



## LETTERS TO THE EDITORS AND CONTRIBUTORS

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Lois Brisbois, President/Secretary  
104-40 Horseshoe Blvd  
Oro- Medonte, On L4M 4Y8

Paul J. Carroll, Vice President/Editor  
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Toronto ON M6K 2K4

Bohdan Wysochanskyj, Treasurer  
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77 Spencer Avenue, Toronto ON M6K 2K4 | paulj\_carroll@yahoo.ca

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## OBJECTIVES:

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To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

To encourage the Study of Comparative religion, Philosophy and Science.

To investigate unexplained laws of Nature and the powers latent in man.

## NOTE FROM THE EDITOR'S DESK:

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A reminder that yearly dues are due.



## ANCIENT ROSAE CRUCIS

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### Symbols: Their Nature and Function, 3

A symbol and that which it represents, or the form and meaning, are related in one or more of three ways, by association, suggestion or the law of correspondences.

The color white brings to mind purity, the mountain is associated with height and ascent; the tree is associated with life. The form and meaning of the symbol are associated because they are similar in some way. The color white is associated with purity because it looks clean and pure. The snake which sheds its skin is similar to being born again, so it symbolizes rebirth.

Things are associated because of dissimilarity also, but they belong to the same category. White and black are associated because they are opposites, but they both belong to the category of color. Opposite polarities tend to symbolize each other, as for example, the physical and mental parts of the human being, the atom and the universe.

Form and meaning may be associated because of natural attributes such as the lion and his strength, the fox and his cunning. So also an object may be symbolic because of its nature or function. The mountain symbolizes ascent and height. The sun represents both life and mystical illumination.

Things that happen in the same place are associated, and one becomes a symbol of the other. The place of an accident becomes a symbol not only of the accident but the feelings associated with it. Likewise, we associate pleasurable feelings with certain places.

New Years celebrations or rituals are dependent on time; and one becomes a symbol of the other. The place of an accident becomes a symbol not only of the accident but the feelings associated with it. Likewise, we associate pleasurable feelings with certain places.

New Years celebrations or rituals are dependent on time; they are essentially cyclic. The form, which is the vent and the activities, and the meaning are associated because of the beginning of a new period or cycle of time.

Many of the symbols used by an individual come from his family, his teachers, and other elements of the cultural group in which he lives. Symbols derived from sacred writings are accepted by the individual and they act as suggestions to him. We are told that a particular flag represents the country in which we live, and we accept this. Advertising contains suggested symbols which we accept. The pleasant scene or the pretty girl connected



with the name of the product acts as a symbol, or it is intended to do so. The public is intended to associate the pleasure or beauty with the product.

The third way in which the form and meaning are related is by the law of correspondence, and this is used in the mystical sense as expressed by the Hermetic axiom: As above, so below. This is illustrated by the symbol of the ladder whose rungs stand for the hierarchy or degrees of creation. Each series of rungs, or each section of the ladder, corresponds to the others.

To put it differently, the great world, or the universe, corresponds to the small world, or man. The divine or cosmic corresponds to the mundane. In Shakespeare's play, Hamlet, the prince says that he is too much in the sun. He is using the sun to symbolize the kind, since the two are corresponding elements of two series. The sun in the universe corresponds to the king in society. What Hamlet is saying is that he is too much in the presence of the king. The rose and lotus symbolize the sun because they were thought to correspond to it in the realm of flowers.

We have the following outline of the way in which the form and meaning are related:

1. Association, similarity, dissimilarity, natural attributes or functions, Space and time.
2. Suggestion
3. Correspondence

Human thought and communication are based on signs and symbols. The symbolizing process is necessary to science, mathematics, religion, art and philosophy. Without symbols man cannot think in terms of the past and the future. Language, the primary means of communication, is a system of signs and symbols.

Symbols serve various purposes. Man needs order in his world, and this order is achieved largely by means of symbols. Sense perceptions are translated into words of other symbols. Emotional experiences are put into symbolic form, whether it is language, painting or music. We much have signs and symbols with which to express scientific and philosophic concepts—or to use in ordinary conversation about the day's events.

The second purpose is the need to communicate with others. This can only be done by means of some kind of signs, signals or symbols. But we not only communicate with others, we have a form of what might be called self-communication. We talk to ourselves, so to speak, formulating our ideas and feelings by means of words.

Third, symbols not only help communicate, they are a means of preserving knowledge. Symbols, whether they are scientific, religious or artistic, pass the culture of one era on to those that follow. This is why in each generation there are groups that try to destroy the symbols of their opposition, most notably in the religious sphere. Of course, we also see that activity in coups.



Fourth, creative activity and self-expression are symbolic in themselves, but they are also based on symbols. The words, figures, or tones stand for something which has resulted from the creative activity of an individual or group. They communicate, and they are a tool necessary for man to satisfy his need to express himself.

The fifth purpose is to aid in remembering and in instructing. A symbol may be a graphic representation of a law or principle which impresses that law on the mind of the student so that he understands and remembers it. A scientific formula is such a graphic symbol.

Sixth, symbols are an aid in mediation and concentration. We may meditate, as was suggested in an earlier discourse, on the symbol of the grain, or on the Rosy Cross in order to increase our understanding or to achieve attunement.

Finally, in meditating on a symbol, in keeping it alive and meaningful, we may promote our psychological and mystical development. Mystical union is twofold: it is integration of the facets of the self and union with God. The symbols that are important to an individual are both a product of that development and an agent in promoting it.

Some symbols are part of scientific, religious, political and cultural traditions; for example, figures of Buddha, Krishna, and Zoroaster; national flags, John Bull, chemical

formulae and mathematical equations.

Many more symbols, such as dream impressions and doodles, are personal or individual. The cultural and individual factors are not easily separated; often they are combined. Indeed, a cultural symbol to be living and meaningful must have a personal and individual significance. The power of symbols arises primarily in their subconscious nature and function, and must be renewed by mediation. The sources of the subconscious elements are both personal and cultural.

The difference in the significance of Beatrice in the Divine Comedy and of Helena in Faust to some extent grows out of the cultural environments of Dante and Goethe, but it also results from the personal ideas, emotions and experiences of the two men. Beatrice and Helena both represent the inner self, and self-integration, the spiritual marriage, or union with God.

Cultural traditions and the symbols which they foster are part of man's experience and being. Their source is outside man himself. Individual symbols, on the other hand, arise within his being. In both cases, although their origins are different, man projects the meaning from himself to the form. Symbols, then, are what they are because of what the individual is, what he projects from the inner self to the actuality around him.

Individual or personal symbols are those which have a special meaning to an individual but no necessarily



to others. A piece of jewelry often becomes a symbol of the person who wears it. A treasured possession usually has a symbolic meaning. People in the family are symbolic to the individuals in the family.

Cultural symbols are those which are common to a group, whether this is a family, a religious, social or political group. A cosmic or archetypal symbol is one that has a basic, primal pattern which is characteristic in human thinking and creativity, but the pattern which is characteristic in human thinking and creativity, but the pattern is a cosmic one which is perceived and used by human beings.

The cross is both as cultural and a cosmic symbol. It is common to many peoples of the world and appears in many times. Its particular form and meaning have cultural and perhaps personal elements. It is found in ancient Egypt in one form and in contemporary Christian churches in another. It is cosmic or archetypal because the pattern of its form corresponds to and expresses cosmic principles and patterns. It is derived from human understanding of cosmic order, and it corresponds to and expresses that order.

