

# EVOLUTION OF THE HIGHER CONSCIOUSNESS

An In-depth Study into H.P. Blavatsky's Teachings

by Pablo Sender



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The following pages contain all the quotes used in the book, listed chapter by chapter with only some opening commentary for context. We have put this together in hopes you will find inspiration in diving deeper in the scope of HPB's writings and those of her Teachers, Mahatma K.H. and Morya.

### Some Ideas:

1. While reading the chapter or studying the text, add these quotes to your daily meditation. Are there any insights that help to bring a different perspective, a more profound understanding than from that of what you get when you simply read a book to acquire more knowledge?
2. Journaling and note taking is considered "concentrated thinking." Use the quotes as prompts or "jump off points," take notes, draw diagrams to really help the ideas sink in and to forge new insights from a deeper perspective.
3. Use the quotes as discussion points with others.



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## PART 1 ... THEORY

### CHAPTER 1 ... THEOSOPHICAL VIEW ON EVOLUTION

In 1876, soon after founding the Theosophical Society, H.P. Blavatsky took this [Darwin's] theory [of evolution] a step further, postulating the existence of a "*double* evolution of spirit and matter." She argued: "If, satisfied with the osseous fragments of a Hellenized or Latinized skeleton, we admit that there is a physical evolution, by what logic can we refuse to credit the possibility of an evolution of spirit?" (*CW*, v.1, p.230) –page 3 (in the book)

It is important to keep in mind that all these Principles are not separate "objects." They are different aspects of one single nature—our real self. As Blavatsky said: "We divide Man into seven Principles, but this does not mean that he has, as it were, seven skins, or entities, or souls. These Principles are all aspects of one Principle, and even this Principle is but a temporary and periodical ray of the One eternal and infinite Flame or Fire." (*CW*, v.10, p.335) –page 7

"The "seven Principles" are, of course, the manifestation of one indivisible spirit."  
(*CW*, v.14, p.386) –page 7

#### STREAMS OF EVOLUTION

According to the Esoteric philosophy, evolution does not only take place on the physical plane known to scientists, but at three different levels. In Blavatsky's words: "There exists

in nature a triple evolutionary scheme, for the formation of the three *periodical upādhi*-s; or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the Intellectual, and the Physical evolutions. These three are the finite aspects or the reflections on the field of cosmic illusion of *ātman*, the seventh, the one reality.

1. The Monadic is, as the name implies, concerned with the growth and development into still higher phases of activity of the monad in conjunction with;
2. The Intellectual, represented by the *mānasa-dhyāni*-s (the solar devas, or the *agniṣvāta-pitr*-s) the “givers of intelligence and consciousness” to humans and;
3. The Physical, represented by the *chāyā*-s of the lunar *pitṛ*-s, round which nature has concreted the present physical body. This body serves as the vehicle for the “growth” (to use a misleading word) and the transformations through *manas* and—owing to the accumulation of experiences—of the finite into the infinite, of the transient into the eternal and absolute. (*SD*, v.1, p.181) –page 8

## CHAPTER 2 ... ATMAN—THE HIGHER SELF

### THE UNIVERSAL SPIRIT

The first point to understand, then, is that this higher self is not an eternal *individual* essence, as if it were a separate entity different from the “higher selves” of other people. As Blavatsky stated: “*Ātman*, the “*higher self*,” is neither your spirit nor mine, but like sunlight shines on all. It is the universally diffused “*divine Principle*,” and is inseparable from its one and absolute *meta*-spirit, as the sunbeam is inseparable from sunlight.” (*KT*, p.135) –page 16

Although sometimes we talk about the *ātman* of a particular person, there is only one universal Principle, which is reflected in each separate being. This is why Blavatsky, in a truly Buddhist fashion, said: “You must never say “my *ātman*”; you have no *ātman*. This idea is the curse of the world. It has produced this tremendous selfishness, this egotism.” (*SCD*, p.646) –page 17

The main problem is that *ātman*, being absolute, cannot be appropriately defined by relative terms: “*Ātman* is nothing; it is all absolute, and it cannot be said that it is this, that or the other”. (*SDC*, p.609) –page 18

In other words, it [the spirit, being universal] cannot be said to *belong* to that fragment of the whole, which we call a human being:

“[*Ātman*] is simply that in which we are—[though] not only *we* live and breathe and have our being, but [so does] the whole universe.” (*SDC*, p.609)

“Spirit (in the sense of the absolute, and therefore, indivisible all), or *ātman*. As this can neither be located nor limited in philosophy, being simply that which is in eternity, and

which cannot be absent from even the tiniest geometrical or mathematical point of the universe of matter or substance, it ought not to be called, in truth, a “human” Principle at all.” (*KT*, p.119)

“The seventh is not a human, but a universal Principle in which Man participates; but so does equally every physical and subjective atom, and also every blade of grass and everything that lives or is in Space, whether it is sensible of it or not.” (*CW*, v.12, p.630) –page 18

To emphasize the idea that *ātman* is not “ours,” we find some references to the seventh Principle as being “outside” of us. For example, Blavatsky stated: “The higher self is *ātman* the inseparable ray of the universal and one self. It is the God above, more than within, us.” (*KT*, p.175) –page 19

So he [Mr. Sinnett] naturally asked: “How about the sixth and seventh Principles?” To this, the Mahatma answered: “Neither *ātman* nor *buddhi* ever were *within* Man, a little metaphysical axiom that you can study with advantage in Plutarch that the ...*nous* [*buddhi-manas*] always remained without the body; that it floated and overshadowed, so to say, the extreme part of Man’s head, it is only the vulgar who think it is within them.” (*cML*, no.72, p.217) –page 19

The Mahatma is also introducing here the idea that the universal Principles “overshadow” the personal,§ a concept that is not infrequent in Theosophical literature: “*Ātman* and *buddhi* cannot be predicated as having anything to do with a Man, except that Man is immersed in them. So long as he lives he is overshadowed by these two; but it is no more the property of that than of anything else.” (*SDC*, p.644) –page 20

## SPACE

This description leads us to what Blavatsky said is probably the only depiction we can have of the ultimate reality—*space*: “The One All is like Space—which is its only mental and physical representation on this Earth, or our plane of existence—neither an object of, nor a subject to, perception.” (*SD*, v.1, p.8) –page 21

In one of his letters, Mahatma K.H. explained: “The confusion arises out of the Western tendency of putting an objective construction upon what is purely subjective. The book of *Kiu-te* teaches us that space is infinity itself. It is formless, immutable and absolute.” (Mahatma M., *cML*, no.119, p.407) –page 22

When Blavatsky identifies space as the “One All,” she is not referring to the physical space that we are aware of, but to a metaphysical facet of it: “Now, for us [perceiving on the physical plane], space is a word which has no meaning unless we limit and condition it; but in reality, space is the most abstract thing, and space containing all is just that unknown deity which is invisible and which we cannot understand, which we can but intellectually sense.” (*SDC*, p.66) –page 22

How does this concept of *ātman* as being cosmic space apply at the microcosmic level—that of an individual? Both Blavatsky and Mahatma M. (Morya) described this in a similar fashion: “Spirit or life is indivisible. And when we speak of the seventh Principle, it is neither quality nor quantity nor yet form that are meant, but rather the *space* occupied in that *ocean* of spirit.” (*cML*, no.44, p.121)

“[*Ātman*] is in Metaphysics that point in space which the human monad and its vehicle Man occupy for the period of every life.” (*KT*, p.119) –page 23

The ultimate reality is described both as space and as a “universally diffused divine Principle,” in Theosophical literature space has a “substantial” aspect, which is sometimes called “the one element”: “[There is] an element (the word being used for want of a better term) absolutely independent of everything else in the universe; a something ever present or ubiquitous, a Presence which ever was, is, and will be . . . and this is space, the field for the operation of the eternal forces and natural law.” (*CW*, v.3, p.423) –page 24

#### CONSCIOUS NON-CONSCIOUSNESS

The ultimate reality in the cosmos is seen as some kind of conscious deity, while the highest aspect of human beings is a conscious spirit. But this is not exactly the Theosophical view, as Blavatsky stated: “Consciousness implies limitations and qualifications; something [the object] to be conscious of, and someone [the subject] to be conscious of it. But absolute consciousness contains the cognizer, the thing cognized and the cognition, all three in itself and all three *one*.” (*SD*, v.1, p.56) –page 25

The term “absolute” indicates something that is not relative, and therefore must include (and transcend) all the relative opposites. For this reason, we find Blavatsky saying: “The ABSOLUTE CONSCIOUSNESS is *Unconscious* of its consciousness, hence to the limited intellect of Man must be ‘absolute unconsciousness.’” (*CW*, v.3, p.436, fn.)

“In philosophy absolute unconsciousness is also absolute consciousness, as otherwise it would not be *absolute*.” (*KT*, pp. 64-65)

“Being *absolute* consciousness, and *absolute* motion—to the limited senses of those who describe this indescribable—it is unconsciousness and immovableness.” (*SD*, v.1, p.56) –page 26

Blavatsky said that many of the words she used in her writings (whether in English, Sanskrit, Greek, etc.) were attempts to translate these terms used by the Mahatmas. An instance of this can be seen in the following quote: “The Arhat secret doctrine on cosmogony admits but of one absolute, indestructible, eternal, and uncreated unconsciousness (so to translate).” (*CW*, v.3, p.423) –page 26

Lacking the right term, the word unconsciousness seems to be the “least inaccurate” option. As Blavatsky pointed out: “It must not be forgotten, also, that we give names to things according to the appearances they assume for ourselves. We call absolute consciousness “unconsciousness,” because it seems to us that it must necessarily be so.” (*SD*, v.1, p.56) –page 27

A strategy frequently used by sages when referring to the ultimate reality is that of paradoxical language. Again, in Blavatsky's words:

“Understand me, *ātman* cannot be called infinite consciousness. It is the one absolute, which is conscious non-consciousness. It contains everything, the potentiality of all; therefore, it is nothing at all .... It is “No Thing,” you understand?” (*SDC*, pp.609-10) ...

