

THE PRACTICE



Chapter 8

THE STATE OF MANAS TAIJASA

I. INTRODUCTION

Words to Know

spiritual consciousness - the manasic mind illumined by the light of *buddhi*

manas - the human soul

taijasa - “the radiant” in consequence of its [*manas*] union with *buddhi*

manas taijasa - the radiant mind; the human reason lit by the light of the spirit

buddhi taijasa - the human soul illumined by the radiance of the divine soul

Name Game

spiritual consciousness ... *manas taijasa* ... *buddhi taijasa* ... *taijasi*

Questions for Discussion

1. We have been *unable* to create a world of equality where everybody’s basic needs are met and there are no wars. What is the reason for this? (p. 113)
2. The spiritual consciousness is that which perceives abstractions ... the more these “abstractions” become a reality to us, the more they will have a bearing on our actions. Only then ... what will be possible? (p. 114)
3. The psyche is the result of the union of what? And called what? (p. 115)
4. The general goal of the human stage of evolution is to produce [instead of the above] the union of what? And called what? (p.115)
5. In order to move in this direction we must try to ... what? (p.115)

Points to Ponder

“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.” (p. 113)

“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*, v9, p34 - pp. 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.” (p. 114)

“The spiritual life is not simply a mechanical repetition of a particular technique or discipline. It involves a gradual and natural transformation that embraces all aspects of our being.” (pp. 114-15)

Exercises to Explore

“The aspirant must work on a number of fields, such as purity of life, reflective study of serious spiritual literature, self-sacrifice and service, awareness, self-knowledge, and meditation.” (p. 115)

II. FOUNDATIONS

Words to Know

antahkarana - line of communication between the lower and higher *manas* (p. 116)

silent awareness - a state of self-perception not conditioned by the activities of the personal self (p. 118)

Questions for Discussion

1. There are two general principles necessary to acquire inner knowledge—one negative and one positive. What is meant by “negative” and what by “positive”? (p. 116)
2. What is the aim in the practice of meditation? And ... what we need is to _____ the lower while eagerly _____ for the higher? (p. 118)
3. To be successful in our efforts in meditation, we must lay the foundations for this during our daily life. What does Mahatma K.H. write as the “prime and constant qualification”? (p. 118)
4. We must realize that everything that comes into our field of consciousness creates, what? And this, then affects us how? (p. 119)
5. In this chapter, what has been discussed as the first general principle to bring about the state of *manas taijasa*, ... is described as what? And what is its aim? (p. 120)
6. The second general principle, ... implies what? (p. 120)

Points to Ponder

“As was repeatedly pointed out, our higher nature is already spiritual. The difficulty is that, because the lower nature is ‘clouded,’ the real within us cannot reach our waking consciousness. Therefore, an important factor in attaining a higher perception is purification of the body and, more importantly, the emotions and thoughts.” (p. 116)

“The higher [triad] and the lower [quaternary] are separated, with only a line of communication (*antahkaraṇa*) between them. The aim of the spiritual life, as Blavatsky states, is ‘to enclose the Square within the Triangle,’ so that the lower is always acting within the context of the higher.” (p. 117)

“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. (cML, n65, p169 - p.119)

“Personal difficulties are necessary experiences in the process of awakening, and the suffering of others is a call for help whenever its relief falls within the field of our possibilities.” (p. 119)

“In order to acquire inner knowledge, the first step is to turn our attention around. As Blavatsky points out, by turning our mental consciousness onto itself, a temporary union with the buddhic Principle—the source of wisdom—is naturally produced. In other words, the introversion of our consciousness induces the state of *manas taijasa*.” (p. 120)

Exercises to Explore

We need to have a receptive attitude in regard to the higher consciousness, we gain this through meditation. (p. 117) ... The practice of meditation affords an opportunity to turn our attention inwards (or “upward”) in an “artificially” created situation—one where we momentarily retire from the world and avoid being involved with external activities and its challenges. This can provide the opportunity to perceive things in a way that would, at first, be difficult in our daily life. (p. 118)

Life will always bring challenges that stir our lower nature, but with earnest effort, the level of agitation can be gradually reduced. In this endeavor, we do not need to begin by tackling the stronger negative feelings or thoughts. Our daily life provides many occasions in which relatively superficial unworthy “visitors” seek to intrude upon our field of consciousness. ... start paying attention ... realize unnecessary negativities ... reduce the excitement over superficial situations ... grow in strength to deal with more difficult ones. (p. 119)

Protect the “Temple” ... be alert ... deal with present situations as best as possible ... keep an eye on thoughts and emotions ... reduce your engagement with the negative as much as possible. (p. 120)

III. SELF-EXAMINATION

Words to Know

self-examination - a method in which our consciousness examines the contents and functioning of the psyche, from a higher perspective.