The mountain and tree are common symbols because they are frequently experienced objects. The sacred mountain and tree are, alike the cross, found in many parts of the world. They arise spontaneously in man's symbolizing hence, they may be classed as archetypal symbols. Men

often create artificial mountains as sacred symbols, as in the case of the Babylonian ziggurat and the Egyptian pyramids.

The garden and variations of it are also a cosmic or archetypal symbol. There are the Garden of the Hesperides, the Elysian Fields, the Egyptian Field of Reeds, the Garden of Eden, etc., including the rose garden of the alchemists.

A cosmic or archetypal symbol is one whose basic form and meaning are common to many peoples. It is common not only to one group, but to many widely separated groups, a symbol which in a sense is common to humanity. Even though its forms and meaning vary, both have common elements wherever they are found.

Many symbols are all three types, personal, cultural and archetypal. The cross, as was pointed out, has both cultural and archetypal elements. This is true of the Rosy Cross, but it must also have a personal level of meaning or the symbol will degenerate into a tactic or dead one.

Migrating peoples carry cultural as well as personal symbols with them, sharing and borrowing in their contacts with others. Buddhist symbols, for example, were carried from their point of origin to many parts of the world. Christian symbols likewise were spread from a comparatively small area to a worldwide distribution—often so modified as to reflect the periods and places where they have been used.



Such common archetypal figures as the cosmic tree and the cross may be both cultural and personal. But symbols may also arise spontaneously because they are common to all humanity. Carl Gustav Jung has shown their importance as they appear in dreams, fantasies and works of art. The same designs are found in many times and places. They are part of human nature and arise spontaneously simply because humans symbolize naturally in certain common forms and meanings.

Even common cultural objects such as Mount Olympus or Mount Horeb may have strong personal elements. This individual meaning is evident in Thomas Mann's Magic Mountain. The rose in Goethe's Faust and in Dante's Divine Comedy both have their origin in cultural traditions, but they also have a personal level of meaning without which they would not be so effective.

Symbols are objective, subjective or subconscious depending on the level of consciousness in which they function. When symbols function primarily objectively they tend to be signs or signals rather than true symbols. For example, when a jagged line is used to represent lightening, it is predominantly objective and tends to be a sign identifying lightning. However, when it symbolizes Jove or Zeus in mythology, it functions on the subconscious level primarily and is a true symbol.

A starving child may be a symbol of poverty, need or a charitable organization. The level of consciousness depends as much on the individual user of the symbol as on the symbol itself. To one it may be simply a signal to give money or food. To another it might be more emotional and therefore, subjective. It could also function subconsciously, especially if the person using the symbols has known such conditions.

Just as symbols may be individual, cultural and archetypal, so too they may be objective, subjective and subconscious. They originate subconsciously but they function, on all three levels even though one predominates. Archetypal symbols such as the cross are usually subconscious in function, but they may be predominantly subjective or even objective. In this case, they have lost the deeper meanings and functions.

During your daily routine notice symbols, Particularly note those which may be classified as being objective. Then pick out those which are mainly subjective, and finally the subconscious ones. Consider all forms of the symbols, such as verbal, artistic etc. Are the form and meaning related by association, by suggestion or by correspondence.



## THE ESSENTIAL NATURE OF THE HUMAN BEING

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The following words by Goethe beautifully characterize the starting point of one of the paths that lead to being able to recognize the true nature of the human being:

As soon as we become aware of the objects around us, we start to consider them in relationship to ourselves, and rightly so, because our fate depends entirely on whether they please or displease, attract or repel, help or harm us. This very natural way of looking at and assessing things appears to be as easy as it is necessary, yet it exposes us to thousands of errors that often put us to shame and make our lives miserable.

We undertake a much harder task when, in our keen desire for knowledge, we strive to observe natural objects in and for themselves and in their relationship to one another, for we soon feel the lack of the standard of liking and disliking, attraction and repulsion, usefulness and harmfulness, that came to our aid when we were considering objects in relationship to our human selves. We are forced to renounce this standard totally and, as dispassionate and quasi-divine beings, to seek out and examine what is, and not what please us. This means that neither the beauty nor the usefulness of any plant should move true botanists, who rather should study its morphology and its relationships to the rest of the plant kingdom.

Just as the sun shines equally on all plants and entices them forth, so too should botanists observe and survey them all impartially and take the data and standards for their assessment, not from the human domain, but from the domain of the things under observation.

Goethe's thoughts draw our attention to three different kinds of things: first, the objects we constantly receive information about through the gateways of our senses, the things we touch, taste, smell, hear and see; second, the impressions they make on us, which assume the character of liking or disliking, desire or disgust, by virtue of the fact that we react sympathetically to one thing and are repelled by another, or find one thing useful and another harmful; and third, the knowledge we "quasi-divine beings" acquire about the objects as they tell us the secrets of what they are and how they work.

These three domains are distinctly separate in human life, so we become aware that we are bound up with the world in three different ways. The first way is something we encounter and accept as a given fact; through the second way, we turn the world into something that concerns us and has significance for us; the third way we hold as a goal to strive for unceasingly.

Why does the world appear to us in this threefold manner? A simple



example can make it clear. Suppose I walk through a field where wildflowers are blooming. The flowers reveal their colors to me through my eyes—that is the fact I accept as given. When I then take pleasure in the wonderful display of colors, I am turning the fact into something that concerns me personally—that is, by means of my feelings, I relate the flowers to my own existence. A year later, when I go back to the same field, new flowers are there and they arouse new joy in me. The previous year's enjoyment rises up as a memory; it is present in me although the object that prompted it in the first place is gone. And yet the flowers I am now seeing are of the same species as last year's and have grown in accordance with the same laws. If I am familiar with this species and these laws, I will recognize them again in this year's flowers, just as I did in last year's. On reflection, I may realize that since last year's flowers are gone, my enjoyment of them remains only in my memory; it is bound up with my personal existence alone. But what I recognized in the flowers both last year and this year will remain as long as flowers grow; it is something that is revealed to me but is not dependent on my existence in the same way that my enjoyment is. My feelings of pleasure remain within me, while the laws, the essence of the flowers, exist in the world outside of me.

Thus, as human beings, we are constantly linking ourselves to the things of the world in a threefold way. (We should not read anything

into this fact first, but simply take it as it stands.) It shows us that there are three aspects to our human nature. For the moment, this and only this is what will be meant here by the three terms body, soul and spirit. Associating any preconceived ideas or even hypotheses with these words will cause us to misunderstand the discussion that follows. By body is meant the means by which the things in our environment, such as the wildflowers in example above, reveal themselves to us. The word soul designates the means by which we link these things to our own personal existence, by which we experience likes and dislikes, pleasure and displeasure, joy and sorrow. By spirit is meant what becomes apparent in us when, as "quasi-divine beings," to use Goethe's expression, we look at the things of the world. In this sense, each person consists of body, soul and spirit.

Through the body, we are capable of linking ourselves for the moment to things outside us. Through the soul, we preserve the impressions things make on us. Through the spirit, what the things themselves contain is disclosed to us. Only when we look at the human being from these three sides can we hope to understand our true nature, for these three sides show us that we are related to the rest of the world in a threefold way.

