

these without destroying the harmony of the whole. Thus, while the Esoteric System accepts the septenary division, the Vedantic classification gives five Koshas, and the Taraka Raja Yoga simplifies them into four - the three Upadhis synthesized by the highest principle, Atman.

That which has just been stated will, of course, suggest the question: "How can a spiritual (or semi-spiritual) personality lead a triple or even a dual life, shifting respective 'Higher Selves' *ad libitum*, and be still the one eternal Monad in the infinity of a Manvantara?"

The answer to this is easy for the true Occultist, while for the uninitiated profane it must appear absurd. The "Seven Principles" are, of course, the manifestation of one indivisible Spirit, but only at the end of the Manvantara, and when they come to be re-united on the plane of the One Reality, does the unity appear; during the "Pilgrim's" journey the reflections of that indivisible One Flame, the aspects of the one eternal Spirit, have each the power of action on one of the manifested planes of existence - the gradual differentiations from the one unmanifested plane - on that plane namely to which it properly belongs.

Our earth affording every Mayavic condition, it follows that the purified Egotistical Principle, the astral and personal Self of an Adept, though forming in reality one integral whole with its Highest Self (Atman and Buddhi) may, nevertheless, for purposes of universal mercy and benevolence, so separate itself from its divine Monad as to lead on this plane of illusion and temporary being a distinct independent conscious life of its own, under a borrowed illusive shape, thus serving at one and the same time a double purpose: the exhaustion of its own individual Karma, and the saving of millions of human beings less favored than itself from the effects of mental blindness.

If asked: "When the change described as the passage of a Buddha or a Jivanmukta into Nirvana takes place, where does the original consciousness which animated the body continue to reside - in the Nirvani or in the subsequent reincarnations of the latter's 'remains' (the Nirmanakaya)?" the answer is that *imprisoned* consciousness may be a "certain knowledge from observation and experience", as Gibbon puts it, but *disembodied* consciousness is not an effect, but a cause.

It is a part of the whole, or rather a Ray on the graduated scale of its manifested activity, of the one all-pervading, limitless Flame, the reflections of which alone can differentiate; and, as such, consciousness is ubiquitous, and can be neither localized nor centered on or in any particular subject, nor can it be limited.

Its effects alone pertain to the region of matter, for thought is an energy that affects matter in various ways, but consciousness *per se*, as understood and explained by Occult philosophy, is the highest quality of the sentient spiritual principle in us, the Divine Soul (or Buddhi) and our Higher Ego, and does not belong to the plane of materiality.

After the death of the physical man, if he be an Initiate, it becomes transformed from a human quality into the independent principle itself; the conscious Ego becoming Consciousness *per se* without any Ego, in the sense that the latter can no longer be limited or conditioned by the senses, or even by space or time.

Therefore it is capable, without separating itself from or abandoning its possessor, Buddhi, of reflecting itself at the same time in its astral man that was, without being under any necessity

for localizing itself. This is shown at a far lower stage in our dreams. For if consciousness can display activity during our visions, and while the body and its material brain are fast asleep - and if even during those visions it is all but ubiquitous - how much greater must be its power when entirely free from, and having no more connection with, our physical brain.

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The above article is reproduced from the “Collected Writings”, Helena P. Blavatsky, T.P.H., volume XIV, pp. 386-387. We divided the text into small paragraphs in order to facilitate its contemplative reading.

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The Production of Justice and Good Sense



When an individual has peace in his own conscience, he looks at the world in a wise and beneficent way.

As long as a citizen is in harmony with himself, outward challenges and obstacles cannot create confusion in his soul. If the one's relation with his innermost and true self is balanced, he irradiates justice and good sense to those around him.

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Read the article “**The Silent Soul**”, by [John Garrigues](#).

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In his dwelling, (the Sage) loves the (lowly) earth;
 In his heart, he loves what is profound;
 In his relations with others, he loves kindness;
 In his words, he loves sincerity;
 In government, he loves peace;
 In business affairs, he loves ability;
 In his actions, he loves choosing the right time.
 It is because he does not contend
 That he is without reproach.

