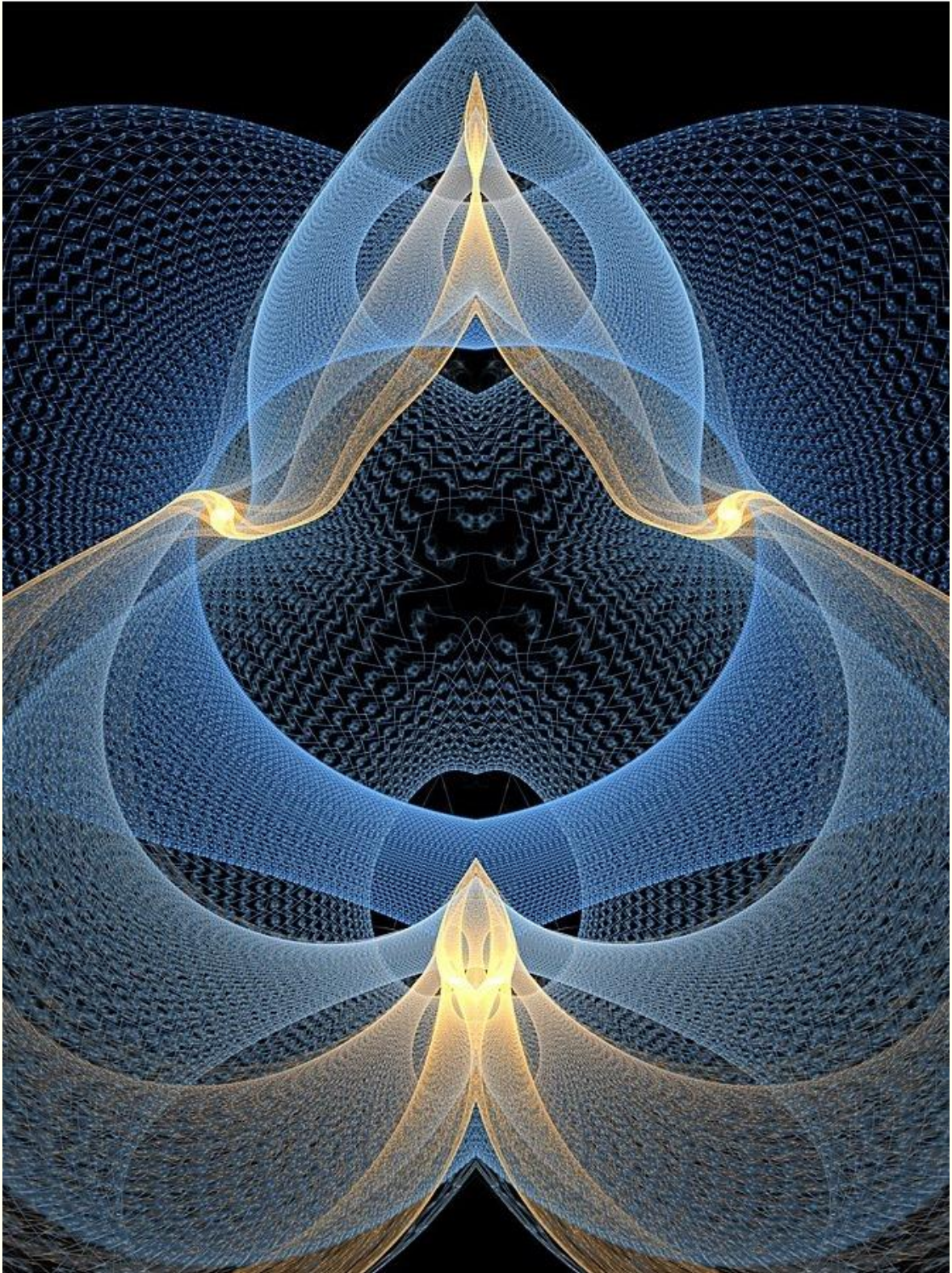


*The Master Atom is
Man's Spiritual Soul*



Contents and abstract of central ideas¹

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¹ Frontispiece by Exper Giovanni Rubaltelli.

