

KAMA-MANAS, THE EMOTIONAL MIND

*Esoteric Psychology I*, Bailey/DK. [Words in brackets [] are Patsy's; words in () are the authors.]

During Atlantean days through the influence of the second ray, the instinct began to merge into the intellect, and that aspect of [human] nature was developed which is called *kama-manas*. This phrase simply means a blend of desire-feeling-lower-mind, —a curious synthesis, which characterizes the average human today, and leads to his complicated problem. This development gave [humanity] another type of awareness. He became conscious of the sentient universe; he became sensitive to the love of God, and registered an innate reaction to the heart of God. Today, under the fifth ray influence, the intellect is rapidly awakening; instinct is falling below the threshold of consciousness; *kama-manas* is no longer the outstanding characteristic of disciples of the world. [But still is for the majority of humanity.] The intellect (concrete and abstract, lower and higher) is steadily unfolding, and as it unfolds, the will, purpose and plan of the Deity begin to take shape in [human] minds. The secondary effects of this development are the power to organize, and to work individually with definite purpose. This is demonstrated today by individuals in all departments of human activity. They evince capacity to sense the Plan of God and to cooperate; they see the broad general outlines of the divine purpose, and comprehend as never before the great evolutionary plan. People are building now towards the future because they have glimpsed the past and touched the vision. (p. 356-7)

A. E. Powell, *The Astral Body*.

Mental activities have the most far-reaching effects on the astral body for two reasons: 1) Because lower mental matter, *Manas*, is so inextricably linked with astral matter, *Kama*, that it is almost impossible for most people to utilize one without the other: i.e., few people can think without at the same time feeling, or feel without the same time, to some extent, thinking. 2) Because the organization and control of the astral body rest with the mind. This is an example of the general principle that each body is built up by consciousness working in the plane next above it. Without the creative power of thought the astral body cannot be organized.

Every impulse sent by the mind to the physical body has to pass through the astral body, and produces an effect on it also. Further, as astral matter is far more responsive to thought-vibrations than is physical, the effect of mental vibrations on it is proportionately greater than on the physical body. Consequently, a controlled, trained and developed mind tends also to bring the astral body under control and to develop it. When, however, the mind is not actively controlling the astral body, the latter, being peculiarly susceptible to the influence of passing thought-currents, is perpetually receiving stimuli from without, and eagerly responding to them.

In [less developed types of people], *Kama*, or desire, is still emphatically the most prominent feature, though the mental development has also proceeded to some extent. The consciousness of such [people] is centered in the lower part of the astral body, their life being governed by sensations connected with the physical plane. That is the reason why the astral body forms the most prominent part of the aura in the underdeveloped person.

The ordinary average [person] is also still living almost entirely in his/her sensations, although the higher astral is coming into play: but still, for him, the prominent question which guides his conduct is not what is right or reasonable to do, but simply what he himself desires to do. The more cultured and developed are beginning to govern desire by reason: that is to say, the center of consciousness is gradually transferring itself from the higher astral to the lower mental. Slowly as the [person] progresses it moves up further still, and the [person] begins to be dominated by principle rather than by [self-] interest and desire. (pp. 78-81)

*The Rays and The Initiations*, Bailey/DK.

Aspirants learn, as they proceed upon the path... to see the meaning of their physical plane activities in terms of the world of desire, of the astral plane. What they do originates upon that plane and gives their deeds meaning... Later, they enter a higher world of meaning and find that "as a man thinketh in his heart, so is he." Thus the lesson of *kama-manasic* impulse is slowly mastered and (in the process of learning) desire, prompted by the mind and implemented by the personality, loses its hold upon the aspirant. Later again, and as the soul begins to dominate, he learns the meaning of love and slowly, and oft through the mastering of pain, he absorbs the significance or meaning of group activity, group relation, and group initiation. (p. 261)

## ILLUSION:

*Glamour: A World Problem*, Bailey/DK)

Illusion is primarily of a mental quality, and was characteristic of the attitude of mind of those people who are [becoming] more intellectual than emotional. They have outgrown glamour as usually understood. It is the misunderstanding of ideas and thought-forms of which they are guilty, and of misinterpretations. (p. 26)

The objective of all training given on the Path of Discipleship, and up to the third initiation, is to induce that clear thinking, which will render the disciple free from illusion, and give him/her that emotional stability and poise which gives no room for the entrance of any of the world glamor. (p. 33).

