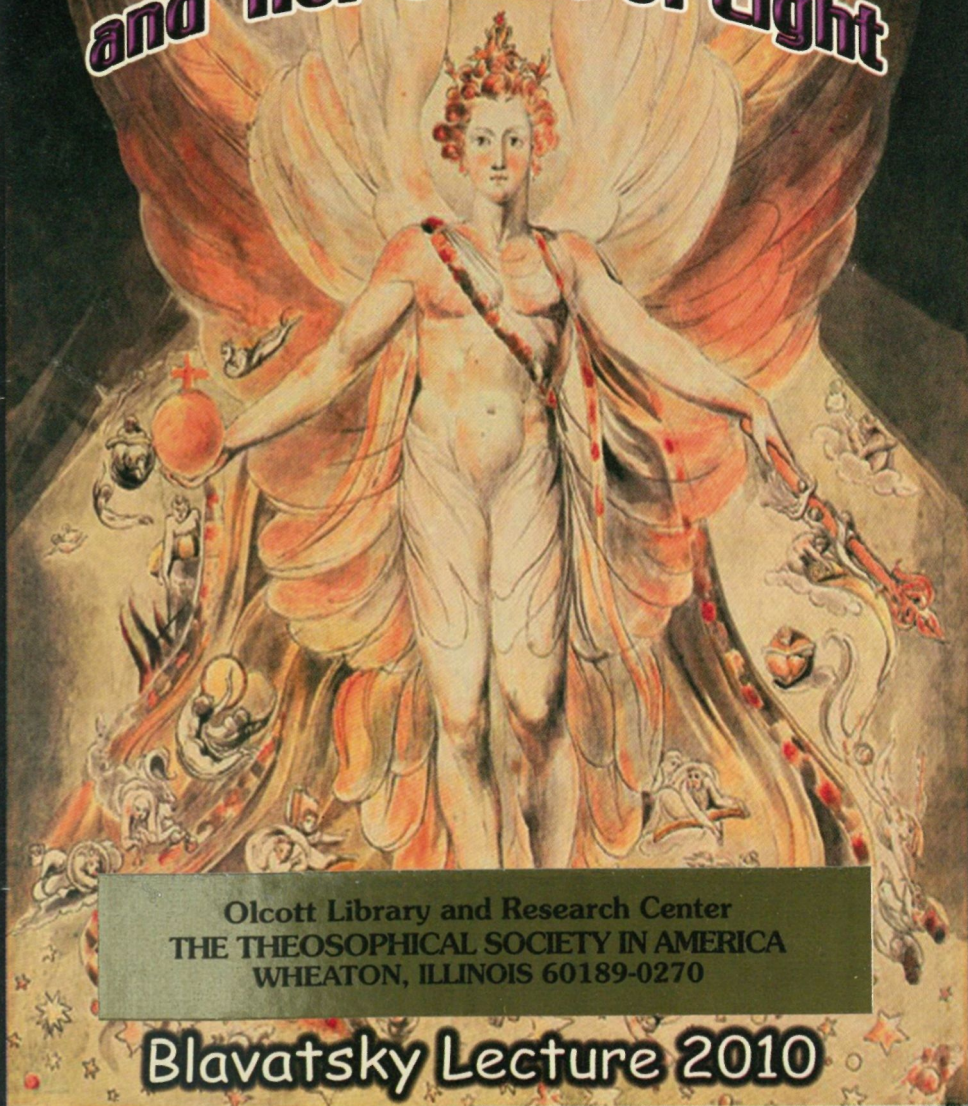


# The Heavenly Twin The Human Soul and her Guide of Light



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## Blavatsky Lecture 2010

by DAVID ROEF



# The HEAVENLY TWIN: The Human Soul and her Guide of Light

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*Satan in Glory*, by William Blake (1757 - 1827)



# THE HEAVENLY TWIN

. . . For thou art with me . . . all the days of my life.

— Psalm 23: 4, 6

## Introduction

The title of this lecture refers to one of the most intriguing themes in ancient and modern Theosophy, i.e., the relationship between our human soul and her spiritual counterpart, called by H. P. Blavatsky the spiritual, or divine Ego. <sup>[1]</sup>

In many mystery traditions we find the notion that our soul has a higher Alter Ego, who mystically speaking is not only the source and substance of her being, her Father-Mother in Heaven, but also her Celestial Companion and Heavenly Twin-Brother. Different names are being given to this Protean Entity, who watches and guides the soul's pilgrimage on this earth and beyond: Witness in Heaven, Augoeides (Luminous Self), Guide of Light, Daimon, Psychopompos (Guide of the Soul), philosopher's Angel, Inner Master, Nous (Higher Mind), Poimander (Shepherd of Man), Perfect Nature, to name but a few that can be found in Hermetic, Neoplatonic, and gnostic writings. In this lecture I intend to show some interesting similarities between H. P. B.'s teachings on the one hand and the teachings of some ancient theosophists and gnostics on the other hand. This way I hope to make clear that modern Theosophy allows us to give a unique, perhaps even an indispensable perspective on this particular teaching. Such a comparison works of course both ways; by exploring what the ancients have said about this most sacred of human mysteries, we may deepen our understanding of what H. P. B. tried to convey.

In writing this lecture, it was felt that, as its content ought to be verifiable in terms of the original teachings, this should be done by illustrative quotations included in the text itself. This is also done to show the reader who is not familiar with it something of the quality and beauty of H. P. B.'s writings, as well as those of the ancients whom she loved so much.

The structure of the lecture is threefold. In the first part we illustrate the universality and theosophical relevance of the theme by giving some testimonies on the Heavenly Twin from sacred literature. In part two we discuss the spiritual identity and nature of the Twin in the light of the esoteric constitution of man. In the final part we explore more in detail the Guide's paradoxical relationship with our own identity as evolving human souls. Without pretending that the following paper is faultless, or is capable of explaining all the mysteries of human consciousness, it is submitted as a working hypothesis for further study and reflection. That there are mysteries in our inner being, that no hypothesis is capable of solving, the writer freely admits.

## PART I: INTRODUCING THE HEAVENLY TWIN

"Heavenly Twin" is one of the most common designations of man's spiritual Ego in the ancient mystery tradition, and it was specifically used by the gnostic teacher Mani. When he was only 12 years old, Mani experienced his first initiatory vision and perceived an angelic being who declared itself his accompanying heavenly twin (Gr. syzygos) and who promised always to be his guide and protector. When he was 24, the twin appeared again, and instructed the young prophet that it was now time to leave his orthodox community and to begin his public ministry. [2] In the minute Cologne Mani-Codex, discovered in 1969, and dated to the fifth century, Mani makes the following remarkable statements:

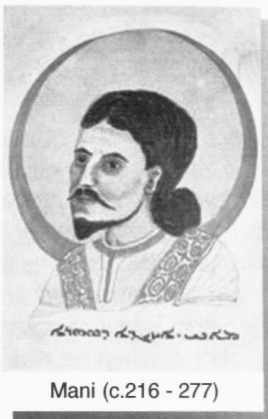
Then, at the time when my body reached its full growth, immediately there flew down and appeared before me that most beautiful and greatest mirror-image of my self [ . . . ] When I was twenty-four years old [ . . . ] the most blessed Lord was greatly moved with compassion for me, called me into his grace, and immediately sent to me from there my Twin, appearing in great glory [ . . . ] he is mindful of and informer of all the best counsels from our Father and from the good first right hand far away [ . . . ] When, then, he (the Twin) came, he delivered, separated, and pulled me away from the midst of that Law in which I was reared. In this way he called, chose, drew, and severed me from their midst [ . . . ] drawing me to the divine side. [3]

