

Buddhic Consciousness

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All students are theoretically acquainted with the idea of the buddhic plane and its wonderful characteristic of unity of consciousness; but most of them probably regard the possibility of obtaining any personal experience of that consciousness as belonging to the far-distant future. The full development of the buddhic vehicle is for most of us still remote, for it belongs to the stage of the Fourth, or Arhat, Initiation; but it is perhaps not entirely impossible for those who are as yet far from that level to gain some touch of that higher type of consciousness in quite another way.

I was myself brought along what I should describe as the ordinary and commonplace line of occult development, and I had to fight my way laboriously upward, conquering one subplane after another, first in the astral world, then in the mental, and then in the buddhic; which means that I had a full use of my astral, mental and causal vehicles before anything came to me that I could define certainly as a real buddhic experience. This method is slow and toilsome, though I think it has its advantages in developing accuracy in observation, in making sure of each step before the next is taken. I have no doubt whatever that it was the best for a person of my temperament; indeed, it was probably the only way possible for me; but it does not follow that other people may not have quite other opportunities.

It has happened to me in the course of my work to come into contact with a number of those who are undergoing occult training; and perhaps the fact which emerges most prominently from my experience in that direction in the marvellous variety of method employed by our Masters. So closely adapted is the training to the individual that in no two cases is it the same; not only has every Master His own plan, but the same Master adopts a different scheme for each pupil, and so each person is brought along exactly that line which is most suitable for him.

A remarkable instance of this variability of method came under my notice not long ago, and I think that an explanation of it may perhaps be useful to some of our students. Let me first remind them of the curious inverted way in which the ego is reflected in the personality; the higher manas, or intellect, images itself in the mental body, the intuition, or buddhi, reflects itself in the astral body, and the spirit, or atma, itself somehow corresponds to the physical. These correspondences show themselves in the three methods of individualization, and they play their part in certain inner developments; but until lately it had not occurred to me that they could be turned to practical account at a much earlier stage by the aspirant for the occult progress.

A certain student of deeply affectionate nature developed (as it was quite right and proper that he should)

Buddhic Consciousness by C.W. Leadbeater

an intense love for the teacher who had been appointed by his Master to assist him in the preliminary training. He made it a daily practice to form a strong mental image of that teacher, and then pour out his love upon him with all his force, thereby flooding his own astral body with crimson, and temporarily increasing its size enormously. He used to call the process "enlarging his aura". He showed such remarkable aptitude in this exercise, and it was so obviously beneficial to him, that an additional effort along the same line was suggested to him. He was recommended, while holding the image clearly before him, and sending out the love-force as strongly as ever, to try to raise his consciousness to a higher level and unify it with that of his teacher.

His first attempt to do this was amazingly successful. He described a sensation as of actually rising through space; he found what he supposed to be the sky like a roof barring his way, but the force of his will seemed to form a sort of cone in it, which presently became a tube through which he found himself rushing. He emerged into a region of blinding light which was at the same time a sea of bliss so overwhelming that he could find no words to describe it. It was not in the least like anything that he had ever felt before; it grasped him as definitely and instantaneously as a giant hand might have done, and permeated his whole nature in a moment like a flood of electricity. It was more real than any physical object that he had ever seen, and yet at the same time so utterly spiritual. "It was as though God had taken me into Himself, and I felt His Life running through me", he said.

He gradually recovered himself and was able to examine his condition; and as he did so he began to realize that his consciousness was no longer limited as it had hitherto been — that he was somehow simultaneously present at every point of that marvellous sea of light; indeed, that in some inexplicable way he was himself that sea, even though apparently at the same time he was a point floating in it. It seemed to us who heard that he was groping after words to express the consciousness which, as Madame Blavatsky so well puts it, has "its center everywhere and its circumference nowhere".

Further realization revealed to him that he had succeeded in his effort to become one with the consciousness of his teacher. He found himself thoroughly comprehending and sharing that teacher's feelings, and possessing a far wider and higher outlook on life than he had ever had before. One thing that impressed him immensely was the image of himself as seen through the teacher's eyes; it filled him with a sense of unworthiness, and yet of high resolve; as he whimsically put it.

"I found myself loving myself through my teacher's intense love for me, and I knew that I could and would make myself worthy of it".

He sensed also a depth of devotion and reverence which he had never before reached; he knew that in becoming one with his earthly teacher he had also entered the shrine of his true Master, with whom that teacher in turn was one, and he dimly felt himself in touch with a Consciousness of unrealizable splendour. But here his strength failed him; he seemed to slide down to his tube again, and opened his eyes upon the physical plane.

