



Therefore we should choose our viewpoint with care.

Life is imperfect; it is painful and most valuable. All life is as good as the universe and it deserves an inner celebration every day. One of the secrets of Theosophy is the ability to experience (unconditional) happiness any time.

## The State of Communion: **Rohit Mehta on Raja Yoga**



In his version of Patanjali's Yoga Sutras, Rohit Mehta discusses "the state of communion". According to him -

"...Perception and action are two sides of the same medallion. In right perception there is observation without the observer." [1]

This should mean "observation without [the thought of] the observer". The observer still exists. Yet he is totally concentrated in the object of observation, so that it is as if he were not there. Mehta adds:

"And it is with this depth of awareness that Yoga is fundamentally concerned."

Rohit Mehta's approach to Patanjali is inspiring in itself and helpful in a comparative study of the topic.

### NOTE:

[1] "Yoga: the Art of Integration", a commentary on the Yoga Sutras of Patanjali, by Rohit Mehta, TPH, Adyar, India, 1982, 464 pp., see Chapter XIX, p. 270.

## Kahlil Gibran: **Truth Is Like the Stars**



Truth is like the stars; it does not appear except from behind obscurity of the night. Truth is like all beautiful things in the world; it does not disclose its desirability except to those who first feel the influence of falsehood. Truth is a deep kindness that teaches us to be content with our everyday life and share with the people the same happiness.

He who would seek truth and proclaim it to mankind is bound to suffer. My sorrows have taught me to understand the sorrows of my fellow men... persecution... [has not] dimmed the vision within me.

Truth calls to us, drawn by the innocent laughter of a child, or the kiss of a loved one; but we close the doors of affection in her face and deal with her as with an enemy.

(Kahlil Gibran)

[From “A Third Treasury of Kahlil Gibran”, edited and with an introduction by Andrew Dib Sherfan, The Citadel Press, Secaucus, New Jersey, 1975, 434 pp., p. 177.]

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**If you happen to know** something good and elevated and wish to emit and distribute it among your fellow human beings, there is a form of illusion you need to avoid.

Do not think that your good-willing thoughts and idealistic propositions will be received with support and applause. Avoid that trap and save yourself from the pain of disillusionment.

You may receive solidarity here and there; but as a rule it is more likely that you will be unjustly attacked, ridiculed and misunderstood. This will be part of your inner training.

[The above lines open the article “[Four Axioms for People of Good Will](#)”.]

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# Empty Words or Practical Example



Since the 20th century, one of the frequent mistakes to be found in the theosophical movement is the “descriptive approach” to esoteric philosophy.

“Descriptive” is thus meant as “describing or classifying [the teachings of theosophy] in an objective and non-judgmental way.”

Since Pythagoras it is well-known in the West that any effective way to teach philosophical tenets must include the example.

It is therefore not enough to offer theosophy as a mere “description” of beautiful theories.

Philosophy and Theosophy must be spread as a testimony, as a narrative which explains the facts of life, as a way of living. It is not a collection of words. It constitutes a method of action, a practical strategy to reach wisdom and that inner freedom which dispels ignorance.

The abstract description of the Cosmos will only be understood by one who does his best in learning the practical side of universal wisdom and ethics.

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**On Raja Yoga**, see in our websites the book by William Q. Judge entitled “[The Yoga Aphorisms of Patanjali](#)”. Read the articles “[Experiencing the Yoga Aphorisms](#)”, by Carlos Cardoso Aveline; “[The Yoga Philosophy of Patanjali](#)”, by Katherine Hillard; and “[Reflections on Patanjali’s Yoga](#)”, by The Theosophical Movement.

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## Ella Wheeler Wilcox: **Life Is a Privilege**



Life is a privilege. Its youthful days  
Shine with the radiance of continuous Mays.[1]  
To live, to breathe, to wonder and desire,  
To feed with dreams the heart's perpetual fire,  
To thrill with virtuous passions, and to glow  
With great ambitions - in one hour to know  
The depths and heights of feeling - God! [2] in truth,  
How beautiful, how beautiful is youth!

Life is a privilege. Like some rare rose  
The mysteries of the human mind unclose.  
What marvels lie in earth, and air, and sea!  
What stores of knowledge wait our opening key!  
What sunny roads of happiness lead out  
Beyond the realms of indolence and doubt!  
And what large pleasures smile upon and bless  
The busy avenues of usefulness!

