



The WISDOM of ALL AGES

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BLAVATSKY LECTURE 2016

The WISDOM of ALL AGES

by **Trân-Thi-Kim-Điêu**

*** *The Blavatsky Lecture* ***

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A Chinese interpretation of the Indian Gupta dynasty style. As part of
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THE WISDOM OF ALL AGES

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THE WISDOM OF ALL AGES



There is a road,
steep and thorny,
beset with perils
of every kind,
but yet a road,
and it leads
to the very heart
of the Universe . . .

1

PREAMBLE

The notions and ideas expressed in my lecture would give most of you the impression that you have known all of these, because you are knowledgeable and learned. Therefore, I am addressing you as **'My learned audience'**. I just want to share with you some of the fruit of my understanding and amplify the synergy effect inside our human theosophical community.

The talk will not follow a classical linear way of development, just because it is impossible to use such a method. It would be like – as some *Tchan* (Zen) story reported – trying to seize a hand with the same hand.

¹ Blavatsky, H.P., 1982. *Collected Writings*, Vol. 13, 1890–1891. Wheaton, Ill: Theosophical Publishing House. p. 219.

A Postulate

The Wisdom of all ages is meant to pertain to all beings, from stones to stars, from humans to angels, to all hierarchies from the lowest to the highest. Yet amongst the kingdoms so far known to humans, human beings seem to be the fittest recipients assigned to this Wisdom for the time being. The reasons for this fitness will be given during the talk.

WHAT IS WISDOM?

This is an impossible question because whatever answer may be found it will never suffice to provide an exhaustively satisfactory definition. Though at the present human stage, a certain level of wisdom can be assimilated with the total amount of knowledge and understanding that is available, which would help an individual to advance shrewdly in life. Wisdom is then a kind of essence distilled from the experience of learning; therefore it cannot be separated in any way from the process of learning. So the inquirer is now placed in front of at least two kinds of wisdom: the human wisdom helping humans deal with life, both trivial and spiritual, and the Wisdom that helps them move out of the prison of their habits and beliefs, and in so doing drastically modify their destiny. Quite paradoxically the two kinds of wisdom are not in continuity. Indeed, experience often shows that at a certain point, the inquirer is compelled to leave the human wisdom behind in order to reach the door leading to a supra-human kingdom.

The more the inquirer allows himself or herself to be inspired and guided by the search for Truth, the more will he or she feel, before actually noticing, that there are two kinds of truths as there are two kinds of wisdom: the relative truth and the absolute Truth². The human wisdom leads to relative truths which regulate life on its phenomenal levels while the Wisdom of all ages – named as ‘Divine Wisdom’ – bears the Absolute Truth that constitutes the source of all life. Again here the Divine Wisdom cannot be separated from the process of learning, although the learning is now different.

² Blavatsky, H.P., 1979. *The Secret Doctrine*, Vol. 1. Reprint 1987. Adyar: Theosophical Publishing House. pp. 44 (fn), 48 (fn), 53.

TEACHING AND LEARNING

Little can be taught . . . It sounds contradictory to H. P. Blavatsky's injunction to students to teach,³ but it is not. Despite the fact that anyone can teach anyone else who knows less, the act of teaching has different impacts. First of all, no one can teach anyone who does not want to learn . . . This sounds obvious. However, misconception about teaching makes 'teachers' fall into the trap . . . the wanting to teach! Teachers need learners, but genuine learners do not need teachers! No, this is not cynical at all. Indeed, little can be taught⁴. On the contrary, much, up to the infinite, can be learned. Wisdoms – both human and Divine – cannot be taught, but both can be learned.



A well-known saying states: *'To teach is to touch a life forever'*. How true it is! So, is teaching possible or not? Of course, teaching is possible, although not in the way one tends to think . . . What can be taught then? Technical knowledge, informative data, the details of 'how-to-do', what else . . . ? More, but not how to proceed with learning itself, which means quite little in fact since learning aims at the infinite. One can see that the 'touched life' results more from the teacher-learner relationship and the act of learning together rather than from the act of teaching.

How to teach in the sense of touching a life forever? Teaching then is not only dispensing informative knowledge. It pertains to building a beautiful teacher-learner relationship so much so that the learner gets the enthusiasm to search further and go beyond what has been taught.

³ Blavatsky, H. P., 1953. *The Key to Theosophy*. Reprint 2007. Adyar: Theosophical Publishing House. pp. v, 240.

⁴ *'The whole essence of Truth cannot be transmitted from mouth to ear. Nor can any pen describe it, not even that of the recording Angel, unless man finds the answer in the sanctuary of his own heart, in the innermost depths of his divine intuitions.'* Blavatsky, H.P., 1979. *The Secret Doctrine*, Vol. 2. Reprint 1987. Adyar: Theosophical Publishing House. p. 516.

