

H.P. BLAVATSKY, *THE SECRET DOCTRINE* I, p. 38

Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling. During deep sleep, ideation ceases on the physical plane, and memory is in abeyance; thus for the time-being “Mind is not,” because the organ, through which the Ego manifests ideation and memory on the material plane, has temporarily ceased to function.

H.P. BLAVATSKY, *THE SECRET DOCTRINE* I, p. 47

Dreamless sleep is one of the seven states of consciousness known in Oriental esotericism. In each of these states a different portion of the mind comes into action; or as a Vedantin would express it, the individual is conscious in a different plane of his being. The term “dreamless sleep,” in this case is applied allegorically to the Universe to express a condition somewhat analogous to that state of consciousness in man, which, not being remembered in a waking state, seems a blank . . .

H.P. BLAVATSKY, *ISIS UNVEILED VOL. I*, pp.v-vi

We believe in no Magic which transcends the scope and capacity of the human mind, nor in “miracle,” whether divine or diabolical, if such imply a transgression of the laws of nature instituted from all eternity. Nevertheless, we accept the saying . . . that the human heart has not yet fully uttered itself, and that we have never attained or even understood the extent of its powers. Is it too much to believe that man should be developing new sensibilities and a closer relation with nature? The logic of evolution must teach as much, if carried to its legitimate conclusions. If, somewhere, in the line of ascent from vegetable or ascidian to the noblest man a soul was evolved, gifted with intellectual qualities, it cannot be unreasonable to infer and believe that a faculty of perception is also growing in man, enabling him to descry facts and truths even beyond our ordinary ken. Yet we do not hesitate to accept the assertion of Biffé, that “the essential is forever the same. Whether we cut away the marble inward that hides the statue in the block, or pile stone upon stone outward till the temple is completed, our NEW result is only an old idea. The latest of all the eternities will find its destined other half-soul in the earliest.”

H.P. BLAVATSKY *CONSCIOUSNESS AND SELF-CONSCIOUSNESS*

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[Blavatsky *Collected Writings* Vol. 13, pp. 288-89]

[Possibly a rough beginning of an article by H.P.B. which exists in the Adyar Archives as a MS. in her handwriting. Originally published in *The Theosophist*, Vol. XLVI, No. 11, August, 1925, pp. 632-34, and reproduced therein, according to C. Jinarajadasa, exactly as H.P.B. wrote it. *Compiler*.]

It is argued that there cannot be more than one object of perception at a time before the soul because soul is a unit. Occultism teaches that simultaneously our conscious[ness] could receive no less than seven distinct impressions, and even pass them into memory. This can be proved by striking at the same time seven keys of the scale of an instrument say a piano. The 7 sounds will reach

consciousness simultaneously; though the untrained consciousness may not be capable of registering them the first second, their prolonged vibrations will strike the ear in 7 distinct sounds one higher than the other in its pitch. All depends on training and attention. Thus the transference of a sensation from any organ to consciousness is almost instantaneous if your attention is fixed upon it; but if any noise distracts your attention it will take a number of seconds before it reaches consciousness. The Occultist should train himself to receive and transmit along the line of the seven scales of his consciousness every impression or impressions simultaneously. He who reduces the intervals of physical time the most, has made the most progress.

The names and order of the 7 scales are.

1. Sense-perception;
2. Self-perception (or apperception)
3. Psychic apperception which carries it to
4. Vital perception.

These are the four lower scales and belong to the psychophysical man. The[n] come

- 5 Manasic discernments;
6. Will perception and
7. Spiritual conscious apperception. (...)

What consciousness is can never be defined psychologically. We can analyse and classify its work and effects we cannot define it, unless we postulate an Ego distinct from the body. (...)

This consc[iousness] shows to us the difference between the nature and essence of, say, astral body and Ego. One molecular, invisible unless condensed, the other atomic-spiritual. (...)

The mind or Ego, the subject of all and every state of consciousness is essentially a unity. The millions of various sub-states of consc[iousness] are a proof of the existence of this Ego. Even the brain cells furnish us with those states which affirm to us that there is an immortal soul etc. (...)