Through the body, we are related to the things that present themselves to our senses from outside. The substances of the outer world make up the body, and the forces of the



outer world are active in it. We can observe our own bodily existence with our senses, just as we observe our soul existence in the same way. With my bodily senses, I can observe the whole range of bodily processes taking place in me, but neither I nor anyone else can perceive my likes and dislikes or my joys and sorrows with bodily senses. The domain of the soul is inaccessible to bodily perception. Our bodily existence is there for all to see, but we carry our soul existence is there for all to see, but we carry our soul existence inside us as our own private world. Through the spirit, however, the outer world is revealed to us in a higher way. Although it is true that the secrets of the outer world disclose themselves inside us, in the spirit we step outside of ourselves and let the things themselves tell us what is significant for them, rather than for us. When we look up at the starry sky, the soul's experience of delight belongs to us, but the eternal laws of the stars, which we may grasp in thought and in spirit, do not belong to us. They belong to the stars.

Thus as human beings we are citizens of three worlds. In body, we both belong to and perceive the outer world; in soul, we build up our own inner world; and in spirit, a third world that is higher than both the others reveals itself to us.

It should be apparent that, because of the fundamental differences between these three worlds, we will achieve a clear understanding of them and of our own part in them only by applying three different modes of observation.

### *1. The bodily Nature of the Human Being*

WE learn about the human body by means of our bodily senses, and our mode of observation can be no different than if we were learning about other sense-perceptible things. We can observe the human being in the same way that we observe minerals, plants and animals, and as human beings, we are related to these three other forms of existence. Like minerals, we build up our bodies out of natural substances; like the plants, we grow and reproduce; like the animals, we perceive the objects around us and develop inner experiences based on the impressions and develop inner experiences based on the impressions they make on us. Therefore, we may attribute a mineral, a plane and an animal existence to the human being.

The structural differences between minerals, plants and animals correspond to their three modes of existence. Their structure or Gestalt (form) is what we can perceive with our senses, and this alone is what may be called "the body." The human body, however, is different from the animal body. We all recognize this difference, no matter what we may think about how humans are related to animals. Even the most radical materialist, who denies the existence of anything having to do with the soul, would be hard put to disagree with the following statement by Carus in his *Organon of the Knowledge of Nature and the Spirit*:



Even though the most delicate inner construction of the nervous system and especially of the brain remains an unsolved riddle for physiologists and anatomists, it is an undisputed fact that the concentration of its structures increases in the higher order of animals, reaching in the human being a level not to be found in any other creature. This fact, of the greatest significance with regard to human intellectual development, may in itself be sufficient to explain that development. Therefore, when the structure of the brain has not developed properly and shows itself to be small and inadequate as is the case in microcephalics and idiots, it goes without saying that we can no more expect to find understanding and the appearance of original ideas than we can expect the continuation of the species to be accomplished by individuals with totally deformed reproductive organs. In contrast, although it may not in itself guarantee genius, the strong and beautifully developed structure of the whole person and of the brain in particular is at least the first and indispensable prerequisite of higher knowledge.

Just as we attribute mineral, plant and animal modes of existence to the human body, we must also attribute to it a fourth and distinctively human mode. Through the mineral mode of existence we are related to everything visible, through the plant-like mode to everything that grows and reproduces, and through the animal mode to all creatures that

perceive their environment and have inner experiences based on outer impressions. But through the human mode, even with regard to the physical body, we make up a kingdom that is our alone.

## *II. The soul Nature of the Human Being*

As an individual private inner world, soul nature is different from bodily nature. Its intrinsic privateness becomes apparent as soon as we turn our attention to the simplest act of sensing. We cannot know whether or not others experience this simple sensation in exactly the same way. We know that some people are color-blind and experience things only in different shades of gray, while others are partially color-blind and cannot perceive certain gradations of color. The image of the world that their eyes provide is different from that of a so-called normal person. The same applies to the other senses, too, more or less. This is already enough to demonstrate that even a simple sensation belongs to the private inner world. With my bodily sense, I can perceive the same red table that someone else perceives, but I cannot perceive that person's sensation of red. Therefore, we must describe this sensation as belonging to the soul. Once we quite clear about this, we will stop looking at inner experiences as mere brain processes or something of that sort.

Feeling follows closely on sensation, with one sensation arousing pleasure in us and another displeasure. These



are the stirrings of our inner soul life. We each create an inner world of feelings in addition to the world that works in on us from outside. Then there is a third factor, our will, through which we work back upon the outside world, leaving the imprint of our own inner being on it. In will activity, the soul flows outward, in a sense. The fact that our actions bear the stamp of our inner life distinguishes them from natural events taking place in the outer world. In this way the soul sets itself up as something personal and private in contrast to the world outside. It receives stimuli from the outer world, but constructs an inner private world in accordance with them. Bodily existence becomes the basis for soul existence.

### *III. The Spirit Nature of the Human Being*

The soul element in human being is not determined exclusively by the body. We do not wander aimlessly and without direction from one sense impression to another, nor do we respond to every random stimulus that acts on us from outside or through our bodily processes. Instead, we think about our sensations and our actions. By thinking about our sensations, we come to an understanding of things; by thinking about our actions, we create a rational coherence in our lives. And we know that we are only worthily fulfilling our tasks as human beings when we let ourselves be guided by the right thoughts, both in knowing and in acting. Therefore, the human soul faces a dual necessity. Out of natural necessity, it is governed by

the laws of the body, but because it freely recognizes their necessity it also allows itself to be governed by the laws that lead to correct thinking. Nature subjects us to the laws of metabolism, but as human beings we subject ourselves to the laws of thought.

Through this process, we make ourselves members of higher order than the one we belong to through the body. This is the spiritual order. Soul is different from spirit, as different as it is from the body. As long as we simply speak of the particles of carbon, hydrogen, oxygen and nitrogen moving around in our body, we do not have the soul in view. The life of the soul begins only at the point where sensation arises within such movement, where we taste something sweet or feel pleasure. In the same way, we do not have the spirit in view as long as we consider only the inner experiences that pass through us when we give ourselves completely to the outer world and to the life of the body. Rather, this soul existence is the basis for the spiritual, just as bodily existence is the basis for souls existence. The natural scientist (biologist) deals with the body, the soul scientist (psychologist) with the soul, and the spiritual scientist with the spirit. Anyone trying to understand the essential nature of the human being by means of thinking is first required to come, through self-reflection, to a clear understanding of the difference between body, soul and spirit.



#### *IV. Body, Soul and Spirit*

The only valid way for us to shed light on ourselves as human beings is by clearly grasping the significance of thinking within our overall being. The bodily instrument of thinking is the brain. We can see colors only by means of a well-formed eye; similarly, only an appropriately constructed brain can serve the purpose of thinking. The whole human body is built up in such a way that the brain, the organ of the spirit, is its crowning glory. We can understand the structure of the human brain only when we look at it in relationship to its function, which is to serve as the bodily basis for the thinking spirit. This is demonstrated by a comparative survey of the animal kingdom: In amphibians the brain is relatively small in proportion to the spinal cord, in mammals it is larger, and in humans it is largest of all in proportion to the rest of the body.

