⁸ [Linga-śarīra]

⁹ [Kāma-rūpa]

“The form would be consumed were I to give it mine,” said the Great [solar] Fire. . . .

[nascent] Man remained an empty, senseless Bhūta. . . .¹

Thus the Sons of Light clothed themselves in the fabric of Darkness.²

Tattvas and Bhutas are Principles and Aspects of Cosmos and Man.

Tattvas (Sanskrit for *that* or *that-ness*) are the metaphysical realities behind the māyāvic appearances of the phenomenal universe. Their essence is Cosmic Consciousness, expressed as a subjective sevenfold spiritual Force and Principle, in Nature and in Man. Thus, Tattvas are the direct emanations of the Septenary Hierarchy of Compassion; each class is the creator and source of a human principle.

Bhūtas (Sanskrit for *to be* and *to become*) are the material counterparts of the Tattvas. Bhūtas proceed from Bhūtādi, *origin*, or *the original place whence sprang the Elements*.³ In other words, Bhūtas are the primary substances and gross elements of Cosmos, the building blocks of the material world.

Like Spirit and Matter, Tattvas and Bhūtas are ever opposing, yet inseparable and interdependent septenary forces in the illusive worlds of being.

Lokas and Talas are Divine and Worldly planes of being.

Loka is Sanskrit for a material place or sphere, however, of a spiritual character.

Tala, is Sanskrit for an inferior world, or plane of gross material nature.

Lokas and Talas are septenary modifications of Consciousness, commingling with and pervading each other. Like all pairs of forces and states of Consciousness that make up the Universe of Being, Lokas and Talas provide opposition and contrast to each other and, therefore, opportunities for the human plant to grow and know itself. Each and all correspond to the Hierarchy of Compassion above, and to the human states consciousness below, with their forty-nine subdivisions.

Colours and sounds are all spiritual numerals.

It is a Hermetic axiom, that

The cause of the splendour and variety of colours lies deep in the affinities of nature; and that there is a singular and mysterious alliance between colour and sound.

The Kabbalists place their “middle nature” in direct relation with the moon; and the green ray occupies the centre point between the others, being placed in the middle of the spectrum. The Egyptian priests chanted the *seven* vowels as a hymn addressed to Serapis; and at the sound of the *seventh* vowel, as at the

¹ Cf. *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS-SOPHIA) XIII p. 12; [quoting Stanza IV, śloka 16-17, from *The Secret Doctrine*, II pp. 17, 102, 105]

² Cf. *Secret Doctrine*, I p. 103

³ Cf. *ibid.*, II p. 108

“*seventh ray*” of the rising sun, the statue of Memnon responded.¹ Recent discoveries have proved the wonderful properties of the blue-violet light — the *seventh ray* of the prismatic spectrum, the most powerfully chemical of all, which corresponds with the highest note in the musical scale. The Rosicrucian theory, that the whole universe is a musical instrument, is the Pythagorean doctrine of the music of the spheres. Sounds and colours are all spiritual numerals; as the seven prismatic rays proceed from one spot in heaven, so the seven powers of nature, each of them a number, are the seven radiations of the Unity, the central, spiritual SUN. Exclaims Plato,

Happy is he who comprehends the spiritual numerals, and perceives their mighty influence!

And happy, we may add, is he who, treading the maze of force-correlations, does not neglect to trace them to this invisible Sun!²

Colour is Spirit (Atman), Sound is Voice (Buddhi), Proportion of Numbers is Word (Higher Manas).

What is the difference between Spirit, Voice and Word?

The same as between Ātma, 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

Thus we have shown our true colours.

Our selection of colours for two prismatic ranges — one for the Ideal Nature (Macrocosm) and another for Man (Microcosm) — that have been applied consistently throughout this study, was not born from an exuberant outflow of imagination: it was the outcome of complex philosophical, metaphysical, and mathematical calculations. Each calculation was then evaluated in line with two guiding principles — harmony across each prismatic range, and philosophical analogy between the two.

None of the fundamental colours can be viewed individually, apart from the other six, and be understood — no more than any other part of a human being, whether “principle” or “aspect,” can be examined with profit on the anatomist’s slab. Colours have to be viewed mentally, within the context of the ideals and potential that they represent, and to which they correspond and are connected. Otherwise, their melodious pulse is likely to fall into deaf ears.

¹ [Cf. Tacitus, *Annals*, II, lxi; Philostratus, *Life of Apollonius* vi, 4]

² *Isis Unveiled*, I pp. 513-14

³ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 406

The colours of the upper range, *i.e.*, those pertaining to the Logoic Hierarchy of Compassion, are mere approximations. They can only be seen as they truly are by the inner eye, not by external vision. One major difference between the two ranges is that the upper is light and luminous; the lower, dark and dull reflections of the upper. Therefore, our colours can only be seen correctly on a computer's backlit screen. Any attempt to print them, even on the highest printing standard and printer, is likely to darken and distort them beyond recognition — particularly those of the upper range. How can one compare the colours of a painting on canvas lit by an electric lamp with those of stained glass illumined by the blazing sun?

Many colours cannot be seen at all, some can be seen subjectively and heard. None, however, is “superior” or “inferior,” more noble or ignoble, to another.

“As there is sound in nature which is inaudible, so there is colour which is invisible, but which can be heard.”¹

Therefore, there can be no “true” or absolute colours in the *māyāvic* world we live in.

“ . . . the colours which we see with our physical eyes are not the true colours of occult nature, but are merely the effects produced on the mechanism of our physical organs by certain rates of vibration.”²

To sum up, colours are the vibrations of the Great Solar Heart — passive in its absoluteness and repose, active in its finite and conditioned state³ — from whence they proceed in endless permutations, eternally reacting upon each other, and modifying each other. Those of upper range are radiant Principles of the Ideal World; those of the lower, evanescent shadows of the former in the darkness of matter.

Sincerely and fraternally,

HIERONYMUS VON MANSFELD

¹ See *p.* 56

² See *p.* 76

³ Cf. *Mahatma Letter* 11 (65) *p.* 60; 3rd Combined ed.

Elaborations and Amplifications by William Quan Judge.

Esoteric Section Instruction No. V¹

Strictly private and confidential

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From Blavatsky Collected Writings, (E.S. INSTRUCTION No. V) XII p. 691-712.

The study of Consciousness has further to be pursued. We must therefore learn to understand more fully the Septenary Constitution of Man, and the workings of consciousness in every part thereof.

