

**H.P. BLAVATSKY on How to rent the veils of illusion or Maya:
Objective Idealism**

H.P. BLAVATSKY, *SECRET DOCTRINE I*, p. 39-40

Maya or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition.

To the untrained eye of the savage, a painting is at first an unmeaning confusion of streaks and daubs of colour, while an educated eye sees instantly a face or a landscape.

Nothing is permanent except the one hidden absolute existence which contains in itself the noumena of all realities. The existences belonging to every plane of being, up to the highest Dhyani-Chohans, are, in degree, of the nature of shadows cast by a magic lantern on a colourless screen; but all things are *relatively* real, for the cogniser is also a reflection, and the things cognised are therefore as real to him as himself.

Whatever reality things possess must be looked for in them before or after they have passed like a flash through the material world; but we cannot cognise any such existence directly, so long as we have sense-instruments which bring only material existence into the field of our consciousness.

Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. 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.

H.P. BLAVATSKY, *SECRET DOCTRINE I*, p. 615

Space is the real world, while our world is an artificial one. It is the One Unity throughout its infinitude: in its bottomless depths as on its illusive surface; a surface studded with countless phenomenal Universes, systems and mirage-like worlds. Nevertheless, to the Eastern Occultist, who is an **objective Idealist** at the bottom, in the *real* world, which is a Unity of Forces, there is “a connection of all matter in the *plenum*,” as Leibnitz would say. This is symbolized in the Pythagorean Triangle.

H.P. BLAVATSKY, *SECRET DOCTRINE I*, p. 631

Esoteric philosophy, teaching an **objective Idealism** — though it regards the objective Universe and all in it as *Maya*, temporary illusion — draws a practical distinction between collective illusion, *Mahamaya*, from the purely metaphysical stand-point, and the objective relations in it between various conscious Egos so long as this illusion lasts.

H.P. BLAVATSKY, MODERN IDEALISM, WORSE THAN MATERIALISM

[*The Theosophist*, Vol. XVIII, No. 1, October, 1896, pp. 9-12]

[Blavatsky *Collected Writings* Vol. 8, p.94-7]

Take, for example, the case of the Sun. To the **Realist** the glorious orb exists outside of, and independently of Mind, *just as it appears in consciousness*. To the **Idealist** it is the creation of Mind and perishes with it. To the **objective Idealist**, with Mind perishes the phenomenal Sun, but an *unknown Substance—removed beyond the possibility of human conception as to its nature—remains*.

This—except the “Unknown Substance”—the **Occultist** will deny. For him, the subject as much as the object, Ego, Sun, Mind and the Universe itself is—a *Mâyâ*, a huge illusion. But, as both the Perceiver and the Object perceived belong to the same plane of illusion, they are mutual and reciprocal Realities *for such time as the Manvantaric illusion lasts*. In Reality, and outside and beyond Space and Time, it is all the effect and result of Ignorance.

(...) Mr. Herbert Spencer knows, it appears, of but one grade of subjectivity, and has no idea of the occult (*Yogic*) teaching, of the existence of other and higher planes of consciousness, vision or perception, than those of Mind; of the existence, in short, of the “Transcendental Ego” or true *self* (Buddhi)—a spark from the radiant essence of the Universal Spirit.

Consequently, to the query of Mr. Spencer—“If it is the true self which thinks, what other self can it be that is thought of?” we reply: The true Self is *per se*, impersonal; the *personal* or brain-consciousness being but an illusory reflection in incarnated existence.

Western Psychology errs in regarding this *personal* ego as the only factor to be considered in its researches. The argument, therefore, as to the inconceivability of the Subject perceiving itself—which, *if we limit subject to Mind* (Manas) is absolutely valid—collapses the moment we assert with Kant and his modern exponents, the existence of a Higher Self or “Transcendental subject.”

For, in the act of self-analysis, the *Mind* becomes in its turn an object to the spiritual consciousness. It is the overshadowing of the Mind by *Buddhi* which results in the ultimate *realization of existence*—*i.e.*, self-consciousness in its purest form. But it must at the same time be borne in mind that the *full* realization of the spiritual Self is impossible for an incarnated 4th Rounder. 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. “The subject that perceives” Mind, as an attribute of itself, is this Transcendental or spiritual Ego (Buddhi).