

The Seven Human Principles – The Deity in Man - Part 4

Compiled By Joe Hasiewicz

The Sixth Principle – *Buddhi*

The Embryonic Sixth Principle

Since the fifth principle is not yet fully developed, it goes without saying that the sixth principle is still in embryo. This idea has been variously indicated in recent forecasts of the great doctrine. Sometimes it has been said, we do not truly possess any sixth principle, we merely have germs of a sixth principle. It has also been said, the sixth principle is not in us; it hovers over us; it is a something that the highest aspirations of our nature must work up towards. But it is also said: all things, not man alone, but every animal, plant, and mineral have their seven principles, and the highest principles of all — the seventh itself — vitalizes that continuous thread of life which runs all through evolution, uniting into a definite succession, the almost innumerable incarnations of that one life which constitute a complete series. (EB)

Assimilation of Conceptions

We must imbibe¹ all these various conceptions and weld them together, or extract their essence, to learn the doctrine of the sixth principle. Following the order of ideas which just now suggested the application of the term animal soul to the fourth principle, and human soul to the fifth, the sixth may be called the spiritual soul of man, and the seventh, therefore, spirit itself. (EB)

The One Life or Spirit

In another aspect of the idea the sixth principle may be called the vehicle of the seventh, and the fourth the vehicle of the fifth; but yet another mode of dealing with the problem teaches us to regard each of the higher principles from the fourth upwards, as a vehicle of what, in Buddhist philosophy, is called the One Life or Spirit. According to this view of the matter of one life is that which perfects, by inhabiting the various vehicles. In the animal the one life is concentrated in the Kâma Rûpa. In man it begins to penetrate the fifth principle as well. In perfected man it penetrates the sixth, and when it penetrates the seventh, man ceases to be man, and attains a wholly superior condition of existence. (EB)

Non-Separation of the Higher Principles

This latter view² of the position is especially valuable as guarding against the notion that the four higher principles are like a bundle of sticks tied together, but each having individualities of their own if untied.

¹ In the sense of assimilate

² The latter view refers to the idea that the “One Life” inhabiting the various vehicles.

Neither the animal soul alone, nor the spiritual soul alone, has any individuality at all; but, on the other hand, the fifth principle would be incapable of separation from the others in such a way, that its individuality would be preserved while both the deserted principles would be left unconscious.

It has been said that the finer principles themselves even, are material and molecular in their constitution, though composed of a higher order of matter than the physical senses can take note of.

So they are separable, and the sixth principle itself can be imagined as divorcing itself from its lower neighbour. But in that state of separation, and at this stage of mankind's development, it could simply reincarnate itself in such an emergency, and grow a new fifth principle by contact with a human organism; in such a case, the fifth principle would lean upon and become one with the fourth, and be proportionately degraded.

And yet this fifth principle, which cannot stand alone, is the personality of the man; and its cream, in union with the sixth, his continuous individuality through successive lives.

The circumstances and attractions under the influence of which the principles do divide up, and the manner in which the consciousness of man is dealt with then, will be discussed later on. Meanwhile, a better understanding of the whole position than could ensue from a continued prosecution of the inquiry on these lines now, will be obtained by turning first to the processes of evolution by means of which the principles of man have been developed.
(EB)

No Attributes

This divine soul, or *Buddhi*, then, is the vehicle of the Spirit. In conjunction, these two are one, impersonal and without any attributes (on this plane, of course), and make two spiritual "principles." (*KEY, Section 7, On the Various "Principles" in Man*)

Mystery of the Sixth Principle

Occultism calls this *seventh* principle the synthesis of the sixth, and gives it for vehicle the *Spiritual Soul, Buddhi*. Now the latter conceals a mystery, which is never given to any one, with the exception of irrevocably pledged *chelas*, or those, at any rate, who can be safely trusted. Of course, there would be less confusion, could it only be told; but, as this is directly concerned with the power of projecting one's double consciously and at will, and as this gift, like the "ring of Gyges,"³ would prove very fatal to man at large and to the possessor of that faculty in particular, it is carefully guarded.