He further describes, quite movingly, how this celestial Guide initiated him into the mysteries of true gnosis, encompassing both self-knowledge and knowledge of his origin:

[He taught me] who I am, what my body is, in what way I have come, how my arrival into this world took place, who I am of the ones most renowned for their eminence, how I was begotten into this fleshly body, by what woman I was delivered and born according to the flesh, and by whose passion I was engendered [ . . . ] and who my Father on high is; or in what way, severed from him, I was sent out according to his purpose; and what sort of commission and counsel he has given to me before I clothed myself in this instrument, and before I was led astray in this detestable flesh, and before I clothed myself with its drunkenness and habits; and who that one is, who is himself my ever-vigilant Twin. [4]

Mani clearly presents himself as an example for all future Manichaean gnostics who sober up from the stupor of the world and recognise the presence of their own suprasensory Master:

He revealed to me also the boundless heights and the unfathomable depths; he showed me all reverently [. . .] and I acquired him as my own possession. I believed that he belongs to me and is (mine) and is a good and excellent counsellor. I recognised him and understood that I am that one from whom I was separated. I testified that I myself am that one who is unshakable. [5]



Mani (c.216 - 277)

What is interesting in this final testimony is that Mani not only reaffirms the dialogical unity between his soul and her Companion, but also describes their virtual wholeness. The angelic Being he had first encountered as a significant Other, is now experienced as his own true Self. There is no longer any duality, so it seems. This is truly the core mystery of the relationship between the soul and her Guide of Light and we hope to shed some light on this mystery during the rest of the lecture.

## A Perennial Teaching

Mani was of course not the first initiate who proclaimed communion with the Heavenly Twin. In the same way we see how Hermes witnesses the appearance of his Nous, while "his bodily senses were held in bondage" during a deep sleep. In his vision a being of an enormous size calls him by name and says:

"I am Poirander, the Nous with absolute sovereignty. I know what thou wishest and I am with thee everywhere." Suddenly everything opened before me in an instant, and I saw a boundless vision, everything having become serene and joyous light, and having seen this light, behold I was filled with love for it. [6]

Also Mani's precursor Jesus the Christ alludes to the existence of the Twin when he says in logion 84 of The Gospel of Thomas:

When you see your likeness, you are happy. But when you see your images that came into being before you and that neither die nor become visible, how much you will have to bear! [7]

And in the Pistis Sophia, a gnostic gospel attributed to Valentinus, we find the same theme, but now in the form of a charming myth of the child Jesus meeting his own celestial twin for the first time. And again it is important to understand this story not so much as an outward event, but as an inner transformational process within the disciple's soul, symbolised here by Jesus. His mother Mary recalls: "When thou wert little, before the spirit had come upon thee, whilst thou wert in a vineyard with Joseph, the spirit came out of the height and came to me in my house, like unto thee; and I had not known him, but I thought that thou wast he. And the spirit said unto me: Where is Jesus, my brother, that I meet with him?" Mary relates to Jesus that when his twin finally found him, "he took thee in his arms and kissed thee, and thou also didst kiss him. Ye became one." [8]

The ultimate goal of all gnosis is this at-one-ment or union of the incarnated soul with the Spirit-Self, often portrayed as a hieros gamos, a sacred wedding, for only when they are made one is man reborn from above. We can also find this in the great Wisdom-myth, wherein the human soul was regarded as the "lost sheep", the suffering Sophia exiled from heaven and fallen into generation, from which she is saved by the Christ, her true Lord and Spouse. [9]



The salvific function of the sacred wedding is likewise clearly alluded to in the Zohar, a Jewish theosophical work of the 14th century. Here are some pivotal passages, commented on by H. P. Blavatsky in *The Key to Theosophy*:

Says the Zohar (vol. iii., p.616), "the soul, when sent to this earth, puts on an earthly garment, to preserve herself here, so she receives above a shining garment, in order to be able to look without injury into the mirror, whose light proceeds from the Lord of Light." Moreover, the Zohar teaches that the soul cannot reach the abode of bliss, unless she has received the "holy kiss," or the reunion of the soul with the substance from which she emanated — spirit. All souls are dual, and, while the latter is a feminine principle, the spirit is masculine. [ . . . ] "Woe to the soul which prefers to her divine husband (spirit) the earthly wedlock with her terrestrial body," records a text of the Book of the Keys, a Hermetic work. [ . . . ] And a soul which thirsts after a reunion with its spirit, which alone confers upon it immortality, must purify itself through cyclic transmigrations onward toward the only land of bliss and eternal rest, called in the Zohar, "The Palace of Love," in the Hindu religion, "Moksha"; among the Gnostics, "The Pleroma of Eternal Light"; and by the Buddhists, "Nirvana." [10]

These few examples show us that throughout the ages theosophists have experienced and subsequently taught — sometimes in words, but more often in silence — that the true personal God exists within, nowhere outside, the worshipper.

## Theosophia: Knowledge of and from the God Within

The idea that personal Deity is not an abstraction, or a fiction, but constitutes a concrete living Entity, the immortal Pole of our being, can be found in almost all of Blavatsky's writings. The following quote from her first major work *Isis Unveiled* (1877) shows that from the very beginning of her mission H. P. B. thought it of the utmost importance to restore the esoteric view on the inner God:

The first self-made adept initiated but a select few, and kept silence with the multitudes. He recognised his God and felt the great Being within himself. The 'Atman,' the Self, the mighty Lord and Protector, once that man knew him as the 'I am,' the 'Ego Sum,' the 'Ahmi,' showed his full power to him who could recognise the 'still small voice.' From the days of the primitive man described by the first Vedic poet, down to our modern age, there has not been a philosopher worthy of that name, who did not carry in the silent sanctuary of his heart the grand and mysterious truth. If initiated, he learnt it as a sacred science; if otherwise, then, like Socrates repeating to himself, as well as to his fellow-men, the noble injunction, "O man, know thyself," he succeeded in recognizing his God within himself. "Ye are gods," the king-psalmist tells us, and we find Jesus reminding the scribes that the expression, "Ye are gods," was addressed to other mortal men, claiming for himself the same privilege without any blasphemy. And, as a faithful echo, Paul, while asserting that we are all "the temple of the living God," cautiously adds, that after all these things are only for the "wise," and it is "unlawful" to speak of them. Like an undercurrent, rapid and clear, this perennial instruction runs without mixing its crystalline purity with the muddy and heavy waves of dogmatism. We cannot attain the "Kingdom of Heaven," unless we unite ourselves indissolubly with our Rex Lucis, the Lord of Splendor and of Light, our Immortal God. We must first conquer immortality and "take the Kingdom of Heaven by violence," offered to our material selves. "The first man is of the earth earthy; the second man is from heaven . . . Behold, I show you a mystery," says Paul (1 Corinthians, xv. 47).[11]

And only two years later, in her article "What is Theosophy?", she explains that divine wisdom is by definition a direct knowledge of and from the God within:

Hence, the "Samadhi," or Dyan Yog Samadhi, of the Hindu ascetics; the "Daimonion-photi," or spiritual illumination of the Neo-Platonists; the "sidereal confabulation of soul," of the Rosicrucians or Fire-philosophers; and, even the ecstatic trance of mystics and of the modern mesmerists

and spiritualists, are identical in nature, though various as to manifestations. The search after man's diviner "self," so often and so erroneously interpreted as individual communion with a personal God, was the object of every mystic, and belief in its possibility seems to have been coeval with the genesis of humanity, each people giving it another name. [12]



H. P. Blavatsky (1831-1891)

Unfortunately, between the Scylla of atheism and the Charybdis of monotheism, there is hardly any room left for the notion that the only God we may come in contact with is our own divine Ego. Is it an exaggeration to say that this idea has survived the betrayal of dogmatic religion and the soul denying creed of materialistic science, thanks to the efforts and insights of H. P. Blavatsky? The vision that each human soul is essentially an emanation of her own spiritual Prototype would have remained to a large extent unknown, and certainly misunderstood, if it were not resuscitated to its original grandeur by H. P. B.'s writings.