“We involuntarily distinguish in our minds, for instance, between unconscious absolute consciousness, and unconsciousness, by secretly endowing the former with some indefinite quality that corresponds, on a higher plane than our thoughts can reach, with what we know as consciousness in ourselves. But this is not any kind of consciousness that we can manage to distinguish from what appears to us as unconsciousness.” (*SD*, v.1, p.56) –pages 27-28

### BE-NESS, NON-BEING, AND HIGHER SELF

The higher self is sometimes referred to as *non-being*. For example, in a letter that T. Subba Row wrote to A.P. Sinnett under the order of Mahatma M., he stated: “The mere acquisition of wonder-working powers can never secure immortality for the student of Occult science unless he has learnt the means of shifting gradually his sense of individuality from his corruptible material body to the incorruptible and eternal *non-being* represented by his seventh Principle.” (Subba Row, *cML*, no.64, p.164) –pages 28-29

In an attempt to avoid using paradoxes Blavatsky created the neologism “be-ness.” She explained: “In the sense and perceptions of finite “beings,” that [the absolute reality] is *non-being*, in the sense that it is the one be-ness.” (*SD*, v.1, p.7) –page 29

But regardless of the words and definitions that we use, it is important to keep in mind that the nature of this Reality is always beyond the field of thoughts and words: “*Be-ness* is not *being*, for it is equally *non-being*. We cannot conceive it, for our intellects are finite and our language far more limited and conditioned even than our minds. How, therefore, can we express that which we can only conceive of by a series of negatives?” (*CW*, v.10, p.315) –page 29

“*Ātman* is the highest reality in the universe, shining upon and through all, but our Individuality (higher *manas*) can *consciously* “participate” in this Principle or, as Blavatsky put it, it can be “saturated” by *ātman*: “Happy the Man who succeeds in saturating his *inner Ego* [higher *manas*] with it!” (*KT*, p.175) –page 30

## CHAPTER 3 ... THE MONAD

### THE DUAL MONAD

Theosophical literature frequently uses the metaphor of buddhi as being the “vehicle” (*upādhi*) of *ātman*: “The sixth Principle in Man (*buddhi*, the divine soul) though a mere breath, in our conceptions, is still something material when compared with divine “spirit” (*ātman*) of which it is the carrier or vehicle.” (*SD*, v.1, p.119)

“*Buddhi* is the mold of the “garments” of *ātman*, because *ātman* is no body, or shape, or anything, and because *buddhi* is its vehicle only *figuratively*.” (*SD*, v.1, p.245) –pages 34-35

In Theosophical literature this pair [*ātman* and *buddhi*] is called the “monad,” a term that derives from the Greek *monas*: “The [word] monad is from Greek, [meaning] “One,” the unit, whatever it is .... *Ātman* in reality is not a unit, but the one universal Principle, and it is simply a ray which uses *buddhi* as a vehicle .... Therefore, in reality it is *buddhi* which is the monad, the one unit.” (*SDC*, p.566) –pages 35-36

But what about *buddhi*? Is there consciousness at that level? She wrote: “*Buddhi* is nothing, *per se*, but simply the first differentiation [of the highest reality]. And it is the consciousness in the universal consciousness, but it is non-consciousness in this world. On this plane of finite consciousness it is nothing, for it is infinite consciousness.” (*SDC*, p.609) –pages 36-37

Although *buddhi* can be thought of as the universal seed of consciousness, it cannot infuse the monad with any form of complex consciousness on the lower planes. This why Mahatma K.H. stated: “The sixth and seventh Principles apart from the rest constitute the eternal, imperishable, but also *unconscious* ‘monad.’” (Mahatma K.H., *cML*, no.68, p.194) –page 37

#### THE TRIPLE MONAD

Theosophical teachings state that, in order to [develop in the divine dual monad the quality of spiritual self-consciousness], the first step is to associate the dual monad to a Principle able to generate individual consciousness on the lower planes. This is the Principle of mind (*manas*): “*Buddhi* being the first differentiation, the first ray, it is universal consciousness, and could not act on any plane, especially on the terrestrial plane. And to be conscious of something, of somebody, it must have *manas*, that is to say, the consciousness of this plane.” (*SDC*, p.610)

The *monad* is impersonal and a god *per se*, albeit unconscious on this plane. For, divorced from its third (often called fifth) Principle, *manas*, which is the horizontal line of the first manifested triangle or trinity, it can have no consciousness or perception of things on this earthly plane. “‘The highest sees through the eye of the lowest’ in the manifested world; *puruṣa* (spirit) remains blind without the help of *prakṛti* (matter) in the material spheres; and so does *ātma-buddhi* without *manas*.” (*SD*, v.2, p.123, fn.) –pages 37-38

What we can call human consciousness has its foundation in *ātman* but, as such, originates from *buddhi* plus *manas*: “Consciousness *per se*, as understood and explained by Occult philosophy, is the highest quality of the sentient spiritual Principle in us, the divine soul (or *buddhi*) and our higher ego [*manas*].” (*CW*, v.14, p.387) –page 39

It is the Principle of *manas* which acts as a “bridge” between the spiritual and the physical: “*Buddhi* (the spiritual soul) is only [*ātman*’s] vehicle. Neither each separately, nor the two collectively, are of any more use to the body of Man, than sunlight and its beams are for a mass of granite buried in the earth, *unless the divine Duad is assimilated by, and reflected in, some consciousness*.” (*KT*, p.135) –page 39

At the same time, by experiencing life in an Individual and personal way the divine spark begins to develop a spiritual sense of *I-ness*: “The unmanifested [monad] when a simple duality remains passive and concealed. The dual monad (the 7th and 6th Principles) has, in order to manifest itself as a *Logos* to first become a *triad* (7th, 6th, and half of the 5th).” (Mahatma K.H., *cML*, no.111, p.379)

“To awaken in it [the monad] to life the latent consciousness, especially that of *personal* individuality, requires the monad plus the highest attributes of the fifth [Principle].” (Mahatma K.H., *cML*, no.68, p.194) –page 40

#### SPIRITUAL INTUITION

We have seen that “*buddhi, per se*, being so near the Absolute, is only *latent* consciousness.” (*SD*, v.2, p.275, fn.) However, when this Principle expresses itself through *manas*, it becomes an essential element of the spiritual life, manifesting as “spiritual intuition”: “Cosmic ideation focused in *buddhi* resting on the experience of *manas* as its basis—[manifests] as a stream of spiritual intuition.” (*SD*, v.1, p.329, fn.) –page 40

When talking about “the inner spiritual eye,” Blavatsky wrote: “The faculty which manifests through it [the spiritual eye] is not clairvoyance as ordinarily understood, *i.e.*, the power of seeing at a distance, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable.” (*SD*, v.1, p.46, fn.) –page 41

When we refer to *spiritual* intuition we mean a buddhic faculty by which certain (in the sense of true) knowledge can be obtained. This kind of cognition is not possible through thinking—especially when it comes to matters related to the essential nature of things: “Every one of us possesses the faculty, the interior sense, known as *intuition*, but how rare are those who know how to develop it! It is, however, the only faculty by means of which men and things are seen in their true colors. It is an *instinct of the soul*, which grows in us in proportion to the use we make of it, and which helps us to perceive and understand real and absolute facts with far more certainty than can the simple use of our senses and the exercise of our reason. What are called good sense and logic enable us to see the appearance of things, that which is evident to everyone. The *instinct* of which I speak, being a projection of our perceptive consciousness, a projection which acts from the subjective to the objective, and not *vice versa*, awakens the spiritual senses in us and the power to act; these senses assimilate to them-selves the essence of the object or of the action under examination, and represent them to us as they really *are*, not as they appear to our physical senses and to our cold reason.” (*CW*, v.11, p.253) –pages 41-42

Ultimately speaking one must remember that, regardless of how skillfully we may try to describe this state of consciousness, it is essentially beyond the grasp of concrete thinking: “*Buddhi* is one and indivisible. It is a feeling within, absolutely inexpressible in words. All classification breaks down in an attempt to explain it.” (*CW*, v.12, p.666) –page 42

## KUNDALINI-SAKTI

In the dual monad this is a potential energy, but once the sixth Principle assimilates the higher aspect of *manas* its power awakens: “*Buddhi*—the spiritual soul (our sixth Principle) is everywhere represented as a “female,” because it is passive inasmuch as it is merely the vehicle of the seventh Principle.” (*CW*, v.6, p.261)

“The supreme energy resides in the *buddhi*; latent—when wedded to *ātman* alone, active and irresistible when galvanized by the *essence* of “*manas*” and when none of the dross of the latter commingles with that pure essence to weigh it down by its finite nature.” (Mahatma K.H., *cML*, no. 111, p.375) –pages 42-43

Blavatsky stated that in Occultism this “supreme energy” coming from *buddhi-manas* is identified with the “fire of friction,” as expressed on the spiritual planes: “In the metaphysical sense the “fire of friction” means the union between *buddhi*, the sixth, and *manas*, the fifth, Principles, which thus are united or cemented together; the fifth merging partially into and becoming part of the *monad*.” (*SD*, v.2, p.247) –page 43

In *The Voice of the Silence*, Blavatsky clearly connects the activation of *buddhi* with the awakening of *kuṇḍalinī*: “Let the fiery power retire into the inmost chamber, the chamber of the Heart and the abode of the World’s Mother.” (*VS*, fr.1, p.114)

“The “Power” and the “World-mother” are names given to *kuṇḍalinī*—one of the mystic “Yogi powers.” It is *buddhi* considered as an active instead of a passive Principle ... It is an electro-spiritual force, a creative power which when aroused into action can as easily kill as it can create.” (*VS*, Glossary fr.1, pp.201-2) –page 43