Chapter Nine: **THE DANGER OF OVERWEENING SUCCESS**

Stretch (a bow) [1] to the very full,
 And you will wish you had stopped in time.
 Temper a (sword-edge) to its very sharpest,
 And the edge will not last long.
 When gold and jade fill your hall,
 You will not be able to keep them safe.
 To be proud with wealth and honor
 Is to sow the seeds of one's own downfall.
 Retire when your work is done,
 Such is the Heaven's way. [2]

NOTES:

[1] Throughout Laotse, the idea of *ying*, “fullness” or “filled to the brim”, associated with pride, is condemned as the opposite of “emptiness” or “humility”, because success contains the seeds of downfall. (Lin Yutang)

[2] The whole chapter is rhymed. (Lin Yutang)

Chapter Ten: **EMBRACING THE ONE**

In embracing the One [1] with your soul,
 Can you never forsake the Tao?
 In controlling your vital force to achieve gentleness,
 Can you become like the new-born child? [2]
 In cleansing and purifying your Mystic vision,
 Can you strive after perfection?
 In loving the people and governing the kingdom,
 Can you rule without interference?
 In opening and shutting the Gates of Heaven,
 Can you play the part of the Female? [3]
 In comprehending all knowledge,
 Can you renounce the mind? [4]

To give birth, to nourish,
 To give birth without taking possession,
 To act without appropriation,
 To be chief among men without managing them -
 This is the Mystic Virtue.

NOTES:

[1] Important phrase in Taoism. (Lin Yutang)

[2] The babe as symbol of innocence, a common imagery found also in Chuangtse; sometimes the imagery of the “new-born calf” is used. (Lin Yutang)

[3] The *Yin*, the receptive, the passive, the quiet. (Lin Yutang)

[4] This section is rhymed throughout. (Lin Yutang)

Chapter Eleven: **THE UTILITY OF NOT-BEING**

Thirty spokes unite around the nave;
 From their not-being (losing of their individuality)
 Arises the utility of the wheel.
 Mould clay into a vessel;
 From its not-being (in the vessel’s hollow)
 Arises the utility of the vessel.
 Cut out doors and windows in the house (-wall),
 From their not-being (empty space) arises the utility of the house.
 Therefore by the existence of things we profit.
 And by the non-existence of things we are served.

Chapter Twelve: **THE SENSES**

The five colors blind the eyes of man;
 The five musical notes deafen the ears of man;
 The five flavors dull the taste of man;
 Horse-racing, hunting and chasing madden the minds of man;
 Rare, valuable goods keep their owners awake at night. [1]

Therefore the Sage:
 Provides for the belly and not for the eye.[2]
 Hence, he rejects the one and accepts the other.

NOTES:

[1] Lit. “Keep one on one’s guard”. (Lin Yutang)

[2] “Belly” here refers to the inner self, the unconscious, the instinctive; the “eye” refers to the external self or the sensuous world. (Lin Yutang)

Chapter Thirteen: **PRAISE AND BLAME**

“Favor and disgrace cause one dismay;
What we value and what we fear are as if within our Self.”

What does this mean:

“Favor and disgrace cause one dismay?”
Those who receive a favor from above
Are dismayed when they receive it,
And dismayed when they lose it.

What does this mean:

“What we value and what we fear [1] are as if within our Self?”
We have fears because we have a self. [2]
When we do not regard that self as self,
What have we to fear?

Therefore he who values the world as his self
May then be entrusted with the government of the world;
And he who loves the world as his self -
The world may then be entrusted to his care.

NOTES:

[1] Interpreted as life and death. The text of Chuangtse confirms this interpretation. (Lin Yutang)

[2] Lit. “body”. (Lin Yutang)

Chapter Fourteen: **PREHISTORIC ORIGINS**

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Looked at, but cannot be seen -
That is called the Invisible (*yi*).
Listened to, but cannot be heard -
That is called the Inaudible (*hsi*).
Grasped at, but cannot be touched -
That is called the Intangible (*wei*). [1]
These three elude all our inquiries
And hence blend and become One.

