

Theosophical Meditation

Part 2 of 3, Sunday 26th January 2020 ([link to Part 1](#))

JUDGE'S LETTER 4: TOWARDS NON-SEPARATENESS & 'THE ALL'

I had to find some means of reaching further, and struck on this, which is as old as old age.

I am not separate from anything. "I am that which is." That is, I am Brahma, and Brahma is everything. But being in an illusionary world, I am surrounded by certain appearances that seem to make me separate. So I will proceed to mentally state and accept that I am all these illusions. I am my friends, – and then I went to them in general and in particular. I am my enemies; then I felt them all. I am the poor and the wicked; I am the ignorant. Those moments of intellectual gloom are the moments when I am influenced by those ignorant ones who are myself. All this in my nation. But there are many nations, and to those I go in mind; I feel and I am them all, with what they hold of superstition or of wisdom or evil. All, all is myself. Unwisely, I was then about to stop, but the whole is Brahma, so I went to the Devas and Asuras; the elemental world, that too is myself. After pursuing this course a while, I found it easier to return to a contemplation of all men as myself. It is a good method and ought to be pursued, for it is a step toward getting into contemplation of the All. . . . shall I not take heart, even when a dear friend deserts me and stabs me deep, when I know that he is myself?

(Extracts from William Q. Judge's "Letters That Have Helped Me," Letter 4, p. 6-7)

[In this passage, William Judge is not referring to Brahmā (with an accent over the "a" and pronounced "Brahmaa") for Brahmā is an aspect of the Logos and in Theosophy we do not view ourselves as Brahmā but rather as Brahman, the supreme Absolute Infinite Impersonal Divine Principle, Parabrahm. In WQJ and HPB's time, "Brahman" the Absolute was often just written as "Brahma" (without the "n"), or as "Brahma (neuter)." Nowadays to avoid confusion it is Brahman.]

SIMILAR BUDDHIST PRACTICES, SAMATHA AND VIPASSANA

There are meditation practices in Buddhism which aim at cultivating mindfulness or awareness, as also, cultivating positive emotions, and acknowledging and eradicating negative emotions.

Buddhist meditations are divided into two major categories – *Samatha* and *Vipassana*. *Samatha* refers to any meditation practice which aims at development of higher states of consciousness, by cultivating mental integration, which manifests as concentration and calmness of mind. *Vipassana* refers to meditation practice that aims at gaining *insight* into real nature of things. **Mindfulness of breathing** and **Metta Bhavana** meditation are both *Samatha* practices, which prepare the mind for *Vipassana*, by establishing concentration and emotional positivity.

Our mind is generally diffused over many things. It is pulled in diverse directions by hundred cords of desire.¹ The **Mindfulness of Breathing** practice² helps us to cultivate concentration of mind, by counteracting distraction. In this meditation practice breath is used as an object of concentration. The

¹ The curbing of desire comes in the first two stages or *limbs* of the *Eight Limbs of Yoga* in Patanjali's classic formula. Just the same sequence is found in *The Light of Asia's* Four Noble Truths (which lead to the Eightfold Path) and also in *The Voice of the Silence's* opening pages of all its three of its *Fragments*. Meditation 'asks' us to take such preliminary steps.

² This is not the same as suppression of breathing, the Pranayama recommended by many Hindu Gurus and Yogis and which Theosophy cautions against.

method consists in giving continuous attention to the flow of breath, coming in and going out. Whenever we find our attention wavering, we must bring it back and put it back on the breath.... However, besides practising mindfulness, it is important to establish contact with our positive and negative emotions. Brahmavihara is a term in Pali and Sanskrit, variously translated as divine abodes, divine emotions, or sublime attitudes. These are four positive aspects of perfect emotion. They are four wholesome emotions, which include maitri or **metta**, meaning loving kindness or friendliness; **karuna** or compassion; **mudita** or sympathetic joy and upeksha or **upekkha** meaning tranquility or equanimity. These are four Buddhist virtues which are recommended in Brahmavihara Sutta, to be developed by every person, endlessly, and without limit. . . . [by means of] four meditational practices connected with cultivation of these qualities or attitudes.

