

THE ONE REALITY

article by Robert Crosbie

IF Consciousness is the only Reality, the Knower, Sustainer and Experiencer, then every condition or state is more or less a temporary *appearance*. All classifications refer only to actions of Consciousness - the universe being "embodied consciousness," a creation of form through forms, a building up of the great from combinations of the small, so to speak. You will remember that H.P.B. says "It stands to reason that life and death, good and evil, past and future, are all empty words, or, at best figures of speech... they are changes of state, in fact, and no more. Real life is in the spiritual consciousness of that life, *in a conscious existence in Spirit* - not matter." She also said that she had in vain endeavored to impart this idea to Theosophists at large, and that with this basic idea all the rest becomes easy; yet thousands of Theosophists reading the statement and like statements, time and again, get no meaning from them.

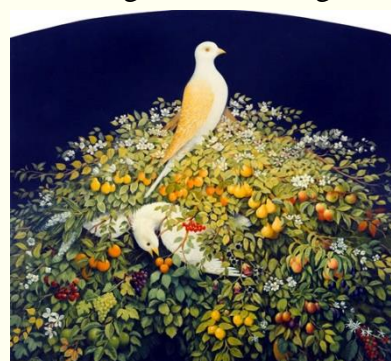
Consciousness is the cause and basis of all states, whether the fact is realized or not. It alone *is* whether there are universes or none. If we take the idea that Sight which sees all things cannot see itself, and apply it to Consciousness, it would seem we must concede that Consciousness cannot know itself, although knowing all things. Is not Consciousness *Knowledge itself* as an abstraction? It is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom; in the hearts of all it ever presideth. It is ever-present, ever perceiving the changing panorama of existence. "I establish this whole universe with a single portion of myself and remain separate."

Our form of consciousness is made up of various and differing contacts with other forms of consciousness. We base our modes of action upon these partial expressions, and get the reaction from them in constant repetitions. As the Self is all and in all things, and all things are in the Self, the Self is the Witness of all. The seeming separate view in us is not a separate Self, but the One and Same as appears separate in all creatures.

Self-knowledge comprises both Self and Knowledge; without Self there could be no knowledge; without being, there could be no knowledge of Self. "The Highest see through the eyes of the lowest." All are partial expressions of the One, seen by the One, known by the One. Individualization of being does not tend to separateness, but to universality of ideation and consequent action. What does it? Thought does it. All experience is by and in Consciousness; Ideation becomes more and more universal.

"And when unreality ceases to exist in the individual self, it is clear that it returns towards the universal; hence there is to be a rejection of the self-assertion and other characteristics of the individual self."

from *Theosophy* magazine, Vol. 11, No. 2, December, 1922



The two inseparable consciousnesses

Second article is [Planetary Influences](#) in *Universal Theosophy* on p. 146.

The preliminary readings below.

Preliminary Readings

Thou canst not travel on the Path before thou hast become that Path itself.

Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

But let each burning human tear drop on thy heart and there remain, nor ever brush it off, until the pain that caused it is removed.

These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal. 'Tis on such soil that grows the midnight blossom of Buddha (Adeptship) more difficult to find, more rare to view than is the flower of the Vogay tree. It is the seed of freedom from rebirth. It isolates the Arhat both from strife and lust, it leads him through the fields of Being unto the peace and bliss known only in the land of Silence and Non-Being.

Kill out desire; but if thou killest it take heed lest from the dead it should again arise.

Kill love of life, but if thou slayest *tanha*, ("the will to live" ... which causes rebirths) let this not be for thirst of life eternal, but to replace the fleeting by the everlasting.

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable. Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter she (Nature) shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms.

Then will she show thee the means and way, the first gate and the second, the third, up to the very seventh. And then, the goal—beyond which lie, bathed in the sunlight of the Spirit, glories untold, unseen by any save the eye of Soul.

There is but one road to the Path; at its very end alone the "Voice of the Silence" can be heard. The ladder by which the candidate ascends is formed of rungs of suffering and pain; these can be silenced only by the voice of virtue. Woe, then, to thee, Disciple, if there is one single vice thou hast not left behind. For then the ladder will give way and overthrow thee; its foot rests in the deep mire of thy sins and failings, and ere thou canst attempt to cross this wide abyss of matter thou hast to lave thy feet in Waters of Renunciation.

The Voice of the Silence by H. P. Blavatsky p. 14-17

The Path from (a) the personal and (b) the Soul perspectives:

a) The greatest error in occultism is to doubt one's self, for it leads to all doubt. The doubts of others, which we have, always spring from the inward doubt of self. Do not doubt, then, even so much as you admit, in yourself.

Letters That Have Helped Me by W. Q. Judge p. 162

b) The perfection of this spiritual knowledge is reached by strengthening faith and expelling doubt through devotion and restraint. Then occurs a verse, almost the same as one in the New Testament, "the man of doubtful mind enjoys neither this world nor the other, nor final beatitude." ...all we have to do is to take the sword of knowledge and cut all doubts at once.

Notes on the Bhagavad Gita by W. Q. Judge p. 110-111