

Helena Blavatsky, *The Secret Doctrine I*, pp. 1fn-2fn

Only those who realise how far Intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of that absolute Wisdom which transcends the ideas of Time and Space. Mind, as we know it, is resolvable into states of consciousness, of varying duration, intensity, complexity, etc. — all, in the ultimate, resting on sensation, which is again Maya. Sensation, again, necessarily postulates limitation.

Helena Blavatsky, *The Secret Doctrine I*, p. 54

It is only “with a mind clear and undarkened by personality, and an assimilation of the merit of manifold existences devoted to being in its collectivity (the whole living and sentient Universe),” that one gets rid of personal existence, merging into, becoming one with, the Absolute, and continuing in full possession of Paramārtha.

Helena Blavatsky, *The Secret Doctrine II*, pp. 495-96

“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;

Helena Blavatsky, *Psychic and Noetic Action*

[*Lucifer*, Vol. VII, No. 38, October, 1890, pp. 89-98]

[Blavatsky *Collected Writings* Vol. 12, pp.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.”

(...)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.

Helena Blavatsky, *Dialogue between the two editors*[*Lucifer*, Vol. III, No. 16, December, 1888, pp. 328-333][Blavatsky *Collected Writings* Vol. 10, pp. 222-26]

222 **H.P.B.** — The mind is dual in its potentiality: it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the Kama principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, beyond, if not above, the average of human kind. These will think even upon ordinary matters on that higher plane.

The idiosyncrasy of the person determines in which principle of the mind the thinking is done, as also the faculties of a preceding life, and sometimes the heredity of the physical. This is why it is so very difficult for a materialist the metaphysical portion of whose brain is almost atrophied to raise himself, or for one who is naturally spiritually minded, to descend to the level of the matter-of-fact vulgar thought. Optimism and pessimism depend on it also in a large measure.

M.C. But the habit of thinking in the higher mind can be developed else there would be no hope for persons who wish to alter their lives and raise themselves? And that this is possible must be true, or there would be no hope for the world.

H.P.B. Certainly it can be developed, but only with great difficulty, a firm determination, and through much self-sacrifice. But it is comparatively easy for those who are born with the gift. Why is it that one person sees poetry in a cabbage or a pig with her little ones, while another will perceive in the loftiest things only their lowest and most material aspect, will laugh at the music of the spheres, and ridicule the most sublime conceptions and philosophies? This difference depends simply on the innate power of the mind to think on the higher or on the lower plane, with the astral (in the sense given to the word by de Saint-Martin), or with the physical brain. Great intellectual powers are often no proof of, but are impediments to spiritual and right conceptions; witness most of the great men of science. We must rather pity than blame them.

M.C. But how is it that the person who thinks on the higher plane produces more perfect and more potential images and objective forms by his thought?

H.P.B. Not necessarily that person alone, but all those who are generally sensitives. The person who is endowed with this faculty of thinking about even the most trifling things from the higher plane of thought has, by virtue of that gift which he possesses, a plastic power of formation, so to say, in his very imagination. Whatever such a person may think about, his thought will be so far more intense than the thought of an ordinary person, that by this very intensity it obtains the power of creation. Science has established the fact that thought is an energy. This energy in its action disturbs the atoms of the astral atmosphere around us. I already told you; the rays of thought have the same potentiality for producing forms in the astral atmosphere as the sunrays have with regard to a lens. Every thought so evolved with energy from the brain, creates nolens volens a shape.

M.C. Is that shape absolutely unconscious?

H.P.B. Perfectly unconscious unless it is the creation of an adept (...) The ordinary man merely creates a thought-image, whose properties and powers are at the time wholly unknown to him. (...)

M.C. Then it is very necessary for a person of any amount of imagination and psychic powers to attend to their thoughts?

H.P.B. Certainly, for each thought has a shape which borrows the appearance of the man engaged in the action of which he thought. Otherwise how can clairvoyants see in your aura your past and present? What they see is a passing panorama of yourself represented in successive actions by your thoughts.

H.P. BLAVATSKY GENIUS

[*Lucifer*, Vol. V, No. 27, November, 1889, pp. 227-233]

[Blavatsky Collected Writings Vol. 12, p.13-4 and 18-9]

“Genius! thou gift of Heaven! thou light divine!
 Amid what dangers art thou doom’d to shine!
 Oft will the body’s weakness check thy force,
 Oft damp thy vigour, and impede thy course;
 And trembling nerves compel thee to restrain
 Thy nobler efforts, to contend with pain;
 Or Want (sad guest!)”

CRABBE, *Tales*, XI, lines 1-7.

Among many problems hitherto unsolved in the Mystery of Mind, stands prominent the question of Genius. Whence, and what is genius, its *raison d’être*, the causes of its excessive rarity? Is it indeed “a gift of Heaven”? And if so, why such gifts to one, and dullness of intellect, or even idiocy, the doom of another? To regard the appearance of men and women of genius as a mere accident, a prize of blind chance, or, as dependent on physical causes alone, is only thinkable to a materialist. (...)

Thus between the true and the artificial genius, one born from the light of the immortal Ego, the other from the evanescent will-o'-the-wisp of the terrestrial or purely human intellect and the animal soul, there is a chasm, to be spanned only by him who aspires ever onward; who never loses sight, even when in the depths of matter, of that guiding star the Divine Soul and mind, or what we call Buddhi-Manas. The latter does not require, as does the former, cultivation. The words of the poet who asserts that the lamp of genius--

If not protected, pruned, and fed with care,
 Soon dies, or runs to waste with fitful glare—“

—can apply only to artificial genius, the outcome of cultural and of purely intellectual acuteness. It is not the direct light of the *Manasa putra*, the "Sons of Wisdom," for true genius lit at the flame of our higher nature, or the EGO, cannot die. This is why it is so very rare.
