



## KEY NOTEBOOK

### V

(Continued from February Supplement)

(Section V— continued)

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#### On The Source of the Human Soul.

Man is endowed with a Spirit and Soul from the Universal Soul. Whence the moist element in the jellyfish? from the Ocean, which surrounds it, in which it lives and breathes and has its being, and whether it returns when dissolved. So it is with Man.

The "Soul" spoken of in Ch. II, v.7 of *Genesis* is the "living Soul," or *Nephesh*, the *vital*, animal soul with which "nature" and *immutable law* endows man like every animal. It is not at all the thinking Soul or mind; least of all is it the *immortal Spirit*.

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#### The Buddhist Teachings on the Above

What Buddhism teaches with regard to the Soul depends on whether we mean esoteric, popular Buddhism, or its esoteric teachings. The former explains itself in the *Buddhist Catechism*. According to it Soul is "a word used by the ignorant to express a false idea. If everything is subject to change, then man is included, and every material part of him must change. That which is subject to change is not permanent, so there can be no immortal survival of a changeful thing." This seems plain and definite. But when we come to the question that the new personality in each succeeding re-birth is the aggregate of "**Skandhas**," or the attributes, of the **old** personality, and ask whether this new aggregation of **Skandhas** is a **new** being likewise, in which nothing has remained of the last, we read that: "In one sense it is a new being, in another it is not. During this life the Skandhas are

continually changing, while the man A.B. of forty is identical as regards personality with the youth A.B. of eighteen, yet by the continual waste and reparation of his body and change of mind and character, he is a different being. Nevertheless, the man in his old age justly reaps the reward or suffering consequent upon his thoughts and actions at every previous stage of his life. So the new being of the re-birth, being the **same individuality** as before (but not the same personality), with but a changed form, or new aggregation of **Skandhas**, justly reaps the consequences of his actions and thoughts in the previous existence." This is abstruse metaphysics, and plainly does not express **disbelief** in Soul by any means.

This teaching belongs both to Esoteric **Buddhism** or Secret Wisdom, and to the exoteric Buddhism, the religious philosophy of Gautama Buddha.

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Neither Buddhists nor Theosophists believe the Soul's immortality, if we mean by Soul the **personal Ego**, or life-Soul — **Nephesh**. But every learned Buddhist believes in the individual or **divine Ego**. Those who do not, err in their judgment. They are as mistaken on this point, as those Christians **who mistake theological interpolations of the later editors of Gospels about damnation and hell-fire, for verbatim utterances of Jesus**. Neither Buddha nor "Christ ever wrote anything themselves, but both spoke allegories and used "dark sayings," as all true Initiates did, and will do for a long time yet to come. Buddhist Scriptures treat of all such metaphysical questions very cautiously, and both Buddhist and Christian records, sin by that excess of exotericism; the dead letter meaning far overshooting the mark in both cases.

Thus neither the teachings of Buddha nor Jesus have heretofore been rightly understood. Both Gospels were preached with the same object in view. Both reformers were ardent

philanthropists and practical **altruists** — **-preaching most unmistakably Socialism** the noblest and highest type, self-sacrifice to the bitter end. "Let the sins of the whole world fall upon me that I may relieve man's misery and suffering cries Buddha; ... "I would not let one cry whom I could save?" exclaims the Prince-beggar, clad in the ref rags of the burial-ground "Come unto me all that labour and are heavy laden and I will give rest," is the appeal to the poor and the disinherited made by the "Man of Sorrows," who hath not where to lay his head. The teachings of both are boundless love for humanity, charity, forgiveness of injury, forgetfulness of self, and pity for the deluded masses; both show the same contempt for riches, and make no difference between **meum and tuum**. Their desire was, without revealing to all the sacred mysteries of initiation, to give the ignorant and the misled, whose burden in life was too heavy for them, hope enough and an inkling into the truth sufficient to support them in their heaviest hours. But the object of both Reformers was frustrated, owing to excess of zeal of their later followers. The words of the Masters having been misunderstood and misinterpreted, behold the consequences!

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The Buddhist Arhats began by following the policy of their Master, but the majority of the subsequent priests were not initiated, just as in Christianity; and so, little by little, the great esoteric truths became almost lost. A proof in point is that, out of the two existing sects in Ceylon, the Siamese believes death to be the absolute annihilation of individuality and personality, and the other explains Nirvana, as we theosophists do.

