

## The Seven Human Principles – The Deity in Man - Part 3

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### On the Fate of the Lower "Principles"

THEOSOPHIST. When the man dies, his lower three principles leave him forever; *i. e.*, body, life, and the vehicle of the latter, the astral body or the double of the *living* man. And then, his four principles — the central or middle principle, the animal soul or *Kama-rupa*, with what it has assimilated from the lower *Manas*, and the higher triad find themselves in *Kama-loka*. The latter is an astral locality, the *limbus* of scholastic theology, the *Hades* of the ancients, and, strictly speaking, a *locality* only in a relative sense. It has neither a definite area nor boundary, but exists *within* subjective space; *i. e.*, is beyond our sensuous perceptions. Still it exists, and it is there that the astral *eidolons*<sup>1</sup> of all the beings that have lived, animals included, await their *second death*. For the animals it comes with the disintegration and the entire fading out of their *astral* particles to the last. For the human *eidolon* it begins when the *Âtma-Buddhi-Manasic* triad is said to "separate" itself from its lower principles, or the reflection of the ex-personality, by falling into the Devachanic state.

Then the *Kama-rupic* phantom, remaining bereft of its informing thinking principle, the higher *Manas*, and the lower aspect of the latter, the animal intelligence, no longer receiving light from the higher mind, and no longer having a physical brain to work through, collapses.

ENQUIRER. In what way?

THEOSOPHIST. Well, it falls into the state of the frog when certain portions of its brain are taken out by the vivisector. It can think no more, even on the lowest animal plane. Henceforth it is no longer even the lower *Manas*, since this "lower" is nothing without the "higher."

ENQUIRER. And is it this nonentity which we find materializing in Seance rooms with Mediums?

THEOSOPHIST. It is this nonentity. A true nonentity, however, only as to reasoning or cogitating powers, still an Entity, however astral and fluidic, as shown in certain cases when, having been magnetically and unconsciously drawn toward a medium, it is revived for a time and lives in him by proxy, so to speak. This "spook," or the *Kama-rupa*, may be compared with the jelly-fish, which has an ethereal gelatinous appearance so long as it is in

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<sup>1</sup> *Eidolon* (Greek; plural *eidola*) A word meaning "image" of the man that was. After death there remains in the astral world — which is on the other side of the threshold of physical life, the etheric world — the "shadow" of the man that was. The ancients called these human shadows, shades; modern children and nursemaids call them ghosts and spooks; and each such shade is but an *eidolon*, or astral image or pale copy of the physical man that was. This *eidolon* coheres for a while in the astral realms or in the superphysical ether, and its particles are magnetically held more or less coherent as long as the physical corpse is not fully dissolved into its component elements; but these *eidola* in a comparatively short time fade out, for they decay in a manner closely resembling the disintegration of the physical body. (OG, Purucker)

its own element, or water (the medium's specific AURA), but which, no sooner is it thrown out of it, than it dissolves in the hand or on the sand, especially in sunlight. In the medium's Aura, it lives a kind of vicarious life and reasons and speaks either through the medium's brain or those of other persons present. But this would lead us too far, and upon other people's grounds, whereon I have no desire to trespass.

*(KEY, Section 9, On the Fate of the Lower "Principles")*

### **The Fifth Principle - Manas**

The fifth principle, human soul, or Manas (as described in Sanskrit in one of its aspects), is the seat of reason and memory. It is a portion of this principle, animated by the fourth, which is really projected to distant places by an adept, when he makes an appearance in what is commonly called his astral body. Now the fifth principle, or human soul, in the majority of mankind is not even yet fully developed. This fact about the imperfect development as yet of the higher principles is very important. We cannot get a correct conception of the present place of man in Nature if we make the mistake of regarding him as a fully perfected being already. And that mistake would be fatal to any reasonable anticipations concerning the future that awaits him — fatal also to any appreciation of the appropriateness of the future which the esoteric doctrine explains to us as actually awaiting him. (EB)

### **The Dual Nature of Manas**

Manas — **a dual principle** in its functions. Mind, Intelligence: which is the higher human mind, whose light, or radiation links the MONAD [Âtma-Buddhi], for the lifetime, to the mortal man. (KEY)

The *Human Soul*, *Manas* or *mens*, everyone will agree that the intelligence of man is *dual* to say the least: *e.g.*, the high-minded man can hardly become low-minded; the very intellectual and spiritual-minded man is separated by an abyss from the obtuse, dull, and material, if not animal-minded man.

*(KEY, Section 7, On the Various "Principles" in Man)*

The clue lies in the double consciousness of our mind, and also, in the dual nature of the mental "principle." There is a spiritual consciousness, the Manasic mind illumined by the light of Buddhi, that which subjectively perceives abstractions; and the sentient consciousness (the lower Manasic light), inseparable from our physical brain and senses. This latter consciousness is held in subjection by the brain and physical senses, and, being in its turn equally dependent on them, must of course fade out and finally die with the disappearance of the brain and physical senses. It is only the former kind of consciousness, whose root lies in eternity, which survives and lives for ever, and may, therefore, be regarded as immortal. Everything else belongs to passing illusions. *(KEY, Section 10, The Mystery of the Ego)*

## The Gravitation of Manas

Every man has these two principles in him, one more active than the other, and in rare cases, one of these is entirely stunted in its growth, so to say, or paralysed by the strength and predominance of the other *aspect*, in whatever direction. These, then, are what we call the two principles or aspects of *Manas*, the higher and the lower; the former, the higher Manas, or the thinking, conscious EGO gravitating toward the spiritual Soul (Buddhi); and the latter, or its instinctual principle, attracted to *Kama*, the seat of animal desires and passions in man.

(KEY, Section 7, On the Various "Principles" in Man)

The future state and the Karmic destiny of man depend on whether Manas gravitates more downward to Kama Rûpa, the seat of the animal passions, or upwards to Buddhi, the Spiritual Ego. In the latter case, the higher consciousness of the individual Spiritual aspirations of mind (Manas), assimilating Buddhi, are absorbed by it and form the Ego, which goes into Devachanic bliss. (KEY)

## References

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(KEY) Blavatsky, H.P. *The Key to Theosophy*  
<http://www.theosociety.org/pasadena/key/key-hp.htm>