Life is a privilege. Though the noontide fades  
And shadows fall along the winding glades,  
Though joy-blooms wither in the autumn air,  
Yet the sweet scent of sympathy is there.  
Pale sorrow leads us closer to our kind,  
And in the serious hours of life we find  
Depths in the souls of men which lend new worth

And majesty to this brief span of earth.

Life is a privilege. If some sad fate  
Sends us alone to seek the exit gate,  
If men forsake us and as shadows fall,  
Still does the supreme privilege of all  
Come in that reaching upward of the soul  
To find the welcoming Presence at the goal,  
And in the Knowledge that our feet have trod  
Paths that led from, and must wind back, to God.

(Ella Wheeler Wilcox)

## NOTES:

[1] “Mays” - plural form of May, the month that is a symbol of springtime in the Northern hemisphere. (CCA)

[2] In esoteric philosophy, the word “God” means the universal and sacred Law, impersonally present in everyone’s heart. (CCA)

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Reproduced from the book “Poems of Power”, by Ella Wheeler Wilcox, Gay and Hancock, LTD., London, 1905, 164 pp., see pp. 157-158.

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# The Service of Others

Try to forget yourself in the service of others. For when we think too much of ourselves and our own interests, we easily become despondent. But when we work for others, our efforts return to bless us.

- Sidney Powell

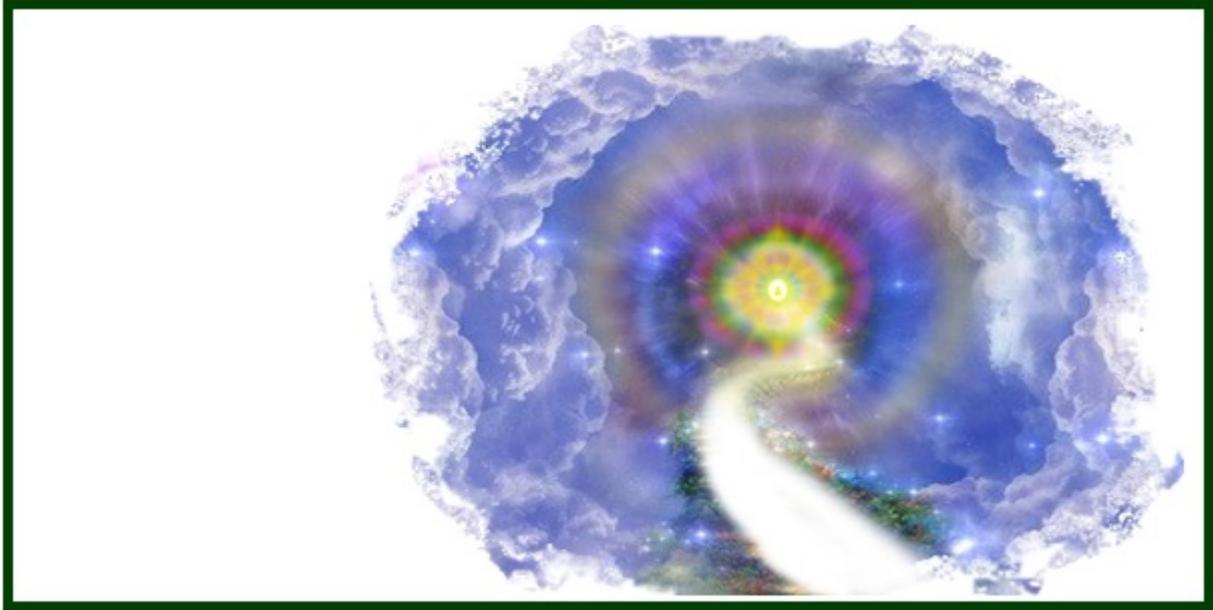
[Reproduced from “[The Theosophical Movement](#)” magazine, Mumbai, India, July 2018 edition, p. 15.]

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Click to read the book “[The Yoga-Sutra of Patanjali](#)”, by [Manilal Nabhubhai Dvivedi](#): a translation, with introduction, appendix, and notes based upon several authentic commentaries.

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# Strengthening the Will



**D**iscerning true and false things is necessary to him who wants to expand his will-power. On the other hand, expanding one's will-power is also necessary, in order to develop one's discernment.

As the student of theosophy makes a constant effort to learn the art of living, some mistakes become more painful than before. Other ones are seen sooner than previously, and he can correct them in easier ways.

A strong will is stable. It is higher in substance, because it aims at a more elevated goal.