The conditions under which Buddhism and Christianity were preached were not the same. In India the Brahmins, jealous of their superior knowledge, and excluding from it every caste save their own, had driven millions of men into idolatry and almost fetishism. Buddha had to give the death-blow to an exuberance of unhealthy fancy and fanatical

superstition resulting from ignorance, such as has rarely been known before or after. Better a philosophical atheism than such ignorant worship for those —

Who cry upon their gods and are not heard,  
Or are not heeded —

and who live and die in mental despair. He had to arrest first of all this muddy torrent of superstition, to uproot **errors** before he gave out the truth. And as he could not give out all, for the same good reason as Jesus, who reminds his disciples that the Mysteries of Heaven are not for the unintelligent masses, but for the elect alone, and therefore "spake he to them in parables" — so his caution led **Buddha to conceal too much**. He even refused to say to the monk Vacchagotta whether there was, or was not an Ego in man. When pressed to answer, "the Exalted one maintained silence."<sup>1\*</sup> At the time the events narrated in the Gospels are alleged to have happened, there was a similar intellectual fermentation taking place in the whole civilized world, only with

<sup>1</sup> Buddha gives to Ananda, his **initiated disciple**, who enquires for the reason of this silence, a plain and unequivocal answer in the dialogue translated by Oldenburg from the **Sannyattaka Nikaya**: — If I, Ananda, when the wandering monk Vacchagotta asked me, 'Is there the Ego?' had answered 'The Ego is,' then that, Ananda, would have confirmed the doctrine of the Samanas and Brahmanas, who believed in permanence. If I, Ananda, when the wandering monk Vacchagotta asked me, 'Is there not the Ego?' had answered, 'The Ego is not,' then that, Ananda, would have confirmed the doctrine of those who believed in annihilation. If I, Ananda, when the wandering monk Vacchagotta asked me, 'Is there the Ego?' had answered, 'The Ego is,' would that have served my end, Ananda, by producing in him the knowledge: all existences (dhamma) are non-ego? But if I, Ananda, had answered, 'The Ego is not,' then that, Ananda, would only have caused the wandering monk Vacchagotta to be thrown from one bewilderment to another: 'My Ego, did it not exist before? But now it exists no longer!' This shows, better than anything, that Gautama Buddha withheld such difficult metaphysical doctrines from the masses in order not to perplex them more. What he meant was the difference between the personal temporary Ego and the Higher Self, which sheds its light on the imperishable Ego, the spiritual "I" of man.

opposite results in the East and the West. The old gods were dying out. While the civilized classes drifted in the train of the unbelieving Sadducees into materialistic negations and mere dead-letter Mosaic form in Palestine, and into moral dissolution in Rome, the lowest and poorer classes ran after sorcery and strange gods, or became hypocrites and Pharisees. Once more the time for a spiritual reform had arrived. The cruel, anthropomorphic and jealous God of the Jews, with his sanguinary laws of “an eye for eye and tooth for tooth,” of the shedding of blood and animal sacrifice, had to be relegated to a secondary place and replaced by the merciful “Father in Secret.” The latter had to be shown, not as an extra-Cosmic God, but as a divine Saviour of the man of flesh, enshrined in his own heart and soul, in the poor as in the rich. No more here than in India, could the secrets of initiation be divulged, lest by giving that which is holy to the dogs, and casting pearls before swine, both the **Revealer** and the things revealed should be trodden under foot. Thus, the reticence of both Buddha and Jesus — whether the latter lived out the historic period allotted to him or not, and who equally abstained from revealing plainly the Mysteries of Life and Death — led in the one case to the blank negations of Southern Buddhism, and in the other, to the three clashing forms of the Christian Church and the 300 sects in Protestant England alone.

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## VI.

### THEOSOPHICAL TEACHINGS AS TO NATURE AND MAN.

#### The Unity of All in All.

In their origin and in eternity the three, God, Soul, and Man — like the universe — are one with the absolute Unity, the unknowable deific essence I spoke about some time back. We believe in no **creation**, but in the periodical and consecutive appearances of the universe from the subjective on to the objective plane of being, at regular intervals of time, covering periods of immense duration.

Take as a first comparison and a help towards a more correct conception, the solar year, and as a second, the two halves of that year, producing each a day and a night of six months' duration at the North Pole. Now imagine, if you can, instead of a Solar year of 365 days, **ETERNITY**. Let the sun represent the universe, and the polar days and nights of 6 months **each — days and nights lasting each 182 trillions and quadrillions of years**, instead of 182 days each. As the sun arises every morning on our **objective** horizon out of its (to us) **subjective** and antipodal space, so does the Universe emerge periodically on the plane of objectivity, issuing from that of subjectivity — the antipodes of the former. This is the “Cycle of Life.” And as the sun disappears from our horizon, so does the Universe disappear at regular periods, when the “Universal night” sets in. The Hindoos call such alternations the “Days and Nights of Brahma,” or the time of **Manvantara** and that of **Pralaya** (dissolution). The Westerns may call them Universal Days and Nights if they prefer. During the latter (the nights) **All is in All**; every atom is resolved into one Homogeneity.

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#### Evolution and Illusion

Science would call this emergence of the universe, pre-Christian philosophers and Orientalists called it emanation; we, Occultists and Theosophists, see in it the only universal and eternal **reality** casting a periodical reflection of **itself** on the infinite Spatial depths. This reflection, which you regard as the objective **material** universe, we consider as a temporary **illusion** and nothing else. That alone which is eternal is **real**.

As flitting personalities, today one person, tomorrow another — we are all illusions. Would you call the sudden flashes of the **Aurora borealis**, the Northern lights, a “reality,” though it is as real as can be while you look at it? Certainly not; it is the cause that produces it, if permanent and eternal, which is the only reality, while the other is but a passing illusion.