And how to learn? Five ways of learning can be mentioned briefly:

- 1/ Imitating
- 2/ Experiencing
- 3/ Reasoning
- 4/ Immersing
- 5/ Transcending

By Imitating

This is most frequently the way for children and for semi self-conscious adults. The famous story of the prime education of Mencius – one of the outstanding Chinese philosophers – relates his mother's concern about giving him a right and righteous upbringing⁵. It is undeniable that children (or immature persons) copy the behaviour of people in their environment and repeat it almost unconsciously. This is why children's preliminary education is fundamental. This step corresponds to the phase of accumulating informative knowledge, which is necessary but not sufficient. A similar behaviour with repetitions can be observed with students full of goodwill but of little thinking. The result on the psychological field is a hazardous adventure and on the mental level it gives overloaded minds.



By Experiencing

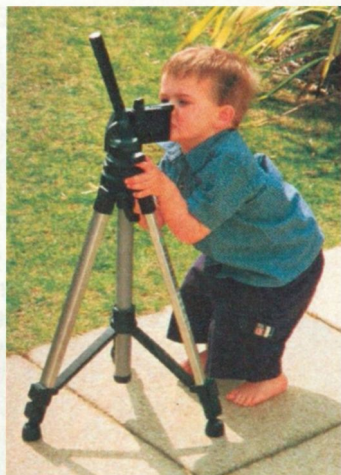
This way is used by a major part of humanity, from children and teenagers to immature adults. The motivation is to go through events by personal experience. Just as a simple example, a mother says: 'Careful, it is hot!' The child thirsting for experience, touches the pot, and gets burned. The result is pain and suffering. Technically, this phase is most important; it corresponds to testing ideas and theories.

The two first steps of learning lead to horizontal knowledge.

⁵ A traditional story tells of her moving their home several times and finally settling near a school, so that the boy should have the right kind of environmental influence, and of her encouraging her son to persevere in his studies. MLA Style: Mencius. *Encyclopædia Britannica. Encyclopædia Britannica Ultimate Reference Suite*. 2012. Chicago: Encyclopædia Britannica.

By Reasoning

Following the previous step, thinking is needed because it is the main task programmed for humans. A minority of humanity uses this way of learning, which generates less suffering because the capacity for reasoning enables the mind to anticipate and thus avoid unnecessary use of energy. There is little share of emotions, more acquaintance with discernment and development of understanding of synthesis and paradox.



By Immersing

This step is not applicable to technical knowledge. Rather it is suitable for mindful individuals, meaning emotionally stable and intellectually on the way to maturity. It is through meditation or by a direct guidance of a true spiritual Teacher⁶. Seldom there is suffering. Through this step learning is endless. It brings higher knowledge⁷.

By Transcending

This step is based on the injunction to go always further by willingly and consciously letting go of what is known. It corresponds to the ending of suffering. The result is Wisdom and realisation⁸.

The two last ways of learning will be developed further during the talk.

⁶ By mingling the contents of two minds.

⁷ Higher knowledge is not horizontal which spreads in accumulations in different fields yet always on the same level.

⁸ Meditation in its culmination 'produces' Prajñā, 'superior knowledge' or Wisdom. Realisation is the integration of Wisdom within oneself.

CONSCIOUSNESS

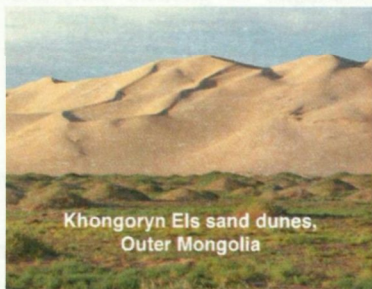
The Ancient Eastern Tradition asserts that Divine Wisdom or the Eternal Teaching⁹ reveals itself in the course of time to be accessible to the human mind. It would be more appropriate to say that Consciousness bears the capacity of self-evolving. Through the natural trend, it always changes in periodic rhythm to bring about new forms, new ideas, new concepts, new thinking. This constant newness is symbolized by an ever young male of seventeen years, known under the name of Sanat-Kumara¹⁰. As Consciousness is boundless, this perspective points to the limitlessness of learning.



Consciousness is at the same time the source of renewals and the recipient that hosts them. It is the battlefield between matter and spirit, the playground of forces which mould and shape matter. Inside it, there has been integrated the force for motion and transformation. Indeed, quoting the *Book of Kiu-te*, *Mahatma Letter* 90 brings to the fore the unseen fact of interweaving and interacting matter and spirit¹¹. In so doing, They reveal a tremendous truth: duality is just an illusion for matter and spirit cannot be separated. The two fundamental constituents of the Universe are one. The vision of the two – matter and spirit – as two separate entities is bound mainly to the dualistic habit of perception of the human mind and partly to the limits of language restricting a proper description of a real state of things.

⁹ Sanātana Dharma

¹⁰ Called also The King of the World; It is revered by populations in the East up to the recent geopolitical upheavals. Tradition used to say that it dwells in some part of the Gobi desert, in Genghis-Khan's Mongolia.



¹¹ 'In the book of Kiu-te, Spirit is called the ultimate sublimation of matter, and matter the crystallization of spirit.' Sinnett, A., Barker, A., Hume, A., Hao Chin, V., Linton, G. and Hanson, V., 1993. *The Mahatma Letters to A. P. Sinnett from the Mahatmas M. & K. H. Metro Manilla, Philippines: Theosophical Publishing House.* p. 283.

