

## Chapter 5

# KAMA – THE ANIMAL SOUL



### Words to Know

kāma – selfish desire, lust, volition; the cleaving to existence.

kāma-rūpa – “*rūpa*” means body or form; “*kāma-rūpa*” then means desire-body or desire-form.

During incarnation it is the vehicle for *manas*.

psyche – the totality of thoughts, emotions, desires, and memory. The lower or personal ego.

ahamkāra – the sense of being an “I” separate from the universal self.

kāma-manas – the mind acting under the influence of the passionate nature. Sometimes used as a synonym of the lower ego and lower *manas*.

kāma-prāna – represents the kāmic Principle when acting blindly, with no manasic influence, but only allied to the vital Principle [*prāna*].

universal will – The principle of “Will” expressing through *ātma-buddhi* – non-conscious, impersonal.

spiritual will – The principle of “Will” expressing through *buddhi-manas* – self-conscious, impersonal.

egoistic will – The principle of “Will” expressing through *kāma-manas* (human desire) – self-conscious, personal.

instinctive desire – The principle of “Will” expressing through *kāma-prāna* (blind desire) – unconscious, personal.

manasic will – includes spiritual will and egoistic will.

manas-antahkarana – the origin of subtler feelings (love, inspiration, compassion, sympathy, spiritual aspiration, etc.)

### Name Game

**Kāma** ... animal soul ... sexual desire ... desire ... passion ... sensory pleasure ... animal desire ... fourth Principle ...

### Questions for Discussion

1. When the manasic ray emanates from the higher ego, in its “descent” the Ray becomes entangled with the kāmic Principle, forming what? (p. 65)
2. Lower *manas*, being a ray or emanation of a spiritual Principle (higher *manas*), cannot relate directly to the physical body. How is that gap bridged? (p. 65)
3. What forms the psyche? (p. 65)
4. Patanjali states in his *Yogasūtra* the basic cause of suffering is what? (p. 66)
5. The kāmic Principle does not have a form or body during life, when does it assume one? And what is this form or body called? (p. 66)

6. Materialistic or selfish desires and thoughts are not mere products of our brain and hormonal activity. They are expressions of what? (p. 66)
7. The association of *kāma* and the term “animal” has to do with the evolutionary stage at which this Principle becomes active. In what kingdom is it “germinal”? And its awakening leads to the development of what? (pp. 66-7)
8. What does *kāma* fuel in animals? And it manifests in them as the desire for what? (p. 67)
9. In humans, the situation is different. The active presence of *manas* confers upon them, what? (p. 67)
10. Human beings share with animals the ability to feel (sentiency, \_\_\_\_\_) but are distinguished by a well-developed ability for \_\_\_\_\_ thought (reason, \_\_\_\_\_) that is only a germ in animals. Because of this, \_\_\_\_\_ is called the \_\_\_\_\_ soul. (fn., p. 67)
11. *Kāma* does not constitute the totality of the emotional nature in humans. List both the lower emotions and the higher types. (p. 68)
12. What gives rise to a “battle” in the field of consciousness? (p. 69)
13. Tension between spiritual and animalistic influences within the field of manasic consciousness is an inevitable factor in human life. What happens when the influence of the Ego grows stronger? (p. 70)
14. What directs the Principles 1 and 2? (p. 70)
15. Is *kāma* the source of both desire and will? (p. 71)
16. Is there a difference between desire and will? (p. 71)
17. We can think of personal desire as being a “\_\_\_\_\_ - \_\_\_\_\_ \_\_\_\_\_,” and the will of the higher nature as being “\_\_\_\_\_ \_\_\_\_\_”. (p. 71)
18. The term “manasic will” represents the volition that expresses through the Principle of manas, what must it do? And why? (p. 73)
19. How can we identify true will? (p. 73)
20. The majority of people are, for the most part, unaware of the spiritual and impersonal will, so ... it lies “dormant” in them. But for those whom this will is awakened, it manifests ... what? (p. 74)
21. The spiritual will begins to operate only as desire is purified, which is done by gradually centering it on impersonal aims and objects. How does HPB explain these steps? (p. 74)
22. We experience the presence of a \_\_\_\_\_ \_\_\_\_\_ in ourselves. On one hand, there is the spiritual influence that comes from our \_\_\_\_\_ \_\_\_\_\_. On the other, there is the materialistic tendency from the \_\_\_\_\_ \_\_\_\_\_. (p. 76)

## Points to Ponder

As you ponder over these points, what insights do you come up with that help you hold the understanding of this chapter?