What about origins? How does this illusion called the universe originate; how does the “conscious-to-be” manifest itself from the unconsciousness that is? Here we must remember that it is **unconsciousness** only to our finite consciousness. Verily may we paraphrase verse v, in the 1st chapter of **St. John** and say —

“and (Absolute) light (which is darkness) shineth in darkness (which is illusionary material light); and the darkness comprehendeth it not.”

This **absolute light** is also **absolute and immutable law**. Whether by radiation or emanation — we need not quarrel over terms — the universe passes out of its homogeneous subjectivity on to the first plane of manifestation, of which planes there are seven, we are taught. With each plane it becomes more dense and material until it reaches this, our plane, on which the **only world approximately known and understood** in its physical composition by Science, is the planetary or Solar system — one *sui generis*, we are told.

Thus, though the fundamental law and the universal working of laws of Nature are uniform, still our Solar system (like every other such system in the millions of others in Cosmos) and even our Earth, has its own program of manifestations differing from the respective programs of all others. We speak of the inhabitants of other planets and imagine that if they are men, i.e., thinking entities, they must be as we are. The fancy of poets and painters and sculptors never fails to represent even the angels as a beautiful copy of man — plus wings. We say that all this is an error and a delusion, because, if on this little earth alone one finds such a diversity in its flora, fauna and mankind — from the sea-weed to the cedar of Lebanon, from the jelly-fish to the elephant, from the Bushman and Negro to the Apollo Belvedere — alter the conditions cosmic and planetary, and there must be as a result quite a different flora, fauna and mankind. The same laws will fashion quite a different set of things and beings even on this our plane, including in *it* all our planets. How much more different then

must be **external** nature in other Solar systems, and how foolish is *it* to judge of other **stars** and worlds and human beings by our own, as physical science does!

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True, our data for such an assertion is that which science in general will never accept as proof — the cumulative testimony of an endless series of Seers who have testified to this fact. Their spiritual visions, real explorations by, and through, physical and spiritual senses untrammelled by blind flesh, were systematically checked and compared one with the other, and their nature sifted. All that was not corroborated by unanimous and collective experience was rejected, while that only was recorded as established truth which, in various ages, under different climes, and throughout an untold series of incessant observations, was found to agree and receive constantly further corroboration. The methods used by our scholars and students of the psycho-spiritual sciences do not differ from those of students of the natural and physical sciences, as you may see. Only our fields of research are on two different planes, and our instruments are made by no human hands, for which reason perchance they

To the profane it might seem that we have implicit faith in these researches, but in truth faith is a word not to be found in theosophical dictionaries: we say **knowledge based, on observation and experience**. There is this difference, however, that while the observation and experience of physical science lead the Scientists to about as many “working” hypotheses as there are minds to evolve them, our **knowledge** consents to add to its lore only those facts which have become undeniable, and which are fully and absolutely demonstrated. We have no two beliefs or hypotheses on the same subject.

## ON THE SEPTENARY CONSTITUTION OF OUR PLANET.

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We describe our earth as forming part of a chain of seven earths. Our globe is the only visible member of the chain as the other six "earths" or globes are not on the same plane of objectivity as our earth; therefore we cannot see them.

This has nothing to do with distance, for we see with our naked eye planets and even stars at immeasurably greater distances; but it is owing to those six globes being outside our physical means of perception, or plane of being. It is not only that their material density, weight, or fabric are entirely different from those of our earth and the other known planets; but they are (to us) on an entirely different layer of space, so to speak; a layer not to be perceived or felt by our physical senses. And when I say "layer," please do not allow your fancy to suggest to you layers like strata or beds laid one over the other, for this would only lead to another absurd misconception. What I mean by "layer" is that plane of infinite space which by its nature cannot fall under our ordinary waking perceptions, whether mental or physical; but which exists in nature outside of our normal mentality or consciousness, outside of our three dimensional space, and outside of our division of time. Each of the seven fundamental planes (or layers) in space — of course as a whole, as the pure space of Locke's definition, not as our finite space — has its own objectivity and subjectivity, its own space and time, its own consciousness and set of senses.<sup>1</sup> But all this will be hardly

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<sup>1</sup> The fourteen lokas of the Hindus, are another way of discussing this sevenfold division of the chain, for see what Madame Blavatsky says of it in a letter to A. P. Sinnett:

There are six races besides our own which makes seven races. Seven upper ones and seven nether, or lower ones which make in all the 14 Brahmanical lokas.

This is the **exoteric** text: "From the *five quintuplicated elements* proceed or spring, one above the other, the worlds:

### UPPER

*Bhur*  
*Bhuvar*  
*Swar*  
*Mahar*  
*Janas*  
*Tapas*  
*Satya*

### NETHER

*Patala*  
*Mahatala*  
*Talatala*  
*Rasatala*  
*Sutala*  
*Vitala*  
*Atala*

What I give you now is from the Secret Doctrine as Master gave me.

These **seven** worlds above and **seven beneath** — cannot be referred to as "blocks" of humanity. The Monads, recognizable on earth as human cannot properly be so called when evolving on other Planets — though the word "planet" is also wrong, "world" would have been a better term. These (to us) invisible worlds, in which evolve "simultaneously with our **block** of Humanity" other **Humanities**, or rather sentient and intelligent **Beings** (invent a word for how **can** we call them "humanity"? These **Beings** are not on other planets, for each of the 7 globes or planets of our chain has such a dual septenary circle of RINGS.