The constant interaction between matter and spirit implies that everything in manifestation is moving and changing. Such is the message of the I-Ching¹². There is only the One without-a-second, the Unique, the Absolute, That – which the I-Ching, as well as the *Upanishads* name 'The Supreme'. It is referred to in the *Tao-Teh-King* as TAO, The Way¹³. The Supreme does not change, neither does TAO. Therefore TAO is said to be everlasting. Consciousness is everlasting as well, yet ever changing.

True learning demands the understanding of paradox so that a well-trained mind understands the symbol of the Pa-Qua proclaiming that everything contains its opposite within itself as Light contains Darkness, and Darkness contains Light¹⁴.

To summarize, the self-evolving Consciousness, the battlefield between matter and spirit, the playground of forces, in its constant movement caused by interaction between matter and spirit, brings about constant renewal; however, it remains immutable; its dynamic state is immutable through its perpetual motion. Such is The Eternal Youth governing the World from inside, constantly brooding and bringing out newness.



¹² See Wilhelm, R. and Baynes, C., 1967. *The I Ching*. [Princeton, N.J.]: Princeton University Press.

¹³ Technically speaking, there is a difference between the Unique or the Supreme and TAO; yet philosophically and metaphysically speaking, how can one distinguish the destination and the road leading to it?

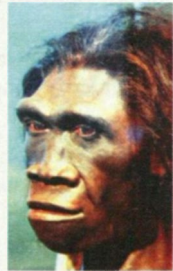
¹⁴ The Pa-Qua. See Appendix 2

RENEWAL AND EVOLUTION

Life would not be life if death were absent. Renewal implies necessarily disappearance of forms which have become obsolete. The understanding of the necessity of alternation of life and death gives birth to an accurate vision of the Great Life with its cycles and unexpected ways of renewing. This can be illustrated by the example of catastrophes. Usually they are considered as calamities. However, looking further in time, often, beside the destructive aspect, they turn out to be not only positive but also beneficial. The whole point belongs to the question 'how' one looks at things and events. 'How' means 'from where' and 'towards what'.

Every event is an integrated part of the whole evolutionary process, not in its form but in its essence. Despite the usual trend of the mind to take for granted that evolution, as well as growth, follows a smooth climbing curve, observation shows a rather zigzagging graph . . . And yet, the global result in the long run is something different, utterly positive, a kind of concave upwards hyperbolic curve.

Just think back. In fewer than a million earthly years, the human species has gone through upheavals of learning and catastrophes. From the Australopithecus up to the modern man, what a distance – mentally speaking – has Consciousness travelled! From the man of the Middle Ages up till now, one cannot deny the leap of evolution. And from now onward . . . ? There will be no possible comparison. From Homo Erectus (before circa 450,000 years), to Homo Faber and Homo Sapiens (before circa 160,000 years) to current modern man, inventing artificial intelligence, something, a Force and/or an Intelligence, must have been and must still be working from inside out to help the species to adapt themselves to the environment, to survive, to invent, and move forward. In a few words, the inquirer's presentment can be confirmed by observation and by the use of intelligence while reasoning to reach the temporary conclusion that there must be a plan underlying the whole scheme of changes. At this step, one can totally accept the theoretical esoteric teaching which indicates that the Divine Plan is evolution.

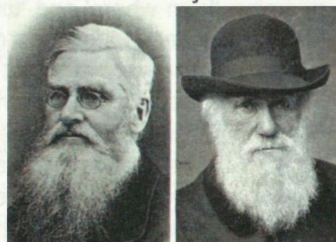


Homo Erectus -
adult female head
model - Smith-
sonian Museum

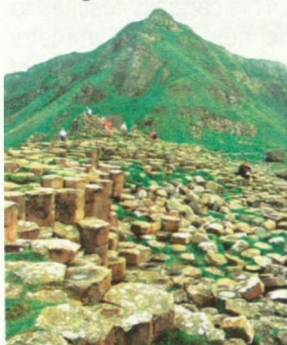
Since Consciousness underlies all beings, the evolutionary plan covers all. Mystic traditions do not exclude rocks and stones from the process, despite their insensitive appearance. Therefore stones and stars, humans and angels, and in between, all the other kingdoms such as plants, animals, and unseen underground entities, are included. There are reasons, some known and others unknown¹⁵, to say that humans are for the time being the fittest recipients of Wisdom.

HUMANS ARE THE FITTEST RECIPIENTS OF DIVINE WISDOM

Here there is no intention to deal with Wallace-Darwin theory of evolution which proclaims the development through natural selection and the survival of the fittest. During my travels in the late 90s to the former Eastern European Countries, an attendee of the programmes asked me whether the evolution we were dealing with was the Wallace-Darwin theory of evolution. My answer was: this theory shows the evolution of forms through observation and reasoning, but despite many factors considered



Alfred Russel Wallace/Charles Darwin



The majesty of the basalt rock formations at the Giant's Causeway, Northern Ireland

it keeps silence about inner intelligence, which is the basic dynamic leading factor of evolution in the theosophical sense. The primitive level of Consciousness in rocks and stones does not testify to their insensitivity. When one has the opportunity to travel and be near a rock, one can sense its life, its communications. Of course, these are not in words, but how much richer and more joy producing they are. In the silence of voice they resonate with the surroundings.