Numerous prejudices prevail against observations about thinking such as those being made here. Many people tend to underestimate thinking and to place more value on the warmth and depth of feelings or sensations. They even claim that it is not through sober thinking but through the warmth of feelings, through the direct power sensations that we ascend to higher knowledge. These people are afraid that clear thinking will deaden their feelings. This is certainly true of mundane thinking that is concerned only with utilitarian things, but exactly the opposite is true of thoughts that lead to higher levels of existence. No

feeling and no enthusiasm on earth can compare with the sensations of warmth, beauty and exaltation that are enkindled by pure, crystal-clear thoughts relating to higher worlds. Our loftiest feelings are not the ones that happen by themselves, but the ones achieved through strenuous and energetic thinking.

The human body is built up in such a way that it meets the requirements of thinking; that is, the same substances and forces that are also present in the mineral kingdom are put together in the human body in a way that allows thinking to appear. For purposes of the following discussion, we will call this mineral structure, formed in accordance with its function, "the physical body" of the human being.

This mineral structure, organized with the brain as its center, comes about through reproduction and achieves its mature form through growth. Reproduction and growth are characteristics that human beings have in common with plants and animals; they distinguish a living being from a lifeless mineral. Living things develop out of other living things by means of the reproductive cells; descendants are linked to their ancestors in the succession of generations. The forces through which a mineral comes into being are directed toward the substances composing it—a quartz crystal takes shape through forces inherent in the silicon and oxygen combined in it. But the forces that shape an oak tree must be looked for indirectly in the reproductive



cells of the parent plants. Through reproduction, the form of the oak is maintained and passed on from ancestor to descendant in accordance with the inner, inborn dictates of life. People had a crude view of nature indeed when they believed that lower animals and even fish could take shape out of mud. A living being's form is reproduced through heredity, and how it develops depends on the parents it came from, or, in other words, on the species it belongs to. The substances that make it up are continually changing, but its species remains constant throughout its lifetime and is passed on to its descendants through heredity. The species is therefore what determines how the substances are put together. We will call the species-determining force the life force. Just as mineral forces express themselves in crystals, the formative life force expresses itself in the species, or forms, of plant and animal life. As human beings, we perceive mineral forces by means of our bodily senses. We can only perceive things for which we possess the corresponding bodily sense. Without the eye there would be no perception of light, without the ear no perception of sound. Of those senses present in human beings, only a kind of sense of touch is possessed by the very lowest organism; for them, only the mineral forces perceptible to this sense are perceived in the way human senses perceive them. The degree to which the other senses of higher animals have developed determines the richness and variety of their surroundings for them, the

surroundings that human beings also perceive. Therefore, the organs that a living being possesses determine whether or not something present in the environment is also present for it as a perception or sensation. For instance, what is present in the air as a certain kind of movement becomes the sensation of sound for human beings. We do not perceive the manifestations of the life force by means of our ordinary senses. We see the colors of plants and smell their fragrance, but the life force is concealed from this kind of observation. However, our ordinary senses have as little right to deny the existence of the life force as a person born blind has to deny the existence of the life force as a person born blind has to deny the existence of colors. Colors are present for a blind person after a successful eye operation, and in the same way the plant and animal species—not just the individual plants and animals—created by the life force are also present for those whose corresponding organ has opened up. A whole new world is disclosed to us once this organ has opened. From that point on, we perceive not only the colors, scents and so forth of living things, we perceive their very life itself. In every plant and animal, we perceive the life-filled spiritual form in addition to the physical form. Since we need a name for this spirit form, we will call it the ether body or life body.

For investigators of spiritual life, the ether body is not merely a result of the physical body's substances and



forces, but a real, independent entity that calls these same substances and forces to life. Speaking in the sense of spiritual science, we might put it like this: A body that is merely material—for example, a crystal—owes its form to the physical formative forces inherent in lifeless matter; a living body, however, cannot owe its form to these same forces, since it starts to decay immediately once life has abandoned it and it has been surrendered to physical forces alone. The life body is present at every moment of life as an entity that constantly maintains the physical body against decay. In order to see this life body, to perceive it in another living being, we need the awakened spiritual eye. We may be able to deduce the existence of the ether body on logical grounds without this spiritual eye, but we can “See” it with the spiritual eye, just as we see colors with the physical eye. Please do not take offense at the term “ether body,” but take it simply as a name for what is described here. “Ther” as the word used here means something different from the hypothetical ether of nineteenth-century physics.

In its structure, the human ether body, like the human physical body, is an image of its function. It too can be understood only in relation to the thinking spirit. The human ether body differs from that of plants and animals in being organized to support the thinking spirit. Just as we belong to the mineral world through our physical body, we belong to the world of life through our ether body. After death,

the physical body disintegrates into the mineral world, the ether body into the world of life. The term “body” is used here to designate what gives a being of any kind its form, shape or Gestalt. It should not be confused with the sense-perceptible form of the material body. As used in this book, the term “body” can also refer to something that takes on form in soul or in spirit.

The life body is still something external to us, but with the first stirrings of sensation our inner self responds to the stimuli of the outer world. No matter how far we pursue what we justifiably call the “external world,” we will never be able to find sensation. Rays of light penetrate into the eye, to the retina, where they stimulate chemical changes in what is called the visual purple in the rods of the retina. The effect of this stimulus then moves along the visual nerve to the brain, where further physical processes take place. If we could actually observe this happening, we could simply see physical processes like those that take place anywhere else in the external world. But if we are able to observe the ether body, we will perceive how a physical process taking place in the brain is also a life process. However, the sensation of the blue color that the recipient of the light rays experiences is still nowhere to be found; it only comes about in the recipient’s soul. If the recipient’s constitution consisted only of the physical body and the ether body, sensation could not take place. The activity through which sensation becomes a fact fundamentally differs



from the working of the formative life force and elicits from it an inner experience. Without this activity, our response to external stimuli would be nothing more than a mere life process such as those we observe in plants. Picture human beings receiving impressions from all sides. Our sensations respond to all these impressions, so we also picture ourselves as the source of the sentient activity described above, which moves out in all the directions from which we receive impressions. We will call this source of activity the sentient soul. It is just as real as the physical body. If a person stands before me and I disregard his or her sentient soul, imagining that person merely as a physical body, it is as if I were imagining a painting as nothing more than its canvas.

With regard to perceiving the sentient soul, we must say something similar to what was said earlier about the ether body. Our bodily organs are blind to the sentient soul, and so is the organ by which life can be perceived as life, by which the ether body can be perceived. But by means of a still higher organ, the inner world sensations can become a particular kind of supersensible perception. As we develop this organ, we become able not only to sense the impressions of the physical and ether worlds, but also to see the sensations as such. At that point, another being's world of sensations is spread out before us like any outer reality. We must differentiate between experiencing our own world

sensations and perceiving that of someone else— of course anyone can look into his or her own personal world of sensations, but only a seer with an opened “spiritual eye” can see the inner sensations of another being. Unless we are seers, we can know the world of sensation only as something within ourselves, as the personal and hidden experiences of our own souls, but when our “spiritual eye” is open, what otherwise lives hidden inside another being shines forth, accessible to our outward-looking spiritual gaze.

To avoid misunderstanding, it should be expressly stated that a seer does not inwardly experience the content of the inner worlds of sensations belonging to other beings. These beings experience their perceptions and sensations from their own points of view, while the seer perceives a manifestation of expression of each one's world of sensations. In its functioning, the sentient soul is dependent on the ether body, because it draws from the ether body what is then allowed to light up as sensation. And since the ether body is the life within the physical body, the sentient soul is indirectly dependent on the physical body as well. Only a properly functioning and well-formed eye makes accurate color sensations possible. This is how the bodily nature affects the sentient soul. The sentient soul is thus determined and restricted in its activity by the physical body, and lives within the limits set by our bodily nature. That is, the physical body, which is built up out of mineral substances



and enlivened by the ether body, in turn sets above-mentioned organ for "seeing" the sentient soul therefore recognize it as having limits set by the body.

