

*The Sixth Sense is
Reason over Instinct*



Abstract and train of thoughts

Senses are the horses,
Body is the chariot,
Mind (*kāma-manas*) is the reins, and
Intellect (or *free-will*) the charioteer.
— *Katha Upanishad*¹

'Tis mind that all things sees and hears;
What else exists is deaf and blind.
— Pythagoreans²

The Sixth Sense is Mental Fire perceiving and registering the other five.

There can be no perception without a unitary percipient whose identity enables it to grasp an object as an entirety, says Plotinus.

6

Reason is purely human; instinct, an endowment of deity.

Anima Divina versus Anima Bruta.

7

Divine or Spiritual Soul (νοῦς) without Anima Mundi is rational and noetic (λόγος);
Animal or Astral Soul (ψυχή) within Anima Mundi, irrational and phrenic (ἄλογος).

7

Rational conduct versus automatic behaviour.

7

Reason is the outcome of a slow development of the human brain (νοητικόν); instinct,
the spiritual unity of the five senses endowed by Deity (αισθητικόν).

7

Reason is purely human; instinct, an endowment of Deity.

8

Reason can only develop at the expense of natural instinct.

8

Sixth Sense is spiritual clairvoyance, as opposed to psychic. The former is normal and real; the latter, abnormal and counterfeit.

The Sixth Sense will be fully developed in the average man of the Sixth Race by Buddhi, when galvanised by the essence of the awakened Manas.

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Water, one of four primordial Elements, was transmitted to us by the Fourth Race, as we shall transmit Ether, the Fifth Element, to the Sixth. Then our Sixth Sense shall be awakened.

9

The Sixth Sense or “normal clairvoyance” will correspond to the next Element of Matter or “permeability,” i.e., spiritual sight. Then, those who have been seeking a “fourth

¹ Cf. *Blavatsky Collected Writings*, (PSYCHIC AND NOETIC ACTION) XII p. 363; [quoting *Kathopanishad*.]

² Taylor T. (Tr. & Annot.). *Iamblichus on the Mysteries of the Egyptians, Chaldeans, and Assyrians and Life of Pythagoras*. Sturminster Newton: The Prometheus Trust, 2004; *Life of Pythagoras*, XXII, p. 280

**THE SIXTH SENSE IS REASON OVER INSTINCT
ABSTRACT AND TRAIN OF THOUGHTS**

dimension” to explain the passage of matter through matter shall find what they sought, a sixth characteristic of matter.	9
Abstractions such as the “fourth dimension,” being outside mental perception and experience, are errors of realism if not unfortunate verbalisms.	9
For since the three dimensions belong to a single characteristic of matter, i.e., extension, common sense justly rebels against the suggestion that there can be more than three.	10
When the Fifth Principle has merged with the Sixth, man will acquire and enjoy Jnanashakti, the power and privileges of enlightened mind.	10
This is real, spiritual clairvoyance as opposed to psychic. The latter, is abnormal and counterfeit; the former, normal and real.	11
Man is the child of Cyclic Destiny. Cycles of Materiality will be succeeded by Cycles of Spirituality, and fully developed faculties will open up the Sixth Sense. The majority of future men will be glorious Adepts.	11
Having acquired physical development at the expense of spirituality from the Second Race to the end of the Fourth, Fifth Race humanity has now crossed the meridian of perfect adjustment between Spirit and Matter, or equilibrium between spiritual perception and brain intellect.	12
But as the Sixth Sense has hardly sprouted above the soil of materiality, few can at present enjoy the legitimate outgrowth and endowments of the higher life.	13
When the Third Eye or Dangma Eye of the Stanzas of Dzyan opens again, the minds of those who will live at that time shall be awakened and become as pellucid as crystal.	13
Finally, when the Sixth Sense has awakened the Seventh, Chrēstos shall be regenerated as Christos and will illumine the souls of all men. “And they will listen to my voice; and they shall become one flock under one Shepherd.”	14

Appendix A. Creative and sentient parallels of cosmic and mortal man.

Appendix B. Faculties of the Sixth Race Mind.



The Sixth Sense is Mental Fire perceiving and registering the other five.

The ancients divided senses into five simply because their teachers stopped at the hearing. Man's auditory faculty, inner and spiritual in the ethereal First Race, became dwarfed to outer and physical at the beginning of the Fifth.

The nose, and the tongue, and the eye, and the skin, and the ear as the fifth [organ of sense] mind and understanding, these seven [senses] should be understood to be the causes of (the knowledge of) qualities. Smell, and taste, and colour, sound, and touch as the fifth, the object of the mental operation and the object of the understanding [the highest spiritual sense or perception], *these seven are causes of action*. He who smells, he who eats, he who sees, he who speaks, and he who hears as the fifth, he who thinks, and he who understands, these seven should be understood to be the *causes of the agents*.¹ These [the agents] being possessed of qualities [*sattva, rajas, tamas*], enjoy their own qualities, agreeable and disagreeable.

