

# NOETIC SPIRITUALITY IN ACTION

## **The Eye Doctrine and the Heart Doctrine**

The Dharma of the “Eye” is the embodiment of the external, and the non-existing.  
The Dharma of the “Heart” is the embodiment of Bodhi, (4) the Permanent and Everlasting.

*The Voice of the Silence*, p. 31

H.P. Blavatsky

## **Looking Deep Within**

Thou hast to study the voidness of the seeming full, the fullness of the seeming void.  
O fearless Aspirant, look deep within the well of thine own heart, and answer. Knowest thou of Self the powers, O thou perceiver of external shadows?  
If thou dost not—then art thou lost.

*The Voice of the Silence*, p. 61

H.P. Blavatsky

## **Self-Knowledge**

Saith the Great Law: “In order to become the KNOWER of ALL SELF thou hast first of SELF to be the knower.” To reach the knowledge of that SELF, thou hast to give up Self to Non-Self, Being to Non-Being, and then thou canst repose between the wings of the GREAT BIRD. Aye, sweet is rest between the wings of that which is not born, nor dies, but is the AUM throughout eternal ages.

*The Voice of the Silence*, p. 5

H.P. Blavatsky

## **Loving Deeds**

Self-Knowledge is of loving deeds the child.

*The Voice of the Silence*, p. 34

H.P. Blavatsky

## **To Benefit Mankind**

To live to benefit mankind is the first step. To practise the six glorious virtues is the second.

*The Voice of the Silence*, p. 61

H.P. Blavatsky

## **Aquarian Axioms**

1. Life is built up by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when it is otherwise, disease and death enforce the lesson.
2. Harmony is the law of life, discord its shadow; whence springs suffering, the teacher, the awakener of consciousness.
3. To obtain the knowledge of Self is a greater achievement than to command the elements or to know the future.
4. Self-knowledge is unattainable by what men usually call 'self-analysis'. It is not reached by reasoning or any brain-powers.
5. Real Self-knowledge is the awakening to consciousness of the divine nature of man.
6. Will creates intelligently; Desire blindly and unconsciously.
7. When desire is for the purely abstract – when it has lost all trace or tinge of 'self' – then it has become pure.
8. Spirituality is not what we understand by the words 'virtue' and 'goodness'. It is the power of perceiving formless, spiritual essences.
9. The discovery and right use of the true essence of Being; this is the whole secret of life.
10. You cannot build a Temple of Truth by hammering dead stones. Its foundations must precipitate themselves like crystals from the solution of Life.

(Ancient axioms from a compilation made by H.P. Blavatsky in 1890)

## **Discrimination and Good Works**

The Theosophist who desires to enter upon occultism takes some of Nature's privileges into his own hands, by that very wish, and soon discovers that experiences come to him with double-quick rapidity. His business is then to recognise that he is under a—to him—new and swifter law of development, and to snatch at the lessons that come to him.

But, in recognising this, he also makes another discovery. He sees that it takes a very wise man to do good works without danger of doing incalculable harm. A highly developed adept in life may grasp the nettle, and by his great intuitive powers, know whom to relieve from pain and whom to leave in the mire that is their best teacher. The poor and wretched themselves will tell anyone who is able to win their confidence what disastrous mistakes are made by those who come from a different class and endeavor to help them. Kindness and gentle treatment will sometimes bring out the worst qualities of a man or woman who has led a fairly presentable life when kept down by pain and despair. May the Master of Mercy forgive us for saying such words of any human creatures, all of whom are a part of ourselves, according to the law of human brotherhood which no disowning of it can destroy. But the words are true. None of us know the darkness which lurks in the depths of our own natures until some strange and unfamiliar experience rouses the whole being into action. So with these others who seem more miserable than ourselves.

As soon as he begins to understand what a friend and teacher pain can be, the Theosophist stands appalled before the mysterious problem of human life, and though he may long to do good works, equally dreads to do them wrongly until he has himself acquired greater power and knowledge. The ignorant doing of good works may be vitally injurious, as all but those who are blind in their love of benevolence are compelled to acknowledge. In this sense the answer made as to lack of Christ-like lives among Theosophists, that there are probably none strong enough to live such, is perfectly correct and covers the whole question. For it is not the spirit of self-sacrifice, or of devotion, or of desire to help that is lacking, but the strength to acquire knowledge and power and intuition, so that the deeds done shall really be worthy of the "Buddha-Christ" spirit. Therefore it is that Theosophists cannot pose as a body of philanthropists, though secretly they may adventure on the path of good works. They profess to be a body of learners merely, pledged to help each other and all the rest of humanity, so far as in them lies, to a better understanding of the mystery of life, and to a better knowledge of the peace which lies beyond it.

