

MAHATMA K.H. on IDEATION OF THE UNIVERSAL MIND

Mahatma Letters to A.P. Sinnett, Letter 119, p. 407 (Chron. ed.); Letter 86 p. 404 (Barker edition), January 1884

The book of *Kiu-te* teaches us that space is infinity itself. It is formless, immutable and absolute. Like the human mind, which is the exhaustless generator of ideas, the Universal Mind or Space has its ideation which is projected into objectivity at the appointed time; but space itself is not affected thereby.

HELENA P. BLAVATSKY on THE SPIRITUAL IDEATIONS OF THE PERSONALITY

[in: H.P. Blavatsky, *Collected Writings*, Vol. 12, pp. 626-27]

The “harvest of life” consists of the finest spiritual ideations, of the memory of the noblest and most unselfish deeds of the personality, and the constant presence during its bliss after death of all those it loved with divine, spiritual devotion. Remember the teaching: The human soul (lower Manas) is the only and direct mediator between the personality and the divine Ego. That which goes to make up on this earth the personality (miscalled by us individuality) is the sum of all its mental, physical and spiritual characteristic traits, which, being impressed on the human soul, produces the man.

Now, of all these characteristics it is the purified ideations alone which can be impressed on the higher immortal Ego. This is done by the “human soul” merging again, in its essence, into its parent source, commingling with its divine Ego during life, and reuniting itself entirely with it after the death of the physical man. Therefore unless Kāma-Manas transmits to Buddhi-Manas such personal ideations, and such consciousness of its “I” as can be assimilated by the divine EGO, nothing of that “I” or personality can survive in the Eternal.

Only that which is worthy of the immortal God within us, and identical in its nature with the divine quintessence, can survive; for in this case it is its own, the divine Ego’s, “shadows” or emanations which ascend to it and are indrawn by it into itself again, to become once more part of its own Essence. No noble thought, no grand aspiration, desire, or divine immortal love, can come into the brain of the man of clay and settle there, except as a direct emanation from the higher to, and through, the lower Ego; all the rest, intellectual as it may seem, proceeds from the “shadow,” the lower mind, in its association and commingling with Kāma, and passes away and disappears forever.

But the mental and spiritual ideations of the personal “I” return to it, as parts of the Ego’s essence, and can never fade out. Thus of the personality that was, only its spiritual experiences, the memory of all that is good and noble, with the consciousness of its “I,” blended with that of all the other personal “I’s” that preceded it — survive and become immortal.

HELENA P. BLAVATSKY on THE VISION OF THE SPIRITUAL SENSE**‘Can the Mahatmas be Selfish?’**

[*The Theosophist*, Vol. V, No. 11 (59), August, 1884, pp. 266-267]

[in: H.P. Blavatsky, *Collected Writings*, Vol. 6, p. 266]

For, it will be evident that, as soon as the least feeling of selfishness tries to assert itself, the vision of the spiritual sense, which is the only perception of the MAHATMA, becomes clouded and he loses the “power” which abstract “knowledge” alone can confer. Hence, the vigilant watch of the “Will” we have constantly to exercise to prevent our lower nature from coming up to the surface, which it does in our present undeveloped state; and thus extreme activity and not passivity is the essential condition with which the student has to commence. First his activity is directed to check the opposing influence of the “lower self”; and, when that is conquered, his untrammelled Will centred in his higher (real) “self,” continues to work most efficaciously and actively in unison with the cosmic ideation in the “Divine Mind.”

HELENA P BLAVATSKY on HUMAN THOUGHT AND DIVINE IDEATION

The Secret Doctrine Commentaries, pp. 163-66, p. 194 [I.S.I.S. edition]

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Mme. Blavatsky: . . . Therefore, I use it simply as a term that everyone understands. Astral Light is everywhere. It may be from the highest plane to the lowest plane, it is always Astral Light, at least according to the Kabbalists. All the Kabbalists call it so, from the days of the alchemists and the Rosicrucians. Astral Light must be accepted here as a generic term for universal and divine ideation reflected in the waters of space or chaos, which is the Astral Light proper. That is to say, the Astral Light is like the mirror of the highest divine ideation, but it is all reversed, because it is a plane of illusion and everything is topsy-turvy there.

In the divine thought everything exists and there was no time when it did not so exist, so that it is impossible to say that anything came out, because this divine mind is Absoluteness and everything was, is, and will be in it. At least, according to our philosophy, it is the undifferentiated—I will not say field—but the noumenal abstract space which will be occupied, the field of primordial consciousness. It is the field, however, of latent consciousness which is coeval with the duration of the first and unmanifested Logos—which is the light which shineth in darkness, which is in the Gospel, is the first word used there; which comprehends it not. When the hour strikes for the second Logos then from the latent potentiality radiates a lower field of differentiated consciousness, which is Mahat. It is called Mahat in the *Vishnu-Purāṇa* and all the other Purāṇas, or the collectivity of those Dhyāni-Chohans of which Mahat is the representative.

(...)

Mr. Kingsland: Then everything that exists on this plane exists first of all in the Astral Light?

Mme. Blavatsky: No, it exists, first of all, in divine eternal consciousness and nothing can exist or take place on this plane if it does not exist there.

Mr. Kingsland: And then, further, it is reflected on the Astral Light.

Mme. Blavatsky: But it is reflected topsy-turvy; that is why we call it illusion. It is from the Astral Light that we take our prototypes. The evolution takes its prototypes from the Astral Light, but the Astral Light takes its representation from the upper ones and gives them entirely upside down. Just like a looking-glass, it will reverse everything. Therefore we call it illusion.

Mr. Kingsland: Therefore, both we ourselves and Nature get our ideas from the Astral Light in whatever we produce?

Mme. Blavatsky: They cannot get them. And those who go mentally beyond the Astral Light, those are they who see the truth and can sense it. Otherwise they will never see it. If they do not go beyond the Astral Light they will be always in that ocean of illusion or deception, of self-ideation which is good for nothing. Because once we begin to think we see things really with our eyes of senses, with our physical eyes, we won't see anything at all.

Mr. B. Keightley: There really seem to be three stages. First, divine ideation reflects itself in [], the highest Ākāśa beyond the Astral Light.

Mme. Blavatsky: Which is the eternal, full of divine consciousness, which being Absolute consciousness cannot differentiate, cannot have any qualities, cannot act, but it is only that which is reflected from it or mirrored that can act

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Mme. Blavatsky: . . . As I understand the thing, it seems to me that thought is a perfect sponge, and that it imbibes into itself from the Astral Light. And the more the capacity of this sponge to imbibe, to absorb ideas that are in the Astral Light, the more you will have ideas. Now, persons who are dull, it is because their brains are not sponge-like as that of others. They are very hard sponges through which it passes with great difficulty. But our thoughts — we call them our own, it is only the form into which you put them that is our own — but the beginning, the origin of that thought, has existed from all eternity. It must be somewhere either in this or on the plane of divine ideation. We cannot invent anything that was not or is not.

Mr. Kingsland: It is just that your brain has managed to catch it.

Mme. Blavatsky: A man who is very intelligent and a man who is very stupid, it is simply the capacity of his physical brain; and he is capable to start his ideas. I am speaking now occultly.