[So far, we think HPB. is saying that our spot in space is the arena of fourteen lokas or worlds interblended yet independent of us. They are, in a sense, seven polarities. As one *of* the seven polarities we are Bhur (upper) — Patala (nether). Since the entire universe is "embodied consciousness," one's discussion can be in terms of states of consciousness, a discussion which would have to take into account the **necessary duality** entailed in **any manifestation**; but to proceed — ]

They have no relation whatever with **space and time** as understood by our greatest mathematicians, but are entirely **out of space and time — in the Kantian** way, though in space and time **Dhyan Chohan**ic conceptions and even those of **Devachan**.

You may proceed in the following way and think of these seven **upper** worlds and the **seven lower**, like this. -

1. Our globe D — has three dimensions of space of **its own** (the triad); for **Bhur** — is at the head of

**matter.** But it has **seven** in reality, though only four can be known in this 4th Round, and the **seven** dimensions of space being the lot of globe D's 7th Root Race in the 7th Round.

(But it has five senses in the 5th Root Race and shall have seven **physical** senses in the 7th R.R. by the end of this Round; for the senses known to physiology pertain to the evolution of the **1st Root Race of our 4th Round.** It was in this 4th Round also that **Speech** developed fully. The **spiritual senses pertain to the Rounds.** and we are just about the middle point of Rounds (3½ R.) and have passed the half of this Round's Root Races.)

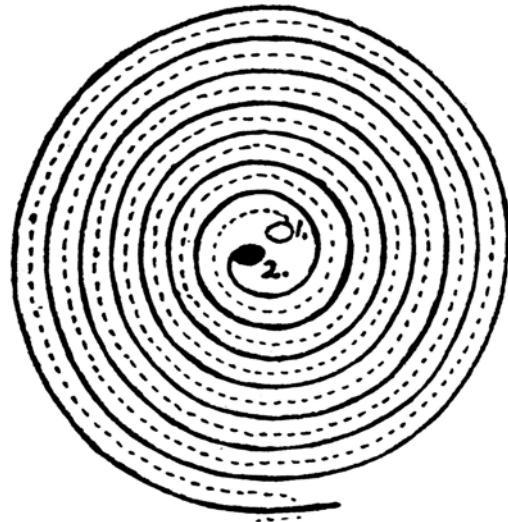
2. Now Bhuvan pertaining to the **ELEMENT** (the spirit, not material) Water — it has 6 dimensions of space and 4 senses, sound, touch, form (or sight), and taste.
3. Swar-5 dimensions — and 3 senses — sound, touch and form (or sight) for it pertains to the heat or Fire-Element.
4. Mahar — (Element of Air) — 4 dimensions and two senses — sound and touch.
5. Janas — (Ether element) 3 dimensions, one sense-**Sound** including all others.
6. *Tapas — (Super Ether, no element known here) 2 dimensions. The seven senses purely spiritual.*
7. **Satya** totality of Being or of Existence or one Spiritual dimension including all; and one sense-the **UNIVERSAL** sense or "Brahma's Egg"

Above is SAT.

(or Parabrahm), the **SECONDLESS REALITY.**

These worlds spring from evolution while the seven nether — proceed on the way to involution, with Atala, Vitala, Sutala, Rasatala, Talatala, Mahatala and Patala — the dimensions and senses follow in the same order — the seventh being the internal or "material egg of Brahma" in esoteric phraseology, in contradistinction to Brahma's egg — the repository and receptacle of all those 14 worlds. The Materialistic exoteric religions see in them seven heavens and seven hells. The initiates know them to be 14 planes of existences one within the other — and if possible to be represented by any figure

then going thus, like the centripetal and centrifugal forces — one to the right and the other to the left. The blue [dotted-line] pencil represents evolution, red [solid-line] involution.



1. Central point, Brahma's Egg. The ALL SPIRIT.
2. Central point, Brahma's Internal Egg — MATTER.

**N.B.** Here matter is purely spiritual — "The Spirituality of EVIL, the other being the Spirituality of GOOD."

Each of these worlds is on a different **plane** of Existence, **within** and around our world which is the **seventh** at both ends — if end there be.

Therefore the conch is sacred — the conch the weapon in the left hand of Vishnu the **Preserver**, and the **Chakra** or wheel in the right hand — standing for Eternal Cyclic Evolution and Involution. But these 14 worlds are neither inside nor outside, neither above or below — they are utterly independent of **locality.**

These 14 worlds are — to their respective inhabitants — as much **solid and real** as our own is to us. **Each** of these, nevertheless, has **its own nature, laws, senses** — which are not our nature, laws or senses. They are not in space and time for us — as we are not in space or time — for them. As the 3-dimensional world suspects the 4-dimensional, so the latter suspects the existence of our **lower** world. But the 4-dimensional theory (Zollner's in particular) does not apply to **Mahar**, that "world" which is next to ours, higher than

ours, in ours (for of a different nature). These are not "other families on the other planets of our chain" and have no relation "with the intervening interplanetary periods." Each of the 7 planets of our chain has a dual septenary **circle of rings**. Thus the 14 Brahma-lokas are 7 worlds



within ours so

"



and 7 **within** ours in this way.