This is no exaggeration, and it is why *The Voice of the Silence* warns that before it is safe to awaken *kuṇḍalinī*, the seat of passions and desires (the *kāmic* Principle, here called “lunar form”) has to be destroyed: “Before the mystic Power can make of thee a god, *lanoo*, thou must have gained the faculty to slay thy lunar form at will.” (*VS*, fr.1, p.117) –page 44

When the buddhic *kuṇḍalinī* is activated, it acts on the brain and produces appropriate changes to be able to express the spiritual intuition on a regular basis: “The pineal gland corresponds with *manas* until it is touched by the vibrating light of *kuṇḍalinī*, which proceeds from *buddhi*, and then it becomes *buddhi-manas*. When *manas* is united to *buddhi*, or when *buddhi*—and therefore *ātman* also—is centered in *manas*, it acts ... radiating and sending forth a halo of light, and this sometimes becomes visible in the case of very holy persons. The fires are always playing round the pineal gland; but when *kuṇḍalinī* illuminates them for a brief instant, the whole universe is seen.” (*CW*, v.12, p.697) –page 44

## CHAPTER 4 ... MANAS—THE EGO

According to Blavatsky, *manas* is: “mysterious, protean, beyond any grasp, and almost shadowy in its correlations with the other Principles, that is most difficult to realize, and still more so to explain.” (*KT*, p.183) –page 47

One of the reasons why the fifth Principle is difficult to explain is that its nature is dual in several ways. The first of these dualities was defined by Blavatsky as follows: “*Manas* is a Principle, and yet it is an Entity and Individuality or Ego.” (*KT*, p.183) –page 47

“*Manas* (*Sk.*) – *Lit.*, “the mind,” the mental faculty which makes of Man an intelligent and moral being, and distinguishes him from the mere animal.” (*TG*, p.202) –page 48

To continue with Blavatsky’s previous quote: “*Esoterically*, however, [*manas*] means, when unqualified, the higher ego, or the sentient reincarnating Principle in Man.” (*TG*, p.202) –page 48

#### THE REINCARNATING EGO

*Ātman* and *buddhi* are impersonal and universal Principles, interpenetrating everything. But once connected to *manas*, the dual monad becomes “focalized” into an Individuality: “*Buddhi* would remain only an impersonal spirit without this element which it borrows from the human soul [*manas*], which conditions and makes of it, in this illusive universe, *as if it were something separate* from the universal soul for the whole period of the cycle of incarnation.” (*KT*, pp. 159-60)

For, divine wisdom [*buddhi*] being diffused throughout the infinite Universe, and our impersonal higher self [*ātman*] being an integral part of it, the ātmic light of the latter can be centered only in that which though eternal is still individualized—*i.e.*, the noetic Principle, the manifested God within each rational being, or our higher *manas* at one with *buddhi*. (*CW*, v.12, p.313) –pages 49-50

This “individualized beam” becomes the reincarnating Individuality or Ego, the human soul: “This is the real Individuality, or the divine Man. It is this Ego which—having originally incarnated in the *senseless* human form animated by, but unconscious (since it had no consciousness) of, the presence in itself of the dual monad—made of that human-like form *a real Man*. It is that Ego, that “causal body,” which overshadows every personality karma forces it to incarnate into.” (*KT*, p.136) –page 50

It is said that the fifth Principle emanates just a “ray” of itself to incarnate: “In its purely metaphysical aspect, *manas*, being again one remove (on the downward plane) from *buddhi*, is still so immeasurably higher than the physical Man, that it cannot enter into direct relation with the personality, except through its reflection, the lower mind.” (*CW*, v.12, p.630)

“*Manas* is, as it were, a globe of pure, divine light, a Ray from the world soul, a unit from a higher sphere, in which is no differentiation. Descending to a plane of differentiation it emanates a Ray which is itself, which it can only manifest through the personality already differentiated. This Ray is the lower *manas*, while the globe of divine light, a *kumāra* on its own plane, is the higher ego, or higher *manas*, *manas* proper.” (*CW*, v.12, p.709) –page 51

## SELF-CONSCIOUSNESS

While *ātman* is conscious non-consciousness and *buddhi* is an impersonal and universal consciousness, *manas* is the principle of self-consciousness—the sense of “I am I,”<sup>10</sup> which gives us the ability to recognize ourselves as individuals: “The perception of “I,” or the sense of one’s personal individuality ... belongs ... to the fifth Principle, or *manas*.” (*CW*, v.4, p.581) –page 52

The sense of *I-ness*, when expressing through higher *manas*, was described by Blavatsky as follows: “The human *Ego* is neither *ātman* nor *buddhi*, but the higher *manas*: the intellectual fruition and the efflorescence of the intellectual self-conscious *Egotism*—in the higher spiritual sense.” (*SD*, v.2, p.79) –page 52

In her writings, Blavatsky frequently made a distinction between “egoity” (or “egotism”) and “egoism”: “Egoity means “Individuality,” never “personality,” and is the opposite of *egoism* or “selfishness,” the characteristic *par excellence* of the latter.” (*TG*, p.111) –page 53

Consciousness *per se* is beyond the limitations of time, space, and form: “Monads ... even when connected with their five finite *kośa-s* (Sheaths or Principles) know neither space nor time, but are diffused throughout the former, are omnipresent and ubiquitous.” (*CW*, v.5, p.79) –page 54

## THE PRINCIPLE OF MIND

One key quality of higher *manas* (the “spiritual mind”) is that it is omniscient: “The spiritual “I” in Man is omniscient and has every knowledge innate in it.” (*KT*, p.131)

“The “higher ego,” as part of the essence of the universal mind, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its *alter ego*—the personal self.” (*CW*, v.12, p.367)

“In its own inherent nature, or essence, [the spiritual mind] is omniscient, for it is part of the divine mind. But once that it has been brought to reincarnate on earth, it takes up all the materiality and all the finite attributes, so to say, and the qualities of the personalities it incarnates in.” (*SDC*, pp.578-79) –page 55

Unable to perceive essences, it can only relate to appearances, the *phenomenon*. Mahatma M. referred to the workings of this lower mind as follows: “The average Man—even among the most intellectual—giving all their attention to the testimony of appearance and outward form, and disabled as they are from penetrating *a priori* [without experiencing through the senses] to the core of things, are but too apt to misjudge of the whole situation.” (Mahatma M., *cML*, no.29, p.86)

“Quarrels and even discussions we leave to those who, unable to take in a situation at a glance, are thereby forced before making up their final decision to anything to analyze and weigh one by one, and over and over again every detail.” (Mahatma M., *cML*, no.29, p.86) –page 56

### *Types of thinking*

The possibility of thinking in humans is due to the presence of the Ego in us; however, what we normally experience as “thinking” is a very limited expression of the real process that takes place at the level of the higher ego: “The real ego does not think as his evanescent and temporary personality does . . . In the thoughts of the *real* Man, or the immortal “Individuality,” the pictures and visions of the past and future are as the present; nor are his thoughts like ours, subjective pictures in our cerebration, but living acts and deeds, present actualities.” (*CW*, v.10, p.248) –page 57

During incarnation, however, the manasic ray must work through the limitations of the physical brain, where it expresses itself as the subjective process of thinking that we are familiar with: “That portion of the divine which goes to animate consciously the personality, separating itself, like a dense but pure shadow, from the divine ego, wedges itself into the brain and senses of the uterine babe. . . . This detached essence, or rather the reflection or shadow of the higher *manas*, becomes, as the child grows, a distinct thinking Principle in Man, its chief agent being the physical brain.” †† (*CW*, v.12, pp.623-24)

†† We talk of *manas* acting through the brain for brevity’s sake. According to the Occult science the real “brain” is spread throughout the whole body. In Blavatsky’s words: “The brain, or thinking machinery, is not only in the head and skull, but, as every physiologist who is not quite a materialist, will tell you, every organ in man, heart, liver, lungs, etc., down to every nerve and muscle, has, so to speak, its own distinct brain, or thinking apparatus.” (*CW*, v.12, p.624, fn.) –page 58

Blavatsky defined “the *kāma*-tending or lower *manas*” as . . . “the human quality of thinking, or animal cogitation, rationalized owing to the superiority of the human brain.” (*KT*, p.184)

The thinking Principle—which is only a little higher than the *instinctual* element in the animal. (*KT*, p.119) –pages 58-59

As we work in a spiritual direction, even our regular thinking starts to be affected by the higher mind. Blavatsky wrote: “The mind is dual in its potentiality: it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or *buddhi*, the lower with the animal soul, the *kāma* Principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, *beyond*, if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane.” (*CW*, v.10, p.222) –page 59

### DUAL MANAS

Blavatsky gave the following response to this question:

“Q. But the two, the higher and the lower, *manas* are one, are they not?