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

³ The Ring of Gyges is a mythical magical artifact mentioned by the philosopher Plato in book 2 of his Republic. It granted its owner the power to become invisible at will. Through the story of the ring, Republic considers whether an intelligent person would be moral if he did not have to fear being caught and punished. In Republic, the tale of the ring of Gyges is described by the character of Glaucon who is the brother of Plato. Glaucon asks whether any man can be so virtuous that he could resist the temptation of being able to perform any act without being known or discovered.

The Seventh Principle – Âtma

The Higher Self is Âtma

THE HIGHER SELF is Âtma the inseparable ray of the Universal and ONE SELF. It is the God above, more than within, us. Happy the man who succeeds in saturating his inner Ego with it! (*KEY, Section 9, Definite Words for Definite Things*)

First of all, Spirit (in the sense of the Absolute, and therefore, indivisible ALL), or Âtma. As this can neither be located nor limited in philosophy, being simply that which is in Eternity, and which cannot be absent from even the tiniest geometrical or mathematical point of the universe of matter or substance, it ought not to be called, in truth, a "human" principle at all. Rather, and at best, it is in Metaphysics, that point in space which the human Monad and its vehicle man occupy for the period of every life. (*KEY, Section 7, On the Various Principles in Man*)

You have no Âtma

"You must never say: 'my Âtma'; you have no Âtma. This idea is the curse of the world. It has produced tremendous selfishness, this egotism [] we say 'we are,' 'my Âtma,' 'my Buddhi'. Who are you? You are nobodies; you are something today, and tomorrow you are not. Even that disappears at the end of the Manvantara in the one. (*Secret Doctrine Commentaries Transaction 22, Meeting of June 20 1889*)

This "Higher Self" is Âtma

This "Higher Self" is ATMA, and of course it is "non-materializable," as Mr. Sinnett says. Even more, it can never be "objective" under any circumstances, even to the highest spiritual perception. For Atman or the "Higher Self" is really Brahma, the ABSOLUTE, and indistinguishable from it.

In hours of Samadhi⁴, the higher spiritual consciousness of the Initiate is entirely absorbed in the ONE essence, which is Atman, and therefore, being one with the whole, there can be nothing objective for it.

⁴ Samadhi (Sanskrit) meaning "to direct towards," intense contemplation or profound meditation, with the consciousness directed to the spiritual. It is the highest form of self-possession, in the sense of collecting all the faculties of the constitution towards reaching union or quasi-union, long or short in time as the case may be, with the divine-spiritual. One who possesses and is accustomed to use this power has complete, absolute control over all his faculties, and is, therefore, said to be "completely self- possessed." It is the highest state of yoga or "union."

The Principles in Combination

To avoid henceforth such misapprehensions, I propose to translate literally from the Occult Eastern terms their equivalents in English, and offer these for future use.

THE HIGHER SELF is Atma the inseparable ray of the Universal and ONE SELF. It is the God above, more than within, us. Happy the man who succeeds in saturating his inner Ego with it!

THE SPIRITUAL divine EGO is the Spiritual soul or Buddhi, in close union with Manas, the mind-principle, without which it is no EGO at all, but only the Atmic Vehicle.

THE INNER, or HIGHER "EGO" is Manas, the "Fifth" Principle, so called, independently of Buddhi. The Mind-Principle is only the Spiritual Ego when merged into one with Buddhi, — no materialist being supposed to have in him such an Ego, however great his intellectual capacities. It is the permanent Individuality or the "Re-incarnating Ego."

THE LOWER, or PERSONAL "EGO" is the physical man in conjunction with his lower Self, i. e., animal instincts, passions, desires, etc. It is called the "false personality," and consists of the lower Manas combined with Kama-rupa, and operating through the Physical body and its phantom or "double."

The remaining "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*⁵ of the living man.

References

(EB) Sinnett, A. P. *Esoteric Buddhism*, Chapter 2, *The Constitution of Man*.
http://www.theosophical.ca/books/EsotericBuddhism_APSinnett.pdf

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

⁵ 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. as a contrived plot device; a stage device in Greek and Roman drama in which a god appeared in the sky by means of a crane (Greek, mechane) to resolve the plot of a play.