

William Quan Judge
The Culture of Concentration

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Part I

The term most generally in use to express what is included under the above title is SELF CULTURE. Now it seems to well enough express, for a time at least, the practice referred to by those who desire to know the truth. But, in fact, it is inaccurate from a theosophic standpoint. For the self is held to be that designated in the Indian books as Īśvara, which is a portion of the eternal spirit enshrined in each human body. That this is the Indian view there is no doubt. The *Bhagavad-Gītā* in Ch. 15 says that an eternal portion of this spirit, “having assumed life in this world of life, attracts the heart and the five senses which belong to nature. Whatever body Īśvara enters or quits, it is connected with it by snatching those senses from nature, even as the breeze snatches perfumes from their very bed. This spirit approaches the objects of sense by presiding over the ear, the eye, the touch, the taste, and the smell, and also over the heart”; and in an earlier chapter, “the Supreme spirit within this body is called the Spectator and admonisher, sustainer, enjoyer, great Lord, and also highest soul”; and again, “the Supreme eternal soul, even when existing within — or connected with — the body, is not polluted by the actions of the body.”

Elsewhere in these books this same spirit is called the self, as in a celebrated sentence which in Sanskrit is “Ātmānam ātmanā, paśya,” meaning, “Raise the self by the self,” and all through the *Upanishads*, where the self is constantly spoken of as the same as the Īśvara of *Bhagavad-Gītā*. Max Müller thinks the word “self” expresses best in English the ideas of the *Upanishads* on this head.

It therefore follows that such a thing as culture of this self, which in its very nature is eternal, unchangeable, and unpollutable by any action, cannot be. It is only from inadequacy of terms that students and writers using the English tongue are compelled to say “self culture,” while, when they say it, they admit that they know the self cannot be cultured.



What they wish to express is, “such culture or practice to be pursued by us as shall enable us, while on earth, to mirror forth the wisdom and fulfill the behests of the self within, which is all wise and all good.”

As the use of this term “self culture” demands a constant explanation either outwardly declared or inwardly assented to, it is wise to discard it altogether and substitute that which will express the practice aimed at without raising a contradiction. For another reason also the term should be discarded. That is, that it assumes a certain degree of selfishness, for, if we use it as referring to something that we do only for ourself, we separate at once between us and the rest of the human brotherhood. Only in one way can we use it without contradiction or without explanation, and that is by admitting we selfishly desire to cultivate ourselves, thus at once running against a prime rule in theosophic life and one so often and so strenuously insisted on, that the idea of personal self must be uprooted. Of course, as we will not negative this rule, we thus again have brought before us the necessity for a term that does not arouse contradictions. That new term should, as nearly as possible, shadow forth the three essential things in the action, that is, the instrument, the act, and the agent, as well as the incitement to action; or, knowledge itself, the thing to be known or done, and the person who knows.

This term is CONCENTRATION. In the Indian books it is called Yoga. This is translated also as Union, meaning a union with the Supreme Being, or, as it is otherwise put, “the object of spiritual knowledge is the Supreme Being.”

There are two great divisions of Yoga found in the ancient books, and they are called Hatha-Yoga and Raj-Yoga.

Hatha-Yoga is a practical mortification of the body by means of which certain powers are developed. It consists in the assumption of certain postures that aid the work, and certain kinds of breathing that bring on changes in the system, together with other devices. It is referred to in the 4th chapter of the *Bhagavad-Gītā* thus: “Some devotees sacrifice the sense of hearing and the other senses in the fires of restraint; some offer objects of sense, such as sound, in the fires of the senses. Some also sacrifice inspiration of breath in expiration, and expiration in inspiration, by blocking up the channels of inspiration and expiration, desirous of retaining their breath. Others, by abstaining from food, sacrifice life in their life.”

In various treatises these methods are set forth in detail, and there is no doubt at all that by pursuing them one can gain possession of sundry abnormal powers. There is risk, however, especially in the case of people in the West where experienced gurus or teachers of these things are not found. These risks consist in this, that while an undirected person is doing according to the rules of Hatha-Yoga, he arouses about him influences that do him harm, and he also carries his natural functions to certain states now and then when he ought to stop for a while, but, having no knowledge of the matter, may go on beyond that and produce injurious effects. Then, again, Hatha-Yoga is a difficult thing to pursue, and one that must be pushed to the point of mastery and success. Few of our Western people are by nature fitted for such continuous and difficult labor on the mental and astral planes. Thus, being attracted to Hatha-Yoga by the novelty of it, and by the apparent pay that it offers in visible phys-



ical results, they begin without knowledge of the difficulty, and stopping after a period of trial they bring down upon themselves consequences that are wholly undesirable.

