

THE SIGNIFICANCE OF THE SEVEN PRINCIPLES OF MAN

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H. P. Blavatsky writes in an article, “Modern Idealism”, speaking of the “. . . true *self* (Buddhi)—a spark from the radiant essence of the Universal Spirit”, that “Western Psychology errs in regarding this *personal* ego as the only factor to be considered in its researches—thus implying the importance of considering the whole of Man, his seven principles.

For a discussion of this subject we have chosen relevant passages from various books, giving in each instance the page reference because our selected passages must necessarily be brief, and the interested student can thus turn to the books designated.

Our own contribution to the article is limited to short explanatory remarks relating the technical teaching in a practical way to our living. These comments are by no means exhaustive, merely an inducement for further thinking and study. We want to discuss first the seven principles generally and then deal with each one in greater detail.

“In the normal or natural state, the sensations are transmitted from the lowest physical to the highest spiritual body, i.e., from the first to the 6th principle (the 7th being no organized or conditioned body, but an infinite, hence unconditioned principle or state), the faculties of each body having to awaken the faculties of the next higher one, to transmit the message in succession, until they reach the last, when, having received the impression, the latter (the spiritual soul) sends it back in an inverse order to the body. Hence, the faculties of some of the ‘bodies’ (we use this word for want of a better term) being less developed, they fail to transmit the message correctly to the highest principle, and thus also fail to produce the right impression upon the physical senses, as a telegram may have started for the place of its destination faultless, and have been bungled up and bungled up and misinterpreted by the telegraph operator at some intermediate station. This is why some people, otherwise endowed with great intellectual powers and perceptive faculties, are often utterly unable to appreciate—say, the beauties of nature, or some particular moral quality; as, however perfect their physical intellect—unless the original, material or rough physical impression conveyed has passed in a circuit through the sieve of every ‘principle’—(from 1, 2, 3, 4, 5, 6, up to 7, and down again from 7, 6, 5, 4, 3, 2 to No. 1)—and that every ‘sieve’ is in good order—the spiritual perception will always be imperfect.” —*H. P. Blavatsky, Collected Writings, Vol. IV, 101-2.*

Note that H.P.B. does not merely say from 1-6, or 7-1, but emphasizes each step on the way up and down again, showing the unbroken continuity. Dr. de Purucker frequently warned his students not to fall into the error of thinking of each principle as distinct and separate from the others, but rather Man as a Stream of Consciousness, functioning at any moment in that part of his constitution where his consciousness was focused. In the following passage H.P.B. shows man’s Oneness, in all his parts, with the Universe in which he lives:

“Doctrines such as the planetary chain, or the seven races, at once give a clue to the sevenfold nature of man, for each principle is correlated to a plane, a planet, and a race; and the human principles are, on every plane, correlated to sevenfold occult forces—those of the higher planes being of tremendous power . . .” —*The Secret Doctrine, 1, xxxv, Or. Ed., 1, 17 3rd Ed., I, 57 6-vol. Ed.*

We generally think of the Principles as divided into The Higher Triad and the Lower Quaternary, but another division is given by Dr. de Purucker as follows:

Atman	Higher Duad, Monad <i>per</i>
Buddhi	<i>se.</i> Immortal. Divine Soul when united with the 'aroma' from lower duad.
Manas	Lower or Intermediate
Kama	Duad. 'Man' or 'human being'. Conditionally immortal. Astral soul.
Prâna	Lowest triad. Body. Mortal.
Linga-Sarîra	Physical 'soul'.
Sthula-Sarîra	

—*Fundamentals of the Esoteric Philosophy*, P. 167.

The Mahâtman functions in the seven, Ordinary Man in the lower five.

H.P.B. uses this same division in order to correlate the seven principles with the Spirit-Body-Soul division:

Atma Buddhi—SPIRIT; Manas kâma—SOUL; The Lowest Triad—BODY. —*H. P. Blavatsky Collected Writings*, Vol. IV, 185.

“All these sheaths (or principles) produce other smaller sheaths—or six attributes or qualities each, the seventh being always the *root* sheath, and the Atman or spirit passing through all these subtle ethereal bodies like a thread, is called the 'thread-soul' or *sutratman*.” —*H. P. Blavatsky Collected Writings*, Vol. IV, 582.