The division of the physical senses into five, comes to us from great antiquity. But while adopting the number, no modern philosopher has asked himself how these senses could exist, *i.e.*, be perceived and used in a self-conscious way, unless there was the *sixth* sense, mental perception to register and record them; and (this for the Metaphysicians and Occultists) the Seventh to preserve the spiritual fruition and remembrance thereof, as in a Book of Life which belongs to Karma. The ancients divided the senses into five, simply because their teachers (the Initiates) stopped at the *hearing*, as being that sense which developed in the *physical plane* (got dwarfed rather, limited to this plane) only at the beginning of the Fifth Race. (The Fourth Race already had begun to lose the *spiritual* condition, so pre-eminently developed in the Third Race.)²

¹ The modern commentators, failing to comprehend the subtle meaning of the ancient Scholiasts, take this sentence, "causes of the agents," to mean "that the powers of smelling, etc., when attributed to the Self, make him appear as an agent, as an active principle" (!), which is entirely fanciful. These "seven" are understood to be the causes of the Agents, because "the objects are causes, as their enjoyment causes an impression." It means esoterically that they, these seven senses, *are caused by the AGENTS*, which are the "deities," for what does, or can, the sentence which follows this one mean? "Thus," it is said, "these seven (senses) are the causes of emancipation" (*i.e.*, when these causes are made ineffectual). "And among the learned [the wise Initiates] who understand the qualities *which are in the position* [in the nature, rather] *of the deities*, each in its place," means simply that the "learned" understand the nature of the *noumena* of the various phenomena; and that "qualities," in this instance, mean the qualities of the high planetary or Elementary gods or Intelligences, which rule the elements and their *products*, and not at all "the senses," as the modern commentator thinks. For the "learned do not suppose their senses to have aught to do with them, any more than with their SELF."

² *Secret Doctrine*, I pp. 534-5 & fn. [quoting *Anugītā*, ch. X. *Sacred books of the East*, Vol. VIII, pp. 277-78]

**The Sixth Sense is
Mental Perception or Fire.**

**Once the Sixth has awakened
the Seventh, the light which
radiates from it illuminates
the fields of infinitude.**

**The Seventh Sense preserves
“the spiritual fruition and
remembrance thereof”⁷ for-
ever in the World of Causes.**

. . . “to register and record”¹ the first five. It is the “psychic spiritual intelligence of the *inner man*”² . . . in turn “awakening the seventh.”³

The arc (of the Pituitary Gland)⁴ mounts upward, more and more, toward the Pineal Gland,⁵ until finally the current striking it, just as when the electric current strikes some solid object, the dormant organ is awakened and set all aglowing with the pure Ākāśic Fire. This is the psycho-physiological illustration of two organs on the physical plane, which are the concrete symbols of, and represent respectively, the metaphysical concepts called Manas and Buddhi. The latter, in order to become conscious on this plane, needs the more differentiated fire of Manas; but *once the sixth sense has awakened the seventh*, the light which radiates from it illuminates the fields of infinitude: for a brief space of time, man becomes omniscient; the Past and the Future, Space and Time, disappear and become for him the Present.⁶

Occult Philosophy teaches us that the seventh principle is the only eternal Reality, while the rest, belonging as they do to the “world of forms” which are non-permanent, are illusive in the sense that they are transient. To these is limited the phenomenal world which can be taken cognisance of by the senses corresponding to the nature of those six principles. It will thus be clear that it is only the *seventh* sense, which pertains to the *noumenal* world, that can comprehend the Abstract Reality underlying all phenomena. As this seventh principle is all-pervading, it exists potentially in all of us; and he, who would arrive at true knowledge, has to develop that sense in him, or rather he must remove those veils which obscure its manifestation.⁸

¹ Cf. *Secret Doctrine*, I p. 535 fn.

² *Blavatsky Collected Writings*, (TWO EDITORS ON ASTRAL BODIES, OR DOPPELGÄNGERS) X p. 221

³ Cf. *ibid.*, (E.S. INSTRUCTION No. III) XII p. 618

⁴ [Hypophysis Cerebri]

⁵ [Conarium]

⁶ *ibid.*, XII p. 618

⁷ *Secret Doctrine*, I p. 535 fn.

⁸ *Blavatsky Collected Writings*, (CAN THE MAHATMAS BE SELFISH?) VI p. 264

There can be no perception without a unitary percipient whose identity enables it to grasp an object as an entirety, says Plotinus.

The several senses will each be the entrance point of many diverse perceptions; in any one object there may be many characteristics; any one organ may be the channel of a group of objects, as for instance a face is known not by a special sense for separate features, nose, eyes, etc., but by one sense observing all in one act.

When sight and hearing gather their varying information, there must be some central unity to which both report. How could there be any statement of difference unless all sense-impressions appeared before a common identity able to take the sum of all?

This there must be, as there is a centre to a circle; the sense-impressions converging from every point of occurrence will be as lines striking from a circumference to what will be a true centre of perception as being a veritable unity.

If this centre were to break into separate points — so that the sense-impressions fell upon the two ends of a line — then, either it must reknit itself to unity and identity, perhaps at the mid-point of the line, or all remains unrelated, every end receiving the report of its particular field exactly as you and I have our distinct sense experiences.

Suppose the sense-object be such a unity as a face: all the points of observation must be brought together in one visual total, as is obvious since there could be no panorama of great expanses unless the detail were compressed to the capacity of the pupils.

Much more must this be true in the case of thoughts, partless entities as they are, impinging upon the centre of consciousness which [to receive them] must itself be void of part.

Either this or, supposing the centre of consciousness to be a thing of quantity and extension, the sensible object will coincide with it point by point of their co-expansion so that any given point in the faculty will perceive solely what coincides with it in the object: and thus nothing in us could perceive any thing as a whole.