The greatest objection to it, however, is that it pertains to the material and semi-material man, — roughly speaking, to the body, and what is gained through it is lost at death.

The *Bhagavad-Gītā* refers to this and describes what happens in these words: “All of these, indeed, being versed in sacrifice, have their sins destroyed by these sacrifices. But he alone reaches union with the Supreme being who eats of the ambrosia left from a sacrifice.” This means that the Hatha-Yoga practice represents the mere sacrifice itself, whereas the other kind is the ambrosia arising from the sacrifice, or “the perfection of spiritual cultivation,” and that leads to Nirvāna. The means for attaining the “perfection of spiritual cultivation” are found in Rāja-Yoga, or, as we shall term it for the present, Culture of Concentration.

When concentration is perfected, we are in a position to use the knowledge that is ever within reach but which ordinarily eludes us continually. That which is usually called knowledge is only an intellectual comprehension of the outside, visible forms assumed by certain realities. Take what is called scientific knowledge of minerals and metals. This is merely a classification of material phenomena and an empirical acquisition. It knows what certain minerals and metals are useful for, and what some of their properties are. Gold is known to be pure, soft, yellow, and extremely ductile, and by a series of accidents it has been discovered to be useful in medicine and the arts. But even to this day there is a controversy, not wholly settled, as to whether gold is held mechanically or chemically in crude ore. Similarly with minerals. The crystalline forms are known and classified.

And yet a new theory has arisen, coming very near to the truth, that we do not know matter in reality in this way, but only apprehend certain phenomena presented to us by matter, and variously called, as the phenomena alter, gold, wood, iron, stone, and so on. But whether the minerals, metals, and vegetables have further properties that are only to be apprehended by still other and undeveloped senses, science will not admit. Passing from inanimate objects to the men and women about us, this ordinary intellectual knowledge aids us no more than before. We see bodies with different names and of different races, but below the outer phenomena our everyday intellect will not carry us. This man we suppose to have a certain character assigned to him after experience of his conduct, but it is still only provisional, for none of us is ready to say that we know him either in his good or his bad qualities. We know there is more to him than we can see or reason about, but what, we cannot tell. It eludes us continually. And when we turn to contemplate ourselves, we are just as ignorant as we are about our fellow man. Out of this has arisen an old saying: “Every man knows what he is, but no one knows what he will be.”

There must be in us a power of discernment, the cultivation of which will enable us to know whatever is desired to be known. That there is such a power is affirmed by teachers of occultism, and the way to acquire it is by cultivating concentration.



It is generally overlooked, or not believed, that the inner man who is the one to have these powers has to grow up to maturity, just as the body has to mature before its organs fulfill their functions fully. By inner man I do not mean the higher self—the *Īsvara* before spoken of, but that part of us which is called soul, or astral man, or vehicle, and so on. All these terms are subject to correction, and should not be held rigidly to the meanings given by various writers. Let us premise, first, the body now visible; second, the inner man — not the spirit; and third, the spirit itself.

Now while it is quite true that the second-or inner man — has latent all the powers and peculiarities ascribed to the astral body, it is equally true that those powers are, in the generality of persons, still latent or only very partially developed.