Of course if there was anything in those "worlds" approaching to the constitution of our globe it would be an utter fallacy, an **absurdity** to say that they are **within our** world and **within** each other (as they are) and that yet, they "do not intermingle together." ...Although these worlds are of course in different **spiritual** states, they are also in different physical states, but withal as **physical** as our own in the conceptions **of their** inhabitants.

For what is a dimension of space? Such a dimension exists only in our conceptions. We understand space as of **three** dimensions, because so far the fourth is asserting itself only occasionally, **abnormally**. But it does not stand to reason that because we speak and think of it that the 3 dimensional **stretch** or space should be present or existing per se in things that surround us. It simply means that space independent of the **inner** or spiritual eye of the thinking being — is **nothing**.

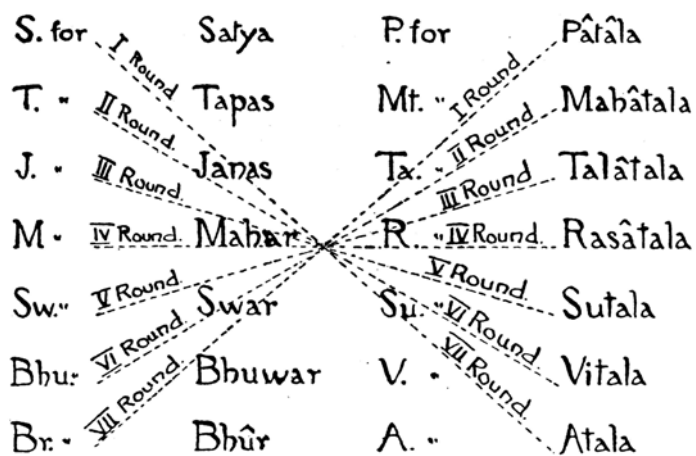
The conception of 3, 4, 5, 6 and 7 dimensional spaces depends on the spiritual, not alone the physical or intellectual organization of man. When I says **exists** I mean existence in the sense **we** of the earth understand the term. These dimensions are like **Nirvana**. They **are**, they do not "exist."

[Whatever is causing external worlds for the inhabitants of the 14 Brahma lokas, remains the same throughout, and is only different because of the respective spirituality or materiality of the perceivers.]

Take a being **from our** 3 dimensional and one from a 4 dimensional space world. Both are **organized**, both physical in a way

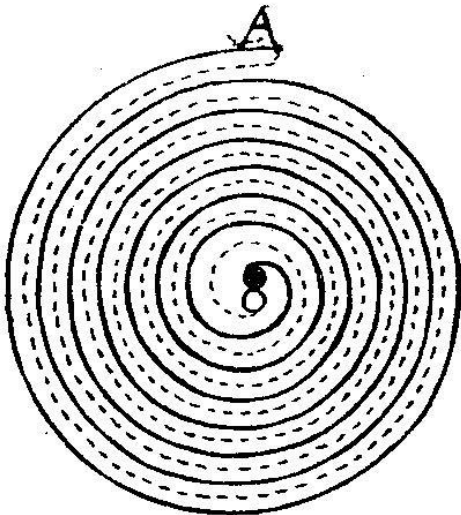
(i.e., **from** the standpoint of the respective state of **their** "matter" or substance). Of course, to these two utterly differently organized beings, things cannot seem alike and that their conceptions of them, the representations of the same and one thing shall be different. But this difference is not based or dependent upon, or resulting from the fact that the said thing, or objects change or really modify in their nature, because one is in a 3rd and the other in a 4th dimensional world; but it is caused by the **opposite natures of the spiritual prisma through which those two beings are viewing the manifestations in their respective worlds**. Thus an occultist, in a sense rejects both the materialistic and the spiritualistic views on nature. [Spirit and matter are words for the changing aspects of an unchanging something. Existence is ONE THING never two. The ONE THING has a positive and negative aspect. The absolute **oneness** of the problem is equally present in the highest as of the lowest of the lokas. This central reality can easily be obscured among the dualities of language.]

Thus the word "dimension" can mislead and confound our effort to understand, or as H.P.B. puts it, "This word 'dimension' is infernally misleading. But what to do! The seven, or rather 14 worlds, the upper seven **spiritualizing** gradually **from** matter one within another, and the other group spiritualizing as gradually into matter — are said to be evolving simultaneously because they do; but as the Satya is the first to begin and then **follows** Tapas, and after it Janas, etc. etc. and that our world is "Mahar-Rasatala" in its esoteric name, the result is that you shall have to make an arithmetic progression:



Suppose Mahar Rasatala stands thus, the points of departure being marked in red and blue:

At the same time though Satya — Atala represents Humanity's major keynote or choice in the First Round, all the others start during that same Round — Satya with Atala (1st sub-race), Tapas — Vitala (2nd sub-race) and so on till Bhur-Patala as the 7th Sub-race. In sub-races they are gradually developing from 1st to 7th degree of a 49th part — and in Rounds from 1st to 7th *degree, of the Seventh* of the whole.