A. They are, and yet they are not—and that is the great mystery. The higher *manas* or ego is essentially divine, and therefore pure; no stain can pollute it, as no punishment can reach it, *per se*, the more so since it is innocent of, and takes no part in, the deliberate transactions

of its lower ego. Yet by the very fact that, though dual and during life the higher is distinct from the lower, “the Father and Son” *are one*, and because that in reuniting [after death] with the parent Ego, the lower soul fastens upon and impresses upon it all its bad as well as good actions—both have to suffer, the higher ego, though innocent and without blemish, has to bear the punishment of the misdeeds committed by the *lower* self together with it in their future incarnation.” (CW, v.10, p.254) –page 60

## CHAPTER 5 ... KAMA—THE ANIMAL SOUL

The gap between mind and body is bridged by a middle principle—*kāma*: “During life the lower *manas* acts through this *kāma-rūpa* [desire form], and so comes into contact with the *sthūla-śarīra* [physical body]; this is why the lower *manas* is said to be ‘enthroned in *kāma-rūpa*.’” (CW, v.12, p.708) –page 65

The manasic ray and the kāmic Principle form what we call *psyche*, the lower or personal ego: “*Manas* and its vehicle—the *kāma-rūpa*, or body of passions and desires [are] the two elements of *ahaṃkāra* which evolve individualized consciousness—the personal ego.” (SD, v.2, p.241) –page 65

Blavatsky defined it as follows: “*Kāma-rūpa* (*Sk.*) – Metaphysically, and in our Esoteric philosophy, it is the subjective form created through the mental and physical desires and thoughts in connection with things of matter, by all sentient beings, a form which survives the death of their bodies.” (TG, p.172)

“[This Principle] is no *rūpa*, or form at all, except after death, but the kāmic elements.” (CW, v.12, p.608, fn.) –page 66

### THE NATURE OF KAMA

The Sanskrit word *kāma* is often translated as “sexual desire,” but more generally it means “desire,” “passion,” “sensory pleasure,” etc. Blavatsky referred to it as: “The Principle of animal desire, which burns fiercely during life in matter, resulting in satiety; it is inseparable from animal existence.” (SD, v.2, p.593) –page 66

*Kāma* fuels the evolution of animals. It manifests in them as the desire for reproduction when the mating season arrives, the aggression necessary to fight for survival, the attraction toward what is pleasant and the repulsion from what causes pain, etc. All these reactions are natural and direct responses for the need of the present moment, which will disappear soon after the external challenge ends. As Blavatsky stated: “The animal does not suffer in memory and imagination, feeling past and future as well as actual present pain, as does Man.” (CW, v.12, p.671) –page 67

In human beings, *kāma* is defined as follows: “*Kāma* (*Sk.*) – Evil desire, lust, volition; the cleaving to existence. *Kāma* is generally identified with *Māra*, the tempter.” (TG, p.170)

“The kāmīc elements [create] animal desires and passions, such as anger, lust, envy, revenge, etc., etc., the progeny of selfishness and matter.” (CW, v.12, p.608, fn.)

“Connected so strongly with the organs that support and propagate life, the acme of *kāma* is the sexual instinct.” (CW, v.12, p.708) –pages 67-68

The kāmīc Principle is the boundary between the animal evolutionary inheritance and the divine in humans: “*Kāma-rūpa* is the center of the animal man, where lies the line of demarcation which separates the mortal Man from the immortal entity.” (KT, p.91) –page 68

#### KAMA-MANAS

The incarnated manasic ray, interacting with the external world through the animal soul and physical body, “forgets” its divine origin and identifies with the personality. Thus, the Ray is subject to the influence of both spiritual and animalistic elements, giving rise to a “battle” in the field of consciousness. In Blavatsky’s words: “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.” (KT, p.184) –page 69

The manasic ray is “seized” by the kāmīc elements and the faculty of thinking is used merely as a tool to satisfy desires and maximize pleasure: “Were the personalities (lower *manas* or the physical minds) to be inspired and illumined solely by their higher alter egos there would be little sin in this world. But they are not; and getting entangled in the meshes of the astral light, they separate themselves more and more from their parent Egos.” (CW, v.10, p.252)

“While the inner essence of the higher ego is unsoilable, that part of it which may be spoken of as its outer garment, the portion of the Ray which takes up astral matter, may be soiled. This portion of it forms the downward energies of the lower *manas*, and these go towards *kāma*, and this portion may, during life, so crystallize itself and become one with *kāma*, that it will remain assimilated with matter.” (CW, v.12, pp.710-11) –pages 69-70

The manasic consciousness is attracted to *buddhi* and eventually united to the spirit:

“*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—then *buddhi* conquers, and carries *manas* with it to the realm of eternal spirit.” (SD, v.1, pp.244-45)

“The future state and the karmic destiny of Man depend on whether *manas* gravitates more downward to *kāma-rūpa*, the seat of the animal passions, or upwards to *buddhi*, the spiritual ego.” (KT, p.92) –page 70

## “WILL” AND “DESIRE”

Blavatsky and the Mahatmas also referred to it as being the source of will or volition in humans:

“[The] 4th Principle [is] the will which directs Principles 1 [body] and 2 [vitality].”  
(*CW*, v.5, p.50)

“The whole individuality is centered in the three middle or 3rd, 4th and 5th Principles. During earthly life it is all in the fourth, the center of energy, volition—will.”  
(Mahatma K.H., *cML*, no.44, p.123) –pages 70-71

In her definition of Will, Blavatsky elaborated further: “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 .... Like all the rest, the Will is septenary in its degrees of manifestation. Emanating from the one, eternal, abstract and purely quiescent Will (*ātman* in *laya*), it becomes *buddhi* in its *ālaya* state, descends lower as *mahat* (*manas*), and runs down the ladder of degrees until the divine Eros becomes, in its lower, animal manifestation, erotic desire.” (*TG*, p.370) –page 71

This manasic expression is what we can call the “human will”: “Will is the exclusive possession of Man on this our plane of consciousness. It divides him from the brute in whom instinctive desire only is active.” (*CW*, v.8, p.109) –pages 71-72

This is why it is important to be able to distinguish between will and desire:

“Desire, in its widest application, is the one creative force in the universe . In this sense it is indistinguishable from Will; but we men never know desire under this form while we remain only men. Therefore Will and desire are here considered as opposed.

Thus Will is the offspring of the divine, the God in Man; desire the motive power of the animal life.

Most of men live in and by desire, mistaking it for will. But he who would achieve [the spiritual goal] must separate will from desire, and make his will the ruler; for desire is unstable and ever changing, while will is steady and constant ....

His task is twofold: to awaken the will, to strengthen it by use and conquest, to make it absolute ruler within his body; and, parallel with this, to purify desire.” (*CW*, v.8, p.109) –page 73

A Theosophist, in correspondence with Blavatsky, offered a graphic distinction between the actions of the kāmīc and spiritual wills: “The “will” of the *ajñānī* [spiritually ignorant] is carrying him from spirit into matter (descending arc of the cycle), while the “will” of the *jñānī* [spiritually wise] disentangles him from matter and makes him soar up towards “spirit” and out of all existence.” (*CW*, v.11, p.473) –page 74

The spiritual will begins to operate only as desire is purified, which is done by gradually centering it on impersonal aims and objects. In Blavatsky’s words:

“The first step towards this purity is to kill out the desire for the things of matter, since these can only be enjoyed by the separated personality.

The second is to cease from desiring *for oneself* even such abstractions as power, knowledge, love, happiness, or fame; for they are but selfishness after all.”  
(*CW*, v.8, p.129) [Emphasis added.] –page 74

When the purification of *kāma* is thoroughly accomplished this Principle is emptied of any tendency of its own, and left as the mere emanation of the spiritual will on the lower planes: “To get rid of *kāma*, you must crush out all your material instincts— “crush out 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 not 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*, v.12, pp.708-09) –pages 74-75

## CHAPTER 6 ... COMMUNICATION WITH THE HIGHER CONSCIOUSNESS

As Blavatsky wrote: “The personal Ray is partly pure, partly impure, dragged down by *kāma* on the one side and reaching up towards the higher *manas* on the other. It is the double-faced entity . . . Thus the reincarnating Ray may be separated, for convenience, into two portions; the lower kāmic ego is dissipated in *kāma-loka*; the manasic part accomplishes its cycle and returns to the higher ego.” (*CW*, v.12, pp.659-60) –page 79

### ANTAḤKARANA

Allegorically speaking, *antaḥkaraṇa* could be regarded as the representative of the True in the realm of illusion: “The *antaḥkaraṇa* is therefore that portion of the lower *manas* which is one with the higher, the essence, that which retains its purity; on it are impressed all good and noble aspirations, and in it are the upward energies of the lower *manas*, the energies and tendencies which become its devachanic experiences.” (*CW*, v.12, p.710) –page 80

Although *antaḥkaraṇa* is present in every person, it can be either active or dormant: “*Antaḥkaraṇa* [is active] only during those moments when [the lower *manas*] aspires towards its higher half, and thus becomes the medium of communication between the two.”  
(*CW*, v.12, p.633) –page 80

This “function” becomes more and more active every time a person makes an effort to act in the right way, to regard a situation from a spiritual point of view, to be compassionate and unselfish: “The lower consciousness mirrors aspirations unconsciously to itself and then itself aspires and is elevated if things are in accord. Such an aspiration would be a tendency towards Theosophy; this instinct if developed becomes a conscious aspiration.” (From the Minutes Book of the Blavatsky Lodge. *CW*, v.13, p.365) –page 81

A way in which the higher influence can be perceived by the personality, is as “the voice of our conscience”: “The impressions projected into the physical Man by this Ego constitute what we call “conscience”; and in proportion as the personality, the lower soul (or *manas*), unites itself to its higher consciousness, or ego, does the action of the latter upon the life of mortal Man become more marked.” (*CW*, v.10, p.249)

“The Heart is the center of the spiritual consciousness. . . .The pangs of remorse for wrong done, the prickings of conscience, reproaching for evil, inciting to good. These come from the Heart, not from the Head.” (*CW*, v.12, p.695) –page 81

Its strength must be developed by earnest listening and following its advice: “No one else’s opinion should be considered superior to the voice of one’s own conscience. Let that conscience, therefore, developed to its highest degree, guide us in all the ordinary acts of life.” (*CW*, v.11, p.135) –page 81

However, there is an intrinsic limitation in the action of conscience. Although it can warn us about taking the wrong path, it is not so effective in telling us what the right action is. In the words of Mahatma K.H.: “With all the formidable importance of this moral factor, it has one radical defect . . . . Conscience may perchance tell us what we must not do; yet it never guides us as to what we ought to perform, nor gives any definite object to our activity.” (Mahatma K.H., *cML*, no.11, p.36) –page 82

When asked about how to do this, Blavatsky answered: “First of all by giving it exercise, and second by not using it for purely personal ends. Exercise means that it must be followed through mistakes and bruises until from sincere attempts at use it comes to its own strength. This does not mean that we can do wrong and leave the results, but that after establishing conscience on a right basis by following the golden rule, we give play to the intuition and add to its strength. Inevitably in this at first we will make errors, but soon if we are sincere it will grow brighter and make no mistake. We should add the study of the works of those who in the past have trodden this path and found out what is the real and what is not. They say the Self is the only reality. The brain must be given larger views of life, as by the study of the doctrine of reincarnation, since that gives a limitless field to the possibilities in store. We must not only be unselfish, but must do all the duties that karma has given us, and thus intuition will point out the road of duty and the true path of life.” (*CW*, vol.9, p.400-H) –pages 82-83

