

Woe for the living Dead



Abstract and train of thoughts

That *Secret Path* leads the Arhan to mental woe unspeakable; woe for the living Dead, and helpless pity for the men of Karmic sorrow, the fruit of Karma Sages dare not still.

— *The Voice of the Silence*, frag. II vs. 184, p. 42

The Divine Spirit never enters into the soul of living men.

The Gods of the Pagan, the direct emanations of the First Cause, never were or will ever be men — on our planet, at least. 5

Neither human prayers nor the blood of another man will save us from individual destruction after death, unless we firmly link ourselves during our terrestrial life with our own immortal spirit, our God. 6

Divine Mind (νοῦς) and Animal Soul (ψυχή) are pre-existent. But while the former is a distinct entity, an individualization of Mahat, the latter is an unscient portion of an intelligent whole. The one radiates without the Soul of the World, the other emanates within. 7

Beware! It is only by observing the law of harmony that individuals can live hereafter.

When one falls into a love of self and love of the world, with its pleasures, losing the divine love of God and of the neighbour, he falls from the illusionary life and fear of death to real death. The higher principles which constitute the essential elements of his humanity perish, and he lives only on the natural plane of his faculties. 8

Physically he exists but spiritually he is dead. 8

On the death of the soul and exoteric blinds.

Personal immortality is conditional.

The Auric Egg is a picture of Man within the Universe. 10

Antahkarana is the path or bridge that keeps the Divine Consciousness apart from its earthly shadow during life. At death it is destroyed, as a medium of communication, and its remains survive for a time as Kama-Rupa or “shell.” 11

Lesson 1. “Ye are dead and your life is hid with Christ in God.” In other words, real Life is a conscious existence in Spirit, not matter. 12

Lesson 2. Immortality can be secured only by mastering the principles of Cosmos and Man, as well as and their permanent and impermanent aspects. 13

If Apophis conquers a soul, it cannot escape its second death.

No noble thought, no grand aspiration, desire, or divine immortal love, can enter into the brain of the man of clay and settle there, except as a direct emanation from the Higher Ego through the lower; And conversely, only the finest spiritual ideations that Kama-Manas was able to transmit to Buddhi-Manas during life can be assimilated by the Higher Ego and, thence, survive death. For the lower ego is the exclusive mediator between the mortal personality and the Immortal God within. 16

Deserving personalities are rewarded after death in Devachan by the Higher Ego, who is the sole bearer of all its alter egos on earth, and their sole representative in the subjective state of Devachan. 17

When Esoteric Teachings allude to the “second death,” they refer to the terrible possibility of the death of the Astral Soul, that is, its severance from the Higher Ego during a person’s lifetime. Only Occultists of the White Lodge, by explaining the circumstances that can lead a soul to its demise, can protect mankind from falling into such a dreadful pitfall. 18

In Occultism there are four distinct deaths.

Philosophical rationale of the second death.

The □ must rebecome △ before heterogeneity reverts to homogeneity and Isis unveils herself to the Illuminated Man.

All potentialities included in the higher become differentiated reflections in the lower. Nothing which is differentiated can be blended with the undifferentiated. 20

As the Divine Egos that in order to re-become the One Essence, or be indrawn again into the Universal AUM, must purify themselves in the fire of suffering and individual experience, so the terrestrial egos, our ephemeral personalities, must do likewise, if they would partake of the immortality of their divine essence. 21

Higher Manas is Spiritual Self-Consciousness, in itself; Divine Consciousness when united with Buddhi. But it can only manifest through lower manas. It is, therefore, the task of lower manas, the thinking personality, to follow the behests of the higher and dissipate its material self if it would blend itself with its Spiritual God. 22

The connection between the higher and the lower can never be ruptured and final reunion prevented, so long as there remains one spiritual deed, or potentiality, to serve as a thread of union; but the moment this last spark is extinguished, and the last potentiality exhausted, then comes the severance. 23

There is no hope for the spiritually dead, for his glorious Augoeides have left him forever.

The terrible implications of this second death become apparent when a Higher Ego has severed its links with its lower but totally unworthy agent, thereby any communication between the two is permanently lost. Any spiritual impulses from the Higher that may have previously benefitted an individual are now discontinued. 24

Exoteric Vedanta states that so long as the lower mind clings through Antahkarana to the Higher (Buddhi-Manas), it is impossible for it to acquire true Spiritual Wisdom, and that this can only be attained by seeking to harmonize with the Universal Soul (Atman); and that, in fact, it is by ignoring the Higher Mind altogether that one reaches Raja-Yoga. 24

But Occultism affirms that no single rung of the ladder leading to Higher Knowledge can be skipped. No personality can ever reach or bring itself into communication with Atman, except through Buddhi-Manas. It is only when one has become indissolubly linked with the essence of his Divine Mind that he can do away with the Antahkarana. 24

Expelled forever from the sanctuary of Spiritual Consciousness, the rudderless personality is immediately reincarnated only in a lower and still more abject creature, a human being only in form, doomed to Karmic torments during the whole of its new life. 26

Occultism admits no vicarious atonement.

The Higher Ego or Christos of each man is not quite an innocent and sinless God, though in one sense it is the “Father” and “Son,” for Manas is the second remove from the “Father.” By incarnating into animal man, the Divine Son makes himself responsible for the sins of all the personalities which he will inform through the lower manas. But when it has to break off from a materialistic personality, it can escape penalty and responsibility as a guiding principle, simply because matter, with its intense psychic and astral vibrations, has been placed beyond its control. 27

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Here two questions present themselves: 27

1. What becomes of the Higher Ego in such cases? 27

2. What kind of an animal is a human creature born soulless? 27

Answer to Question 1. The Divine Soul has to start all over again, or seek refuge within the Universal Soul. 28

Answer to Question 2. Terrible is the fate of the man who is about to lose his soul. He drifts aimlessly, a mere animal almost paralyzed with daily vice, and grows gradually unaware of its Lord and Mighty Host. Like a vampire, the brain feeds and expands at the expense of its spiritual parent, becoming senseless and beyond hope of redemption. 28

It begins by being virtually dead during the life of the body, and ends by dying completely, that is, by being annihilated. 28

Evil is coeval with matter rent asunder from spirit.

Through despair and loss of all hope the living Dead becomes like the mythical “devil” in his endless wickedness and imbued in every aspect with the essence of matter. 29

This terrible death may be avoided by the knowledge of the “Word.” Even a bad person may, by a study of the Sacred Science, can be redeemed and stopped on the path of destruction. 30

But unless he is in thorough union with his Higher Ego, he may repeat it, parrot-like, ten thousand times a day, and the “Word” will not help him. On the contrary, it may produce quite the reverse of a beneficent effect. 30

Aliment for the mind.

Great results come from apparently trifling causes. 32

Bulwer-Lytton on those of feeble spirit. 34

Illustrations credits. 35

Suggested reading for students.

On the soul of the spiritual man lit by its own light. 36



The Divine Spirit never enters into the soul of living men.

Selections from *Isis Unveiled* (pp. 315-18) and “E.S. INSTRUCTION No. III,” where H.P. Blavatsky,

1. Unravels the mystery surrounding the “Second Death,”
2. Discloses previously closely guarded doctrines on the conditions for immortality, and
3. Highlights the pitfalls of personal life and the risks of material man losing his soul and divine patrimony forever.

Enhanced typography, headings, and illustrations, by the Series Editor.

As to the *human* spirit, the notions of the older philosophers and mediaeval kabbalists while differing in some particulars, agreed on the whole; so that the doctrine of one may be viewed as the doctrine of the other. The most substantial difference consisted in the location of the immortal or divine spirit of man. While the ancient Neo-Platonists held that the *Augoeides* never descends hypostatically into the living man, but only sheds more or less its radiance on the inner man — the astral soul — the kabbalists of the middle ages maintained that the spirit, detaching itself from the ocean of light and spirit, entered into man’s soul, where it remained through life imprisoned in the astral capsule. This difference was the result of the belief of Christian kabbalists, more or less, in the dead letter of the allegory of the fall of man. The soul, they said, became, through the fall of Adam, contaminated with the world of matter, or Satan. Before it could appear with its enclosed divine spirit in the presence of the Eternal, it had to purify itself of the impurities of darkness. They compared

. . . the spirit imprisoned within the soul to a drop of water enclosed within a capsule of gelatine and thrown in the ocean; so long as the capsule remains whole the drop of water remains isolated; break the envelope and the drop becomes a part of the ocean — its individual existence has ceased. So it is with the spirit. As long as it is enclosed in its plastic mediator, or soul, it has an individual existence. Destroy the capsule, a result which may occur from the agonies of withered conscience, crime, and moral disease, and the spirit returns back to its original abode. Its individuality is gone.

The Gods of the Pagan, the direct emanations of the First Cause, never were or will ever be men — on our planet, at least.

On the other hand, the philosophers who explained the “fall into generation” in their own way, viewed spirit as something wholly distinct from the soul. They allowed its presence in the astral capsule only so far as the spiritual emanations or rays of the “shining one” were concerned. Man and soul had to conquer their immortality by ascending toward the unity with which, if successful, they were finally linked, and into which they were absorbed, so to say. The individualization of man after death de-

pended on the spirit, not on his soul and body. Although the word “personality,” in the sense in which it is usually understood, is an absurdity if applied literally to our immortal essence, still the latter is a distinct entity, immortal and eternal, *per se*; and, as in the case of criminals beyond redemption, when the shining thread which links the spirit to the soul, from the moment of the birth of a child, is violently snapped, and the disembodied entity is left to share the fate of the lower animals, to gradually dissolve into ether, and have its individuality annihilated — even then the spirit remains a distinct being. It becomes a planetary spirit, an angel; for *the gods of the Pagan or the archangels of the Christian*, the direct emanations of the First Cause, notwithstanding the hazardous statement of Swedenborg, *never were or will be men*, on our planet, at least.

Neither human prayers nor the blood of another man will save us from individual destruction after death, unless we firmly link ourselves during our terrestrial life with our own immortal spirit, our God.