H.P. BLAVATSKY, *THE SECRET DOCTRINE II*, pp. 241-42

In other words, the two higher principles [*Atma* and *Buddhi*] *can have no individuality on Earth*, cannot be *man*, unless there is (a) the Mind, the *Manas-Ego*, to cognize itself, and (b) the terrestrial *false* personality, or the body of egotistical desires and personal Will, to cement the whole, as if round a pivot (which it is, truly), to the physical form of man. It is the *Fifth* and the *Fourth* principles* — *Manas* and *Kama rupa* — that contain the dual personality: the real immortal Ego (*if it assimilates itself to the two higher*) and the false and transitory personality, the *mayavi* or astral body, so-called, or the *animal-human* Soul — the two having to be closely blended for purposes of a *full* terrestrial existence. Incarnate the Spiritual Monad of a Newton grafted on that of the greatest saint on earth — in a physical body the most perfect you can think of — *i.e.*, in a two or even a three-principled body composed of its *Sthula Sarira*, *prâna* (life principle), and *linga sarira* — and, if it lacks its middle and fifth principles, you will have created *an idiot* — at best a beautiful, soulless, empty and unconscious appearance. “*Cogito – ergo sum*” — can find no room in the brain of such a creature, not on this plane, at any rate.

*The Fourth, and the Fifth from *below* beginning by the physical body; the Third and the Fourth, if we reckon from *Atma*.

H.P. BLAVATSKY *TRANSACTIONS OF THE BLAVATSKY LODGE*[Blavatsky *Collected Writings* Vol. 10, pp. 364-65]

... “human consciousness” is but a Ray of the divine. Our *Manas*, or Ego, proceeds from, and is the Son (figuratively) of Mahat. Vaivasvata Manu (the Manu of our own fifth race and Humanity in general) is the chief personified representative of the *thinking* Humanity of the fifth Root-race; and therefore he is represented as the eldest Son of the Sun and an *Agnishwatta* Ancestor. As “*Manu*” is derived from *Man*, to think, the idea is clear. Thought in its action on human brains is endless. Thus Manu is, and contains the potentiality of all the thinking forms which will be developed on earth from this particular source.

(...) Manu is the synthesis perhaps of the Manasa, and he is a single consciousness in the same sense that while all the different cells of which the human body is composed are different and varying consciousnesses, there is still a unit of consciousness which is the man. But this unit, so to say, is not a single consciousness: it is a reflection of thousands and millions of consciousnesses which a man has absorbed.

But Manu is not really an individuality, it is the whole of mankind. You may say that Manu is a generic name for the Pitris, the progenitors of mankind. They come, as I have shown, from the Lunar Chain. They give birth to humanity, for, having become the first men, they give birth to others by evolving their shadows, their astral selves. (...) But, as the moon receives its light from the Sun, so the descendants of the Lunar Pitris receive their higher mental light from the Sun or the “Son of the Sun.” For all you know Vaivasvata Manu may be an *Avatar* or a personification of MAHAT, commissioned by the Universal Mind to lead and guide thinking Humanity onwards.

H.P. BLAVATSKY, PSYCHIC AND NOETIC ACTION[*Lucifer*, Vol. VII, No. 38, October, 1890, pp. 89-98 and No.39, November, 1890, pp. 177-85][Blavatsky *Collected Writings* Vol. 12, pp.350-74]

366-67

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, incased 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 behaviour *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 fountainhead 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. (...)

369-71

The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological process, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation. Occultism teaches that the liver and the spleen cells are the most subservient to the action of our “personal” mind, the heart being the organ *par excellence* through which the “Higher” Ego acts—through the Lower Self.

Nor can the visions or memory of purely terrestrial events be transmitted directly through the mental perceptions of the brain—the direct recipient of the impressions of the heart. All such recollections have to be first stimulated by and awakened in the organs which were the originators, as already stated, of the various causes that led to the results, or, the direct recipients and participators of the latter. In other words, if what is called “association of *ideas*” has much to do with the awakening of memory, the mutual interaction and consistent interrelation between the personal “Mind-Entity” and the organs of the human body have far more so. A hungry stomach evokes the vision of a past banquet, because its action is reflected and repeated in the *personal* mind. But even before the memory of the personal Self radiates the vision from the tablets wherein are stored the experiences of one’s daily life—even to the minutest details—the memory of the stomach has already evoked the same. And so with all the organs of the body. It is they which originate according to their animal needs and desires the electro-vital sparks that illuminate the field of consciousness in the Lower Ego; and it is these sparks which in their turn awaken to function the reminiscences in it. The whole human body is, as said, a vast sounding board, in which each cell bears a long record of impressions connected with its parent organ, and each cell has a memory and a consciousness of its kind, or call it instinct if you will. These impressions are, according to the nature of the organ, physical, psychic, or mental, as they relate to this or another plane. They may be called “states of consciousness” only for the want of a better expression—as there are states of instinctual, mental, and purely abstract, or spiritual consciousness. If we trace all such “psychic” actions to brain work, it is only because in that mansion called the human body the brain is the front door, and the only one which opens out into Space. All the others are inner doors, openings in the private building, through which travel incessantly the transmitting agents of memory and sensation. The clearness, the vividness, and intensity of these depend on the state of health and the organic soundness of the transmitters. But their reality, in the sense of trueness or correctness, is due to the “principle” they originate from, and the preponderance in the Lower *Manas* of the *noëtic* or of the *phrenic* (“Kamic,” terrestrial) element.