¹⁵ The two known reasons given do not cover all the reasons.

In the trend of development of consciousness at present, more and more individuals realise this kind of communication which has been cited by mystics and poets as part of their habitual relationship with their surrounding nature. What does 'surrounding nature' mean? It is a way of saying. In fact, what is called 'surrounding nature' is an extension of consciousness as felt by the experiencer. The human mind – captured in its structure and trivial function – is bound to dualistic seeing. It separates the internal from the external, the superior from the inferior, etc. The dualistic seeing is useful in a limited context. Moving further and deeper in consciousness, this seeing turns out to be insufficient and therefore incorrect.

It was mentioned earlier about 'how' one looks at things and events; 'how' meaning 'from where' and 'towards what'. The looking and seeing from the experiencer springs most of the time from a lump sum of experiences. These experiences are part of the individual who identifies wrongly himself or herself with them. Yet the real experiencer is not only those experiences. Therefore the seeing cannot be accurate. Now the story would be totally different if perception took place not from the fringe but from the very core of the experiencer. In the absence of the layers of past experiences, one can perceive with accuracy what is observed. Moreover, one can also see the movement of consciousness in its own action. The capacity of perception without the influence of the past is a special mark of evolution in the human kingdom. This capacity testifies to maturity in thinking which naturally leads to the next step. Symmetry seems to apply here. The capacity of perceiving from the core of consciousness ('from where?') corresponds to the capacity of aiming at the highest level of observation ('towards what?'). Humans are now capable of questioning about fundamental concepts such as space, time, and reality, as well as the relationship between them, and about humans themselves.

Exploring these abstract concepts is equivalent to echoing the Divine Wisdom. This action stands for one of the known reasons for humans to be the fittest recipients to host the Divine Wisdom among all beings. The other known reason is linked to humans' capacity to actively participate in the evolutionary process by operating together with it in its assigned direction.

EXPLORING SPACE, TIME, AND REALITY



Space is, was and will ever be, according to the Eternal Teaching¹⁶. Despite such naming, it is not a location. Inwardly, it covers the fields of the conscious and the unconscious – up to the deepest. Outwardly, it includes the not-yet manifested, and the manifested, invisible and visible. All these distinctions are untrue. They are used for the need of intellectual comprehension. It was already mentioned that what is outside is just an extension of what is inside, both constitute one, One Consciousness, One World.

At the end of the 19th century H P Blavatsky revealed first to a small group of students – before this came out to the whole world – the **Diagram of Meditation** which later on came to bear her name¹⁷. This seems like a tiny gift that got lost in her tremendous inheritance. Indeed, when compared with her works, especially with her opus magnum, the *Secret Doctrine*, it appears as insignificant. However, serious exploration of the Diagram gives evidence to the fact that it is a precious map destined to guide the genuine inquirers. Indeed, if one paid special attention to the beginning and the end of the Diagram, one could be fascinated by the implications of those few sentences.

Referring to these:

First sentence: *First conceive of Unity by Expansion in Space and Infinite in Time.*

Last note: *Acquisition is complete by the conception 'I am all Space and Time'. Beyond that . . . (It cannot be said).*

¹⁶ 'That which ever is is one, that which ever was is one, that which is ever being and becoming is also one: and this is Space.' Blavatsky, H.P., 1979. *The Secret Doctrine*, Vol. 1. Reprint 1987. Adyar: Theosophical Publishing House. p. 11.

¹⁷ See Annex 1. The Diagram of Meditation.

Unity is not a foggy concept. Using the mind one can conceive Unity by 'Expansion in Space and Infinite in Time'. The act of thinking causes consciousness to move in a certain direction. By 'expansion', consciousness grows and expands in dimensions; not only horizontally, but also vertically, in all directions. Motion of consciousness gives support to its inner measurements and in so doing allows it to realise its own boundlessness. While thought is repetitive, thinking is a dynamic process. Thinking has something new which does not fall into the grooves of old ideas. In its newness, there is beauty and grace. These are both contained in movement. Space is forever moving eternally. In its incessant movement, consciousness stands for the awareness of Space which is aware of itself inside itself. Consistently, Space must be the last step of realisation prior to Reality, like Einstein once stated that Space is the expression of Reality¹⁸. In other words, behind and beyond Space, Reality IS, ever unknowable, and unattainable.



Space is one, undivided. From the constant movement in its womb, originates multiplicity. The *Sāṃkhya* philosophy¹⁹ describes in details the cosmic alchemy and explains how manifestation develops through a



Spiral galaxy NGC 6814 taken by the Hubble telescope, May 2016

great diversification of beings, entities, elements, and forms. *The Secret Doctrine* gives inspiring descriptions of the hierarchies in Cosmogogenesis. All of them are contained in Space. One can presume that Reality, unattainable, expresses Itself through Space which is at the same time, Its limitless Container and Its indivisible, boundless Substance²⁰.