This specialization has been in all ages the stumbling-block of metaphysicians. The whole esotericism of the Buddhistical philosophy is based on this mysterious teaching, understood by so few persons, and so totally misrepresented by many of the most learned scholars. Even metaphysicians are too inclined to confound the effect with the cause. A person may have won his immortal life, and remain the same *inner self* he was on earth, throughout eternity; but this does not imply necessarily that he must either remain the Mr. Smith or Brown he was on earth, or lose his individuality. Therefore, the astral soul and terrestrial body of man may, in the dark Hereafter, be absorbed into the cosmical ocean of sublimated elements, and cease to feel his *ego*, if this *ego* did not deserve to soar higher; and the divine spirit still remain an unchanged entity, though this terrestrial experience of his emanations may be totally obliterated at the instant of separation from the unworthy vehicle.

If the “spirit,” or the divine portion of the soul, is pre-existent as a distinct being from all eternity, as Origen, Synesius, and other Christian fathers and philosophers taught, and if it is the same, and nothing more than the metaphysically-objective soul, how can it be otherwise than eternal? And what matters if in such a case, whether man leads an animal or a pure life, if, do what he may, he can never lose his individuality? This doctrine is as pernicious in its consequences as that of vicarious atonement. Had the latter dogma, in company with the false idea that we are all immortal, been demonstrated to the world in its true light, humanity would have been bettered by its propagation. Crime and sin would be avoided, not for fear of earthly punishment, or of a ridiculous hell, but for the sake of that which lies the most deeply rooted in our inner nature — the desire of an individual and distinct life in the hereafter, the positive assurance that we cannot win it unless we “take the kingdom of heaven by violence,” and the conviction that neither human prayers nor the blood of another man will save us from individual destruction after death, unless we firmly link ourselves during our terrestrial life with our own immortal spirit — our GOD.

Divine Mind (νοῦς) and Animal Soul (ψυχή) are pre-existent. But while the former is a distinct entity, an individualization of Mahat, the latter is an unscient portion of an intelligent whole. The one radiates without the Soul of the World, the other emanates within.

Both were originally formed from the Eternal Ocean of Light; but as the theosophists expressed it, there is a visible as well as invisible spirit in fire.

Pythagoras, Plato, Timæus of Locri, and the whole Alexandrian school derived the soul from the universal World-Soul; and the latter was, according to their own teachings — æther; something of such a fine nature as to be perceived only by our inner sight. Therefore, it cannot be the essence of the Monas, or *cause*, because the *anima mundi* is but the effect, the objective emanation of the former. Both the human spirit and soul are pre-existent. But, while the former exists as a distinct entity, an individualization, the soul exists as pre-existing matter, an unscient portion of an intelligent whole. Both were originally formed from the Eternal Ocean of Light; but as the theosophists expressed it, there is a visible as well as invisible spirit in fire. They made a difference between the *anima bruta* and the *anima divina*. Empedocles firmly believed all men and animals to possess two souls; and in Aristotle we find that he calls one the reasoning soul — *νοῦς*, and the other, the animal soul — *ψυχή*. According to these philosophers, the reasoning soul comes from *without* the universal soul, and the other from *within*. This divine and superior region, in which they located the invisible and supreme deity, was considered by them (by Aristotle himself) as a fifth element, purely spiritual and divine, whereas the *anima mundi* proper was considered as composed of a fine, igneous, and æthereal nature spread throughout the universe, in short — æther. The Stoics, the greatest materialists of ancient days, excepted the Invisible God and Divine Soul (Spirit) from any such a corporeal nature. Their modern commentators and admirers, greedily seizing the opportunity, built on this ground the supposition that the Stoics believed in neither God nor soul. But Epicurus, whose doctrine, militating directly against the agency of a Supreme Being and gods, in the formation or government of the world, placed him far above the Stoics in atheism and materialism, taught, nevertheless, that the soul is of a fine, tender essence, formed from the smoothest, roundest, and finest atoms, which description still brings us to the same sublimated æther. Arnobius, Tertullian, Irenæus, and Origen, notwithstanding their Christianity, believed, with the more modern Spinoza and Hobbes, that the soul was corporeal, though of a very fine nature.

Beware! It is only by observing the law of harmony that individuals can live hereafter.

This doctrine of the possibility of losing one's soul and, hence, individuality, militates with the ideal theories and progressive ideas of some spiritualists, though Swedenborg fully adopts it. They will never accept the Kabbalistic doctrine which teaches that it is only through observing the law of harmony that individual life hereafter can be obtained; and that the farther the inner and outer man deviate from this fount of harmony, whose source lies in our divine spirit, the more difficult it is to regain the ground.

When one falls into a love of self and love of the world, with its pleasures, losing the divine love of God and of the neighbour, he falls from the illusionary life and fear of death to real death.¹ The higher principles which constitute the essential elements of his humanity perish, and he lives only on the natural plane of his faculties.

Physically he exists but spiritually he is dead.

But while the spiritualists and other adherents of Christianity have little if any perception of this fact of the possible death and obliteration of the human personality by the separation of the immortal part from the perishable, the Swedenborgians fully comprehend it. One of the most respected ministers of the New Church, the Rev. Chauncey Giles, D.D., of New York, recently elucidated the subject in a public discourse as follows: physical death, or the death of the body, was a provision of the divine economy for the benefit of man, a provision by means of which he attained the higher ends of his being. But there is another death which is the interruption of the divine order and the destruction of every human element in man's nature, and every possibility of human happiness. This is the spiritual death, which takes place before the dissolution of the body.

“There may be a vast development of man's natural mind without that development being accompanied by a particle of love of God, or of unselfish love of man.”

When one falls into a love of self and love of the world, with its pleasures, losing the divine love of God and of the neighbour, he falls from life to death. The higher principles which constitute the essential elements of his humanity perish, and he lives only on the natural plane of his faculties. Physically he exists, spiritually he is dead. To all that pertain to the higher and the only enduring phase of existence he is as much dead as his body becomes dead to all the activities, delights, and sensations of the world when the spirit has left it. This spiritual death results from disobedience of the laws of spiritual life, which is followed by the same penalty as the disobedience of the laws of the natural life. But the spiritually dead have still their delights; they have their intellectual endowments and power, and intense activities. All the animal delights are theirs, and to multitudes of men and women these constitute the highest ideal of human happiness. The tireless pursuit of riches, of the amusements and entertainments of social life; the cultivation of graces of manner, of taste in dress, of social preferment, of scientific distinction, intoxicate and enrapture these dead-alive; but, the eloquent preacher remarks,

. . .these creatures, with all their graces, rich attire, and brilliant accomplishments, are dead in the eye of the Lord and the angels, and when measured by the only true and immutable standard have no more genuine life than skeletons whose flesh has turned to dust.

A high development of the intellectual faculties does not imply spiritual and true life. Many of our greatest scientists are but animate corpses — they have no spiritual sight because their spirits have left them. So we might go through all ages, examine

¹ *i.e.*, loses his soul.

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all occupations, weigh all human attainments, and investigate all forms of society, and we would find these *spiritually* dead everywhere.¹



¹ *Isis Unveiled*, I pp. 315-18

On the death of the soul and exoteric blinds.

Personal immortality is conditional.

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII pp. 622-29.

As a corollary to this and before going into still more abstruse teachings, I must redeem my promise already given to you in my last letter. I have to illustrate by tenets you already know, the awful doctrine of personal annihilation. Banish from your minds all that you have hitherto read and thought you understood, in such works as *Esoteric Buddhism*, of such hypotheses as the eighth sphere and the moon, and that man shares a common ancestor with the ape. Even the details occasionally given out by myself in *The Theosophist* and *Lucifer* were nothing like the whole truth, but only broad general ideas, hardly touched upon in their details. Certain passages, however, give out hints, especially my footnotes on articles translated from Éliphas Lévi's "Letters on Magic."¹

Nevertheless, personal immortality is conditional, for there is such a thing as "soulless man," a teaching barely mentioned, yet still spoken of in *Isis Unveiled*;² and there is an Avīchi, rightly called Hell, though it has no connection with, or similitude to, the good Christian Hell, either geographically or psychically. The truth known to Occultists and Adepts in every age could not be given out to a promiscuous public; hence, though almost every mystery of occult philosophy lies half concealed in *Isis* and *The Secret Doctrine*, I had no right to amplify or correct Mr. Sinnett's details. You may now compare these four volumes and especially *Esoteric Buddhism* with the diagrams and written explanations in the *Instructions*, and see for yourselves.

The Auric Egg is a picture of Man within the Universe.

I have, first of all, to draw your attention to Plate I. The numbering, as you have already been told, is exoteric, and you have to leave it out of your calculations and consideration. But examine well the Auric Egg, containing the picture of the Microcosm within the Macrocosm, Man within the Universe, and try to retain that which I have now to reveal in all its details.

You find here Paramātman, the Spiritual Sun, outside of the human Auric Egg, as also outside the Macrocosmic or Brahmā's Egg. Why? Because, though every particle and atom are, so to speak, cemented with and soaked through by this Paramātmic essence, yet it is wrong to call it a "human" or even a "universal" principle, for the

¹ See "Stray Thoughts on Death and Satan" [Notes and Footnotes by H.P.B.] in: *The Theosophist*, Vol. III, October, 1881, pp. 12-15 [*Blavatsky Collected Writings*, Vol. III pp. 287-91; full text in our Blavatsky Speaks Series]; also "Fragments of Occult Truth," *The Theosophist*, Vols. III and IV.

² Volume II, pp. 368 *et seq.*

term is very likely to give rise to naught but an erroneous idea of the philosophical and purely metaphysical concept; it is not a principle, but the cause of every principle, the latter term being applied by Occultists only to its shadow — the Universal Spirit that ensouls the boundless Kosmos whether within, or beyond, Space and Time.

The Plate shows, moreover, Buddhi, the yellow semi-disc, serving as a vehicle to that Paramātmic shadow, to be universal, and so also is the human Ātman, the Sun or



white sphere above Buddhi. Within the blue Auric Egg we find the orange macrocosmic pentacle of LIFE, Prāna, containing within itself the (red) pentagram which represents man. Have you noticed that while the universal pentacle has its point soaring upwards (the sign of White Magic), in the human red pentacle it is the lower points which are upward, forming the “Horns of Satan,” as the Christian Kabbalists call it? This is the symbol of matter, that of personal man, and the recognized pentacle of the black magician. For the red pentacle does not stand only for Kāma, the fifth principle exoterically, but is made also to represent physical man, the animal of flesh with its desires and passions. So far, I have given

you only one of its explanations, namely, that which refers to human and not to macrocosmic principles. The orange pentacle may be taken for both the universe and man; but for the present we shall consider the latter only.