Questions for Discussion

1. When the activity of the lower ego itself is being examined, who is doing this examining? (p. 121)
2. When the mind examines itself, what happens? (p. 121)
3. If self-examination is done by analyzing the mental activity from a personal point of view, what will happen? And what is the example given? (p. 121)
4. All virtues are already part of our higher nature. If they do not manifest on the physical plane it is due to ... what? (p. 122)
5. The second requisite Blavatsky mentions has to do with what parameters we are going to use for this self-examination. What are the parameters she mentions? (p. 123)

Points to Ponder

“Somewhat paradoxically, it is our awareness of the personal elements (ambitions, fear, etc.) that will take us beyond them, because this non-judgmental perception is, in and of itself, an activity of higher consciousness.” (p. 122)

“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, v12, p603 - p. 122)

“First, the examination must be done ‘in the light of the inner divine Man’. This means that we must look at the personality while keeping in mind that our true nature is the higher triad. ... Thus, we may begin the inquiry by briefly meditating on the fact that who we really are is the universal self (*ātman*), perfect from the very beginning, whose qualities while expressing in the manifested universe are innate wisdom (*buddhi*) and pure self-awareness (*manas*).” (p.122)

Exercises to Explore

- A. Self-examination—in the beginning ... start from the personal level ... gradually move beyond by means of awareness of what the mind is doing ... if done with ambition or fear—notice and recognize this fact ... we need *complete and absolute impartial honesty* ... realize the personal elements hide behind our inability to recognize their presence. (p. 121)
- B. We should examine how our personality reacts in different situations in life, its strong and weak points, its attractions and repulsions, its fears and desires, etc. Meditative journaling may be a good tool for this endeavor. Mindful writing is a form of concentrated thinking. (p. 122 and fn.)
- C. Self-examination in the light of the Buddhist *pāramitā*-s ... There are multiple lists of virtues among the different serious spiritual traditions. Look into some of these lists from spiritual movements. (p. 123 and fn.)
- D. *The following is a proposed practice ... 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. (pp. 124-5)

IV. SELF-OBSERVATION

Words to Know

self-observation - a deepening of one's awareness; the awakening to consciousness of the divine nature of Man

theos-sophia - divine wisdom

spiritual ego - *buddhi-manas*

manas-taijasa - union between *manas* and *buddhi*

Questions for Discussion

1. Although the practice of self-examination, stimulates the activity of *buddhi* on this plane, what can it not do? And what does “this” require? (p. 125)
2. In the unitive state there is a merging of what? (p. 126)
3. As the personality goes through the different states of consciousness in its journey through life (pleasure, pain, desire, hope, fear, anger, etc.), what becomes a “refuge”? (p. 126)

Points to Ponder

“Self-knowledge ... is unattainable by what men usually call “self-analysis” ... it is not reached by reasoning or any brain process ... is an awareness of the real in us ... it cannot be produced by a brain process that involves the activity of thought, memory, etc. (pp. 125-6)

“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, v1, pp329-30 - p. 126)

“The real Knowledge here spoken of is not a mental but a spiritual state, implying full union between the knower and the known.” (cML, n69, p204 - p. 126)

Exercises to Explore

- A. “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 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, v8, p96 - p. 127)
- B. “State of silent awareness ... find this place in the ‘silence and darkness’ of your meditation ... try to spend some time in a state of silent awareness every day ... as you become familiar with this kind of awareness in meditation, extend it to your daily life ... keep in mind that this refuge is not meant to be an escape ... this quiet awareness keeps us untouched by the thoughts and emotions of the lower ego ... this state brings order to the psyche *spontaneously* ... through persistent effort, we can gradually “build” a dwelling place ... then this is where the effort is finally transcended.” (p. 127)

Further Reading

Taijasa Awareness Meditation - article by Pablo Sender
<http://pablosender.com/taijasa-awareness-meditation/>