However, the boundaries of the sentient soul do not coincide with those of the material physical body. The sentient soul extends beyond the physical body, even though the force that determines its limits proceeds from the physical and ether bodies on the one hand and the sentient soul on the other. This is the sentient or soul body. To say in another way, a portion of the ether body is finer than the rest, and this finer part forms a unity with the sentient soul, while the coarser part forms a kind of unity with the physical body. However, the sentient soul extends beyond the soul body.

For simplicity sake, we have chosen the term "sentient soul," which is related to "sensing." But in fact, "sensing" is only one aspect of the soul's being. Our feelings of pleasure and displeasure, our drives, instincts and passions, are all very close to our sensations. They are all similarly private and individual in character and similarly dependent on our bodily nature.

Our sentient soul interacts with thinking, with the spirit, just as it does with the body. To begin with, thinking serves the sentient soul: we formulate thoughts about our sensations and thus explain the outer world to ourselves. For instance, a child who has been burned thinks about it and arrives at the conclusion that

fire burns. We do not blindly pursue our drives, instincts and passions; we think about them, thus creating opportunities to gratify them. This is the direction taken by our material culture, which is the sum of the services rendered to the sentient soul by thinking. Vast amounts of thought power are directed toward this end. Thoughtpower has created ships, railroads, telegraphs and telephones—all things that for the most part serve to satisfy the needs of sentient souls.

We have seen how the formative life force pervades the physical body. In a similar way, thoughtpower pervades the sentient soul. The formative life force connects the physical body to its ancestors and descendants and thus places it in the context of natural laws having nothing to do with mere minerals. Similarly, thought power gives the soul a place within a system of laws to which it does not belong as mere sentient soul.

Through the sentient soul, we are related to the animals, in whom we can also recognize the presence of sensations, drives, instincts and passions. Animals, however, follow these up directly without interweaving them with independent thoughts that transcend immediate experience. This is also the case to a certain extent with less developed human beings. As such, therefore, the sentient soul is different from the more highly evolved part of the soul that places thinking in its service. We may call this soul, which is served by thinking, the mind soul.



The mind soul permeates the sentient soul. Anyone who possesses the organ for "seeing" the soul will see the mind soul as an entity distinct from the mere sentient soul.

Through thinking, we are led beyond our own personal lives; we acquire something that extends beyond our own souls. We take it as a matter of course that the laws of thinking correspond with the universal order. We can feel at home in the universe because this correspondence exists, and it is a weighty factor in learning to recognize our own essential nature. We seek the truth in our soul; through this truth, not only the soul but also the things of the world express themselves. Truth recognized through thinking has an independent significance, which refers to the things of the world and not merely to our own souls. In my delight in the starry heavens, I am living inside myself, but the thoughts that I formulate about the orbits of the heavenly bodies have the same meaning for anyone else's thinking as they have for mine. It would be senseless to speak of "my" delight and pleasure if I myself were not present, but it is not at all senseless to talk about my thoughts without reference to me as a person. The truth I think today was also true yesterday and will be true tomorrow, even though it occupies my mind only for today. If understanding something gives me pleasure, this pleasure is meaningful only as long as it is active in me, but the truth of the understanding has a significance totally independent

of my pleasure. In grasping the truth, the soul links up with something that possesses intrinsic value, a value that neither appears nor disappears with the soul's perception of it. The real truth neither comes into being nor passes away; its significance cannot be destroyed.

This is in no way contradicted by the fact that certain human "truths" are of only temporary value because they are recognized as partial or total errors in due time. We must realize that the truth, in itself, endures, even though our thoughts are only transient manifestations of eternal truths. Even if, like Lessing, we say that we are content to strive eternally for the truth since the pure and perfect truth can surely exist only for a god, this does not deny the eternal value of the truth, but rather confirms it. Only something of eternal and intrinsic significance can evoke an eternal striving and be the object of an eternal search. If the truth were not wholly independent in itself, if its value and significance came from the feelings of human souls, then it could not be a goal agreed on by all humankind. The very fact that we all strive for it confirms its independent nature.

This applies equally to what is truly good. What is morally right is independent of our inclinations and passions insofar as it does not submit to them but makes them submit to it. Desire and revulsion, likes and dislikes, are the property of each individual human soul, but duty stands higher than like and dislikes, sometimes



standing so high in people's estimation that they will give up their lives for it. The more we have ennobled our inclinations, our likes and dislikes, so that they submit without force or compulsion to what we recognize as our duty, the higher we stand as human beings. What is morally right, like what is true, has an intrinsic eternal value that it does not receive from the sentient soul.

By letting what is intrinsically true and good come to life within us, we rise above the mere sentient soul. The eternal spirit shines into the sentient soul, kindling in it a light that will never go out. To the extent that our soul lives in this light, it takes part in something eternal, which it links to its own existence. What the soul carries within itself as truth and goodness is immortal. We will call this eternal element that lights up within the soul the consciousness soul.

We can speak of consciousness even in connection with the soul's lower stirrings even the most mundane sensation is already the object of consciousness, and to this extent animals must also be credited with having consciousness. But the very core of human consciousness, the "soul within the soul," so to speak, is what "consciousness soul" means here. The consciousness soul is different from the mind soul, which is still entangled in sensations, drives, emotions and so forth. We all know how we accept our personal preferences as true, at first. But truth is lasting only when it has freed itself

from any flavor of such sympathies and antipathies. The truth is true, even if all our personal feelings revolt against it. We will apply the term "consciousness soul" to that part of the soul in which truth lives.

Thus the soul, like the body, consists of three distinct members—the sentient soul, the mind soul, and the consciousness soul. Just as our bodily nature works from below upwards to set limits on the soul, spirituality works from above downwards to expand it. The more our soul is filled with what is true and good, the broader and more inclusive its eternal aspect becomes.

For anyone who can "see" the soul, the glow that proceeds from a human being whose eternal aspect is expanding is as real as a flame's radiant light is to the physical eye. To the seer, the visible bodily person is only a part of the whole human being, the coarsest structure in the midst of others that interpenetrate it and each other. The ether body as a life form fills out the physical body, and beyond the ether body we can distinguish the soul body or astral form projecting outward on all sides. Extending beyond this is the sentient soul, and then the mind soul that throws ever larger as it takes in ever more of the true and the good. If people lived solely out of their own inclinations, likes and dislikes, the boundaries of their mind souls would coincide with those of their sentient souls.

This formation, in the midst of which the physical body can be seen as if



in a cloud, can be called the human aura. When the essential nature of the human being is seen in the way that this book attempts to describe, it is supplemented and enriched by the measure of the aura.

In the course of our early development, a moment arrives when, for the first time in our lives, each of us experiences him- or herself as an independent being face to face with the rest of the world. For sensitive people, this is a significant experience. In his autobiography, the poet Jean Paul recounts this moment:

Although I have never told anyone about it, I will never forget the experience of being present at the birth of my self-awareness. I can tell you the place and time exactly. One morning when I was a very small child, I was standing in the front door looking toward the woodpile on the left, when suddenly the inner vision, "I am an I," struck me like a lightning bolt from heaven. It has gone on shining ever since. My "I" had seen itself, for the first time and for all time. It is almost inconceivable that my memory could deceive me on this point, since no one else ever told me anything about it that I might have added to. It was an incident that took place veiled in my human holiest of holies, and its very novelty gave permanence to the mundane circumstances surrounding it.