“The kāmic Principle is not a passive vehicle of expression. It has its own motion, ever tending towards the objects of the senses, manifesting as passions and desires.” (p. 66)

*Śloka* 24 of the second volume of the *SD* states that, when higher egos incarnated in the primitive animal-man for the first time, “from their own essence they filled (intensified) the *kāma*.” (fn., p. 66)

“Anger, lust, envy, revenge, are all “intellectualized” passions, which require the ability to think and remember. Thus, tendencies that are perfectly fine in the animal kingdom (as they serve to ensure the survival of the body and cannot be abused) become a source of evil in human beings.” (p. 67)

- “The kāmic Principle is the boundary between the animal evolutionary inheritance and the divine in humans.” (p. 68)
- “According to Blavatsky, all these subtler feelings have their origin in *manas-antahkaraṇa*. Thus, spiritual emotions are a reflection of the higher Principles in the personality, while the selfish ones originate in the animal soul.” (p. 69)
- “*Kāma* (desire) is ever drawing manas down into the sphere of material passions and desires. If the better Man or *manas* tries to escape the fatal attraction and turns its aspirations to *ātman*—spirit—the *buddhi* ... conquers, and carries *manas* with it to the realm of eternal spirit.” (*SD*, v.1, pp. 244-5 ... p. 70)
- “In Metaphysics and Occult philosophy, Will is that which governs the manifested universes in eternity. Will is the one and sole principle of abstract eternal motion, or its ensouling essence.” (*Theosophical Glossary*, p. 270 ... p. 71)
- “Thus Will is the offspring of the divine, the God in Man; desire the motive power of the animal life.” (p. 73)
- “To get rid of *kāma*, you must crush out all your material instincts—‘crush our matter.’ But at the same time you must remember that *kāma*, while having as part of it bad passions and emotions, animal instincts, yet helps you to evolve by giving also the desire and impulse necessary for rising. For in *kāma-prāṇa* are the physical elements which impel to growth both physically and psychically, and without these energetic and turbulent elements progress could be made. ... Hence the student must learn to dominate and purify *kāma*, until only its energy is left as a motor power, and that energy directed wholly by the manasic Will.” (*CW*, vol. 12, pp. 708-9 ... p. 75)

## Exercises to Explore

In his book *Las Siete Dimensiones del Ser*, Pablo writes: Focusing on the Eternal is a way of dissolving the root of selfish desire, not just its various manifestations.

Below are three ways of carrying out this practice:

*a) Focusing the mind on things of universal and impersonal importance.*

*The best remedy for evil is not the suppression, but the elimination of desire, and this can best be accomplished by keeping the mind constantly steeped in things divine.*

Part of spiritual training involves learning to consider life from the most elevated and impersonal point of view we can. The ability to perceive something depends on practice. An artist, accustomed to working with colors, develops the ability to distinguish various tones of which the average person is unaware. In the same way, as we make an effort to perceive life from a spiritual point of view, we acquire the necessary sensitivity to capture the most elevated aspect of existence and of the circumstances in which we live, an aspect which normally remains hidden because the consciousness is not trained.

*b) Reflecting on the transitory from the higher aspect of the eternal.*

In the book *Practical Occultism* it is recommended: “Ponder night and day on the unreality of all your surroundings and of yourself”. When Theosophy says that something is unreal, it does so from a metaphysical point of view, not empirical. Thus, in the phrase quoted, the existence of the personality is not doubted, but rather its temporal nature is recognized.

