

Meditation
Teachings by W.Q. Judge



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The best and most important teacher is one's own Seventh Principle centred in the Sixth. The more unselfishly one works for his fellow men and divests himself of the illusionary sense of personal isolation, the more he is free from *Mâyā* and the nearer he approaches Divinity.

— K. H.¹

Meditation

The Instructions and the Book of Rules enjoin daily meditation. No matter how busy a person is he can always get some time for distinct effort at meditation. If very busy then take a short time, if only five minutes; if less busy then longer. And be sure that you do not shorten the time merely for your personal comfort, but because obligatory duty compels you to. The various directions in the Rule Book will give much in this line of thought to those who carefully read them.

In London there was issued since 1891, a paper entitled, "On Meditation," which was circulated in Europe but not in America. That paper cannot be recommended for students now because its general tendency is misleading in too many particulars. A watch was by it suggested for consideration and concentration in the period of meditation. Many good things were in the paper, but I wish now to say that I cannot countenance it because its general effect is to draw the attention of students to personal psychic development. The dwelling upon the idea of a watch is also too small for those who really wish to gain spiritual power and light. Such petty and unworthy objects should not be selected: for the mind, if concentrated on these, will not go any farther than the range of the object. Hence by selecting a watch or other similar limited matter, the range of meditation is limited from the beginning. The widest range, the highest aim, should be taken for the mind's use, even though we know beforehand that it cannot be fully reached.

¹ Cf. "Some years ago the Master K.H. . . wrote the following for an American Theosophist who permits its use here, taken from the original." — WILLIAM QUAN JUDGE. [Eklund D. *Echoes of the Orient: The Writings of William Quan Judge*. San Diego: Point Loma Publications, Inc., 1975-1987. Vol. III: publ. 1987, p. 464; second edition, Pasadena: Theosophical University Press, 2010, p. 452]

Therefore, for your set period of meditation, select from such subjects as *Aum, the Self, Ātman, Masters, the Lodge, Unity*, and come down, if you have time, to the School in general and the Theosophical movement. If the first above subjects are too difficult, then select some *great and good person*, which will be next as to ease of use. Do not select living persons¹ because their failings may be too great. Next, in order of ease or limit, take, *Instructions received of a lofty nature*, whether from another, from a book or from a dream. Hold one or all of these in the mind as much as you can and at the end think of the School and its members, and desire benefit and progress for all.

But all should try, if ever so little, to concentrate and meditate upon the Self as all in all, as being all, as being the person meditating.

If circumstances really prevent your having a set time, then:

(a) On going to bed, and before sleeping, try to have these ideas as your last waking thoughts.

(b) Try upon waking each day to make your thoughts dwell on the same ideas before rising or speaking to anyone. Do not let the first thoughts be of business; foolish, or troubled. Make a habit of having as *first thoughts* these high ones above mentioned.

(c) Each night before sleep, and each morning after the few moments of high thought, forgive your enemies mentally and with your heart.

Daily Practice

Those who can do so should follow this rule: When you have dressed, and before eating, take fifteen or twenty minutes for meditation. If you are hungry, all the better, for then it will be better discipline. If this can be done, then slowly but surely it will affect the whole nature. Do not do this after eating or when you have made all easy, but the first thing in the day.

The reason for doing this as a day's beginning and before eating, is that it thus disciplines the system gently. If you try to make all your surroundings and your stomach very comfortable and "just to the taste," you give up nothing. If you fill your stomach first you become full of the fumes of food, which rise through the bottom of the brain-pan at the root of the nose.

The power of these meditations is not always to be seen fully in one life. One life is too short for the entire work, but these thoughts, vows, and practices surely effect the whole nature and last through the centuries. They bring us further and further along the road to the final perfection of this cycle and draw us to the time when we will have the power.

¹ [Cf. "With the dead there is no rivalry. In the dead there is no change. Plato is never sullen. Cervantes is never petulant. Demosthenes never comes unseasonably. Dante never stays too long. No difference of political opinion can alienate Cicero. No heresy can excite the horror of Bossuet. . . ." Thomas Babington Macaulay: *Essays Contributed to the Edinburgh Review*, 1837, "On Lord Bacon." — ED. PHIL.]

The Present Age

This age is known to the Adepts as that of *transition*. Everyone is affected by this, since the parts of a whole must be subject to the general law governing the whole. That law affects each one in his meditations.

Meditation, The Word, and Colours

Concentration must exist in meditation, but the latter is the true name for the bringing together or focusing of thought. The Upanishads, and the Master, say (in Master's words): "A lifetime's meditation is the sum-total of a lifetime's thoughts, which constitute the subtle bond that binds us to rebirth. For meditation, both special as to hour, and general as to daily aspiration, the selection as to a high idea, person, or matter should be made." *The Word* should be made the subject of our constant thought. We should see and hear the Word as in all. It is *Aum*, but that means nothing unless we assimilate the idea and see it as the *Self*, existing everywhere, sounding everywhere, creating, sustaining, and destroying all.