This cannot be: the faculty entire must be a unity; no such dividing is possible; this is no matter in which we can think of equal sections coinciding; the centre of consciousness has no such relation of equality with any sensible object. The only possible ratio of divisibility would be that of the number of diverse elements in the impinging sensation: are we then to suppose that each part of the soul, and every part of each part, will have perception? Or will the part of the parts have none? That is impossible: every part, then, has perception; the [hypothetical] magnitude, of soul and each part of soul, is infinitely divisible; there will therefore be in each part an infinite number of perceptions of the object, and therefore an infinitude of representations of it at our centre of consciousness.¹

¹ Plotinus: *Ennead* IV, vii, "The Immortality of the Soul," ¶ 6 (*tr.* MacKenna & Page). Full text in our Hellenic and Hellenistic Papers. — ED. PHIL.

Reason is purely human; instinct, an endowment of deity.

Anima Divina versus Anima Bruta.

Divine or Spiritual Soul (νοῦς) without Anima Mundi is rational and noetic (λόγος); Animal or Astral Soul (ψυχή) within Anima Mundi, irrational and phrenic (ἄλογος).

Reason being a faculty of our physical brain, one which is justly defined as that of deducing inferences from premises, and being wholly dependent on the evidence of other senses, cannot be a quality pertaining directly to our divine spirit. The latter *knows* — hence, all reasoning which implies discussion and argument would be useless. So an entity, which, if it must be considered as a direct emanation from the eternal Spirit of wisdom, has to be viewed as possessed of the same attributes as the essence or the whole of which it is a part. Therefore, it is with a certain degree of logic that the ancient theurgists maintained that the *rational* part of man's soul (spirit) never entered wholly into the man's body, but only overshadowed him more or less through the *irrational* or astral soul, which serves as an intermediary agent, or a medium between spirit and body. The man who has conquered matter sufficiently to receive the direct light from his shining *Augoeides*, feels truth intuitively; he could not err in his judgment, notwithstanding all the sophisms suggested by cold reason, for he is ILLUMINATED. Hence, prophecy, vaticination, and the so-called Divine inspiration are simply the effects of this illumination from above by our own immortal spirit.¹

Rational conduct versus automatic behaviour.

Reason is the outcome of a slow development of the human brain (νοητικόν); instinct, the spiritual unity of the five senses endowed by Deity (αισθητικόν).

We will now . . . consider the question of *reason* and *instinct*. The latter, according to the ancients, proceeded from the divine, the former from the purely human. One (the instinct) is the product of the senses, a sagaciousness shared by the lowest animals, even those who have no reason — it is the *αισθητικόν*; the other is the product of the reflective faculties — *νοητικόν*, denoting judiciousness and human intellectuality. Therefore, an animal devoid of reasoning powers has in its inherent instinct an unerring faculty which is but that spark of the divine which lurks in every particle of inorganic matter — itself materialized spirit.²

In animals and idiots the instinctual consciousness on the lower planes of sensation is in this state [of Psychic or Passional-Emotional Consciousness]; in man these are

¹ *Isis Unveiled*, I pp. 305-6

² *ibid.*, I pp. 432-33

rationalized. For instance, if a dog is shut up in a room, it has the instinct to get out, but is unable to do so because this instinct is not sufficiently rationalized to take the means necessary for its liberation. A man at once takes in the situation, and lets himself out. The highest degrees of this Kāma-Mānasic consciousness are psychic, there being within this sub-plane, as with all others, seven degrees from the instinctual and psychic.¹

Reason is purely human; instinct, an endowment of Deity.

Instinct is the universal endowment of nature by the Spirit of the Deity itself; reason the slow development of our physical constitution, an evolution of our adult material brain. Instinct, as a divine spark, lurks in the unconscious nerve-centre of the ascidian mollusc, and manifests itself at the first stage of action of its nervous system as what the physiologist terms the reflex action. It exists in the lowest classes of the acephalous animals, as well as in those that have distinct heads; it grows and develops according to the law of the double evolution, physically and spiritually; and entering upon its conscious stage of development and progress in the cephalous species already endowed with a sensorium and symmetrically arranged ganglia, this reflex action, whether men of science term it *automatic*, as in the lowest species, or *instinctive*, as in the more complex organisms which act under the guidance of the sensorium and the stimulus originating in distinct sensation, is still one and the same thing. It is the *divine instinct* in its ceaseless progress of development. This instinct of the animals, which act from the moment of their birth each in the confines prescribed to them by nature, and which know how, save in accident proceeding from a higher instinct than their own, to take care of themselves unerringly — this instinct may, for the sake of exact definition, be termed automatic; but it must have either within the animal which possesses it or *without*, something's or someone's *intelligence* to guide it.²

Reason can only develop at the expense of natural instinct.

. . . reason, which, as Cabanis³ says, develops only at the expense and loss of natural instinct, is a Chinese wall slowly rising on the soil of sophistry, and which finally shuts out man's spiritual perceptions of which the instinct is one of the most important examples. Arrived at certain stages of physical prostration, when mind and the reasoning faculties seem paralyzed through weakness and bodily exhaustion, instinct — the spiritual *unity* of the five senses — sees, hears, feels, tastes, and smells, unimpaired by either time or space.⁴

¹ *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. IV) XII p. 662; [on “Kāma-Mānasic, Psychic, or Passional-Emotional Consciousness.”]