Even in its limited field of action, conscience is the means by which the higher nature can warn the psyche against blindly following the kāmīc impulses, thus affording the possibility of choice: “The ego, or terrestrial psyche, has free will, and, moreover, the mysterious counsel of its guardian here on earth, which speaks through the voice of conscience.” (*CW*, v.2, p.20) –page 83

## FREEDOM OF CHOICE

Theosophical teachings do not support the deterministic view. They state that our manasic consciousness has the intrinsic ability to choose: “The lower *manas*, taken as a whole, is, in each Earth-life, what it makes [of] itself. It is possible for it to act differently on different occasions, although surrounded each time by similar conditions, for it has Reason and self-conscious knowledge of right and wrong, of good and evil, given to it. It is, in fact, endowed with all the attributes of the divine soul, and one of these attributes is Will. In this the Ray is the higher *manas*. The part of the essence is the essence, but while it is out of itself, so to say, it can get soiled and polluted.” (*CW*, v.12, p.711) –pages 83-84

But we should not lose sight of a very important fact—the influence from our higher nature through *antaḥkaraṇa*, which can break through the conditioning in which our reason or sense-thought is trapped. “Allied to his spiritual part is his conscience, which will serve as his unerring guide through the besetments of the senses; for conscience is that instantaneous perception between right and wrong, which can only be exercised by the spirit, which, being a portion of the divine wisdom and purity, is absolutely pure and wise. Its promptings are independent of reason, and it can only manifest itself clearly, when unhampered by the baser attractions of our dual nature.” (*IU*, v.1, p.305) –page 84

This influence can “manifest itself clearly” only as the manasic ray disentangles itself from the kāmīc elements: “Whenever [*manas*] disconnects itself, for the time being, with [or from] *kāma*, becomes the guide of the highest mental faculties, and is the organ of the free will in physical Man.” (*CW*, v.12, p.358) –page 84

In extreme cases, this function can even become completely atrophied: “When a limb or organ belonging to the human physical organism is left in disuse, it becomes weak and finally atrophies; so also is it with any mental faculty; hence the atrophy of the lower mind-function, called *antaḥkaraṇa*, becomes comprehensible in both completely materialistic natures and those of depraved people.” (*CW*, v.12, pp.633-64) –page 86

About this Blavatsky wrote: “The whole fate of an incarnation depends on whether this pure essence, *antaḥkaraṇa*, can restrain the *kāma-manas* or not. It is the only salvation. Break this and you become an animal.” (*CW*, v.12, p.710) –page 86

## SOULLESS ENTITIES

When the connection with the higher ego breaks we are left with a soulless entity that possesses the ability to think, but has no spiritual or moral influence to guide its actions: “Being unable to follow the brutalized Man in his rapid descent toward the abyss of materiality—the Man who is deaf to his conscience, blind to the light, and who has lost the power of raising himself towards it—the divine essence, like the guardian angel of the naive woodcuts of our childhood, spreads its white wings and, breaking the last link between them, re-ascends towards its own realms.” (*CW*, v.2, p.20)

“Thus we see that *antahkaraṇa* has been destroyed and therefore the kāmīc “soul” becomes a separate entity, to live henceforth—for a short or long period, according to its karma—as a “soulless” creature.” (*CW*, v.12, p.633) –page 87

Since *antahkaraṇa* is a part of the lower mind, which continues to be active in the person, the connection can still be reestablished: “While yet in the body which has lost its higher “soul” through its vices, there is still hope for such a person. He may be still redeemed and made to turn on his material nature; in which case either an intense feeling of repentance, or one single earnest appeal to the Ego that has fled, or best of all, an active effort to mend one’s ways, may bring the higher ego back again. The thread or connection is not altogether broken, though the Ego is now beyond forcible reach, for “*antahkaraṇa* is destroyed,” and the personal entity has one foot already in *myalba* [infernal realm]; but it is not yet beyond hearing a strong spiritual appeal.” (*CW*, v.12, p.638) –page 88

Blavatsky explained the nature of *avīci* as follows: “It frequently happens that after the actual life of the soulless Man is ended, he is again and again reincarnated into new personalities, each one more abject than the other. The impulse of animal life is too strong; it cannot wear itself out in one or two lives only.” (*CW*, v.12, p.636)

“Earth is *avīci*, and the worst *avīci* possible. Expelled forever from the consciousness of the Individuality (the reincarnating Ego), the physical atoms and psychic vibrations of the now separate personality are immediately reincarnated on the same earth, only in a lower and still more abject creature, a human being only in form, doomed to karmic torments during the whole of its new life. Moreover, if it persists in its criminal or debauched course, it will suffer a long series of such immediate reincarnations.” (*CW*, v.12, p.635) –pages 88-89

After a short pause, the higher ego incarnates again in a new personality: “If, all its efforts notwithstanding, its voice, that of our conscience, was unable to penetrate through the wall of matter, then the obtuseness of the latter proceeding from the imperfect nature of the material is classed with other failures of nature. The Ego is sufficiently punished by the loss of devachan, and especially by having to incarnate almost immediately.” (*KT*, p.189) –page 89

In Blavatsky’s words: “In rarer cases, however, something far more dreadful may happen. When the lower *manas* is doomed to exhaust itself by starvation; when there is no longer hope that even a remnant of a lower light will, owing to favorable conditions—say, even a short period of spiritual aspiration and repentance—attract back to itself its parent Ego, then karma leads the higher ego back to new incarnations. In this case the kāmīc-manasic spook may become that which we call in Occultism the ‘Dweller on the Threshold.’” (*CW*, v.12, p.636) –page 90

This spook or dweller begins to “obsess” the new personality, that is, to influence it to act in the old wicked ways, thus becoming a kind of “tempting demon”: “Our “Dweller,” led by affinity and attraction, forces itself into the astral current, and through the Auric Envelope [aura] of the new tabernacle inhabited by the parent Ego, and declares war to the lower light

[lower *manas*] which has replaced it. This, of course, can only happen in the case of the moral weakness of the personality so obsessed. No one strong in his virtue, and righteous in his walk of life, can risk or dread any such thing; but only those depraved in heart.” (CW, v.12, p.636) –page 90

## CHAPTER 7 ... EVOLUTION OF THE HIGHER EGO

Being endowed only with the seed of individual consciousness, it is neither aware of the higher nor of the lower planes. In the course of evolution, it begins to awaken to the realities of its own realm, but a long time passes before the Ego comes out of its passive state and becomes able to act in relation to the lower planes: “[The higher ego] is highly spiritual, and is linked very closely with the higher Principles, *buddhi* and *ātman*. These higher Principles are entirely inactive on our plane, and the higher ego (*manas*) itself is more or less dormant during the waking of the physical Man. This is especially the case with persons of very materialistic mind. So dormant are the spiritual faculties, because the Ego is so trammelled by matter, that *It* can hardly give all its attention to the Man’s actions, even should the latter commit sins for which that Ego—when reunited with its *lower manas*—will have to suffer conjointly in the future.” (CW, v.10, p.249) –pages 93-94

A second goal of the Ego is to develop the ability to raise its consciousness to the buddhic plane and become a conscious vessel of *ātman*. When this happens, the Ego realizes its oneness with the All: “Try to imagine a “spirit,” a celestial being, whether we call it by one name or another, divine in its essential nature, yet not pure enough to be *one with the ALL*, and having, in order to achieve this, to so purify its nature as to finally gain that goal. It can do so only by passing *Individually* and *personally*, i.e., spiritually and physically, through every experience and feeling that exists in the manifold or differentiated universe.” (KT, p.183)

“The divine egos, in order to re-become the One Essence, or be indrawn again into the universal AUM, have to purify themselves in the fire of suffering and individual experience.” (CW, v.12, p.630) –page 94

As Blavatsky points out in the previous quotes, there is also an *Individual* level of experience, which takes place on the higher planes, where the Ego gradually develops a life quite independent from that of the personality: “The *real* Ego . . . lives and acts, though on a different plane. The external life is a “dream” to this Ego, while the inner life, or the life on what we call the dream plane, is the real life for it.” (CW, v.10, p.253) –pages 95-96

### EVOLUTION THROUGH THE PERSONALITY

The communication, however, goes both ways: “The mission of the higher ego is to shoot out a Ray to be a soul in a child. Only thus can the higher ego manifest, for thus it manifests through its [personal] attributes. Only thus also can it gather experience; and the meaning of the passage in the *Upanishads*, where it says that the Gods feed upon men, is that the higher ego obtains its Earth experience through the lower.” (CW, v.12, p.709) –page 97

The *antahkarana* is not only the source of “all good and noble aspirations” expressing through the lower nature, but is also the bridge to transfer any valuable personal experience to the higher ego. As Blavatsky said: “It serves as a medium of communication between the two, and conveys from the lower to the higher ego all those personal impressions and thoughts of men which can, by their nature, be assimilated and stored by the undying Entity, and be thus made immortal with it, these being the only elements of the evanescent *personality* that survive death and time. It thus stands to reason that only that which is noble, spiritual and divine in Man can testify in eternity to his having lived.” (*TG*, pp.23-24) –pages 97-98

We can infer that most experiences of a mundane nature, as such, are irrelevant for the Ego: “No memory of a purely daily-life function, of a physical, egotistical, or of a lower mental nature—such as, e.g., eating and drinking, enjoying personal sensual pleasures, transacting business to the detriment of one’s neighbor, etc., etc., has aught to do with the “higher” mind or Ego.” (*CW*, v.12, p.367) –page 98