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[Only the paragraphs from this article by William Oxley, F.T.S., to which H.P. Blavatsky appends footnotes are here printed. — *Boris de Zirkoff*.]

In dealing with what *appears* to be the difference between Hierosophic and Theosophic teachings, as to Rebirth, or Reincarnation, we should have to deal with what Theosophy terms the "Seventh principle" in man, but which I have termed the "Master atom." Is that [558] "seventh principle" an *entity*, *i.e.*, is it a differentiated atom of life? In *appearance* — yes. In *reality* — no. The term "atom of life" has an application only permissible on the plane of human thought and consciousness. It is relative, not absolute. If we must go back far enough, or deep enough, I urge that there is but one Life and one Substance; and that all which is, is but the phenomenon of differentiation, which is ceaseless, changing, and eternal.

The essence of seventh principle in man belongs to the seventh state of matter (pure spirit), while the nature of the sixth principle is not a centre of force like its spirit but a fluidic or rather ethereal "atom."

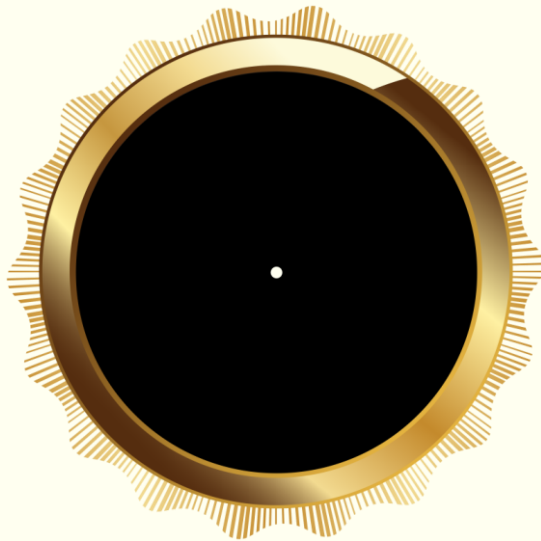
This is good, *orthodox* occultism as it now stands. Only with our correspondent's permission, we are obliged to remind him that according to the Occult doctrine the term "Master Atom" is not applicable to the seventh principle, though it can be very properly used in reference to the sixth, the vehicle of spirit, or spiritual soul. The views of the Occultists upon *spirit* and soul may be said to adopt the middle ground between the theories of Boscovich and Helmholtz, on the intimate nature of matter. The seventh principle, or rather its essence, belongs to the *seventh* state of matter, *i.e.*, a state which may be viewed in our mundane conceptions as pure spirit; while the nature of the *sixth* principle is not a *centre of force* like its spirit, a centre in which the idea of all substance disappears altogether, but a fluidic or rather ethereal "atom." The former is undifferentiated, the latter, differentiated matter, though in its highest and purest state; one, the life that animates the atom, the other the vehicle that contains it.

Precisely at the points where this phenomenal differentiation comes in, there the "atom of life" appears; and we hold, that this specific atom, once differentiated, and entering upon its cyclic round, after having attained a specific consciousness of its own on the mundane, or physical plane, can never re-enter the same plane again; as the purpose is accomplished for which it was so differentiated. But, this "master atom" in order to make itself visible, or cognizable, on the various planes in its descent, attracts to itself *other atoms*, which form its envelope, or clothing, and *these atoms*, by virtue of contact — temporary as it is — impregnated with the life quality of the master atom, and according to the development in the scale of consciousness, consciousness while as-

ending, unconsciousness while descending — so, conditions are supplied for phenomenal expressions on the infinite variety of Being.