² *Isis Unveiled*, I p. 425

³ P.J.G. Cabanis, *Rapport du Physique et du Moral de l'Homme*, Paris, 1802. Vol. II. ch. vii: “Influence des maladies sur la formation des idées,” pp. 61-62. A respected New York legislator has this faculty.

⁴ *Isis Unveiled*, I p. 145

**Sixth Sense is spiritual clairvoyance,
as opposed to psychic. The former
is normal and real; the latter,
abnormal and counterfeit.**

The Sixth Sense will be fully developed in the average man of the Sixth Race by Buddhi, when galvanised by the essence of the awakened Manas.

Water, one of four primordial Elements, was transmitted to us by the Fourth Race, as we shall transmit Ether, the Fifth Element, to the Sixth. Then our Sixth Sense shall be awakened.

Now *Wind, Air and Spirit* have ever been synonymous with every nation. *Pneuma* (Spirit) and *Anemos* (wind) with the Greeks, *Spiritus* and *Ventus* with the Latins, were convertible terms even if dissociated from the original idea of the breath of life. In the “Forces” of Science we see but the *material effect of the spiritual affect* of one or the other of the four primordial Elements, transmitted to us by the 4th Race, as we shall transmit Ether (or rather the gross subdivision of it) in its fullness to the Sixth Root Race.¹

The Sixth Sense or “normal clairvoyance” will correspond to the next Element of Matter or “permeability,” i.e., spiritual sight. Then, those who have been seeking a “fourth dimension” to explain the passage of matter through matter shall find what they sought, a sixth characteristic of matter.

The faculties, or what is perhaps the best available term, the characteristics of matter, must clearly bear a direct relation always to the senses of man. Matter has extension, colour, motion (molecular motion), taste, and smell, corresponding to the existing senses of man, and by the time that it fully develops the next characteristic — let us call it for the moment PERMEABILITY — this will correspond to the next sense of man — let us call it “NORMAL CLAIRVOYANCE”; thus, when some bold thinkers have been thirsting for a fourth dimension to explain the passage of matter through matter, and the production of knots upon an endless cord, what they were really in want of, was a *sixth characteristic of matter*.²

Abstractions such as the “fourth dimension,” being outside mental perception and experience, are errors of realism if not unfortunate verbalisms.

The Second Round brought forth and developed two Elements — Fire and Earth — and *its* humanity, adapted to this condition of Nature, if we can give the name Hu-

¹ *Secret Doctrine*, I p. 342

² *ibid.*, I p. 251

manity to beings living under conditions unknown to men, was — to use again a familiar phrase in a strictly figurative sense (the only way in which it can be used correctly) — “a two-dimensional species.” The processes of natural development which we are now considering will at once elucidate and discredit the fashion of speculating on the attributes of the *two*, *three*, and *four* or more “dimensional Space”; but in passing, it is worthwhile to point out the real significance of the sound but incomplete intuition that has prompted — among Spiritualists and Theosophists, and several great men of Science, for the matter of that¹ — the use of the modern expression, “the fourth dimension of Space.” To begin with, of course, the superficial absurdity of assuming that Space itself is measurable in any direction is of little consequence. The familiar phrase can only be an abbreviation of the fuller form — the “*Fourth dimension of MATTER in Space.*”² But it is an unhappy phrase even thus expanded, because while it is perfectly true that the progress of evolution may be destined to introduce us to new characteristics of matter, those with which we are already familiar are really more numerous than the three dimensions.³

For since the three dimensions belong to a single characteristic of matter, i.e., extension, common sense justly rebels against the suggestion that there can be more than three.

The three dimensions belong really but to one attribute or characteristic of matter — extension; and popular common sense justly rebels against the idea that under any condition of things there can be more than three of such dimensions as length, breadth, and thickness. These terms, and the term “dimension” itself, all belong to one plane of thought, to one stage of evolution, to one characteristic of matter. So long as there are foot rules within the resources of Kosmos, to apply to matter, so long will they be able to measure it three ways and no more; and from the time the idea of measurement first occupied a place in the human understanding, it has been possible to apply measurement in three directions and no more. But these considerations do not militate in any way against the certainty that in the progress of time — as the faculties of humanity are multiplied — so will the characteristics of matter be multiplied also. Meanwhile, the expression is far more incorrect than even the familiar one of the “Sun rising or setting.”⁴

When the Fifth Principle has merged with the Sixth, man will acquire and enjoy Jnanashakti, the power and privileges of enlightened mind.

Jñānaśakti: Literally the power of intellect or real wisdom or knowledge. It has two aspects:

The following are *some* of its manifestations *when placed under the influence or control of material conditions.*

(a) The power of the mind in interpreting our sensations.

¹ Professor Zöllner’s theory has been more than welcomed by several Scientists — who are Spiritualists — Professors Butlerof and Wagner, of St. Petersburg, for instance.

² “The giving reality to Abstractions is the error of Realism. Space and Time are frequently viewed as separated from all the concrete experiences of the mind, instead of being generalizations of these in certain aspects.” (Bain, *Logic*, Part II, p. 389; 1873 ed.)

³ *Secret Doctrine*, I p. 251

⁴ *ibid.*, I pp. 251-52

(b) Its power in recalling past ideas (memory) and raising future expectation.