The student will, in this Instruction, address himself to the understanding of the Lower Quaternary, as defined in Diagram 5,² and to the workings of consciousness as manifested through that Lower Quaternary. The study of the Higher Triad pertains to further Instructions, and for the understanding of the Higher Triad it is needful that the Lower Quaternary shall be in some measure understood. And first let the student clearly realize that he cannot see things spiritual with the eyes of the flesh, and that in studying even the Body he must use the eyes of the Spiritual Intelligence, else will he fail and his study will be fruitless. For growth is from within outwards, and always the inner remains the more perfect. Even the development of a physical sense is always preceded by a mental feeling, which proceeds to evolve a physical sense. As said³ all senses are but differentiations of the one sense-consciousness, and become so differentiated on the Astral plane, where perceptive life proper begins;⁴ from that the differentiation is continued on to the lowest sub-plane of the Prākritic plane, to which the physical molecules of our Bodies belong. For instance, fishes living in dark subterranean waters are blind; but if they are taken and put into a pond, in a few generations they will develop eyes. Nevertheless, in their original state, though they had no organs of physical vision, they were yet en-

¹ *At the time of reprinting the Instructions in London in 1890-91, certain portions of these "Preliminary Explanations" dealing with the details of the matter were purposely omitted by those of H.P. Blavatsky's pupils who were constituted the editors, these portions being deemed by them of too personal a character to remain. This was done when H.P. Blavatsky was too ill to supervise, without her sanction and, as she afterwards said, much against her wishes. The "Preliminary Explanations" are therefore now printed exactly as they originally stood, those portions previously omitted being now put between square brackets: — Boris de Zirkoff.*

² [See "Principles and Forces in Nature and Man" — Diagram and Instructions — in our Buddhas and Initiates Series. Because of the pivotal significance of Diagram 5, it also reproduced at the end of this study. Students should also familiarise themselves with the Esoteric Instructions accompanying this Diagram. — ED. PHIL.]

³ p. 672

⁴ p. 660

dowed with a sense of sight. Otherwise, how could they, in the darkness, have found their prey and have avoided obstacles and dangers?

The fewer the coverings over the sense-consciousness, the clearer the vision, for each envelope adds something of illusion. Only when the true discerning or discriminating power is set free is illusion overcome, and the setting free of that power is the union of Manas with Buddhi — the attainment of Adeptship. That is why in Devachan the being is still under illusion, for there the mind is the mind of one who, while in the body, had not made the union so as to complete the Trinity. It is only when the union is completed in the living human being that delusion is at an end. Meanwhile, with each descent to a lower plane illusion is increased.

To render active the inner vision the student must purify his whole nature, moral, mental and physical. Purity of Mind is of greater importance than purity of Body. If the Upādhi¹ be not perfectly pure, it cannot preserve recollections coming from a higher state. An act may be performed to which little or no attention is paid, and it is of comparatively small importance. But if thought of, dwelt on in the Mind, the effect is a thousand times greater. Therefore it is above all things of importance that the thoughts should be kept pure. Remember that you have, so to speak, to enclose the Square within the Triangle; in other words, you must so purify the Lower Quaternary that it shall vibrate in unison with the Upper Triad.

And this is no easy task. The flesh, the Body, the human being in his material part, is, on this plane, the most difficult thing to subject. The highest Adept, put into a new Body, has to struggle against and subdue it, and finds its subjugation difficult. But this is from the automatism of the Body; the original impulses have come from thought. What we call the desires of the Body have their origin in thought. Thought arises before desire.² The thought acts on the Brain, the Lower Manas being the agent; the brain acts on the bodily organs, and then desire awakens. It is not the outer stimulus that arouses the bodily organs, but the Brain, impressed by a thought. Wrong thought must therefore be slain, ere desire can be extinguished. Desire is the outcome of separateness, aiming at the satisfaction of self in Matter. Now the flesh is a thing of habit; it will repeat mechanically a good impulse or a bad one, according to the impression made on it, and will continue to repeat it. It is thus not the flesh which is the original tempter, although it may repeat automatically motions imparted to it, and so bring back temptations; in nine cases out of ten it is the Lower Manas which, by its images, leads the flesh into temptations. Then the Body automatically sets up repetitions. That is why it is not true that a man steeped in evil can, by sudden conversion, become as powerful for good as he was before for evil. His vehicle is too defiled, and he can at best but neutralize the evil, balancing up the bad Karmic causes he has set in motion, at any rate for that incarnation. You cannot take a herring-barrel and use it for attar of roses; the wood is too soaked through with the herring-drippings. When evil tendencies and impulses have been thoroughly

¹ 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-Sarīra is the upādhi through which Prāna can work. The Sthūla Śarīra is the upādhi for all the principles acting on the physical plane.

² [It is the other way around! See “Desire proper is being” in our Secret Doctrine’s First Proposition Series, and “Emotions’ Triune Nature” in the same Series. — ED. PHIL.]

impressed on the physical nature, they cannot at once be reversed.¹ The molecules of the Body have been set in a Kāmic direction, and — though they have sufficient intelligence to discern between things on their own plane, *i.e.*, to avoid things harmful to themselves — they cannot understand a change of direction, the impulse to which comes from a higher plane. If they are too suddenly and too violently forced into a reverse action, disease, madness or death will result.

This automatism of the Body — spoken of sometimes as habit — renders it possible for us to have both good and evil experiences in dreams. This is another reason why we should be careful of the impressions we make on the Body, especially as to impressions in which Kāma takes part. In sense dreams the Lower Manas is asleep; the animal consciousness, when a sensual tendency has been impressed on it by desire, is more easily impressed by Kāma with pictures from the Astral Light, and thus the tendency of such sense-dreams is always towards the animal. We should therefore train ourselves to awaken directly we begin a dream that tends in the sense direction; and the instantaneous rejection of impure thoughts during the period of waking consciousness will tend to set up a habit of rejection which will act automatically in sleep. In dreams, and also whenever we calmly sit for any sort of meditation, one of the first things to happen is that the Elementals begin to present to our inner eyes pictures of all sorts, and the kind of picture presented will be the result of the prior thoughts and also of the state we are in both mentally and physically. For if we are disturbed or harassed in any way in thought, the pictures will be more and more confused in fact, though sometimes having no appearance on the surface of being in confusion.

The student must therefore guard his thoughts, regarding them as the generators of action. *Five minutes' thought may undo the work of five years.* And although the five years' work may be run through more rapidly the second time than it was the first, yet time is lost.