Many spiritual seekers who come in contact with modern theosophy regret that H. P. B. strongly attacked the idea of the personal God as put forward in the religious world. They believe that the impersonal god concept of modern theosophy, where Deity is looked upon as an omnipresent, eternal principle, not as a supreme being, is too metaphysical to feed the needs of a hungry soul. An impersonal Absolute cannot satisfy the divine discontent of the heart, neither can it give hope, or consolation. But even if that were true — which can be doubted — one then forgets that the radical denial of a personal God without is a necessary prelude to an even more powerful recognition of a God within. H. P. Blavatsky may have denied, on sound philosophical and psychological grounds, the existence of an anthropomorphical God, but unlike atheism and agnosticism she has restored the almost forgotten truth of the Lord within.

## PART II: WHO IS THE HEAVENLY TWIN?

In order to understand the identity and nature of the Heavenly Twin it is necessary to have some understanding of man's constitution. Man is not a homogeneous entity, but a composite being made up of different principles. In this second part we will therefore discuss the Heavenly Twin in the light of the human constitution. A good starting point is the following definition from Hermes Trismegistus:

Man has two natures,

Both mortal and immortal.

Man has three beings,

Spiritual, psychic and hylic. [13]

It will be difficult to find a more concise definition of man's constitution, although it is also an intriguing one — a kind of Hermetic koan — as it immediately raises the

question how the dual nature of man can be related to the familiar threefold division of spirit, soul and body: how does this twofold key fit into the threefold lock, so to say? An answer can however be found in the midway position of the soul. If spirit (Gr. *pneuma* or *nous*) refers to the highest part in man, and body (Gr. *soma*) to the lowest, it stands to reason that soul (Gr. *psuchè*) is the principle whereby man subsists midway between the mortal and immortal natures, the corporeal and the spiritual; thus possessing the potentiality of entering into the life of the above as well as the below. As we will see later on, this dual nature of the soul solves a lot of difficulties we encounter in trying to understand man's relationship with the Spirit-Pole of his Being. But before we clarify this delicate position of the soul, it is advisable to give first some thought to the twofold division of man.



Hermes Trismegistus (the 'Egyptian')  
from *Viridarium Chymicum*, Stolcius, 1624

## Man: Mortal and Immortal

In modern Theosophy we recognise the twofold nature of man in the distinction between the mortal personality, or personal ego on the one hand and the immortal Individuality, or spiritual Ego on the other hand. The personality (from the Latin persona = the actor's mask) denotes the worldly, transitory character with which man identifies himself during a lifetime. The personality is considered to be mortal, as it is composed of four lower perishable principles, diagrammatically symbolised in the form of a square: (1) sthula sharira, the physical body, (2) linga sharira, the astral body, or ethereal model of the physical body, (3) prana, the vital principle, or life-force permeating the whole personality, and (4) kama, the animal soul, our desires and passions which together with the brain mind constitute the ordinary feeling and thinking aspects of our being.

Our Individuality (from the Latin individuum = indivisible) is the real Man and is usually symbolised as a triangle (situated above the square), representing the three aspects of its immortal being: (1) Atman, the universal SELF, or infinite Spirit, in the sense of the omnipresent power to perceive, inseparable from the Absolute; (2) Buddhi, the spiritual Soul, or the acquired wisdom of past lives, the cream of all our experiences; and (3) Manas, the true human Soul, the individual Perceiver, or higher Mind, ever present in our heart, and of which our discursive intellect is a reflection in the brain. These three principles together make the Real Man — Atma-Buddhi-Manas — and these three, each one of us is in his higher nature.

Four lower and three higher principles - that's in short the theosophical sevenfold constitution of man (see diagram I). The threefold Individuality is our imperishable Ego which reincarnates and clothes itself in a new fourfold personality at every new birth, and it is this Ego which represents the Heavenly Twin, the personal God of a human being. Or as H. P. B. sums it up:

Remember that the only God man comes in contact with is his own God, called Spirit, Soul and Mind, or Consciousness, and these three are one.  
[14]

The Heavenly Twin is therefore not a being completely separate from us, like the popular Catholic guardian angel, it represents a higher phase of our own being, or maybe it is even more accurate to say that "we" are a lower phase of its Being.



## Prometheus Bound

So, man is more than of the earth, earthy. He is also a "god" exiled from heaven, as his true Ego (the Three in One) belongs to the noumenal, celestial planes of our kosmos. For this very reason our divine Egos are often depicted as angelic beings, called in Indian mythology Manasaputras, which literally means "Sons of the Universal Mind", as they are considered to be direct emanations of Mahat, the Logos, the one cosmic Intelligence. According to esoteric anthropogenesis these Manasaputras infused millions of years ago into primitive man, who was then only man in form, but not in mind, the spark of self-consciousness to enlighten the darkness of his existence on earth:

Between man and the animal [ . . . ] there is the impassable abyss of Mentality and Self-consciousness. What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence — and, in some rare cases of incarnation, the very essence — of a higher Being: one from a higher and divine plane? Can man — a god in the animal form — be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, [ . . . ] seeing that the intellectual potentialities of the two differ as the Sun does from the Glow-worm? And what is it that creates such difference, unless man is an animal plus a living god within his physical shell? [15]

Since their first incarnation in man, the Manasaputras have become our reincarnating Alter Egos, and we are, in the heart-centre of our personal being, the very monads in whom the first awakening of mind took place. The same story is told in allegory in the Greek myth of the demigod Prometheus, who brought the spiritual fire from heaven to mortals and was consequently chained to a rock for ages — the rock of matter, which is the animal body:

The Crucified Titan is the personified symbol of the collective Logos, the "Host," and of the "Lords of Wisdom" or the HEAVENLY MAN, who incarnated in Humanity. [16]



Picture of Prometheus on an ancient vase

Also in the Judaeo-Christian myth of the fall of Lucifer and his rebellious Angels we find an echo of the same teaching. H. P. B. summarizes its inner meaning as follows:

All our "Egos" are thinking and rational entities (Manasa-putras) who had lived, whether under human or other forms, in the precedent life-cycle (Manvantara), and whose Karma it was to incarnate in the man of this one. [. . .] That which is meant by the rebellious angels being hurled down into Hell is simply explained by these pure Spirits or Egos being imprisoned in bodies of unclean matter, flesh. [17]

In antiquity and reality, Lucifer, or Luciferus, is the name of the angelic Entity presiding over the light of truth as over the light of the day [. . .] Lucifer, or "Light-Bearer," is in us: it is our Mind — our tempter and Redeemer, our intelligent liberator and Saviour from pure animalism. Without this principle — the emanation of the very essence of the pure divine principle Mahat (Intelligence), which radiates direct from the Divine mind — we would be surely no better than animals. The first man Adam was made only a living soul (nephesh), the last Adam was made a quickening Spirit: — says Paul, his words referring to the building or Creation of man. Without this quickening spirit, or human Mind or soul, there would be no difference between man and beast. [18]