This inner being is, so to say, inextricably entangled in the body, cell for cell and fibre for fibre. He exists in the body somewhat in the way the fibre of the mango fruit exists in the mango. In that fruit we have the inside nut with thousands of fine fibres spreading out from it through the yellow pulp around. And as you eat it, there is great difficulty in distinguishing the pulp from the fibre. So that the inner being of which we are speaking cannot do much when away from his body, and is always influenced by it. It is not therefore easy to leave the body at will and roam about in the double. The stories we hear of this as being so easily done may be put down to strong imagination, vanity, or other causes. One great cause for error in respect to these doubles is that a clairvoyant is quite likely to mistake a mere picture of the person's thought for the person himself. In fact, among occultists who know the truth, the stepping out of the body at will and moving about the world is regarded as a most difficult feat, and for the reasons above hinted at. Inasmuch as the person is so interwoven with his body, it is absolutely necessary, before he can take his astral form about the country, for him to first carefully extract it, fibre by fibre, from the surrounding pulp of blood, bones, mucous, bile, skin, and flesh. Is this easy? It is neither easy nor quick of accomplishment, nor all done at one operation. It has to be the result of years of careful training and numerous experiments. And it cannot be consciously done until the inner man has developed and cohered into something more than irresponsible and quivering jelly. This development and coherence are gained by perfecting the power of concentration.

Nor is it true, as the matter has been presented to me by experiment and teaching, that even in our sleep we go rushing about the country seeing our friends and enemies or tasting earthly joys at distant points. In all cases where the man has acquired some amount of concentration, it is quite possible that the sleeping body is deserted altogether, but such cases are as yet not in the majority.

Most of us remain quite close to our slumbering forms. It is not necessary for us to go away in order to experience the different states of consciousness which is the privilege of every man, but we do not go away over miles of country until we are able, and we cannot be able until the necessary ethereal body has been acquired and has learned how to use its powers.

Now, this ethereal body has its own organs which are the essence or real basis of the senses described by men. The outer eye is only the instrument by which the real power of sight experiences that which relates to sight; the ear has its inner master —



the power of hearing, and so on with every organ. These real powers within flow from the spirit to which we referred at the beginning of this paper. That spirit approaches the objects of sense by presiding over the different organs of sense. And whenever it withdraws itself the organs cannot be used. As when a sleep — walker moves about with open eyes which do not see anything, although objects are there and the different parts of the eye are perfectly normal and uninjured.

Ordinarily there is no demarcation to be observed between these inner organs and the outer; the inner ear is found to be too closely interknit with the outer to be distinguished apart. But when concentration has begun, the different inner organs begin to awake, as it were, and to separate themselves from the chains of their bodily counterparts. Thus the man begins to duplicate his powers. His bodily organs are not injured, but remain for use upon the plane to which they belong, and he is acquiring another set which he can use apart from the others in the plane of nature peculiarly theirs.

We find here and there cases where certain parts of this inner body have been by some means developed beyond the rest. Sometimes the inner head alone is developed, and we have one who can see or hear clairvoyantly or clairaudiently; again, only a hand is developed apart from the rest, all the other being nebulous and wavering. It may be a right hand, and it will enable the owner to have certain experiences that belong to the plane of nature to which the right hand belongs, say the positive side of touch and feeling.

But in these abnormal cases there are always wanting the results of concentration. They have merely protruded one portion, just as a lobster extrudes his eye on the end of the structure which carries it. Or take one who has thus curiously developed one of the inner eyes, say the left. This has a relation to a plane of nature quite different from that appertaining to the hand, and the results in experience are just as diverse. He will be a clairvoyant of a certain order, only able to recognize that which relates to his one-sided development, and completely ignorant of many other qualities inherent in the thing seen or felt, because the proper organs needed to perceive them have had no development. He will be like a two-dimensional being who cannot possibly know that which three-dimensional beings know, or like ourselves as compared with four-dimensional entities.

In the course of the growth of this ethereal body several things are to be observed.

It begins by having a cloudy, wavering appearance, with certain centres of energy caused by the incipiency of organs that correspond to the brain, heart, lungs, spleen, liver, and so on. It follows the same course of development as a solar system, and is, in fact, *governed and influenced by the very solar system to which the world belongs on which the being may be incarnate*. With us it is governed by our own solar orb.

If the practice of concentration be kept up, this cloudy mass begins to gain coherence and to shape itself into a body with different organs. As they grow they must be used. Essays are to be made with them, trials, experiments. In fact, just as a child must creep before it can walk, and must learn walking before it can run, so this ethereal man must do the same. But as the child can see and hear much farther



than it can creep or walk, so this being usually begins to see and to hear before it can leave the vicinity of the body on any lengthy journey.

Certain hindrances then begin to manifest themselves which, when properly understood by us, will give us good substantial reasons for the practicing of the several virtues enjoined in holy books and naturally included under the term of Universal Brotherhood.