The Force which makes things move – including the movement of Space – can be viewed as the Power aspect of Reality. It is in-built in the Substance. One of the operational means of this Power aspect of Reality is recurrently hinted at in the whole process of manifestation – particularly at the very beginning of atomic²¹ creation – Fohat.

One needs to be reminded that it is still at work, though not through its original aspect. Fohat operates at every level of the theatre of manifestation. It is the Force which makes things move, change, and evolve. It is the Energy indispensable for motion and direction. Useless to try to identify and name it at different levels of the process. Suffice to say that Reality would not be expressed without Energy. At this step of exploration, one can say that while Space is the limitless Container and the indivisible, boundless Substance of Reality, Fohat is the Power and Energy to implement the expression of Reality, meaning that Fohat allows the One Reality to make Itself known as the Many, the multitude.

Manifestation has not yet been completed; it is in progress²². Indeed, first Fohat inside the Substance 'churned' it and produced fundamental particles²³, then combined them to make basic atoms, then combined atoms into more complex atoms and molecules, etc. and so on almost endlessly . . . At this step, (a way of saying, because . . .) the whole plan is launched. In the multitude of beings (classified by the human mind as kingdoms), Space is forever present, being the one original and basic constituent of all. It can be said that all of us are Space, in essence and also in matter made by Fohat.

¹⁸ See Einstein, A., 1949. *The world as I see it*. New York: Philosophical Library.

¹⁹ Sāṃkhya is one of the six main philosophies (śaḍdarśanas) in India. They are complimentary and manifest the Eternal Teaching, Sanātana Dharma.

²⁰ In the aspect of Substance, it is called Svabhāvat.

²¹ The essence of cosmic electrical and magnetic force.

²² *The history of creation and of this world from its beginning up to the present times is composed of seven chapters. The seventh chapter is not yet written.* T. Subba Row quoted by H. P. Blavatsky. Blavatsky, H.P., 1974. *Two books of the stanzas of Dzyan, with prologues and epilogues*. Madras, India: Theosophical Publishing House. p. 109.

²³ Fundamental particle means here 'atom', in its etymological sense of unbreakable ultimate brick of matter.

Time



Medieval Sundial,
Sherborne Cathedral

The question about the nature of time once consciously asked seems to be the beginning of the end . . . of the journey of consciousness in its outgoing through matter. Several kinds of time are known. The so-called psychological time is just the personal estimation of duration according to the emotions and the preferences of an individual. Indeed, what one dislikes seems to last longer than what one likes. The chronological time is an

accepted definition of duration based upon a set of fixed astronomic references. One day on planet Earth does not have the same duration of one day on any other planet. None of these kinds of time corresponds to the 'time' which is being explored here. Like an acorn which is hardly perceptible to the casual glance, but which is an oak in the eyes of those who see beyond both psychological and chronological time, each thing bears its full development and accomplishment in itself. Time therefore does not have any significance in reality.



To the question 'What is time?' Plato answered that time is the moving image of eternity²⁴. A sensitive approach of this statement brings the mind beyond the common circle of thinking. There are two paradoxes; first, eternity and time; second, eternity and movement. Usually, the mind tends to take it for granted that time is limited within eternity which is infinite time and that eternity is an immobile condition where time is 'frozen'. It was mentioned that in the whole universe, everything is moving. The particles, the atoms, the molecules . . . heavenly bodies, are in movement, on their own field, as well as the human psyche since the latter is made of the incessantly moving components. Time is bound to movement, and movement is the motion of the Substance of Space within itself. One cannot – in today's world with all its enormity of knowledge and understanding – separate time from Space. Space-time is the continuum in which the whole Consciousness moves, evolves, and in so doing manifests the unknowable Reality.

²⁴ 'Wherefore he made an image of eternity which is time, having an uniform motion according to number, parted into months and days and years, and also having greater divisions of past, present, and future.' See Plato and Jowett, B., 2003. *Gorgias and Timaeus*. Mineola, N.Y.: Dover Publications. p. 120.

THE MIRROR-EFFECT: 'I AM ALL SPACE AND TIME'

Space is forever. Time entered the stage when motion began. And ever since, all entities are in the adventure for so long a time . . . until something unusual – and yet natural – pops up in the human consciousness: it thinks of itself.

From snatches of thoughts, through fragments of mind, human consciousness moved forward. Interacting with the environment, adapting themselves to diverse conditions, moulding forms, and above all, maturing through observations, learning, growing in knowledge, drawing the quintessence from all kinds of learning, humans have gone so far to reach the level of self-consciousness. Indeed, a human can say 'I' and can be aware of its being as a human. In addition to the mind power of abstraction, there is now the power of recognizing its image in the mirror of consciousness.