However, having a strong will is not the same as being stubborn. One must persevere with open eyes. The pilgrim's effort is constant, yet he never stops learning. While his goal does not change, the ways he walks to it get more effective and more intelligent all the time.

## Gibran, On Wisdom, Philosophy and Greatness

**K**eepe me away from the wisdom which does not cry, the philosophy which does not laugh and the greatness which does not bow before children.

(Kahlil Gibran)

[From "A Third Treasury of Kahlil Gibran", edited and with an introduction by Andrew Dib Sherfan, The Citadel Press, Secaucus, New Jersey, 1975, 434 pp., p. 181.]

# Thoughts Along the Road

## Constantly Experiencing the Completeness of Each Minute in Time



**The beauty of self-sacrifice enables human beings to levitate above egotism**

\* **A**n undivided, healthy mind creates a better future. Let us suppose we think about the power of order and peace in our lives. If the thought is deep enough and sincere enough, and if it endures for a time that is long enough, then peace, order and happiness will naturally emerge as unavoidable facts.

\* Peace and plenitude must be found in the void. By striving to acquire something, we lose inner equilibrium. Through the practice of renunciation, balance is attained unconditionally and action can be performed in that which makes an actual difference.

\* Simplicity of heart - a necessary condition in human well-being - is the opposite of personal ambition. From ambition, fear and anger result; from humbleness, a sense that life is complete as it is now; and a perception that the Now and the Eternal coexist and work intimately together.

\* Space contains objects, as silence contains sound. Space and silence are therefore sacred. Time and silence have much in common. The sacredness in them is similar. They both are essential to the music of the spheres; to the evolution of globes; and in the practice of mantras.

\* The immortal soul - being altruistic and wise - is free from the gross materiality now imprisoning many on Earth. The beauty of self-sacrifice enables human beings to levitate above egotism. Good will and mutual help belong to celestial life. Even a small act of kindness will uplift the soul of the giver and make it easier to reach higher levels of perception.

\* People who live in selfishness can only help the world by peacefully identifying the movements of egotism in their own souls and eliminating their foundations. The world needs people who can stop their lower self mental discourse about “objective” facts and look at things from the point of view of the wordless, integrative levels of the soul. On these levels a friendly detachment presides over cooperation. The whole world gets to peace, when the soul is at peace.

\* It is clearly stated in the Mahatma Letters that life is about magnetism, and magnetic energy. The first step to expand one’s energy is not to waste it. The process of self-control - which consists in avoiding and abandoning worthless goals -, makes one stronger in his soul. As it stops being thrown away, the magnetism of life grows.

\* Learning about life means reducing the waste of time and energy. The search for wisdom helps us know how to dedicate our minds to that which is worthwhile, and not to focus on that which is harmful, or useless, from the point of view of a noble purpose.

\* Attaining to peace in one’s soul and preserving it regardless of circumstances allows one to be in harmony with higher ideals. Our commitment to outer conditions should not be exaggerated. Depending on them is the same as losing inner peace. The opposite of anxiety is happiness. The completeness of each minute in time should be a constant, first-hand experience.

\* Whoever wants to seek for universal truth will have to come to terms with the need of self-knowledge, self-control, and renunciation to illusory images of oneself and others. Understanding the process of self-delusion brings about gradual liberation from ignorance. It usually starts *after* one dedicates his life to a noble, transcendent and long-standing goal.

## **The Writings of an Eastern Master - 17** **A Compilation of the Letters of Blavatsky’s Teacher**

### **Editorial Note:**

Number seventeen of the series of articles reproducing letters written by the master of Helena Blavatsky consists of the texts CI (101) and CII (102) of “The Mahatma Letters”. The Chronological edition indicates that both letters were sent in October 1881. (CCA)

#### **Letter No. CI (101)**

Received Simla, 1881.

**Y**our letter received. I believe you had better try and see whether you could not make your ideas less polemical and dry than his. I begin to think there may be some stuff in you, since

you are able so to appreciate my beloved friend and brother. I have attended to the Brahmin boy's letter and erased the offensive sentence replacing it with another. You can now show it to the Maha Sahib [1]; him so proud in his *bakbak* [2] humility and so humble in his pride. As for phenomena you will have none - I have written through Olcott. Blessed is he who knows our Koothoomi and blessed is he who appreciates him. What I now mean you will understand some day. As for your A.O.H. I *know him better* than you ever will.

M.

