

*The Sutratman
of the Upanishads*



On the true individuality or the spiritual monas, a thread around which the efflorescence of a long series of transient personalities are strung together like pearls.

Appendix to “Fragments of Occult Truth.” First published in *The Theosophist*, Vol. IV, No. 10, July 1883, pp. 252-53. Republished in *Blavatsky Collected Writings*, (KARMA) IV pp. 570-73.

With reference to a tenet in one of the “*Fragments of Occult Truth*,”¹ a respected member of our Society — N.D.K.² — writes to enquire “*What Karma propels the higher Ego into the next birth,*” when “*a highly depraved personality is dropped out.*”

At the outset it may be well to repeat again what has been already so often stated, namely, that the *Fragments* being but fragmentary and *incomplete*, must go on exhibiting difficulties and even *apparent* discrepancies until the whole doctrine concerning the after-state of the *Ego* is thoroughly mastered. But students with a tolerable amount of intuitive perception have had enough of philosophy given them, to enable the more advanced ones to work out many a detail: especially if they live the life which clears the inner vision. Few of these can be given in a publication that reaches the outsider as well as the student of occultism. There are secrets of initiation that it is impossible to communicate promiscuously to the world at large, for it would amount to throwing many a mind into a direful confusion, unless the whole doctrine is explained; and this no adept or even advanced neophyte would consent to do at this stage of the teaching. But this particular tenet having been already outlined, there is no further necessity of remaining silent with regard to this special detail.

The readers of Colonel Olcott’s *Buddhist Catechism* may well recall here with advantage the following very suggestive passages:³

. . . In each birth the *personality* differs from that of the previous or next succeeding birth. Karma, the *deus ex machina*, masks (or shall we say reflects?) itself now in the personality of a sage, again as an artisan, and so on throughout the string of births. But though personalities ever shift, the one line of life along which they are strung like beads, runs unbroken . . .

Alongside with the above quotation should be put the following from the “Fragments of Occult Truth,” No. I.

¹ [A series of articles published in *The Theosophist*, initially by A.O. Hume, and later on by A.P. Sinnett.

Cf. Note by Boris de Zirkoff from *Blavatsky Collected Writings*, III p. 384 *fn.*:

This series of articles was started in the October 1881 issue of *The Theosophist*, the second instalment appearing in March 1882, and the third in September of the same year. From various statements in *The Mahatma Letters to A.P. Sinnett* and several of H.P. Blavatsky’s own letters, it can be conclusively demonstrated that these three instalments were written by A.O. Hume, even though they exhibit here and there a few characteristics of Blavatsky’s style. Subsequent articles under the same title were written by A.P. Sinnett.]

² [Navroji Dorabji Khandālawala, was a highly respected Judge and staunch friend of the Founders. He was initiated into the Theosophical Society on March 9th, 1880, and later became President of the Poona Branch of the Theosophical Society. — *Boris de Zirkoff*.]

³ pp. 54, 55

The time will come, no doubt, but many steps higher on the ladder, when the Ego will regain its consciousness of all its past stages of existence. . . .

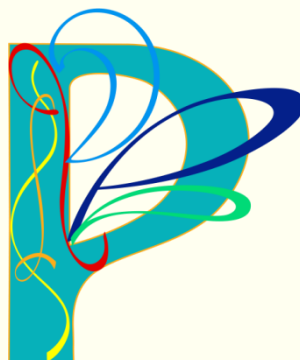
If the enquirer will realize the real meaning of these two quotations, he will have the key to a correct understanding of the question as to what *Karma* propels the higher *Ego* into the next birth, when even that of a highly depraved personality is dropped out, together with the personal soul that is responsible for it. It will be clear from these passages that the individuality or the spiritual monad is a thread upon which are strung various personalities. Each personality leaves its own — the higher spiritual — impressions upon the divine *Ego*, the consciousness of which returns at a certain stage of its progress, even that of the highly depraved soul that had to perish in the end. The reason for it becomes self-evident, if one reflects that however criminal and lost to every glimmer of a higher feeling, no human soul is yet born utterly depraved, and that there was a time during the youth of the sinful human personality when it had worked out some kind or other of *Karma*; and that it is this that survives and forms the basis of the *Karma* to come. To make it clearer, let us suppose that [personality] A. lives to that age when a person becomes an adult and begins to bloom fully into life. No man, however vicious his natural tendency, becomes so at once. He has had therefore time to evolve a *Karma*, however faint and insignificant. Let us further imagine that at the age of eighteen or twenty A. begins to give way to vice and thus gradually loses the remotest connection with his higher principle. At thirty or say forty, he dies. Now, the personality of A. between fifteen and twenty is as little the personality of A. from twenty to thirty, as though it were quite another man. Even the physiologists divide the physical personality into stages of seven, and show man changing atoms to the last, every seven years. The same with the inner man. The fifth principle of the sensual, highly depraved man, may well and will perish, while the *Karma* of his youth, though not strong and complete enough to secure for him a bliss in *Devachan* and union with his higher principle — is yet sufficiently outlined to allow the monad a grasp on it for the next rebirth. On the other hand we are taught that it so happens sometimes that the *Karma* of a personality is not fully worked out in the birth that follows. Life is made up of accidents, and the personality that becomes, may be hindered by circumstances from receiving the full due its *Karma* is entitled to, whether for good or for bad. But the Law of Retribution will never allow itself to be cheated by blind chance. There is then a provision to be made, and the accounts that could not be settled in one birth will be squared in the succeeding one. The portion of the sum total which could not be summed up on one column is carried forward to the following. For verily the many lives of an individual monad were well compared in the *Fragments* to the pages of an account book — THE BOOK OF LIFE or — Lives. . . .

Out of these impressions, then, which constitute the *Karma* of the youth, is evolved the new personality. Our botanical friends may know that the croton plant evolves out of itself another plant, when the one already evolved dies out or withers away. Nature must always progress, and each fresh attempt is more successful than the previous one. This fresh evolution is due to the latent potentiality of life it has within itself. In the same manner, although one particular personality may be so depraved as to be entirely dissociated from the spiritual monad and go into the *eighth* sphere, where annihilation is its lot, yet the impressions of the previous personalities upon

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the higher *Ego* have in them potentiality enough to evolve a new physical Ego, like the croton plant. The connection between a man's spiritual monad and the succession of physical Egos with which it is temporarily associated, has been, somewhere in these columns, compared to the retrospective glance of a man on some past period of his earthly existence. While reviewing in his memory his work day by day — those days on which he did nothing of any importance and passed idly away, having left no impression on his mind, must be, and are to him, like a perfect blank. No consciousness that he had passed such days remains there. In the same manner, the *Ego* when at the end of its long pilgrimage will regain consciousness of those personalities only which have made a sufficiently strong spiritual, hence indelible, mark on the monad, while the memory of the conscious acts of the particular depraved personality which goes to the eighth sphere will be entirely obliterated.

It may then be urged what stimulus is there for a man to be good and pure, if his spiritual monad is anyhow to progress? This is no doubt a side issue but a very important one. It must not be discussed however at this stage of our writing.



Suggested reading for students.



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

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

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

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

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

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