We all know that little children refer to themselves, by saying things like "Charlie's a good boy," or "mary wants

that," and we find it appropriate that they should speak about themselves as they would about someone else, since they are not yet aware of their own independent existence. Consciousness of self has not yet been born in them. Through this consciousness of self, an individual achieves self-definition as an independent being, separate from everything else, as "I."

By "I," a person means the total experience of his or her being as body and soul. Body and soul are the vehicles of the "I"; it works in them. Just as the physical body has its center in the brain, the soul has its center in the "I." Our sensations are stimulated from outside; our feelings assert themselves as effects of the outer world; our will relates to the outer world by manifesting in outward-directed actions. Our "I," however, our actual individual essence, remains invisible. It is very telling that Jean Paul describes becoming aware of his "I" as "an incident... veiled in [the] human holiest of holies," because we are each totally alone with our own "I." This "I" is the self of each human being. We are justified in seeing the "I" as our true being, and may therefore describe body and soul as the "garments" in which we live, as the bodily conditions under which we act. In the course of our development we learn to use these instruments more and more as servants of our "I."

This little word "I," as it is used in our language, is a name different from all other names. Appropriate reflection on the nature of this name opens up an approach to understanding



human nature in a deeper sense. Any other name can be applied to the corresponding object by all of us in the same way. Everyone can call a table "table" and a chair "chair." But this is not the case with the name "I." No one can use it to mean someone else; each of us can only call him- or herself "I." The name "I," if it designates me, can never reach my ear from the outside. The soul can only designate itself as "I" from within, through itself. Thus, when we say "I" to ourselves, something begins to speak in us that has nothing to do with any of the worlds from which the above-mentioned "garments" are taken.

The "I" gains an ever-increasing mastery over body and soul, and this is expressed in a person's aura. The greater the master, the more differentiated, complex and richly colored the aura becomes. How the "I" affects the aura is visible to the seer, but the "I" itself is not; it is truly "veiled in [the] human holiest of holies."

The "I" takes in the rays of the light that shines as eternal light in each human being. Just as we gather up experiences of body and soul in the "I," we also allow thoughts of truth and goodness to flow into it. Sense-perceptible phenomena reveal themselves to our "I" from one side, the spirit from the other. Body and soul give themselves over to the "I" in order to serve it, but the "I" gives itself over to the spirit in order to be filled by it. The "I" lives within the body and the soul, but the spirit lives within the "I." What there is of spirit in the "I" is eternal, for the

"I" receives its nature and significance from whatever it is united with. To the extent that it dwells in a physical body, it is subject to mineral laws; through the ether body it is subject to the governing reproduction and growth; by virtue of the sentient and mind souls it is subject to the laws of the soul world. And to the extent that it receives the spiritual into itself, it is subject to the laws of the spirit. What is formed in accordance with mineral laws and the laws of life comes into existence and passes away again; the spirit, however, has nothing to do with becoming and perishing.

The "I" dwells in the soul. Although the highest manifestation of the "I" belongs to the consciousness soul, it is also true that the "I" radiates outward from there, filling the entire soul and exerting its influence on the body through the soul. And within the "I," the spirit is alive and active. The spirit streams into the "I," taking it as its "garment" just as the "I" itself lives in the body and the soul. The spirit shapes the "I" from the inside out and the mineral world shapes it from the outside in. We will call the spirit that shapes an "I," that lives as an "I," the spirit self, since it appears as the human "I" or "self."

We can explain the difference between the spirit self and the consciousness soul as follows: The consciousness soul merely touches the autonomous truth that is independent of all sympathy and antipathy, but the spirit self carries this same truth inside itself, taken up, enclosed and individualized by means



of the "I" and taken into the individual's independent being. Through becoming independent and uniting with the truth, the "I" itself achieves immortality.

The spirit self is a revelation of the spiritual world within the "I," just as a sense perception, coming from the other side, is a revelation of the physical world within the "I." In what is red, green, light, dark, hard, soft, warm or cold, we recognize the revelations of the physical world; in what is true and good, the revelations of the spiritual world. Just as we call the revelations of the spiritual world. Just as we call the revelation of physical things "sensation," we will call the revelation of spiritual things "intuition." Even a very simple though already contains intuition, because we cannot touch it with our hands or see it with our eyes; we must receive its revelation from the spirit by means of the "I."

If a less developed and a more developed person look at the same plant, something quite different happens in the "I" of the first than in the "I" of the second, even though the sensations of both have been prompted by the same object. The difference is that one person can form much more complete thoughts about the object than the other. If objects revealed themselves only through sensation, there could be no progress in spiritual development. Members of primitive cultures also experience nature, of course, but natural laws become apparent only to the intuition-fructified thinking of the more highly developed person. Even

children experience the stimuli of the outer world as incentives to their will, but the dictates of what is morally right become accessible to them only in the course of their development as they learn to live in the spirit and understand its revelations.

Just as there would be no sensations of colour without the eye, there would also be no intuitions without the higher thinking of the spirit self. The sensation does not create the plant on which the color appears, nor does intuition create spiritual realities; it merely supplies information about them.

Through intuitions, the "I," awakening in our soul, receives messages from above, from the spiritual world, just as it receives messages from the physical world through sensations. In this way, the "I" makes the spiritual world part of its personal soul life, just as it does with the physical world by means of the senses. The soul, or rather the "I" that is beginning to shine within it, opens its doors on two sides, toward the physical world and toward the spiritual.

The only way the physical world is able to make its presence known to our "I" is by building up, out of its own substances and forces, a body in which a conscious soul is able to live and to take hold of the organs for perceiving the external physical world. Similarly, the spiritual world, with its spirit substances and spirit forces, builds up a spiritual body in which the "I" is able to live and to perceive spiritual realities by means of intuitions. (Obviously, the term "spirit substance" and "Spiritual



body" are contradictions in terms if taken literally. They are used here only to direct our thoughts to the spiritual entity that corresponds to the physical human body.)

The physical body is built up within the physical world as a completely separate being, and the same is true of the spiritual body in the spiritual world. The human being likewise has an inside and an outside in the physical world, and the same is true in the spiritual world. And just as we take in substances from our physical surroundings and incorporate them into our bodies, we also take in spiritual substance from our spiritual surroundings and make it our own. This spiritual substance is eternal nourishment for human beings. We are born out of the physical world, and yet we are independent beings separate from the rest of the physical world. In the same way, we are born out of the spirit through the eternal laws of the good and the true, and yet we are separate from the spiritual world outside us. We will call this independent spiritual entity the "spirit body."

When we examine a physical human body, we find the same substances and forces that are found outside it in the rest of the physical world. The same is true of the spirit body—the elements of the outer spiritual world pulsate in it; the forces of the rest of the spiritual world are active in it. In the physical world, a living and sentient being is closed off within a physical skin, and the same applies to the spiritual world.