Antahkarana is the path or bridge that keeps the Divine Consciousness apart from its earthly shadow during life. At death it is destroyed, as a medium of communication, and its remains survive for a time as Kama-Rupa or “shell.”

Now, mark well, in order to understand that which follows, that 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, that 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,¹ wedges itself into the brain and senses² 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 its 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. No wonder the materialists who perceive only *this* “rational soul,” or mind, will not disconnect it with the brain and matter. But occult philosophy has evolved [solved?], ages ago, the problem of mind, and discovered the duality of Manas. Look at the Plate; see the divine Ego tending with its point upwards towards Buddhi, and the human Ego gravitating downwards, immersed in matter and connected with its higher, subjective half only by that Antahkarana. You will remember the name, as it is the connecting link during life *between* the two minds — the higher consciousness of the Ego and the human intelligence of the lower mind.

To understand this abstruse metaphysical doctrine fully and correctly, one has to be thoroughly impressed with an idea, which I have in vain endeavoured to impart to Theosophists at large, namely, the great axiomatic truth that the only eternal and living reality is that which the Hindus call Paramātman and Parabrahman. This is the one ever-existing Root-Essence, immutable and unknowable to our physical senses, but manifest and clearly perceptible to our spiritual natures. Once imbued with that basic idea and the further conception that if it is omnipresent, universal and eternal, like abstract Space itself, we must have emanated from it and must, some day, return into it, and all the rest becomes easy.

**Lesson 1. “Ye are dead and your life is hid with Christ in God.”
In other words, real Life is a conscious existence in Spirit, not matter.**

If so, then it stands to reason that life and death, good and evil, past and future, are all empty words, or, at best, figures of speech. If the objective universe itself is but a

¹ 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.

² 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.

passing illusion on account of its beginning and finitude, then both life and death must also be aspects and illusions. They are changes of state, in fact, and no more. Real life is in the spiritual consciousness of that life, *in a conscious existence in Spirit, not Matter*; and real death is the limited perception of life, the impossibility of sensing conscious or even individual existence outside of form, or, at least, of some form of matter. Those who sincerely reject the possibility of conscious life divorced from substance, and a brain — are *dead units*. The words of Paul, an Initiate, become comprehensible. “Ye are dead and your *life* is hid with Christ in God,” which is to say: Ye are personally dead matter, unconscious of its own spiritual essence, and your real life is hid with your divine Ego (Christos) in, or merged with, God (Ātman); now it has departed from you, soulless people.¹ Speaking on esoteric lines, every irrevocably materialistic person is a *dead MAN*, a living automaton, in spite of his being endowed with great brain power. Listen to what Āryāsanga says, stating the same fact:

That which is neither Spirit nor Matter, neither Light nor Darkness, but is verily the container and root of these, that thou art. The Root projects at every Dawn its shadow on ITSELF, and that shadow thou callest Light and Life, O poor *dead* Form. (This) Life-Light streameth downward through the stair of the seven worlds, the stair, of which each step becomes denser and darker. It is of this seven-times-seven scale that thou art the faithful climber and mirror, O little man! Thou art this, but thou knowest it not.

This is the first lesson to learn. . . .

Lesson 2. Immortality can be secured only by mastering the principles of Cosmos and Man, as well as and their permanent and impermanent aspects.

The second is to study well and know the principles of both the Kosmos and ourselves, dividing the group into the permanent and impermanent, the higher and immortal, and the lower and mortal; for thus only can we master and guide the lower cosmic and personal, then the higher cosmic and impersonal.

Once we can do that, we have secured our immortality. But some may say: “How few are those who can do so! All such are great Adepts, and none can reach such Adeptship in one short life.” Agreed; but there is an alternative. “If Sun thou canst not be, then be the humble Planet,” says the *Book of the Golden Precepts*. And if even that is beyond our reach, then let us at least endeavour to keep within the ray of some lesser star, so that its silvery light may penetrate the murky darkness, through which the stony path of life trends onward; for without this divine radiance one risks losing more than he imagines.

¹ *Colossians* iii, 3

If Apophis conquers a soul, it cannot escape its second death.



With regard, then, to “soulless” men and the “second death” of the “Soul,” mentioned in *Isis Unveiled*,¹ you will there find that I have spoken of such *soulless* people, and even of Avichi, though I leave the latter unnamed. Read from the last paragraph on page 367 to the end of the first paragraph on page 370, and then collate what is there said with what I have now to say.

From *Isis Unveiled*, II pp. 370-67.

In the Egyptian notions, as in those of all other faiths founded on philosophy, man was not merely, as with the Christians, a union of soul and body; he was a trinity when spirit was added to it. Besides, that doctrine made him consist of *kha* — body; *khaba* — astral form, or shadow; *ka* — animal soul or life-principle; *ba* — the higher soul; and *akh* — terrestrial intelligence. They had also a sixth principle named *Sah* — or mummy; but the functions of this one commenced only after the death of the body. After due purification, during which the soul, separated from its body, continued to revisit the latter in its mummified condition, this astral soul “became a God,” for it was finally absorbed into “the Soul of the world.” It became transformed into one of the creative deities, “the god of Ptah,” the Demiourgos, a generic name for the creators of the world, rendered in the *Bible* as the Elōhīm. In the *Ritual* the good or purified *soul*,

. . . in conjunction with its higher or *uncreated* spirit, is more or less the victim of the dark influence of the dragon Apophis. If it has attained the final knowledge of the heavenly and the infernal mysteries — the *gnosis*, *i.e.*, complete reunion with the spirit, it will triumph over its enemies; if not, the soul could not escape its *second death*.²

It is “the lake that burneth with fire and brimstone” (elements), into which those that are cast undergo a “second death.”³ This death is the gradual dissolution of the astral form into its primal elements, alluded to several times already in the course of this work.

¹ Vol. II, pp. 367-70

² [Bunsen, *Egypt's Place*, etc., Vol. V, pp. 134-35, 136] In the eighty-first chapter of the *Ritual* the soul is called the *germ of light* and in the seventy-ninth the Demiourgos, or one of the creators. [*ibid.*, Vol. V, p. 144]

³ *Revelation* xxi, 8

But this awful fate can be avoided by the knowledge of the “Mysterious Name” — the “Word,”¹ say the kabbalists.

And what, then, was the penalty attached to the neglect of it? When a man leads a naturally pure, virtuous life, there is none whatever; except a delay in the world of spirits, until he finds himself sufficiently purified to receive it from his Spiritual “Lord,” one of the mighty Host. But if otherwise, the “soul,” as a half animal principle, becomes paralyzed, and grows unconscious of its subjective half — the Lord — and in proportion to the sensuous development of the brain and nerves, sooner or later, it finally loses sight of its divine mission on earth. Like the *Vurdalak*, or Vampire, of the Servian tale, the brain feeds and lives and grows in strength and power at the expense of its spiritual parent. Then the already half-unconscious soul, now fully intoxicated by the fumes of earthly life, becomes senseless, beyond hope of redemption. It is powerless to discern the splendour of its higher spirit, to hear the warning voice of its “guardian Angel,” and its “God.” It aims but at the development and fuller comprehension of natural, earthly life; and thus, can discover but the mysteries of physical nature. Its grief and fear, hope and joy, are all closely blended with its terrestrial existence. It ignores all that cannot be demonstrated by either its organs of action, or sensation. It begins by becoming virtually dead; it dies at last completely. It is *annihilated*. Such a catastrophe may often happen long years before the final separation of the *life*-principle from the body. When death arrives, its iron and clammy grasp finds work with *life* as usual; but there is no more a soul to liberate. The whole essence of the latter has been already absorbed by the vital system of the physical man. Grim death frees but a spiritual corpse; at best an idiot. Unable either to soar higher or awaken from lethargy, it is soon dissolved in the elements of the terrestrial atmosphere.

Seers, righteous men, who had attained to the highest science of the inner man and the knowledge of truth, have, like Marcus Antoninus, received instructions “from the gods,” in sleep and otherwise. Helped by the purer spirits, those that dwell in “regions of eternal bliss,” they have watched the process and warned mankind repeatedly. Scepticism may sneer; *faith*, based on *knowledge* and spiritual science, believes and affirms.

Our present cycle is pre-eminently one of such soul-deaths. We elbow soulless men and women at every step in life. Neither can we wonder, in the present state of things, at the gigantic failure of Hegel’s and Schelling’s last efforts at some metaphysical construction of a system. When facts, palpable and tangible facts of phenomenal Spiritualism happen daily and hourly, and yet are denied by the majority of

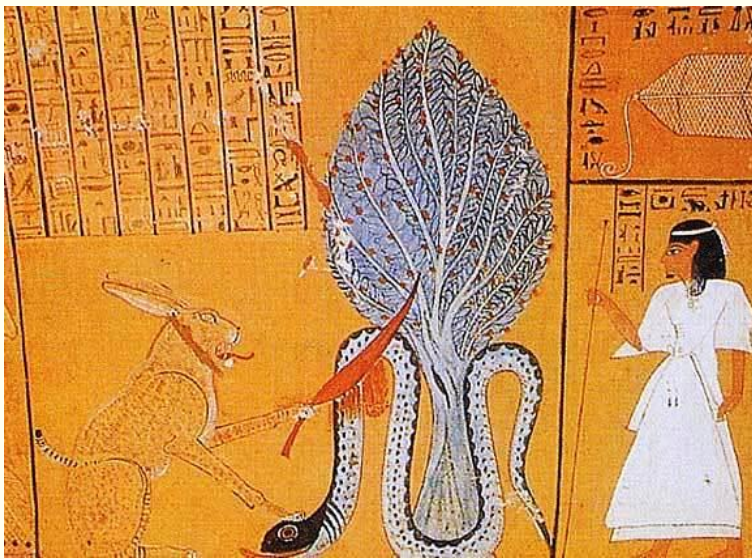
¹ We cannot help quoting a remark by Baron Bunsen in relation to the “Word” being identical with the “Ineffable Name” of the Masons and the kabbalists. While explaining the *Ritual*, some of the details of which “resemble rather the *enchantments of a magician than solemn rites*, although a hidden and mystical meaning must have been attached to them” (the honest admission of this much, at least, is worth something), the author observes:

The mystery of names, the knowledge of which was a sovereign virtue, and which, at a later period degenerated into the *rank heresy* (?) of the Gnostics and the magic of enchanter, appears to have *existed not only in Egypt but elsewhere*. Traces of it are found in the “Cabala” . . . it prevailed in the Greek and Asiatic mythology . . . (*Egypt’s Place*, etc., Vol. V, pp. 135, 147)

We then see the representatives of Science agreeing upon this one point, at least. The initiates of all countries had the same “mystery name.” And now it remains with the scholars to prove that every adept, hierophant, magician, or enchanter (Moses and Aaron included) as well as every Kabbalist, from the institution of the Mysteries down to the present age, has been either a knave or a fool, for believing in the efficacy of this name.