## Christ is Crucified within Us

The identity of our spiritual Ego with the Manasaputra is very important, since it is only through this angelic "fall" that man became able to choose between good and evil, between a conscious existence in spirit, or a conscious existence in matter. To change a dawning divinity into an actual god — that is the main purpose of man's pilgrimage on earth, and had not Prometheus lighted mankind with spiritual fire, we would still be in an animal like state, i.e., complete unaware of our divine potential. For sure, the price we pay for our self-conscious mind is often painful, as we are not so much aware of our innate divinity, but instead have become too much attached to material existence. We have forgotten our divine origin and neglected the presence of the celestial Awakeners in our heart. But perhaps things have first to become worse, before they can get better. Growing up is indeed a tough job, as "no Entity, whether angelic or human, can reach the state of Nirvana, or of absolute purity, except through aeons of suffering and the knowledge of EVIL as well as of good, as otherwise the latter remains incomprehensible." [19]

It may be of interest to note that for many gnostic Christians there was hardly any difference between Lucifer, the fallen angel, and Christ, the crucified saviour; both were mythological representations of the Bringers of Light, who became incarnated on the cross of our fourfold personalities. Unfortunately, "the Light shines into the darkness, but the darkness comprehendeth it not." [20] Prometheus, Lucifer and Christ, they all symbolize "Sons of God" who descended on earth, and became human, in order that man himself may become one day divine. Only when we ourselves have become light-bearers can we liberate Prometheus from his karmically assigned post. In the words of H. P. B.:

The Secret Doctrine shows that the Manasa-Putras or incarnating EGOS have taken upon themselves, voluntarily and knowingly, the burden of all the future sins of their future personalities. Thence it is easy to see that it is neither Mr. A nor Mr. B, nor any of the personalities that periodically clothe the Self-Sacrificing EGO, which are the real Sufferers, but verily the innocent Christos within us. [ . . . ] It is, then, true to say that when we remain deaf to the Voice of our Conscience, we crucify the Christos within us. [21]

It's not surprising then to see that Mani's community sung in their psalms: "We bless your partner-Companion of light, Christ, the source of good." And what is important is that for a gnostic this individual Christos Angelos is the Logos, the Cosmic Christ himself, because each Angel is Christ related to individual

existence. What the Logos is for the evolving souls as a whole, each Angel is for each soul. We find the same idea expressed in The Key to Theosophy:

We believe that every human being is the bearer, or Vehicle, of an Ego coeval with every other Ego; because all Egos are of the same essence and belong to the primeval emanation from one universal infinite Ego. Plato calls the latter the logos [ . . . ] and we, the manifested divine principle, which is one with the universal mind or soul, not the anthropomorphic, extra-cosmic and personal God in which so many Theists believe. [22]

## **The Voice of Conscience and the Light of Genius**

The spiritual nature of our crucified Titan is beyond anything the personal man can fathom; it can not be reached by egotistical will-power, sentimental prayer, or by the reasoning process of the finite mind. Via the powers of our personality we may commune with a lot of things, most of the time our own astral and mental projections, but not with the higher Ego, or any other divine being. No personal desire, no amount of thinking, let alone wishful thinking, can reveal the higher to the lower. [23] Just as no amount of development can lead the senses to perceive thought, so no amount of thinking can lead to spiritual realisation. How can we become aware of the Ego then? Since the Ego is an ethical Being whose nature is wisdom and compassion, one important channel is the voice of conscience:

The real Ego does not think as his evanescent and temporary personality does. During the waking hours the thoughts and Voice of the Higher Ego do or do not reach his gaoler— the physical man, for they are the Voice of his Conscience.[24]

We have to use our intuition and "soar beyond illusions" if we want to hear and comprehend the Inner Voice, which should, by the way, not be confused with the personal conscience, the "inner critic" in our head. The real Conscience comes from the heart, and is described by H. P. B. as "that instantaneous perception between right and wrong, which can only be exercised by the spirit, which, being a portion of the Divine Wisdom and Purity, is absolutely pure and wise. Its promptings are independent of reason, and it can only manifest itself clearly, when unhampered by the baser attractions of our dual nature." [25]

The practical aspect of this for the aspirant to the higher life is that he uses his mind, which ordinarily is only aware of the dense, material part of life, to become aware of awareness itself which will enable him to become aware of the highest. One of the first steps to take is, therefore, to endeavour to become aware of things and not be absorbed in them, to become aware of our feelings, our desires, our thoughts and actions. Without practicing this awareness, or mindfulness during daily life, how would we ever become aware of the Voice of our Guide of Light? And without becoming aware of that still small Voice we shall remain immersed in the personality, in matter.

The Ego may speak to us as the voice of Conscience, but in some human beings it can also present itself as an illuminating influx of wisdom, inspiration, and creativity. As Shakespeare says of the genius of great men — what we perceive of it "is not here":

For what you see is but the smallest part. . . .

But were the whole frame here,

It is of such a spacious, lofty pitch,

Your roof were not sufficient to contain it. . . .



William Shakespeare  
(1564-1616)

According to H. P. B. this is precisely what the esoteric philosophy teaches:

The flame of genius is lit by no anthropomorphic hand, save that of one's own Spirit. It is the very nature of the Spiritual Entity itself, of our Ego [. . .] This it is that asserts itself stronger than in the average man, through its personality; so that what we call "the manifestations of genius" in a person, are only the more or less successful efforts of that EGO to assert itself on the outward plane of its objective form--the man of clay--in the matter-of-fact, daily life of the latter. [. . .] Behold in every manifestation of genius — when combined with virtue — in the warrior or the Bard, the great painter, artist, statesman or man of Science, who soars high above the heads of the vulgar herd, the undeniable presence of the celestial exile, the divine Ego whose jailor thou art, Oh man of matter! [26]



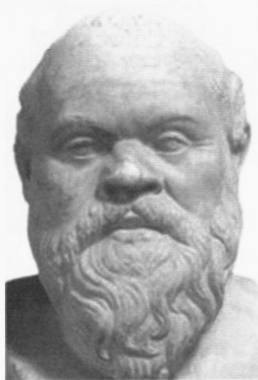
## The God of Socrates

The modern theosophical view on genius is in complete agreement with the teachings of the Greek philosopher-initiates who taught that true gnosis could only belong to the divine Spirit in man, whom they called respectively the Nous, the Daimon, or the Augoeides, the luminous Self:

The man who has conquered matter sufficiently to receive the direct light from his shining Augoeides, feels truth intuitively; he could not err in his judgment, notwithstanding all the sophisms suggested by cold reason, for he is ILLUMINATED. Hence, prophecy, vaticination, and the so-called Divine inspiration are simply the effects of this illumination from above by our own immortal spirit. [27]

Socrates claimed he had such a Daimon who put him on the road to wisdom. He was convinced that he himself knew nothing, but that his Nous put him in the way to learn all. After he has been condemned to death, Socrates spoke of his immortal Counsellor, when he addressed those who had voted to acquit him:

I think of you as my friends and I wish to show you the meaning of what has now happened to me. For to me, judges — and in calling you judges I am calling you rightly — something wonderful has taken place. For previously the familiar divinatory voice of the daimon always spoke to me quite frequently and opposed me even in very small things if I was about to do something I should not rightly do. And now there has happened to me that which might be considered and is generally thought to be the greatest of evils. But the divine sign opposed me neither when I left my home in the morning, nor when I was coming up here to the court, nor when I was about to say anything. And yet on other occasions it stopped me many times in the middle of speaking, but now, in this matter, it has opposed me in neither my deeds nor my words. What, then, do I suppose to be the cause of this? I will tell you. That which has happened to me seems to me to be good, and those of us do not conceive rightly who think that death is an evil. That which, to me, is a clear proof of this has occurred. For the familiar sign would surely have opposed me if I had not been about to do something good. [28]



Socrates (c. 469 - 399 BC)

For the ancients the Daimon was a protector whose guidance could bring about a profound illumination to one who was receptive to it. The following words of Apuleius, from his insightful essay on the God of Socrates, are particularly interesting for our subject, as they demonstrate that the teachings of theosophy are the faithful echoes of antiquity:

