

THE PRACTICE



Chapter 11

THE SENSE OF SPACE

I. INTRODUCTION

Earlier we saw that *ātman* (the spirit in individuals) is not a “something” that each person possesses. It can be thought of as the “space” an individual occupies in the ocean of the indivisible, universal spirit. It is clear that this space is not the three-dimensional physical expanse in which objects are found. Rather, it alludes to a kind of metaphysical or spiritual aspect of what we call space. (p. 163)

Questions for Discussion

1. We have also seen that although the source of our consciousness is beyond the personal mind, emotions, and physical body, when expressed through these vehicles, what happens? This _____ of _____, does what? (p. 163)
2. The principle obstacle to the realization of this oneness is the inborn habit of man of always placing himself at the center of the universe. ... This, as will appear, ... is that which prevents every individual from, what? (p. 163)
3. Consciousness in an infant is awakened by means of the impressions received by the brain from the outer world. This causes the pure awareness to identify with, what? ... which then becomes, what? And the body thus becomes, what? (p. 164) This is a good pondering point for discussion.
4. Does real space have boundaries? (p.164)
5. How do we create the limits of our own psychological space? And as we become, what? ... our field of expansion, does what? (p. 164)
6. In this process of ever-increasing expansion, the day comes when we realize, what?

Points to Ponder

“Since our consciousness is not habituated to perceive beyond the personal center, our practice must involve an attempt to decentralize it. The instructions found in Mme. Blavatsky’s “Diagram of Meditation” are very useful in this endeavor. They are designed to help us break the identification with our lower consciousness.” (p. 164)

II. BEING ALL SPACE AND TIME

As long as we are identified with the body, we will always feel we are right here and nowhere else. As long as we identify ourselves with the mind, we will always think we exist right now, were born in the past, and will die in the future. (p. 165)

Mme. Blavatsky’s Diagram begins by prescribing the cultivation of an awareness of being in all space and time:

First conceive of unity by expansion in space and infinite in time (either with or without self-identification)

Note: The conception [to be formed is] “I am all space and time.”

Beyond that ... (it cannot be said).

Then the normal state of our consciousness should be molded by perpetual presence in imagination in all space and time. (*Inner Group Teachings of HP Blavatsky*, p. 221 – p. 165)

Exercises to Explore

Preliminary meditation

Since these methods will challenge our identification with the body and mind, ... let us start with a brief exercise ... to position ourselves in the *sense of pure being*. (pp. 165-66)

Paying attention to the body and its sensations, we recognize we are beyond the limits of the physical nature. Watching the emotions, we recognize we are beyond the fluctuations of our feelings and moods. Looking at our thoughts and memories, we recognize we are beyond our conditionings and judgements. From this perspective, we proceed ...

Meditation on unity

A meditation on unity in which we attempt to expand our awareness beyond the limitations of space and time that belong to the personal ego. ... The first and foundational step in this diagram is a meditation through which we make an effort, with the aid of our imagination, to expand the field of consciousness so as to feel we are in all space and time.

(1a) Expansion in space, without self-identification

Start by contemplating (in imagination) the place where you live, as if you were looking down from above. Visualize your house or apartment while trying to have a sense of unity (or love) with everything there. Include the people that may live with you, as well as animals, plants, insects, and objects. Try to feel that everything is an expression of the One Self.

Then, include in the visualization your neighborhood, ... zooming out ... the state ... country, the world, the solar system, the galaxy, and the whole universe ...

Try to have a sense of unity or love. Feel as if you were embracing every person, object, and motion. ... embrace everything. ... See everything, good or bad, as the effort of the divine spirit to express itself in the manifested world.

Spend enough time on one step before passing to the next. Move slowly, trying to have some feeling of unity.

(1b) Expansion in time, without self-identification

Visualize the totality of time as if you were a passive witness. Begin by moving back through various time in history. Recall first some events at the beginning of this century. ... Keep moving back to the various ages in time. ... Go back in history of the planet, the formation of the galaxy, and eventually the beginning of the whole universe.

Now move back to the present and in a similar way, visualize the future, ... development of humanity until it fulfills its evolutionary journey on Earth, ... continue to the eventual dissolution of the planet, the solar system, the galaxy, and finally the universe.

Go through the different stages ... while maintaining the attitude of being an eternal witness – always present and unaffected by the passing of time. ... keep your sense of being a constant and immutable presence amid the change, even in the darkness and silence of universal rest (*pralaya*).