The student will find in what follows a variety of classifications and septenary divisions. He must bear in mind that every Principle in man has its seven aspects, and every cell and organ its seven components. A Principle may have an organ in the Body specially related to it, as the Spleen to the Linga-Śarīra; none the less will the Linga-Śarīra have its correspondence in every cell in the Body, as also in other great organs. Thus the Brain has its seven divisions, each corresponding to a Principle, though it corresponds as a whole to the Psycho-Intellectual Man. In this there is no contradiction, as the elementary student at first imagines, when he finds different correspondences given for the same Principle, but only an exemplification of the great truth that every molecule is a mirror of the universe, every microcosm the mirror of a macrocosm.

Man's Physical Body has its seven aspects, each aspect representing a Principle; then each of these has its seven sub-divisions, each subdivision in its turn representing a Principle; and we have the "forty-nine fires" as seen in the Sthūla-Śarīra. It is because of this intricate correspondence, carried out in every detail, that man will

¹ [Though a penitent sinner can always redeem himself over time, "the greater the sinner, the greater the saint."
— ED. PHIL.]

ultimately be able to come into contact with every realm of being in the Universe. This, and this alone, makes Rāja-Yoga possible.

Sthula-Sharira.

The Body is not a Principle in strict Esoteric parlance; it is an upādhi rather than a Principle. But it is a vehicle of consciousness, and therefore must be considered in studying Consciousness. Apart from this, it can be regarded as merely a denser aspect of the Linga-Śarīra, for the Body and the Linga-Śarīra are both on the same plane, and the Linga- Śarīra is molecular in its constitution, like the Body. The Earth and its Astral Light are as closely related to each other as the Body and its Linga-Śarīra, the Earth being the upādhi of the Astral Light. Our plane in its lowest division is the Earth; in its highest the Astral. The terrestrial Astral Light should of course not be confounded with the universal Astral Light.

The Heart.

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 Prāna, but only because Prāna and the Auric Envelope are essentially the same, and because again as Jīva it is the same as the Universal Deity.¹ 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 upādhis 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.

The Heart is the King of the Body, its most important organ. Even if the Head be severed from the trunk, the Heart will continue to beat for half an hour. If wrapped in cotton wool, and put in a warm place, the pulsation will continue for some hours.

In the Heart is a spot which is the last to die, a spot marked by a tiny violet light; that is the seat of Life, the centre of all, Brahmā; the first spot that lives in the foetus, and the last that dies. When a Yogi is buried in a trance, it is this spot that lives, though the rest of the Body be dead, and as long as this remains alive the Yogi can be resurrected. This spot contains potentially mind, life, energy and will. During life it radiates prismatic colours, fiery and opalescent.

The Heart is the centre of the Spiritual Consciousness, as the Brain is the centre of Intellectual Consciousness. But this Spiritual Consciousness cannot be guided by a person, nor can its energy be directed by him, until he is completely united with Buddhi-Manas. Until then, it guides him — if it can. That is, makes efforts to reach him, to impress the lower Consciousness, and those efforts are helped by his growth in purity. Hence the pangs of remorse for wrong done, the prickings of Conscience, reproaching for evil, inciting to good.² These come from the Heart, not from the Head. In the Heart is the only manifested God; the other two are invisible. And it is this manifested God that represents the Triad, Ātma-Buddhi-Manas.

¹ p. 672

² [See *Compassion: the Spirit of Truth* (2009), Appendix I, “Conscience and Consciousness.”]

Anyone who can reach up to, and so receive at will, the promptings of this Spiritual Consciousness must be at one with Manas — that is must have attained Adeptship. But the Higher Manas cannot directly guide the ordinary man; it must act through the Lower Manas, and thus reach the lower Consciousness. The effort however should be continually made to centre the Consciousness in the Heart, and to listen for the promptings of the Spiritual Consciousness, for though success be far off, a beginning must be made, and the path opened up.

There are three principal centres in the Body of Man: the Heart, the Head, and the Navel; the Heart, as said, is the centre of the Spiritual Consciousness; the Head is the centre of the Psychic Consciousness; and the Navel is the centre of the Kāmic Consciousness. Any two of these may be positive and negative to each other, according to the relative predominance of the Principles and therefore of their organ for manifestation on this plane. The meaning of the words positive and negative in this relation is the same as is attached to them in electrical science. The current flows from the positive to the negative, or the impression is made by the positive on the negative.

For instance: the aura of the Pineal Gland vibrates during the activity of the Consciousness in the Brain, and shows the play of the seven colours. This septenary disturbance and play of light around the Pineal Gland are reflected in the Heart, or rather in the aura of the Heart, which is negative to the brain in the ordinary man. This aura then vibrates and illumines the seven brains of the Heart, as that of the Pineal Gland illumines the seven centres in the Brain. If the Heart could, in its turn, become positive and impress the Brain, the spiritual Consciousness would reach the lower Consciousness. The Spiritual Consciousness is active during deep sleep, and if the “dreams” that occur in so-called dreamless sleep could be impressed by the Heart on the Brain, your Consciousness would no longer be restricted within the bounds of your personal life. If you could remember your dreams in deep sleep, you would be able to remember all your past incarnations. This is the “memory of the Heart”; and the capacity to impress it on the Brain, so that it becomes part of its Consciousness, is the “opening of the Third Eye.” In deep sleep the Third Eye opens, but it does not remain open. Still, some impressions from the Spiritual Consciousness do reach the Brain more or less, thus making the Lower Ego responsible. And there are some of these which are received through the Brain, which do not belong to our previous personal experience. In the case of the Adept, the Brain is trained to retain these impressions.

The Eastern Secret School knows each minute portion of the Heart, and has a name for each portion. It calls them by the names of the Gods, as Brahmā’s Hall, Vishnu’s Hall, and so on. Each of these corresponds with a part of the Brain. The student will now begin to understand why so much stress is laid on the Heart in connection with meditation, and why so many allusions are made in old Hindu literature to the Purusha in the Heart. And so with regard to concentration the Blessed MASTER Koot Hoomi . . . writes:

Your best method is to concentrate on the Master as a Living Man within you. Make His image in your heart, and a focus of concentration, so as to lose all sense of bodily existence in the one thought.

So again He says:

The great difficulty to be overcome is the registration of the knowledge of the Higher Self on the physical plane. To accomplish this, the physical Brain must be made an entire blank to all but the Higher Consciousness.