Plato asserts that a peculiar daemon is allotted to every man, who is a witness and a guardian of his conduct in life, who, without being visible to any one, is always present, and who is an arbitrator not only of his deeds, but also of his thoughts. [ . . . ] All you, therefore, who hear this divine opinion of Plato, as interpreted by me, so form your minds to whatever you may do, or to whatever may be the subject of your meditation, that you may know there is nothing concealed from those guardians either within the mind, or external to it; but that the daemon who presides over you inquisitively participates of all that concerns you, sees all things, understands all things, and in the place of conscience dwells in the most profound recesses of the mind. For he of whom I speak is a perfect guardian, a singular prefect, a domestic speculator, a proper curator, an intimate inspector, an assiduous observer, an inseparable arbiter, a reprobater of what is evil, an approver of what is good; and if he is legitimately attended to, sedulously known, and religiously worshipped, in the way in which he was revered by Socrates with justice and innocence, will be a predictor in things uncertain, a premonitor in things dubious, a defender in things dangerous, and an assistant in want. He will also be able, by dreams, by tokens, and perhaps also manifestly, when the occasion demands it, to avert from you evil, increase your good, raise your depressed, support your falling, illuminate your obscure, govern your prosperous, and correct your adverse circumstances. [29]

## The (Dormant) Nature of the Higher Ego

In most human beings the voice of the Daimon is unfortunately still a "Voice in the Desert". How can that be? In the Transactions of the Blavatsky Lodge, in a section devoted to dreams, H. P. B. answers this question when she explores to some extent the hidden life of our crucified Titan. First of all, we are reminded that "the universal consciousness of the real Ego transcends a million fold the self-consciousness of the personal or false Ego." [30]

The Higher Manas or EGO is essentially divine, and therefore pure; no stain can pollute it, as no punishment can reach it, per se, the more so since it is innocent of, and takes no part in, the deliberate transactions of its Lower Ego. [31]

But no matter how lofty and omniscient the Ego may be on its own celestial plane, within our terrestrial personality the higher principles are almost completely asleep:

These higher principles are entirely inactive on our plane, and the higher Ego (Manas) itself is more or less dormant during the waking of the physical man. This is especially the case with persons of very materialistic mind. [32]

In average mankind, the Ego is therefore only "awake" or active during the sleep of the personality. Certain forms of trance and severe illness may also liberate the Ego from its bodily prison. The Ego's knowledge are then remembered by the personality as visions and dreams, sometimes prophetic. H. P. B. gives some important clues on this subject:

The nature and functions of real dreams cannot be understood unless we admit the existence of an immortal Ego in mortal man, independent of the physical body, for the subject becomes quite unintelligible unless we believe — that which is a fact — that during sleep there remains only an animated form of clay, whose powers of independent thinking are utterly paralyzed. But if we admit the existence of a higher or permanent Ego in us [ . . . ] we can comprehend that what we often regard as dreams, generally accepted as idle fancies, are, in truth, stray pages torn out from the life and experiences of the inner man, and the dim recollection of which at the moment of awakening becomes more or less distorted by our physical memory. The latter catches mechanically a few impressions of

the thoughts, facts witnessed, and deeds performed by the inner man during its hours of complete freedom.[33]

We might well compare the real Ego to a prisoner, and the physical personality to the gaoler of his prison. If the gaoler falls asleep, the prisoner escapes, or, at least, passes outside the walls of his prison. [34]

The Individuality can therefore only act when the personal ego is more or less paralysed. [35] H.P.B. explains:

So dormant are the Spiritual faculties, because the Ego is so trammelled by matter, that It can hardly give all its attention to the man's actions, even should the latter commit sins for which that Ego — when reunited with its lower Manas — will have to suffer conjointly in the future. [36]

## PART III: THE SOUL'S RELATIONSHIP WITH THE GUIDE OF LIGHT

From the foregoing we may infer that our higher Ego has more or less a paradoxical double nature. On the one hand it is clearly an active divine Being on its own plane of ideation, but on the other hand it remains largely a passive potency on our terrestrial plane of existence, at least for average mankind. What is a radiant Flame in the heavens above, seems only a spark on the earth below. In this part of the lecture we hope to shed some light on this mystery by relating the Twin to the doctrine of reincarnation and connecting it with the classical threefold division of man in spirit, soul and body.

### The Soul, an Emanation of the Spirit

Until now, we discussed quite at length the Guide of Light itself, the Spirit-part of man, the celestial Bridegroom, so to say, but what about the bride, the soul-part of man? What and whence is the soul? How does she fall into generation? Is she mortal, or immortal? And what is her relationship, not only with the Spirit, her Heavenly Twin, but also with the personality?

As mentioned before, an important clue in answering these questions lies in the midway position of the soul. Within the threefold division of man the soul serves as a medium between spirit and body. Soul is the principle whereby man exists between the physical and the spiritual, the mortal and the immortal. For instance, Plato observes that when psyche "allies herself to the Nous, she does everything aright and felicitously; but the case is otherwise when she looses herself to Annoia (ignorance)." <sup>37</sup> Another pagan authority, Plutarch, explains the dual nature of the soul as follows:

Man is compound; and they are mistaken who think him to be compounded of two parts [soul and body] only. For they imagine that the understanding [nous] is a part of the soul, but they err in this no less than those who make the



Plutarch (c.46-120)



soul to be a part of the body, for the understanding (nous) as far exceeds the soul, as the soul is better and diviner than the body. Now this composition of the soul (psuchè) with the understanding (nous) makes reason; and with the body, passion. <sup>38</sup>

And Proclus (412-485) says:

The descent of the soul into body separates it from divine souls, from whom it is filled with intelligence, power and purity, and conjoins it with generation and nature and material things, from whom it partakes of oblivion, aberration and ignorance. For, in its descent, multiform activities and various vestments become associated with it, which draw it down into a mortal composition and darken its vision of real being. <sup>39</sup>

For the ancients the human soul was clearly a direct emanation of the Nous, but when she falls into generation, she becomes dual in nature, partly gravitating towards her spiritual Pole, partly becoming attached to physical existence. What this really entails may be better understood if we connect the soul's descent with the doctrine of reincarnation.

## **What Reincarnates in Man?**

According to the esoteric doctrine our personality does not reincarnate, as it is composed of perishable elements. <sup>40</sup> It is the Individuality who is the reincarnating entity. However, this process of reincarnation is not fully understood if we picture the spiritual Ego slipping entirely from the one state of existence to the other. A more truthful description would represent incarnation as taking place by reason of a Manasic efflux, or ray emanating from the Ego. The major reason for this would be that the Manasaputra itself cannot act directly on the lower quaternary, as its consciousness belongs to quite another plane of ideation. <sup>41</sup> The spiritual realm remains therefore all the while the proper habitat of the Lord of Light, who never entirely quits it, just like the sun doesn't leave the heavens to shine her light upon the earth. <sup>42</sup>

According to H. P. B. this specific view on reincarnation was in fact the original teaching of the ancients, especially the Alexandrian theosophists. She also emphasizes that reincarnation, understood as an actual bodily imprisonment of the entire Spirit, is a degeneration of the original doctrine:

While the ancient Neo-platonists held that the Augoeides never descends hypostatically into the living man, but only sheds more or less its radiance on the inner man — the astral soul — the kabalists of the middle ages maintained that the spirit, detaching itself from the ocean of light and spirit, entered into man's soul, where it remained through life imprisoned in the astral capsule. This difference was the result of the belief of Christian kabalists, more or less, in the dead letter of the allegory of the fall of man. [ . . . ] On the other hand, the philosophers who explained the "fall into generation" in their own way, viewed spirit as something wholly distinct from the soul. They allowed its presence in the astral capsule only so far as the spiritual emanations or rays of the "shining one" were concerned.