It is true that H.P. Blavatsky, in replying to a question as to what to concentrate upon, once said: "Oh, a watch or an ink-bottle." But she was not then teaching the general subject: she was only illustrating the general idea of concentration *per se*. Similarly she once said, in 1875: "A talisman? Why, you can make a talisman of this paper-cutter." That does not mean we are to take paper-cutters as talismans, but that with him who trains himself within, the meanest object may be of use. If we go the other way and begin by devoting ourselves to such little objects we will never get beyond them. And for the Western world this is especially true. We must select the Word, as containing all, for our constant meditation in our "life-time thoughts." Now refer to Instruction III, in the Appendix.¹ It says:

The colour and number of not only the planets but also the zodiacal constellations corresponding to every letter of the alphabet, are necessary to make any special syllable, and even letter, *operative*. Therefore if a student would make *Buddhi* operative, for instance, he would have to intone the first words of the Mantra on the note *mi*. But he would have still further to accentuate the *mi*, and produce mentally the yellow colour . . . on every letter *m* . . . because it is seventh and fourth. . . . As *Buddhi* it is second; as *Buddhi-Manas* it is second and third combined.

The same subject was also referred to in Instruction I, when speaking of the diagram. Illustration was made of the power of the yellow line produced from or by *Buddhi* to cure a pain. H.P. Blavatsky made these references with a purpose and intentionally omitted further "practical" details.

Among colours and sounds lie the keys to the objective results from the occult processes of thought. Not only is it by these that direct effects are produced, but also, by their use alone (either consciously or unconsciously) can the elemental powers of Nature be mastered and guided by the will. H.P. Blavatsky did not give out much on this because it is, in its detail, reserved for those who have so far progressed as to be trusted without danger to themselves and others. But she gave two broad hints of

¹ [Blavatsky *Collected Writings*, XII pp. 642-43]

such a nature as to result, if used, in good alone. In Instruction No. 1¹ she speaks, illustratively, of a line of *yellow* for the cure of a pain; and in the above quotation she shows you that yellow, as the colour of *Buddhi*, may be used with the Word on the tone *mi*. This will tend in a degree, as your life and thoughts correspond, to make the connection with your sixth principle more close. Refer here to the message from K.H. given in paper A, last page, as to “centring in the sixth” (*Buddhi*).²

By using this colour yellow with the Word, you will have benefit. But do not experiment with other colours. “Using this colour” means, to make it with your mental eye, as much as you can, seem to exist in what is called the imagination. I have some cases where *red* and *green* were used, experimentally and without due thought. The result was that the red and green aroused, through the power of the Word, the corresponding departments of the desires and egotism. This caused irritation in the person and his immediate fellows, bringing on disturbances for which there was no need. It probably will be that many on reading this will say they cannot make this yellow colour, that is, cannot see it. But that makes no difference save in degree. The colour and its vibration will be aroused — seen or not — and will have some effect.

There is an immense quantity of practical information withheld on this subject — and very properly — because H.P. Blavatsky knew, as anyone can see by looking abroad in the T.S., that neither the School nor the T.S. is ready for such dangerous secrets, easily used for selfish purposes.

And I wish to impress on the School the actual present need of using the Word, and meditation, with the colour yellow, so that Buddhi may be more aroused. The contrary has been the case. Green of ambition and egotism with red of desire and passion have begun to grow, and have been fanned by dark powers behind the scenes. It is necessary that those in the School who really care for the true progress of all, should begin to try and arouse this colour with its corresponding ideas to the end that the others may be counteracted.

The lower passional elements have been aroused too much because it is easier to excite the lower group than the higher. H.P. Blavatsky hoped the yellow would be tried. But it has been neglected because it is not so easy to satisfy oneself with the results, inasmuch as the action of this will at first be subtle and hard to see, but still it will operate. Let us then try to arouse and use this power of the Word, leaving the others alone. This is allowed and suggested because it cannot do harm even with the foolish, while the other colours can become a source of danger.

Beware!

Beware at this time of psychic practices other than the above. The whole T.S. mirrors the state of the world. It is disturbed, and in many places — in spots — it is rotten. Psychic practices now will lead to grave dangers. Wait — until later, until the disturbed currents raging in the lower group of forces are calmed down.

Beware of hypocrisy and self-righteousness. We stand in danger on these two points. In too many parts of our body are there those who, under the guise of proclaiming

¹ [Blavatsky *Collected Writings*, XII pp. 527-28]

² [v.s. opening quotation, p. 1]

truth, are merely picking holes in the garments of others, their brothers and sisters. I am not striking at attacks aimed at me, for I do not mind these in fact, but those, while very public, are but the outer illustration of much of the same kind that is still not public. If one offends, if one is not what you think he or she should be, then turn to *your* work and *your* duty and leave all these things to time, for maybe — probably always actually — you, each one who reads this, are no better than the other whom you are turning to condemn. We shall-both as E.S.T. and T.S. — be a miserable and sorry failure if the scenes of the past year, full of accusations and much attempting to prove another at fault, are repeated or continued much longer. And I say, on Master's word and from Him, that the actual inner condition of the E.S.T. and T.S. in regard to brotherly love, charity and altruism is what has confined progress, has prevented more elaborate and more special teachings being promulgated save to the very few.

Special aids

Special aids may, be adopted for assisting the mind about the colour yellow. That is, for instance, a yellow strip on the wall, or a yellow space, or yellow ribbons might be taken out and looked at from time to time. But do not gaze at them over long, because a certain peculiar reaction will be thus brought on in the retina. If any bad reaction is thus aroused, then look at green grass or trees for a short time, or at the blue sky. Discard these aids as soon as you can. Observe that for some years, (with H.P. Blavatsky's direct consent) I have used yellow paper in all my E.S.T. correspondence. This was purposely done so as to some extent generally to arouse the subconscious impression about yellow. Caution is also needed here in this; do not run to the other extreme and begin using yellow on any and all occasions. If you do, you will begin to cling to outward appearances and wholly lose the inner spirit.



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