“ . . . we divide man into seven principles, but this does not mean that he has, as it were, seven skins, or entities, or souls. These principles are all aspects of one principle, and even this principle is but a temporary and periodical ray of the One eternal and infinite Flame or Fire.” — *H. P. Blavatsky Collected Writings*, Vol. X, p.335.

Turn also to *Studies in Occult Philosophy* p.58 where Dr. de Purucker illustrates in a graphic diagram the seven-fold seven principles, all aspects of the Seventh. With these preliminary passages, we now turn first to the lowest, the physical body, because often not enough intelligent thought is given to it; but it *is* a part of the Stream of Consciousness, spirit cannot evolve on this plane without it; it includes the physical senses through which we contact the higher spheres, and it is a hierarchy in itself. Also when we realize its importance in relation to the other principles we have a key as to the results of suicide on the one hand, or keeping the body artificially alive when the true time for death has come, on the other—a discussion which we cannot go into in detail now as it would lead us too far afield.

STHULA-SARLRA

“ . . . your body is composed of hosts of lives, of smaller, and inferior entities, which are nevertheless learning entities just as you are. What are they? they came from you originally; they are your own children; they are what we call the 'life-atoms'; they sprang from you; you sent them forth, and you will have to meet them again, when they return to you at your next incarnation through and by the action of psycho-magnetic attraction . . . So that the next body that you will get will be—not the same old body that you had before . . . but it will be composed of these same life-atoms in which you lived and worked and expressed yourself in the preceding incarnation, which is your present life.” —*Man in Evolution*, P. 241.

“The human body should be considered as a holy thing, because it enshrines a spiritual entity, which in its ultimate reaches is a god, a divinity, which nothing can pollute or stain, or hinder in its working or turn aside from its path of self-expression.” *Ibid*, P. 329.

“Thus the idea that the human tabernacle is built by countless *lives*, just in the same way as the rocky crust of our Earth was, has nothing repulsive in it to the true mystic.” —*The Secret Doctrine, I*, 260 Or. Ed., I, 280 3rd. Ed., I, 304 6-vol. Ed.

“Now then, when death comes, the body is cast off . . . the entity no longer wants it. It has become a nuisance, it is in the way. There remain then six bodies. The *linga-sarîra* disintegrates very soon thereafter, and off with it what we call the lower *pranas*. That makes three principles dropped. But out of each one of these three thus dropped, all the essence and the magnetic or vital essences, the *aroma* as H.P.B. called it, all that was best in it and spiritual, has already been gathered up or caught up by the higher principles attracting it, and they are attracted upwards because this higher part yearns for it. By and by the *kama* in the *kama-loka* grows tired. Its body is no longer there to exhaust it and give it an avenue for excitements and exciting adventures, and it simply becomes somnolent and sleeping . . . and this is the time of the second death.” —*Studies in Occult Philosophy*, P. 341.

The insistence by both H.P.B. and G. de Purucker on the Stream of Consciousness, which applies also to the physical body—

“Remember that all the principles of man are but phases of consciousness,” —*Studies in Occult Philosophy*, P. 512. is shown in the physical body even by such a small thing as the “consciousness” a typist develops in the tips of the fingers which take over the choice of the keys without recourse to the mind!

LINGA SARIRA

An understanding of this, the Astral Model Body on which the physical is built, gives us important keys in our own living, in many aspects.

The following answers the question, “At what point does entitative life begin? When, if ever, is abortion not wrong?”

“As soon as the *Devachani* begins its period of rest and repose, the *Auric Egg* in which it dwells . . . automatically from *karmic* impulses begins to build within itself the foetal beginnings of the *Linga-sarira* of the human entity-to-be in its next rebirth. This is done by what H.P.B. calls the *Tanhic elementals*—the elementals of appetite, and emotion, and thought—working automatically upon the substances of a portion of the *Auric envelope* enshrining the *Devachani*. This new *Linga-sarira* within the *Auric Egg* remains in the germ-state until the full period of the *Devachan* in question is ended . . . *The new astral form* (at the end of *Devachan*) of such an attracted reincarnating ego enters the woman’s body as the vital aura of the life-atom containing such reincarnating ego. . . . Thenceforth the foetal *Linga-sarira*, the ‘new astral form,’ begins to grow and to develop into the child which is finally born. The woman receives the lower element or new *Linga-sarira*; but the seed of individuality, the seed of the egoic part of the reincarnating entity, is that ‘life-atom’ which has entered the man’s body.” —*Dialogues*, G. de Purucker, Vol. II, p. 308-10.