When the Brain is thus rendered a blank, an impression from the Heart may reach it and be retained; and this is what is spoken of on p. 618, with regard to the Chela, who is able to hold only parts of the knowledge gained. The above-quoted letter says:

In acquiring the power of concentration the first step is one of blankness. Then follows by degrees consciousness, and finally the passage between the two states becomes so rapid and easy as to be almost unnoticed.

He who can do this at will has become an Adept, and can “store the knowledge he thus gains in his physical memory.”

Such is the kingly function of the Heart in the human Body, and its relation to the Brain, which, as a whole, “is the vehicle of the Lower Manas, enthroned in Kāma-Rūpa.”

The Brain.

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

There are seven cavities in the Brain which during life are empty, in the ordinary sense of the word. In reality, they are filled with Ākāśa, each cavity having its own colour, according to the state of Consciousness in which you are. (The colours are only visible, of course, to the purified vision.) These cavities are called in Occultism the “Seven Harmonies,” the scale of the Divine Harmonies, and it is in these that visions must be reflected, if they are to remain in the Brain-memory. These are the parts of the Brain which receive impressions from the Heart, and enable the memory of the Heart to be impressed on the memory of the Brain.

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

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

The sixth cavity is the Pineal Gland, also hollow and empty during life; the granules are precipitated after death. The Pineal Gland corresponds with Manas until it is touched by the vibrating light of Kundalinī, which proceeds from Buddhi, and then it becomes Buddhi-Manas. When Manas is united to Buddhi, or when Buddhi — and therefore Ātman also — is centred in Manas, it acts in the three higher cavities, radiating and sending forth a halo of light, and this sometimes becomes visible in the case of very holy persons. The fires are always playing round the Pineal Gland; but when Kundalinī illuminates them for

a brief instant, the whole universe is seen. This is what occurs occasionally in deep sleep when the third eye opens. And such opening is good for Manas, who profits by it, even though the Lower Man is not then reached and therefore cannot remember.

The seventh cavity is the synthesis of all, the cavity of the skull itself, as filled with Ākāśa (see Diagram 5). This corresponds with the Ātmic Aura, the sacred Auric Egg.

Perception, brain perception, is located in the aura of the Pineal Gland, while the Pineal Gland itself, illuminated, corresponds with Divine Thought. The Pituitary Body is the organ *per se* of the psychic plane. Pure psychic vision¹ is caused by the molecular motion of this body, which is directly connected with the optic nerve, and thus affects the sight, and gives rise to hallucinations. Its motion may readily cause flashes of light, seen within the head, similar to those that may be obtained on pressing the eyeballs, and so causing molecular motion in the optic nerve. When molecular action is set up in the Pituitary Body these flashes are seen, and further action gives psychic vision, as similar motion in the Pineal Gland gives Spiritual Clairvoyance. Drunkenness and fever cause disorderly motion in the Pituitary Body, and so produce illusions of sight, visions, hallucinations. This body is sometimes so affected by drunkenness that it is paralyzed, and the strict forbiddance of alcoholic liquids to all students of Occultism turns on this effect which alcohol produces on the Pituitary Body and Pineal Gland.

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

The *Corpora Quadrigemina*² corresponds with Kāma-Manas, bringing Kāma thus within the Mānasic division of the human brain.

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

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

¹ Ordinary clairvoyance is not the use of this organ.

² [Latin for quadruplet bodies, *i.e.*, two pairs of colliculi or anatomical prominences — two inferior and two superior — located on the *tectum* of the dorsal aspect of the midbrain; the latter is also known as *tectum mesencephali*.]

To recapitulate, we have:

Kāma, corresponds with the *Cerebellum*.

Kāma-Manas, corresponds with the *Corpora Quadrigemina*.

Manas-Antahkarana, corresponds with the Pituitary Body.

Manas, corresponds with the Pineal Gland.

Manas-Buddhi, corresponds with the Pineal Gland when touched by Kundalinī.

Auric Egg, corresponds with the cavity of skull filled with Ākāśa.

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

The Liver and the Stomach.

The Liver and Stomach, as said, are the correspondences of Kāma in the trunk of the Body, and with these must be classed the Navel and the Generative Organs. The Liver is closely connected with the Spleen, as is Kāma with the Linga-Śarīra, and both these have a share in generating the blood. The Liver is the General, the Spleen the Aide-decamp. All that the Liver does not accomplish is taken up and completed by the Spleen.

The Spleen.

The Spleen corresponds to the Linga-Śarīra, and serves as its dwelling-place, in which it lies curled up. As the Linga-Śarīra is the reservoir of life for the Body, the medium and vehicle of Prāna, the Spleen acts as the centre of Prāna in the Body, from which the life is pumped out and circulated. It is consequently a very delicate organ, though the physical Spleen is only the cover for the real Spleen.

The Blood.

The circulation of Life, Prāna, through the Body is by way of the Blood. It is the vital Principle in us, Prānic rather than Prāna, and is closely allied to Kāma and to the Linga-Śarīra. The essence of the Blood is Kāma, penetrated by Prāna, which is universal on this plane. When Kāma leaves the Blood it congeals. So that the Blood may be regarded as Kāma-Rūpa, the “form of Kāma” in a sense. While Kāma is the essence of the Blood, its red corpuscles are drops of electrical fluid, the perspiration oozing out of every cell of the various organs, and caused to exude by electrical action. They are the progeny of the Fohatic principle.

Anatomists are beginning to find out new ramifications and new modifications in the human Body, and they sometimes get very near a truth without quite getting hold of it. For instance, they are in error as to the Spleen, when they call it the manufactory of the white corpuscles of the Blood, for, as said, it is really the vehicle of the Linga-Śarīra. But these same white corpuscles — which are the Devourers, the scavengers of the human body — are oozed out of the Linga-Śarīra and are of the same essence as itself. They come from the Spleen, not because the Spleen manufactures them,

but because they are oozed out of the Linga-Śarīra, which, as said, is curled up in the Spleen. They are the Sweat-Born of the Chhāyā.

The Blood thus serves as the physical upādhi for Kāma, Prāna, and the Linga-Śarīra, and the student will understand why it plays so large a part in the animal economy. From the Spleen — enriched by the life-elements from Prāna, the corpuscles of the Linga-Śarīra serving as the vehicle of these Prānic elements, the Devourers, that build up and destroy the human body — it travels all over the body, distributing everywhere these Prānic carriers. The red corpuscles represent the Fohatic energy in the Body, closely allied to Kāma and Prāna, while the essence of the Blood is Kāma, present in every part of the Body.

The Sympathetic System.