NOTES:

[1] Maha Sahib, "Great Sir", an ironical reference to Allan O. Hume's sense of self-importance. (CCA)

[2] A note in the chronological edition says of "bakbak": "babbling". (CCA)

## Letter No. CII (102)

Received Simla, 1881. [1]

**M**y dear young friend, I am sorry to differ from you in your last two points. If he can stand one sentence of rebuke he will stand far more than what you would have me alter. *Ou tout ou rien* - as my frenchified K.H. taught me to say. [2] I have thought your suggestion No. 1 - good and have fully adopted it, hoping that you will not refuse some day to give me lessons of English. I had "Benjamin" stick a patch in the page, and made him forge my caligraphy while smoking a pipe on my back. Not having the right to *follow* K. H. I feel very lonely without my boy. Hoping to be excused for writing, and refusal, I trust you will not shrink from telling the truth, if need be, even in the face of the son of "a member of Parliament". You have too many eyes watching you to afford making mistakes *now*.

M.

NOTES:

[1] The TUP edition has this note at this point: "This and the following letter refer to one dictated by Mahatma M. to Olcott, then in Ceylon, for transmission to Hume. See Hints on Esoteric Theosophy, 1909 ed., p. 106 et seq." (CCA)

[2] The Chronological edition says in the introductory note to this letter: "Sinnett had apparently questioned the Mahatma M. about the possibility of altering the letter from Damodar so that Hume could see it (see letter 25 in the chronological edition, or 73 in the non-chronological editions)." (CCA)

[The above text transcribes Letters CI (101) and CII (102) in "The Mahatma Letters", edited by A. Trevor Barker, 1926 edition, published by T. Fisher Unwin Ltd., in London, UK, 493 pages, see p. 439. These are letters respectively 27 and 26 in the Chronological edition, TPH, the Philippines. The whole book "**The Mahatma Letters**", 1926 edition, is available in PDF [at our websites](#). The pages are the same in the TUP edition.]



Soldiers are weapons of evil.  
 They are not the weapons of the gentleman.  
 When the use of soldiers cannot be helped,  
 The best policy is calm restraint.

Even in victory, there is no beauty, [3]  
 And he who calls it beautiful  
 Is one who delights in slaughter.  
 He who delights in slaughter  
 Will not succeed in his ambition to rule the world.

[The things of good omen favor the left.  
 The things of ill omen favor the right.  
 The lieutenant-general stands on the left,  
 The general stands on the right.  
 That is to say, it is celebrated as a Funeral Rite.]  
 The slaying of multitudes should be mourned with sorrow.  
 A victory should be celebrated with the Funeral Rite. [4]

#### NOTES:

[1] Another reading, “fine weapons”. *Ping* can mean both “soldiers” and “weapons”. (Lin Yutang)

[2] These are ceremonial arrangements. The left is symbol of good omen, the creative; the right is symbol of bad omen, the destructive. (Lin Yutang)

[3] Another equally good reading, “no boasting”, “and who boasts of victory”. (Lin Yutang)

[4] One of the five Cardinal Rites of *Chou-li*. The last five lines but two read like a commentary, interpolated in the text by mistake. The evidence is conclusive: (1) The terms “lieutenant-general” and “general” are the only ones in the whole text that are anachronisms, for these terms did not exist till Han times. (2) The commentary by Wang Pi is missing in this chapter, so it must have slipped into the text by a copyist’s mistake. See also Ch. 69. Cf. Mencius, “The best fighter should receive the supreme punishment”; again “Only he who does not love slaughter can unify the empire.” (Lin Yutang)

## **Chapter Thirty-Two:** **TAO IS LIKE THE SEA**

**T**ao is absolute and has no name.  
 Though the uncarved wood is small,  
 It cannot be employed (used as vessel) by anyone.  
 If kings and barons can keep (this unspoiled nature),  
 The whole world shall yield them lordship of their own accord.

The Heaven and Earth join,  
 And the sweet rain falls,  
 Beyond the command of men,  
 Yet evenly upon all.

Then human civilization arose and there were names. [1]  
 Since names there were,  
 It were well one knew where to stop for repose.  
 He who knows where to stop for repose  
 May from danger be exempt.  
 Tao in the world  
 May be compared  
 To rivers that run into the sea. [2]

NOTES:

[1] Names imply differentiation of things and loss of original state of Tao. (Lin Yutang)

[2] Really to be compared to the sea, or to the rivers seeking repose in the sea. (Lin Yutang)

### **Chapter Thirty-Three:** **KNOWING ONESELF**

**H**e who knows others is learned;  
 He who knows himself is wise.  
 He who conquers others has power of muscles;  
 He who conquers himself is strong. [1]  
 He who is contented is rich.  
 He who is determined has strength of will.  
 He who does not lose his center endures,  
 He who dies yet (his power) remains has long life.