H.P.B. always referred to this 6th principle as the *Astral* body, but some later students changed the term to ‘etheric body’, which really confuses the issue, because as shown in one of the passages from H.P.B., there is an etheric, more tenuous part to each one of the principles; and ‘etheric’ does not emphasize that the astral is the model of the physical on which it is built. Dr. de Purucker explains why the term astral

was chosen, which incidentally was used by medieval seers such as Paracelsus:

“It is for this reason that we speak of that particular grade of matter as ‘astral’, because such matter resembled the luminous nebulae that we discern in the blue dome of night; for astral means ‘star-like’.” —*Man in Evolution* p. 252.

H.P.B.’s description of the decaying body illustrates why many occult students prefer cremation to burial, thus freeing the remaining principles more quickly to follow their own after-death peregrinations:

“Thus, the ‘Linga-Sarira’ is ‘dissolved with the external body at the death of the latter.’ It dissolves slowly and gradually, its adhesion to the body becoming weaker, as the particles disintegrate. During the process of decay, it may, on sultry nights, be sometimes seen over the grave.” —*H. P. Blavatsky Collected Writings*, Vol. IV, p. 53.

Commenting on a passage by Eliphas Levi (*The Letters of H. P. Blavatsky to A. P. Sinnett* p. 370)¹ article on Death:

“The preservation of corpses is a violation of the laws of nature; it is an outrage on the modesty of death . . . Preserving corpses is to create phantoms in the imagination of the earth; the spectres of the nightmare, of hallucination, and fear, are but the wandering photographs of preserved corpses.”

The Master K.H. remarks:

“We never bury our dead. They are burnt or left above the earth.”

A careful reading of the following by W. Q. Judge will help to explain what process took place before birth that resulted in the tragedy of the thalidomide babies, the drug obviously working destructively on the astral body:

“. . . the model for the growing child in the womb is the astral body already perfect in shape before the child is born. It is on this the molecules arrange themselves until the child is complete, and the presence of the ethereal design-body will explain how the form grows into shape. . . . This will also explain, as nothing else can, the cases of marking of the child in the womb sometimes denied by physicians but well known by those who care to watch, to be a fact of frequent occurrence : . . . In the ordinary man who has not been trained in practical occultism or who has not the faculty by birth, the astral body cannot go more than a few feet from the physical one. It is a part of that physical, it sustains it and is incorporated in it just as the fibres of the mango are all through that fruit.” —*The Ocean of Theosophy*, p. 40-41.

PRANA

In the case of this principle too, some students have discarded H.P.B.’s listing of the seven principles, and deleted prana from the seven, saying that the Life-force cannot be a principle. But to give a limited meaning to specific technical terms should not be allowed to cloud the issue. Prana, the Life-force *is* a constituent part of the sevenfold man. Also, each one of the seven principles as listed by H.P.B. has its counterpart in the seven Kosmic Principles of the Universe (See *The Mahatma Letters to A. P. Sinnett*, p. 94).

This is illustrated in the following passages:

“. . . his individual *jivatma*, life principle, that which is called in physiology *animal spirits* returns after death to its source—*Fohat*.” —*The Mahatma Letters to A. P. Sinnett*, p. 71-72.

¹This important article may also be found in *H.P. Blavatsky Collected Writings*, Vol. III, p. 292.—Eds.

“Jiva becomes Prana only when the child is born and begins to breathe. It is the breath of life, Nephesh. There is no Prana on the Astral Plane.” —*The Secret Doctrine*, III, 545 3rd ed. V, 518 6 vol. ed.

“At the death of a living being, Prana re-becomes Jiva.” —*Ibid*, III, 493 3rd ed. V, 471 6 vol. ed.

“Prana is the parent of the ‘lives’ (of the human body). As an example, a sponge may be immersed in an ocean. The water in the sponge’s interior may be compared to Prana; outside is Jiva. Prana is the motor-principle in life. The ‘lives’ leave Prana; Prana does not leave them. Take out the sponge from the water and it becomes dry, thus symbolizing death. Every principle is a differentiation of Jiva, but the life-motion in each is Prana, the ‘breath of life.’ Kama depends on Prana, without which there would be no Kama. Prana wakes the Kamic germs to life; it makes all desires vital and living.” —*Ibid*, III, 550 3rd ed. V, 523 6 vol. ed.