Metta Bhavana meditation helps to cultivate loving kindness by counteracting hatred. The first step consists in concentrating on oneself and becoming aware of one's thoughts and emotions, and sending out thoughts of friendliness and kindness towards oneself and wishing happiness for oneself. The next stage is visualizing an image of a good friend and sending out strong feelings of loving kindness towards him. Next, we may visualize the image of a neutral person, someone towards whom we do not have feelings of either like or dislike, and then try to wish him happiness with all our heart, by generating intense feeling of loving kindness for him. Then we must make a mental image of some "difficult person," with whom we do not get along, or who does not like us. Make a special effort and do not allow the feeling of animosity or dislike to come in the way, and try to generate a response of loving kindness even for this person. In the fifth stage, we make a mental image of our own self along with the other three people, viz., our friend, the neutral person and the difficult person, and then develop the feeling of loving kindness towards each of them in equal measure. In the last stage, one has to expand the circle of loving kindness so as to include all the people in the family, in the building, in the locality, in the office, in the city, nation, and the whole universe.

[These are powerful positive emotions that we are asked to develop; they include loving kindness towards all living beings and the overwhelming desire and wish "May all the beings be happy."]

(from "Buddhist Meditation" in the June 2011 issue of "The Theosophical Movement" magazine)

THE MASTERS OF WISDOM ARE IDEALS AND FACTS

Fix your thoughts again on Those Elder Brothers, work for Them, serve Them, and They will help through the right appropriate means and no other. To meditate on the Higher Self is difficult. Seek, then, the bridge – the Masters. (WQJ, "Letters That Have Helped Me" p. 112)

I would not have you look on me in the light of a spiritual Guru. Think of me as kindly as you will, but do not place me on any pedestal; let me be a pilot who will be most glad to help with any charts and guidance. In reality the Masters are Those to whom we should turn our thoughts in meditation. They are the "bridge," as W. Q. J. says in one of the "Letters." (Robert Crosbie, "The Friendly Philosopher" p. 6)

You speak of a surer sense of truth than any manner of reasoning. This is the action of *Buddhi* – direct cognition – the goal to which all right philosophy and life leads. In our sincere efforts we at times may have flashes from that seat of consciousness. The great result would be to have the continuous co-operation of *Manas* and *Buddhi* – higher mind and spiritual knowledge; to work as the god-man, perfect in all his parts, instead of the present sectional operation which obtains.

You may remember that in *The Voice of the Silence* there are two doctrines mentioned. The Doctrine of the Eye is that of the brain consciousness, composed largely of external impressions. The Doctrine of the Heart is of the spiritual consciousness of the Ego – not perceived by the brain consciousness until right thought, and right action which sooner or later follows it, attune certain centers in the brain

in accord with the spiritual vibration. It might be well to read *The Voice* over and meditate on its sayings. You have had much of the intellectual side; there should be as much of the devotional; for what is desirable is the awakening of the spiritual consciousness, the intuition – *Buddhi* – and this cannot be done unless the thoughts are turned that way with power and purpose. You may, if you will, set apart a certain half-hour, just before retiring and after arising – as soon as possible after – and before eating. Concentrate the mind upon the Masters as ideals and facts – living, active, beneficent Beings working in and on the plane of causes. Meditate upon this exclusively, and try to reach up to Them in thought. If you find the mind has strayed, bring it back again to the subject of meditation. The mind will stray more or less, at first, and perhaps for a long time to come, but do not be discouraged at the apparent results if unsatisfactory to your mind. The real results may not at once be apparent, but the work is not lost, even though not seen. It is more than likely that the work in this direction will be perceived by others rather than yourselves. Never mind the past, for you are at the entrance of a new world to you as persons. You have set your feet on the path that leads to real knowledge.

Do not try to open up conscious communication with beings on other planes. It is not the time and danger lies that way, because of the power of creating one's own images, and because of the power and disposition of the dark forces to simulate beings of Light, and render futile your efforts to reach the goal. When the materials are ready the Architect will appear, but seek him not; *seek only to be ready*. Do the best you can from day to day, fearing nothing, doubting nothing, putting your whole trust in the Great Law, and all will be well. With the right attitude knowledge will come.