(c) Its power as exhibited in what are called by modern psychologists “the laws of association,” which enables it to form *persisting* connections between various groups of sensations and possibilities of sensations, and thus generate the notion or idea of an external object.

(d) Its power in connecting our ideas together by the mysterious link of memory, and thus generating the notion of self or individuality; [*some*] of its manifestations *when liberated from the bonds of matter* [are] —

(a) Clairvoyance,

(b) Psychometry.¹

This is real, spiritual clairvoyance as opposed to psychic. The latter, is abnormal and counterfeit; the former, normal and real.

Spiritual clairvoyance is derived from the Sun; all psychic states, diseases, and even lunacy, proceed from the Moon.²

Clairvoyance [is] the faculty of seeing with the inner eye or spiritual sight. As now used it is a loose and flippant term, embracing under its meaning a happy guess due to natural shrewdness or intuition, and also that faculty which was so remarkably exercised by Jacob Boehme and Swedenborg. Real clairvoyance means the faculty of seeing through the densest matter (the latter disappearing at the will and before the spiritual eye of the Seer), and irrespective of time (past, present and future) or distance.³

At the close of our Race, people, it is said, through suffering and discontent, will become more spiritual. Clairvoyance will become a general faculty. We shall be approaching the spiritual state of the Third and Second Races.⁴

Man is the child of Cyclic Destiny. Cycles of Materiality will be succeeded by Cycles of Spirituality, and fully developed faculties will open up the Sixth Sense. The majority of future men will be glorious Adepts.

Thus it is the mankind of the New world — one by far the senior of our Old one, a fact men had also forgotten — of *Pātāla* (the Antipodes, or the Nether World, as America is called in India), whose mission and Karma it is, to sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know of at present [the Fifth]. The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious Adepts. Humanity is the child of cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid

¹ *Secret Doctrine*, I p. 292; [quoting from T. Subba Row's "Twelve Signs of the Zodiac," *The Theosophist*, Vol. III, November, 1881, pp. 41-44; also *Five Years of Theosophy* (1885), pp. 110-11. [Words in square brackets are by H.P. Blavatsky's. Cf. full text of Subba Row's article in our Secret Doctrine's First Proposition Series. Also cf. Jñānaśakti in the context of the other six mental powers in Appendix B of this compilation, "Faculties of the Sixth Race Mind." — ED. PHIL.]

² *Blavatsky Collected Writings*, (FACTS UNDERLYING ADEPT BIOGRAPHIES) XIV pp. 142-43

³ *Theosophical Glossary*: Clairvoyance

⁴ *Blavatsky Collected Writings*, (CYCLES AND AVATĀRAS) XIV p. 356 fn. [on *Vishnu-Purāna*, IV, ch. xxiv, 228-29; tr. Wilson]

of the burden of its co-operative work with nature. Thus will mankind, race after race, perform its appointed cycle-pilgrimage. Climates will, and have already begun, to change, each tropical year¹ after the other dropping one sub-race, but only to beget another higher race on the ascending cycle; while a series of other less favoured groups — the failures of nature — will, like some individual men, vanish from the human family without even leaving a trace behind.

Such is the course of Nature under the sway of KARMIC LAW: of the ever present and the ever-becoming Nature. For, in the words of a Sage, known only to a few Occultists:

“THE PRESENT IS THE CHILD OF THE PAST; THE FUTURE, THE BEGOTTEN OF THE PRESENT. AND YET, O PRESENT MOMENT! KNOWEST THOU NOT THAT THOU HAST NO PARENT, NOR CANST THOU HAVE A CHILD; THAT THOU ART EVER BEGETTING BUT THYSELF? BEFORE THOU HAST EVEN BEGUN TO SAY ‘I AM THE PROGENY OF THE DEPARTED MOMENT, THE CHILD OF THE PAST,’ THOU HAST BECOME THAT PAST ITSELF. BEFORE THOU UTTEREST THE LAST SYLLABLE, BEHOLD! THOU ART NO MORE THE PRESENT BUT VERILY THAT FUTURE. THUS, ARE THE PAST, THE PRESENT, AND THE FUTURE, THE EVER-LIVING TRINITY IN ONE — THE MAHĀMĀYĀ OF THE ABSOLUTE IS.”²

Having acquired physical development at the expense of spirituality from the Second Race to the end of the Fourth, Fifth Race humanity has now crossed the meridian of perfect adjustment between Spirit and Matter, or equilibrium between spiritual perception and brain intellect.

The whole range of physical phenomena proceed from the *Primary* of Ether — Ākāśa, as dual-natured Ākāśa proceeds from undifferentiated *Chaos*, so-called, the latter being the primary *aspect* of Mūlaprakriti, the root-matter and the first abstract Idea one can form of Parabrahman. Modern Science may divide its hypothetically conceived ether in as many ways as it likes; the *real* Æther of Space will remain as it is throughout. It has its seven principles, as all the rest of nature has, and were there was no Ether *there would be no sound*, as it is the vibrating soundboard in nature in all of its seven differentiations. This is the first mystery the Initiates of old have learned. Our present normal physical senses were (from our present point of view) abnormal in those days³ of slow and progressive downward evolution and fall into matter. And there was a day when all that which in our modern times is regarded as phenomena, so puzzling to the physiologists now compelled to believe in them — such as thought transference, clairvoyance, clairaudience, etc., in short, all that which is called now “wonderful and abnormal” — all that and much more belonged to the senses and faculties common to all humanity. We are, however, cycling back and cycling forward; *i.e.*, having lost in spirituality that which we acquired in physical development until almost the end of the Fourth Race, we (mankind) are as gradually and imperceptibly losing now in the physical all that we regain once more in the