Not by its rising, is there light,
Nor by its sinking, is there darkness.
Unceasing, continuous,
It cannot be defined,
And reverts again to the realm of nothingness.
That is why it is called the Form of the Formless,

The Image of Nothingness.
That is why it is called the Elusive:
Meet it and you do not see its face;
Follow it and you do not see its back.

He who holds fast to the Tao of old
In order to manage the affairs of Now
Is able to know the Primeval Beginnings
Which are the continuity [2] of Tao.

NOTES:

[1] Jesuit scholars consider these three words (in ancient Chinese pronounced nearly like *i-hi-vei*) an interesting coincidence with the Hebrew word, “*Jahve*”. (Lin Yutang)

[2] *Chi*, a word meaning “main body of tradition”, “system” and also “discipline”. (Lin Yutang)

Chapter Fifteen: **THE WISE ONES OF OLD**

The wise ones of old [1] had subtle wisdom and depth of understanding,
So profound that they could not be understood.
And because they could not be understood,
Perforce must they be so described:
Cautious, like crossing a wintry stream,
Irresolute, like one fearing danger all around,
Grave, like one acting as guest,
Self-effacing, like ice beginning to melt,
Genuine, [2] like a piece of undressed wood, [3]
Open-minded, like a valley,
And mixing freely, [4] like murky water.

Who can find repose in a muddy world?
By lying still, it becomes clear.
Who can maintain his calm for long?
By activity, it comes back to life.

He who embraces the Tao
Guards against being over-full.
Because he guards against being over-full, [5]
He is beyond wearing out and renewal.

NOTES:

[1] Another ancient text, the “rulers”. (Lin Yutang)

[2] *Tun*, “thickness”, like solid furniture, associated with the original simplicity of man, in opposition to “thinness”, associated with cunning, over-refinement and sophistication. (Lin Yutang)

[3] *P'u*, important Taoist idea, the uncarved, the unembellished, the natural goodness and honesty of man. Generally used to mean simplicity, plainness of heart and living. (Lin Yutang)

[4] *Hun*, “muddled”, “mixing freely”, therefore “easygoing”, “not particular”. Taoist wisdom: a wise man should appear like a fool. (Lin Yutang)

[5] Self-satisfaction, conceit. (Lin Yutang)

Chapter Sixteen: **KNOWING THE ETERNAL LAW**

Attain the utmost in Humility; [1]
Hold firm to the basis of Quietude.

The myriad things take shape and rise to activity,
But I watch them fall back to their repose.
Like vegetation that luxuriantly grows
But returns to the root (soil) from which it springs.

To return to the root is Repose;
It is called going back to one's Destiny.
Going back to one's Destiny is to find the Eternal Law. [2]
To know the Eternal Law is Enlightenment.
And not to know the Eternal Law
Is to court disaster.

He who knows the Eternal Law is tolerant;
Being tolerant, he is impartial;
Being impartial, he is kingly; [3]
Being kingly, he is in accord with Nature; [4]
Being in accord with Nature, he is in accord with Tao;
Being in accord with Tao, he is eternal,
And his whole life is preserved from harm.

NOTES:

[1] *Hsü*: emptiness, void. But in actual usage, this “emptiness” has no other meaning than “humility”. Both “humility” and “quietude” are central Taoist ideas. (Lin Yutang)

[2] *Ch'ang*, the “constant”, the law of growth and decay, of necessary alternation of opposites, can be interpreted as the “universal law of nature”, or the “inner law of man”, the true self (*hsingming chih ch'ang*), the two being identical in their nature. (Lin Yutang)

[3] *Wang*; a possible translation is “cosmopolitan”, i.e., regarding the world as one. (Lin Yutang)

[4] *T'ien*, heaven or nature. Both “t'ien” here and Tao in the next line are clearly used as adjectives; hence the translation “in accord with”. *T'ien* very commonly means “nature” or “natural”. (Lin Yutang)