(Robert Crosbie, "The Friendly Philosopher" p. 13-14)

Meditation as used by us, is what is called in Sanscrit *Dhyana*, *i.e.*, want of motion, and one-pointedness. The main point is to free the mind from the power of the senses, and to raise a current of thought to the exclusion of all others. "*Realization comes from dwelling on the thing to be realized.*" W. Q. J. says, "To meditate on the Higher Self is difficult; seek then, *the Bridge*, the Masters. The patient dwelling of the mind on a single thought results in the gaining of wisdom, and it is thus that the true Occultist is developed. Aspiration toward the Higher Self should form part of the daily meditation; the rising toward the higher planes of our being, *which cannot be found unless they are sought*. Earnest and reverent desire for Master's guidance and enlightenment will begin the attunement of the nature to the harmony *to which it must one day respond*. Concentration on a single point in the Teaching is a road to the philosophy; self-examination, a road to knowledge of oneself. *To put oneself in the place of another*, to realize his difficulties, and thus be able to help him, *is that faculty* – which when extended makes it possible for the Adept to understand the nature of the stone or other form of consciousness." Meditation is a good beneficent practice leading to a great end. It is also a great destroyer of the personal idea.

(Robert Crosbie, "The Friendly Philosopher" p. 93)

MEDITATION ON THE SUN

Our own sun is, then, for us the symbol of the true one he reflects, and by meditating on "the most excellent light of the true sun" we can gain help in our struggle to assist humanity. Our physical sun is for physics, not metaphysics, while that true one shines down within us. The orb of day guards and sustains the animal economy; the true sun shines into us through its medium within our nature. We should then direct our thought to that true sun and prepare the ground within for its influence, just as we do the ground without for the vivifying rays of the King of Day. (WQJ, "Our Sun and the True Sun" article)

Student. – Can you mention some of the relations in which the sun stands to us and nature in respect to Occultism?

Sage. – It has many such, and all important. But I would draw your attention first to the greater and more comprehensive. The sun is the center of our solar system. The life-energies of that system come

to it through the sun, which is a focus or reflector for the spot in space where the real center is. And not only comes mere life through that focus, but also much more that is spiritual in its essence. The sun should therefore not only be looked at with the eye but thought of by the mind. It represents to the world what the Higher Self is to the man. It is the soul-center of the world with its six companions, as the Higher Self is the center for the six principles of man. So it supplies to those six principles of the man many spiritual essences and powers. He should for that reason think of it and not confine himself to gazing at it. So far as it acts materially in light, heat, and gravity, it will go on of itself, but man as a free agent must think upon it in order to gain what benefit can come only from his voluntary action in thought.

Student. – Will you refer to some minor one?

Sage. – Well, we sit in the sun for heat and possible chemical effects. But if at the same time that we do this we also think on it as the sun in the sky and of its possible essential nature, we thereby draw from it some of its energy not otherwise touched. This can also be done on a dark day when clouds obscure the sky, and some of the benefit thus be obtained. Natural mystics, learned and ignorant, have discovered this for themselves here and there, and have often adopted the practice. But it depends, as you see, upon the mind.” (WQJ, “Mental Discipline” in the “Conversations on Occultism” series of articles)

THE SACRED WORD “OM” & HOW TO USE MANTRAS

Meditation on tone, as expressed in this Sanskrit word OM, will lead us to a knowledge of the secret Doctrine. . . . With us OM has a signification. It represents the constant undercurrent of meditation, which ought to be carried on by every man, even while engaged in the necessary duties of this life.

(WQJ, “AUM!” article)

The word Om or Aum is at once an invocation of the highest within, a benediction, an affirmation, and a promise; its proper use is said to lead to a realization of the Self within. The Aum contains within itself all the aspects and implies the Universe controlled by the Supreme Spirit. It represents the constant current of meditation which ought to be carried on by every man, even while engaged in the necessary duties of life. There is for every conditioned being a target at which the aim is constantly directed; in the Mundaka Upanishad there is the following, “Om is the bow, the Self is the arrow,



Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, and leave off other words. He is the bridge of the Immortal. Meditate on the Self as Om.” (RC, “Notes on the Bhagavad Gita” p. 224-225)

“. . . OM. The repetition of this name should be made with reflection upon its signification. From this repetition and reflection on its significance, there come a knowledge of the Spirit and the absence of obstacles to the attainment of the end in view.”