Illusion is a mode whereby limited understanding and material knowledge interpret truth, veiling and hiding it behind a cloud of thought-forms. Those thought-forms become then more real than the truth they veil, and consequently controls a person's approach to Reality. (p. 240)

It is in meditation...that thinkers of the world will begin to rid the world of illusion...Only the intuition can dispel illusion...(p. 22.)

Illusion demonstrates in seven ways usually:

1. *Through wrong perception of an idea.* The disciple cannot distinguish between an idea and an ideal, between an idea and a thought-form, or between an intuitive or a mental concept...The *cause* is an untrained, un-illuminated mind. The *cure* is training in the technique of Raja Yoga.

2. *Through wrong interpretation...* The *cause* is an over-estimation of one's mental powers. The sin, par excellence, of the mental type is pride, and that colors all activities in the early stages. The *cure* is the development of a cautious spirit.

3. *Through wrong application of ideas.* Misappropriation of an idea is based upon the drama-making faculty, and tendency of the personality to the self-assertion of the little self. These lead a person to appropriate an idea as his own, to credit himself with its formulation, and to give, therefore undue importance to it, because he regards it as his...The *cause* is over-estimation of personality, and undue impress of personality reactions upon the sensed idea, and upon all who attempt to contact the same idea. The *cure* is a steady attempt to decentralize the life from the personality, and to center it on the soul.

4. *Through wrong direction of ideas.* This is due to the fact that, as yet, the disciple does not see the picture as it is. His horizon is limited, his vision myopic...Its *cause* is a small and non-inclusive mind. Its *cure* is the training of the mind to be inclusive, well-stocked and well developed from the angle of modern intelligence. [without becoming prideful]

5. *Through wrong integration of an idea.* Every disciple has a life plan, and some chosen field of service. If he has not such a field, he is not a disciple...All ideas sensed and contacted need not necessarily be ideas with which every disciple should work. This the disciple does not always realize. He therefore seizes upon an idea, and attempts to integrate it into his plans, and tries to work with energies for which he is not temperamentally suited. He imposes an energy current upon his mental body, with which he cannot cope, and disaster follows...Its *cause* is selfish grasping for the little self, even if this is unrealized, and the disciple is glamoured by the idea of his own selfless interest. Its *cure* is a humble spirit.

6. *Through wrong embodiment of ideas.* This refers primarily to the difficulties encountered by those developed souls who do touch the world of intuition...The idea *is* contacted, but is wrongly clothed in mental matter, and therefore, wrongly started on its way to materialization...The *cause* is lack of esoteric training in creative activity. Its *cure* is the application of fifth ray methods, which are the methods of the mental plane.

7. *Through wrong application of ideas.* How often does this form of illusion descend upon a disciple! He contacts an idea intuitively and also intelligently ... and misapplies it. This is perhaps an aspect of the...illusion of the whole of the mental plane, as the modern [human] contacts it. Illusion varies from age to age...The disciple can therefore be swept into a wrong activity and wrong application of ideas because the general illusion...is over-dominant in his mind. (pp.57-65)

The astral body itself [is] an illusion. It is the definition of the illusory mind upon the mental plane of that which we call the sum total of the desires of the person in incarnation. When illusion and glamour have both been overcome, the astral body fades out in the human consciousness. There is no desire left for the separated self. Kama-manas disappears, and the person is then regarded as consisting of soul-mind-brain, within the body nature....

That which is the opposite pole of illusion is...the intuition. The intuition is that recognition of reality which becomes possible as glamour and illusion disappear. ... The technique of the dispelling of illusion...is that of contemplation. (pp. 66-27) [Ponder on this.]