The Sympathetic Cords take their rise from a sacred spot above the *Medulla oblongata*, called the Trideni. From this same spot start Idā and Pingalā, an upper junction of the sympathetic and cerebro-spinal axes being thus formed.

The Sympathetic Cords are only found after a certain stage of animal evolution, and are evolving in complexity to form a second Spinal Cord. At the end of the next Round, Humanity will become once more hermaphrodite, male-female, and then there will be two Spinal Cords in the human Body. In the Seventh Race, the two will merge into the one. The sexually creative power of man is not natural, or rather was not at the beginning. It was an abnormal diversion from the course of human or divine nature, and all tends to make away with it. Man in the end of the Sixth and Seventh Races will not have sexual organs. The evolution of the physical Body corresponds to the Races, and with the evolution of the Races the Sympathetic Cords will develop into a true Spinal Cord, the two Cords growing together and so forming one. We are returning up the arc, with self-consciousness added. The Sixth Race will correspond to the “Pudding Bags,” the First Root-Race, but will have the perfection of form with the highest intelligence and spirituality.

The Sympathetic System is connected with the Linga-Śarīra, Prāna and Kāma, more than with Manas. It is played on by the Tāntrikas, who call it Śiva’s Vīnā (lute), or Kālī’s Vīnā, and is used in Hatha-Yoga. Its most important plexus, the Solar, is the brain of the stomach, and emotions are felt there, owing to the correspondence with Kāma. So psychic clairvoyant perception often acts at this region, as in the reading of letters, psychometrizing substances, etc.

The Spinal Column.

The Spinal Column is called Brahmādanda, the rod or stick of Brahmā, and it is this which is symbolized by the bamboo rod carried by ascetics, the seven-knotted wand of the Yogi. The seven knots are the seven Nādīs along the spinal cord. The Yogis beyond the Himālayas, who assemble regularly at Lake Mānasarovara carry a triple-knotted bamboo stick and are called Tridandas. The three knots signify the three vital airs that play in the Spinal Column, symbolized also in the triple Brāhmanical thread. The triple cord has other meanings, it may be observed in passing; as, for instance, it symbolizes the three initiations of a Brāhmana. The first takes place at birth when he receives his mystery name — that a Hindu would die rather than reveal — from the family astrologer, who is supposed to have received it from the De-

vas. The child is thus said to be initiated by the Devas. The second initiation occurs when he is seven years old, and he then receives his thread. The third is the initiation into his caste, a ceremony that is performed when he is eleven or twelve years of age. But this by the way.

The seven physical Nādīs extend up the vertebral column from the sacrum to the atlas. The superphysical are within the head, and of these the fourth is the Pituitary Body. The physical Nādīs correspond to regions of the Spinal Cord known to anatomists. There are six or seven Nādīs, or plexuses, along the Spinal Cord; but the term “Nādīs” is not technical; it is used as descriptive of any knot, centre, ganglion, or similar body. The Sacred Nādīs are those that are situated above Sushumnā, along its length. Six of these are known to Science, while the seventh, near the atlas, is unknown. Even the Tāraka Rāja-Yogis speak only of six, and will not mention the sacred seventh.

Sushumnā is the central passage, Idā being on the left side of the Cord, and Pingalā on the right. When the Sympathetic Cords grow together to form a new Spinal Cord, as said above, Idā and Pingalā will be joined with Sushumnā and they will also become one. Thus the Sympathetic Cords, which are concerned so largely with the glandular system, developed more in the female than in the male, and the Cerebro-spinal Axis, connected with the muscular system, developed more in the male than in the female, will reach equality or equilibrium, and with this the Androgyne becomes the typical Humanity.

The pure Ākāśa passes up Sushumnā; its two aspects pass up Idā and Pingalā. These play along the curved walls of the Cord in which is Sushumnā. They are semi-material, one positive and one negative, one solar and the other lunar, and these two start into action the free and spiritual current of Sushumnā. They have distinct paths of their own, otherwise they would radiate all over the body. By concentration on Idā and Pingalā is generated the “sacred Fire,” and these are the “sentries on either side,”¹ by the action of which alone the Sushumnic current can be roused into activity. [But this concentration cannot be done without details not yet given.]

Sushumnā, Idā, and Pingalā, are the three vital airs, and are symbolized in the Brāhmanical thread. When these vital airs are active a circulation is set up which passes through the whole Body, originating in and returning to the central canal. This is why man has been represented by a tree, with its circulation rising up the inner, and descending along the outer, parts of the wood. Hence the use of trees in symbolism, and the representation of the Dhyāni-Chohanīc Body as a tree.

The student may now learn why no one can properly or with safety enter on the study of Practical Occultism, in the real sense of the word, unless he or she is a celibate, and why any who get hold of some of the Hatha-Yoga exercises, and who begin to practice them in the midst of an ordinary family life, or while living in a loose way sexually, must, if to any extent successful, bring upon themselves physical disease, and very likely madness. The Spinal Cord puts into connection the Brain and the Generative Organs, and this connection is further strengthened by the Sympathetic

¹ [p. 616]

System. The Cord, however, gives an open passage, which opens into the important cavities of the Brain. Excitement of the Generative Organs sends up impulses and subtle essences to the Brain by way of the spinal canals. Now the three vital airs are ruled by the Will, and Will and Desire are the higher and lower aspects of one and the same thing. These airs, as said, play in the canals, and hence the importance of their absolute purity. For if they soil the vital airs energized by the Will, disease results at the best, Black Magic at the worst. Therefore all sexual intercourse is forbidden to the students of Practical Occultism.

For instruction in Practical Occultism it is necessary to have acquired power of concentration, and then to receive certain definite directions. The latter would be of little use to a student who has not already attained the power of concentrating his Mind and Will. This power should be cultivated and trained in the Lower Degrees, and it is to this end that the Rule ordering daily meditation was laid down. There is no other way of attaining the power of concentration, and without this power, largely developed, no progress can be made in Practical Occultism, no beginning even of it being possible.

General notes on the Body.

The Sthūla-Śarīra is made up of molecules, informed and ensouled by Atoms. The molecule has in it the Seven Principles, in their Prākritic manifestation. As man, as a whole, contains every element that is found in the universe, and as there is nothing in the Macrocosm that is not in the Microcosm; so every molecule is, in its turn, the mirror of its universe, Man. It is this which renders man alone capable of conceiving the universe on this plane of existence; he has in him the Macrocosm and the Microcosm.