Its utterance involves three sounds, those of long *au*, short *u*, and the “stoppage” or labial consonant *m*. To this tripartiteness is attached deep mystical symbolic meaning. It denotes, as distinct yet in union, *Brahma*, *Vishnu*, and *Siva*, or Creation, Preservation, and Destruction. As a whole, it implies “the Universe.” In its application to man; *au*, refers to the spark of Divine Spirit that is in humanity; *u*, to the body through which the Spirit manifests itself; and *m*, to the death of the body, or its resolvment to its material elements. . . . In practical occultism, through this word reference is made to Sound, or Vibration, in all its properties and effects, this being one of the greatest powers of nature. In the use of this word as a practice, by means of the lungs and throat, a distinct effect is produced upon the human body. . . . All utterance of the word Om, as a practice, has a potential reference to the conscious separation of the soul from the body. (Patanjali’s Yoga Aphorisms, Book I, Aphorisms 27-29, with comment by William Q. Judge)

Avalokiteswara (*Sanskrit*). “The on-looking Lord.” In the exoteric interpretation, he is Padmapani (the lotus bearer and the lotus-born) in Tibet, the first divine ancestor of the Tibetans, the complete incarnation or Avatar of Avalokiteswara; but in esoteric philosophy Avaloki, the “on-looker,” is the Higher Self, while Padmapani is the Higher Ego or Manas. The mystic formula “Om mani padme hum” is specially used to invoke their joint help. (H. P. Blavatsky, “Theosophical Glossary” p. 44)

Aum (mystic Sanskrit term of the Trinity), *mani* (holy jewel), *padme* (in the lotus, padma being the name for lotus), *houm* (be it so). The six syllables in the sentence correspond to the six chief powers of nature emanating from Buddha (the abstract deity, not Gautama), who is the *seventh*, and the Alpha and Omega of being. (HPB, “Isis Unveiled” Vol. 2, p. 616)

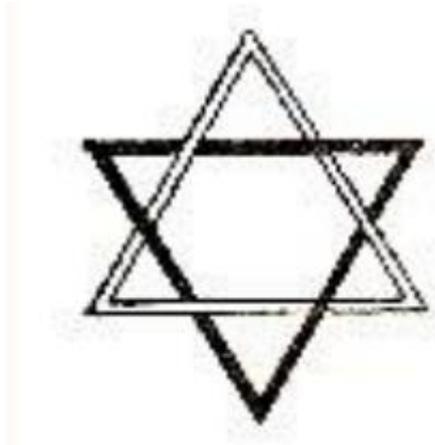
The chanting of a Mantra is not a prayer, but rather a magical sentence in which the law of Occult causation connects itself with, and depends on, the will and acts of its singer. It is a succession of Sanskrit sounds, and when its string of words and sentences is pronounced according to the magical formulae in the *Atharva Veda*, but understood by the few, some Mantras produce an instantaneous and very wonderful effect. In its esoteric sense it contains the Vâch (the “mystic speech”), which resides in the Mantra, or rather in its sounds, since it is according to the vibrations, one way or the other, of ether that the effect is produced. (HPB, “Tsong-Kha-Pa - Lohans in China” posthumously published article)

Readers . . . who have attentively read “Some Teachings of a German Mystic” have observed that in nearly all instances the pupils achieve an awakening of their inner self, or the “spiritual rebirth,” by means of a particular word, a sentence, or perhaps even a letter of the alphabet, and that, in cases where persons are involuntarily awakened, it is by continued thinking upon some object or person, as in the case of the young sailor whose mind was continually dwelling on his absent sweetheart and was thereby released from the limitations of his own personality. Caroline Ruppert was aroused by a morbid dwelling on her disappointment in love and by remorse for her conduct towards her invalid mother, until these thoughts gained a mantric power over her, and it required intelligent exercise with other mantras, given her by the Adept Mohrland, to restore her self-control and give her a symmetrical development. Out of a medium, or mere sensitive, she thus became an initiate, able to control the psychic forces by her own will. (WQJ, “A German Mystic’s Teachings” article)

ॐ मणि पद्मे हुं

“AUM MANI PADME HUM”
the Tibetan version of Sanskrit calligraphy

SYMBOLS & GLYPHS TO MEDITATE UPON, FROM THE SEAL OF THE THEOSOPHICAL MOVEMENT



These particular illustrations of these ancient symbols – the Ouroboros, the six-pointed star, the Ankh, the Swastika, and the complete seal – are the originals, taken from William Judge’s 1892 article “Theosophical Symbols.”

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Part 3 will be on Sunday 9th February

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