Chapter Seventeen: **RULERS**

Of the best rulers
 The people (only) know [1] that they exist;
 The next best they love and praise;
 The next they fear;
 And the next they revile.[2]
 When they do not command the people's faith,
 Some will lose faith in them,
 And then they will resort to oaths!
 But (of the best) when their task is accomplished, their work done,
 The people all remark, "We have done it ourselves". [3]

NOTES:

[1] Some texts read: "The people do *not* know". (Lin Yutang)

[2] These "rulers" correspond to various levels of consciousness, or they typically operate from them. In theosophy, such Layers of Action have a correspondence to Atma, Buddhi, Buddhi-Manas and Kama-Manas, respectively. (Carlos Cardoso Aveline)

[3] The voice of the conscience is the Voice of the Silence. The highest commands do not sound on the physical plane. The affinity between one's mortal soul and one's immortal spirit rarely needs words to flow, and the same applies to all those who live in harmony. (Carlos Cardoso Aveline)

Chapter Eighteen: **THE DECLINE OF TAO**

On the decline of the great Tao,
 The doctrines of "love" and "justice" [1] arose.
 When knowledge and cleverness appeared,
 Great hypocrisy followed in its wake.

When the six relationships [2] no longer lived at peace,
 There was (praise of) "kind parents" and "filial sons".
 When a country fell into chaos and misrule,
 There was (praise of) "loyal ministers".

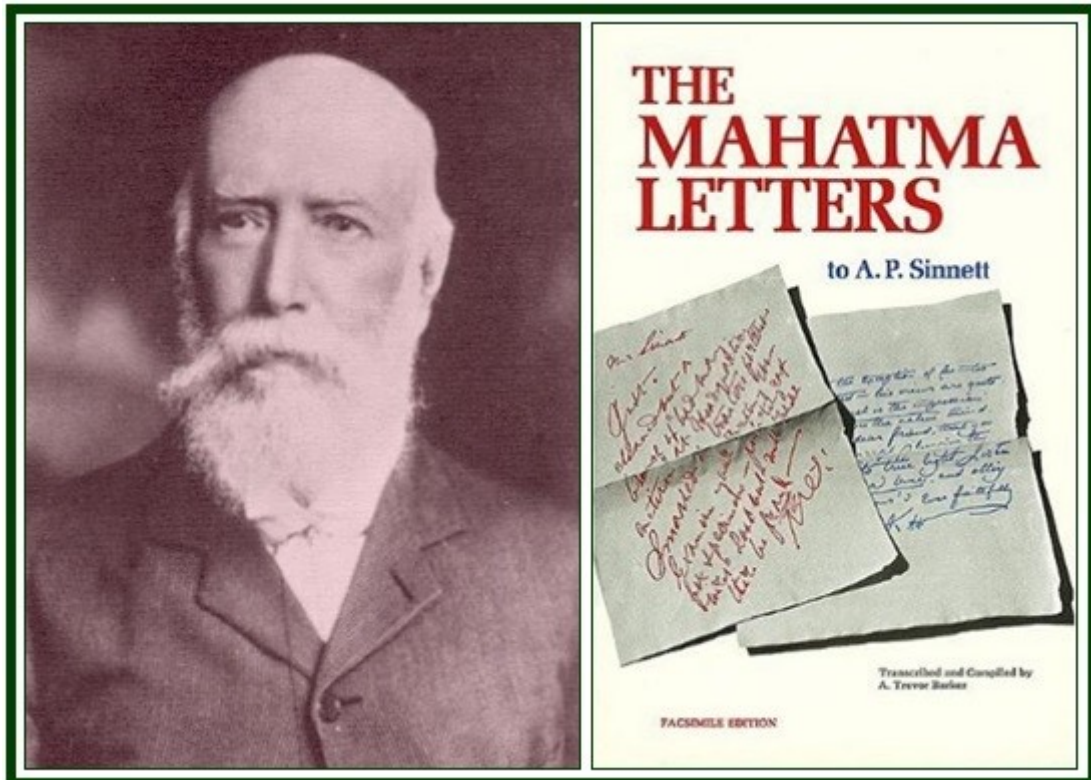
NOTES:

[1] Essential Confucian doctrines, usually translated (badly) as "benevolence" and "righteousness". (Lin Yutang)

[2] Father, Son, elder brother, younger brother, husband, and wife. See Stanislas Julien (Kessinger Legacy) and Wing-Tsit Chan (Prentice Hall). (Carlos Cardoso Aveline)

The Writings of an Eastern Master - 14

A Compilation of the Letters of Blavatsky's Teacher



Alfred P. Sinnett (left) and the front cover of “The Mahatma Letters”, TUP edition

Editorial Note:

In number fourteen of the series of articles reproducing letters written by the master of Helena Blavatsky, we reproduce three short texts from “The Mahatma Letters”.

(CCA)

Letter No. LXXI (71)

Very kind Sinnett Sahib - many thanks and salams for the tobacco-machine. Our frenchified and pelingized Pandit tells me the little short thing has to be *cooloted* - whatever he may mean

by this - and so I will proceed to do so. The pipe is short and my nose long, so we will agree very well toge[ther] I hope. Thanks - many thanks.

The situation is more serious than you may imagine and we will want our best forces and hands to work at pushing away bad luck.[1] But our Chohan willing and you helping we will scramble out somehow or another. There are clouds which are below your horizon and K.H. is right - the storm is threatening. Could you but go to Bombay to the Anniversary you would confer upon K.H. and myself a great obligation a lasting one - but that you know best. This meeting will be either the triumph or the downfall of the Society and a - gulf. You are wrong too about the Peling Sahib - he is as dangerous as a friend as an enemy very very bad as both I know him best. Anyhow you Sinnett Sahib reconciled me to a good many things you are true and true I will be.

Yours always M.

Letter No. LXXIII (73)

Mr. Sinnett - you will receive a long letter - posted Sunday at Bombay - from the Brahmin boy. Koot-hoomi went to see him (as he is his *chela*) before going into "Tong-pa-ngi" [2] - the state in which he now is - and left with him certain orders. The boy has a little bungled up the message so be very careful before you show it to Mr. Hume lest he should again misunderstand my Brother's real meaning. I will *not* stand any more nonsense, or bad feeling against him, but retire at once.

We do the best we can. M.

Letter No. LXXIV (74)

If you are so anxious to find out the particular spot where I erased and precipitated instead another sentence last night at post-office I can satisfy your curiosity Mr. Sinnett, "but that it was the *Chohan's* KNOWLEDGE that neither you nor anyone cared for the real object of the Society, nor had any respect for the BROTHERHOOD but only a personal feeling for a few of the Brothers. So you cared only for K.H. *personally* and phenomena; Mr. Hume to get at the secrets of their philosophy and to assure himself that the Tibetan Mahatmas - the Lhas - if at all existing outside of Mme. B.'s imagination - were connected any way with *certain adepts* he had in his mind."

All this is *what K.H. said*, what I had to write and precipitate *instead of that which stood then* written by the boy in a phraseology which would have called out from Mr. Hume a whole torrent of fine words and the word "*ignorance*" applied to my Brother. I would not have even the desert wind listen to a word said at low breath against him who now sleeps. Such is the cause of the *tamacha* [3] produced by me and for no other cause.

Yours M.

NOTES:

[1] “Bad luck” - negative Karma. The Master makes an effort for his words to be easy to understand. (CCA)

[2] A note by the editors of the third edition of the Mahatma Letters says this is a Tibetan term meaning “the Void”. At this point Master K.H. is already in his long retreat, having left his body apart, a reason why Master M. “will *not* stand any more nonsense, or bad feeling against him” as one sees a few lines below. (CCA)

[3] *Tamacha* - use of occult powers, phenomenon. (CCA)

[The above material transcribes: 1) Letter LXXI (which is Letter 24 in the Chronological edition); 2) Letter LXXIII (Letter 25 in the Chronological edition); and 3) Letter LXXIV (Letter 28 in the Chronological edition). See “The Mahatma Letters”, edited by A. Trevor Barker, 1926 edition, published by T. Fisher Unwin Ltd., in London, UK, 493 pages. Letter LXXI is on p. 374, Letter LXXIII on p. 375, and Letter LXXIV on the same p. 375. The whole book “The Mahatma Letters” is available in PDF [at our websites](#). The pages are the same in the TUP edition.]

