

# The Seven Human Principles – The Deity in Man

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Compiled By Joe Hasiewicz

## The Divine Within

Enough has been said to show that while for the Orientalists and profane masses the sentence, Om Mani Padme Hûm, means simply “O, the Jewel in the Lotus,” esoterically it signifies “O, my God within me.” Yes; there is a God in each human being, for man was and will re-become God. The sentence points to the indissoluble union between Man and the Universe. For the Lotus is the universal symbol of Kosmos as the absolute totality, and the Jewel is Spiritual man or God.<sup>1</sup>

## Historical Background

*Esoteric Buddhism* is one of the classic books of the Theosophical movement.

- Isis Unveiled was published in 1877
- Mahatma Letters were received between 1880 and 1885
- Esoteric Buddhism first published in 1883
- The Secret Doctrine was published in 1888.
- The Key to Theosophy was published in 1889.

Alfred Percy Sinnett (1840-1921) and his wife Patience were close friends of Henry Steel Olcott and H.P. Blavatsky. Sinnett was the editor of the Anglo-Indian newspaper *The Pioneer* at Allahabad was the recipient of the famous Mahatma Letters from which he drew the information given in *Esoteric Buddhism*.

## Sinnett’s Comments about ‘Knowledge’ in the West and the East

The West pricks<sup>2</sup> and piques<sup>3</sup> the learner’s controversial instinct at every step. He is encouraged to dispute and resist conviction. He is forbidden to take any scientific statement on authority. *Pari Passu*<sup>4</sup>, as he acquires knowledge, he must learn how that knowledge has been acquired, and he is made to feel that no fact is worth knowing, unless he knows, with it, the way to prove it a fact. The East manages its pupils on a wholly different plan. It no more disregards the necessity of proving its teaching than the West, but it provides proof of a wholly different sort. It enables the student to search Nature for himself, and verify its teachings, in those regions which Western philosophy can only invade by speculation and argument. It never takes the trouble to argue about anything. It says: “So and so is fact; here is the key of knowledge; now go and see for yourself”. . . Teaching and proof do not go hand in hand; they follow one another in due order.

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<sup>1</sup> (CW XII p.561) [http://www.katinkahesselink.net/blavatsky/articles/v12/y1890\\_054.htm](http://www.katinkahesselink.net/blavatsky/articles/v12/y1890_054.htm)

<sup>2</sup> prick- arousing or provoking in to action

<sup>3</sup> pique - to stimulate

<sup>4</sup> Pari Passu - At an equal pace; side by side:

## Sinnett's Retrospective on *Esoteric Buddhism*

In the 1885 preface to the annotated edition of *Esoteric Buddhism*, near the time that the last Mahatma letter was received, Sinnett writes "But I am glad to say that such later teaching only reveals incompleteness in my original conception of the esoteric doctrine — no material error so far. Indeed I have received from the great Adept himself, from whom I obtained my instruction in the first instance, the assurance that the book as it now stands is a sound and trustworthy statement of the scheme of Nature as understood by the initiates of occult science, which may have to be a good deal developed in the future."

H.P.B said that "The human principles, as given in *Esoteric Buddhism*, were tabulated for beginners, so as not to confuse their minds. It was half a blind."<sup>5</sup>

## The Seven Principles of Man

Seven distinct principles are recognized by esoteric science, as entering into the constitution of man . . . The higher principles of the series which go to constitute Man, are not fully developed in the mankind with which we are as yet familiar, but a complete or perfect man would be resolvable into the following elements. To facilitate the application of these explanations to ordinary exoteric Buddhist writings the Sanskrit names of these principles are given as well as suitable terms in English.

Sinnett	Blavatsky
7. Spirit: <i>Âtma</i>	(g). Spirit, the Higher Self: <i>Âtma</i>
6. Spiritual Soul: <i>Buddhi</i>	(f). Spiritual Soul: <i>Buddhi</i>
5. Human Soul: <i>Manas</i>	(e). Mind, Intelligence: <i>Manas a dual principle</i>
4. Animal Soul: <i>Kâma Rûpa</i>	(d). The seat of animal desires and passions: <i>Kâma Rûpa</i>
3. Astral Body: <i>Linga Sharira</i>	(c). Astral Body: <i>Linga Sharira or Linga-Śarîra</i>
2. Vitality: <i>Prana or Jîva</i>	(b). <i>Life, or Vital principle: Prana</i>
1. The Body: <i>Rûpa</i>	(a). Physical Body: <i>Rûpa or Sthula-Sharira</i>

Directly conceptions, so transcendental as some of those included in this analysis, are set forth in a tabular statement, they seem to incur certain degradation, against which, in endeavouring to realize clearly what is meant, we must be ever on our guard. Certainly it would be impossible for even the most skilful professor of occult science to exhibit each of these principles separate and distinct from the others, as the physical elements of a compound body can be separated by analysis and preserved independently of each other. (EB)

We divide also man into seven principles. We do not mean that in man there are seven skins or seven entities, or seven souls or, as Gerald Massey thought, seven devils. They are only aspects of the one and nothing else. (SDC)<sup>6</sup>

