

**STUDIES IN OCCULTISM: A
SERIES OF REPRINTS
FROM THE WRITINGS OF
H. P. BLAVATSKY, NO. IV**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649334902

Studies in Occultism: A Series of Reprints from the Writings of H. P. Blavatsky, No. IV by H. P. Blavatsky

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H. P. BLAVATSKY

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NO. IV

KOSMIC MIND

THE DUAL ASPECT OF WISDOM

POINT LOMA EDITION

The Aryan Theosophical Press
Point Loma, California
1910

See Book List at the end of this volume for the other numbers of this Series and also for other Theosophical literature.

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KOSMIC MIND

Whatsoever quits the *Laya* (homogeneous) state, becomes active, conscious life. Individual consciousness emanates from, and returns into Absolute consciousness, which is eternal motion.

Esoteric Axioms

Whatever that be which thinks, which understands, which wills, which acts, it is something celestial and divine, and upon that account must necessarily be eternal.—*Cicero*

EDISON'S conception of matter was quoted in our March editorial article. The great American electrician is reported by Mr. G. Parsons Lathrop in *Harper's Magazine* as giving out his personal belief about the atoms being "possessed by a certain amount of intelligence," and shown indulging in other reveries of this kind. For this flight of fancy

the *February Review of Reviews* takes the inventor of the phonograph to task, and critically remarks that "Edison is much given to dreaming," his "scientific imagination" being constantly at work.

Would to goodness the men of science exercised their "scientific imagination" a little more, and their dogmatic and cold negations a little less. Dreams differ. In that strange state of being which, as Byron has it, puts us in a position "with seal'd eyes to see," one often perceives more real facts than when awake. Imagination is, again, one of the strongest elements in human nature, or in the words of Dugald Stewart, it "is the great spring of human activity, and the principal source of human improvement. . . . Destroy the faculty, and the condition of men will become as stationary as that of brutes." It is the best guide of our blind senses, without which the latter could never lead us beyond matter and its illusions. The greatest discoveries of modern science are due to the imaginative faculty of the discoverers. But when has

anything new been postulated, when a theory clashing with and contradicting a comfortably settled predecessor put forth, without orthodox science first sitting on it, and trying to crush it out of existence? Harvey was also regarded at first as a "dreamer" and a madman to boot. Finally, the whole of modern science is formed of "working hypotheses," the fruits of "scientific imagination," as Mr. Tyndall felicitously called it.

Is it then, because consciousness in every universal atom and the possibility of a complete control over the cells and atoms of his body by man, have not been honored so far with the *imprimatur* of the Popes of exact science, that the idea is to be dismissed as a dream? Occultism gives the same teaching. Occultism tells us that every atom, like the monad of Leibnitz, is a little universe in itself; and that every organ and cell in the human body is endowed with a brain of its own, with memory, therefore, experience and discriminative powers. The idea of Universal Life composed of individual atomic lives is one