The Atom, esoterically, contains the six Principles and dwells in the molecule, the molecule being the Body, or Sthūla-Śarīra of the Atom, as Ātma contains all and dwells in the material universe. In its highest aspect it is on the seventh sub-plane of the lowest Prākritic plane, and is thus the Ātma of the objective Cosmos. It is thus spiritual, and is forever invisible on this plane, and in its first manifestations it remains atomic, as Ātma-Buddhi-Manas in the molecule. Thus, on the lowest Prākritic sub-plane is afforded the material upādhi through which the higher Principles can act in the Body. The Ego is atomic, spiritual, and so are the Atoms which form explicitly the three higher Principles of the molecules, as well as contain implicitly the lower. Molecules form round the Atom, and these molecules are related to Kāma-Manas, Kāma, Linga-Śarīra, and finally, as outer coating, appear as the molecules of the Sthūla-Śarīra. The Astral Bodies are molecular, however etherealized may be their composition, whereas the Ego is atomic. This is the difference between the nature and essence of the Astral Bodies and the Ego. These Atoms are the thirty-three crores of Gods met with in Hindu books. But with all this the actual nature of the Ego cannot be understood by finite mind. The student may now better understand the statement¹ that the consciousness of the senses, being that of the molecules, is in Ātma-Buddhi and without Manas. The Mānasic upādhi is not developed in *the*

¹ p. 661

molecule, hence the Mānasic aspect of the sevenfold Ātma cannot manifest in it, and there is no self-consciousness in the molecule, or in the cell composed of molecules. Thus the cells of the legs or other parts are conscious, but they are slaves of an idea or volition sent to them and obey it. They are not self-conscious, and cannot originate an idea. When they are tired they can send to the brain an uneasy sensation, caused in them by exhaustion, by diminution of Prānic energy. Thus they give rise in the brain to the idea of fatigue, the Lower Manas translating the cell-Kāmic sensation of exhaustion into the idea of fatigue.

Rude physical health is a drawback to seership — as may be seen in the case of Swedenborg. It is an excess of Prāna setting up powerful molecular vibrations, and so drowning the Atomic.

The Linga-Śarīra, or ethereal double of the Body, is molecular in constitution, but of molecules invisible to the physical eyes. It is therefore not homogeneous. [The Astral Light is nothing but the shadow of the real Divine Light, and is not molecular.]

Linga-Sharira.

The Linga-Śarīra, as often said before, is the vehicle of Prāna, and supports life in the Body. It is the reservoir or sponge of life, gathering it up from all the natural kingdoms around, and it is the intermediary between the kingdoms of Prānic and physical life. Life cannot pass immediately and directly from the subjective to the objective, for nature passes gradually from sphere to sphere, overleaping none. The Linga-Śarīra serves as the intermediary between Prāna and Sthūla-Śarīra, drawing life from the ocean of Jīva, and pumping it in the physical Body as Prāna. For life is, in reality, Divinity, Parabrahman,¹ the Universal Deity. But in order that it may manifest on the physical plane it must be assimilated to the matter of that plane; this cannot be done directly, as the purely physical is too gross, and thus it needs a vehicle — the Linga-Śarīra.

The Linga-Śarīra is in a sense the permanent seed for the Sthūla-Śarīra of man, and Weismann, in his theory of the hereditary germ,² is not far from the truth. But it would be an error to say that there is one permanent seed oversouled by a single Ego in a series of incarnations. The Linga-Śarīra of one incarnation fades out, as the Sthūla-Śarīra to which it belongs rots out; the Auric Egg furnishes the basis of the new Linga-Śarīra and the Tānhic Elementals form it³ within the Auric Envelope, the continuity being thus preserved; it lies dormant in the foetal state, during the Devachan of the entity to whom it belongs, and enters, in due course, a woman's womb. It is first in the womb, and then comes the germ that fructifies it, from the male parent. It is the subjective image of the man that is to be, the model of the physical body in which the child is to be formed and developed. It is then clothed with matter, as were the Lunar Pitris, and is therefore often called the Chhāyā. Up to the age of seven, it forms and moulds the Body; after that age, the Body forms the Linga-Śarīra. The Mind and the Linga-Śarīra mutually act and react on each other,

¹ [A ray of Parabrahman, not Absoluteness. *per se*.]

² *The Secret Doctrine*, Vol. I, p. 223, *fn.* [Friedrich Leopold August Weismann, 1834–1914, German evolutionary biologist.]

³ p. 609

and so is prepared a mould for the next incarnation. It is the perfect picture of the man, good or bad, according to his own nature. It cannot therefore be said that there is one permanent Linga-Śarīric seed in the incarnations of the Ego; it is a perpetual succession of destruction and reformation, the Manas by the Auric Egg affording the permanent seed; “it is Heaven and Earth kissing each other.”

During incarnation the germ, or life essence, of the Linga-Śarīra, is, as said, in the Spleen; the Chhāyā lies curled up therein. And now let the student escape from much confusion by distinguishing between the various Astral Bodies and the true Astral. The Astral, *par excellence*, the Second Principle in Man, corresponding to the Second Principle in Cosmos, is the progeny of the Chhāyā of the Lunar Pitris and the Auric Essence that absorbed it.¹ This is the moulder of the infant’s Body, the model spoken of above. This has for its physical organ the Spleen, and during incarnation has its seat there. It affords the basis for *all* Astral Bodies, for the Linga-Śarīra proper, and the Māyāvi-Rūpas used as vehicles for different Principles. Let us then now call it the Chhāyā, in view of its origin. When an Astral Body is to be formed, the Chhāyā evolves a shadowy, curling or gyrating essence like smoke, which gradually takes form as it emerges. In order that this essence may become visible, the Chhāyā draws on the surrounding atmosphere, attracting to itself certain minute particles floating therein, and so the Linga-Śarīra, or other Astral vehicle is formed outside the physical Body. This process has often been observed at spiritualistic séances, at which materialization has occurred. An Esotericist has seen the Chhāyā emerging from Eglinton’s left side,² and forming in the way here described.

This ethereal Body, built outside the Sthūla-Śarīra, is the Linga-Śarīra, properly so termed; it could not form *in vacuo*, it is built up temporarily, with the Chhāyā as its foundation, and disperses when the Chhāyic foundation is withdrawn into the Body. This Linga-Śarīra is united to the physical Body by an umbilical cord, a material cord, and cannot therefore travel very far from it. It may be hurt by a sharp instrument, and would not face a sword or bayonet, although it can easily pass through a table or other piece of furniture. When swords are struck at Shades, it is the sword itself, not its Linga-Śarīra, or Astral that cuts. Sharp instruments alone can penetrate such Astrals; thus, under water, a blow with a blunt object would not affect you so much as a cut would.