*In diagram Red [dotted line] is matter, or the nether 7 worlds. Matter evolves from **without within**.*

*Blue [solid line] is spirit or the "upper" worlds. Spirit evolves from within without. This double evolution represents our humanity and world and the six simultaneous with it, the material; and our humanity and world with the six simultaneous spiritual ones — or the **upper** worlds.*

Now suppose that in this **double** septenary evolution, each world of the 12 — extra being a **figure of speech for us**, and we being just such an **abstraction** for each of them individually and collectively, and that in the evolution through seven planets and **seven** Rounds, two out of the 14 must be always intermingled, so to say, within each other progressing towards spirit or "Brahma's Egg" — and retrograding towards Matter also. Brahma's Egg — both in their ultimate spirituality at the beginning and at the end (i.e.) on planet "A" — 1st Round. and planet "Z" — 7th Round.

In this double progression **our World** — **the** only one we can judge by objectivity is no one distinct world, but a compound of two on each planet from which radiate the others from which our world or Earth radiated in her turn.

Thus in the 1st Round on planet A, Humanity partakes of **Satya and Atala**; in the 2nd Round — on Planet B it is **Tapas — Vitala**; 3rd — **Janas-Sutala**; 4th — **Mahar-Rasatala**, etc.; and on the progression of gradations in Races and sub-races it reflects according to ascent and descent, the qualities and attributes physical and spiritual of all and of each of those individually. Now our Round is **Mahar-Rasatala**, and our Race is **Swar — Sutala**, because the 5th. To us, in our conceptions, it is only a reflection of qualities on the spiritual plane, and a reflection of attributes on the material or physical — a coloring upon us or the development in us of extra-senses, perceptions and so on. But in fact, in the world of **Reality**, of the **One Reality**, it is quite different. We are a **Maya** in one sense all of us; but we are **realities** in our own sight, in space and time and so long as it lasts on our plane.

Mahatma K.H. would not speak of these fourteen worlds, for it seemed a hopeless task to mention these when no one could hardly take in simple rings and rounds

These worlds do not **inherit** our earth, but as the Satya Atala has 6 starts on the **Bhur — Patala**, which develops or starts only in the 7th Race — there seems to exist among adepts some calculation (of which I know nothing) that together with the **cream** of the humanity of each Round and race (since the 4th Round, for there was no developed Humanity to speak of on the preceding 3 rounds) together with the **Sishta**, 7 Rishis and I warrior, remain those who are in the tail. Otherwise it would not help us out of the Obscuration and fifth Rounders difficulty.

The sentient beings of these **lokas** are not "transferable" but in each Round two of them — one spiritual and one material are interblended with us. Now in this Round for instance they take from us what they gave us previously — our five senses and our dimensions, and begin reflecting on us their senses and dimensions but they have plus — their own, which throw back for them ours, and are the causes of



the **phenomenal** occurrences on our globe and among us, always more and more as we progress onward. They are neither Heavens nor Hells, for the **states** of these are again a different thing.

[This last paragraph becomes clearer if we add what she tells Mohini: "Do not confuse dimensions of Space with sensuous perceptions on the purely spiritual plane of the 6 worlds above. With every new **Round** the senses (physical and spiritual) are increased by the addition of those of one of the invisible spheres. Do not confuse **Rounds with Races**, or there may be again a terrible mess. The 3 dimensions and the 4th, 5th, 6th and 7th belong properly to our earthly matter (the one physical sciences are concerned with), and the fourth **dimension** is asserting itself because we are in the fourth Round and over the middle. The Earth progresses, develops and modifies as we do and the rest, and in the 7th Root-Race it shall be in its 7th development or dimension. But the 7 upper and 7 nether worlds, or Brahmaloikas, are worlds **within and in** our world and ourselves. So the first Round Humanity was Satya and Atala — the two spiritual opposites or poles of Spiritual Good and Spiritual Evil (matter). The second Round preserving all the faculties and attributes of these got in addition — Tapas and Vitala, the third — Janas and Sutala, and the fourth or ours is all that and besides — Mahar and Rasatala. We are just at the middle point of Good and Evil equilibrated, so to say, in this Round. With every Round Humanity went a step **down**, in **Spiritual** Spirituality, and a step **higher** into Material Spirituality. It is a double centripetal and centrifugal motion, so to say.

Each Round being the prototype of the **Root-races** for the globe period), and each **first** Root-race — the prototype of the six races to follow — the first Root-race of our globe and Round, was then the synthesis within its septenary of the races. Our **last** shall embrace all the faculties of the **first**. Remember, the "prototype" is spiritual, physical and mental — a model, and that is why the Masters, knowing from their **predecessors** and seeing clairvoyantly what was, can say **what will be.**]

As the Vedanta says truly, **Vaisvanara** or the spirit of Humanity (Viraj), is no better than the conceit that it is (Vaisvanara) or the whole of Humanity.

comprehensible to one trained in the modern ways of thought.