“civilized” nations, little chance is there for the acceptance of purely abstract metaphysics by the ever-growing crowd of materialists.

In the book called by Champollion *La Manifestation à la Lumière*, there is a chapter on the *Ritual* which is full of mysterious dialogues, with addresses to various “Powers” by the soul. Among these dialogues there is one which is more than expressive of the potentiality of the “Word.” The scene is laid in the “Hall of the Two Truths.” The “Door,” the “Hall of Truth,” and even the various parts of the gate, address the soul which presents itself for admission. They all forbid it entrance unless it tells them their mystery, or mystic names. What student of the Secret Doctrines can fail to recognize in these names an identity of meaning and purpose with those to be met with in the *Vedas*, the later works of the Brahmins, and the *Kabala*?



The higher triad, Ātma-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.”

No noble thought, no grand aspiration, desire, or divine immortal love, can enter into the brain of the man of clay and settle there, except as a direct emanation from the Higher Ego¹ through the lower; And conversely, only the finest spiritual ideations that Kāma-Manas was able to transmit to Buddhi-Manas during life can be assimilated by the Higher Ego and, thence, survive death. For the lower ego is the exclusive mediator between the mortal personality and the Immortal God within.

These few lines from a papyrus, many thousands of years old, contain a whole revelation, known, in those days, only to the Hierophants and the Initiates. The “*harvest of life*” consists of the finest spiritual ideations, of the memory of the noblest and most unselfish deeds of the personality, and the constant presence during its bliss

¹ See “Higher Self and Higher Ego,” in our Confusing Words Series. — ED. PHIL.

after death of all those it loved with divine, spiritual devotion.¹ Remember the teaching: The human soul (lower Manas) is the *only* and direct mediator between the personality and the divine Ego. That which goes to make up on this earth the *personality* (miscalled by us *individuality*) is the sum of all its mental, physical and spiritual characteristic traits, which, being impressed on the human soul, produces the *man*. Now, of all these characteristics it is the purified ideations alone which can be impressed on the higher immortal Ego. This is done by the “human soul” merging again, in its essence, into its parent source, commingling with its divine Ego during life, and reuniting itself entirely with it after the death of the physical man. Therefore unless Kāma-Manas transmits to Buddhi-Manas such personal ideations, and such consciousness of its “I” as can be assimilated by the divine EGO, nothing of that “I” or personality can survive in the Eternal. Only that which is worthy of the immortal God within us, and identical in its nature with the divine quintessence, can survive; for in this case it is its own, the divine Ego’s, “shadows” or emanations which ascend to it and are indrawn by it into itself again, to become once more part of its own Essence. No noble thought, no grand aspiration, desire, or divine immortal love, can come into the brain of the man of clay and settle there, except as a direct emanation from the higher to, and through, the lower Ego; all the rest, intellectual as it may seem, proceeds from the “shadow,” the *lower mind*, in its association and commingling with Kāma, and passes away and disappears forever. But the mental and spiritual ideations of the personal “I” return to it, as parts of the Ego’s essence, and can never fade out. Thus of the personality that was, only its spiritual experiences, the memory of all that is good and noble, with the consciousness of its “I,” blended with that of all the other personal “I’s” that preceded it — survive and become immortal. There is no distinct or separate immortality for the men of earth outside of the EGO which informed them. That Higher Ego is the sole Bearer of all its *alter Egos* on earth and their sole representative in the mental state called Devachan. As the last disembodied personality, however, has a right to its own special state of bliss, unalloyed and free from the memories of all others, it is the *last life only which is fully realistically vivid*. Devachan is often compared to the happiest day in a series of many thousands of other “days” in the life of a person. The intensity of its happiness makes the man forget entirely all others, his past becomes obliterated.

Deserving personalities are rewarded after death in Devachan by the Higher Ego, who is the sole bearer of all its alter egos on earth, and their sole representative in the subjective state of Devachan.

This is what we call the *Devachanic State* and the reward of the personality, and it is on this old teaching that the hazy Christian notion of “Paradise” was built, borrowed with many other things from the Egyptian Mysteries, wherein the doctrine was enacted. And this is the meaning of the passage quoted in *Isis*. The Soul has triumphed over Apophis, the Dragon



¹ See *The Key to Theosophy*, pp. 147 et seq.

of Flesh. Henceforth, the personality will live in eternity, in its highest and noblest elements, the memory of its past deeds, while the “characteristics” of the “Dragon” will be fading out in Kāma-Loka. If the question is asked, “How live in eternity, when Devachan lasts but from 1000 to 2000 years?” the answer is: “In the same way as the memory of each day which is worth remembering lives in the memory of each one of us.” For the sake of an example, the days passed in one personal life may be taken by us as an illustration of each personal life, and this or that person may stand for the divine Ego.

When Esoteric Teachings allude to the “second death,” they refer to the terrible possibility of the death of the Astral Soul, that is, its severance from the Higher Ego during a person’s lifetime. Only Occultists of the White Lodge, by explaining the circumstances that can lead a soul to its demise, can protect mankind from falling into such a dreadful pitfall.

To obtain the key which will open the door of many a psychological mystery it is sufficient to understand and remember that which precedes and that which follows. Many a Spiritualist has felt terribly indignant on being told that personal immortality was *conditional*, and yet such is the philosophical and logical fact. Much has been said already on the subject, but no one to this day seems to have understood the doctrine. Moreover, it is not enough to know that such a fact is said to exist. An Occultist, or he who would become one, must know *why* it is so; for having learned and comprehended the *raison d’être*, it becomes easier to set others right in their erroneous speculations, and, most important of all, it affords you an opportunity, without saying too much, to teach other people to avoid a calamity which, sad to say, occurs in our age almost daily. This calamity will now be explained at length.

In Occultism there are four distinct deaths.

One must know little indeed of the Eastern modes of expression to fail to see in the passage quoted from the *Book of the Dead*, and the pages of *Isis* referred to:

- An allegory for the uninitiated, containing our esoteric teaching; and
- That the two terms, “second death” and “soul,” are, in one sense, blinds.

“Soul” refers indifferently to Buddhi Manas and Kāma-Manas. As to the term “second death,” the qualification “second” applies to several deaths which have to be under-

gone by the “principles” during their incarnation, Occultists alone understanding fully the sense in which such a statement is made. For we have:

- 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* in 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 lifetime. 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. It is difficult to see why this teaching should have been preserved until now with such secrecy, when, by spreading it among people, at any rate among those who believe in reincarnation, so much good might be done. But so it was, and I had no right to question the wisdom of the prohibition, but have given it hitherto, as it was given to myself, *under pledge* not to reveal it to the world at large. But now I have permission to give it to all, revealing its tenets first to the Esotericists; and then when they have assimilated them thoroughly, it will be their duty to teach others this special tenet of the “second death,” and warn all the Theosophists of its dangers. The pledge of secrecy, therefore, will no longer extend over this *one solitary* article of the esoteric creed.¹

To make the teaching clearer, I shall seemingly have to go over old ground; in reality, however, it is given out with new light and new details. I have tried to hint at it in *The Theosophist* as I have done in *Isis*, but have failed to make myself understood. I will now explain it, point by point.

The knowledge of the existence of soul [is] impossible through the positive sciences. The religions as understood only assert but do not prove the existence of the soul. Because as we ordinarily understand religion, they are simply bare skeletons, the study in Theosophy supplies us with the needed proofs. The basis of morality and virtue are weak so long as morality and the course of virtue is not shown to be the necessary means for soul development, spiritual immortality.

— Helena Petrovna Blavatsky²

¹ *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII pp. 622-29

² *ibid.*, (SCATTERED FRAGMENTS) XIII pp. 356-57

Philosophical rationale of the second death.

The □ must rebecome △ before heterogeneity reverts to homogeneity and Isis unveils herself to the Illuminated Man.¹

All potentialities included in the higher become differentiated reflections in the lower. Nothing which is differentiated can be blended with the undifferentiated.

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII pp. 629-41.

① Imagine, for illustration's sake, the one homogeneous, absolute and omnipresent Essence, above the upper step of the "stair of the seven planes of worlds," ready to start on its evolutionary journey. As its correlating reflection gradually descends, it differentiates and transforms into subjective, and finally into objective matter. Let us call it at its north pole Absolute Light; at its south pole (which to us would be the fourth or middle step, or plane, counting either way) we know it esoterically as the One and Universal Life. Now mark the difference. Above, LIGHT; below, *Life*. The former is ever immutable; the latter manifests under the aspects of countless differentiations. According to the occult law, all potentialities included in the higher become differentiated reflections in the lower; and according to the same law, nothing which is differentiated can be blended with the homogeneous.

Nor can anything endure of that which lives and breathes and has its being in the seething waves of the world, or plane of differentiation. Thus, Buddhi and Manas being both primordial rays of the One Flame — the former the vehicle (upādhi or vahāna), of the one eternal Essence, the latter the vehicle of Mahat or Divine Ideation (Mahā-Buddhi in the *Purānas*), the Universal Intelligent Soul — neither of them, as such, can become extinct or be annihilated, either in essence or consciousness. But the physical personality, with its Linga-Śarīra, and the animal soul with its Kāma,² can and do become so. They are born in the realm of illusion, and must vanish like a fleecy cloud from the blue and eternal sky.