At spiritualistic séances the Linga-Śarīra of the medium materializes, the resemblance to deceased persons being mostly caused by the imagination, but sometimes by an Elemental throwing onto the Linga-Śarīra a reflection of a picture of the defunct in the Astral Light, thus producing the likeness. The clothing on such phantasms is formed from the living particles of the medium’s body, and is no real clothing, nor has it anything to do with the clothing of the medium. All the material clothing seen at materialization séances has been paid for. Materialized forms are to be for the present divided into two classes:

¹ p. 608

² [William Eglinton, 1857–1933, famous medium, concerning whom information may be found in *Blavatsky Collected Writings*, Vol. III, pp. 503-5]

- Those with a definite form produced by the sub-conscious or other thought of the person to whom the form belongs, or as above stated, and,
- Those the form, or semblance, or appearing of which is due to the combined thought of the person to whom it belongs, and the person who sees it, so that the outer appearance is due to a process of thought or imagination exercised by the one or the other.

The imagination and the thought in these cases take place or act at the same time with too small an interval to be noticed. It is these facts about Astral Bodies that account for the Arabian and Eastern tales about Jinns, bottle imps, etc. Dugpas are able to work on the Linga-Śarīras of other people. When a man visits another in his Astral Body, it is the Linga-Śarīra that goes, but this cannot happen at any great distance. So also it is the Linga-Śarīra that is seen in the neighbourhood of persons as their “doubles.” And it is the Linga-Śarīra that is used to move objects without visible contact. A Linga-Śarīra can be formed by the escaping Chhāyā without any knowledge of the person emanating it, and can wander about, but it is not then fully endowed with Consciousness. Such projection of the Astral Body should not be attempted.

A more important kind of Astral Body is the Māyāvi-Rūpa, or illusionary Body, and this is of different degrees. All have the Chhāyā as upādhi, but they may be unconscious or conscious. If a man thinks intensely of another at a distance, his Māyāvi-Rūpa may appear to that person, without the projector knowing anything about it. This Māyāvi-Rūpa is formed by the unconscious use of Kriyāśakti, when the thought is at work with much intensity and concentration. It is formed without the idea of conscious projection, and it is itself unconscious, a thought body, but not a vehicle of Consciousness. But when a man consciously projects a Māyāvi-Rūpa and uses it as a vehicle of Consciousness, he is an Adept. No two persons can be simultaneously conscious of one another’s presence, unless one of the two be an Adept.

In the formation of a Māyāvi-Rūpa, as already said, the upādhi is furnished by the Chhāyā, the “basis of all forms.” When an Adept projects his Māyāvi-Rūpa, the guiding intelligence that informs it comes from the Heart, the essence of Manas entering it; the attributes and qualities are drawn from the Auric Envelope. Nothing can hurt the Māyāvi-Rūpa — no sharp instrument or weapon — since, as regards this plane, it is purely subjective. It has no material connection with the physical Body, no umbilical cord. It is spiritual and ethereal, and passes everywhere without let or hindrance. It thus entirely differs from the Linga-Śarīra, which, if injured, acts by repercussion on the physical Body. The Māyāvi-Rūpa is a Manasic Body, and should not be confused with the Linga-Śarīra; its projection is always a Mānasic act, since it cannot be formed without the activity of Kriyāśakti. The Māyāvi-Rūpa may be so strongly vitalized that it can go on to another plane, and can there unite with the beings of that plane, and so ensoul them. But this can only be done by an Adept. Dugpas and Sorcerers, the Adepts of the Left Hand Path, are able to create and use Māyāvi-Rūpas of their own.

As said, the projection of the Linga-Śarīra should not be attempted, but the student should seek to exercise the power of Kriyāśakti in the conscious projection of the Māyāvi-Rūpa.

Kama and Kama-Rupa.

Although the student can no longer look on Prāna as one of the Seven Principles, since it is the Universal Life, he must not forget that it vivifies all, as Prānic energy. Every Principle is a differentiation of Jīva, and the life-motion in each is Prāna, “the Breath of Life.” It is Nephesh: and Jīva becomes Prāna only when the child is born. Thus Kāma depends on Prāna, without which there would be no Kāma. Prāna wakes the Kāmic germs to life, and it makes all desires vital and living.

Prāna is not, it must be remembered, the production of the countless “lives” that make up the human Body, nor of the congeries of the cells and atoms of the Body. It is the parent of the “lives,” not their product. As an example, a sponge may be immersed in an ocean; the water in the sponge’s interior may be compared to Prāna; the water outside is Jīva. Prāna is the motor-principle in life. The Body leaves Prāna, Prāna does not leave it. Take out the sponge from the water, and it becomes dry — thus symbolizing death.

The Kāma during life does not form a Body which can be separated from the physical Body. It is intermolecular, answering molecule for molecule to the physical Body, and inseparable from it molecularly. Thus it is a form yet not a form; a form within the physical Body, but incapable of being projected outward as a form. This is the Inner, or Astral Man, in whom are located the centres of sensation, the psychic senses, and on whose intermolecular *rapport* with the physical Body, all sensation and purposive action depend. At death, every cell and molecule gives out this essence, and from it, with the dregs of the Auric Envelope, is formed the separate Kāma-Rūpa; but this can never come during life. The Blood is a good symbol of Kāma-Rūpa, for while within the Body, filling every portion but confined in vessels, it takes the shape of the Body and has a form, though in itself formless. If the term Kāma-Rūpa be used to indicate this intermolecular structure which is the Psychic Man, then the *post mortem* separate form must be called the Kāma-Rūpa-Astral, or Astral of the Kāma-Rūpa.

During life the Lower Manas acts through this Kāma-Rūpa, and so comes into contact with the Sthūla-Śarīra; this is why the Lower Manas is said to be “enthroned in Kāma-Rūpa.”¹ After death it ensouls the Kāma-Rūpa for a time, until the Higher Triad, having reabsorbed the Lower Manas, or such portion of it as it can reabsorb, passes into Devachan. The normal period during which any part of the consciousness remains in Kāma-Loka, *i.e.*, is connected with the Kāma-Rūpa, is one hundred and fifty years. The Kāma-Rūpa eventually breaks up, and leaving in Kāma-Loka the Tanhīc Elementals,² its remaining portions go into animals, of which the red-blooded come from man. Cold-blooded animals are from the matter of the past.