This mirror-effect may originate – as a natural process – from the development of interaction between spirit and matter in the Space-time continuum. In this process, it sounds like matter at a certain step of its evolution, has gained the capacity of reflecting itself inside itself. In other words, it happens as if matter, at a certain degree of organisation and complexity, gains the capacity of reflecting spirit within, as a mirror does to any object standing in front of it. One may say that at a certain moment in its unfolding, consciousness reaches – so to speak –

the boundary of objectivity where the mirror-effect begins so that the outgoing way now strikes this boundary and is compelled to make a U-turn. This mirror-effect, as soon as it is activated, marks in fact the beginning of the end of the journey of consciousness in its outgoing through matter.

Reverting to the *Diagram of Meditation*, a mature mind which has gone through all the experiences of 'deprivations' and 'acquisitions' as described in the *Diagram of Meditation*, naturally reaches the state mentioned in the note **Acquisition is completed by the conception 'I am all Space and Time'**.

The conception 'I am all Space and Time' is the culmination of the mirror-effect, when there is identification of the individual with this conception, meaning that the individual consciousness no longer exists as individual; it has merged in Space and Time. Rather, it has merged into Space because the merging of individual consciousness into Space eternal is the ending of time. The person can still live physically; yet he/she ceased relationship with time. Despite the obligations, the movements, the actions, etc. on the physical field, he/she lives now in a timeless sphere. Likely, this is the case of adepts and seers. Some of them are known to us . . . According to physical laws, what is composed will decay and disintegrate with chronological time, yet the inner being remains after physical death in a living state of consciousness. This is all one can say, not more, because **'Beyond that . . . (It cannot be said)'**.

The Mirror-Effect: a Revolution for Humans

The realisation of the mirror-effect in humans is in fact a revolution. When a human is aware of the 'mirror-effect', not rejecting it²⁵ but making use of it, he becomes capable of looking at all things, not only outside oneself but also inside oneself, and both with a certain distance, a certain detachment. Outwardly, this distance gives accuracy to observation and detachment in action. Inwardly, it puts the mind in order, conferring to it the quietness that is necessary for further inner investigation. The mind is then used as an instrument, in the very technical sense of the term, in order to explore the deeper levels of consciousness by means of introspection. It becomes sharper and sharper, more sensitive and intuitive. While 'getting loose' from the 'I' centre it becomes more self-forgetful. Seeing things in their right proportions within the whole, the mind becomes light and joyful.

It sounds as if at this point the One Consciousness is taking command of the return journey, from the boundary of objectivity of matter towards and back to the origin, the heart of all things, which is Itself. On this way back, to the ultimate future, the eternal now, Spirit reveals itself through increasing awareness, intelligence and happiness within the hosting form.

What actually happens is a revolution within the whole evolutionary process of the universe, although from the outside this can be perceived as 'only innovations'.

The human being is not an improved animal but is a radically different species, with a more evolved consciousness. In humans, this evolved consciousness, being aware and working with the mirror-effect, is radically different from the consciousness in which this effect has not been awakened. The very seeing actually takes place. The revolutionary element lies altogether within three points:

- 1/ the realisation of the mirror-effect in one's own consciousness,
- 2/ the willingness to take up the journey back to the eternal now and
- 3/ the effective and constant undertaking of this journey on the road of time. Since human beings are part of the universe, the latter is influenced by their undertakings (principle of anthropy and not entropy). To put it differently, for the first time, a large number of humans can participate actively and consciously in the evolutionary process of the universe.

Having known the theory, the process of the teaching of the Wisdom, and the possibility of applying it, one can ask how to activate this process of participation. It is the same as asking how to be a true human being, not only wearing the same shape and not having the same psychological trend and not acting with the same standardization of behaviour.

²⁵ Rejecting the mirror-effect causes many psychological distortions and mental diseases.

ENTERING THE STREAM OF LEARNING

One may wonder what makes a human-shaped entity a human and may discover the characteristics of a human. There are five main characteristics that define a human:

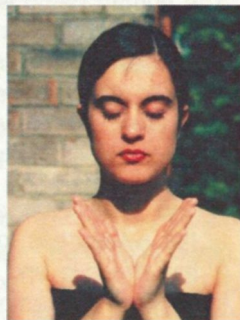
1/ Sense of Infinity

2/ Sense of Beauty

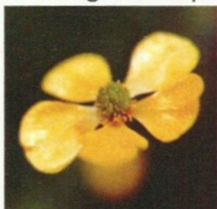
3/ Self-knowledge

4/ Compassion

5/ Self-transcendence²⁶



It may happen that your cat (if you have one . . .) and you sit in front of a marvellous sunset, and that you may both enjoy together the peaceful scenery. The feeling of happiness and joy may fill your consciousness and that of your cat. Yet the feeling of Infinity may be only yours. Likewise, when a sensitive human mind encounters the *Upanishads*, which mentions the 'splendour of the splendid', something is instantaneously 'triggered' to produce silence in the mind. Here the sense of Beauty neighbours the feeling of Infinity. Beauty, the religion of artists, is at the core of every true creation. Reading the segment of poem from Blake's *Auguries of Innocence*:



To see a world in a grain of sand,
And a heaven in a wild flower,
Hold infinity in the palm of your hand,
And eternity in an hour.

would lead a sensitive human mind to delight . . .
(But not your lovely cunning cat's mind).