When we have this kind of attitude, our whole daily life with its “little” incidents can become a spiritual practice. As Mahatma K.H. wrote to Sinnett: “Does it seem to you a small thing that the past year has been spent only in your “family duties”? Nay, but what better cause for reward, what better discipline, than the daily and hourly performance of duty? Believe me my “pupil,” the man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindnesses, will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice and Charity to all humanity—what better path towards the enlightenment you are striving after than the daily conquest of Self, the perseverance in spite of want of visible psychic progress, the bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage.” (Mahatma K.H., *cML*, no.123, p.419) –page 99

This assimilation takes place after every incarnation in a post-mortem state called devachan: “*Manas* is immortal, because after every new incarnation it adds to *ātma-buddhi* something of itself, and thus assimilating itself to the monad, shares its immortality.” (*SD*, v.1, pp.243-44) –page 100

As we said, *buddhi* is referred to as the “spiritual soul” when it is in an impersonal state, that is, when it is disconnected from *manas*, acting merely as the vehicle of the higher self (*ātman*): “*Buddhi*, the “spiritual soul,” is not the self, but the vehicle only of self.” (*KT*, p.174) –page 100

It is only as the sixth Principle begins to assimilate the subtlest or more spiritual elements of *manas* that it gradually acquires an individual consciousness: “Man’s sixth Principle, as something purely spiritual could not exist, or have *conscious* being in the devachan, unless it assimilated some of the more abstract and pure of the mental attributes of the fifth Principle.” (Mahatma K.H., *cML*, no.68, p.192)

“*Buddhi* becomes conscious by the accretions it gets from *manas* after every new incarnation and the death of Man.” (*SD*, v.1, p.244)

“A portion of the fifth [Principle, *manas*] is necessary in the devachan for the retention of a divine spiritualized notion of the “I” in the *monad*—which would otherwise have no consciousness in relation to object and subject at all.” (Mahatma K.H., c*ML*, no.93B, p.327) –pages 100-01

With the assimilation of the pure aspect of *manas*, the sixth Principle becomes self-conscious: “*Buddhi*, *per se*, can have neither self-consciousness nor mind; *viz.*, the sixth Principle in Man can preserve an essence of *personal* self-consciousness or “personal Individuality” only by absorbing within itself its own waters, which have run through that *finite* faculty.” (*CW*, v.4, p.581)

“*Buddhi*, the spiritual soul—when this aspect is developed; and united with the soul *manas* becomes spiritual *self*-consciousness.” (*CW*, v.5, pp.79-80) –page 101

As *buddhi* develops a spiritual sense of *I-ness*, it ceases to be merely a passive vehicle of *ātman* and becomes an active center of consciousness. The spiritual *soul* is now a spiritual *ego*: “THE SPIRITUAL *divine* ego is the spiritual soul or *buddhi*, in close union with *manas*, the mind-principle, without which it is no ego at all, but only the ātmic *vehicle*.” (*KT*, p.176) –page 101

In order to acquire absolute wisdom, the union of these two Principles has to be expressed while the Adept is incarnated in the physical body. In Blavatsky’s words: “Only when the true discerning or discriminating power is set free is illusion overcome, and the setting free of that power is the union of *manas* with *buddhi*—the attainment of Adeptship. That is why in devachan the being is still under illusion, for there the mind is the mind of one who, while in the body, had not made the union so as to complete the Trinity. It is only when the union is completed in the living human being that delusion is at an end.” (*CW*, v.12, pp.691-92) –page 102

According to Mahatma M., the ultimate purpose of the human stage of evolution is to unite the essence of all the sentient Principles in *buddhi*: “The [Individuality], to run successfully its seven-fold downward and upward course, has to assimilate to itself the eternal life-power residing but in the seventh and then blend the three (fourth, fifth and seventh) into one—the sixth. Those who succeed in doing so become Buddhas, *dhyāni-chohan*-s, etc. The chief object of our struggles and *initiations* is to achieve this union while yet on this earth.” (Mahatma M., c*ML*, no.44, p.124) –page 102

No Adept, save one, can be higher than this [the buddhic] and live: “if he passes into the ātmic or *dharmakāya* state ... he can return to earth no more.” (*CW*, v.12, p.665) –page 103

The spiritual ego is thus a self-conscious vehicle of *ātman*, the real in us, and the latter becomes the higher self of that Individuality: “*Ātman* is the universal all, and becomes the higher-self of Man only in conjunction with *buddhi*, its vehicle, which links it to the Individuality (or divine Man). For it is the *buddhi-manas* which is called the *causal body* (the united 5th and 6th Principles).” (*KT*, p.121)

“*Buddhi ... per se* is a passive and latent Principle, the spiritual vehicle of *ātman*, inseparable from the manifested universal soul. It is only in union and in conjunction with [manasic] *self-consciousness* that *buddhi* [along with *ātman*] becomes the higher self and the divine, discriminating soul.” (*SD*, v.2, p.231, fn.) –page 103

When this union is complete in life, the originally dual monad (*ātma-buddhi*) becomes a fully awakened triple monad (*ātma-buddhi-manas*), which is omniscient: “*Buddhi ...* in order to become conscious on this plane, needs the more differentiated fire of *manas*; but *once the sixth sense has awakened the seventh*, the light which radiates from it illuminates the fields of infinitude: for a brief space of time, Man becomes omniscient; the past and the future, space and time, disappear and become for him the present. If an Adept, he will store that knowledge he thus gains, in his physical memory and nothing—save the crime of indulging in Black Magic—can obliterate the remembrance of it. If only a *cela* (chela), portions alone of the whole truth will impress themselves on his memory, and he will have to repeat the process for years, never allowing one speck of impurity to stain him mentally or physically, before he becomes a fully initiated Adept.” (*CW*, v.12, p.618) –pages 103-04

#### EXPRESSION ON THE LOWER PLANES

We are, then, in the presence of a sage or mystic who has realized his identity with the divine: “*Manas* is *spiritual self-consciousness*, in itself, and divine consciousness when united with *buddhi*.” (*CW*, v.12, p.630) –page 105

There is still the sense that “I and the other(s) are separate.” But this is not the case with buddhic consciousness. Blavatsky described it as: “The sense of being one with the Universe, the impossibility of imaging oneself apart from it.” (*CW*, v.12, p.666) –page 105

When it comes to the perception of spiritual realities, it is completely inadequate: “The infinite cannot be known to our reason, which can only distinguish and define; but we can always conceive the abstract idea thereof, thanks to that faculty higher than our reason—*intuition*, or the spiritual instinct of which I have spoken.” (*CW*, v.11, p.258)

“Ideal laws can be perceived by the intuitive faculty alone; they are beyond the domain of argument and dialectics, and no one can understand or rightly appreciate them through the explanations of another mind, though even this mind be claiming a direct revelation.” (*CW*, v.2, p.103) –page 105

Real understanding of spiritual truths comes only with the awakening of the buddhic faculty: “Spiritual knowledge or esoteric wisdom [is] a knowledge not attainable by ordinary intellectual processes, and only to be gained by mystical enlightenment or the awakening of the buddhic elements in Man.” (*CW*, v.13, p.6) –page 106

A person may be highly developed intellectually and, yet, be completely out of touch with his or her spiritual nature: “A high development of the intellectual faculties does not imply spiritual and true life. The presence in one of a highly developed human, intellectual soul

(the fifth Principle, or *manas*), is quite compatible with the absence of *buddhi*, or the spiritual soul. Unless the former evolves from and develops under the beneficent and vivifying rays of the latter, it will remain for ever but a direct progeny of the terrestrial, lower Principles, sterile in spiritual perceptions; a magnificent, luxurious sepulcher, full of the dry bones of decaying matter within.” (*CW*, v.6, p.198) –page 106

To finish this chapter, let us explore the *quality* of this spiritual intuition. Blavatsky wrote: “*Buddhi-manas* is the revelation of the divine *plus* human intellect and self-consciousness.” (*KT*, p.159, fn.) –page 106

The spiritual ego enjoys an immediate perception of truth, which is trans-mental: “The spiritual ego reflects no varying states of consciousness; is independent of all sensation (experience); it does not *think*—it knows, by an intuitive process only faintly conceivable by the average Man.” (*CW*, v.8, p.96)

Thus, Blavatsky pointed out that at this point the aspirant can perceive ... “the contrast between the laboriously acquired knowledge of the senses and mind (*manas*), and the intuitive omniscience of the spiritual divine soul—*buddhi*.” (*SD*, v.1, p.279) –page 107

A Mahatma ... “has no more to go through a minute and slow process of investigation and comparison of various objects, but is accorded an instantaneous, implicit insight into every first truth.” (Mahatma K.H., *cML*, no.17, p.55) –page 108

As we have seen, a gradual assimilation of *manas* by *buddhi* takes place after death in the course of many incarnations—provided we have made efforts in this direction during our daily life: “This is done by the “human soul” [*manas*] merging again, in its essence, into its parent source, commingling with its divine ego during life, and reuniting itself entirely with it after the death of the physical Man.” (*CW*, v.12, p.626) –page 108

## PART 2 ... PRACTICE

### CHAPTER 8 ... THE STATE OF MANAS TAJASA

Since the outer world is shaped by the inner, both from a psychological and a metaphysical point of view, a fundamental change can only be brought about by gaining knowledge and mastery of the inner world: “As physical Man, limited and trammled from every side by illusions, cannot reach truth by the light of his terrestrial perceptions, we say develop in you the *inner* knowledge. From the time when the Delphic oracle said to the enquirer “Man, know thyself,” no greater or more important truth was ever taught. Without such perception, Man will remain ever blind to even many a relative, let alone absolute, truth. Man has to *know himself*, i.e., acquire the *inner* perceptions which never deceive, before he can master any absolute truth. Absolute truth is *the symbol of eternity*, and no *finite* mind can ever grasp the eternal, hence, no truth in its fullness can ever dawn upon it. To reach the state during which Man sees and senses it, we have to paralyze the senses of the external Man of clay.” (*CW*, v.9, p.34) –pages 113-14

When the mind is illumined by *buddhi*, principles that appear as abstractions to the lower mind (such as virtue, altruism, unity, and so forth), are now perceived as realities: “There is a spiritual consciousness—the manasic mind illumined by the light of *buddhi*, that which subjectively perceives abstractions.” (*KT*, p.179) –page 114

At first, it happens at certain moments during our life, producing a temporary state called *manas taijasa*.\*

“*Taijasa* means the radiant in consequence of its union with *buddhi*; i.e., *manas*, the human soul, illumined by the radiance of the divine soul. Therefore, *manas taijasa* may be described as radiant mind; the human reason lit by the light of the spirit.” (*KT*, p.159, fn.)