One is that sometimes it is seen that this nebulous forming body is violently shaken, or pulled apart, or burst into fragments that at once have a tendency to fly back into the body and take on the same entanglement that we spoke of at first. *This is caused by anger*, and this is why the sages all dwell upon the need of calmness. When the student allows anger to arise, the influence of it is at once felt by the ethereal body, and manifests itself in an uncontrollable trembling which begins at the centre and violently pulls apart the hitherto coherent particles. If allowed to go on it will disintegrate the whole mass, which will then reassume its natural place in the body. The effect following this is, that a long time has to elapse before the ethereal body can be again created. And each time this happens the result is the same. Nor does it make any difference what the cause for the anger may be. There is no such thing as having what is called "righteous anger" in this study and escaping these inevitable consequences. Whether your "rights" have been unjustly and flagrantly invaded or not does not matter. The anger is a force that will work itself out in its appointed way. Therefore anger must be strictly avoided, and it cannot be avoided unless charity and love- absolute toleration-are cultivated.

But anger may be absent and yet still another thing happen. The ethereal form may have assumed quite a coherence and definiteness. But it is observed that, instead of being pure and clear and fresh, it begins to take on a cloudy and disagreeable color, the precursor of putrefaction, which invades every part and by its effects precludes any further progress, and at last reacts upon the student so that anger again manifests itself. This is the effect of envy. Envy is not a mere trifle that produces no physical result. It has a powerful action, as strong in its own field as that of anger. It not only hinders the further development, but attracts to the student's vicinity thousands of malevolent beings of all classes that precipitate themselves upon him and wake up or bring on every evil passion. Envy, therefore, must be extirpated, and it cannot be got rid of as long as the personal idea is allowed to remain in us.

Another effect is produced on this ethereal body by vanity. Vanity represents the great illusion of nature. It brings up before the soul all sorts of erroneous or evil pictures, or both, and drags the judgment so away that once more anger or envy will enter, or such course be pursued that violent destruction by outside causes falls upon the being. As in one case related to me. The man had made considerable progress, but at last allowed vanity to rule. This was followed by the presentation to his inner sight of most extraordinary images and ideas, which in their turn so affected him that he attracted to his sphere hordes of elementals seldom known to students and quite indescribable in English. These at last, as is their nature, laid siege to him, and one day produced all about the plane of his astral body an effect similar in some respects to that which follows an explosion of the most powerful explosive known to science. The consequence was, his ethereal form was so suddenly fractured that by



repercussion the whole nature of the man was altered, and he soon died in a mad-house after having committed the most awful excesses.

And vanity cannot be avoided except by studiously cultivating that selflessness and poverty of heart advised as well by Jesus of Nazareth as by Buddha.

Another hindrance is fear. This is not, however, the worst of all, and is one that will disappear by means of knowledge, for fear is always the son of ignorance. Its effect on the ethereal form is to shrivel it up, or coagulate and contract it. But as knowledge increases, that contraction abates, permitting the person to expand. Fear is the same thing as frigidity on the earth, and always proceeds by the process of freezing.

In my next the subject will be further developed.

Part II

It is now over one year since I sent in Part I to the Editor of *The Path*. Since then I have heard that some students expressed a desire to read Part II, forgetting to observe, perhaps, that the first paper was complete in itself, and, if studied, with earnest practice to follow, would have led to beneficial results. It has not been necessary before to write No. II; and to the various students who so soon after reading the first have asked for the second I plainly say that you have been led away because a sequel was indicated and you cannot have studied the first; furthermore I much doubt if you will be benefited by this any more than by the other.

Success in the culture of concentration is not for him who sporadically attempts it. It is a thing that flows from "a firm position assumed with regard to the end in view, and unremittingly kept up." Nineteenth Century students are too apt to think that success in occultism can be reached as one attains success in school or college, by reading and learning *printed words*. A complete knowledge of all that was ever written upon concentration will confer no power in the practice of that about which I treat. Mere book knowledge is derided in this school as much as it is by the clodhopper; not that I think book knowledge is to be avoided, but that sort of acquisition without the concentration is as useless as faith without works. It is called in some places, I believe, "mere eye-knowledge." Such indeed it is; and such is the sort of culture most respected in these degenerate times.