¹ [To find out how, look up Hieronymus von Mansfeld (*Comp. & Ed.*). *The True Colours of Man*, Gwernynnydd: Philaletheians UK, 2015; v. 17.15.2022. — ED. PHIL.]

² Kāma-Rūpa, the vehicle of the Lower Manas, is said to dwell in the physical brain, in the five physical senses and in all the sense organs of the physical body.

As the Divine Egos that in order to re-become the One Essence, or be indrawn again into the Universal AUM, must purify themselves in the fire of suffering and individual experience, so the terrestrial egos, our ephemeral personalities, must do likewise, if they would partake of the immortality of their divine essence.

He who has read *The Secret Doctrine* with any degree of attention, must know the origin of the human Egos, called generically Monads, and what they were before they were forced to incarnate in the human animal. The divine beings whom Karma led to act in the drama of Manvantaric life, are entities from higher and earlier worlds and planets, whose Karma had not been exhausted when their world went into Pralaya. Such is the teaching; but whether it is so or not, the Higher Egos are — as compared to such forms of transitory, terrestrial mud as ourselves — Divine Beings, Gods, immortal throughout the Mahāmanvantara, or the 311,040,000,000,000 years during which the Age of Brahmā lasts. And as the Divine Egos, in order to re-become the One Essence, or be indrawn again into the Universal AUM, have to purify themselves in the fire of suffering and individual experience, so also have the terrestrial Egos, the personalities, to do likewise, if they would partake of the immortality of the Higher Egos. This they can achieve by crushing in themselves all that benefits the lower personal nature of their “selves” and by aspiring to transfuse their thinking Kāmic principle into that of the Higher Ego. We (*i.e.*, our personalities) become immortal by the mere fact of our thinking, moral nature, being grafted on our divine triune Monad (Ātma-Buddhi-Manas), the three in one and one in three (aspects). For the Monad manifested on earth by the incarnating Ego is that which is called the Tree of Life Eternal, that can only be approached by eating the fruit of Knowledge, the Knowledge of Good and Evil, or of GNOSIS, Divine Wisdom.

In the exoteric teachings, this Ego is the fifth principle in man. But the student who has read and understood the first two *Instructions*, knows something more. He is aware that the seventh is not a human, but a universal principle in which Man participates; but so does equally every physical and subjective atom, and also every blade of grass and everything that lives or is in Space, whether it is sensible of it or not. He knows, moreover, that if man is more closely connected with it, and assimilates it with a hundredfold more power, it is simply because he is endowed with the highest consciousness on this earth; that man, in short, may become a Spirit, a Deva or a God in his next transformation, whereas neither a stone nor a vegetable, nor an animal can do so before they become men in their proper turn.



Higher Manas is Spiritual Self-Consciousness, in itself; Divine Consciousness when united with Buddhi. But it can only manifest through lower manas. It is, therefore, the task of lower manas, the thinking personality, to follow the behests of the higher and dissipate its material self if it would blend itself with its Spiritual God.

② Now what are the functions of Buddhi? On this plane it has none, unless it is united with Manas, the Conscious Ego. Buddhi stands to the divine Root-Essence in the same relation as Mūlaprakriti to Parabrahman, in the Vedānta School; or as Alaya, the Universal Soul, to the One Eternal Spirit, or that which is beyond Spirit. It is its human vehicle, one remove from that Absolute which can have no relation whatever to the finite and the conditioned.

③ What again is Manas and its functions? 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” of 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. Both are linked together and are inseparable, and can have as little to do with the lower Tanmātras¹ (rudimentary atoms) as the homogeneous with the heterogeneous. It is, therefore, the task of the lower Manas, or thinking personality, if it would blend itself with its God, the divine Ego, to dissipate and paralyze the Tanmātras, or properties of the material form. Therefore, Manas is shown double, as the Ego and Mind of Man. It is Kāma-Manas, or the lower Ego, which, deluded into a notion of independent existence, as the “producer” in its turn and the Sovereign of the five Tanmātras, becomes *Ego-ism*, the selfish Self, in which case it has to be considered as Mahābhūtic and finite, in the sense of its being connected with Ahamkāra, the personal “I-creating” faculty. Hence,

“Manas has to be regarded as eternal and non-eternal; eternal in its atomic nature (paramānu-rūpa), as eternal substance (dravya), finite (kārya-rūpa), when linked as a duad with Kāma (animal desire or human *egoistic* volition), a lower production, in short.”

In this I do but repeat what I wrote in August, 1883, in answer to a critic in *The Theosophist*, in an article called “The Real and the Unreal.”² While, therefore, the INDIVIDUAL EGO, owing to its essence and nature, is immortal throughout eternity, with a form (rūpa) which prevails during the whole lifecycle of the Fourth Round, its *Sosie*, or resemblance, the personal Ego, has to win its immortality.

¹ Tanmātra means subtile and rudimentary form, the gross type of the finer elements. The five Tanmātras are really the characteristic properties or qualities of matter, as of all the elements; the real spirit of the word is “something” or “merely transcendental,” in the sense of properties or qualities.

² *The Theosophist*, Vol. IV, August, 1883: “The Real and the Unreal,” p. 268 *fn.* [Cf. *Blavatsky Collected Writings*, Vol. V, p. 80 *fn.*]

The connection between the higher and the lower can never be ruptured and final reunion prevented, so long as there remains one spiritual deed, or potentiality, to serve as a thread of union; but the moment this last spark is extinguished, and the last potentiality exhausted, then comes the severance.

④ Antahkarana is the name of that imaginary bridge, the *path* which lies between the divine and the human Egos, for they are *Egos*, during human life, to re-become one Ego in Devachan or Nirvāna. This may seem difficult to understand, but in reality, with the help of a familiar though fanciful illustration, it becomes quite simple. Let us figure to ourselves a bright lamp in the middle of a room, casting its light upon the solid plaster wall. Let the lamp represent the divine Ego, and the light thrown on the wall the lower Manas, and let the wall stand for the body. The atmosphere which transmits the ray from the lamp to the wall, will then in our simile represent the Antahkarana. We must further suppose that the light thus transmitted is endowed with reason and intelligence, and possesses, moreover, the faculty of dissipating all the evil shadows which pass across the wall, and of attracting brightness to itself, receiving their indelible impressions. Now, it is in the power of the human Ego to chase away the shadows (sins) and multiply the brightness (good deeds) which make these impressions, and thus, through Antahkarana, ensure its own permanent connection, and its final reunion with the divine Ego. Remember that the latter cannot take place while there remains a single taint of the terrestrial, or of matter, in the purity of that light. On the other hand, the connection can never be ruptured, and final reunion prevented, so long as there remains one spiritual deed, or potentiality, to serve as a thread of union; but the moment this last spark is extinguished, and the last potentiality exhausted, then comes the severance. In an Eastern parable the divine Ego is likened to the Master who sends out his labourers to till the ground and to gather in the harvest, and who is content to keep the field so long as it can yield even the smallest return. But when the ground becomes actually sterile, not only is it abandoned, but the labourer also (the lower Manas) perishes.

On the other hand, however, still using our simile, when the light thrown on the wall, or the rational human Ego, reaches the point of actual spiritual exhaustion, the Antahkarana disappears, the light is no longer transmitted, and the lamp becomes non-existent to it. The light which has been absorbed gradually disappears and “soul-eclipse” occurs; the being lives on earth and then passes into Kāma-Loka as a mere surviving congeries of material qualities; it can never pass outwards towards Devachan, but is reborn immediately, a human animal and scourge. Let “Jack the Ripper” stand as a type.

This simile, however fantastic, will help one to seize the correct idea. Except through the blending of the moral nature with the divine Ego, there is no immortality for the personal Ego. It is only that which is akin to the most spiritual emanations of the personal human soul which survives. Having, during a lifetime, been imbued with the notion and feeling of the “I-am-I” of its personality, the human soul, the bearer of the very essence of the Karmic deeds of the physical man, becomes, after the death of the latter, part and parcel of the divine Flame (the Ego). It becomes immortal through the mere fact that it is now strongly grafted on the Monad, which is the “Tree of Life Eternal.”

There is no hope for the spiritually dead, for his glorious Augoeides have left him forever.

The terrible implications of this second death become apparent when a Higher Ego has severed its links with its lower but totally unworthy agent, thereby any communication between the two is permanently lost. Any spiritual impulses from the Higher that may have previously benefitted an individual are now discontinued.

Exoteric Vedanta states that so long as the lower mind clings through Antahkarana to the Higher (Buddhi-Manas), it is impossible for it to acquire true Spiritual Wisdom, and that this can only be attained by seeking to harmonize with the Universal Soul (Atman); and that, in fact, it is by ignoring the Higher Mind altogether that one reaches Raja-Yoga.

But Occultism affirms that no single rung of the ladder leading to Higher Knowledge can be skipped. No personality can ever reach or bring itself into communication with Atman, except through Buddhi-Manas.¹ It is only when one has become indissolubly linked with the essence of his Divine Mind that he can do away with the Antahkarana.

And now we must speak of the tenet of the “second death.” What happens to the *Kāmic* human soul, always that of a debased and wicked man or of a soulless person? This mystery will now be explained.

The personal “soul” in this case — *viz.* in that of one who has never a thought unconnected with the animal self, having nothing to transmit to the Higher, or to add to the sum of the experiences from past incarnations which its memory is to preserve throughout eternity — this personal soul becomes separated from the Ego. It can graft nothing of Self on that eternal trunk whose sap throws out millions of personalities, like so many leaves from its branches, leaves which wither and die and fall at the end of their season. These personalities bud, blossom forth and expire, some without leaving a trace behind, others after commingling their own life with that of the parent stem. It is the “souls” of the former class that are doomed to annihilation, or Avīchi, a state so incorrectly understood and still worse described by some Theosophical writers, but which is in fact not only located on our earth, but is this very earth itself.

Thus we see that Antahkarana has been destroyed before the lower man had an opportunity of assimilating the Higher and becoming at one with it; and therefore the *Kāmic* “Soul” becomes a separate entity, to live henceforth — for a short or long period, according to its Karma — as a “soulless” creature.

