



The Point of Suspension

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Perhaps we have all felt at some point in our lives that the earnest pursuit of a spiritual life sometimes seems incompatible with the ordinary flow and demands of daily life: family, work, social life, etc. I find this an interesting point because, certainly, in a world that is interrelated and interconnected at almost unimaginable levels thanks to modern technologies, spiritual life cannot be separated from the duties we bear as citizens of this planet. Indeed, H.P. Blavatsky said that Theosophy is above all altruism, and altruism undoubtedly involves being aware of the overarching reality in which we find ourselves; we participate in it through our actions and inactions, and, above all, through those creatures we birth every day: our thoughts.

'For real Theosophy is ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth.' — 'Our Cycle and the Next,' Lucifer (Vol. IV, No. 21, p. 177)

Yet here, we must anchor ourselves in humility. We shall not transform the world overnight, nor stop what past actions have set in motion beneath the inexorable law of karma. But we can observe. And through observation we can act upon what lies within our grasp, and contribute, in that tiny measure we can, to alleviating the enormous burden of suffering in the world. In other words, we can collaborate with the law of Karma:

'The Lords of Karma send us karma of a nature that is suited to our next stage of development, and the stronger we become, the more severe are the ordeals we face. We are living in a cosmos; so the circumstances we are placed in are not merely those we deserve as 'reward' or 'punishment,' but also those needed for our development.'
— The Pilgrim and the Path: Living Theosophy, John Algeo

Observation is in itself an action, and not just any kind; it is a profoundly transformative action. Krishnamurti explains:

'To observe is to act. To see is to act. Most of us separate seeing from action: we see a map, discuss it, and then act. But in psychological matters, seeing is acting.' — The Awakening of Intelligence (1973), Part II, Chapter 3: 'San Diego'

To see is to act. For when we surrender to the present, attending to it fully, the dormant capacities of our nature find their voice.

Left to its own devices, the mind wanders in well-worn grooves; it follows a series of thought patterns that, out of habit and routine, it tends to maintain. I consider it healthy and deeply enriching to open these circuits to new pathways; in other words, to be open to learning. We tend to intellectualize, to assign names, and though names hold power, we too often become prisoners of the concepts we forge, rather than the essence they veil. Ultimately, the name contains the meaning, yet the depth of that meaning depends entirely on the vastness of the mind we have been able to cultivate.

Therefore, the practice of what we might call 'active attention' – living meditation at every moment – becomes essential. Such an observation serves as a lantern, especially relevant to uncomfortable matters, illuminating both our inner fractures and the collective sorrow of our global society.

We must forge resilience, for only through inner fortitude can we emerge as worthy instruments for the Universal Plan. This strength, to my mind, pivots upon what I personally call the 'point of suspension.'

The point of suspension is that place of the psyche where we bear witness to the raw brutality of existence yet refuse to be swallowed by its tempest of emotion—that place where we can feel compassion from a healthy standpoint, that is, without falling into the chains of emotional servility.

This is another key point: blind servitude to a guru, a doctrine, or a ritual misleads us. The true path is one we must carve ourselves, with the tools we develop through the great sages who preceded us. We honor them best not by kneeling, but by lifting their torch to cast light and adapting it to the needs and idiosyncrasies of our current time.

A free mind is a mind that loves. A mind that loves, I believe, is capable of unraveling the silences that hide truths still concealed from humanity—not concealed because they are under lock and key and reserved for a privileged few, but because the harp of the Self has not yet found the perfect chord with which the music can be listened to through time and space.

Our trials are many, yet within us resides every virtue required to meet them. I do not believe we are called to an exhausting struggle, like the ascetics of old times seeking to break the lower nature as one tames a wild beast. Rather, we are called to flow—consciously and whole—with the entirety of our nature. In harmony, discord dissolves, surrendering to the universal symphony without clash or resistance.

*As the music begins to play, little by little, we become the music itself.
As the music begins to play, the Self integrates its nature with the harp
of the will and the chords arising from the purity of its heart.*

As the music begins to play, the Self becomes a Universal Self.