A membrane closes off the spirit body from the undifferentiated spiritual world and makes the spirit body a self-contained spiritual being within that world, a being that intuitively perceives the spiritual content of the universe. We will call this spiritual membrane the spiritual skin or "auric membrane." We must keep in mind, however, that this spiritual skin is constantly expanding to accommodate human development, and that the spiritual individuality of a human being (the auric membrane) is capable of unlimited expansion.

Inside the spiritual skin, the spirit body is alive; it is built up by a spiritual life force in the same sense that the physical body is built up by a physical life force. Therefore, just as we speak of an ether body, we must also speak of an ether spirit for the spirit body. We will call this ether spirit the life spirit. The spiritual constitution of the human being is thus subdivided into three members, the spirit body, the life spirit, and the spirit self.

For someone who can "see" in spiritual regions, this spiritual constitution is a perceptible reality—the higher, truly spiritual portion of the aura. A seer can "see" the spirit body as life spirit inside the spiritual skin, can see how the life spirit constantly grows larger by taking in nourishment from the outer spiritual world, and can also see how, as a result, the spiritual skin continues to expand and the spirit body becomes larger and larger. Of course the spatial concept of "getting larger" is only an image of the actual reality. Nevertheless, in picturing this, we are



directed toward the corresponding spiritual reality. The difference between the human being as a spiritual being and as a physical being is that physical growth is restricted to a fixed size while spiritual growth can continue indefinitely. What is taken in as spiritual nourishment is of eternal value.

It follows that the human aura is made up of two interpenetrating parts, one of which is given form and color by our physical existence, the other by our spiritual existence. The "I" provides the separation between the two: The physical relinquishes its distinctive character to build up a body that allows a soul to come to life, while on the other side the "I" does the same, allowing the spirit to have a life within it. The spirit in turn permeates the soul and gives it a goal in the spiritual world. Through the physical body, the soul is confined to physical existence; through the spirit body, it grows wings that give it mobility in the spiritual world.

If we want to comprehend the human being as a whole, we must imagine that each individual is put together out of the components described above. The physical body builds itself up out of the world of physical substance in such a way that this structure meets the requirements of a thinking "I." This body is permeated by life force,

thus becoming the ether body or life body. As such, it opens itself up to the outside in the sense organs, and becomes the soul body. The soul body is permeated by, and forms a unity with, the sentient soul. The sentient soul not only receives the impressions of the outer world in the form of sensations but also has a life of its own that is fructified both by sensations from one side and by thinking from the other. Through this it can become the "mind soul." By being open to intuitions from above as well just as it is open to sensations from below, it becomes the consciousness soul.

This is possible because the spiritual world builds the organ of intuition into it, just as the physical body builds the sense organs for it. The senses transmit sensations to it by means of the soul body; similarly, the spirit transmits intuitions to it by means of the organ of intuition. Thus the spirit body and the consciousness soul are linked in an entity analogous to the linking of the physical body and the sentient soul in the soul body. That is, the consciousness soul and the spirit self form a unity in which the spirit body lives as the spirit, just as the ether body forms the living bodily basis for the soul body. And just as the physical body is contained within the physical skin, the spirit body is also contained within the spiritual skin. As a result, the entire human being is subdivided into the following members:



- A. Material, physical body
- B. Ether body or life body
- C. Soul body
- D. Sentient soul
- E. Mind soul
- F. Consciousness soul
- G. Spirit self
- H. Life spirit
- I. Spirit body

physical world through the material-physical body, ether body and soul body; we come to flower in the spiritual world through the spirit self, life spirit, and spirit body. But the stem, which roots at one end and flowers at the other, is the soul itself.

The soul body (C) and sentient soul (D) are a unity in earthly human beings, as are the consciousness soul (F) and the spirit self (G). This yields seven components of the earthly human being:

1. The material, physical body
2. The ether or life body
3. The sentient soul body
4. The mind soul
5. The spirit-filled consciousness soul
6. The life spirit
7. The spirit body

It is possible to give a simplified version of this subdivision of the human being that is in complete harmony with the original. Although the human "I" lights up in the consciousness soul, it also permeates the entire being of the soul, whose members on the whole are less clearly separated than the components of the bodily organization and interpenetrate one another in a higher sense. If we look at the mind soul and the consciousness soul as the two garments of the "I" that belong together, with the "I" as their central core, then the human being can be differentiated into physical body, life body, astral body, and "I," with the term "astral body" designating the union of the soul body and the sentient soul. This term is common in older literature and is here freely applied to that aspect of the human being that lies beyond what is sense-perceptible. Although in certain respect the sentient soul is also filled with forces by the "I," it is so intimately connected with the soul body that using a single term for the union of the two is justified.

Within the human soul, the "I" flashes up, receives the impact of the spirit and thus becomes the vehicle of the spirit body. Thus we each take part in three worlds—the physical, soul and spiritual worlds. We are rooted in the

When the "I" in turn imbues itself with the spirit self, this spirit self manifests in such a way that the astral body is worked over from within the soul. What is active in the astral body to begin with are our drives, desires and passions,



to the extent that we perceive them, as well as our sense perceptions. Sense perceptions come about through the soul body, a member of our human constitution that comes to us from the outer world. Drives, desires, passions and so on originate in the sentient soul to the extent that it is filled with forces by our inner self before this inner self gives itself over to the spirit self. When the "I" imbues itself with the spirit self, the soul in turn fills the astral body with the spirit self's forces. As a result, drives, desires and passions are illuminated by what the "I" has received from the spirit. The "I" has then become master over the world drives, desires and so on by virtue of its participation in the spiritual world. To the extent that this mastery takes place, the spirit self appears within the astral body, which is transformed as a result. The astral body then appears as a two-part entity, one part transformed and the other untransformed. For this reason, we may call the spirit self, in its manifestation in the human being, the transformed astral body.

A similar process takes place when we receive the life spirit into the "I." The life body is transformed by being imbued with the life spirit. That is, the life spirit manifests in such a way that the life body becomes something different. Thus we can also say that the life spirit is the transformed life body.

And again, if the "I" then takes the spirit body into itself, it receives the strong force, which it then uses to permeate the physical body. Of course, the part of the physical body that is

thus transformed is not perceptible to the physical sense; this part that has been spiritualized has become the spirit body. The physical body as a physical thing is then perceptible to the physical sense, but to the extent to which it has been spiritualized, it must be perceived by spiritual faculties. To the outer sense, even the physical part that has been permeated by the spiritual appears to be purely physical. Taking all of this as a basis, we can now present the following subdivision of human being:

1. Physical body
2. Life body
3. Astral body
4. The "I" as the soul's central core
5. Spirit self transformed astral body
6. Life spirit as transformed life body
7. Spirit body as transformed physical body

#### *Addendum*

It may seem that the subdivisions of the human constitution presented in this book are based on purely arbitrary distinctions between parts within a monolithic soul life. To counter this objection, it must be emphasized that the significance of this phenomenon is similar to that of the appearance of the seven colors of the rainbow when light passes through a prism.



What a physicist contributes to our understanding of light by studying this process and the seven colours that result is analogous to what the spiritual scientist does for our understanding of the makeup of the human soul. The soul's seven members are not abstract intellectual distinctions any more than are the light's seven colors. In both cases, the distinctions rest on the inner nature of the things themselves, the only difference being that the seven constituents of light become visible by means of an external device while the seven components of the soul become perceptible to a method of spiritual observation consistent with the nature of the human soul. The true nature of the soul cannot be grasped without knowing about this subdivision, because the soul belongs to the transitory world by virtue of three of our constitutional components—physical body, life body and soul body—and has its roots in eternity through the other four constituent parts.