NOTE:

[1] The Dhammapada says: “Better than a man who conquers in battles a thousand times a thousand men is he who conquers himself. He indeed is the mightiest of warriors.” (“The Dhammapada”, Chapter Eight, paragraph four, Theosophy Company edition.) (CCA)

### **Chapter Thirty-Four:** **THE GREAT TAO FLOWS EVERYWHERE**

**T**he Great Tao flows everywhere,  
 (Like a flood) it may go left or right. [1]  
 The myriad things derive their life from it,  
 And it does not deny them.  
 When its work is accomplished,  
 It does not take possession. [2]  
 It clothes and feeds the myriad things,  
 Yet does not claim them as its own.  
 Often (regarded) without mind or passion,  
 It may be considered small.  
 Being the home [3] of all things, yet claiming not,

It may be considered great.  
Because to the end it does not claim greatness,  
Its greatness is achieved.

#### NOTES:

[1] Humanistic and theosophical causes cannot therefore be advanced through bureaucratic actions developed from a corporate, or sectarian, point of view. (CCA)

[2] So do the true altruistic projects and the theosophical movement. *Wu-wei*. (CCA)

[3] Lit. "rendezvous". (Lin Yutang)

### **Chapter Thirty-Five:** **THE PEACE OF TAO**

**H**old the Great Symbol [1]  
And all the world follows,  
Follows without meeting harm,  
(And lives in) health, peace, commonwealth. [2]

Offer good things to eat  
And the wayfarer stays.  
But Tao is mild to the taste.  
Looked at, it cannot be seen;  
Listened to, it cannot be heard; [3]  
Applied, its supply never fails.

#### NOTES:

[1] The symbol of Nature, Heaven or Earth. This chapter consists of rhymed three-word lines. (Lin Yutang)

[2] Once the right key-note is sounded in the right moment, every smaller pattern of vibration adapts to the correct context of the Karmic cycle. (CCA)

[3] The voice of the silence, in theosophy. (CCA)

### **Chapter Thirty-Six:** **THE RHYTHM OF LIFE**

**H**e who is to be made to dwindle (in power)  
Must first be caused to expand.  
He who is to be weakened  
Must first be made strong,  
He who is to be laid low  
Must first be exalted to power.  
He who is to be taken away from  
Must first be given,  
- This is the Subtle Light.

Gentleness overcomes strength:  
 Fish should be left in the deep pool,  
 And sharp weapons of the state should be left  
 Where none can see them. [1]

NOTE:

[1] When the lives of animals are respected, it is easier to avoid cruelty and war among humans. (CCA)

## **Chapter Thirty-Seven:** **WORLD PEACE**

The Tao never does,  
 Yet through it everything is done. [1]  
 If Kings and barons can keep the Tao,  
 The world will of its own accord be reformed.  
 When reformed and rising to action,  
 Let it be restrained by the Nameless pristine simplicity.  
 The Nameless pristine simplicity  
 Is stripped of desire (for contention).  
 By stripping of desire quiescence is achieved,  
 And the world arrives at peace of its own accord.[2]

NOTES:

[1] The *Wu-wei* principle of “invisible” action, or action on, and from, higher levels of consciousness. (CCA)

[2] The present chapter teaches a silent yet deep revolution in the way a materialistic society looks at the road to peace and to social reform. True progress does not take place by the satisfaction of material desires. It results instead from abandoning, or restraining, material desires through the principle of voluntary simplicity. (CCA)

## **Chapter Thirty-Eight:** **DEGENERATION**

The man of superior virtue is not (conscious of his) virtue,  
 Hence he is virtuous.  
 The man of inferior virtue (is intent on) not losing virtue,  
 Hence he is devoid of virtue.  
 The man of superior virtue never acts,  
 Nor ever (does so) with an ulterior motive. [1]  
 The man of inferior virtue acts,  
 And (does so) with an ulterior motive.  
 The man of superior kindness acts,  
 But (does so) without an ulterior motive.  
 The man of superior justice acts,  
 And (does so) with an ulterior motive.

