

Chapter 6

COMMUNICATION WITH THE HIGHER CONSCIOUSNESS



Words to Know

antaḥkaraṇa – is described “as the *path* or bridge between the higher and the lower *manas*” (*Theosophical Glossary*, p. 23 ... p. 80)

kāma-manas – the mind acting under the influence of the passionate nature (p. 80)

kāmic ego – the sense of *I-ness* that is identified with desires and passions (p.79)

kāma-loka – the astral region where disembodied souls remain until the kamic elements are purified; it has some resemblance to the concept of purgatory in Christianity (p. 79)

manas-antaḥkaraṇa – the origin of subtler feelings (love, inspiration, compassion, sympathy, spiritual aspiration, etc.) (p. 80)

devachan – a stage in the post-mortem processes where the essence of the experience of the earthly life is assimilated by the higher Principles. Loosely compared to the Christian “heaven” (fn., p. 80)

conscience – “the still small voice,” is the awareness of a subtle feeling that a certain course of action or attitude is not the correct one (p. 81)

reason – what we normally call *reason* is sense-thought, and is limited; generally conditioned by acquired knowledge, memory, experience (p. 84)

Reason – in Theosophical literature, sometimes when a “R” ... it refers to *buddhi-manas* (p. 83)

soulless entity – a depraved person that possesses the ability to think but has no spiritual or moral influence to guide its actions due to a break in the connection with the higher ego (p. 87)

kāma-prāṇa – the vital element – keeps the organism alive; the personality can live without the higher *manas* if *kāma-prāṇa* is still active (p. 87)

avīci – in Theosophical literature this designates one or more reincarnations of the lower quaternary as a soulless entity, experiencing lives full of suffering (p. 88)

Dweller on the Threshold – the “ghost” of the previous depraved personality, attracted to the new incarnation of the Ego. (p. 90)

Antaḥkaraṇa ... connection with the higher ... on it impressed all good and noble aspirations ... function of the lower mind ... active only when lower *manas* aspires towards its higher half ... willingness and ability to respond to the higher influence ... when active, the ability to choose will always be available in consciousness ... when broken – *kāma-manas* loses its connection with the higher

Questions for Discussion

1. How can the higher nature influence the spiritually deaf *kāma-manasic*? (p. 79)
2. Thinking of *antaḥkaraṇa* as a bridge or path between the higher and lower aspects of *manas* may bring the idea of it being a fixed structure. What can it be better thought of? (p. 80)

3. How can this “function” (of the mind) become more and more active? (p. 81)
4. How does conscience present itself? And how do you develop it? (p. 81)
5. What is the intrinsic limitation in the action of conscience? (p. 82)
6. When figuring out the right action in a previously unexplored situation, something higher than conscience is needed, what is that? (p. 82)
7. In the beginning, this intuition will be weak and confused, but with right effort a surer intuition can be developed. What two answers does HPB give us for strengthening in this area? (p. 82)
8. When examining freedom of choice, there are two elements involved, what are they? (p. 83)
9. Theosophical teachings do not support the deterministic view. What do these teachings state instead? (p.83)
10. It is true that at this stage of evolution *manas* is always conditioned by *kāma*, to a larger or smaller extent; however, what—when active, gives the ability to choose? (p. 85)
11. Consistently choosing the best course of action that can be perceived ... will continue to open the door wider to the action of the higher manasic consciousness. Now, what if a person systematically dismisses the voice of his conscience? (p. 86)
12. When a person systematically ignores the voice of his conscience, the field of choice gradually diminishes and the process of thinking becomes more and more, what? (p. 86)
13. What happens to the higher ego in the case of a soulless personality when its vitality is exhausted and it finally vanishes? (p. 89)
14. Soulless entities and Dwellers on the Threshold, are rare cases because in nature few people are able to get too close to either absolute evil or absolute good. What does this illustrate? (p. 90)

Points to Ponder

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

“Thus the reincarnating Ray may be separated, for convenience, into two portions; the lower kāmīc ego is dissipated in *kāma-loka*; the manasic part accomplishes its cycle and returns to the higher ego.” (*CW*, vol. 12, pp. 659-60 ... p. 79)

“This metaphorical bridge is the means through which the ray of manasic consciousness can break its identification with the personality and reunite with its original source. Allegorically speaking the True in the realm of illusion.” (p. 80)

“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*, vol. 12, p. 695 ... p. 81)

“Conscience is a manifestation of the experience already acquired by the Ego in its evolutionary journey.” (p. 82)

“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.” (p. 83)

“We should not lose sight of a very important fact—the influence from our higher nature through *antaḥkaraṇa* can break through the conditioning in which our reason or sense-thought is trapped.” (p. 84)

“As long as there is the presence of the higher through *antaḥkaraṇa*, no matter how obscured by *kāma* its influence may be, there will be the possibility of a conscious choice between right and wrong at some level.” (p. 85)

Exercises to Explore

In his book *Las Siete Dimensiones del Ser*, Pablo gives us two approaches to awakening the pure self-consciousness:

Approach 1: The objective of this exercise is to achieve spiritual self-consciousness, through which Nisargadatta Maharaj said, “*All one has to do is hold on to the sense of I am.*” Since all spiritual possibilities are present in our higher consciousness, we do not need to add or acquire something from outside. What we must do, essentially, is to disentangle our pure sense of *being*, from its identification with the personality, that is, to transcend the sense of “*I am this name, this body, etc.*” The emphasis here is not on *doing* something (because that which *does* is the personal self), but on simply allowing ourselves *to be*, to be with clear self-consciousness. This attitude gradually purifies the personal elements from our consciousness.

To carry out this exercise, sit completely relaxed—physically, emotionally, and mentally—and simply rest in the sensation of being, of existing. This is an abstract sensation and may require some time to perceive, but with each attempt the perception will become clearer. Once you can remain in contact with this pure sense of *I-am-ness*, remain there, being conscious of it, without worrying if there are thoughts, emotions, sensations, etc.

Approach 2: Thus, for those “*addicted to thinking*” (as Ramana Maharshi said) there is an alternate approach that is more active, but which eventually leads to the same state. He recommends using the question “Who Am I?” as a seed for meditation:

Here we are using thoughts in order to transcend thought since, according to Ramana Maharshi the question “Who Am I?” will be destroyed in the end, together with all other thoughts. This question is not intended to produce a conceptual answer about who we are. It is simply a means for focusing on this sense of being, which we have been talking about, and to remain there. In this state, *manas* can come in contact with *buddhi*.

“When other thoughts arise, one should not pursue them, but should inquire: ‘To whom do they arise?’ It does not matter how many thoughts arise. As each thought arises, one should inquire with diligence, ‘To whom has this thought arisen?’. 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.” (Ramana Maharshi, “Who am I?”, p. 4)

Seeds for Meditation

“... 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 ... p. 83)

“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. ...” (*CW*, vol. 12, p. 711 ... pp. 83-4)

Diagrams

From the example of the slave owner, Pablo illustrates the how the field of free will can expand or contract depending on the choices that we make, even in spite of our conditioning. Think about this and come up with your own illustration or example of this principle. (p. 85)

Further Reading

Antahkarana at Theosopedia

<http://theosophy.ph/encyclo/index.php?title=Anta%E1%B8%A5kara%E1%B9%87a#>

Resources for Research

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

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