Consulted as to this transcendent experience, I enquired minutely into it, and easily satisfied myself that it was unquestionably an entry into the buddhic world, not by toilsome progress through the various stages of mental, but by a direct course along the ray of reflection from the highest astral subplane to the

Buddhic Consciousness by C.W. Leadbeater

lowest of that intuitional world. I asked as to physical effects, and found that there were absolutely none; the student was in radiant health. So I recommended that he should repeat the effort, and that he should with utmost reverence try to press higher still, and to raise himself, if it might be, into that other August Consciousness. For I saw that here was a case of that combination of golden love and iron will that is so rare on this our Sorrowful Star; and I knew that a love which is utterly unselfish and a will which recognizes no obstacles may carry their possessor to the very Feet of God Himself.

The student repeated his experiment, and again he succeeded beyond all hope or expectation. He was able to enter that wider Consciousness, and he pressed onward and upward into it as though he were swimming out into some vast lake. Much of what he brought back with him he could not comprehend; shreds of ineffable glories, fragments of conceptions so vast and so gorgeous that no merely human mind can grasp them in their totality. But he gained a new idea of what love and devotion could be — an ideal after which to strive for the rest of his life.

Day after day he continued his efforts (we found that once a day was as often as he could be wisely attempted); further and further he penetrated into that great lake of love, and yet found no end to it. But gradually he became aware of something far greater still; he somehow knew that this indescribable splendour was permeated by a subtler glory yet more inconceivably splendid, and he tried to raise himself into that. And when he succeeded, he knew by its characteristics that it was the Consciousness of the great World-Teacher Himself. In becoming one with his own earthly teacher he had inevitably joined himself to the consciousness of his Master, with whom that teacher was already united; and in this further marvellous experience he was but proving the close union which exists between that Master and the Bodhisattva, who in turn had taught Him. Into that shoreless sea of Love and Compassion he plunges daily in his meditation, with such upliftment and strengthening for himself as may readily be imagined; but he can never reach its limits, for no mortal man can fathom such an ocean as that.

Striving ever to penetrate more deeply into this wondrous new realm which had so suddenly opened before him, he succeeded one day in reaching a yet further development — a bliss so much more intense, a feeling so much more profound, that it seemed to him at first as much higher than his first buddhic touch as that had been above his earlier astral experiences. He remarked: "If I did not know that it is impossible for me to attain it yet, I should say that this must be Nirvana."

In reality it was only the next subplane of the buddhic — the second from the bottom, and the sixth from the top; but his impression is significant as showing that not only does consciousness widen as we rise, but the rate at which it widens increases rapidly. Not only is progress accelerated, but the rate of such acceleration grows by geometrical progression. Now this student reaches that higher subplane daily and as a matter of course, and is working vigorously and perseveringly in the hopes of advancing still farther. And the power, the balance and the certainty which this introduces into his daily physical life is amazing and beautiful to see.

Another phenomenon which he observes, as accompanying this, is that the intense bliss of that higher plane now persists beyond the time of meditation and is becoming more and more a part of his whole life. At first this persistence was for some twenty minutes after each meditation; then it reached an hour; then two hours; and he is confidently looking forward to a time when it will be his as a permanent possession — a part of himself. A remarkable feature of the case is that this prodigious daily exaltation is not followed

Buddhic Consciousness by C.W. Leadbeater

by any sign of the slightest reaction or depression, but instead produces an ever-augmenting radiance and sunniness.

Becoming gradually more accustomed to functioning in this higher and more glorious world, he began to look about him to some extent, and was presently able to identify himself with many other less exalted consciousnesses. He found these existing as points within his extended self, and he discovered that by focussing himself at any of these points he could at once realize the highest qualities and spiritual aspirations of the person whom is represented. Seeking for a more detailed sympathy with some whom he knew and loved, he discerned that these points of consciousness were also, as he put it, holes through which he could pour himself down into their lower vehicles; and thus he came into touch with those parts of their lives and dispositions which could find no expression on the buddhic plane. This gave him a sympathy with their characters, a comprehension of their weaknesses, which was truly remarkable, and could probably have been attained in no other way — a most valuable quality for the work of a disciple in the future.