¹ [Note 21 by Boris de Zirkoff, pp. 446 & 505: “H.P. Blavatsky. uses the term *Tropical Year* in the same way as the term *Sidereal Year*, meaning the Precessional Cycle of 25,900 ordinary years (at times given as 25,868 years). This should be clearly kept in mind, to avoid a possible confusion with the present-day astronomical term *tropical year* which means the interval between two successive returns of the sun to the vernal equinox. Its length is 365 days, 5 hours, 48 minutes, 46.0 seconds (or 365.24220 days) of mean solar time; it is now diminishing at the rate of 0.53 seconds a century. It is the year of the seasons, the ordinary year to which the calendar must conform. Owing to the westward precession of the equinox, the tropical year is twenty minutes shorter than the sidereal year.”]

² *Secret Doctrine*, II pp. 444-46

³ [Second Root-Race]

spiritual *re*-evolution. This process must go on until the period which will bring the Sixth Root-Race on a parallel line with the spirituality of the Second, long extinct mankind.¹

But as the Sixth Sense has hardly sprouted above the soil of materiality, few can at present enjoy the legitimate outgrowth and endowments of the higher life.

As to the 6th sense of this, our [5th] race, it has hardly sprouted above the soil of its materiality. It is highly unreasonable, therefore, to expect for the men of the 5th to sense the nature and essence of that which will be fully *sensed* and perceived but by the 6th — let alone the 7th race — *i.e.*, to enjoy the legitimate outgrowth of the evolution and endowments of the future races with only the help of our present limited senses. The exceptions to this quasi universal rule have been hitherto found only in some rare cases of constitutional, abnormally precocious individual evolutions; or, in such, where by early training and special methods, reaching the stage of the 5th rounders, some men in addition to the natural gift of the latter have fully developed (by certain occult methods) their sixth, and in still rarer cases their seventh, sense. As an instance of the former class may be cited the Seeress of Prévorst; a creature born *out of time*, a rare precocious growth, ill adapted to the uncongenial atmosphere that surrounded her, hence a martyr ever ailing and sickly. As an example of the other, the Count St. Germain may be mentioned. Apace with the anthropological and physiological development of man runs his spiritual evolution. To the latter, purely intellectual growth is often more an impediment than a help. An instance: Radiant stuff — “the fourth state of matter” — has been hardly discovered, and no one — the eminent discoverer himself not excepted — has yet any idea of its full importance, its possibilities, its connection with physical phenomena, or even its bearing upon the most puzzling scientific problems.² How then can any “Adept” attempt to prove the fallacy of much that is predicated in the nebular and solar theories when the only means by which he could successfully prove his position is an appeal to, and the exhibition of, that sixth sense consciousness which the physicist cannot postulate? Is not this plain?³

When the Third Eye⁴ or Dangma Eye of the Stanzas of Dzyan opens again, the minds of those who will live at that time shall be awakened and become as pellucid as crystal.

See “Appendices to the first four Root-Races” in our Secret Doctrine’s Third Proposition Series, Appendix B. Enoch-Enoichion, Inner Eye and Voice.

¹ *Secret Doctrine*, II pp. 536-37; [see “Diagram 1 - Root-Races in the Fourth Round” in our Secret Doctrine’s Third Proposition Series.]

² [See note by Boris de Zirkoff, pp. 264-65, *op. cit.*]

³ *Blavatsky Collected Writings*, (REPLIES TO AN ENGLISH F.T.S.) V pp. 144-45

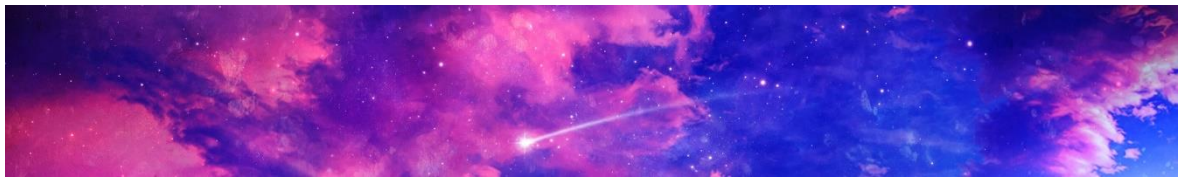
⁴ [Synonymous terms by ED. PHIL:

Cyclopean Eye, Deva Eye (Devāksha), Dhyāni-Chohans (generic name for the creative powers of the Hierarchy of Compassion), Eye of Siva, Hanoch or Hermes (son of Seth and generic name of early seers), Initiator’s Instructor, Inner Eye or Seer, Seth or Agathodaimōn (progenitor of the Third Race), Voice of the Silence.

While Buddhi is wedded to Ātman, man’s spiritual energy remains dormant. If galvanized by the essence of Manas, Buddhi awakens and becomes an active, irresistible centre of spiritual force and guidance.]