<sup>5</sup> (CW XII p.562) [http://www.katinkahesselink.net/blavatsky/articles/v12/y1890\\_054.htm](http://www.katinkahesselink.net/blavatsky/articles/v12/y1890_054.htm)

<sup>6</sup> Secret Doctrine Commentaries p.66 Meeting January 24th, 1889; <http://www.phx-ult-lodge.org/SD-Dialogues.htm>

## H.P.B. - The Seven Principles were misunderstood

In a discussion between two lodge members regarding intuition and Manas, Madame Blavatsky comments:

“Look here, you Europeans ought never have been given the seven principles. Well, perhaps in a hundred years you will understand it. It would be a thousand times better to hold to the old methods, those that I have held in *Isis Unveiled*, and to speak about triple man: spirit, soul and matter; then you would not fall into the heresies, in such heresies as you do. Why do we divide this into seven parts or aspects? Because ours is the highest philosophy.” (SDC)<sup>7</sup>

## Numbering the Principles is Useless

In Mr. Sinnett's "Esoteric Buddhism" d, e, and f [Kama Rûpa, *Manas*, and *Buddhi*], 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 (*Âtma-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-Rûpa*) that reigns supreme, exhibiting the most bestial instincts, etc. (KEY)

## Aspects of Man are defined by Consciousness

THEOSOPHIST. ... In Occultism every qualificative<sup>8</sup> change in the state of our consciousness gives to man a new aspect, and if it prevails and becomes part of the living and acting Ego, it must be (and is) given a special name, to distinguish the man in that particular state from the man he is when he places himself in another state.

ENQUIRER. It is just that which it is so difficult to understand.

THEOSOPHIST. It seems to me very easy, on the contrary, once that you have seized the main idea, i.e., that man acts on this or another plane of consciousness, in strict accordance with his mental and spiritual condition. But such is the materialism of the age that the more we explain the less people seem capable of understanding what we say. (KEY)

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<sup>7</sup> Secret Doctrine Commentaries p. 645, Meeting June 20, 1889  
<http://www.blavatskyhouse.org/onlineliterature/Blavatsky#Commentaries>

<sup>8</sup> Qualificative n. That which qualifies, modifies, or restricts; a qualifying term or statement.

## **The First Principle - *Sthula-Sharira***

The elements of a physical body are all on the same plane of materiality, but the elements of man are on very different planes. The finest gases, of which the body may to some extent be chemically composed, are still, on one scale at all events, on nearly the lowest level of materiality.

The second principle which, by its union with gross matter, changes it from what we generally call inorganic, or what might more properly be called inert, into living matter, is at once a something different from the finest example of matter in its lower state.

### **Force and Matter**

Is the second principle, then, anything that we can truly call matter at all? The question lands us, thus, at the very outset of this inquiry, in the middle of the subtle metaphysical discussion as to whether force and matter are different or identical. Enough for the moment to state that occult science regards them as identical, and that it contemplates no principle in Nature as wholly immaterial. . . The clue to the mystery involved lies of course in the fact, directly cognizable by occult experts, that matter exists in other states besides those which are cognizable by the five senses. (EB)

Is the vehicle of all the other "principles" during life. (KEY)

## **The Second Principle - *Prana***

The second principle of Man, Vitality, thus consists of matter in its aspect as force, and its affinity for the grosser state of matter is so great that it cannot be separated from any given particle or mass of this, except by instantaneous translation to some other particle or mass. When a man's body dies, by desertion of the higher principles which have rendered it a living reality, the second, or life principle, no longer a unity itself, is nevertheless inherent still in the particles of the body as this decomposes, attaching itself to other organisms to which that very process of decomposition gives rise. Bury the body in the earth and its Jîva will attach itself to the vegetation which springs above, or the lower animal forms which evolve from its substance. Burn the body, and indestructible Jîva flies back none the less instantaneously to the body of the planet itself from which it was originally borrowed, entering into some new combination as its affinities may determine. (EB)

The . . . "Principle" "Prana," or "Life," is, strictly speaking, the radiating force or Energy of Atma — as the Universal Life and the ONE SELF, — ITS lower or rather (in its effects) more physical, because manifesting, aspect. Prana or Life permeates the whole being of the objective Universe; and is called a "principle" only because it is an indispensable factor and the *deus ex machina*<sup>9</sup> of the living man. (KEY, Section 9, Definite Words for Definite Things)

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<sup>9</sup> A character or thing that suddenly enters the story in a novel, play, movie, etc., and solves a problem that had previously seemed impossible to solve; an unexpected power or event saving a seemingly hopeless situation, esp.

## Olcott Introduces Cremation to the United States

Perhaps this is why Olcott advocated cremation and introduced the ancient practice of cremation to the United States. This recent article in the Huffington Post tells how Henry Olcott introduced the ancient practice of cremation to the United States.

<http://www.huffingtonpost.com/mitch-horowitz/how-the-occult-brought-cr b 3880620.html>

## References

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(KEY) Blavatsky, H.P. *The Key to Theosophy*, Chapter 6, *The Septenary Nature of Man*,

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<http://www.theosociety.org/pasadena/key/key-9.htm>

(SDC) Blavatsky, H.P. *The Secret Doctrine Commentaries*

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