\**Manas taijasa* is a Sanskrit term that can be translated as “the illumined mind.” Blavatsky frequently spelled the second word as “*taijasi*” although “*taijasa*” is a more correct form.

“Remember that if it can be said of *buddhi-manas* that it is unconditionally immortal, the same cannot be said of the lower *manas*, still less of *taijasa*, which is merely an attribute ... because it is the same *manas* only with the light of *buddhi* reflected on it.”

(*KT*, p.159) –pages 114-15

In the Glossary of *The Key to Theosophy*, Blavatsky also called this state *buddhi taijasa*: “*Buddhi taijasa* (*Sk.*) – It is a term to express the state of our dual *manas*, when, reunited during a Man’s life, it bathes in the radiance of *buddhi*, the spiritual soul. For “*taijasa*” means the *radiant*, and *manas*, becoming radiant in consequence of its union with *buddhi*, and being, so to speak, merged into it, is identified with the latter; the trinity has become one; and, as the element of *buddhi* is the highest, it becomes *buddhi taijasa*. In short, it is the human soul illumined by the radiance of the divine soul, the human reason lit by the light of the spirit or *divine SELF-CONSCIOUSNESS*.” (*KT*, Glossary) –page 115

## FOUNDATIONS

An important factor in attaining a higher perception is purification of the body and, more importantly, the emotions and thoughts: “To render active the inner vision the student must purify his whole nature, moral, mental and physical. Purity of mind is of greater importance than purity of body. If the *upādhi* [vehicle] be not perfectly pure, it cannot preserve recollections coming from a higher state .... Remember that you have, so to speak, to enclose the Square within the Triangle; in other words, you must so purify the lower quaternary that it shall vibrate in unison with the upper triad.” (*CW*, v.12, p.692) –page 116

Blavatsky reported some thoughts on this by Mahatma K.H., in the context of the practice of meditation: “The great difficulty to be overcome is the registration of the knowledge of the higher self on the physical plane. To accomplish this, the physical brain must be made an entire blank to all but the higher consciousness.” (*CW*, v.12, p.696)

And then, she added: “When the brain is thus rendered a blank, an impression from the Heart [*buddhi*] may reach it and be retained.” (*CW*, v.12, p.696) –page 117

When describing the spiritual training of a disciple, Mahatma K.H. wrote: “Its prime and constant qualification is a calm, even contemplative state of mind (not the mediumistic passivity) fitted to receive psychic impressions from without, and to transmit one’s own from within. The mind can be made to work with electric swiftness in a high excitement; but the *buddhi*—*never*. To its clear region, calm must ever reign.” (Mahatma K.H., *LMW*, v.1, no.30, p.73) –page 118

We need to make efforts to gradually approach a state of equanimity. This is the foundation for the state of *manas taijasa*. Again, in the words of the Mahatma: “It is upon the serene and placid surface of the unruffled mind that the visions gathered from the invisible find a representation in the visible world. Otherwise you would vainly seek those visions, those flashes of sudden light which have already helped to solve so many of the minor problems and which alone can bring the truth before the eye of the soul. It is with jealous care that we have to guard our mind-plane from all the adverse influences which daily arise in our passage through earth-life.” (Mahatma K.H., *cML*, no.65, p.169) –pages 118-19

The second general principle, the one that implies a *positive* effort, was described by Blavatsky as follows: “When the individual consciousness is turned inward, a conjunction of *manas* and *buddhi* takes place.” (*CW*, v.12, p.545) –page 120

#### SELF-EXAMINATION

But when the activity of the lower ego itself is being examined, who is doing this examining? Blavatsky answered: “In the act of self-analysis, the *mind* becomes in its turn an object [of perception] to the spiritual consciousness.... “The subject that perceives” Mind, as an attribute of itself, is this transcendental or spiritual ego (*buddhi*).” (*CW*, v.8, pp.96-97) –page 121

Somewhat paradoxically, it is our awareness of them that will take us beyond them, because this non-judgmental perception is, in and of itself, an activity of higher consciousness.

With this principle in mind, we can now explore a method of self-examination recommended by Blavatsky. She wrote: “Genuine concentration and meditation, *conscious and cautious*, upon one’s lower self in the light of the inner divine Man and the *pāramitā*-s, is an excellent thing.” (*CW*, v.12, p.603) –page 122

Blavatsky recommends that this meditative examination be done in the light of the Buddhist *pāramitā*-s or perfected virtues. Traditionally, they are listed as being six or ten. In *The Voice of the Silence* (frag. III), however, Blavatsky offered a list of seven:

- 1- *dāna* (charity, generosity)
- 2- *śīla* (harmony in word and act)
- 3- *kṣānti* (patience, forgiveness)
- 4- *virāga* (indifference to pleasure and pain, dispassion)
- 5- *vīrya* (energy, enthusiasm)

6- *dhyāna* (meditation, awareness)

7- *prajñā* (wisdom) –page 123

It is only by supplementing study and meditation with the practice of virtue and unselfishness that we can attain wisdom: “The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind. As the brain-mind is the receiver in the waking state, it has to be purified from sense perception, and the truest way to do this is by combining philosophy with the highest outward and inward virtue.” (*CW*, v.9, p.400-G) –page 124

Following is a proposed practice on the lines just described. We can take a virtue per week (or per month) and do the following:

1- Daily, preferably in the morning, meditate for a few minutes as follows:

- a) Begin by pondering over the essential quality of the chosen virtue.
- b) Then bring to mind the fact that, if all obstacles were removed, you would spontaneously show this virtue, because it is part of your true nature.
- c) Examine the lower self under the light of this virtue. Recall situations in which the personality needed to express the virtue. If it was not able to do so, try to see why. Get fully acquainted with the feelings, thoughts, or circumstances that stood in the way.
- d) Recreate in imagination this or similar situations, and visualize yourself responding in the ideal way.
- e) In finishing the meditation, resolve to do your best to act more in tune with this virtue.

2- During your day pay special attention to how the personality behaves in this respect. Make a gradual effort to act in ways that are more in tune with the virtue, starting with situations that are less challenging.

3- In the evening, before retiring to sleep, quickly review the activities of the day and journal about how you related to situations that involved the chosen virtue. This will serve as seeds for your meditation next morning. –pages 124-5

#### SELF-OBSERVATION

This requires transcending any intellectual effort, even the one involved in the activity of self-analysis. As Blavatsky wrote: “Self-knowledge of this kind is unattainable by what men usually call “self-analysis.” It is not reached by reasoning or any brain process; for it is the awakening to consciousness of the divine nature of Man.” (*CW*, v.8, p.108) –pages 125-26

This leads to a spiritual state described by Blavatsky and her Adept teachers as the source of real knowledge: “So long as the contrast of subject and object endures ... so long will it be impossible for the *personal* ego to break through the barrier which separates it from a knowledge of *things in themselves*.” (*SD*, v.1, pp.329-30)

“The real Knowledge here spoken of is not a mental but a spiritual state, implying full union between the knower and the known.” (Mahatma M., c*ML*, no.69, p.204) –page126

Therefore, as the personality goes through the different states of consciousness in its journey through life (pleasure, pain, desire, hope, fear, anger, etc.), the state of silent awareness can become a “refuge,” a safe place in which the aspirant can retire and remain untouched, unaffected by the lower nature. In Blavatsky’s words: “In his hours of silent meditation the student will find that there is one space of silence within him where he can find refuge from thoughts and desires, from the turmoil of the senses and the delusions of the mind. By sinking his consciousness [*manas*] deep into his heart [*buddhi*] he can reach this place—at first only when he is alone in silence and darkness. But when the need for the silence has grown great enough, he will turn to seek it even in the midst of the struggle with [the lower] self, and he will find it. Only he must not let go of his outer self, or his body; he must learn to retire into this citadel when the battle grows fierce, but to do so without losing sight of the battle.” (*CW*, v.8, pp.127-28) –pages 126-27

## CHAPTER 9 ... STATES OF CONSCIOUSNESS

### SCALES OF CONSCIOUSNESS

To have a general understanding of these three scales we could say the fifth is characterized by mechanical and self-centered lower thinking (sense-thought), the sixth by manasic will or volition, while the seventh is one of awareness:

- 5th: Sense-thought (lower *manas*)
- 6th: Volition (*manas-antahkarana*)
- 7th: Awareness (higher *manas*) –page 132

Below is a table that sums up some of the main characteristics of the different scales:

- 5th ..... Self-Centeredness ..... Identification ..... Mechanical reaction
- 6th ..... Self-Control ..... Duality ..... Inner struggle
- 7th ..... Self-Awareness ..... Non-duality ..... Spontaneous action –page 133

### CLIMBING THE SCALES

The effort to control our personality, although still rooted in duality, produces some important effects upon us:

- 1) It brings some order to the psyche by weakening the action of self-contradictory desires.
- 2) It develops inner strength (willpower).
- 3) It brings some realization that we are beyond these thoughts, emotions, and sensations we are striving to master. –page 135

This principle [spiritual apperception] is graphically described in *The Voice of the Silence* as follows: “Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well, these thoughts

will overpower and kill thee. Beware, disciple, suffer not, e'en though it be their shadow, to approach. For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realized the black foul monster's presence." (VS, fr.1, p.117) –pages 135-6

A deeper level of self-knowledge—the awareness of our impersonal nature. As we read in *Light on the Path*: “To have attained to self-knowledge is to have retreated to the inner fortress from whence the personal Man can be viewed with impartiality.” (LP, p.48) –page 139

#### FOUR STATE OF CONSCIOUSNESS

In *The Voice of the Silence*, Blavatsky stated the following: “The three states of consciousness ... are *jāgrat*, the waking; *svapna*, the dreaming; and *susupti*, the deep sleeping state. These three *yogi* conditions, lead to the fourth, or ... the *turīya*, that beyond the dreamless state, the one above all, a state of high spiritual consciousness.” (VS, Glossary to fr.1, p.199) –page 140

As we can see, according to this classification there are three states of consciousness to be “climbed” before reaching the fourth, *turīya*. This spiritual state was further defined by her as follows: “*Turīya avasthā (Sk.)* – Almost a nirvāṇic state in *samādhi*, which is itself a beatific state of the contemplative yoga beyond this plane. A condition of the higher Triad, quite distinct (though still inseparable) from the conditions of *jāgrat* (waking), *svapna* (dreaming), and *susupti* (sleeping).” (TG, pp.345-46) –page 141

To be able to figure out what this means in terms of the practice, we need to understand the essential quality of each state. We could characterize them in the following way:

*Jāgrat*: Awareness of external objects and actions (everything around us, including our body).

