

I will think of the good of the others. The central goal is to develop my highest potentiality. It is to unfold the most luminous possibilities in peace.

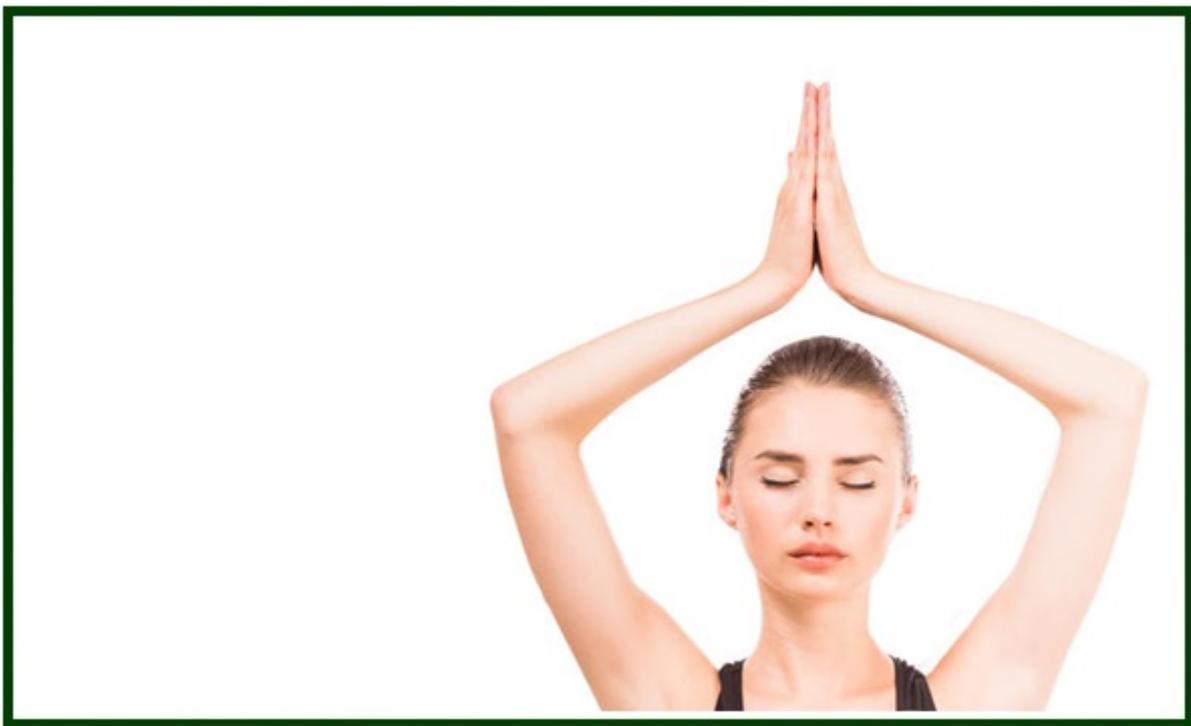
Om, shanti.

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The above meditation can be made by adults and children together.

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The Yoga of Theosophy



The action of the muscles expresses emotions. The posture of the physical body reflects thoughts. The life of the cells is part of the state of the soul.

For this reason the idea of “a healthy mind in a healthy body” constitutes a central axiom in ancient philosophy as well as in modern theosophy.

Medicine is aware of the psychosomatic influence of the emotions and ideas we harbour. Good thoughts purify the soul, heal the body and produce contentment. The usual posture of a citizen’s body is associated to his usual emotion. Yoga uses geometrically significant positions of the body in order to elevate the state of the consciousness of its practitioners: the asanas are part and parcel of Raja Yoga.

The body listens to and records all that takes place in the emotional and mental planes; yet the body also speaks, and it retransmits to the inner levels of life the testimony of what it heard.

The body is a page where all events in physical, emotional, mental and spiritual life are printed. From the body, on the other hand, vibrations emerge that achieve the higher inner planes. The spiritual monad is present in every cell of the organism; and the energy of the cosmos gives life to each atom. Strength, moderation and rhythm are of decisive importance in the yoga of theosophy.