Key, p. 89

When we posit a different set of senses, we have only to remind ourselves, by way of illustration that we have a different set of senses in dream-life. We feel, talk, hear, see, taste and function in general on a different plane; the change of state of our consciousness being evidenced by the fact that a series of acts and events embracing years, as we think, pass ideally through our mind in one instant. Well, that extreme rapidity of our mental operations in dreams, and the perfect naturalness, for the time being, of all the other functions, show us that we are on quite another plane. Our philosophy teaches us that, as there are seven fundamental forces in nature, and seven planes of being, so there are seven states of consciousness in which man can live, think, remember and have his being.

According to the teachings of Eastern Wisdom there are seven planes of Kosmic being and states of Consciousness, with regard to the Universe or the **Macrocosm**. We stop at the fourth plane, finding it impossible to go with any degree of certainty beyond. But with respect to the **Microcosm**, or man, we speculate freely *on his* seven states and principles.

We find, first of all, two distinct beings in man; the spiritual and the physical, the man who thinks, and the man who records as much of these thoughts as he is able to assimilate. Therefore we divide him into two distinct natures; the upper or the spiritual being, composed of three "principles" or **aspects**; and the lower or the physical quaternary, composed of **four — in all seven**.

Key, p. 90

[The material for this footnote was derived from pages 245-57, **The Letters of H. P. Blavatsky to A. P. Sinnett**

**The Septenary Nature of Man.**

Do not confuse our division with the old Platonic division: Spirit and Soul, and the man of flesh. Plato was an initiate, and therefore could not go into forbidden details; but he who is acquainted with the archaic doctrine finds the seven in Plato's various combinations of Soul and Spirit. He regarded man as constituted of two parts — one eternal, formed of the same essence as the Absoluteness, the other mortal and corruptible, deriving its constituent parts from the minor "created" Gods. Man is composed, he

shows, of

- (1) A mortal body,
- (2) An immortal principle, and
- (3) A "separate mortal kind of Soul."

It is that which we respectively call the physical man, the Spiritual Soul or Spirit, and the animal Soul (the Nous and psuche). This is the division adopted by Paul, another Initiate, who maintains that there is a psychical body which is sown in the corruptible (astral soul or body), and a **spiritual** body that

**THEOSOPHICAL DIVISION****[LOWER QUARTERNARY]**

<b>Sanskrit Terms</b>	<b>Exoteric Meaning</b>	<b>Explanatory</b>
(a) Rupa, or Sthula-Sarira	(a) Physical body.	(a) Is the vehicle of all the other "principles" during life.
(b) Prana.	(b) Life, or Vital Principle	(b) Necessary only to <b>a, c, d,</b> and the functions of the lower <b>Manas</b> , which embrace all those limited to the (physical) brain.
(c) Linga Sharira.	(c) Astral body.	(c) The <b>Double</b> , the phantom body.
(d) Kama rupa.	(d) The seat of animal desires and passions.	(d) This is the center of the animal man, where lies the line of demarcation that separates the mortal man from the immortal entity.

**[The Upper Imperishable Triad.]**

(e) <b>Manas</b> — a dual Principle in its functions.	(e) Mind, intelligence: which is the higher human mind, whose light, or radiation links the MONAD, for the lifetime, to the mortal man.	(e) The future state and the Karmic destiny of man depend on whether Manas gravitates more downward to Kama Rupa, the seat of animal passions, or upwards to <b>Buddhi</b> , the Spiritual <b>Ego</b> . In the latter case, the higher consciousness of the individual Spiritual aspirations of <b>mind</b> (Manas), assimilating <b>Buddhi</b> , are absorbed by it and form the <b>Ego</b> , which goes into Devachanic bliss.
(f) Buddhi	(f) The Spiritual Soul.	(f) The vehicle of pure universal spirit.
(g) Atma	(g) Spirit	(g) One with the Absolute, as its radiation.

is raised in incorruptible substance. Even James corroborates the same by saying that the "wisdom" (of our lower soul) descendeth not from above, but is terrestrial ("psychical," "demoniacal," *vide* Greek text); while the other is heavenly wisdom. Now so plain is it that Plato and even Pythagoras, while speaking but of three "principles," give them seven separate functions, in their various combinations, that if we contrast our teachings this will become quite plain. Let us take a cursory view of these seven aspects by drawing a table [see preceding page].

In Mr. Sinnett's *Esoteric Buddhism*, **d**, **e**, and **f**, are respectively called the Animal, the Human, and the Spiritual Souls, which answers as well. Though the principles in **Esoteric Buddhism** are numbered, this is, strictly speaking, useless. The dual **Monad** alone (**Atma-Buddhi**) is susceptible of being thought of as the two highest numbers (the 6th and 7th). As to all others, since **that** "principle" only which is predominant in man has to be considered as the first and foremost, no numeration is possible as a general rule. In some men it is the higher Intelligence (Manas or the 5th) which dominates the rest; in others the Animal Soul (Kama-rupa) that reigns supreme, exhibiting the most bestial instincts, etc.