To live being conscious of the transitory nature of things is an important spiritual practice. Although this idea can cause a sensation of emptiness, fear, or sadness in some persons, the practice proposed here does

not imply the adoption of a pessimistic or nihilistic attitude, as may appear at first glance. One must consider that everything is impermanent *on this plane*, but that our true Self, which is beyond the body, emotions, and thoughts, is *one* with the Real.

### *c) Focusing the consciousness higher than thought.*

The previous exercises help us to understand our desires and attachments and to purify our nature, preparing us to perceive more subtle realities. But at a certain point, we must transcend even the process of thinking. J. Krishnamurti, a contemporary exponent of what might be called *Theosophical mysticism*, did much work on this aspect of the spiritual life. On one occasion he said, “*We have used thought to discover Truth. But Truth can only be discovered when the mind is completely quiet.*”

The lower mind functions in the field of the concrete—objective and conditioned. Because of this, in order to grasp that which is Eternal, this mind must remain in silence. According to Krishnamurti, “*A mind which is silent, which is calm and intent, discovers a state which is not limited by time or space.*”

The way to open the door to this type of perception is through attention: “*Thought is time, but if you are paying complete attention to something, then thought does not intervene and, therefore, you can have a direct, instantaneous perception.*”

In this manner Krishnamurti explains that when we are completely attentive, thought is silent, and then we can have a spiritual perception. This has a purifying effect on the personality and its desires, because that which acts is not the *self*, but the Eternal, which “*is not limited by time or space.*”

## Seeds for Meditation

“The union of human mentality with the kāmīc tendencies intensifies the latter, creating in him a variety of negative emotions that are unknown to animals.” (p. 67)

“*Kāma-rūpa* ... is the center of the animal man, where lies the line of demarcation which separates the mortal Man from the immortal entity.” (*Key to Theosophy*, p. 91 ... p. 68)

“Once [the higher egos are] imprisoned, or incarnate, their essence becomes dual: that is to say ... assume a two-fold attribute which is (a) their essential inherent characteristic, heaven-aspiring mind (higher *manas*), and (b) the human quality of thinking, or animal cogitation, rationalized owing to the superiority of the human brain, the *kāma*-tending or lower *manas*. One gravitates toward *buddhi*, the other, tending downward, to the seat of passions and animal desires.” (*Key to Theosophy*, p. 184 ... p. 69)

“The ‘will’ of the ... [spiritually ignorant] is carrying him from spirit into matter (descending arc of the cycle), while the ‘will’ of the ... [spiritually wise] disentangles him from matter and makes him soar up towards ‘spirit’ and out of all existence.” (*CW*, vol. 11, p. 473 ... p. 74)

## Diagrams

Descent into Matter ... p. 75

Use the following words and come up with a Diagram or Illustration that helps you better understand what is being written here.

Basis of all ... conscious non-consciousness ... presence beyond duality ... non-localized and non-personal ... *ātman* ... be-ness ... non-being, the one being

First stage of differentiation ... universal consciousness ... *buddhi* ... unitive, all-pervading ... unaware of itself ... no contrasts between subject and object ... only oneness

Next stage ... individual and non-restricted self-awareness ... higher *manas* ... pure and impersonal sense of being, of existing ... beyond any definition or demarcation

Through incarnation ... limited and separate vehicles of consciousness ... personal self-consciousness ... lower *manas* ... “I am this”

Existence as a separate center ... produces like and dislikes ... *kāma* ... consequent attractions and aversions

As a result ... conscious efforts to maintenance of living body ... *sthūla śarīra – liṅga śarīra – prāṇa* ... through which desires can be satisfied

## Further Reading

*The Seven Principles* by Annie Besant – **Principle IV**, “The Desire Body”

## Resources for Research

Theosophical Web Search - <http://www.theosophicalsearch.org>

Theosophy Wiki - <https://theosophy.wiki>