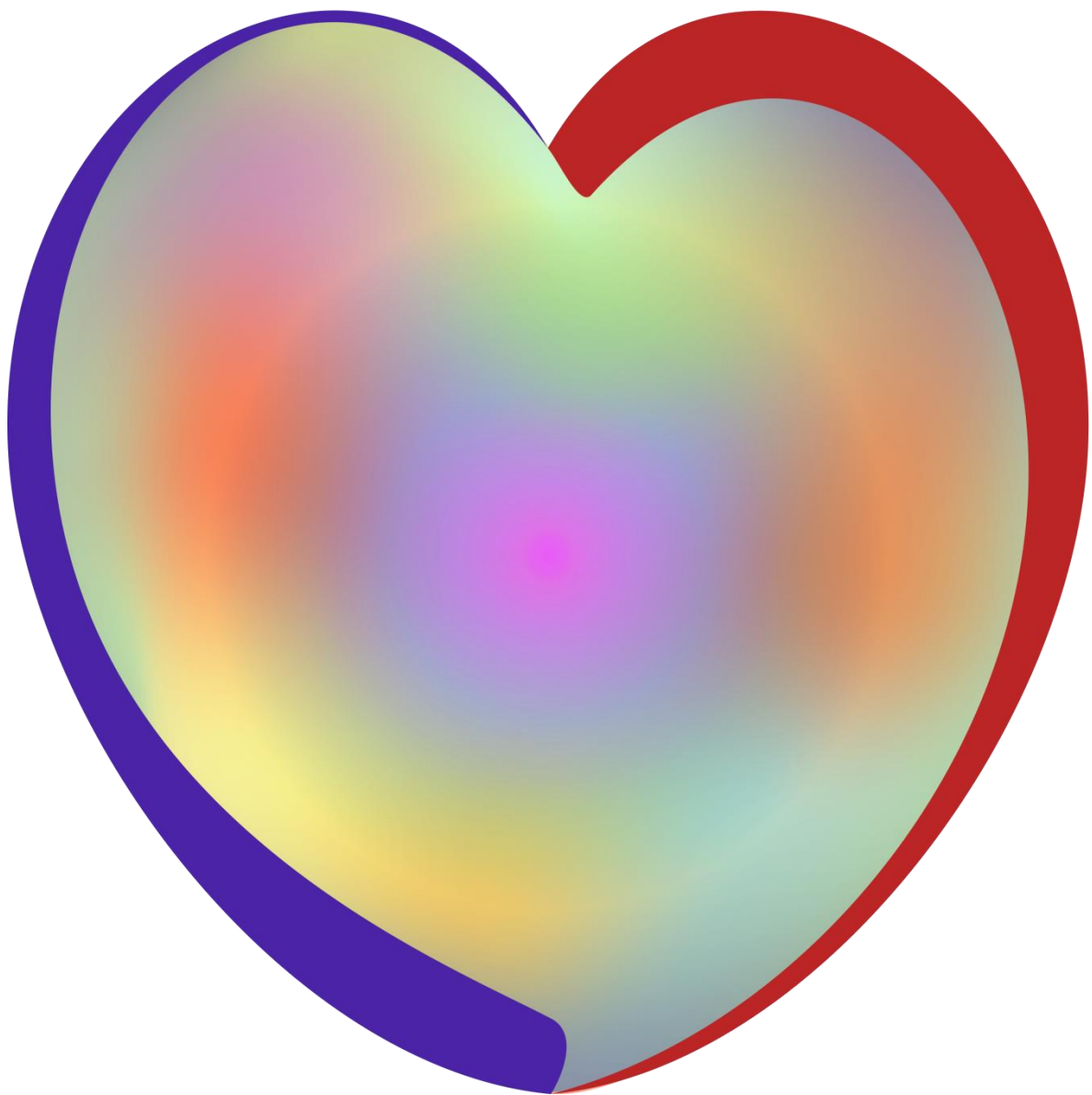


# *The Heart is the Organ of Spiritual Consciousness*

**And Centre of Life**



**Note to Students**

**Higher Self is Universal Mind in its macrocosmic aspect.  
Higher Ego or Manas is Individualised Mind in its microcosmic aspect.  
Lower Manas or “self” is ray from the Higher Ego and its alter Ego.  
The brain is the vehicle of Lower Manas enthroned in Kama-Rupa.**

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. V) XII pp. 694-97.

**The heart is one of three principal centres of consciousness in man, and the vital link between the outer body and the starry spirit beyond which animates it.**

**The other two are the head, centre of the psycho-intellectual consciousness; and the navel, centre of the sensuously desirous consciousness.**

The Consciousness which is merely the animal Consciousness is made up of the Consciousness of all the cells in the Body, except those of the Heart. For the Heart is the organ of the Spiritual Consciousness; it corresponds indeed to Prāna, but only because Prāna and the Auric Envelope are essentially the same, and because again as Jīva it is the same as the Universal Deity.<sup>1</sup> The Heart represents the Higher Triad, while the Liver and Spleen represent the Quaternary, taken as a whole. The heart is the abode of the Spiritual Man, whereas the Psycho-Intellectual Man dwells in the Head with its seven gateways. It has its seven brains, the upādhis and symbols of the seven Hierarchies, and this is the exoterically four, but esoterically seven, leaved Lotus, the “Saptaparna,” the “Cave of Buddha” with its seven compartments.