This is *heterodox*. If by “Master atom” the *divine* “human monad” is meant, then it remains unconscious or rather irresponsible whether “descending” or “ascending” the circle [559] of spheres for three and a half rounds, after which, so long as it is united to personalities it remains both conscious and responsible.

I think all this, and much more, is clearly shown in the series of Fragmentary Truths, given from time to time by the Mahatmas, who, with a wisdom that cannot be gainsaid, impart so much as can be appreciated and no more. My late visit to Egypt brought me into contact with the ancient Egyptian doctrine of metempsychosis, which seemed to teach, that the soul, or vivifying principle, after leaving the body, was reincarnated in lower and even animal forms, and that it must pass through every variety of organized life forms until at the end of three thousand years it would return and be reunited with the physical body, which was so carefully preserved and mummified under this idea. Time has proved the fallacy of the doctrine, as so many mummies, now in existence, are considerably older than the 3000 years, and the so-called soul has *not* returned to claim its physical body. We must therefore seek for another solution to an ancient doctrine which, undoubtedly, had an underlying tone of truth.



Semi-Exoteric Constitution of Man (Table).

There now follows a table from “Constitution of Man – Overview.” Full text in our Constitution of Man Series. — ED. PHIL.

Semi-Exoteric Constitution of the Microcosm or Man, Citizen of the Universe and Telesphoros.

Immortal Higher Triad, the Divine Self

- True individuality, the Sutratman of the Upanishads.
- The Imperishable Monas, i.e., Atman–Buddhi–Manas, permeated by the One Universal Life, or Breath.
- Spiritual Self dying (**Death 4**), so that Its Ideation can live.

Mortal Lower Tetrad, overshadowed by the Divine Self

- False individuality of the common man, who identifies with the personal and the transient.
- Other ephemeral aspects of the quaternary personality.
- The heart, being the organ of Spiritual Consciousness, represents the Higher Triad. The liver and spleen represent the quaternary, taken as a whole.

