

THE VOICE OF THE UNIVERSES
(PRECEPTS/QUOTABLE QUOTES)

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By

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1.

The real challenge is doing what is right as against doing what is normal;
What is right is evident to the light of consciousness whilst the normal are stereotyped rituals sanctioned by tradition; But then the wise gain liberation through right action whilst the foolish obtain entanglement through normal actions.

2.

When a man detaches himself from God, the sand in his hourglass starts running out.

3.

Once a man holds onto the world he automatically drops the precious key to his spiritual freedom.

4.

The dimension of causes is that of concentration, detachment and service, while that of effects is that of dispersion, sensuality and egocentrism.

5

The accompanying contraction or expansion of consciousness is more important than the circumstances through which these states are attained.

6.

Thought moulds the substance of creation;

The mode of thought determines the exact substances and circumstances through which man's consciousness evolves;

The consciousness evolved from these circumstances depends on the intensity and extensity of the original thought which has either the mode of light or form frequencies.

7.

The dissonance between thought, feeling, speech and action, and the subsequent realisation of split selves is the experience of mortality.

8.

By controlling his objectified energies, man controls his subjective actions.

9.

Sacrifice is only possible when the ego transcends its perspective of a receiver to become a channel for the outflow of its desires and will to the dimension of universal ideals.

10

Associated to time is the memory belt or energetic traces of instances of realisation and affirmation of separation from total being.

11.

Being flows through all points when they are reintegrated in the void of impersonality and realisation of unity.

12.

The past always demands reparation and balance;

When reparation is not effected the past is ceaselessly and unconsciously repeated in ever contracting circuits.

13.

One just needs a little elevation of perspective to realise the futility of most human undertakings, whilst a little implication in the general round makes one to believe in, and affirm their utility.

14.

Time and space in themselves are not important, as much as what they permit to accumulate on, and obscure the soul, or how far they permit its polishing and reflection of the light of spirit.

15.

The legs of man symbolise the wings with which he covers the territory of his mental gardens.

16.

Ideal man is a virtue radiating star, whilst the “stars” of today are vice radiating men.

17.

The backwash of any evolutionary current needs a point of maximum descent for its re-ascension.

18.

Realisation is the vision of oneness between concept and percept, whilst perception is the realisation of separation between concept and percept.

19.

In transcendent consciousness thought, feeling and action constitute their own substance, while in ordinary consciousness, thought, feeling and action are impotent without an associated object or subject.

20.

Thought, feeling and action conditioned by form frequencies veil the elevating and discerning role of form free thought, feeling and action as media for the expression of an integrated consciousness of the unity of being.

21.

The depth to which an idea, concept or percept sinks determines the quality of its unfoldment;

When the point of contact is personality, the accompanying experience of contraction generates the expansion of limitation and relativity;

But when the point of contact is spirit, the experience of expansion generates the contraction of limitation and relativity.

22.

Man experiences in inverse proportion to his resistance to play his ideal role, suffering that more or less equals the blessings he should be offering creation.

23.

A wise man concentrates on wisdom, remains detached and impersonal in love and acts through service;

He thus experiences and expresses illumination, freedom and abundance;

A fool on the contrary is dispersed by ignorance, remains sensual in his attachments and is egocentric in his actions;

He thus experiences and expresses darkness, entanglement and lack.

24.

A cripple is either too big for space and time or too small in space and time;

The crippled state is either conscious of transcendence trapped in space and time or conscious of contraction which space and time transcend.

25.

Universal ideals never stagnate as much as they ceaselessly flow and expand even through forms, generating a consciousness of continuity of being, while personal desires are materialised as forms which constitute the limits of consciousness.

26.

In order to concentrate man needs an integrating element or positive emotional charge to which he identifies, as the quality, experience and expression of his consciousness.

27.

The duration of any work of art is a function of the depths or levels of integration it attains in consciousness;

What is only apparent scatters along the mirror of superficiality and is no more, while what is silent penetrates to the point of maximum integration and spreads out infinitely.

28.

In a consciousness of relativity there must be poles of dual experiences, with gaps of discontinuity making them apparently separate and independent experiences.

29.

Man knows only the past, or point of his separation from spirit, whilst spirit knows only the present or consciousness of total being.

30.

When man does not experience the substantiality of being he automatically succumbs to the relativity of circumstances.

31

Man as an idea conceived by being is a channel for the conscious experiencing and expression of the total substantiality of being.