“Prana and the Auric Envelope are essentially the same, and again, as Jiva, it is the same as the Universal Deity.” —*Ibid*, III, 555 3rd ed. V, 528 6 vol. ed.

Again we see the unbroken stream, not each principle separate and distinct. Dr. de Purucker illustrates the use made of prana by a healer; one who understands mesmerism—which should be sharply distinguished from the harmful practices of a hypnotizer, the latter controlling or paralysing the will and mind of the subject. But these mesmeric passes as described below do not exercise control on the subject’s will and mind, nor do they (another harmful practice), dam back or suppress the disease which then grows and erupts more violently at a later date:

“If a person is a natural born ‘magnetiser’ . . . then he can cure by magnetic or so-called ‘mesmeric’ passes . . . The whole explanation lies in the successful conveying of prana or vitality from his own healthy body to the diseased body or diseased organ or part, which healthy vitality or life-force ‘expels’ or changes the inharmonious vibrations from the afflicted part and restores harmony therein, thus bringing about health.”

KAMA (Also KAMA-LOKA and KAMA-RUPA)

The tendency among students is to consider Kama, the Desire Principle as wholly evil; but what is the prelude to the first beginnings of Manifestation in any Manvantara? We are told: “Desire first arose in IT.” In essence it is a very natural and necessary part of evolution and of the makeup of Man. In itself it is neutral, depending upon where we focus it and what use we make of it.

“From these three, (Atman, Buddhi, and Manas) is born kama, the principle which impels us to action, the urge to do things, commonly called desire; and it can have a very holy and beautiful aspect as well as a low one. Every man knows that. He has desires in his heart which can be sublime, divine, and desires in him which are sometimes grosser even than those of the beasts show.” —G. de Purucker, *Studies in Occult Philosophy*, p. 57-8.

“What is it in man that makes him sin? What part of man is it which sins? . . . You will then say it is the kama in man which makes him sin—his desires, his passions. Is it? I tell you, no. That which sins in man is his intelligence. Sin lies in choice, in action. It is the right-hand path or the left. It is the choice wherein lies the sin or evil-doing.” — *Ibid*, p.72.

“ ‘Desire (kama is the Sanskrit term) first arose in the bosom of It’—the Boundless—the spiritual yearning, the desire to manifest its transcendent glory. Every time you have an aspiration in your heart for greater things, every time you yearn to become at one with the Spirit within you, you are in the kama-principle.”—*Ibid*, p. 218.

“It is not molecularly constituted matter—least of all the human body (*sthula-sarira*)—that is the grossest of all our ‘principles’, but verily the *middle* principle, the real animal centre; whereas our body is but its shell, the irresponsible factor and medium through which the beast in us acts all its life.”—The *Secret Doctrine*, I, 260 or. ed., I, 280 3rd ed., I, 304 6-vol. ed.

We include kama-rupa in the discussion of this principle because the error is sometimes made of using this term for a living man. But this is wrong, just as we do not refer to the physical body of a man as his corpse until after he dies.

“It is erroneous to call the fourth human principle ‘Kama-Rupa’. It is no Rupa or form at all until after death, but stands for the Kamic elements in man, his animal desires and passions, such as anger, lust, envy, revenge, etc., the progeny of selfishness and matter.”—*Ibid*, III, 495 fn. 3rd ed., V, 472 fn. 6-vol. ed.

“It is this Kama Rupa alone that can *materialize* in mediumistic seances, which occasionally happens when it is not the Astral Double or Linga Sharira of the medium himself which appears.”—*Ibid*, III, 496 fn. 3rd ed., V, 473 fn. 6-vol. ed.

It is this part of man which has its period of consciousness in kama-loka, and which must be dissipated before the Second Death occurs and the higher parts of man can enter the Devachan and beyond. The following passages about kama-loka show on the one hand the cruelty of trying to attract back to this plane those who have died; and on the other hand, the wisdom of setting one’s affairs in order before death: “Let not the sun go down upon your wrath”, paying one’s debts so that they are not carried over into a future life, etc.

“. . . the state of the deceased in Kama-loka is not what we, living men, would recognise as ‘conscious.’ It is rather that of a person stunned and dazed by a violent blow, who has momentarily ‘lost his senses.’ Hence in Kama-loka there is as a rule apart from vicarious life and consciousness awakened through contact with mediums) no *recognition* of friends or relatives . . .