Macrocosmic planes	ADI-BUDDHA	MAHA-BUDDHI	MAHAT, COSMIC INTELLIGENCE		FOHAT	JIVA	ASTRAL	PRAKRITI
Microcosmic planes	Atman	Buddhi	Manas or Dual Mind		Kama (Manas)	(Kama) Prana	Linga-Sharira	Sthula-Sharira
Consciousness' virtual foci	Universal Self	Spiritual Ego	Higher Ego	Lower Ego	Animal Desires	Life Force	Astral Body	Visible Body
Auric Egg (Atmic Aura)	Principle ②: Auric Egg, monadic envelope and amnion of the physical man. Auric Egg and Prana are essentially the same.							
Auric Egg dynamics	Periphery of the Auric Egg and our point of communication with Universal Planes.		The two are bridged by Antahkarana. When Ahamkara (selfish Self) is strong, Antahkarana is said to be “drunk or insane.”		Vital Animal, Living Soul, Nephesh.		Transitory emanation of the Auric Egg.	
Three? Five? Seven?	Higher Principles			Middle Principle		Lower Aspects		
	Potency of the spiritual man: divine, higher manas-mind, nous or noetic intelligence, the reincarnating ego.			Potential of the worldly man: animal, astral, lower mind or soul; psyche-périsprit.		Physical man is the musical instrument; his Higher Ego, the performing artist.		
Pauline ternary	Spirit (Plato's λόγον, ideal life or ζωή)		Soul (Plato's ἄλογον)		(Physical life or βίος)		Body	
Platonic terms	Agathon	Nous		Phren	Thymos		Eidolon	Soma
Principles and aspects	Principle ①, Universal, not individual. I-ness	Principle ③ Spiritual Soul. I am, That I am	Principle ④ Enduring Individuality.	Aspect ③ I am I	Permeates every principle & aspect.	Aspect ① vitalising aspects ③ and ②.	Aspect ②	Medium of every principle & aspect.
Faculties, fields, and forte	The Will to Be, and to Become. The Amaranthine Dream.	Spiritual intelligence, discrimination, intuition by inner sight.	Abstract, impersonal, noble thoughts, and ideals.	Concrete, personal, selfish thoughts, and “realistic” interests.	Worldly desires, lust (επιθυμία), propensities, and proclivities.	Individualised breath of the One Life, electromagnetic vitality.	Protean model of the gross physical body; and its subtle counterpart.	Gross, bulky, living substance, the physical body.
Radiation and emanations	Radiation of the Ineffable One Pure Spirit. (First Logos)	Emanation of Alaya (Anima Mundi), Ray and Vehicle of Atman.	First emanation of Pradhana, or unevolved cause.	Reflection or shadow of Buddhi plus Higher Manas, having potentialities of both.	Closely linked with Lower Manas, the Green-Red animal monster in us.	Closely linked with Kama-Manas. Prana has no number, as it pervades every other principle.	Closely linked with Kama-Prana, and inseparable from it.	
Other terms and allegories	A Ray of Paramatman (Uncreated Ray) Jivatman.	Sophia-Wisdom, Beautiful Helena, Chase Penelope.	Manasaputras, Breaths or Principles.				Vehicle (Vahan) of Prana, Astral, Etheric Double.	
Metaphorical gender	Sexless	Female	Sexless	Male	Male	Sexless	Male	Male
Apparitions to distant places	Adepts can project consciously, and dying persons unconsciously, an illusory form or phantom of their personality to any distant location — while their physical body is left “entranced.” This double is termed Mayavi-Rupa.							
Deaths and post-mortem states	After Death 2 the purified mind enters Devachan, a long period of personal “bliss during the interim between two incarnations, as a reward for all the unmerited suffering he has endured” and where unfulfilled aspirations are enacted subjectively.			Death 2. Kama-manas becomes a distinct body of ante-mortem desires (Kama-Rupa) and remains in “desire world” (Kama-Loka) until its final dissipation. Attempts to delay death, e.g., by necromancy, is Black Magic.		Eventually, Kama-Prana is released and re-becomes Jiva.	Death 3. Clinging to the physical body, it dissipates only with the disappearance of its last atom.	Death 1. Attempts to preserve death, e.g., by taxidermy, is Black Magic.

For 3000 years the mummy goes on throwing off the life-atoms of the jiva (man's second principle) which, from the hour of death enter the vortices of being through every variety of organized life forms.

Mr. Oxley will permit us to correct him. He looks at the objective terrestrial and *empty* shell — the “mummy” — and forgets that there may be hidden under the crude allegory a great scientific and occult truth. We are taught that for 3000 years at least the “mummy,” notwithstanding all the chemical preparations, goes on throwing off, to the last, invisible atoms which from the hour of death, re-entering the various *vortices* of being, go indeed “through every variety of organized life forms.” But it is not the soul, the fifth, least of all the sixth principle, but the *life atoms* of the *jīva*, the second principle. At the end of 3000 years, sometimes more, and sometimes less, after endless transmigrations¹ all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which had already been clothed with [them] two or three thousands of years before. Even in the worst case, that of the annihilation of the conscious *personal* principle, the monad or individual soul is ever the same as are also the atoms of the lower principles which, regenerated and renewed in this ever-flowing river of being, are magnetically drawn together owing to their affinity, and are once more reincarnated together. Such was the true occult theory of the Egyptians. [560]

I notice the Editor's note in March number of *The Theosophist*, in reply to the query raised by a correspondent X in reference to the retrogression of the “spiritual survival” after physical death. . . . The real question involved is this:

“Does the life principle that escapes from the human body at death, maintain the consciousness of its individuality — not personality: and if so, does that conscious individuality advance to higher, or more interior, states of being?”

To which we reply in the affirmative. The revered Mahatmas know as well as I do, that every spirit atom which is ultimated into physical conditions of existence is absolutely needful to fulfil the grand purposes of so-called creation.