For, as Occultism teaches, if the Higher Mind-Entity—the permanent and the immortal—is of the divine homogeneous essence of “Alaya-Akasa,” or Mahat—its reflection, the Personal Mind, is, as a temporary “Principle,” of the Substance of the Astral Light. As a pure ray of the “Son of the Universal Mind,” it could perform no functions in the body, and would remain powerless over the turbulent organs of Matter. Thus, while its inner constitution is Manasic, its “body,” or rather functioning essence, is heterogeneous, and leavened with the Astral Light, the lowest element of Ether. It is a part of the mission of the Manasic Ray, to get gradually rid of the blind, deceptive element which, though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions.

H.P. BLAVATSKY, *KOSMIC MIND*

[*Lucifer*, Vol. VI, No. 32, April 1890]

[Blavatsky *Collected Writings*, Vol. 12, page 133-50]

136

The great anatomist and surgeon [Dr. N.I. Pirogoff of St. Petersburg] had the “hardihood” to declare in his *Memoirs* that:

We have no cause to reject the possibility of the existence of organisms endowed with such properties that would make of them—the *direct embodiment of the universal mind*—a perfection inaccessible to our own (human) mind Because, we have no right to maintain that man is the last expression of the divine creative thought.

Such are the chief features of the heresy of one, who ranked high among the men of exact science of this age. His Memoirs show plainly that not only he believed in Universal Deity, divine Ideation, or the Hermetic “Thought divine,” and a Vital Principle, but taught all this, and tried to demonstrate it scientifically. Thus he argues that Universal Mind needs no physico-chemical, or mechanical brain as an organ of transmission. He even goes so far as to admit it in these suggestive words:—

Our reason must accept *in all necessity* an infinite and eternal Mind which rules and governs the ocean of life *Thought and creative ideation, in full agreement with the laws of unity and causation, manifest themselves plainly enough in universal life without the participation of brain-slush* Directing the forces and elements toward the formation of organisms, this *organizing life-principle becomes self-sentient, self-conscious, racial or individual*. Substance, *ruled and directed by the life principle, is organized according to a general defined plan into certain types*

He explains this belief by confessing that never, during his long life so full of study, observation, and experiments, could he:

acquire the conviction, that our brain could be the only organ of thought in the whole universe; that everything in this world, save that organ, should be unconditioned and senseless, and that human thought alone should impart to the universe a meaning and a reasonable harmony in its integrity.

144

Especially when we think that the said organs, and the whole body of man are composed of cells, and these cells are now being recognized as individual organisms and—*quien sabe*— will come perhaps to be recognized some day as *an independent race of thinkers* inhabiting the globe, called man!

149

The five fundamental titles of Vishnu – added to that of *Anu* (atom) common to all the trimurtic personages – which are,

Bhutâtman, one with the created or emanated materials of the world;

Pradhanâtman, “one with the senses”;

Paramâtman, “Supreme”; and

Atman, Kosmic Soul, or the Universal Mind –

show sufficiently what the ancient Hindus meant by endowing with mind and consciousness every atom and giving it a distinct name of a God or a Goddess. Place their Pantheon, composed of 30 crores (or 300 millions) of deities within the macrocosm (the Universe), or inside the microcosm (man), and the number will not be found overrated, since they relate to the atoms, cells, and molecules of everything that is.

H.P. BLAVATSKY, *THE VOICE OF THE SILENCE* FRAGMENT 1

The Mind is the great Slayer of the Real.

Let the Disciple slay the Slayer.