**KAMA.** [Sanskrit for] Emotion, desire.

**KAMA MANAS.** The lower mind or animal nature of a lower or reincarnating ego. This mind is colored by personal desire (ambition/personal love, masculine/feminine—equally selfish).

**MANAS.** Sanskrit, meaning “to think.” Refers to the mind-principle becoming dual in the human condition—divided into higher manas (abstract mind) and lower manas (rational, concrete mind). Emanations from the mental plane distinguish the human form from the lower kingdoms: reasoning faculty, intelligence, understanding, individual mind, and powers of attention and choice. Humanity is to evolve the mind for the planet. *Kama manas* refers to the lower mind, the Sanskrit *kama* meaning “desire”, while *manas* refers to higher mind.

**ILLUSION.** Distortions within the mental nature that masquerade as truth, claiming our allegiance until we encounter a different perspective—strong and more convincing. Illusions stand as guideposts of false concepts to direct us in ever-widening spirals until they are confronted. Less emotionally charged than glammers, they are accepted as “truth”: “My way is the only way.” Clearing illusions is a great work for those on the Path Of Initiation: false interpretations; mirages that exist individually and collectively for humanity ultimately to clear. In occultism everything finite (such as the universe and all in it) is illusion, or *maya*. It is one of the definitions for “sin.”

**GLAMOUR.** Illusion on the astral plane intensified by desire. A false picture that, when held in the mind and charged with emotional energy, becomes a forceful, dominating factor, blinding and misleading us in order to secure satisfaction and survival. Groups and individuals create, maintain, and energize glammers. A glamour functions by arousing the emotional desire that produces or charges the false picture or belief. Through this process we eventually learn the lessons of life and dissolve the desires that hold us in bondage to personality.

**MAYA.** That which does not exist and is therefore illusory, the world of appearance. The glammers, illusions, or delusions perceived by the limited mind. The phenomenal universe; unreality; all that is finite, subject to decay and change; all that is not eternal and unchangeable. The agreed-upon collective hypnosis of a culture, religion, or society that seeks to regulate the guidelines of behavior for its people. In the Hindu tradition, the great cosmic force responsible for the phenomena of material existence.

**ASTRAL.** Literally “starry”, for bursts of activity and energy that collect in this sensitive, feeling level of being. When the animator level of self is ignited through emotion, it serves desires of personality until purified; then it becomes the battery of the heart-mind connection to serve the soul.

**ASTRAL BODY.** This nonphysical but feeling vehicle—which can separate from the physical body and travel alone through the etheric/astral reality—looks like the physical manifestation. This emotional, or “starry” body is easily imprinted by energies in the vicinity, as well as by the collective. As the emotional disposition, by nature unstable and powerful, is cleared, the astral body serves as a battery of energy to assist the soul in fulfilling its purpose.

**ASTRAL DIMENSION.** This nonmaterial world (world of illusion or desire) consists of the emotional and lower mental planes and is subject to laws other than those operating in the physical world or in the higher worlds of mind and spirit. This is reflected plane of being, of a different nature than the etheric dimension, flows through the physical world, interpenetrating the etheric regions of the physical and influencing the activities of this sphere. Composed of what may be described as force-matter, this dimension is one of sensitive ethers of life, feeling and emotion. As they assume tangible form in this force-matter, feelings, sensations, and emotions each have a particular form, color, and rate of vibration. The combined emotional and lower mental states of humanity form a globe-encircling, globe penetrating cloud, or aura, that constitutes a world of its own—the astral dimension. Its dominant laws are attraction, repulsion, metamorphosis, and transformation. This realm is inhabited by innumerable sensate beings—i.e., devas, discarnates, elementals, as well as empty shells—who operate in diverse subtle ways to influence humanity through desires and emotions. Dominated by desire and living without physical form, they are still capable of influencing others and growing themselves. A living record of feeling, pictures, sounds, and colors of the happenings of all planetary life is preserved in this reflecting ether.