

**L. GORDON PLUMMER** *Mathematics of the Cosmic Mind*

This study calls for more than the brain-mind approach. It demands and therefore calls forth the transcendental faculties of the spiritual intuition which all possess and which must be brought into play by the earnest student. The rewards of this study are great indeed, and perhaps the first thing that the students may learn is no stopping point at which, having read, he will say: 'I know all that is to be known about it'. The wonder of this study is that it will lead him ever on to new and richer understandings and experience.

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**ANNIE BESANT** *An Introduction to Yoga*

The Self in you is the same as the Self Universal. Whatever powers are manifested throughout the world, those powers exist in germ, in latency, in you.

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**B.P. WADIA** *Studies in "The Secret Doctrine"*

It has been shown in the first series of studies how the modern student of the Ancient Wisdom suffers from the Karmic limitations of our age. H.P.B.'s earlier volumes offer a thousand mortifying rebuffs to an honest intelligence, but succeed in opening his reason and intuition in some measure, preparing him to receive the instruction recorded in *The Secret Doctrine* which 'embraces the esoteric tenets of the whole world since the beginning of our humanity' (I. xx).

For a proper appreciation of this instruction something more than ordinary comprehension is needed. It was pointed out how a latent spiritual faculty is unfolded by the right study of the book. Now, the full understanding of all its contents is possible only with a complete unfoldment of that faculty. The understanding of the contents of *The Secret Doctrine* and the unfoldment of the faculty which is attained thereby react on each other. The more we study, the greater the unfoldment; the more the unfoldment of the faculty, the greater the understanding of the instruction. The deliberate and conscious attempt on our part to accelerate the force of this interplay is essential to transform the intellectual recognition of the teachings into spiritual realization. Thus *The Secret Doctrine* becomes a living book and a book to live by; do not live by it and the volumes remain cold and dead, a mass of confusing issues, a veritable jungle of details of some interest but of no value.

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**G. DE PURUCKER** *Fountain-Source of Occultism*

Intuition expresses itself as instant vision, instant knowledge. But there is a great difference between wisdom and knowledge. Wisdom may be called the knowledge of the higher ego, the spiritual soul, and knowledge the wisdom of the personality. In each case it is a storing up in the treasury of experience of what has been learned and unlearned — a treasury that is not a chamber, small or vast, but ourself. Each experience is a modification of the understanding self; and the

repository of memory is filled with the record of the ages, precisely as the personality is stamped and impressed with the karmic record of all the personalities preceding it which made it.

Wisdom, knowledge, inner power, all are faculties of the spirit, signifying the fruits of evolutionary unfolding of the inherent power of the spirit-soul. Intuition *per se* is spiritual wisdom and garnered knowledge, gathered in the treasure house of the spirit-soul in past lives. Instinct, on the other hand, may be called the passive side of intuition, which is the energetic, the will-side, the alert and active aspect. Instinct expresses itself all through natural being: the atoms move and sing by instinct, even as man using his consciousness and will, may do likewise; but the song and movement of intuition are incomparably loftier than the song and movement of instinct. Both are functions of the consciousness, the one vegetative, automatic; the other, energetic, awake.

The spirit is all-permeant, living and moving everywhere for it is universal. Spiritual clairvoyance, of which the psychical clairvoyance is but a dancing shadow, enables one to see behind all veils of illusion, to see what is transpiring on some distant star in the fields of space. It is the power to perceive the truth of things at a glance, and to know the hearts of men and understand their minds. It is the faculty of visioning with the inner eye, not so much a seeing of forms as a getting of knowledge, and because this acquiring of knowledge comes in a way that closely parallels the way of seeing with the physical eye, it is called direct vision.

So it is with spiritual clairaudience, which is not the power of hearing with the physical ear (or of seeing, for sometimes sounds are seen and colors heard, there being an interrelation between sense and sense), but of listening with the ear of the spirit. The sounds that are heard with the ear of the spirit are heard in the silence and with the repose of all the senses. Such spiritual clairaudience will enable one to hear the movements of the atoms as they sing their individual hymns; to hear the growing of the grass, the unfolding of the rose — to hear it all as a symphony.

Socrates used to say to those around him that his daimon, his inner monitor, never told him what to do, but always what not to do. This daimon was the ‘voice’ of the higher ego, which in great men is often very strong in its energy; and in some hypersensitive constitutions may be heard as a ‘voice.’ It is not really a voice (although that is its effect at times on the physical brain), but rather is an urge from within, manifesting also, perhaps, as flashes of light and inner vision.

We cannot understand ourselves and others unless we have evolved the understanding heart. The key is sympathy, and the method is to look to the divine being within. As we aspire to become more like it in every moment of our lives, light will come and we shall know truth when we find it. We shall become compassionate and strong — qualities that are the true insignia of the self-illuminated man. The first lesson, then, is to seek the light of our own inner god, and trust it alone. When we follow this light and are warmed by its sublime and life-giving rays, then we shall see the same god-light in others.

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### **I.K. TAIMNI** *Self Culture in the Light of Occultism*

... the confusion between ordinary intellectual knowledge and true wisdom is responsible for much of the stagnation we find in our spiritual life and the undue emphasis which is generally placed on the value of intellectual knowledge relating to religion and philosophy. As a result of this confusion mere learning surrounded by the paraphernalia of religious life is mistaken for spirituality and many aspirants remain satisfied with the superficial satisfactions of intellectual knowledge and never

realize that the false sense of security which they derive from such knowledge is illusory and can disappear completely by just a minor change in their outer circumstances.

A proper understanding of the relation between intellect and intuition enables us to assess intellectual knowledge at its correct value and to search for a more stable and reliable basis for our so-called spiritual life. Before we proceed further let us dwell for a while on this word 'intuition'. On account of the nebulous significance usually attached by the ordinary man to intuition it appears to be a very weak and anaemic word for indicating a faculty of the greatest importance in the discovery of the Reality within us. The adoption of the word 'intuition' for indicating that faculty has, I think, been a mistake. The word 'intuition' suited the Western philosopher whose philosophy is mostly academic and accepts haltingly the possibility of knowing anything about the realities of life in a deeper sense than what is possible through the instrumentality of the intellect. Not knowing or not fully recognizing the possibility of perceiving directly the realities of the inner life the word 'intuition' served his purpose very well, for it kept such possibility vague and indefinite and the intuitive faculty still more vague and indefinite. But according to Eastern philosophy the intellect is considered a very ineffective instrument of knowing and it is held that true knowing is possible only through the fusion of one's mind or consciousness with the object sought to be known. This 'knowing by fusing' or realization is direct, vivid, dynamic and not subject to error or illusion and it is therefore necessary to have another word with a more definite connotation to denote the faculty through which such realization is attained. (...)

We may say, therefore, in a general way that Buddhi sees things directly, truly, wholly and in their true perspective while intellect sees them indirectly, partially and out of perspective. The first important point we have to note about the functions of Buddhi is that it is concerned not so much with facts as with the mutual relations and significance of facts. Wisdom which is due to the illumination of the mind with the light of Buddhi is essentially the capacity to see facts in their proper perspective and in their true significance. A mind full of facts even though they are correct may be quite unintelligent if there is not the light of Buddhi to co-ordinate those facts and show their real significance. The progress of modern Science and especially the discovery of atomic power has shown very clearly the dangers inherent in the development of the intellect without a corresponding development of Buddhi which adds wisdom to knowledge.