We are sorry to reply in the negative. That which maintains the consciousness of its individuality is the sixth principle in conjunction with the seventh and a portion of the fifth and its vehicle the fourth — the triad thus constituting the conscious *monad*. Life-atoms or “life principle” (the *Jīv*) that escapes at death has no consciousness in its disintegrated condition, nor has this any bearing upon the “grand purposes of creation.”



¹ [Consult “Jiva and Jivatman” and “Transmigration, Reincarnation, Gilgulim,” in our Confusing Words Series. — ED. PHIL.]

Suggested reading for students.



From our Constitution of Man Series.

- A CONGENITAL PREPONDERANCE OF FIRE ELEMENTALS MAKES A MAN IMPERVIOUS TO FIRE
- ANCIENT BELIEFS IN THE IMMORTALITY OF SOUL
- ANCIENT OPINIONS UPON PSYCHIC BODIES
- APOLLONIUS COMFORTS A BEREAVED FATHER
- ASTRAL BODIES OR DOPPELGÄNGERS
- ATMAN IS A RAY FROM A SPARK OF UNCREATED RAY
- BLAVATSKY ON AETHROBACY AND FAKIRS
- BLAVATSKY ON OCCULT DEVELOPMENT
- BLAVATSKY ON THE DUAL ASPECT OF WISDOM
- BLAVATSKY ON THREE ESSAYS BY É. LÉVI
- BLOOD IS THE FIRST INCARNATION OF UNIVERSAL FLUID
- CHINESE BELIEFS ABOUT THE HUMAN SOUL
- CICERO'S DREAM OF SCIPIO AND MACROBIUS' COMMENT
- CLASSIFICATION OF THE PRINCIPLES IN MAN
- CONCERNING THE DOCTRINES OF THE THEOSOPHISTS
- CONSTITUTION OF MAN – DRAWING
- CONSTITUTION OF MAN – ESOTERIC
- CONSTITUTION OF MAN – OVERVIEW
- COSMOS AND DEITY IN MAN (DRAWING)
- DAS' SCIENCE OF THE EMOTIONS (1908)
- DEATH AND IMMORTALITY
- DEATH AND POST-MORTEM STATES
- DEATH HAS NO TERRORS
- DEVACHAN, DREAM REALM WHERE PURE SOULS ARE REWARDED

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SUGGESTED READING FOR STUDENTS**

- DREAMLESS SLEEP
- ELIPHAS LEVI ON DEATH AND SATAN
- EMOTIONS' TRIUNE NATURE
- EVOLUTIONARY TRANSMIGRATION OF MATERIAL PARTICLES IN NATURE
- FACING SEVEN VIRGINS IN THE HALL OF JUDGMENT
- FROM THE STRONGHOLD OF YOUR SOUL, CHASE ALL YOUR FOES AWAY
- HAIR IS THE RETAINER OF PRANA
- IN DEEP SLEEP WE DREAM NO MORE AND CONFABULATE WITH THE STARS
- IS SUICIDE A CRIME?
- JUDGE ON THE INNER CONSTITUTION OF MAN
- JUDGE ON THE OCCULT NATURE OF MAN
- LÉVI ON DEATH BEING THE BIRTH-PANG OF LIFE
- LIFE IS AN INDESTRUCTIBLE UNIVERSAL FORCE
- LOW BUFFOONERY AND MOCKING LAUGHS
- LYMPH IS A MASQUE FOR NYMPH
- MAN IS THE CAUSE OF GLOBAL WARMING
- MAN, THE JEWEL OF THE UNIVERSE (THEOSOPHICAL JEWELS)
- NEED OF A SPIRITUAL VOCABULARY
- NO NEED FOR EXPENSIVE FUNERALS
- NOUS AUGOEIDES OF THE NEOPLATONISTS
- NOUS MOVES MAN
- OEDIPUS AND SPHINX UNRIDDED
- OSIRIS AND TYPHON, HIGHER TRIAD AND LOWER TETRAD
- PLATO ON THE APPLE OF THE EYE
- PLATO'S TWO HORSES
- PLUTARCH COMFORTS APOLLONIUS
- PLUTARCH COMPARING PASSIONS AND DISEASES – TR. WHITE
- PLUTARCH ON BOASTED WISDOM, FORTITUDE, MAGNANIMITY, AND TEMPERANCE
- PLUTARCH ON EXERCISES PROPER FOR A SCHOLAR – TR. POOLE
- PLUTARCH ON PLATO'S PROCREATION OF THE SOUL – TR. PHILIPS
- POST-MORTEM WANDERINGS OF THE WICKED SOUL
- PREMATURE AND PHENOMENAL GROWTHS