But before I elaborate this question, I must explain more clearly the meaning and functions of the Antahkarana. As already said, it is represented in Plate I as a narrow strip connecting the Higher and the lower Manas. If you look at the Glossary of *The Voice of the Silence*, pp. 88 and 89, you will find that it is a projection of the lower

¹ [Consult “Drawing 1 - Forces and States of Consciousness,” in our Buddhas and Initiates Series. — ED. PHIL.]

Manas, or, rather, the link between the latter and the Higher Ego, or between the human and the divine or spiritual Soul.¹ “At death it is destroyed as a path, or medium of communication, and its remains survive as Kāma-Rūpa” — the “shell.” It is this which the Spiritualists see sometimes appearing in the séance rooms as materialized “forms,” which they foolishly mistake for the “Spirits of the Departed.”² So far is this from being the case, that in dreams, though Antahkarana is there, the personality is only half awake; therefore Antahkarana is said to be *drunk or insane* during our normal sleeping state. If such is the case during the periodical death (sleep), of the living body, one may judge of what the consciousness of Antahkarana becomes when it has been transformed after the “eternal sleep” into Kāma-Rūpa.

But to return. In order not to confuse the mind of the student with the abstruse difficulties of Indian metaphysics, let him view the lower Manas or Mind, as the personal Ego during the waking state, and as Antahkarana only during those moments when it aspires towards its higher half, and thus becomes the medium of communication between the two. It is for this reason that it is called “Path.” Now, when a limb or organ belonging to the human physical organism is left in disuse, it becomes weak and finally atrophies; so also is it with any mental faculty; hence the atrophy of the lower mind-function, called Antahkarana, becomes comprehensible in both completely materialistic natures and those of depraved people.

According to esoteric philosophy, however, the teaching is as follows. Seeing that the faculty and function of Antahkarana is as necessary as the medium of the ear for hearing, or that of the eye for seeing, so long as the feeling of Ahamkāra (of the personal “I” or selfishness) is not entirely crushed out in a man, and the lower mind not entirely merged into and become one with the Higher (Buddhi Manas), it stands to reason that to destroy Antahkarana is like destroying a bridge over an impassable chasm: *the traveller can never reach the goal on the other shore*. And here lies the difference between the exoteric and the esoteric teaching. The former makes Vedānta state that so long as Mind (the lower) clings through Antahkarana to Spirit (Buddhi-Manas), it is impossible for it to acquire true spiritual Wisdom, Jñāna, and that this can only be attained by seeking to come *en rapport* with the Universal Soul (Ātman); that, in fact, it is by ignoring the Higher Mind altogether that one reaches Rāja-Yoga. We say that it is not so. No single rung of the ladder leading to knowledge can be skipped. No personality can ever reach or bring itself into communication with Ātman, except through Buddhi-Manas; to try and become a Jīvanmukta or a “Mahātma,” before one has become an Adept or even a Naḥjor (a sinless man) is like trying to reach Ceylon from India without crossing the sea. Therefore we are told that if we destroy Antahkarana before the personal is absolutely under the control of the impersonal Ego, we risk to lose the latter and be severed forever from it, unless indeed we hasten to re-establish the communication by a supreme and final effort.

¹ As the author of *Esoteric Buddhism* and *The Occult World* [A.P. Sinnett] called Manas the Human Soul, and Buddhi the Spiritual Soul, I have left these terms unchanged in the *Voice*, seeing that it was a book intended for the public.

² In the exoteric teachings of Rāja-Yoga, Antahkarana is called the inner organ of perception, and is divided into four parts: the (lower) Manas, Buddhi (reason), Ahamkāra (personality), and Chitta (selfishness). It also, together with several other organs, forms a part of Jīva, Soul, called also Lingadeha. Esotericists, however, must not be misled by this popular version.

It is only when we are indissolubly linked with the essence of the divine Mind, that we have to destroy Antahkarana.

“Like as a solitary warrior pursued by an army, seeks refuge in a stronghold; to cut himself off from the enemy, he first destroys the drawbridge, and then only commences to destroy the pursuer; so must the Srotāpanna act before he slays Antahkarana.”

Or, as an occult axiom has it:

“The unit becomes three, and three generate four. It is for the latter (the quaternary) to rebecome three, and for the divine three to expand into the Absolute One.”

Monads¹ (which become duads on the differentiated plane, to develop into triads during the cycle of incarnations), even when incarnated, know neither Space nor Time, but are diffused through the lower principles of the quaternary, being omnipresent and omniscient in their nature. But this omniscience is innate, and can manifest its reflected light only through that which is at least semi-terrestrial or material; even as the physical brain which, in its turn, is the vehicle of the lower Manas enthroned in Kāma-Rūpa. And it is this which is gradually annihilated in cases of “second death.”

Expelled forever from the sanctuary of Spiritual Consciousness, the rudderless personality is immediately reincarnated only in a lower and still more abject creature, a human being only in form, doomed to Karmic torments during the whole of its new life.

But such annihilation — which is in reality the absence of the slightest trace of the doomed soul from the eternal MEMORY, and therefore signifies annihilation in eternity — does not mean simply discontinuation of human life on earth, for earth is AVĪCHI, and the worst Avīchi possible. Expelled forever from the consciousness of the Individuality (the reincarnating Ego), the physical atoms and psychic vibrations of the now separate personality are immediately reincarnated on the same earth, only in a lower and still more abject creature, a human being only in form, doomed to Karmic torments during the whole of its new life. Moreover, if it persists in its criminal or debauched course, it will suffer a long series of such immediate reincarnations.



¹ [Note to Students: Monad (*μοναδα*, in Greek) is the accusative case of *μονα*. However, as the term is here used in the nominative case (*μονα*), i.e., the subject of the verb, it should be transliterated as monas (*pl.* monases), i.e., the object of the verb, and not as monad (*pl.* monads). The same grammatical rule applies to duad, triad, tetrad, pentad, hexad, heptad, ogdoad, hebdomad, decad, etc. — ED. PHIL.]

Occultism admits no vicarious atonement.

The Higher Ego or Christos of each man is not quite an innocent and sinless God, though in one sense it is the “Father” and “Son,” for Manas is the second remove from the “Father.” By incarnating into animal man, the Divine Son makes himself responsible for the sins of all the personalities which he will inform through the lower manas. But when it has to break off from a materialistic personality, it can escape penalty and responsibility as a guiding principle, simply because matter, with its intense psychic and astral vibrations, has been placed beyond its control.



Here two questions present themselves:

- 1. What becomes of the Higher Ego in such cases?**
- 2. What kind of an animal is a human creature born soulless?**

Before answering these two very natural queries, I have to draw the attention of all of you who are born in Christian countries to the fact that the romance of the vicarious atonement and mission of Jesus, as it now stands, was drawn or borrowed by some too liberal Initiates from the mysterious and weird tenet of the earthly experiences of the reincarnating Ego. The latter is indeed the sacrificial victim of, and through, his own Karma in previous Manvantaras, who takes upon himself voluntarily though unwillingly the duty of saving what would be otherwise soulless men or personalities. Eastern truth is thus more philosophical and logical than Western fiction. The Christos (Buddhi-Manas) of each man is not quite an innocent and sinless God, though in one sense it is the “Father,” being of the same essence with the Universal Spirit, and at the same time the “Son,” for Manas is the second remove from the “Father.” By incarnation the Divine Son makes himself responsible for the sins of all the personalities which he will inform. This he can do only through his proxy or reflection, the Lower Manas. This, then, is what happens when it has to break off from the personality. It is the only case in which the Divine Ego can escape individual penalty and responsibility as a guiding principle, because matter, with its psychic and astral vibrations, is then, by the very intensity of its combinations, placed beyond the control of the EGO. “Apophis, the Dragon,” having become the conqueror, the reincarnating Manas, separating itself gradually from its tabernacle, breaks finally asunder from the psycho-animal Soul.

Thus, in answer to the first question, I say:

Answer to Question 1. The Divine Soul has to start all over again, or seek refuge within the Universal Soul.

① The Divine Ego does one of two things:

(a) either it recommences immediately under its own Karmic impulses a fresh series of incarnations;

(b) or it seeks and finds refuge in the “bosom of the Mother,” Alaya, the Universal Soul, of which the Manvantaric aspect is Mahat.

Freed from the life impressions of the personality, it merges into a kind of interlude of Nirvana, wherein there can be nothing but the eternal Present, which absorbs the Past and Future. Bereft of the “labourer,” both field and harvest now being lost, the Master, in the infinitude of his thought, naturally preserves no recollection of the finite and evanescent illusion which had been his last personality. The latter, then, is indeed annihilated.

Answer to Question 2. Terrible is the fate of the man who is about to lose his soul. He drifts aimlessly, a mere animal almost paralyzed with daily vice, and grows gradually unaware of its Lord and Mighty Host. Like a vampire, the brain feeds and expands at the expense of its spiritual parent, becoming senseless and beyond hope of redemption.

It begins by being virtually dead during the life of the body, and ends by dying completely, that is, by being annihilated.

② The future of the Lower Manas is more terrible, and still more terrible to humanity than to the now animal man. It sometimes happens that after the separation the exhausted Soul, now become supremely animal, fades out in Kāma-Loka, as do all other animal souls. But seeing that the more material the human mind, the longer it lasts, in that intermediate stage, it frequently happens that after the actual life of the soulless man is ended, he is again and again reincarnated into new personalities, each one more abject than the other. The impulse of *animal life* is too strong; it cannot wear itself out in one or two lives only. In rarer cases, however, something far more dreadful may happen. When the lower Manas is doomed to exhaust itself by *starvation*; when there is no longer hope that even a remnant of a lower light will, owing to favourable conditions — say, even a short period of spiritual aspiration and repentance — attract back to itself its Parent Ego, then Karma leads the Higher Ego back to new incarnations. In this case the Kāma-Mānasic spook may become that which we call in Occultism the “Dweller on the Threshold.” This “Dweller” is not like that which is described so graphically in *Zanoni*, but an actual fact in nature and not a fiction in romance, however beautiful the latter may be. Bulwer must have got the idea from some Eastern Initiate. Our “Dweller,” led by affinity and attraction, forces itself into the astral current, and through the Auric Envelope of the new tabernacle inhabited by the Parent Ego, and declares war to the lower light which has replaced it. This, of course, can only happen in the case of the moral weakness of the personality so obsessed. No one strong in his virtue, and righteous in his walk of life, can risk or dread any such thing; but only those depraved in heart. Robert Louis Steven-

son had a glimpse of a true vision indeed when he wrote his *Strange Case of Dr. Jekyll and Mr. Hyde*. His story is a true allegory. Every Chela would recognize in it a substratum of truth, and in Mr. Hyde a “Dweller,” an obsessor of the personality, the tabernacle of the “Parent Spirit.”