32.

There is life to be lived abundantly, not the life of a person or thing, as much as the life of all persons and things, in the realisation that all creatures partake of a unique substance that is God, and are made one in Him and by Him.

33.

Pure thoughts constitute the invisible shield of man, his real atmosphere, as surely as negative thoughts exile and render him vulnerable.

34.

Immortality is the body of silence and light which realises, expresses and experiences the totality of being.

35.

To the extent that man deliberately chooses either a consciousness of integration or one of separation and focalises his thought on it, he invariably becomes the master of his destiny and creator of his body of possible experiences.

36.

Consciousness is not directly related to form as much as it depends on the level of reception and reflection of an initial thought centre.

37.

It is the will, the total desire to overcome limitations and not any a priori knowledge or power that marks the student as ready for the climb to the mountain top.

38.

When man separates himself from the universal and only fraternity, he enters the dense circuit of problems, which are as intensive and extensive as was the initial impetus of separation.

39.

The personalisation of experience and the impression of separation from being is characterised by the generation of memory or image complexes of each instance in which thought is bound by passion to form frequencies in space and time.

40.

The mortal ego is a thought impression of separation, a weight or problematic realisation of relativity, and the ceaseless struggle to perpetuate impermanent or circumstantial experiences.

41.

When a man conceives others as different from himself, his left is their right while their left is his right;

But when he conceives all men as united, he perceives only one man, one left and one right.

42.

The experience of consciousness conditioned by space and time is mortal thought.

43.

A man should be considered under the light of the idea he incarnates and not by the forms he desires or possesses.

44.

When a man hesitates to sacrifice his mortal ego he stakes his soul.

45.

The ego is the shadow of forgetfulness of being while the self is the glorious body of realisation of being.

46.

Only the oil of sacrifice can sustain the flames of spirit, and thus it is only when man becomes a living sacrifice that he is totally consumed and transformed by the spirit; But then man only becomes a living sacrifice when the wick of his thought is unflinchingly fixed on the void of self to such an extent that man and sacrifice fuse into one body, thereby providing unlimited fuel for spiritual illumination.

47.

The problem today is that men know too well what they want, when and how;

There is no faith, no receptive, silent and respectful attitude;

Consequently the miraculous and vivifying power of spirit is absent;
No doubt the world apparently looks cold through the glasses of ceaseless calculations
and manipulations.

48.

In the transcendent consciousness the sun is not external and perceived as much as it is
realised and revealed.

49.

At times thorough adversity is necessary to release the currents of life imprisoned within
folds of matter and traditions.

50.

Without the vivifying power of compassion, the objectives of any research remain
earthbound dead weights.

51.

Real evolution is the realisation of wholeness and not the circumstantial change of time
sequences, spatial location and form structures.

52.

The playful innocence and even naughtiness of a child is usually a refreshing oasis, while
the tight lipped hypocrisy of an apparently “serious” adult is always a repulsive desert.

53.

The stale sweat of honest hard work is more heady than the perfume of freshly apparelled
decadence and fraudulence.

54.

Resistance and struggle equals sweat;

No resistance no sweat.

55.

If man thinks he is here today, then he must be somewhere else tomorrow;
But if he realises that only God is, the greatest mistake he can make is to think that he,
man, can have his own time and space.

56.

There are no limits anywhere as much as the man who conceives of, and believes in the
impossible sustains them.

57.

Being is nowhere, but if one insists on localising it, it is found at the point of sacrifice of
the impression of separate existence.

58.

In the absence of light, impressions suggest themselves forcefully;
In the presence of light, impressions are dissolved while their void is filled with
realisation.

59.

Each objective circumstance has its corresponding subjective energetic quality;
When the subjective code is realised, the objective circumstance is controllable, and vice
versa.

60.

A person or a thing's real name is its initial energy seal.

61.

If the self is wholeness realised, how can man be, have or know anything apart from that
realisation?

62.

The sense of struggle is man's effort to acquire and preserve space and time, and not transcend them..

63.

Thought determines the evolution of form.

64.

Never come back on your wilfully taken decisions.

65.

God forbid that what I am is what is added or multiplied to me, and what I am not is what is subtracted and divided from me.

66.

Liberty is not willed as much as it is realised.

67.

The apparent sense of separation justifies the inhumanity of humans.

68.