(2a) Expansion in space, with self-identification

Imagine again a gradual expansion ... yourself at the center of a growing sphere ... see how far your sphere extends – the room, country, planet, etc. ... go slowly, trying to feel that your presence pervades each area before you move on.

Try to feel your consciousness is filling or embracing the whole ... expansion. Cultivate the sense of everything within you. Start using your imagination – with practice a more genuine feeling will gradually appear.

(2b) Expansion in time, with self-identification

Here the expansion in time will be done by imagining we embody different personalities. ... Start by going back in imagination about ten or twenty years ago. ... visualize all details ... continue to go back ... Feel how, despite the changes in body, emotions, thoughts, and circumstances, you are still the same *I-am-ness*. ... Spend enough time on each step to perceive how everything changes and, yet your silent presence is still there – immutable. ... Imagine yourself (as awareness) overshadowing a different personality, about a thousand years ago. ... a different race, sex, culture ... go back, until there is an age with no human beings ... experience existence as a silent witness in an animal form, a tree, and a mineral. ... feel your presence witnessing the ... forming of the earth, the cosmic dust of a developing solar system, and galaxy ... finally, witness before the universe was formed.

At all these stages sense how you are still there as a cosmic presence.

Do the same in this or another meditation ... visualize about the future. ... incarnations and future personalities ... remembering you are the same silent presence, regardless of the passage of time. ... all the way forward to the dissolution of Earth and the solar system, and eventually the whole universe.

Feel how in all these stages you are still there, as a silent immutable presence, even in the midst of universal *pralaya*. ... watch any feelings that appear ... without identification ... then continue with the visualization. (pp. 169-70)

Beyond words and imagination

The conception “I am all space and time” is the farthest that we can go in our endeavor to realize our true nature by means of reason and imagination. ... but there is something beyond.

Once we get to the highest point in our meditation on space or time ... with the use of imagination, we drop any conscious effort and stay in a state of silent awareness. ... “absorbing” or merging with the state produced ... This will eventually open the door for a perception that is beyond the realm of words, images, and thoughts. (pp. 170-71)

Daily life

In order to stabilize the perception of unity, this attempt should not be limited to the practice of sitting meditation, but gradually extended to our daily life. ... aided by the use of imagination, our normal state of consciousness should be molded by a constant sense of being present in all space and time. ... habituate our consciousness to perceive in a non-centered way, feeling we are more than the body, emotions, and thoughts of the separate self.

How do we avoid the focalization of consciousness to this spot where we are in space and time? ... not easy, but the very effort in that direction develops the capacity to perceive in a different way.

1. At certain moments of the day, look at yourself and your life as if you were outside of it, as if you were a spectator.
2. When going for a walk ... try to feel that you embrace everything around, “your” body being just one of the objects within your field.

As you generate an abstract “memory of universality,” the feeling will begin to emerge in your daily life whenever you are not busy doing something.

III. TAIJASA AWARENESS MEDITATION

The techniques ... so far make use of (a) the activity of reason, to inquire into our real unchanging nature [the thought-producer]; (b) a quiet willpower, to retrieve attention from the psychological movement and

dwell in the pure *sense of being* [dwelling in the sense of being] ; or (c) the faculty of imagination, to counteract the idea that we are limited to our body and mind [being all space and time]. (p. 172)

This method is connected to the quality of *awareness*. ... we seek neither to focus our attention ... nor to induce any given state. Instead, we simply pay attention to whatever is actually happening in our ordinary consciousness at the moment, without judgment or manipulation.

We are like the immutable space that contains the psychological movement but is not affected by its activity.

Exercises to Explore

Sitting meditation

Sit quiet, close your eyes, relax. ... turn your attention inward and watch whatever enters ... do not seek to manipulate ... let sensations, emotions, and thoughts rise and fall by themselves ... observe their motion with a silent and uninvolved awareness ... shift from normal identification to a pure witnessing of them. (p. 170)

This eventually results in the state of *manas taijasa* as a clear, radiant awareness, beyond all mental effort.

Questions for Discussion

1. The taijasic perception can only appear when there is no, what? ... an activity that belongs to, what? (p. 172)
2. Therefore, you must be aware of sensations, emotions, and thoughts with complete, what? And no attempt to, what? (p. 172)
3. Reacting to the reaction will get you, what? ... Relax and watch everything with, what? (p. 173)
4. Since *buddhi* is associated with _____ and _____, it cannot manifest ... Instead, watch whatever is in the field of consciousness with a sense of _____, _____, and _____, even towards so-called “negative states.” (p. 173)
5. Free from fear and judgement, relax all effort inward and outward. Open up, and what? This will eventually develop into, what? (p. 173)
6. To be able to have this attitude two facts must be kept in mind ... what are they? (pp. 173-74)
7. Even with this technique, there may be a subtle state of _____, where there is a feeling of separation between the contents of _____ and the _____ of the contents. This will happen as long as we are making an _____ to get involved with the _____ process. At a certain point in the practice the state of _____ will become stable so that no effort to maintain it will be needed. Then, the difference between the _____ and the _____ disappears and there is _____ - _____ _____. This is the highest stage in the scale of spiritual apperception, one of _____ _____.

