

G. DE PURUCKER, *ESOTERIC TEACHINGS VOL. 2* pp. 96, 134, 45

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An occult secret in connexion with the mind is that it becomes or takes the form, or flows into the form, of the object contemplated or perceived, whether good, bad, or indifferent; and thus the mind molds itself into the objects of thought; so that if the object or mental picture is spiritual or divine, the mind becomes similar to it because it flows into the divine and loses itself therein, or molds itself according to it; and similarly, when the mind is fastened in the lower things, it becomes assimilated to the lower things or flows into their form and appearance.

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All spiritual illumination comes to you now, and ever will come to you, from the Master within yourself. There is no other possible pathway to the Light. All growth is from within; all illumination is from within; all inspiration is from within; all initiation is from within; and all outside apparatus or paraphernalia or symbolic ceremonials or rites are merely aids to you, aids to the developing of the power of inner vision, the inner eye.

(...)

Do you now see the reach of this – that becoming one with your essential Self, passing veil after veil of obscuring, personal vehicles, whether those vehicles be physical or astral or psychological, or mental, or even spiritual: going ever more and more inwards or upwards, you approach ever more and more near, ever closer, to the inner god, which is the essential life of that Truth; and hence when you become it, your consciousness from being merely human becomes the consciousness of the Universe.

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Also strive to become impersonal at every moment of your life, for this means entering into the universal consciousness.

G. DE PURUCKER, *ESOTERIC TEACHINGS VOL. 1*, p. 134-36 + footnote 37

Love is the most magnetic thing in the Universe; love attracts love; its whole essence implies and signifies union and reunion, reuniting, bringing together anew. The impersonal Eros of the Universe is the cosmic energy which holds the stars and their respective planets aggregated and coherent in their courses, and it governs the building and the structure of atoms. It is all-permeant and in consequence all-powerful. It is the cause of the energy which works in such myriad forms and everywhere, operative alike in star and in atom, holding them together in inescapable embrace; yet, marvelous paradox, it is this same power which guarantees the individual integrity of every cosmic Unit. It is also the mystic and wonderful magnetic sympathy which brings together human beings, man to man as brothers, woman to woman as sisters, and, in one of its human fields of action, in the merely human sphere, man to woman and woman to man in a genuine marriage. Love is likewise the only true basis of friendship.

It is to be distinctly understood, that the love here spoken of is the entirely impersonal Love of the Cosmic Divinity, which, nevertheless, just because it is all-permeant, and no smallest particle in the Universe can be outside of its spheres of mighty influence, ...

(...)

Is it possible to understand another human heart unless you yourself love? The mere operations of the brain-mind will not tell you anything about it. Love is clairvoyant, almost infinitely clairvoyant when it is wholly impersonal. It is love that possesses ‘eyes’ that nothing can bar the vision of. **The vision of love penetrates to the very heart of the Universe.** Love is sympathy. Love is compassion. There is a deep esoteric meaning in the old injunction: “Love all things, both great and small,” for thus your own consciousness is enlarged. You yourself become greater in so doing. Hate is restricted and constricted, restrictive and constrictive. It makes things to harden around the individual who hates. It hardens the Auric Egg of him. It builds veils around him. It is love that rends these veils, that dissolves them, that gives us freedom, that gives us vision, that gives us insight, that gives us pity, that gives us compassion, that gives us love — for love gives love. It is love that harmonizes us with the Universe. **This becoming at one with the Universe is the last and greatest objective of all the phases of the initiatory cycle.** There is a deep meaning in the injunction so often quoted in our own Holy Order: “Learn to forgive; learn to love.”

(...)

Love is clairvoyant and will show you the way always; but personal affection is blind and its steps falter always. Impersonal love is self-forgetfulness, literally and absolutely; personal love is self-remembrance, literally and absolutely. **When your love forgets yourself and, paradoxically, forgets the loved one and loves for pure delight of loving self-forgetfulness, then it is like the cosmic harmony, which manifests in the music of the spheres as the stars and the planets sing in their courses.**³⁷

Footnote 37. “And he lets his mind pervade one quarter of the world with thoughts of Love, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of Love, far-reaching, grown great, and beyond measure.

“Just, Vasetṭha, as a mighty trumpeter makes himself heard – and that without difficulty – in all the four directions; even so of all things that have shape or life, there is not one that he passes by or leaves aside, but regards them all with mind set free, and deep-felt love.

“Verily this, Vasetṭha, is the way to a state of union with Brahmā.

“And he lets his mind pervade one quarter of the world with thoughts of pity, sympathy, and equanimity, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of pity, sympathy, and equanimity, far-reaching, grown great, and beyond measure.

“Just, Vasetṭha, as a mighty trumpeter makes himself heard – and that without difficulty – in all the four directions; even so of all things that have shape or life, there is not one that he passes by or leaves aside, but regards them all with mind set free, and deep-felt pity, sympathy, and equanimity.

“Verily this, Vasetṭha, is the way to a state of union with Brahmā.”

— *Tevijja Sutta*, ch. iii, 1-4; *Sacred Books of the East*, Vol. XI, pp. 201-2