“This is a nightmare tale!” I was often told by one, now no more in our ranks, a person who had a most pronounced “Dweller,” a “Mr. Hyde,” as an almost constant companion. “How can such a process take place without one’s knowledge?” It can and does so happen, and I have almost described it once before in *The Theosophist*:

The Soul, the Lower Mind, becomes as a half animal principle almost paralyzed with daily vice, and grows gradually unconscious of its subjective half, the Lord, . . . one of the mighty Host; . . . [and] in proportion to the rapid sensuous development of the brain and nerves, sooner or later, it (the personal Soul) finally loses sight of its divine mission on earth. . . [Truly] . . . like the vampire, the brain feeds and lives and grows in strength at the expense of its spiritual parent . . . and the personal half-unconscious Soul becomes senseless, beyond hope of redemption. It is powerless to discern the voice of its “God.” It aims but at the development and fuller comprehension of natural, earthly life; and thus can discover but the mysteries of physical nature. . . .

It begins by becoming virtually dead, during the life of the body; and ends by dying completely — that is, by being *annihilated as a complete immortal Soul*. Such a catastrophe may often happen long years before one’s physical death:

“We elbow soulless men and women at every step in life.”

And, when death arrives . . . there is no more a Soul (the reincarnating Spiritual Ego) to liberate . . . for *it has fled years before*.

Evil is coeval with matter rent asunder from spirit.

Through despair and loss of all hope the living Dead becomes like the mythical “devil” in his endless wickedness and imbued in every aspect with the essence of matter.

Result: Bereft of its guiding principles, but strengthened by the material elements, Kāma-Manas, from being a “derived light,” now becomes an independent Entity. After suffering itself to sink lower and lower on the animal plane, when the hour strikes for its earthly body to die, one of two things happens: either Kāma-Manas is immediately reborn in Myalba (*the state of Avīchi* on earth),¹ or, if it become too strong in evil — “immortal in Satan” is the Occult expression — it is sometimes allowed, for Karmic purposes, to remain in an active state of Avīchi in the terrestrial Aura. Then through despair and loss of all hope it becomes like the mythical “devil” in its endless wickedness; it continues in its elements, imbued through and through with the essence of matter; for evil is coeval with matter rent asunder from spirit. And when its higher Ego has once more reincarnated, evolving a new reflection, or Kāma-Manas, the

¹ The Earth, or earth-life rather, is the only Avīchi (Hell) that exists for the men of our humanity on this globe. Avīchi is a state, not a locality — a counterpart of Devachan. Such a state follows the “Soul” wherever it goes, whether into Kāma-Loka, as a semi-conscious “spook” or into a human body, when reborn to suffer Avīchi. Our philosophy recognizes no other Hell.

doomed Lower Ego, like a Frankenstein's monster, will ever feel attracted to its "Father," who repudiates his Son, and will become a regular "Dweller" on the "threshold" of terrestrial life. Though an Occult Doctrine, I gave the outlines in *The Theosophist* of October, 1881, and November, 1882, but would not go into details, and therefore got very much embarrassed when called upon to explain. Yet I had written there plainly enough about "useless drones" — those who refuse to become co-workers with nature and who perish by millions during the Manvantaric life-cycle; those (as in the case in hand) who prefer to be ever suffering in Avīchi under Karmic Law than to give up their lives "in evil," and finally, those who are co-workers with Nature for destruction. There are thoroughly wicked and depraved men, but yet as highly intellectual and acutely spiritual for evil, as those who are spiritual for good.

"The (lower) Egos of these may escape the law of final destruction or annihilation for ages to come."¹

Thus we find two kinds of *soulless* beings on earth: those who have lost their higher Ego in the present incarnation, and those who are born soulless, having been severed from their Spiritual Soul in the preceding birth. The former are candidates for Avīchi; the latter are "Mr. Hydes," whether *in* or *out* of their human bodies, whether incarnated or hanging about as invisible but potent *ghouls*. In such men, cunning develops to an enormous degree, and no one except those who are familiar with the doctrine would suspect them of being soulless, for neither Religion nor Science has the least suspicion that such facts actually exist in Nature.

This terrible death may be avoided by the knowledge of the "Word."² Even a bad person may, by a study of the Sacred Science, can be redeemed and stopped on the path of destruction.

But unless he is in thorough union with his Higher Ego, he may repeat it, parrot-like, ten thousand times a day, and the "Word" will not help him. On the contrary, it may produce quite the reverse of a beneficent effect.

While yet in the body which has lost its higher "Soul" through its vices, there is still hope for such a person. He may be still redeemed and made to turn on his material nature; in which case either an intense feeling of repentance, or one single earnest appeal to the Ego that has fled, or best of all, an active effort to mend one's ways, may bring the Higher Ego back again. The thread or connection is not altogether broken, though the Ego is now beyond forcible reach, for "Antahkarana is destroyed," and the personal Entity has one foot already in Myalba;³ but it is not yet beyond hearing a strong spiritual appeal. There is another statement made in *Isis Unveiled*⁴ on this subject. It is said that this terrible death may be sometimes avoided

¹ [Reference to Volumes III and IV of *The Theosophist*, October, 1881 and November 1882, respectively, wherein H.P. Blavatsky appended some Notes and Footnotes to Éliphas Lévi's essays on "Death" and "Satan." Consult *H.P. Blavatsky Collected Writings*, Vol. III, pp. 287 *et seq.*, wherein additional remarks precipitated by Master K.H. are also included. Full text in our Blavatsky Speaks Series. — ED. PHIL.]

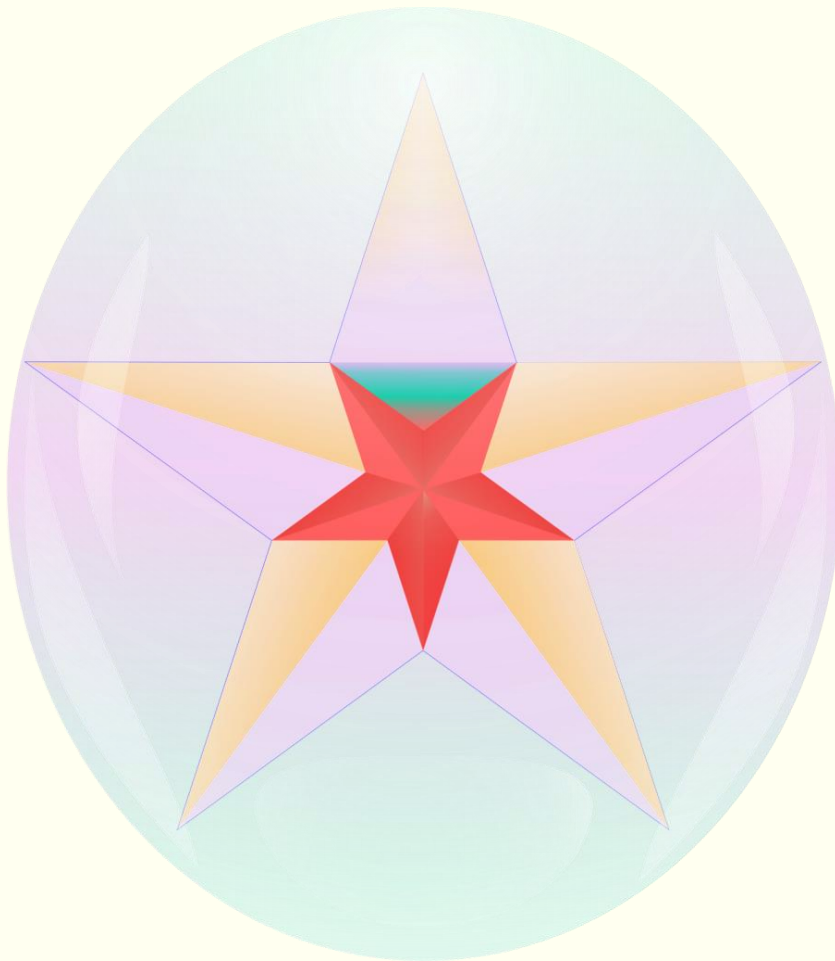
² See "The Ineffable Name," in our Secret Doctrine's First Proposition Series. — ED. PHIL.

³ See *The Voice of the Silence*, p. 97 (Note 35 to Part III).

⁴ (*loc. cit.*)

. . . by the knowledge of the mysterious NAME, *the* “WORD.”¹

What this “WORD” (which is not a “Word” but a *Sound*) is, you all know. Its potency lies in the rhythm or the accent. This means simply that even a bad person may, by a study of the Sacred Science, be redeemed and stopped on the path of destruction. But unless he is in thorough union with his Higher Ego, he may repeat it, parrot-like, ten thousand times a day, and the “Word” will not help him. On the contrary, if not entirely at one with his higher Triad it may produce quite the reverse of a beneficent effect, the “Brothers of the Shadow” using it very often for malicious objects; in which case it awakens and stirs up only the evil, material elements of nature. But if one’s nature is good, and sincerely strives towards the HIGHER SELF,² *which is that “Aum,”* through one’s Higher Ego, *which is its third letter* (Buddhi being the second), there is no attack of the Dragon Apophis which it will not repel. From those to whom much is given much is expected. He who knocks at the door of the Sanctuary in full knowledge of its sacredness, and after obtaining admission, runs away from the threshold, or turns and says, “Oh, there’s nothing in it!” and thus loses his chance of learning the whole truth — can but await his Karma.



¹ Read the last footnote on page 368, Vol. II of *Isis Unveiled*, and you will see that even profane Egyptologists and men who, like Bunsen, were ignorant of Initiation, were struck by their own discoveries when they found the “Word” mentioned in old papyri.