When the soul is seen as a unity, its transitory and eternal aspects are distinguishably bound up with each other, but unless we are aware of the differentiations within it, we cannot understand its relationship to the world as a whole. Let me use another comparison. Chemists separate water into hydrogen and oxygen, two substances that cannot be distinguished when they are united in the form of water. However, each of these elements has an identity of its own and can form compounds with other elements. Similarly, at

death our three lower constitutional components unite with the makeup of the perishable world, while our four higher members unite with the eternal. Refusing to consider this differentiation within the soul is like being a chemist who refuses to learn about decomposing water into hydrogen and oxygen.



# HOW TO ACTIVATE YOUR OWN CHRIST CONSCIOUSNESS

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*by Ighedi David, Rosicrucian*

There is a statement AS HE IS, SO ARE WE.

But how to make it real?

Christ Consciousness is not attained by belief, worship or morality. It is awakened by alignment, coherence, remembrance and inner ignition.

The steps to follow are not sequential- they interface and reinforce each other, like a multidimensional activation protocol.

## *1. Stage One - Remembrance*

That is awakening the inner temple.

Every human carries a Christic blueprint encoded within the higher layers of the soul and DNA.

It awakens the moment a person begins to remember that:

they are more than physical matter,

their consciousness is not confined to the body,

they originate from Infinite source,

the world is a veiled training ground, and

they have a purpose beyond survival.

This remembrance is the spark. It's the moment the soul says " I am not human. I am a fractal of the Source."

This inner recognition is the first ignition of Christ frequency.

## *2. STAGE TWO - Detaching from the False Self*

Christ Consciousness cannot operate through a vessel controlled by fear, shame, identity fixation, social conditioning, trauma, the need for external validation, control based spirituality, religious programming, materialism or duality mentality.

Ego deconstruction does not mean destruction of personality. It means dethroning it from the seat of identity.

You shift from " I am this body, personality, nationality, religion, tribe." To

" I am Consciousness, using these as temporary instruments."

When the false self quiets, the authentic self emerges.

This is the Inner Baptism.

## *3. STAGE THREE - Alignment With Source...Bypassing Intermediaries*



Christ Consciousness connects directly to the Infinite Source, Not through angels, gods, Elohim, astral beings, priests, doctrines, Rituals. The Christ Consciousness requires sovereign alignment. This is why Christic beings throughout History bypass temples, hierarchies, cosmic intermediaries, They operate from pure source intelligence with no middle layer. This direct alignment begins with silent inward attention. For example deep stillness, inner listening, communion through the heart centre, surrendering the illusion of separateness.

When you connect directly to source, the Christ Field opens.

*STAGE FOUR- Coherence of Thought, Heart, and Will*

Christ Consciousness expresses through inner coherence.

Christic Beings have thoughts aligned with truth, emotions aligned with compassion, actions aligned with integrity and will aligned with purpose.

When thought, heart and will move in one direction, the human becomes electrically and spiritually coherent. This coherence transforms the body into a conduit for higher frequency intelligence.

It is the internal transfiguration- a precursor to miracles, intuition and clarity.

*5. STAGE FIVE- Activation of the Heart Field*

The heart is the gateway of Christ Consciousness. Not the emotional Heart, but the Etheric heart, the electromagnetic spiritual centre. When activated, compassion becomes natural. Understanding becomes effortless. Unity is perceived everywhere. Healing abilities emerge. Intuition expands. Fear dissolves.

The heart field expands like a sheath around the body, creating a Christic aura- the luminous field often depicted around saints.

This is not symbolic. It is a literally electromagnetic expansion. The field begins to override the lower emotional and mental currents.

*6. STAGE SIX- Raising the Inner Light*

Christic Energy Activation

Humans activate their Christ Consciousness by elevating their internal light through deep meditative stillness, breath work that centres awareness in the heart, fasting to clear energetic density, sexual discipline, silent retreats. conscious moral.purity ( not religious but vibrational), truth speaking and integrity.

As density is removed, the dormant Christic Light awakens. This is the Spiritual equivalent of turning on a star.



*7. STAGE SEVEN- The Awakening of Inner Power*

When the frequency stabilizes, the human begins developing abilities once attributed to Divine Beings, heightened intuition, prophetic insight, energy healing capacity, telepathic communication, manifestation through focussed intention, synchronicity mastery, spontaneous inner knowing, influence over probability,, occasional matter-energy interaction.

These are not supernatural. They are native to a Christ- awakened human.

As Jesus said

“ These things shall ye do and greater.”

*8. STAGE EIGHT- The State of Non Duality*

Oneness Consciousness

Christ Consciousness is the dissolution of the illusion of separation. You begin seeing the same Consciousness in all beings, the unity beneath diversity, divine intelligence in all life, truth beyond form and yourself as a fractal of the infinite.

The duality of “ me vs them “ collapses. This is the Kingdom of Heaven revealed within.

*9. STAGE NINE- SACRED action*

Chrystic Life Expression

Christ Conscious humans naturally become healers, teachers, harmonizers, visionaries, protectors, liberation bearers.

Their presence alone shifts environments. They do not preach. They transmit frequency. Their life becomes a demonstration of the Christ Vibration.

*10. THE FINAL STAGE - SELF REALIZATION*

THE I AM STATE

This is the peak of Christ Consciousness.

“I am” is not a statement of Personality. It is a realization of eternal being, the unconditional self, pure awareness, unity with the Infinite Source.

When the human stabilizes in the “I Am” State, they embody the Christ Principle fully, not as a religion, but as an awakened cosmic human.

This is what Jeshua demonstrated, and what Humanity is destined to achieve.



## TSC 2026 SCHOLARSHIP

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The Theosophical Society in Canada offers a scholarship each year in the amount of \$2000. The Scholarship is open to any relative of a member of a Theosophical Society in Canada.

For further application information, please contact Lois Brisbois, President, The Theosophical Society in Canada at [brisl@aol.com](mailto:brisl@aol.com).

The recipient must be entering University in 2026 as a full time student and have an average of at least 80% in their high school graduating year.

## TSC 2025 SCHOLARSHIP RECIPIENT

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Our of Business and Economics at Wilfred Laurier University in Waterloo, Ontario, where he is a first year student.

Fisher reports, "The Business School at Laurier has been a great experience so far. The courses are both challenging and interesting, allowing me to learn and apply real world concepts. There are so many opportunities to get involved around campus with Clubs and Case Competitions. It also has a great environment, as you are surrounded by like- minded individuals and people who want to see you succeed."

Scholarship Recipient for 2025 is 18 year old Fisher Browne, of Sharon Ontario. He graduated as a high ranking Ontario Scholar from Sacred Heart High School in Newmarket.

In his first Semester, Fisher was involved with his team in the BU11 Cineplex Consulting Case Competition, where he was a semi-finalist.

Fisher also won a 4 year Entrance Scholarship to The Lazaridis School

In the summer, Fisher can be found working at The Shawneeki Golf Club in Sharon, Ontario, where he also spends time perfecting his own game.



## THE CANADIAN THEOSOPHIST

Annual application for membership 20\_\_\_\_ to 20\_\_\_\_

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Email: \_\_\_\_\_

Home phone: \_\_\_\_\_

Cell: \_\_\_\_\_

Signature: \_\_\_\_\_



Notes:





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