Finally, when the Sixth Sense has awakened the Seventh,¹ Chrēstos shall be regenerated as Christos and will illumine the souls of all men. “And they will listen to my voice; and they shall become one flock under one Shepherd.”²

Therefore, the time is still far distant when “all the people of the universe will form one flock under one shepherd.” Human nature will have to be completely modified before it occurs. We will have to attain the Seventh Race, according to the prophecy of the Book of *Dzyan*,³ because it is then that the “Christos” — designated by his various pagan names, as well as those of the Gnostics “heretics” — will reign in the soul of every individual, in the soul of all those who shall have first accepted the *Chrēst*⁴ — I do not say simply those who will have become *Christians*, which is quite another thing. For, let us proclaim it once for all, the word *Christ*, which means the *glorified*, the *triumphant*, and also the “anointed” (from the word *χρίω*, to anoint) cannot be applied to Jesus.^{5, 6}



¹ Cf. “When a man is in his normal condition, the introspective Adept can see the golden Aura pulsating in both the [Pineal and Pituitary] glands, a pulsation, like that of the heart, never ceasing throughout life. This motion, however, under the abnormal condition of effort to develop clairvoyant faculties, becomes intensified, and the Aura takes on a stronger vibratory and pulsating or swinging action. The arc (of the Pituitary Gland) mounts upward, more and more, toward the Pineal Gland, until finally the current striking it, just as when the electric current strikes some solid object, the dormant organ is awakened and set all aglowing with the pure Akāśic Fire. This is the psycho-physiological illustration of two organs on the physical plane, which are the concrete symbols of, and represent respectively, the metaphysical concepts called Manas and Buddhi. The latter, in order to become conscious on this plane, needs the more differentiated fire of Manas; but *once the sixth sense has awakened the seventh*, the light which radiates from it illuminates the fields of infinitude; for a brief space of time, man becomes omniscient; the Past and the Future, Space and Time, disappear and become for him the Present. If an Adept, he will store that knowledge he thus gains, in his physical memory and nothing — save the crime of indulging in Black Magic — can obliterate the remembrance of it. If only a Chela, portions alone of the whole truth will impress themselves on his memory, and he will have to repeat the process for years, never allowing one speck of impurity to stain him mentally or physically, before he becomes a fully initiated Adept.” *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII pp. 617-18

² *John* x, 16; Weymouth NT

³ A Tibetan word, the Sanskrit *Jñāna*, occult wisdom, knowledge.

⁴ A word which is neither the *Krest* (cross) of the Slavs, nor the crucified “Christ” of the Latins. The Ray made manifest from that Centre of Life which is hidden from the eyes of Humanity for and in Eternity, the *Christos*, crucified as a body of flesh and bones!!!

⁵ [Having drawn to Madame Blavatsky’s attention that, according to certain scholars, this assertion is erroneous, she answered as follows: “I say the scholars are either lying or talking nonsense. Our *Masters* affirm the statement. If the story of Jehoshua or Jesus Ben-Pandira is false, then the whole *Talmud*, the whole Jewish Canon is false. He was the disciple of Jehoshua Ben Perahiah, the fifth President of the Sanhedrin after Ezra who *re-wrote* the Bible. Compromised in the revolt of the Pharisees against Jannaeus in 105 B.C., he fled into Egypt carrying the young Jesus with him. This account is far truer than that of the New Testament which has no record in history.”]

⁶ *Blavatsky Collected Writings*, (“ESOTERICISM OF CHRISTIAN DOGMA”) VIII pp. 379-80

Note to Students: “Even according to the Gospels, *Jesus was never anointed*, either as High Priest, as King or as Prophet. ‘As a mortal,’ remarks Nork, ‘he was anointed only once, by a woman, and not because he offered himself as king or High Priest, but, as he said himself, *for his burial*.’ Jesus was a *Chrēstos*: *χρηστός ο Κύριος* (the Lord is good), as St. Peter said (*First Epistle* ii, 3), whether he actually lived during the Christian era or a century earlier, in the reign of Alexander Jannaeus and his wife Salome, at Lüd, as stated in the *Sepher Toldoth Jeshu*.” *Ibid.* Cf. “Gautama and Jesus parallel lives” and “Jesus Ben Pandira, the historical Christ” in our *Budhas and Initiates Series*.

Appendix A. Creative and sentient parallels of cosmic and mortal man.

The following order on parallel lines may be found in the evolution of the Elements and the Senses; or in Cosmic terrestrial “MAN” or “Spirit,” and mortal physical man:

Element	Sense	Cumulative development	Consciousness
1. Ether	Hearing	Sound	Waking
2. Air	Touch	Sound, Touch	Waking-dreaming
3. Fire or Light	Sight	Sound, Touch, Colour	Natural sleeping
4. Water	Taste	Sound, Touch, Colour, Taste	Induced sleeping (tranced)
5. Earth	Smell	Sound, Touch, Colour, Taste, Smell	Psychic
6.			Super-psychic
7.			Purely spiritual ¹

These seven senses of ours correspond with every other septenate in nature and in ourselves. Physically, though invisibly, the human Auric Envelope (the amnion of the physical man in every age of life) has seven layers, just as Cosmic Space and our physical epidermis have. It is this aura which, according to our mental and physical state of purity or impurity either opens for us vistas into other worlds, or shuts us out altogether from anything but this three-dimensional world of matter.