Self-awareness born from the mirror-effect in matter makes humans ask questions about themselves and leads them towards Self-knowledge. Here the way of learning is by immersion. Consciousness dives within itself in investigations within the invisible. Learning by immersion may be done through meditation.

²⁶ See Annex 2. The Five-Pointed Star.

The whole process named as Saṁyama culminates in Samādhi²⁷. Examining the *Diagram of Meditation* next to the Saṁyama process as described in the *Yoga of Patanjali*²⁸ one can find that they are just two ways of looking at the same subject, emphasizing each on a different part of preparation. Deprivations and acquisitions in the *Diagram of Meditation* would correspond to the practice of Yama-Niyama in the *Yoga-Sūtras*. The practice of Āsana and Prāṇāyāma is kept in silence. Pratyāhāra is naturally implied during the whole process of the Diagram; it means concentration and elimination of any disturbance from the contact by the senses.

By immersion into the depth of consciousness, self-knowledge can be developed. Humans become then more and more sensitive to the others who are not themselves. It is the dawning of compassion. Acts of solidarity are not compassion. Animals are capable of solidarity; one can observe for instance a number of buffalos defending a member of their group against a lion's attack. It is just solidarity. Humans of a community defending against another community often are part of a clannish struggle. Compassion is quite different. It is the capacity of including all beings in one movement of love and care regardless to one's own interest. This will grow to reach the abolition of distinctions between friends and foes. Moreover, compassion is unending love for all, including humans, animals, plants, minerals, and other invisible beings. Unending love indicates a global attitude made of forgiveness, generous caring, and perpetual waves of benevolence. It is no different from wisdom, the fruit of discipline and meditation.

The world of today is the result of self-centredness, ill thinking, greed, and hatred. It badly needs a pinch of wisdom. Ethics often mentioned as part of the teaching, concerns correcting what had been corrupted. In a world of purity (as in the angels' kingdom) ethics has no function. Consequently, wherever there is need of ethics, evil has already caused havoc. The practice of ethics alone cannot heal the ailing world.

²⁷ Saṁyama-Samādhi: Saṁyama includes three stages in the process of meditation: concentration (Dhāraṇā), contemplation (Dhyāna), and fusion with the One Consciousness (Samādhi).

²⁸ See Annex 3. The Aṣṭāṅga Yoga.

It may stop the wrong doing but it does not heal the wounds caused in the past. Compassion only can uplift the world out of its conditions; not by providing for trivial needs, but by helping each human to light a lamp for oneself so that each one could in his turn help others to light up their lamp. Therefore, helping materially to alleviate difficult conditions in life is necessary because it would be absurd to expect a spiritual search from people who are in primary needs and who are not mature enough to willingly live an austere life. Therefore, the finality of this assistance must be to instil the awareness of the spiritual need in the assisted.

Transcendence is the movement towards realisation of Infinity. This step of learning is at the furthest extent of immersion where the individual consciousness is at the threshold of another plane of existence. The capacity of the human consciousness to trespass the border, the threshold to the next plane of existence lies in the capacity of Self-transcendence. Here, a human ceases to be a human. The sense of Infinity through self-transcendence turns out to be Infinity itself.

BEYOND HUMANITY

Humanity is at a crossroad which every being from lowest to highest must pass through to learn the lesson of self-consciousness. It is a tough step. At a certain moment in chronological time, animal consciousness will leave their collective soul to take individual shapes as humans, as the minerals turn to be plants, and plants to animals. Humanity is at an unavoidable stage of evolution. Humanity will be always humanity. The humans of today, if they succeed in learning – with all its steps up to self-transcendence – will be operating on another range of the Universe, be it a higher plane of existence or another kingdom. The whole stake is the accomplishment of the journey by consciousness from the origin and back to the origin through all states of evolution – which is the Divine Plan. When this happens, the One Consciousness realized from the multitude returns to the One Consciousness from which all things were born. It is called the flight of the Alone towards the Alone. Beyond that . . . It cannot be said . . .

Learned audience²⁹,
Such I have heard,
Such I have understood;
Such I wish to share with you,
Children of Space,
Use the mirror-effect!
Set up into motion!



Move on and on, towards the future and back to the origin,
the Eternal NOW.

Gate, gate,
Pāragate,
Pārasaṃgate,
Bodhi,
Svāhā.³⁰

²⁹ 'Learned audience' was the way the sixth patriarch of Tchan (Zen) Buddhism Huineng (Eno) addressed his audience in The Platform Sūtra.

³⁰ Mantram summarising and ending the Heart Sūtra, indicating the necessity of always moving further in order to leave renewal to take place. The traveller here is a pilgrim on the road towards the heart of the Universe.