43

Likewise Plutarch explains that the Nous

is not drawn down into the body, but it swims above and touches (overshadows) the extremest part of the man's head; it is like a cord to hold up and direct the subsiding part of the soul, as long as it proves obedient and is not overcome by the appetites of the flesh. The part that is plunged into the body is called soul. But the incorruptible part is called the nous and the vulgar think it is within them, as they likewise imagine the image reflected from a glass to be in that glass. But the more intelligent, who know it to be without, call it a Daemon. 44

In short, not all of man's spiritual Ego incarnates in matter; only an emanation of It does. And it is this emanation, more than anything else, that can be called our human soul, or Manas per se. That which never clothes itself in the sheaths of matter is the spiritual Ego itself, the Manasaputra, who remains behind as our Heavenly Twin.

From this emanationist view on reincarnation we may infer that the human soul is only in her essence identical to the spiritual Ego. Because when this ray incarnates it necessarily has to cloth itself in lower degrees of (astral) matter that gradually shut it out from the Parent-Ego, otherwise the soul would not be able to gain experience out of this life at all. H. P. B. explains this briefly as follows:

As a pure ray of the "Son of the Universal Mind," it could perform no functions in the body, and would remain powerless over the turbulent organs of Matter. Thus, while its inner constitution is Manasic, its "body," or rather functioning essence, is heterogeneous, and leavened with the Astral Light, the lowest element of Ether. 45

In other words, only the inner part of the soul is of the same substance as the Spiritual Ego. It's interesting to see here a striking resemblance again with the teachings of the ancients. Iamblichus (c. 250-325), for example, says:

The essence of the soul in itself is immaterial, incorporeal, completely exempt from generation and destruction, possessing itself existence and life. <sup>46</sup>

So, in her essence the human soul is truly noëtic; she is the Heavenly Twin, but only potentially so, while in her outer form she is immersed in terrestrial existence, and for ever mortal. From this perspective our personal ego represents nothing more than the end result of the incarnation process; it is the frozen, exterior phase of the soul, while her essence is her true nature, called by some the "pearl of infinite price":

It is [therefore] a part of the mission of the Manasic Ray, to get gradually rid of the blind, deceptive element which, though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions. <sup>47</sup>

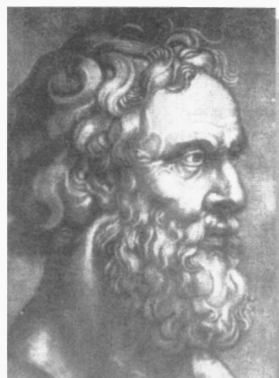
It may now also become more understandable why the higher Ego is so "powerless" in our personality. After all, what becomes the "inner god" of man, is not so much the divine Ego, or Manasaputra itself, but a lower phase of it, what we have called the human soul. Not surprisingly H. P. B. calls this human soul often the "Inner Ego", or sometimes even the reincarnating Ego, in order to distinguish it from the Spiritual Ego itself, who is indeed more above than within man. <sup>48</sup>

The Ego is definitely not a fixed quantity, but a dynamic Protean stream of consciousness, and it is this mysterious nature that is most difficult to realise. <sup>49</sup> This may also explain some difficulties related to the paradoxical use of the word "Ego" in theosophical literature. For instance, the Ego of which H. P. B. speaks in the aforementioned Transactions of the Blavatsky Lodge appears to refer more to the Inner Ego than to the Spiritual Ego itself who after all doesn't really incarnate in man. <sup>50</sup>

## The Same and the Other

If our spiritual Ego can be symbolised in the form of a triangle, we may picture reincarnation as that same triangle but with one point downward, descending into the fourfold personality (see diagram II). This lower point would then represent the human soul, or the reincarnating Inner Ego, while the remaining part is our Heavenly Twin. <sup>51</sup> And what is crucial for our understanding is that the inner Ego has potentially the same higher principles as its Parent Source; the essence of the human soul is the same as the essence of the angelic Other. In the words of The Secret Doctrine:

How precise and true is Plato's expression, how profound and philosophical his remark on the (human) soul or EGO, when he defined it as "a compound of the same and the other." And yet how little this hint has been understood, since the world took it to mean that the soul was the breath of God, of Jehovah. It is "the same and the other," as the great Initiate-Philosopher said; for the EGO (the "Higher Self" when merged with and in the Divine Monad) is Man, and yet the same as the "OTHER," the Angel in him incarnated, as the same with the universal MAHAT. <sup>52</sup>



Plato (c.427-347 B.C.)

This important quotation helps us to understand that in His world of spiritual consciousness the divine Ego is like a flaming star that shines within the lightless depths of ever-being <sup>53</sup>, but in our world of terrestrial consciousness the Ego is more like a spark "thrown down on to our Earth as a plank of salvation for the personalities in which it indwells." <sup>54</sup> Nevertheless, we are reminded that Flame and spark, Spirit and soul, are essentially one:

That which is the surviving Entity in us is partly the direct emanation from, and partly those celestial Entities themselves. <sup>55</sup>

When asked how that can be? How is it possible to conceive that those "gods," or angels, can be at the same time their own emanations and their personal selves? Is it in the same sense in the material world, where the son is (in one way) his father, being his blood, the bone of his bone and the flesh of his flesh? To this the teachers answer "Verily it is so." But one

has to go deep into the mystery of BEING before one can fully comprehend this truth. <sup>56</sup>

The Manasaputras are therefore both ourselves and not ourselves. Although they are part of our constitution, they are not we, the evolving human souls, but our higher, divine natures who gave to us their "essence, which later becomes the Human Higher Self owing to the personal exertion of the individual." <sup>57</sup> The whole idea behind reincarnation is to enable the human soul, or rather her monadic essence, to evolve into a spiritual Ego herself. <sup>58</sup> When the soul has realised her own divine potential, when within her heart the divine triad of Manas, Buddhi and Atma is fully developed, a new demigod is born, who can liberate the old Prometheus of his task. <sup>59</sup> Thus it is the human soul who is the true disciple. Not the body and the brain; not the lower ego; but the Inner Ego, the Spirit in the body. <sup>60</sup> And maybe H. P. Blavatsky refers to the full awakening of her own inner Identity when she writes to Mr. Sinnett:

[. . .] as I venerate the Masters, and worship MY MASTER — the sole creator of my inner Self which for His calling it out, awakening it from its slumber, would have never come to conscious being — not in this life, at all events. <sup>61</sup>

## **Concluding Remarks — It is Light upon Light**

In the beginning of this lecture we stated that according to Theosophy "the soul cannot reach the abode of bliss, unless she has received the "holy kiss," or the reunion of the soul with the substance from which she emanated — spirit." <sup>62</sup> This union of soul and spirit is the end and object of all theosophy and gnosis. Without such a union the soul cannot realise her divine potential. If the soul refuses to become fructified by the spirit, how could she ever bring forth the divine Child that is her most true Self? This obviously means that the soul can only be conditionally immortal. She has to gain her immortality by surrendering her false sense of identity (her lower ego) to the angelic Other who is, at the same time, her own inner SELF. Manas may be essentially immortal, but awareness of this immortality has to be acquired through experience and self-effort. In other words, only "the spiritual consciousness" of our personality can become immortal, not our illusory sense of self. <sup>63</sup>

It would also seem that the sacred bond between the soul and her Guide of Light cannot be understood without the idea that the saviour and the one to be

saved are really a bi-unity. This may explain to a certain extent why in many ancient texts spirit and soul are often difficult to keep apart, since the point of view may swiftly change from "saviour" to "saved" or "to be saved" and vice versa. <sup>64</sup> The fate of the one is always intimately connected with that of the other. George Mead really says it all when he writes:

The self within, or subject to, the "downward" elements has to unite with the self of the "upward" elements in order to be saved from the swirling of the passions; while the "higher" self has to be drawn into the "lower", so to say, and unite with it, in order to be "saved" from the incapacity of self-expression. <sup>65</sup>

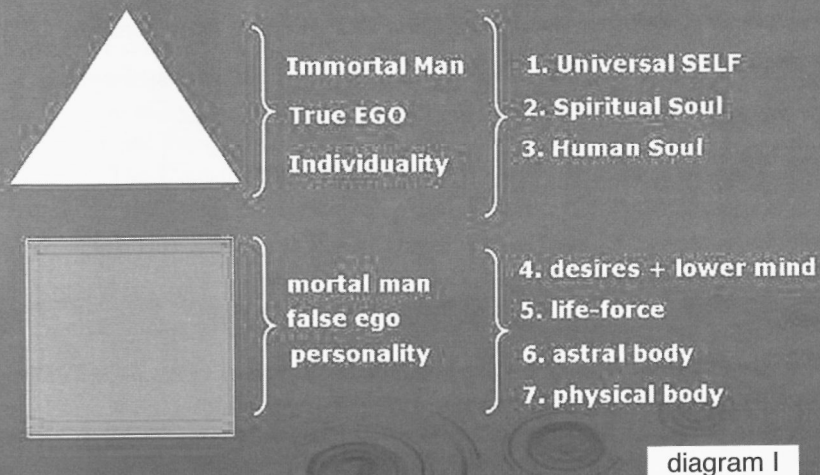
Behind the mystery of the Ego is the idea that both partners, the saviour and the one to be saved, are in fact of one nature, that is to say: they form parts of the world of light. Our higher Ego appears simultaneously as the Guide and the one to be guided, both as the child to be born and the Bearer of the child. In one of the most beautiful prayers ever addressed to the Heavenly Twin, the Islamic theosophist Suhrawardi (1155-1191) sings:

Thou, my lord and prince, my most holy angel, my precious spiritual being. Thou art the Spirit who gave birth to me, and Thou art the Child to whom my spirit gives birth. Thou who art clothed in the most brilliant of divine Lights, may Thou manifest Thyself to me in the most beautiful (or in the highest) of epiphanies, show me the light of Thy dazzling face, be for me the mediator, lift the veils of darkness from my heart. <sup>66</sup>

The relationship between spark and Flame is apparently not a union of two contradictory elements, of light and darkness, but a union of light and Light. <sup>67</sup> The Ego is a dialogical whole of which centre and Sphere are in perpetual embrace. Ultimately this means that our inward longing for the Spirit, for the Beloved, is also the longing of the Beloved to be known to himself through us. Perhaps the Ego will remain a mystery because the seeker is himself a particle of the divine light that is being sought. As stated in *The Voice of the Silence*:

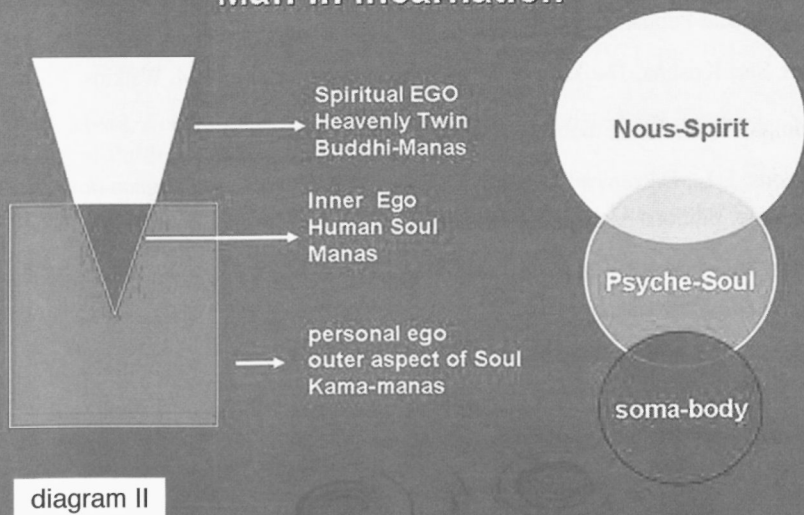
Seek for him who is to give thee birth, in the Hall of Wisdom, the Hall which lies beyond, wherein all shadows are unknown, and where the light of truth shines with unfading glory. That which is uncreate abides in thee, Disciple, as it abides in that Hall. If thou would'st reach it and blend the two, thou must divest thyself of thy dark garments of illusion. Stifle the voice of flesh, allow no image of the senses to get between its light and thine that thus the twain may blend in one. <sup>68</sup>

## Individuality versus personality



## Spirit, Soul and Body

Man in incarnation



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## END NOTES

<sup>1</sup> Nowadays most people would probably use the term “Higher Self”, but since in the original theosophical writings this term refers primarily to *Atman*, the universal SELF, and not to one’s own *individual* spiritual Self, we hold on to H. P. B.’s choice of words. Also because the term “Ego” (which simply means “I” if left unqualified) is better able to reflect the infinite price attached to spiritual individuality than the more abstract and impersonal “Self”. See H. P. Blavatsky, *The Key to Theosophy*, Los Angeles, The Theosophy Co., 1987, pp. 171- 176.

<sup>2</sup> K. Rudolph, *Gnosis*, Edinburgh: Harper Collins, 1987, p. 329.

<sup>3</sup> R. Cameron & A. Dewey (transl.), *Cologne Manichean Codex*, orig. pp. 17-20.

<sup>4</sup> *Ibid.*, orig. pp. 21-22.

<sup>5</sup> *Ibid.*, orig. pp. 23-24.

<sup>6</sup> *Poimandres*, par. 7-8, cited in H. Corbin, *The Man of Light in Iranian Sufism*, New York: Omega Publications, 1994, p. 26

<sup>7</sup> Patterson and Meyer translation;  
[http://www.gnosis.org/naghamm/nhl\\_thomas.htm](http://www.gnosis.org/naghamm/nhl_thomas.htm). Moreover, the name Thomas (Tau'ma) itself means twin in Syriac, a form of the Aramaic which was the language of Jesus and his disciples.

<sup>8</sup> G. R. S. Mead, *The Pistis Sophia*, London: J.M. Watkins, 1921, pp. 101-102.

<sup>9</sup> G. R. S. Mead, *Echoes from the Gnosis*, Wheaton, Illinois: Quest Books, Theosophical Publishing House, 2006, p. 143.

<sup>10</sup> H. P. Blavatsky, *The Key to Theosophy*, Los Angeles, The Theosophy Co., 1987, pp. 107-108 + 112.

<sup>11</sup> H. P. Blavatsky, *Isis Unveiled*, II, Los Angeles, The Theosophy Co., 1982, pp. 317-318.

<sup>12</sup> H. P. Blavatsky, ‘What is Theosophy?’, in *Theosophical Articles by H. P. Blavatsky*, I, Los Angeles: The Theosophy Company, 1981, p. 43.

<sup>13</sup> *The Definitions of Hermes Trismegistus to Asclepius*, translated by Jean-Pierre Mahé, London: Duckworth, 1999, VI, I..

<sup>14</sup> H. P. Blavatsky, *Transactions of the Blavatsky Lodge*, Los Angeles: The Theosophy Company, 1987, p. 69.

<sup>15</sup> H. P. Blavatsky, *The Secret Doctrine*, II, Los Angeles: The Theosophy Company, 1982, p. 81.

<sup>16</sup> *Ibid.*, II, p. 413.

<sup>17</sup> *The Key to Theosophy*, p. 138 fn.

<sup>18</sup> *The Secret Doctrine*, II, pp. 512-513.