*Svapna*: Awareness of internal objects (emotions, thoughts, images, memories and ideas).

*Susupti*: Awareness with no objects (awareness in silence and darkness).

*Turīya*: A state beyond the three, which integrates and transcends them. –page 142

Working on these lines we can draw a “map” to guide us on our path in raising our consciousness towards the spiritual states, while still aware on the physical plane:

1.1 - *Jāgrat of jāgrat*: This is the state where one is awake and conscious of external objects. It must be noted, however, that many times we are not really awake during our waking life. We may be partially conscious of the external objects but our attention is being constantly distracted and conditioned by all kinds of sensations, thoughts, memories, etc.

*The first stage in our spiritual practice is to be truly awake in our daily life, that is, to be mindful of whatever we are doing on the physical plane, instead of reacting mechanically to life or being lost in daydreaming.*

1.2 - *Svapna of jāgrat*: This state is one of self-observation, where we are paying attention to the workings of our psyche (that is, to “internal objects” such as thoughts, emotions, desires, memories, and so on).

*Just as in the previous state, the practice involves being mindful, but now of the process of thinking and feeling that directs our actions.*

1.3 - *Susupti of jāgrat*: *Susupti* is a state where there are no objects separate from the observer. To be in this condition during our waking consciousness means to be able to remain aware in a state of silence, where there are no contents of consciousness.

*Here, there is just awareness of being aware.*

1.4 - *Turīya of jāgrat*: The fourth state is the foundation and source of the other three. It is essentially beyond description. Attempts at reporting its nature frequently use paradoxical statements. It is said to be neither within nor outside the other three states, neither conscious nor unconscious of the external or internal worlds, etc. It may be related to Blavatsky’s concept of “conscious non-consciousness” that we explored in the second chapter, that is, a conscious sense of non-being. In this state one stands unaffected by the three lower states. –page 143

## CHAPTER 10 ... THE “THOUGHT-PRODUCER”

### SEEKING THE THOUGHT-PRODUCER

In *The Voice of the Silence* we find the following recommendation to the aspirant who wants to hear the spiritual “voice” of the true Self: “He who would hear the voice of *nāda*, “the Soundless Sound,” and comprehend it, he has to learn the nature of *dhāraṇā* [deep concentration]. Having become indifferent to objects of perception, the pupil must seek out the *rājā* [king] of the senses, the Thought-Producer, he who awakes illusion. The mind is the great slayer of the Real. Let the disciple slay the slayer.” (*VS*, fr.1, p.105) –page147

Theosophical teachings (along with many other serious spiritual traditions) postulate that the existence of a psychological thinker as an independent entity is an illusion. This is what we intend to verify in this meditation. But before engaging in such a task, it will be useful to explore the philosophical justification for this claim. As Blavatsky wrote: “It is *kāma-manas*, or the lower ego, which, deluded into a notion of independent existence, as the “producer” in its turn and the sovereign of the five *tanmātra*-s,\* becomes ego-ism, the selfish self.” (*CW*, v.12, p.631)

\*In the Hindu philosophy of *Sāṃkhya*, the *tanmātra*-s correspond to the five primordial elements of matter, one of them being the five senses. –page 148

### THE SENSE OF BEING

Can this be the personal ego we are looking for? Blavatsky provided the following examination: “You see “Mr. Smith” really means a long series of daily experiences strung together by the thread of memory, and forming what Mr. Smith calls “himself.” But none of

these “experiences” are really the “I” or the Ego, nor do they give “Mr. Smith” the feeling that he is himself, for he forgets the greater part of his daily experiences, and they produce the feeling of *Egoity* in him only while they last. We Theosophists, therefore, distinguish between this bundle of “experiences,” which we call the *false* (because so finite and evanescent) *personality*, and that element in Man to which the feeling of “I am I” is due. It is this “I am I” which we call the *true* Individuality.” (*KT*, pp.33-34) –page 155

The bare sense of being is impersonal. This observation agrees with Blavatsky’s statement: “The *true* self is, *per se*, impersonal; the personal or brain-consciousness being but an illusory reflection in incarnated existence.” (*CW*, v.8, p.96) –pages 156-7

#### DWELLING IN THE SENSE OF BEING

This technique, used in several traditions, is based on the question “*Who am I?*” It was famously emphasized in modern times by the Hindu sage Ramana Maharshi, who explained it as follows: “When other thoughts arise, one should not pursue them, but should inquire: “To whom do they arise?” The answer that would emerge would be “To me.” Thereupon if one inquires “Who am I?” the mind will go back to its source; and the thought that arose will become quiescent. With repeated practice in this manner, the mind will develop the skill to stay in its source.” (*ST*, p.5) –page 161

### CHAPTER 11 ... THE SENSE OF SPACE

Mohini Chatterji, an early Theosophist and disciple of the Masters of Wisdom, wrote about this in his article “Morality and Pantheism”: “The starting point of the “pantheistic” (we use the word for want of a better one) system of morality is a clear perception of the unity of the one energy operating in the manifested cosmos ...

The principal obstacle to the realization of this oneness is the inborn habit of man of always placing himself at the center of the universe. Whatever a man might act, think or feel, the irrepressible “I” is sure to be the central figure. This, as will appear, on the slightest consideration, is that which prevents every individual from filling his proper sphere in existence, where he only is exactly in place and no other individual is.” (*CW*, v.5, pp.336-37) –page 163

#### BEING ALL SPACE AND TIME

Blavatsky’s Diagram begins by prescribing the cultivation of an awareness of being in all space and time:

First conceive of unity by expansion in space and infinite in time (either with or without self-identification).

Note: The conception [to be formed is] “I am all space and time.” Beyond that ... (it cannot be said).

Then the normal state of our consciousness should be molded by perpetual presence in imagination in all space and time. (*IGT*, p.221) –page 165

This part of the Diagram proposes three exercises:

- 1) A meditation on unity in which we attempt to expand our awareness beyond the limitations of space and time that belong to the personal ego.
- 2) The note reminds us that, even though our conscious effort is aimed at cultivating the idea of being in all space and time, there is a further step “beyond that.” This state, however, is outside the realm of words and, by extension, of any mental effort. This step involves the dropping of all mental activity.
- 3) A daily attitude in which imagination is used to cultivate the feeling that we (as pure consciousness) are in all space and time. –page 165

### *Meditation on Unity*

- 1a- Expansion in space, without self-identification
- 1b- Expansion in time, without self-identification
- 2a- Expansion in space, with self-identification
- 2b- Expansion in time, with self-identification

Table from page 176

Level of Awareness	Description
1. To the actions (external)	Be fully aware of the act of doing the dishes. Do them very mindfully, moving slowly and with grace. Pay attention to the dishes as you grab them, wash them, and put them to dry. Do not let any movement be mechanical, but perform every action purposefully.
2. To the actor (external/internal)	Now shift your awareness back, so to say, and begin to watch the motion of your hands and body. Encourage the feeling that the body is moving by itself, as if you were looking at somebody else’s movements. Also, be aware of the physical sensations of the water, the weight of the dishes, etc.
3. To the thinker (internal)	Then, pay attention to the mind. Watch the thoughts or emotions that may occur while doing this activity. Do not correct them, do not engage with anything that may appear in your mind. Just watch the thoughts and emotions as if they were somebody else’s.
4. To pure being (internal/beyond)	Here, do the dishes and pay particular attention to the simple sense of <i>being present</i> . Be aware of the other levels of consciousness happening spontaneously—the body moving and the thoughts running through your mind—but do not focus your attention on them. Simply <i>be</i> .

### THE TAJASIC STATE

Only the silent awareness that we have discussed can do it. As we read in *Light on the Path*: “Learn now that there is no cure for desire, no cure for the love of reward, no cure for the misery of longing, save in the fixing of the sight and hearing upon that which is invisible and soundless.” (*LP*, Appendix “Karma,” p.79) –page 177

Being beyond the realm of thinking, this state is beyond the field of psychological time, and here illusion is dissolved. Again, quoting *Light on the Path*: “Live neither in the present nor the future, but in the Eternal. This giant weed [the lower self] cannot flower there: this blot upon existence is wiped out by the very atmosphere of eternal thought.” (*LP*, part 1, p.20) – page 177

In the tajasic awareness the impersonal feeling of “I am I” shines, which can be taken as the presence of our own inner Master. As Blavatsky wrote: “Within yourself is the light .... The light of the higher self and of the Mahatma are not different from each other.” (*CW*, v.9, p. 400-F) –page 178



*Joy unto ye, O Men of Earth.*  
*A Pilgrim hath returned back “from the other shore.*  
*A Saviour of Mankind is born.*

(*VS*, frag. 3) –page 178