

# The Esoteric Papers of Madame Blavatsky



H. P. Blavatsky and Daniel H. Caldwell

As I mentioned in a recent  
message, Michael often told me  
he was going to  
forego *Devachan*...— Robert Borel

in which every man is invisibly enveloped.\* It is the direct emanation (a) from the *Atmic Ray* in its triple aspect of Creator, Preserver, and Destroyer (Regenerator); and (b) from Buddhi-Manas. The *seventh* aspect of this individual aura is the faculty of assuming the form of its body and becoming the "Radiant," the Luminous *Augoeides*. It is this, strictly speaking, which at times becomes the form called *Mayavi Rupa*. Therefore, as explained in the second diagram (of the astral man), the spiritual man consists of only five principles, as taught by the Vedantins, who substitute, tacitly, for the physical, this sixth, or auric, body, and merge the dual Manas (the dual mind, or consciousness) into one. Thus they speak of five Koshas (sheaths, or principles), and call Atma the sixth yet no "principle." This is the secret of Subba Row's criticism of the division in *Esoteric Buddhism*. He knew well our difficulty, and had accepted our exoteric enumeration at one time, but took advantage of my pledge of secrecy and the impossibility I was in to defend myself publicly before the profane world. (*Vide Secret Doctrine*, vol. 1, p. 157, for the Vedantic exoteric enumeration.) But let the student now learn the true esoteric enumeration. It was not given to Mr. A. P. Sinnett, who would never pledge himself, and was known to contemplate from the first giving out his information to the public. Therefore the division of the "principles" is given in *Esoteric Buddhism* exoterically.

[SEE COLORED DIAGRAM HEREWITH.]

The reason why it is not permitted to speak of the *Auric body* is because it is so sacred. It is this which, at death, conveys, by assimilating them, the spiritual principles, or essence of Buddhi and Manas, *which are not objective*, and then, with the full radiation of Atma upon itself, it ascends as Manas-Taijasi into the Devachanic state. Therefore is it called by many names. It is the *Sutrātma*, the silver thread which "incarnates" (follows, rather) from the beginning of Manvantara to the end, threading upon itself the pearls of human existence, *i. e.*, the spiritual aroma of every personality it follows through the pilgrimage of life. (*Vide Lucifer*, Jan., 1889, "Dialogue upon the Mysteries of After-Life.") It is also the material from which the Adept forms his astral

\*So are the animals, the plants, and even the minerals. Reichenbach never understood what he saw through his sensitives and clairvoyants. It is the Odic, or rather the auric or magnetic fluid which emanates from man, but it is also something more. Of the animal, mineral and vegetable auras I will treat later.



bodies, from the Augoeides and the Mayavi-Rupa downwards. After the death of man, when its most ethereal particles have drawn into themselves the spiritual principles of Buddhi and the upper Manas with the radiance of Atma upon them, it either remains in the Devachanic state of consciousness, or, in the case of a full Adept, it prefers to remain as a Nirmanakaya, *i. e.*, one having so purified his whole system that he is above even the divine illusion of a Devachanee. Such an Adept remains in the astral (invisible) plane connected with our earth, and henceforth moves and *lives* in the possession of all his principles except the Kama Rupa and minus his physical body. In the first case, *its alter ego* within the body—as the radiant aura was without it—the Linga Sarira, strengthened by the material particles of the aura which it leaves behind, remains near and outside the dead body, and soon fades out. In the second case, the body alone becomes subject to dissolution, while the center of that force which was the seat of desires and passions disappears, of course, with its cause—the animal body. But during the life of the latter all these centers are more or less active and in constant correspondence with their prototypes—the cosmic centers—and the microcosms of these—the principles. It is only through these cosmic and spiritual, that the physical centers (the seven openings of the upper, and the *triad* of the lower body) can benefit by their occult interaction. It is these orifices, or openings, that are the channels conducting into the body the influences that *the will of man* attracts and benefits by, *i. e.*, the cosmic forces; although that will has to act primarily through the spiritual principles. To make this clearer:

In order to stop pain in the physical eye—say the right one—one has to attract to it the potent magnetism from that cosmic principle which corresponds to that eye, as also to Buddhi. Create, by a powerful will effort, an imaginary line of communication between Buddhi—locating it as a center in the same portion of the head—and the right eye. That line, though we may call it “imaginary,” is in reality as good as real, once you succeed in seeing it with your mental eye and give it a shape and color. A rope in a dream *is not* and yet *is*. Besides which, according to the prismatic color you endow your line with, so will the influence act. Buddhi and Mercury correspond with each other, and both are yellow, or radiant and golden colored. In the human system, the right eye corresponds with Buddhi and Mercury; and Manas with the left and Venus, or Lucifer. Thus, if your line is golden