Daily Life

While engaged in our daily activities stay with this pure, detached awareness as frequently as possible. ... The real attitude, however, is to allow all mental, emotional and physical actions take place as usual, while we remain a silent, passive witness of everything that happens, inwardly and outwardly.

Use the exercise below and discuss your reactions to each level. (p. 176)

Level of Awareness	Description
To the actions (external)	Be fully aware of the act of doing the dishes. Do them very mindfully, moving slowly and with grace. Pay attention to the dishes as you grab them, wash them, and put them to dry. Do not let any movement be mechanical, but perform every action purposefully.
To the actor (external/internal)	Now shift your awareness back, so to say, and begin to watch the motion of your hands and body. Encourage the feeling that the body is moving by itself, as if you were looking at somebody else's movements. Also, be aware of the physical sensations of the water, the weight of the dishes, etc.
To the thinker (internal)	Then, pay attention to the mind. Watch the thoughts or emotions that may occur while doing this activity. Do not correct them, do not engage with anything that may appear in your mind. Just watch the thoughts and emotions as if they were somebody else's.
To pure being (internal/beyond)	Here, do the dishes and pay particular attention to the simple sense of <i>being present</i> . Be aware of the other levels of consciousness happening spontaneously—the body moving and the thoughts running through your mind—but do not focus your attention on them. Simply <i>be</i> .

IV. THE TAIJASIC STATE

“Learn now that there is no cure for desire, no cure for the love of reward, no cure for the misery of longing, save in the fixing of the sight and hearing upon that which is invisible and soundless.” (*Light on the Path*, Appendix “Karma,” p. 79 – p. 177)

Points to Ponder

“As we said, the tajasic state is one full of wisdom. Wisdom here means that we see things as they really are, without perceiving through our conditioning or getting entangled in personal reactions. Being beyond the realm of thinking, this state is beyond the field of psychological time, and here illusion is dissolved.” (p. 177)

“Live neither in the present nor the future, but in the Eternal. This giant weed [the lower self] cannot flower there: this blot upon existence is wiped out by the very atmosphere of eternal thought.” (*LP*, part 1, p. 20 – p. 177)

“The ‘very atmosphere’ of this state, in and of itself, gradually purifies our self-consciousness from its personal elements. This purification is not the result of a conscious action—because this would be the action of the lower self. In this state of awareness the personal ego disappears and, therefore, thinking and feeling take place without the ego’s distorting influence.” (p. 177)

“Within yourself is the light ... The light of the higher self and of the Mahatma are not different from each other.” (*CW*, v. 9, p. 400-F – p. 178)

“In the tajasic awareness the impersonal feeling of “I am I” shines, which can be taken as the presence of our own inner Master. ... In the presence of the Master the lower nature is spontaneously transformed.” (p.178)

“When we are aware of our innate divine wisdom, conscious of our identity with everything, and aware of our transcendental and immutable nature, the human evolutionary pilgrimage comes to an end. New fields

of self-expression open up to the liberated consciousness, which now becomes a beneficent force aiding human and planetary evolution.” (p. 178)

Further Reading and such ...

Mme. Blavatsky's Diagram of Meditation (this is a cleaned up version, for easier reading) –
<http://fohatproductions.com/wp-content/uploads/2019/02/HPBs-Diagram-of-Meditation-Pablo.pdf>

The Diagram of Meditation is a whole path of yoga in itself, in the book Pablo was able only to develop one part of the practice. Here, we offer you a series of videos that can further explain the other parts of the Diagram.

Mme. Blavatsky's Diagram of Meditation ... with Michele Sender

An Overview

<https://www.youtube.com/watch?v=zh7CWyzpi8>

Mme. Blavatsky's Diagram of Meditation ... with Michele and Pablo Sender

Meditation on Unity

<https://www.youtube.com/watch?v=T1-M1PudxLI>

Beyond the Centralization of Consciousness

<https://www.youtube.com/watch?v=gGlzxo4a1nQ>

Equanimity

... coming soon

Stepping Above Limitations

... coming soon