DIAGRAM OF MEDITATION

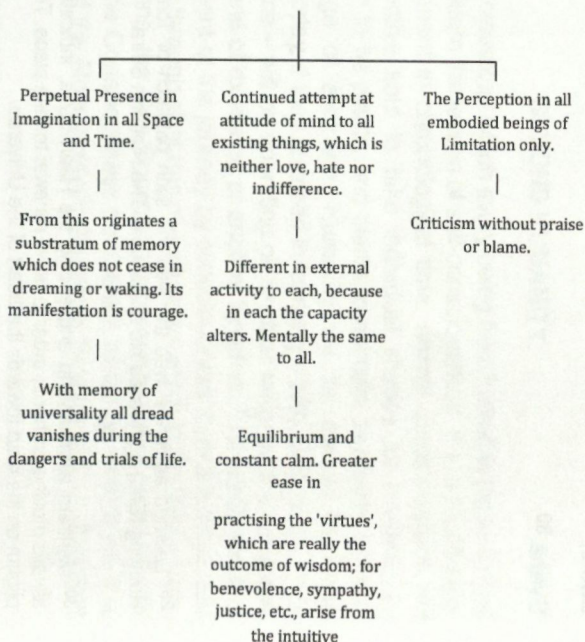
Dictated by H. P. Blavatsky to E.T. Sturdy in London 1887-1888
First conceive of UNITY by Expansion in Space and Infinite in Time.

[Either with or without self-identification]

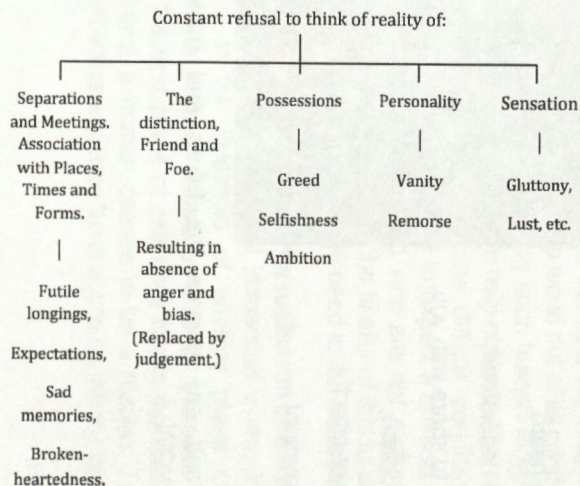
Then meditate logically and consistently on this in reference to states of consciousness.

Then the normal state of our consciousness must be moulded by:

ACQUISITIONS



DEPRIVATIONS



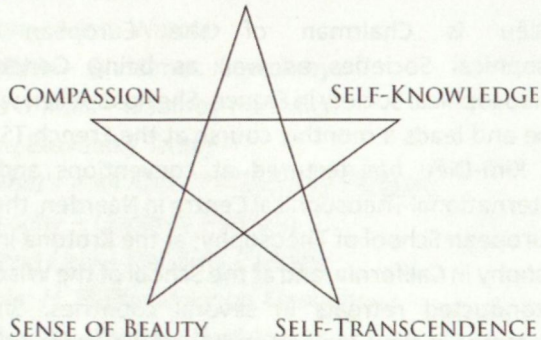
NOTE: These deprivations are produced by the perpetual imagination - without self-delusion* - of 'I am without', the recognition of their being the source of bondage, ignorance and strife. 'Deprivation' is completed by the meditation:

Annex 2



Annex 3

SENSE OF INFINITY



AṢṬĀṄGA YOGA: Eight-limbed yoga
Based on Patañjali's Yoga-Sutras

Annex 4

- | | | |
|----|------------|----------------------|
| 1. | Yama | Self-restraints |
| 2. | Niyama | Fixed observances |
| 3. | Āsana | Posture |
| 4. | Prāṇāyāma | Regulation of breath |
| 5. | Pratyāhāra | Abstraction |
| 6. | Dhāraṇā | Concentration |
| 7. | Dhyāna | Contemplation |
| 8. | Samādhi | Intense absorption |

Biographical Details:
TRẦN-THI-KIM-DIÊU

Trần-Thi-Kim-Diêu was born in South-Vietnam. She became interested in philosophy and religion in her teens and has explored the main Eastern philosophies and great religions in parallel with scientific approach. She left her home country at the age of 20 to attend university. She is a post-graduate in Pharmaceutical Science and Technology.



Kim-Diêu is Chairman of the European Federation of Theosophical Societies as well as being General Secretary of the Theosophical Society in France. She has spoken widely throughout Europe and leads a monthly course at the French TS headquarters in Paris. Kim-Diêu has lectured at conventions and congresses, at the International Theosophical Centre in Naarden, the Netherlands; at the European School of Theosophy; at the Krotona Institute School of Theosophy in California, and at the School of the Wisdom at Adyar and has conducted retreats in several countries. She has also led programmes in New Zealand and Australia. From 1991 until 1999 she delivered a number of lectures in former Eastern European countries, mainly Russia and the Ukraine.

She travels widely to encourage co-operation and promulgates the teachings as to share experiences in the service of the Society. Her main concern is to promote a new way of living where each human life can be guided by universal ethics and the mystic dimension of consciousness.

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