



PRINCIPLES OF HUMAN NATURE

We give below in a tabular form the classifications adopted by the Buddhist and Vedantic teachers of the principles of man:

CLASSIFICATION IN ESOTERIC BUDDHISM	VEDANTIC CLASSIFICATION	CLASSIFICATION IN TARAKA RAJA YOGA
1. Sthula Sarira	Annamaya kosa*	} Sthulopadhi §
2. Prana †	} Pranamaya kosa	
3. The vehicle of Prana ‡		
4. Kama Rupa	} Manomaya kosa	} Sukshmopadhi
5. Mind { (a) Volitions and feelings, etc. (b) Vignanam		
6. Spiritual Soul	Anandamaya kosa	Karanopadhi
7. Atma	Atma	Atma

* Kosa (kosha) is 'Sheath' literally, the sheath of every principle.

† 'Life'.

‡ The astral body or Linga Sarira.

§ Sthula-Upadhi, or basis of the principle.

|| Buddhi.

From the foregoing table it will be seen that the third principle in the Buddhist classification is not separately mentioned in the Vedantic division, as it is merely the vehicle of Prana. It will also be seen that the Fourth principle is included in the third Kosa (Sheath), as the same principle is but the vehicle of will-power,

which is but an energy of the mind. It must also be noticed that the Vignanamaya Kosa is considered to be distinct from the Manomaya Kosa, as a division is made after death between the lower part of the mind, as it were, which has a closer affinity with the fourth principle than with the sixth; and its higher part, which attaches itself to the latter, and which is, in fact, the basis for the higher spiritual individuality of man.

We may also here point out to our readers that the classification mentioned in the last column is, for all practical purposes, connected with Raja Yoga, the best and simplest. Though there are seven principles in man, there are but three distinct Upadhis (bases), in each of which his Atma may work independently of the rest. These three Upadhis can be separated by an Adept without killing himself. He cannot separate the seven principles from each other without destroying his constitution.

The student will now be better prepared to see that between the three Upadhis of the Raja Yoga and its Atma, and our three Upadhis, Atma, and the additional three divisions, there is in reality but very little difference. Moreover, as every adept in cis-Himalayan or trans-Himalayan India, of the Patanjali, the Aryasanga or the Mahayana schools, has to become a Raja Yogi, he must, therefore, accept the Taraka Raja classification in principle and theory whatever classification he resorts to for practical and occult purposes. Thus, it matters very little whether one speaks of the *three Upadhis with their three aspects* and Atma, the eternal and immortal synthesis, or calls them the 'seven principles'.

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The degrees of an Adept's initiation mark the seven stages at which he discovers the secret of the sevenfold principles in nature and man and awakens his dormant powers.

MAHATMA K. H.