The Heart is the king of the Body, its most important organ. Even if the Head be severed from the trunk, the Heart will continue to beat for half an hour. If wrapped in cotton wool, and put in a warm place, the pulsation will continue for some hours.

**In the heart there is a spot marked by a tiny violet light. This spot, the first in the foetus, and the last that dies, is the seat of Life, the Centre of all, Brahmā.**

In the Heart is a spot which is the last to die, a spot marked by a tiny violet light; that is the seat of Life, the centre of all, Brahmā; the first spot that lives in the foetus, and the last that dies. When a Yogi is buried in a trance, it is this spot that lives, though the rest of the Body be dead, and as long as this remains alive the Yogi can be resurrected. This spot contains potentially mind, life, energy and will. During life it radiates prismatic colours, fiery and opalescent.

The Heart is the centre of the Spiritual Consciousness, as the Brain is the centre of Intellectual Consciousness. But this Spiritual Consciousness cannot be guided by a person, nor can its energy be directed by him, until he is completely united with Buddhi-Manas. Until then, it guides him — if it can. That is, makes efforts to reach him, to impress the lower Consciousness, and those efforts are helped by his growth

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<sup>1</sup> p. 672

in purity. Hence the pangs of remorse for wrong done, the prickings of Conscience, reproaching for evil, inciting to good. These come from the Heart, not from the Head. In the Heart is the only manifested God; the other two are invisible. And it is this manifested God that represents the Triad, Ātma-Buddhi-Manas.

Anyone who can reach up to, and so receive at will, the promptings of this Spiritual Consciousness must be at one with Manas — that is must have attained Adeptship. But the Higher Manas cannot directly guide the ordinary man; it must act through the Lower Manas, and thus reach the lower Consciousness. The effort however should be continually made to centre the Consciousness in the Heart, and to listen for the promptings of the Spiritual Consciousness, for though success be far off, a beginning must be made, and the path opened up.

There are three principal centres in the Body of Man: the Heart, the Head, and the Navel; the Heart, as said, is the centre of the Spiritual Consciousness; the Head is the centre of the Psychic Consciousness; and the Navel is the centre of the Kāmic Consciousness. Any two of these may be positive and negative to each other, according to the relative predominance of the Principles and therefore of their organ for manifestation on this plane. The meaning of the words positive and negative in this relation is the same as is attached to them in electrical science. The current flows from the positive to the negative, or the impression is made by the positive on the negative.

**If you could remember your dreams in deep sleep, when the spiritual consciousness is active, you would be able to remember all your past incarnations. This is the “memory of the Heart”; and the capacity to impress it on the brain, so that it becomes part of its consciousness, is the “opening of the “Third Eye.”**

For instance: the aura of the Pineal Gland vibrates during the activity of the Consciousness in the Brain, and shows the play of the seven colours. This septenary disturbance and play of light around the Pineal Gland are reflected in the Heart, or rather in the aura of the Heart, which is negative to the brain in the ordinary man. This aura then vibrates and illumines the seven brains of the Heart, as that of the Pineal Gland illumines the seven centres in the Brain. If the Heart could, in its turn, become positive and impress the Brain, the spiritual Consciousness would reach the lower Consciousness. The Spiritual Consciousness is active during deep sleep, and if the “dreams” that occur in so-called dreamless sleep could be impressed by the Heart on the Brain, your Consciousness would no longer be restricted within the bounds of your personal life. If you could remember your dreams in deep sleep, you would be able to remember all your past incarnations. This is the “memory of the Heart”; and the capacity to impress it on the Brain, so that it becomes part of its Consciousness, is the “opening of the Third Eye.” In deep sleep the Third Eye opens, but it does not remain open. Still, some impressions from the Spiritual Consciousness do reach the Brain more or less, thus making the Lower Ego responsible. And there are some of these which are received through the Brain, which do not belong to our previous personal experience. In the case of the Adept, the Brain is trained to retain these impressions.

The Eastern Secret School knows each minute portion of the Heart, and has a name for each portion. It calls them by the names of the Gods, as Brahmā's Hall, Vishnu's Hall, and so on. Each of these corresponds with a part of the Brain. The student will now begin to understand why so much stress is laid on the Heart in connection with meditation, and why so many allusions are made in old Hindu literature to the Purusha in the Heart. And so with regard to concentration the Blessed MASTER Koot Hoomi . . . writes:

*Your best method is to concentrate on the Master as a Living Man within you. Make His image in your heart, and a focus of concentration, so as to lose all sense of bodily existence in the one thought.*

So again He says:

*The great difficulty to be overcome is the registration of the knowledge of the Higher Self on the physical plane. To accomplish this, the physical Brain must be made an entire blank to all but the Higher Consciousness.*

When the Brain is thus rendered a blank, an impression from the Heart may reach it and be retained; and this is what is spoken of on p. 618, with regard to the Chela, who is able to hold only parts of the knowledge gained. The above-quoted letter says:

*In acquiring the power of concentration the first step is one of blankness. Then follows by degrees consciousness, and finally the passage between the two states becomes so rapid and easy as to be almost unnoticed.*

He who can do this at will has become an Adept, and can “store the knowledge he thus gains in his physical memory.”

Such is the kingly function of the Heart in the human Body, and its relation to the Brain, which, as a whole, “is the vehicle of the Lower Manas, enthroned in Kāma-Rūpa.”



“Real dreams are actions of the true Self,” in the same series.

For an in-depth analysis see *The True Colours of Man*, in our Major Works Series.