² [Cf. “Higher Self and Higher Ego,” in our Confusing Words Series. — ED. PHIL.]

Aliment for the mind.

It is charged against me as a heinous offense that I aver that some men lose their souls and are annihilated. But this last-named authority, “Zeus,” is equally culpable, for he says,

They (the Kabbalists) taught that man’s spirit descended from the great ocean of spirit, and is therefore, *per se*, pure and divine; but its soul or capsule, through the (allegorical) fall of Adam, became contaminated with the world of darkness, or the world of Satan (evil), of which it must be purified, before it could ascend again to celestial happiness. Suppose a drop of water enclosed within a capsule of gelatine and thrown in the ocean; so long as the capsule remains whole, the drop of water remains isolated: break the envelope, and the drop becomes a part of the ocean, its individual existence has ceased. So it is with the spirit, so long as its ray is enclosed in its plastic mediator or soul, it has an individual existence. Destroy this capsule (the astral man, who then becomes an elementary), which destruction may occur from the consequences of sin, in the most depraved and vicious, and the spirit returns back to its original abode — the individualization of man has ceased.¹

Great results come from apparently trifling causes.

Such are then the esoteric explanations of that which has perplexed so many who have found what they thought contradictions in various Theosophical writings, including “Fragments of Occult Truth,” in Vols. III and IV of *The Theosophist*, etc. Before finally dismissing the subject I must add a caution, which pray keep well in mind. It will be most natural for you who are Esotericists to hope that none of you belongs so far to the *soulless* portion of mankind, and that you can feel quite easy about Avīchi, even as the good citizen is about the penal laws. Though not, perhaps, exactly on the *Path* as yet, you are skirting its border, and most of you in the right direction. Between our venal faults — inevitable under our social environment — and the blasting wickedness described in the Editor’s note on Éliphas Lévi’s “Satan,”² there is an abyss. If not become “immortal in good by identification with (our) God,” or AUM, Ātma-Buddhi-Manas, we have surely not made ourselves “immortal in evil” by coalescing with Satan, the Lower Self. You forget however, that everything must have a beginning, and that the first step on a slippery mountain slope is the necessary antecedent to one’s falling precipitately to the bottom and to death. Be it far from me the suspicion that any of the esoteric students have reached to any considerable point down the plane of spiritual descent. All the same I warn you to avoid

¹ *Blavatsky Collected Writings*, (KABBALISTIC VIEWS ON “SPIRITS” AS PROPAGATED BY THE THEOSOPHICAL SOCIETY) I p. 287; [quoting unpublished MS by “Zeus, . . . a Kabbalist of more than twenty-five years’ standing.”]

² See *The Theosophist*, Vol. III, October, 1881, pp. 12-15; [*Blavatsky Collected Writings*, III pp. 287-91]

taking the first step. You may not reach the bottom in this life or the next, but you may now generate causes which will insure your spiritual destruction in your third, fourth, fifth, or some subsequent birth. In the great Indian epic you may read how a mother, whose whole family of warrior sons were slaughtered in battle, complained to Krishna that though she had the spiritual vision to enable her to look back fifty incarnations, yet she could see no sin of hers that could have begotten so dreadful a Karma; and Krishna answered her:

If thou couldst look back to thy fifty-first anterior birth, as I can, thou would see thyself killing in wanton cruelty the same number of ants as that of the sons thou hast now lost.

This of course, is only a poetical exaggeration; yet it is a striking image to show how great results come from apparently trifling causes.

Good and evil are relative, and are intensified or lessened according to the conditions by which man is surrounded. One who belongs to that which we call the “useless portion of mankind,” that is, the lay majority, is in many cases irresponsible. Crimes committed in Avidyā (ignorance) involve physical but not moral responsibilities or Karma. Take, for example, the case of idiots, children, savages, and other people who know no better. But the case of each of you, pledged to the HIGHER *Self*, is quite another matter. *You cannot invoke this Divine Witness with impunity*, and once that you have put yourself under its tutelage, you have asked the Radiant Light to shine into and search through all the dark corners of your being; consciously you have invoked the Divine Justice of Karma to take note of your motives, to scrutinize your actions, and to enter up all in your account. The step is as irrevocable as that of the infant taking birth. Never again can you force yourselves back into the Matrix of Avidyā and irresponsibility. *Resignation and return of your pledges will not help you*. Though you flee to the uttermost parts of the earth, and hide yourselves from the sight of man, or seek oblivion in the tumult of the social whirl, that LIGHT will find you out and lighten your every thought, word and deed. Were any of you so foolish as to suppose that it was to poor, miserable H.P.B. you were giving your pledge? All she can do is to send to each earnest one among you, a most sincerely fraternal sympathy and hope for a good outcome to your endeavours. Nevertheless, be not discouraged, but try, ever keep trying,¹ twenty failures are not irremediable if followed by as many undaunted struggles upward. Is it not so that mountains are climbed? And know further, that if Karma relentlessly records in the Esotericist’s account, bad deeds that in the ignorant would be overlooked, yet, equally true is it that each of his good deeds is, by reason of his association with the Higher Self, a hundredfold intensified as a potency for good.

Finally, keep ever in mind, the Consciousness that though you see no Master by your bedside, nor hear one audible whisper in the silence of the still night, yet the Holy Power is about you, the Holy Light is shining into your hour of Spiritual need and aspirations, and it will be no fault of the MASTERS, or of their humble mouthpiece

¹ Read pages 40 and 63 in *The Voice of the Silence*.

and servant, if through perversity or moral feebleness some of you cut yourselves off from these higher Potencies, and step upon the declivity that leads to Avīchi.¹

Bulwer-Lytton on those of feeble spirit.

When the mortal deliberately allies himself to the spirits of evil, he surrenders the citadel of his being to the guard of its enemies; and those who look from without can only dimly guess what passes within the precincts abandoned to Powers whose very nature we shrink to contemplate, lest our mere gaze should invite them. This man, whom thou pitiest, is not yet everlastingly consigned to the fiends, because his soul still struggles against them. His life has been one long war between his intellect, which is mighty, and his spirit, which is feeble. The intellect, armed and winged by the passions, has besieged and oppressed the soul; but the soul has never ceased to repine and to repent. And at moments it has gained its inherent ascendancy, persuaded revenge to drop the prey it had seized, turned the mind astray from hatred and wrath into unwonted paths of charity and love. In the long desert of guilt, there have been green spots and fountains of good. The fiends have occupied the intellect which invoked them, but they have never yet thoroughly mastered the soul which their presence appals. In the struggle that now passes within that breast, amidst the flickers of waning mortality, only Allah, whose eye never slumbers, can aid.²



¹ Blavatsky *Collected Writings*, (E.S. INSTRUCTION No. III) XII pp. 629-41

² From Bulwer-Lytton's *Strange Story* (1862). [Our edition, based on the 2-vols. Library Edition of 1866, by William Blackwood & Sons, Edinburgh and London, can be found in our Black versus White Magic Series. This excerpt is from Chapter 39. — ED. PHIL.]

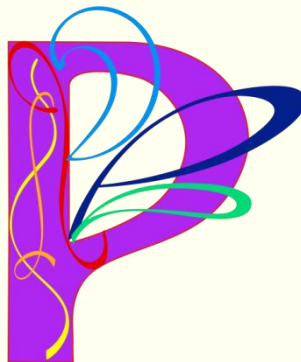
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- 1 Black Magic, by Rosaleen Miriam Norton
- 9 Blinded, by Laura Carter Art.
- 11 The Inner Constitution of Man, by Philaletheians GR.
- 14 Egyptian tomb paintings depicting cats slaying Apophis, the enemy of Ra (Sun).
- 16 The Moon or “seer by night in heaven” is symbolised by the cat as the “eye of the Sun” on Earth, slaying the serpent of human passions.
- 17

Cf. “[The Egyptians] had observed the simple fact that the cat saw in the dark, and that her eyes became full-orbed, and grew most luminous by night. The moon was the *seer* by night in heaven, and the cat was its equivalent on the earth; and so the familiar cat was adopted as a representative, a natural sign, a living pictograph of the lunar orb. . . . And so it followed that the sun which saw down in the underworld at night could also be called the cat, as it was, because *it also saw* in the dark. The name of the cat in Egyptian is *mau*, which denotes the *seer*, from *mau*, to see. . . . The moon *as cat* was the eye of the sun, *because it reflected the solar light*, and because the eye gives back the image in its mirror. In the form of the goddess Bast, the cat keeps watch for the sun, with her paw holding down and bruising the head of the serpent of darkness, called his eternal enemy. . . . ”¹ Apophis or *Āpep* is the Serpent of evil, symbol of human passions. The Sun (Osiris-Horus) destroys him when *Āpep* is thrown down, bound and chained. . . . Apophis is the enemy of Rā (light), but the “great *Āpep* has fallen!” exclaims the defunct. . . . Apophis is bound on the *Tau* or *Tat*, “the emblem of stability.”²

- 31 Man hypnotised, a deed of Black Magic, from Hieronymus von Mansfeld (*Comp. & Ed.*). *The True Colours of Man*, Gwernymynydd: Philaletheians UK, 2015; v. 17.15.2022.
- 34 The Reaper Man, by Josh Kirby.



¹ *Secret Doctrine*, I pp. 304-5; [quoting Gerald Massey's *Luniatry; Ancient and Modern*, pp. 1-2]

² *ibid.*, II p. 588 *fn.* [commenting on the *Book of the Dead*, xxxix]

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:

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CONSTITUTION OF MAN SERIES
SUGGESTED READING FOR STUDENTS

- 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
- REAL DREAMS ARE ACTIONS OF THE TRUE SELF

CONSTITUTION OF MAN SERIES
SUGGESTED READING FOR STUDENTS

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

**CONSTITUTION OF MAN SERIES
SUGGESTED READING FOR STUDENTS**

- 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



- TRANSMIGRATION, REINCARNATION, GILGULIM, on various terms for the after death states of consciousness that are loosely grouped under the conceptual umbrella of Reincarnation. This study can be found in our Confusing Words Series.
- A STRANGE STORY BY BULWER-LYTTON, in our Black versus White Magic Series, based on the 2-vols. Library Edition of 1866, by William Blackwood & Sons, Edinburgh and London.