But as it is an inexorable law, that the ground must be tilled if the harvest is to be reaped, so Theosophists are obliged to work in the world unceasingly, and very often in doing this to make serious mistakes, as do all workers who are not embodied Redeemers. Their efforts may not come under the title of good works, and they may be condemned as a school of idle talkers, yet they are an outcome and fruition of this particular moment of time, when the ideas which they hold are greeted by the crowd with interest; and therefore their work is good, as the lotus-flower is good when it opens in the midday sun.

None know more keenly and definitely than they that good works are necessary; only these cannot be rightly accomplished without knowledge. Schemes for Universal Brotherhood, and the redemption of mankind, might be given out plentifully by the great adepts of life, and would be mere dead-letter utterances while individuals remain ignorant, and unable to grasp the great meaning of their teachers. To Theosophists we say, let us carry out the rules given us for our society before we ask for any further schemes or laws. To the public and our critics we say, try to understand the value of good works before you demand them of others, or enter upon them rashly yourselves. Yet it is an absolute fact that without good works the spirit of brotherhood would die in the world; and this can never be. Therefore is the double activity of learning and doing most

necessary; we have to do good, and we have to do it *rightly*, with knowledge.

It is well known that the first rule of the society is to carry out the object of forming the nucleus of a universal brotherhood. The practical working of this rule was explained by those who laid it down, to the following effect: –

HE WHO DOES NOT PRACTISE ALTRUISM; HE WHO IS NOT PREPARED TO SHARE HIS LAST MORSEL WITH A WEAKER OR POORER THAN HIMSELF; HE WHO NEGLECTS TO HELP HIS BROTHER MAN, OF WHATEVER RACE, NATION, OR CREED, WHENEVER AND WHEREVER HE MEETS SUFFERING, AND WHO TURNS A DEAF EAR TO THE CRY OF HUMAN MISERY; HE WHO HEARS AN INNOCENT PERSON SLANDERED, WHETHER A BROTHER THEOSOPHIST OR NOT, AND DOES NOT UNDERTAKE HIS DEFENCE AS HE WOULD UNDERTAKE HIS OWN – IS NO THEOSOPHIST

Passage from “Let Every Man Prove His Own Work”

*Lucifer*, November, 1887

H.P. Blavatsky

### **Re-Becoming**

The modern Prometheus has now become *Epi-metheus*, “he who sees only after the event”; because the universal philanthropy of the former has long ago degenerated into selfishness and self-adoration. Man will rebecome the *free* Titan of old, but not before cyclic evolution has re-established the broken harmony between the two natures — the terrestrial and the divine; after which he becomes impermeable to the lower titanic forces, invulnerable in his personality, and immortal in his individuality, which cannot happen before every animal element is eliminated from his nature.

*The Secret Doctrine* ii, p. 422

H.P. Blavatsky

### **Progressive Awakenings**

As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached “reality;” but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya.

*The Secret Doctrine* i, p. 40

H.P. Blavatsky

## Intuition

Every one of us possesses the faculty, the interior sense, that is known by the name of *intuition*, but how rare are those who know how to develop it! It is, however, only by the aid of this faculty that men can ever see things in their true colours. It is an *instinct of the soul*, which grows in us in proportion to the employment we give it, and which helps us to perceive and understand the realities of things with far more certainty than can the simple use of our senses and exercise of our reason. What are called good sense and logic enable us to see only the appearances of things, that which is evident to every one. 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 in us spiritual senses and power to act; these senses assimilate to themselves the essence of the object or of the action under examination, and represent it to us as it really is, not as it appears to our physical senses and to our cold reason. “We begin with *instinct*, we end with omniscience”

Passage from “The Beacon-Light of the Unknown.”  
*Theosophist*, July, August, September, 1889

H. P. Blavatsky

## The Solar and the Lunar

“Manas is dual — *lunar* in the lower, *solar* in its upper portion,” says a commentary. That is to say, it is attracted in its higher aspect towards Buddhi, and in its lower descends into, and listens to the voice of its *animal* soul full of selfish and sensual desires; and herein is contained the mystery of an adept's as of a profane man's life, as also that of the *post-mortem* separation of the divine from the animal man.