Now in comparison to our table, what does Plato teach? He speaks of the **interior** man as constituted of two parts — one immutable and always the same, formed of the same **substance** as Deity, and the other mortal and corruptible. These "two parts" are found in our upper Triad, and the lower **Quaternary**. He explains that when the Soul, psuche, "allies herself to the **Nous** (divine spirit or substance<sup>1</sup>), she does every thing aright and felicitously;" but the case is

<sup>1</sup> Paul calls Plato's **Nous** "Spirit;" but as this spirit is "substance," then, of course, **Buddhi** and not **Atma** is meant, as the latter cannot philosophically be called "substance" under any circumstance. We include **Atma** among the human "principles" in order not to create additional confusion. In reality it is no "human" but the universal **absolute** principle of which **Buddhi**, the Soul-Spirit, is the carrier.

otherwise when she attaches herself to **Anoia**, (folly, or the irrational animal Soul). Here, then, we have **Manas** (or the Soul in general) in its two aspects. when attaching itself to **Anoia (our Kama rupa**, or the "Animal Soul" in *Esoteric Buddhism*) it runs towards entire annihilation, as far as the personal Ego is concerned. When allying itself to the **Nous** (**Atma-Buddhi**) it merges into the immortal, imperishable Ego, and then its spiritual consciousness of the personal that was, becomes immortal. Thus, the duality of man — the **individuality** of the Divine Ego, and the temporary **personality**, or pivot between the human animal and the Divine — must be remembered if we are to make clear many otherwise perplexing problems in the study of man.

#### THE DISTINCTION BETWEEN SOUL AND SPIRIT.

When Plato speaks of **psuche** running towards entire annihilation if it attaches itself to **Anoia**, we must remember that **such entire** annihilation of the personal consciousness, is an exceptional and rare case. The general and almost invariable rule is the merging of the personal into the individual or immortal consciousness of the Ego, a transformation or a divine transfiguration, and the entire annihilation only of the lower **quaternary**. Would you expect the man of flesh, or the **temporary personality**, his shadow, the "astral," his animal instincts and even physical life, to survive with the "spiritual EGO" and become sempiternal? Naturally all this ceases to exist, either at, or soon after corporeal death. It becomes in time entirely disintegrated and disappears from view, being annihilated as a whole.

The Egyptians revered the "One-Only-One," as **Nout**; and it is from this word that Anaxagoras got his denomination **Nous**, or as he calls it, "the Mind or Spirit Self-potent," the leading motor, or **primum-mobile** of all. With him the **Nous** was God, and the **logos** was man, his emanation. The **Nous** is the spirit (whether in Kosmos or in man), and the **logos**, whether Universe or astral body, the emanation of the former, the physical body being

merely the animal. Our external powers perceive **phenomena**; our **Nous** alone is able to recognize their **noumena**. It is the logos alone, or the **noumenon**, that survives, because it is immortal in its very nature and essence, and the **logos** in man is the Eternal EGO, that which reincarnates and lasts for ever. But how can the evanescent or external shadow, the temporary clothing of that divine Emanation which returns to the source whence it proceeded, be that **which is raised in incorruptibility**

Besides Plato, there is Pythagoras, who also followed the same idea. "Plato and Pythagoras," says Plutarch, "distribute the soul *into* two parts, the rational (*noetic*) and irrational (*agnoia*); that Chat part of the soul of man which is rational is eternal; for though it be not God, yet it is the product of an eternal deity, but that part of the soul which is divested of reason (*agnoia*) dies."

Pythagoras described the **Soul** as a self-moving Unit (**monad**) composed of three elements, the **Nous** (Spirit), the **phren** (mind), and the **thumos** (life, breath or the **Nephesh** of the Kabalists) which three correspond to our "Atma-Buddhi," (higher Spirit-Soul), to **Manas (the EGO)**, and to **Kama-rupa** in conjunction with the **lower** reflection of Manas. That which the Ancient Greek philosophers termed **Soul**, in general, we call Spirit, or Spiritual **Soul, Buddhi**, as the vehicle of **Atma (the Agathon**, or Plato's Supreme Deity). The fact that Pythagoras and others state that **phren and thumos** are shared by us with the brutes, proves that in this case the **lower** Manasic reflection (instinct) and **Kamarupa** (animal living passions) are meant. And as Socrates and Plato accepted the clue and followed it, if to these five, namely, **Agathon** (Deity or Atma), **Psuche** (Soul in its collective sense), **Nous** (Spirit or Mind), **Phren** (physical mind), and **Thumos** (Kama-rupa or passions) we add the **eidolon** of the Mysteries, the shadowy **form** or the human double, and the **physical body**, it will be easy to demonstrate that the ideas of both Pythagoras and Plato were identical with ours.

Even the Egyptians held to the Septenary division. In its exit, they taught, the Soul (EGO) had to pass through its seven chambers, or principles, those it left behind, and those it took along with itself. The only difference is that, ever bearing in mind the penalty of revealing Mystery-doctrines, which was **death**, they gave out the teaching in a broad outline, while we elaborate it and explain its details. But though we do give out to the world as much as is lawful, even in our doctrine more than one important detail is withheld, which those who study the esoteric philosophy and are pledged to silence, **are alone entitled to know**.

[TO BE CONTINUED]