“Kama-loka may be compared to the dressing-room of an actor, in which he divests himself of the costume of the last part he played before rebecoming himself properly—the immortal *Ego* or the Pilgrim cycling in his Round of Incarnations . . . It is only in very exceptional cases that there is a slight return to consciousness in Kama-loka: and this is the case of very materialistic unspiritual personalities, who, devoid of the conditions requisite, cannot enter the state of absolute Rest and Bliss.”—*H. P. Blavatsky, Collected Writings*, Vol. IX, p.164.

“It is a well known fact that fear or great anxiety for everything left behind on earth is capable of retaining a shell, which must have otherwise dissolved, for a longer period in the earth’s atmosphere than it would in the event of a quiet death . . . the average stay of shells in *Kamaloka* before final disintegration is sometimes of very long duration. 25 to 30 years would not be too long, with a medium to preserve its vitality.”—*H. P. Blavatsky, Collected Writings*, Vol. VI, p.129.

This should be a warning against attending seances in order to contact the “spirits” of the dead, and especially in the case of suicides who, deprived of their physical body only, seek entrance into and use of another physical vehicle, more easily found in the passive or negative atmosphere of a seance.

MANAS

We chose first this quote from H.P.B. to emphasize again the need of every principle in the Stream of Consciousness, yes, even the lower mind is not something to be discarded, denied, but to be raised. In our present stage of evolution Manas is a dual principle, the lower pulling us downward, the higher urging us

upward. In a Master, Manas is no longer dual, but is one united principle “wedded to Buddhi.”

“What, again, is Manas and its functions? In its purely metaphysical aspect, Manas, though 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. . .” —*The Secret Doctrine* III 518 3rd ed., V, 494 6-vol. ed.

The next passages show the relationship between each principle and the Round in which it is fully developed, Manas being the fifth principle, to achieve its fullest development in the Fifth Round (we are now in the Fourth); but also, as we are now in the *Fifth* Root Race of this Round, Manas should be in the process of being actively developed. In reading these quotes, it is helpful to bear in mind the diagram, used by both H. P. B. and G de P, dividing Man into the Higher Duad, the Lower Duad and the Lowest Triad, and remembering that it is the Lower Duad, Manas-Kama, which represents us now!

“But Manas will be relatively *fully* developed only in the following Round, when it will have an opportunity of becoming entirely divine until the end of the Rounds.”—*The Secret Doctrine*, II, 162 or. ed., II, 171 3rd ed., III, 169 6-vol. ed.

“The Moon *is* the deity of the mind (Manas) but only on the lower plane. ‘Manas is dual—*lunar* in the lower, *solar* in its upper portion,’ says a commentary. That is to say, it is attracted in its higher aspect towards Buddhi, and in its lower descends into, and listens to the voice of its *animal* soul full of selfish and sensual desires; and herein is contained the mystery of an adept’s as of a profane man’s life, as also that of the *post mortem* separation of the divine from the animal man.” —*Ibid*, II, 495 or. ed., II, 519 3rd ed., IV, 64 6-vol. ed.

“The astral through Kama (desire) is ever drawing Manas down into the sphere of material passions and desires. But if the *better* man or *Manas* tries to escape the fatal attractions and turns its aspirations to Atma—Spirit—then Buddhi (Ruach) conquers, and carries Manas with it to the realm of eternal Spirit.” *Ibid*, I, 244-5 or. ed., I, 264 3rd ed., I, 290 6-vol. ed.

The following gives a clear distinction, technically between a Mahatma and an ordinary man, in terms of Manas:

“. . . it is the higher *Manas*, the *pure* man, which is associated with the sixth and the seventh principles, that goes into *Devachan* to enjoy there the effects of its good *Karma*, and then to be reincarnated as a higher individuality. Now, an entity, that is passing through the occult training in its successive births, gradually has less and less (in each incarnation) of that lower *Manas* until there arrives a time when its *whole Manas*, being of an entirely elevated character, is centred in the higher individuality, when such a person may be said to have become a MAHATMA . . . The real MAHATMA is then not his physical body but that higher *Manas* which is inseparably linked to the *Atma* and its vehicle (the sixth principle) . . .” *H. P. Blavatsky Collected Writings, Vol. VI, 239.*

“Manas is not an entity; it is a faculty, an organ, a principle, in the human being . . . Manas is the offspring of Mahat. Mahat is a cosmic principle; Manas is the cosmic principle manifesting in the human constitution . . . To speak of Manas as ‘the thinker’ is inaccurate, if we desire strict accuracy; because the thinker is the egoic principle acting on the manasic plane . . .” —*Studies in Occult Philosophy*, p.508.