The New Texts in Our Websites

On 23 May, we had 2199 texts in our websites. Of these, four items were in French, 66 in Spanish, 1054 in English and 1075 in Portuguese.

The following items were published in English and Spanish between 23 April and 23 May:

(The more recent titles above)

1. **Las Comidas del Peregrino** - *Carlos Cardoso Aveline*
2. **Thoughts Along the Road - 18** - *Carlos Cardoso Aveline*
3. **Muerte de Montoliú en España, 1892** - *Henry S. Olcott*
4. **Death of Montoliú in Spain, 1892** - *Henry S. Olcott*
5. **Figanière, Un Contemporáneo de Blavatsky** - *Mario Roso de Luna*
6. **The People of the Blue Mountains** - *Helena P. Blavatsky* (book)
7. **Thoughts Along the Road - 17** - *Carlos Cardoso Aveline*
8. **El Simbolismo del Hexágono de Saturno** - *Juan Pedro Bercial*
9. **Las Tres Dimensiones de un Esfuerzo** - *Carlos Cardoso Aveline*
10. **Thoughts Along the Road - 16** - *Carlos Cardoso Aveline*
11. **The Aquarian Theosophist, April 2018**

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The Door to Lay Chelaship

“A Lay Chela is but a man of the world who affirms his desire to become wise in spiritual things.”

(Helena P. Blavatsky, in the article “[Chelas and Lay Chelas](#)”.)

Divine Ethics

A Global Citizenship Must Emerge Along Moral and Spiritual Lines

B. P. Wadia

In numerous places H.P.B. emphasizes the importance of the practice of Theosophical ethics by students. Theosophical ethics are not something unique and special - they are ancient, like the metaphysical and philosophical doctrines of Theosophy.

“These ethics are the soul of the Wisdom-Religion, and were once the common property of the initiates of all nations,” wrote H.P.B. Not only did Gautama and Jesus preach the ancient ethics, but with every attempt at Theosophizing any race or civilization - e.g., the movement founded by Ammonius Saccas - these old ethical principles were promulgated. The modern Movement founded by H.P.B. in 1875 follows the ancient pattern in this as in all things. In “The Key to Theosophy” she points out that “Theosophy has to inculcate ethics,” and in presenting moral teachings she uses the same principle as in offering philosophical teachings. Just as she synthesized the teachings of every ancient school of philosophy, so also in the sphere of ethics. The second of the Three Objects of her Society, she declared, was -

“The serious study of the ancient world-religions for purposes of comparison and the selection therefrom of universal ethics.” (“Theosophical Glossary”, on “Theosophical Society”)

The exercise of these ethics in daily living unfolds “the latent divine powers in man” referred to by H.P.B. in formulating the Third Object.

And in her “Key to Theosophy” she explains:

“They are the essence and cream of the world’s ethics, gathered from the teachings of all the world’s great reformers. Therefore, you will find represented therein Confucius and Zoroaster, Lao-tzu and the Bhagavat-Gita, the precepts of Gautama Buddha and Jesus of Nazareth, of Hillel and his school, as of Pythagoras, Socrates, Plato, and their schools.”

The Moral Philosophy of the Wisdom-Religion, like its living science and its universal metaphysics, is the time-honoured expression of the Great Kosmos. The Kosmos is not only visible and material but is also energetic and moral. If man’s mind is derived from the Divine Mind, his soul is a ray of the Universal Soul and lives by Moral Laws which manifest as Virtues.

[Click Here to Read the Entire Article](#)