*The Secret Doctrine* ii, p. 495–496

H.P. Blavatsky

## The Psychic and the Noetic

Now, since the metaphysics of Occult physiology and psychology postulate within mortal man an immortal entity, “divine Mind,” or *Nous*, whose pale and too often distorted reflection is that which we call “Mind” and intellect in men—virtually an entity apart from the former during the period of every incarnation—we say that the two sources of “memory” are in these two “principles.” These two we distinguish as the Higher *Manas* (Mind or Ego), and the *Kama-Manas*, i.e., the rational, but earthly or physical intellect of man, in cased in, and bound by, matter, therefore subject to the influence of the latter: the all-conscious SELF, that which reincarnates periodically—verily the WORD made flesh!—and which is always the same, while its reflected “Double,” changing with every new incarnation and personality, is, therefore, conscious but for a life-period. The latter “principle” is the *Lower Self*, or that, which manifesting through our *organic* system, acting on this plane of illusion, imagines itself the Ego Sum, and thus falls into what Buddhist philosophy brands as the “heresy of separateness.” The

former, we term INDIVIDUALITY, the latter *Personality*. From the first proceeds all the *noëtic* element, from the second, the *psychic*, i.e., “terrestrial wisdom” at best, as it is influenced by all the chaotic stimuli of the human or rather *animal passions* of the living body.

The “Higher Ego” cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation: the “lower” Self does: and its action and behavior *depend on its free will and choice* as to whether it will gravitate more towards its parent (“the Father in Heaven”) or the “animal” which it informs, the man of flesh. 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. Now, although the former is the vehicle of all knowledge of the past, the present, and the future, and although it is from this fountain-head that its “double” catches occasional glimpses of that which is beyond the senses of man, and transmits them to certain brain cells (unknown to science in their functions), thus making of man a *Seer*, a soothsayer, and a prophet; yet the memory of bygone events—especially of the earth earthy—has its seat in the Personal Ego alone. 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 ought to do with the “Higher” Mind or Ego. Nor has it any direct dealings on this physical plane with either our brain or our heart—for these two are the organs of a power higher than the *Personality*—but only with our passional organs, such as the liver, the stomach, the spleen, etc. Thus it only stands to reason that the memory of such-like events must be first awakened in that organ which was the first to induce the action remembered afterwards, and conveyed it to our “sense-thought,” which is entirely *distinct from the “super-sensuous” thought*. It is only the higher forms of the latter, the super-conscious mental experiences, that can correlate with the cerebral and cardiac centres. The memories of physical and selfish (or personal) deeds, on the other hand, together with the mental experiences of a terrestrial nature, and of earthly biological functions, can, of necessity, only be correlated with the molecular constitution of various Kamic organs, and the “dynamic associations” of the elements of the nervous system in each particular organ...

Blessed is he who has acquainted himself with the dual powers at work in the ASTRAL Light; thrice blessed he who has learned to discern the *Noëtic* from the *Psychic* action of the “Double-Faced” God in him, and who knows the potency of his own Spirit—or “Soul Dynamics.”

Selections from “Psychic and Noetic Action”

*Lucifer*, October, November, 1890

H.P. Blavatsky

### Fore-Runners

Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the

Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves.

“Five Messages to the American Theosophists (Fourth Message)” H.P. Blavatsky

### **Whisperings of Buddhi**

As the lost jewel may be recovered from the very depths of the tank's mud, so can the most abandoned snatch himself from the mire of sin, if only the precious Gem of Gems, the sparkling germ of the Atma, is developed. Each of us must do that for himself, each can if he but will and persevere. Good resolutions are mind-painted pictures of good deeds: fancies, day-dreams, whisperings of the Buddhi to the Manas. If we encourage them they will not fade away like a dissolving mirage in the Shamo desert, but grow stronger and stronger until one's whole life becomes the expression and outward proof of the divine motive within. . . .

There are innumerable pages of your life-record still to be written up; fair and blank they are as yet. Child of your race and of your age, seize the diamond-pen and inscribe them with the history of noble deeds, days well-spent, years of holy striving. So will you win your way ever upward to the higher planes of spiritual consciousness. Fear not, faint not, be faithful to the ideal you can now dimly see.

Mahatma K. H. in a letter to Francesca Arundale