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SUGGESTED READING FOR STUDENTS

- PSYCHOLOGY LACKS ENTIRELY KNOWLEDGE OF THE SOUL
- PSYCHOMETRY IS THE NATURAL BUT LATENT FACULTY IN US
- REAL DREAMS ARE ACTIONS OF THE TRUE SELF
- RELEASING THE ASTRAL SOUL FROM ONE'S ASHES
- SEMI-EXOTERIC OVERVIEW OF THE INNER CONSTITUTION OF MAN
- SEPTENARY ANTHROPOS (THEOSOPHICAL JEWELS)
- SEPTENARY IS THE CONSTITUTION OF MAN
- SIXTH SENSE IS REASON OVER INSTINCT
- SPECULATIONS ABOUT REINCARNATION AND MATERIALIZED SPIRITS
- SPIRIT AND PERISPIRIT
- SUBBA ROW ON KAMA-LOKA
- SUBBA ROW ON THE SEVENFOLD PRINCIPLE IN MAN
- SUBBA ROW ON THOUGHT TRANSFERENCE
- SYNESIUS CONCERNING DREAMS
- THE AQUILINE NOSE IS ROYAL AND NOBLE
- THE DEVOTIONAL LOVE AND NOBLE ASPIRATIONS OF LOWER MANAS
- THE ESOTERIC PHYSIOLOGY OF MAN
- THE HEART IS THE ORGAN OF SPIRITUAL CONSCIOUSNESS
- THE IMAGE-MAKING POWER
- THE LIFE PRINCIPLE
- THE MASTER ATOM IS MAN'S SPIRITUAL SOUL
- THE MOON REGULATES THE PRANA OF NATURE AND MAN
- THE OCCULT INFLUENCE OF MAN'S ACTIVE WILL
- THE PERISPIRIT OF ALLAN KARDEC
- THE PROPHECY OF GENERAL YERMOLOV
- THE SUTRATMAN OF THE UPANISHADS
- THE TWO VOICES OF LORD TENNYSON
- THE VOICE OF THE WILL IS THE ATOMIC POINT
- THREE CUBITS OF THE EAR, FOUR OF THE STALK
- TIBETAN TEACHINGS ON AFTER-DEATH STATES
- TROUBLES FROM UNDISSOLVED EX-DOUBLES
- TWO SPIRITS UNITED IN THE ELYSIAN FIELDS

CONSTITUTION OF MAN SERIES
SUGGESTED READING FOR STUDENTS

- WHEN INNER AND OUTER MAN ARE OFF-KILTER
- WHEN THE GREEN IS OVERCOME WITH AZURE
- WHEN THE SERPENT SLOUGHS OFF HIS SKIN
- WHY SECLUDING WOMEN DURING THEIR MENSTRUAL PERIOD?
- WOE FOR THE LIVING DEAD



- THE ATOMS OF SCIENCE ARE THE VIBRATIONS OF OCCULTISM
— *in our Secret Doctrine's First Proposition Series.*
- ADVENTURES AND PEREGRINATIONS OF THE METAPHYSICAL ATOM
— *in our Secret Doctrine's Third Proposition Series.*