(But when) the man of superior *li* [2] acts and finds no response,  
He rolls up his sleeves to force it on others.

Therefore:

After Tao is lost, then (arises the doctrine of) kindness,  
After kindness is lost, then (arises the doctrine of) justice.  
After justice is lost, then (arises the doctrine of) *li*.  
Now *li* is the thinning out of loyalty and honesty of heart.  
And the beginning of chaos.  
False knowledge is the flowering of Tao  
And the beginning of ignorance. [3]  
Therefore the noble man dwells in the heavy (base),  
And not in the thinning (end).  
He dwells in the fruit,  
And not in the flowering (expression).  
Therefore he rejects the one and accepts the other.

NOTES:

[1] These lines apply to different individuals of the same age in human history, and they are also valid regarding the various phases of human evolution in long-term history, as described in the book “The Secret Doctrine” by Helena P. Blavatsky. (CCA)

[2] *Li*, Confucian doctrine of social order and control, characterized by rituals; also courtesy, good manners. (Lin Yutang)

[3] We follow Stanislas Julien in these two lines. Lin Yutang has this: “The prophets are the flowering of Tao / And the origin of folly”. The word “prophets” makes no sense in the “Tao Teh Ching”. Footnote 12 by Stanislas Julien (in “Le Tao Te King”, Lao Tseu, Kessinger Legacy Reprints) shows that the process of “flowering” is limited and rootless in itself. CCA)

## **Chapter Thirty-Nine:** **UNITY THROUGH COMPLEMENTS**

There were those in ancient times possessed of the One:  
Through possession of the One, the Heaven was clarified,  
Through possession of the One, the Earth was stabilized,  
Through possession of the One, the gods were spiritualized,  
Through possession of the One, the valleys were made full,  
Through possession of the One, all things lived and grew,  
Through possession of the One, the princes and dukes became the ennobled of the people.  
- That was how each became so.

Without clarity, the Heavens might shake,  
Without stability, the Earth might quake, [1]  
Without spiritual power, the gods might crumble,  
Without being filling, the valleys might crack,  
Without the life-giving power, all things might perish,  
Without the ennobling power, the kings and barons might stumble and fall.

Therefore the nobility depends upon the common man for support,

And the exalted ones depend upon the lowly for their base.

That is why the princes and dukes call themselves “the orphaned”, “the lonely one”, “the unworthy”.

Is it not true then that they depend upon the common man for support?

Truly, take down the parts of a chariot,

And there is no chariot (left). [2]

Rather than jingle like the jade, [3]

Rumble like the rocks.

#### NOTES:

[1] In this second part of chapter 39 the “Tao Teh Ching” establishes a direct correspondence between the moral growth or decay of humanity and the geological-climatological evolution of our planet. The same correlation is stated in the Taoist “Wen-tzu”; in “The Secret Doctrine”, by H. P. Blavatsky; in Plato’s Dialogues and in the Jewish-Christian Bible, among other classic works of different nations. (CCA)

[2] Another commonly accepted reading through word-substitution in the text: “Truly, the highest prestige requires no praise.” Apart from the forced substitution of words, this reading makes no sense in the context. (Lin Yutang)

[3] Being an ornamental gem, the jade here symbolizes luxury and artificiality. (CCA)

## **Chapter Forty:** **THE PRINCIPLE OF REVERSION**

**R**eversion is the action of Tao.

Gentleness is the function of Tao. [1]

The things of this world come from Being,

And Being (comes) from Non-being. [2]

#### NOTES:

[1] Stanislas Julien has the two lines thus: “The return to non-Being is the movement of Tao. / Fragility is the function of the Tao.” Hua-Ching Ni’s version of the *Tao Teh Ching* presents the two sentences in four lines: “Returning to itself / is how the eternal Tao exercises itself. / Being gentle and yielding / is how the eternal Tao employs itself.” (CCA)

[2] Hua-Ching Ni more visibly aligns himself with the theosophical philosophy by using the words “Manifest” and “Unmanifest” instead of “Being”, and “Non-Being”. It must be taken into consideration that Stanislas Julien and Lin Yutang use “Being” as meaning the external mayavic existence, and “non-Being” as the essential, true, inner, universal existence. The alternation between Being and Non-being, or Manifest and Unmanifest, obeys to the law of cycles. (CCA)

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Previous chapters of “Tao Teh Ching” have been published in earlier editions of “The Aquarian Theosophist”.