In starting these papers the true practice was called Raj-Yoga. It discards those physical motions, postures, and recipes relating solely to the present personality, and directs the student to virtue and altruism as the bases from which to start. This is more often rejected than accepted. So much has been said during the last 1800 years about Rosicrucians, Egyptian Adepts, Secret Masters, Kaballah, and wonderful magical books, that students without a guide, attracted to these subjects, ask for information and seek in vain for the entrance to the temple of the learning they crave, because they say that virtue's rules are meant for babes and Sunday-schools, but not for them. And, in consequence, we find hundreds of books in all the languages of Europe dealing with rites, ceremonies, invocations, and other obscurities that will lead to nothing but loss of time and money. But few of these authors had anything



save “mere eye-knowledge.” ’Tis true they have sometimes a reputation, but it is only that accorded to an ignoramus by those who are more ignorant. The so-called great man, knowing how fatal to reputation it would be to tell how really small is his practical knowledge, prates about “projections and elementals,” “philosopher’s stone and elixir,” but discreetly keeps from his readers the paucity of his acquirements and the insecurity of his own mental state. Let the seeker know, once for all, that the virtues cannot be discarded nor ignored; they must be made a part of our life, and their philosophical basis must be understood.

But it may be asked, if in the culture of concentration we will succeed alone by the practice of virtue. The answer is No, not in this life, but perhaps one day in a later life. The life of virtue accumulates much merit; that merit will at some time cause one to be born in a wise family where the real practice of concentration may perchance begin; or it may cause one to be born in a family of devotees or those far advanced on the Path, as said in *Bhagavad-Gītā*. But such a birth as this, says Krishna, is difficult to obtain; hence the virtues alone will not always lead in short space to our object.

We must make up our minds to a life of constant work upon this line. The lazy ones or they who ask for pleasure may as well give it up at the threshold and be content with the pleasant paths marked out for those who “fear God and honor the King.” Immense fields of investigation and experiment have to be traversed; dangers unthought of and forces unknown are to be met; and all must be overcome, for in this battle *there is no quarter asked or given*. Great stores of knowledge must be found and seized. The kingdom of heaven is not to be had for the asking; it must be taken by violence. And the only way in which we can gain the will and the power to thus seize and hold is by acquiring the virtues on the one hand, and minutely understanding ourselves on the other. Some day we will begin to see why not one passing thought may be ignored, not one flitting impression missed. This we can perceive is no simple task. It is a gigantic work. Did you ever reflect that the mere passing sight of a picture, or a single word instantly lost in the rush of the world, may be basis for a dream that will poison the night and react upon the brain next day. Each one must be examined. If you have not noticed it, then when you awake next day you have to go back in memory over every word and circumstance of the preceding day, seeking, like the astronomer through space, for the lost one. And, similarly, without such a special reason, you must learn to be able to go thus backward into your days so as to go over carefully and in detail all that happened, all that you permitted to pass through the brain. Is this an easy matter?

But let us for a moment return to the sham adepts, the reputed Masters, whether they were well-intentioned or the reverse. Take Éliphas Lévi, who wrote so many good things, and whose books contain such masses of mysterious hints. Out of his own mouth he convicts himself. With great show he tells of the raising of the shade of Apollonius. Weeks beforehand all sorts of preparations had to be made, and on the momentous night absurd necromantic performances were gone through. What was the result? Why only that the so-called shade appeared for a few moments, and Levi says they never attempted it again. Any good medium of these days could call up the shade of Apollonius without preparation, and if Levi were an Adept he could have



seen the dead quite as easily as he turned to his picture in a book. By these sporadic attempts and outside preparations, nothing is really gained but harm to those who thus indulge. And the foolish dabbling by American theosophists with practices of the Yogis of India that are not one-eighth understood and which in themselves are inadequate, will lead to much worse results than the apocryphal attempt recorded by Éliphas Lévi.

As we have to deal with the Western mind now ours, all unused as it is to these things and over-burdened with false training and falser logic, we must begin where we are, we must examine our present possessions and grow to know our own present powers and mental machinery. This done, we may proceed to see ourselves in the way that shall bring about the best result.

RĀMATĪRTHA