BUDDHI

Buddhi is often spoken of as a Universal Principle, such as is Atman, but in itself it is not. This is shown by H.P.B. in explaining one of the Stanzas of Dzyan, where she shows that individuality begins with the

Buddhic principle in manifestation. If one pictures a triangle with the principles of man marked along its ascending sides, the physical body at the bottom, Buddhi would be at the apex of that triangle (*The Mahatma Letters*, p. 142) and Atman, the Universal Principles would be shown by dotted lines ascending outwards and above the apex of the triangle.

“The thread between the *silent watcher* and his *shadow* (man) becomes stronger’—with every re-incarnation—is another psychological mystery . . . the ‘Watcher’ and his ‘Shadows’—the latter numbering as many as there are re-incarnations for the monad—are one. The Watcher, or the divine prototype, is at the upper rung of the ladder of being; the shadow, at the lower. Withal, the *Monad* of every living being, unless his moral turpitude breaks the connection and runs loose and ‘astray into the lunar path’—to use the Occult expression—*is an individual Dhyān Chohan, distinct from others, a kind of spiritual individuality of its own*, during one special Manvantara. Its *Primary*, the Spirit (Atman) is one, of course with *Paramatma* (the one Universal Spirit), but the vehicle (Vahan) it is enshrined in, the *Buddhi*, is part and parcel of that Dhyān-Chohanian Essence; and it is in this that lies the mystery of that *ubiquity* . . . ‘My Father, that is in Heaven, and I—are one,’—says the Christian Scripture; in this, at any rate, it is the faithful echo of the esoteric tenet.”—*The Secret Doctrine*, I, 265 or. ed., I, 285 3rd ed., I, 308 6-vol. ed.

So we get, in terms of the seven principles, individuality beginning with Buddhi. At the other end, in the evolution of the Monad through the various Kingdoms, “The ‘Monadic Essence’ begins to imperceptibly differentiate in the vegetable kingdom” (*H. P. Blavatsky, Collected Writings*, Vol. V, p. 173), i.e., shows the first glimmer of individuality which attains its full individuality in man. This is important to get clear, because it contradicts a later teaching about the Monad functioning as a “group soul” in all the kingdoms up to the human. H.P.B. never taught the existence of a “group soul” in these higher kingdoms. Possibly at times one can speak of a group consciousness, sometimes taking the form of mass hysteria!

Buddhi is the principle associated with Intuition, and the question is often asked how the student can develop his intuition. The following passages show that Buddhi (and intuition) are reached *through* the development of the Mind, Manas, not by bypassing it. In fact, H.P.B. speaks of “*Buddhi*—intellection, or spiritual intelligence.”—*Ibid*, Vol. IV, p. 608. They also show the importance of realising what level of consciousness one is on in the Stream of Consciousness:

“The supreme energy resides in the *Buddhi*; latent—when wedded to *Atman* alone, active and irresistible when galvanized by the *essence* of ‘Manas’ and when none of the dross of the latter commingles with that pure essence to weigh it down by its finite nature.”—*The Mahatma Letters*, p. 341.

“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 Mulaprakriti 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”.—*The Secret Doctrine*, III, 518 3rd ed., V, 494 6 vol. ed.

“The statement has been made that buddhi is negative unless it has manas or mind to work through, and of course this is true. But don’t imagine for a moment that this means that the buddhi is negative on its own plane, quite the contrary. It is as active on its own plane as the supreme truth within us, the atman, is forever active on *its* own plane. The meaning is that the buddhi is negative on this our human plane of experience and action, without the transmitting principle to step it down to us, which is the mind and the psychical elements within us”.—*Studies in Occult Philosophy*, p. 362.