We should pity the indifferent and the arrogant as well as the simple and ignorant;
They are like two hands of the same body, seeking to come together, but maintained apart by the apparent self-sufficiency of the former and the seeming helplessness of the latter.

69.

Each day man is given a new page on which to write the name of being;
If he does so, then the yesterdays and tomorrows of the consciousness of separation disappear, leaving only the now-ness of being.

70.

Abnegation and impersonality cannot be judged for they lead to a consciousness of integration;

When consciousness is personalised, then judgement follows on the basis of the accompanying tension of separation that prevents the realisation of the unity of all.

71.

It is from the fires of compassion that are generated the rains of grace and mercy.

72.

The purified heart projects to thought the wholeness of universal ideas, whilst in the absence of purification, thoughts are of the dead leaves of agitating form frequencies.

73.

I know that the parting of the ways is inevitable, but let it be a consumption and not a passion.

74.

The earth conceived without the original thought for it is perceived as banal:

Likewise man conceived without the original for him is perceived as a nuisance;

But when the earth is conceived in the consciousness of its original thought, paradise is perceived;

Likewise when man is conceived in the spirit of his original being, the Christ is perceived;

Out of their paradisiacal and Christic natures, the earth and man are vague apparitions.

75.

By only perceiving the external aspects of forms, internal shadows are generated;

But when the light is perceived within, not only are the internal shadows dissolved, forms are perceived objectively as light bodies;

In this wise light is perceived within and without in a single continuous body of glory.

76.

Caught in the intermediate region between passion and compassion, between arrogance and humility, between egocentrism and service, man is a veritable centaur, a veritable intermediate creature.

77.

Through the sieve of wisdom and discernment, retain only the gold nuggets and let go the sand in all circumstances.

78.

Through the purity of the heart, principles are stabilised as images;
Through the light of wisdom, they are contemplated, and through service they are materialised as truth.

79.

The only real man is the permanently inspired artist whose every effort is directed towards the recreation of wholeness.

80.

Power is silent and secret.

81.

When a man is poor and desires, he constitutes a channel through which fulfilment is possible;

But when the same man is satisfied, he constitutes a receptacle and an impasse;

In this wise prefer receptivity to satisfaction, and effort to fulfilment;

Poverty and desire are the seed impulses of generation, while self sufficiency and self satisfaction generate stagnation.

82.

The world of the father is the manifestation of His compassion;

In this light the desert of man is the manifestation of his passion and egocentrism.

83.

If the eaglet refuses to fly from its nest to fish for itself, it becomes bedridden;
It might live for some time but for how long?
But when death approaches through starvation it might try to spread out its wings at last;
Lo, the wings are stunted and now useless for flight.

84.

It is the intensity of desire that materialises the substance of thought.

85.

Form without light is opaque and indecipherable;
Only the illumined ideas of inspiration and the warmth of impersonal love can render
form luminous and really beautiful;
Without the former catalyst form is dead mass.

86.

A man has as much as he is free from what he has or hasn't;
A man also hasn't as much as he holds onto what he has or hasn't.

87.

When the clouds of consciousness are low and heavy, the pressure of heat increases;
The little rain that falls only increases the heat as steam rises.

88

What a man sees in himself and is in himself, is what he sees in the world and is given by
the world, since the latter is a reflection of his consciousness.

89.

Victory is never attained by violence but by the light that releases the energies blocked in
the consciousness of separation, to serve the purposes of integration and wholeness.

90.

It is not by apparent innocence of face or form that a man is saved as much as by the purity of his heart in which is found no clouds of violence and separation.

91.

Man lives within the ranges of his consciousness, but of itself the latter transcends all aspects of dualistic experiences.

92.

Adversity for he who perceives its separative principle and harnesses his mind to it is reinforced;
He who emotionally battles it incurs his own and adversity's return strengths against his consciousness of separation and opposition.

93.

The illusion of suffering or pleasure is a function of the soul being objectively or subjectively determined by the quantity or quality of forms to which it identifies.

94.

Nothing is seen in self realisation because the essences are directly experienced, and since all is directly experienced, all is seen.

95.

Free from physical, emotional and mental entanglements, the liberated soul soars on the wind of the supreme will, blowing consciously to shores of glory of previously lost but now found continents.

96.

The Absolute knows all things as good, whilst the free will knows all as relative;
It becomes the duty of the free will to realise its absolute source to thereby become the freed will.