The wondrous unity of that intuitional world manifested itself to him in unsuspected examples. Holding in his hand one day what he regarded as specially beautiful little object, part of which was white, he fell into a sort of ecstasy of admiration of its graceful form and harmonious colouring. Suddenly, through the object, as he gazed at it, he saw unfolded before him a landscape, just as though the object had become a tiny window, or perhaps a crystal. The landscape is one that he knows and loves well, but there was no obvious reason why the little object should bring thus before him. A curious feature was that the white part of that object was represented in the sky of his picture. Impressed by this wholly unexpected phenomenon, he tried the experiment of raising his consciousness while he revelled in the beauty of the prospect. He had the sensation of passing through some resisting medium into a higher plane, and found that the view before him had changed to one which was strange to him, but even more beautiful than that which he knew so well. The piles of white cloud had become towering snow-covered mountain, with its long line sweeping down to a sea of colour richer than any that in this incarnation he has seen. The rocky bays, the buildings, the vegetation, were all foreign to him, though well-known to me; and by a little careful questioning I soon ascertained without room for doubt that the scene upon which he was looking was that which I suspected — a real physical view, but one many thousands of miles from the spot where he sat gazing at it. Since that hallowed spot is often in my mind, though I assuredly was not thinking of it at that moment, what the student saw may have been a thought-form of mine. I imagine that up to this point what had happened may be quite simply described. I presume that the student's emotion was excited by his admiration, and that the heightened vibrations which were caused in this way brought into operation his astral senses, and this enabled him to see a view which was not physically visible, but well within astral reach. The endeavour to press on further temporarily opened the mental sense, and by it he was able to see my thought-form — if that second view was a thought-form of mine.

But the student did not rest satisfied with that: he repeated his attempt to push on still higher, or (as he put it) still deeper into the real meaning of it all. Once more he had the experience of breaking through into some exalted and more refined state of matter; and this time it was no earthly scene that rewarded his effort, for the foreground burgeoned forth into an illimitable universe filled with masses of splendid colour, pulsating with glorious life, and the snow-covered mountain became a great White Throne vaster than any mountain, veiled in dazzling golden light. A strange fact connected with this vision is that the student to whom the experience came is entirely unacquainted with the Christian Scripture, and was unaware that any text existing therein had any bearing upon what he saw. I asked him whether he could

Buddhic Consciousness by C.W. Leadbeater

repeat this experience at will; he did not know, but later on he tried the experiment, and succeeded in again passing through those stages in the same order, giving some additional details of the foreign landscape which proved to me that this was not merely a feat of memory; and this time the awe-stricken seer whispered that amidst the coruscations of that light he once had a passing glimpse of the outline of a Mighty Figure Who sat upon the Throne. This also, you may say, might be a thought-form, built by some Christian of vivid imagination. Perhaps; but when a few days later an opportunity occurred, and I asked a Wise One what signification we might attach to such a vision, He replied:

"Do you not see that, as there is but One Love, so there is but One Beauty? Whatever is beautiful, on any plane, is so because it is pushed back far enough, its connection will become manifest. All Beauty is of God, as all Love is of God; and through these, His Qualities, the pure in heart may always reach him".

Our students would do well to weigh these words, and follow out the idea contained in them. All beauty, whether it be of form or of colour, whether it be in nature or in the human frame, in high achievements of art or in the humblest household utensil, is but an expression of the One Beauty and therefore in even the lowliest thing that is beautiful all beauty is implicitly contained, and so through it all beauty may be realized, and He Who Himself is Beauty may be reached. To understand this fully needs the buddhic consciousness by which our student arrived at its realization; but even at much lower levels the idea may be useful and fruitful.

I fully admit that the student whose experiences I have been relating is exceptional — that he possesses a strength of will, a power of love, a purity of heart and an utter unselfishness which are, unfortunately, far from common. Nevertheless, what he has done with such marked success may surely be copied to some extent by others less gifted. He has unfolded his consciousness upon a plane which is not normally reached by aspirants; he is rapidly building for himself a capable and most valuable vehicle there — for that is the meaning of the ever increasing persistence of sense of bliss and power. That this is a definite line of progress, and not a mere isolated example, is shown by the fact that even already the abnormal buddhic development is producing its effect upon the apparently neglected causal and mental bodies, stimulating them into action from above instead of leaving them to be labouriously influenced from below as usual. All this success is the result of steady effort along the line which I have described.

"Go thou and do likewise". No harm can come to any man from an earnest endeavour to increase his power of love, his power of devotion, and his power to appreciate beauty; and by such endeavour it is at least possible that he may attain a progress of which he had not dreamed. Only be it remembered that, in this path as in every other, growth is achieved only by him who desires it not for his own sake but for sake of service. Forgetfulness of self and an eager desire to help others are the most prominent characteristics of the student whose inner story I have here told; these characteristics must be equally prominent in any who aspire to follow his example; without them no such consummation is possible.