Each of our seven physical senses (two of which are still unknown to profane science), and also our seven states of consciousness — *viz*:

- 1 Waking;
- 2 Waking-dreaming;
- 3 Natural sleeping;
- 4 Induced or tranced sleep;
- 5 Psychic;
- 6 Super-psychic; and
- 7 Purely spiritual — corresponds with one of the seven cosmic planes, develops and uses one of the seven super-senses, and it connected directly, in its use on the terrestro-spiritual plane, with the cosmic and divine centre of force that gave it birth, and which is its direct creator.

Each is also connected with, and under the direct influence of, one of the seven Sacred Planets.^{2, 3}

¹ *Secret Doctrine*, II p. 107; [correspondences to our seven states of consciousness from *Blavatsky Collected Writings*, XII p. 532, below, added to this Table.]

² See *ibid.*, I pp. 572-74

³ *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. I) XII p. 532

Of all these [five senses], taste is the grossest and most material; but the faculty of smell and its reactions upon the stream of consciousness are even worse than those of taste. Two more senses will develop in us and express themselves with an appropriate physical apparatus before the manvantara of this present round on this globe has run its course. All these senses are functions of the indwelling consciousness.¹



¹ From G. de Purucker's *Fountain-Source of Occultism*, pp. 240-43. In: *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. I) XII p. 538

Appendix B. Faculties of the Sixth Race Mind.

From *The Secret Doctrine*, I pp. 292-93, quoting and commenting upon T. Subba Row's "Twelve Signs of the Zodiac."

Kanyā [the sixth sign of the Zodiac, or *Virgo*]. means a Virgin, and represents Śakti or *Mahāmāyā*. The sign . . . is the 6th *Rāśi* or division, and indicates that there are six primary forces in Nature [synthesized by the Seventh] . . .

These Śaktis stand as follows:

① *Parāśakti*: Literally the great or supreme force or power. It means and includes *the powers of light and heat*.

② *Jñānaśakti*: Literally the power of intellect or real wisdom or knowledge. It has two aspects:

The following are *some* of its manifestations *when placed under the influence or control of material conditions*.

(a) The power of the mind in interpreting our sensations.

(b) Its power in recalling past ideas (memory) and raising future expectation.

(c) Its power as exhibited in what are called by modern psychologists "the laws of association," which enables it to form *persisting* connections between various groups of sensations and possibilities of sensations, and thus generate the notion or idea of an external object.

(d) Its power in connecting our ideas together by the mysterious link of memory, and thus generating the notion of self or individuality; [*some*] of its manifestations *when liberated from the bonds of matter* [are]

Clairvoyance,

Psychometry.

③ *Ichchhāśakti*: Literally the *power of the Will*. Its *most ordinary manifestation* is the generation of certain nerve currents which set in motion such muscles as are required for the accomplishment of the desired object.

④ *Kriyāśakti*: The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that *any idea will manifest itself externally if one's attention is deeply concentrated upon it*. Similarly *an intense volition will be followed by the desired result*.

A Yogi generally performs his wonders by means of *Ichchhāśakti* or *Kriyāśakti*.

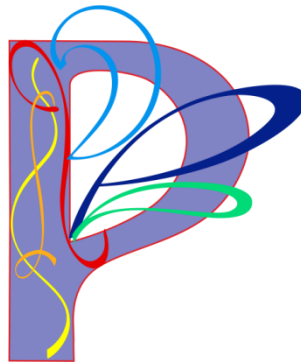
⑤ *Kundalinī-Śakti*: Literally the power or Force which moves in a serpentine or curved path. It is the universal life-principle [manifesting everywhere] in nature. This force includes . . . the two great forces of attraction and repulsion. Electricity and magnetism are but manifestations of it. This is the power . . . which brings about that "continuous adjustment of *internal relations to external rela-*

tions” which is the essence of life according to Herbert Spencer, and that “*continuous adjustment of external relations to internal relations*” which is the basis of transmigration of souls, *punarjanman* (re-birth) according to the doctrines of the ancient Hindu philosophers. A Yogi must thoroughly subjugate this power . . . before he can attain Moksha. . . .

⑥ *Māntrikā-Śakti*: Literally the force or power of letters or speech or music. . . . The *Mantra Śāstra* has for its subject-matter this force in all its manifestations . . . The influence of [melody] is one of its ordinary manifestations. The power of the mirific ineffable name is the crown of this Śakti.

Modern science has but partly investigated the first, second and fifth of the forces above named, but is altogether in the dark as regards the remaining powers . . . The six forces are in their unity represented by the *Astral Light* [*Daivīprakṛiti*, the Seventh, the light of the Logos].¹

The above is quoted to show the real Hindu ideas on the same. It is all esoteric, though not covering the tenth part of *what might be said*. For one, the six names of the Six Forces mentioned are those of *the six Hierarchies* of Dhyāni-Chohans synthesized by their *Primary*, the seventh, who personify the Fifth Principle of Cosmic Nature, or of the “Mother” in its Mystical Sense. The enumeration alone of the *yoga* Powers would require ten volumes. Each of these Forces has a *living Conscious Entity* at its head, of which entity it is an emanation.²



¹ *The Theosophist*, Vol. III, November, 1881, pp. 41-44; also *Five Years of Theosophy* (1885), pp. 110-11. [Words in square brackets are by H.P. Blavatsky. Consult full text of Subba Row’s “Twelve Signs of the Zodiac” in our Secret Doctrine’s First Proposition Series.]

² *Secret Doctrine*, I pp. 292-93