

Common Theosophical Terminology

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Higher and Lower Self	After Death Divisions	Ego, ego, Antas-karana (antaḥkaraṇa)	Monad ³			Body, Soul, Spirit	
Generally, the term “lower self” refers to the “personality” or “ego,” as the personal sense of self of one life (see “ego”).	Body (decays, disintegrates)	The ego (small “e”), pronounced “eego,” also referred to as the “personality,” is the personal sense of self during life, the “Joe Smith” identity which lasts for only one life.				1. Sthūla Śarīra or Rūpa (physical body)	
	Kāma + Prāṇa + Liṅga Śarīra (coalesce to become the Kāma-Rūpa, or “shell”); this Kāma-Rūpa then also disintegrates over time.					Body	2. Liṅga Śarīra ¹ (astral body)
						Animal Soul	3. Prāṇa ¹ or Jīva or Prāṇa-Jīva (life, vitality, the vital principle)
Note that the term “Higher Self” is not always synonymous with “Higher Ego” or “Reincarnating Ego,” though it has been used in this sense.	The “efflorescence” of the “personality” is assimilated into the Ego.	The “Antas-karanic” bridge ⁴				4. Kāma or Kāma Rūpa (animal soul, seat of animal passions and desires)	
	Higher Manas + Buddhi + Atma (goes into Devachan until ready for the next life), this is the “Reincarnating Ego.”						The Ego (capital “E”), pronounced “eego,” also referred to as the “Individuality” and “Reincarnating Ego,” is Atma-Buddhi-Manas considered as a triad. This is the “entity” that continues from life to life and assimilates the nobler experiences of each life.
Human Soul			Lower Manas (volitions, feelings, etc.)				
“Higher Self” can be used for Ātmā. It is a universal principle.			Monad ³ (Ātmā)	“Dual” Monad ³ (Ātma+Buddhi)	“Triple” Monad ³ (Ātmā+Buddhi+Higher Manas)	Spiritual Soul	
						Spirit	6. Buddhi (spiritual soul)
						7. Ātmā (spirit, self)	

Man					
Vedanta The Kośas ("sheaths")	Taraka Raja Yoga The Upādhis or Śarīras ("bases, vehicles")	Christian	Greek		Kabbalistic
1. Anna-maya Kośa ("food sheath")	1. Sthūla Śarīra or Sthūla Upādhi ("gross body")	1. Sóma (body)	1. Sóma (body)		Gūf (body)
2. Prāṇa-maya Kośa ("vital sheath")			2. Eidolon (astral)		
3. Mano-maya Kośa ("mind sheath")	2. Sūkṣma Śarīra or Sūkṣma Upādhi ("subtle body")	2. Psuché (soul)	3. Psuché	a. Epithumetikon, Eros ("appetitive soul")	1. Nephesh (animating soul, breath of life, vital-animal principle, volition)
4. Vijñāna-maya Kośa ("intelligence sheath")				b. Thumoeides, Thumos ("spirited soul")	
5. Ānanda-maya Kośa ("bliss sheath")				c. Logistikon, Logos ("reasoning soul")	2. Ruach ² ("wind, breath, space," spirit-soul, mind)
6. Ātmā (spirit, self)	4. Ātmā (spirit, self)	3. Pneuma (spirit)	4. Nous (intellect)		3. Neshamah ² ("breath," spirit, essence, mind)
			5. Agathon (the good)		

Notes

1. These two principles can be listed in either order, i.e. 2. Prāṇa-Jīva, 3. Liṅga Śarīra; or 2. Liṅga Śarīra, 3. Prāṇa-Jīva. When comparing to other systems (esp. Western systems with their conception of the “breath of life”), it is often clearer to list them in the order we have given them.

2. Neshemah and Ruach conceptually overlap and are not always given in the same order or viewed as one preceding or above the other. See Theosophical Glossary, p. 377-378 for an interesting summary.

3. Note that the term “monad” is used in three distinct senses, as a unit, a duad or a triad. 1. Ātmā is the “divine Monad”; it is One and Universal, not individualized. 2. Jīva is the “dual monad” (Ātmā-Buddhi), which is an “individual Dhyān Chohan distinct from others.” 3. the “unified triad” of Ātmā-Buddhi-Manas, or Jīva + Ahaṁkāra (egoism), is the “triple monad.” When we speak of a “monad” which evolves, it is the Jīva, not the universal Monad *per se* which is meant. These monads can also be categorized by their stage of development, i.e. the “mineral monad” or the “human monad” (but see SD 1:170-191 for clarification).

4. The Antas-karana is sometimes referred to as Lower Manas itself, or an aspect of Lower Manas, or as the “bridge” between Lower and Higher Manas. It is important to note that in theosophy, just as Man is sevenfold, each principle is also sevenfold, or has seven sub-principles. Therefore the divisions and correspondences made in the above chart are for general purposes, but become increasingly complex when we take Man as 49-fold rather than sevenfold. The nature of the Antas-karana and the division of Lower and Higher Manas can be understood in more detail with a 49-fold division.