¹ p. 635

² p. 609

We have already seen that, in the Body, Kāma is specially connected with the Blood, Liver, Stomach, Navel, and Generative Organs, leaving out now its organs in the Head, which are connected with its psychic rather than with its animal aspect. Connected so strongly with the organs that support and propagate life, the acme of Kāma is the sexual instinct. Idiots show such desires, and also appetites connected with food, etc., but nothing higher. Therefore, to get rid of Kāma, you must crush out all your material instincts — “crush out matter.” But at the same time you must remember that Kāma, while having as part of it bad passions and emotions, animal instincts, yet helps you to evolve, by giving also the desire and impulse necessary for rising. For in Kāma-Prāna are the physical elements which impel to growth both physically and psychically, and without these energetic and turbulent elements progress could not be made. The Sun has a physical as well as a mental effect on man, and this effect of the Sun on humanity is connected with Kāma-Prāna, with these most physical Kāmic elements, for from the Sun flows the Vital Principle which, falling on these, impels to growth. Hence the student must learn to dominate and purify Kāma, until only its energy is left as a motor power, and that energy directed wholly by the Mānasic Will.

Lower Manas or Kama-Manas.

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

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

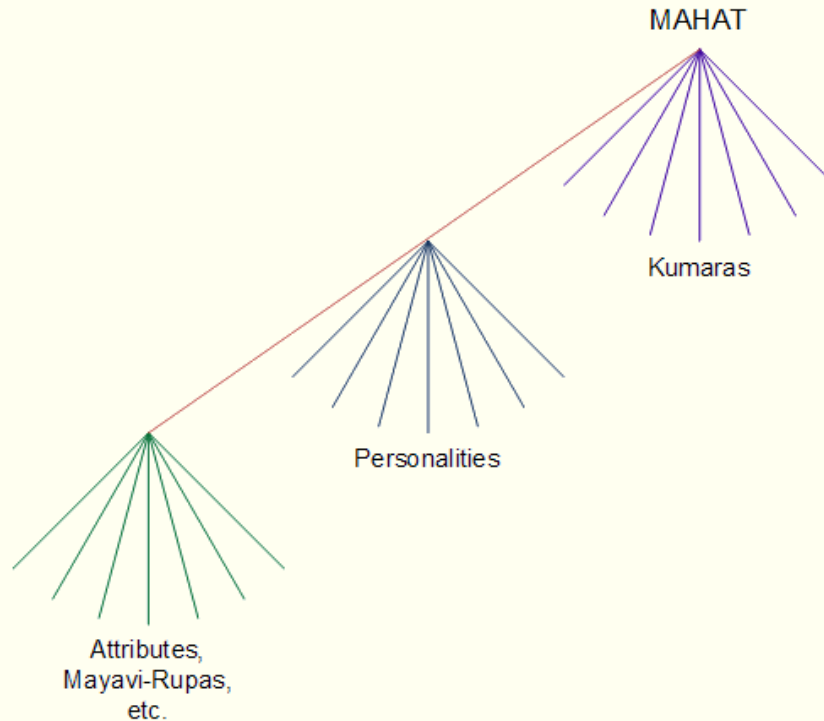
Manas is, as it were, a globe of pure, Divine Light, a Ray from the World Soul, a unit from a higher sphere, in which is no differentiation. Descending to a plane of differentiation it emanates a Ray which is itself, which it can only manifest through the personality already differentiated. This Ray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

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



These relationships may be better conceived by a study of the following Diagram:

Manvantaric aspects of Parabrahman and Mulaprakriti.¹



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

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

¹ N.B. — The number of Rays is arbitrary and without significance.

Thus the Lower Manas, taken as a whole, is, in each Earth-Life, what it makes itself. It is possible for it to act differently on different occasions, although surrounded each time by similar conditions, for it has Reason and self-conscious knowledge of Right and Wrong, of Good and Evil, given to it. It is, in fact, endowed with all the attributes of the Divine Soul, and one of these attributes is Will. In this the Ray is the Higher Manas. The part of the Essence is the Essence, but while it is out of itself, so to say, it can get soiled and polluted, as above explained. So also it can emanate itself, as said above, and can pass its essence into several vehicles, *e.g.*, the Mâyāvi-Rūpa, the Kāma-Rūpa, etc., and even into Elementals, which it is able to ensoul, as the Rosicrucians taught.¹

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

There comes a moment, in the highest meditation, when the Lower Manas is withdrawn into the Triad, which thus becomes the Quaternary, the Tetractys of Pythagoras, the highest, the most sacred, of all symbols. This upward withdrawal of the Lower Manas leaves what was the Quaternary as a Lower Triad, which is then reversed. The Upper Triad is reflected in the Lower Manas. The Higher Manas cannot reflect itself, but when the Green passes upward it becomes a mirror for the Higher; it is then no more Green, having passed from its associations. The Psychē, thus separated from Kāma, unites itself² with the Higher Triad and becomes spiritual; the Triad is reflected in the Fourth, and the Tetractys is formed. So long as you are not dead, there must be something in which the Higher Triad is to be reflected; for there must be something to bring back to the waking Consciousness the experiences passed through on the higher plane. The Lower Manas is a tablet, which retains the impressions made upon it during trance; thus serving as a carrier between the Higher Manas and the everyday Consciousness. This withdrawal of the Lower Manas from the Lower Quaternary, and the formation of the Tetractys, is the Turīya state; it is entered on the Fourth Path, and is described in a note to *The Voice of the Silence* as a state of high spiritual consciousness, beyond the dreamless state.

As said, the effect of the Sun on man is connected with Kāma-Prāna; that of the Moon is chiefly Kāma-Mānasic, or psycho-physiological. It acts on the psychological brain, the brain-mind.

Taken from the matter left by H.P. Blavatsky . . . for such use.

Note The workings of Consciousness in each member of the Quaternary and the question of the Skandhas will be dealt with in future Instructions.³

WILLIAM Q. JUDGE



¹ See *Le Comte de Gabalis*, by the Abbé N. de Montfaucon de Villars.

² [Herself, *i.e.*, feminine gender. Cf. *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 302; on Stanza I, śloka 1.]

³ There now follows a diagram from *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 614. For an in-depth analysis, see "Principles and Forces in Nature and Man – Instructions," in our Buddhas and Initiates Series. — ED. PHIL.

DIAGRAM 5. THE OCCULT RELATIONS BETWEEN THE PRINCIPLES AND FORCES OF NATURE, AND THEIR CORRESPONDENCE BY OPPOSITION IN MAN

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

Suggested reading for students.



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

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