Then we get clarification on the vexed question as to what part of the seven-fold being goes into the

Devachan, and of the processes after death. To say that Buddhi enjoy *consciousness* in the Devachan is incorrect, because the Buddhic Consciousness is far above the Devachanic plane. It is experiencing it's "life" after death in its journey through the Seven Sacred Planets. That is where our Spiritual Self is at home! The misunderstanding arises partly, we think, from not realizing that it is a matter of consciousness, that Devachan is a state of consciousness, not a place; and that though there is no separation between Buddhi, the Spiritual Monad, and the Human Monad, Manas, it is the latter that is enjoying consciousness in the Devachan. H.P.B. makes this clear:

"It is the late *personality* of the spiritual Ego that disappears for the time being, since separated from the self-consciousness residing in *Manas* there is neither Devachan nor Avitchi for the 'Spiritual Individuality'."—*H. P. Blavatsky Collected Writings*, Vol. IV, p. 548.

A study of Letters 24A and 24B in *The Mahatma Letters* will help in understanding this.

ATMAN

A discussion of this, our Divine, Universal Principle, cannot easily be separated from a discussion of the Monad per se, and a reminder of the fact that though there is only one MONAD, the Divine, there are innumerable Rays from this one Divine Source, just as there is one Sun only in our heavens, but countless Rays reaching us from that Source. But we speak familiarly and for convenience of the Spiritual Monad, the Human Monad, the Animal Monad, etc., really meaning the Spiritual Monadic Ray from the Divine Monad, etc.

"The terms 'mineral', 'vegetable' and 'animal' *monad* are meant to create a superficial distinction: there is no such thing as a Monad (*jiva*) other than divine, and consequently having been, or having to become, human. And the latter term has to remain meaningless unless the difference is well understood. The Monad is a drop out of the shoreless Ocean beyond, or, to be correct, *within* the plane of primeval differentiation. It is divine in its higher and *human* in its lower condition—the adjectives 'higher' and 'lower' being used for lack of better words—and a monad it remains at all times, save in the Nirvanic state, under whatever conditions, or whatever external forms."—*The Secret Doctrine*, II, 185-6 or. ed., II, 195 3rd ed., Hi, 192 6-vol. ed.

Incidentally this clears up another misunderstanding that has arisen since H.P.B.'s death, i.e. that there are two different and distinct streams of evolution, the human and the deva, the latter having a different journey presumably through the kingdoms. But repeatedly we are told that each Monad either has been or will become Man, or human.

"As to his seventh principle, it is but one of the Beams of the Universal Sun. Each rational creature receives only the temporary loan of that which has to return to its source . . ."—*Ibid*, I, 224 or. ed. I, 245 3rd ed., I, 271 6-vol. ed.

and we are told that at the moment of Death, this *beam* does instantly return to its Divine Source.

"*Atma* (our seventh principle) being identical with the universal Spirit, and man being one with it in his essence, what is then the Monad proper? It is that homogeneous spark which radiates in millions of rays from the primeval 'Seven' . . ."—*Ibid*, I, 571 or. ed. I, 624 3rd ed. II, 294 6-vol. ed.

"It stands to reason that a MONAD cannot either progress or develop, or even be affected by the changes of states it passes through. *It is not of this world or plane*, and may be compared only to an indestructible star of divine light and fire, thrown down on to our Earth as a plank of salvation for the personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. Left to itself the Monad will cling to no one; but, like the 'plank', be drifted away to another incarnation by the unresting current of evolution." —*Ibid*, I, 174-5 fn. or. ed. I, 197 3rd ed. I, 227-8 6-vol. ed.

"The Divine Monad has a range of action and consciousness over the entire galaxy, which

includes our own solar world; the Spiritual Monad over our solar system; the Human Monad throughout our planetary chain; and the Animal-Astral on our globe, producing the mere earth-man.”— *Studies in Occult Philosophy*, pp. 111-2.

Finally, it is an inspiring thought that in the ultimate analysis, as there is an unbroken link between our highest and our lowest, between Atman and Sthula-sarira, in this Stream of Consciousness, we truly *are* at home in the Universe, in the Galaxy, our *Home* Universe as the astronomers designate it, *if* we were able to stretch and expand our consciousness thus far!

Source:

The Canadian Theosophist: Vol 51:5 Nov-Dec 1970, pp.102-104; Vol 51:6 Jan-Mar 1971, pp.128-130; Vol 52:1 Mar-Apr 1971, pp.4-5, 20-21; Vol. 52:2 May-June 1971, pp38-40.