<sup>19</sup> *Ibid.*, II, p. 81.

<sup>20</sup> *John* I: 5.

<sup>21</sup> *Transactions of the Blavatsky Lodge*, pp. 68-69.

<sup>22</sup> *The Key to Theosophy*, p. 110.

<sup>23</sup> C. A. Bartzokas, *Compassion: The Truth at the Heart of our Universe*, Philaletheians, 2005, p. 251

<sup>24</sup> *Ibid.* pp. 68 + 61

<sup>25</sup> *Isis Unveiled*, I, p. 305.

<sup>26</sup> H. P. Blavatsky, "Genius", in *Theosophical Articles by H. P. Blavatsky*, II, pp. 120 + 122.

<sup>27</sup> *Isis Unveiled*, I, p. 306.

<sup>28</sup> Plato's *The Apology*, pp. 31-32,  
[http://www.prometheustrust.co.uk/html/greek\\_philosophical\\_terms.html](http://www.prometheustrust.co.uk/html/greek_philosophical_terms.html)

<sup>29</sup> Apuleius, 'On the God of Socrates', in Thomas Taylor (transl.), *Apuleius' Golden Ass and other Philosophical Writings*, Volume XIV of the Thomas Taylor Series, Somerset, The Prometheus Trust, 1997, p. 245.

- <sup>30</sup> Transactions of the Blavatsky Lodge, p. 74
- <sup>31</sup> *Ibid.*, p. 68.
- <sup>32</sup> *Ibid.*, p. 62.
- <sup>33</sup> *Ibid.*, p. 60.
- <sup>34</sup> *Ibid.*, p. 61.
- <sup>35</sup> *The Key to Theosophy*, p. 131.
- <sup>36</sup> *Transactions of the Blavatsky Lodge*, p. 62-63.
- <sup>37</sup> Quoted in *The Key to Theosophy*, p. 93.
- <sup>38</sup> Quoted in *Isis Unveiled*, II, p. 283.
- <sup>39</sup> Quoted in *The Human Soul in the Myths of Plato*, Surrey, The Shrine of Wisdom, 1984, p. 24
- <sup>40</sup> *The Key to Theosophy*, p. 108.
- <sup>41</sup> H. P. Blavatsky, "Psychic and Noëtic Action", in *Theosophical Articles by H. P. Blavatsky*, II, p. 21.
- <sup>42</sup> Cf. A. P. Sinnett, quoted by H. P. B. in *The Key to Theosophy*, p. 173.
- <sup>43</sup> *Isis Unveiled*, I, p. 315
- <sup>44</sup> *Ibid.*, II, p. 284.
- <sup>45</sup> H. P. Blavatsky, "Psychic and Noëtic Action", in *Theosophical Articles by H. P. Blavatsky*, II, p. 24.
- <sup>46</sup> J. Dillon and L. P. Gerson, *Neoplatonic Philosophy. Introductory readings*, Cambridge, Hackett Publishing Company, 2004, p. 245.
- <sup>47</sup> H. P. Blavatsky, "Psychic and Noëtic Action", in *Theosophical Articles by H. P. Blavatsky*, II, p. 25.

<sup>48</sup> See especially the overview in *The Key to Theosophy*, pp. 175-176. See also p. 182 where H. P. B. makes a difference between (1) the personal spiritual entity, or the real MAN *within* the physical man; (2) the evil genius of the personality, and (3) what is called by some the guardian angel.

<sup>49</sup> Perhaps this is one of the deeper meanings behind the no-self doctrine of the Buddha. The Buddha strongly opposed any conception of the Ego as an unchangeable, separate and independent “I”, which is of course something else than saying there is no “I” at all.

<sup>50</sup> Cf. “Dreams and the Dreamer”, in *The Theosophical Movement*, 1965, pp. 326-327.

<sup>51</sup> M. P. Hall, *The Secret Teachings of All Ages*, New York, Penguin, 2003, p. 232.

<sup>52</sup> *The Secret Doctrine*, II p. 88. The last sentence of this quotation reminds us again that each individual Angel is the LOGOS incarnated. There is really no fundamental difference. Christ (not Jesus, the man) is crucified in all human beings.

<sup>53</sup> H. P. Blavatsky, *The Voice of the Silence*, Los Angeles: The Theosophy Company, p. 21.

<sup>54</sup> *The Secret Doctrine*, I, pp. 174-175 fn

<sup>55</sup> *Ibid.*, I, p. 230.

<sup>56</sup> *Ibid.* I, p. 222.

<sup>57</sup> *Ibid.*, II, p. 95.

<sup>58</sup> Cf. J.-L. Siémons, *Découvrir Le Maître Intérieur. L'inséparable compagnon dans la vie et la mort*, Editions Alphée, 2007, p. 417.

<sup>59</sup> Cf. *The Secret Doctrine*, I, pp. 267 + 309.

<sup>60</sup> Cf. “Gurus and Chelas”, in *The Theosophical Movement*, 1935, pp. 92-93. In this respect it is intriguing that Arjuna, the disciple, symbolises theosophically the immortal spark in man, the human Monad, and not the personality, while Krishna represents, amongst others, the Spiritual Ego. See W. Q. Judge, *The Bhagavad Gita*, Los Angeles: The Theosophy Company, 1937, p. xiii-xiv. See also Shri Krishna Prem, *The Yoga of the Bhagavad Gita*, pp. xxii-xxix. Cf. J.-L. Siémons, *Découvrir Le Maître Intérieur*, pp. 426-430.

<sup>61</sup> *The Letters of H. P. Blavatsky to A. P. Sinnett*, Pasadena: Theosophical University Press, 1973, p. 104. The real white Adept would therefore represent a fully evolved human Soul, or inner Ego, not a more developed personal ego. Cf. *The Mahatma Letters to A. P. Sinnett*, Pasadena: Theosophical University Press, 1992, p. 180.

<sup>62</sup> *The Key to Theosophy*, p. 108

<sup>63</sup> *The Key to Theosophy*, pp. 93, 107, 113, 122, 166. See also “Old Philosophers and Modern Critics”, *Theosophical Articles by H. P. Blavatsky*, I, pp. 16, 28-30.

<sup>64</sup> K. Rudolph, *Gnosis*, p. 122.

<sup>65</sup> G. R. S. Mead, *Echoes from the Gnosis*, pp. 146-147.

<sup>66</sup> Quoted in H. Corbin, *The Man of Light in Iranian Sufism*, p. 21

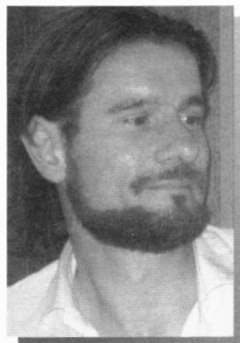
<sup>67</sup> *Ibid.*, pp. 15 + 97

<sup>68</sup> *The Voice of the Silence*, p. 8.



## ***ABOUT THE AUTHOR***

**David Roef** has spent the past 25 years studying Theosophy as recorded in the writings of H. P. Blavatsky. He also has a great interest in former embodiments of the Ancient Wisdom, like hermeticism and gnosticism, which he tries to explore in the light of Blavatsky's teachings. As an associate of The United Lodge of Theosophists he has lectured and written several articles on ancient and modern Theosophy. He is also a director of The European School of Theosophy. He teaches criminal law at the University of Maastricht (Netherlands).







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There are lights which ascend and lights which descend. The ascending lights are the lights of the heart; the descending lights are those of the Throne.

Creatural being is the veil between the Throne and the heart. When this veil is rent and a door to the Throne opens the heart, like springs toward like. Light rises toward light and comes down upon light, "and it is light upon light"

(Quran 24:35)