Inner Balance: **Karma, Perception and Duty**



Up to what extent one must pay attention to outward facts and be responsive regarding them?

In the article “On Sensitivity”, of “The Theosophical Movement” magazine, we see:

“The disciple must begin by training his ears to lose their sensitiveness to earthly sounds and to become more sensitive to the spiritual sounds which will arise from his inner nature; this is the first step towards becoming a *Shravaka*. One has to cease to hear the many.” [1]

Yes.

And “ceasing to hear the many” does not mean being irresponsible or abandoning one’s karmic duties. Obligations must be performed to the last. Being inert or inactive is not the same as living a spiritual life. He who works hard for a correct aim often unfolds a divine potentiality.

Although the pilgrim is in the world, he is not blindly guided by impressions received from it, or by collective ignorance.

He is born in the karma of mankind to impress on it the vision of human higher potentialities and accelerate their development.

He is “deaf” to the world of ignorance, but he is not dumb.

He is “deaf” to the world of today, but he listens to the voice of the seeds of the world of tomorrow, which now modestly germinate. And helps spread them, and talks about them to people, and teaches by example.

NOTE:

[1] “The Theosophical Movement” magazine, Mumbai, India, September 2018, p. 7.

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The Alchemy of Creativeness



Every day, under any circumstances, there is a dangerous temptation before the pilgrim who walks the road to wisdom. He can be blinded by the vision - often inaccurate - of other people's mistakes.

If we are part of a philosophical group, we must remember that it is generally useless to tell other people what they ought to do. Except when they ask for a word of advice. We may give our testimony, having no expectations.

The priority must be fulfilling our own duty, in that which depends on us, here and now. And this is difficult enough. True, it may be our obligation to show mistakes and unmask illusions. We must know that this task implies a significant degree of self-sacrifice. Most people look for personal applause, instead of seeking for truth.

Our main duty is to avoid looking too much at mistakes, except for taking useful lessons from them. The priority is building that which is correct. People can only get rid of mistakes if there is an alternative. Those who know the facts better must provide better ways to seek for divine knowledge.

The esoteric movement is taking a few steps ahead. Pseudo-esotericism ought to be left aside, and this is possible if we put the actual search for truth, and the building of correct lives, above the exchange of criticisms.

While seeing mistakes is necessary, creativeness is of the essence. Building and strengthening the new and the healthy is unavoidable. Everyone will have as many lifetimes as necessary to attain wisdom. The wisest thing to do is trying our best at each moment, making no concessions to deliberate falsehood.

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See also the article “[Independent Research in Theosophy](#)”.

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[Click to Open:](#) **Some of the Books Available In Our Associated Websites**

[A Book of Quotations](#) - Robert Crosbie

[A Lonely Disciple](#) - N. C. Ramanujachary

[Christianity and Anti-Semitism](#) - Nicolas Berdyaev

[Did Madame Blavatsky Forge the Mahatma Letters?](#) - C. Jinarajadasa

[Esoteric Writings](#) - T. Subba Row

[Five Messages](#) - Helena P. Blavatsky

[Five Years of Theosophy](#) - Various Authors

[H. P. Blavatsky As I Knew Her](#) - Alice Leighton Cleather

[H. P. Blavatsky, Her Life and Work for Humanity](#) - Alice Leighton Cleather

[H.P. Blavatsky: A Great Betrayal](#) - Alice Leighton Cleather

[Health and Therapy](#) - Various Authors

[History of Russian Philosophy](#) - N. O. Lossky

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Thoughts Along the Road

Self-knowledge, Discipline and a Sense of Justice Are Central in the Art of Living



- * **G**ood books examining eternal topics make a nice ladder to heaven. The substance of the highest sky, as theosophy clarifies, is in one's own soul.
- * We live according to what we have thought in the past and according to our present thoughts, says the Dhammapada in its first chapter. Life results from thought, image and intention. The same factors determine action. Even the way we look at the past and the future is decided by the nature of our main goal.
- * Undue accumulation paves the way to paralysis, while silence liberates one's mind. By renouncing to topics, worries, desires, fears and ambition, we open room in our lives to better events. We thus welcome clearer thoughts and more enlightened views of the world.
- * You need to get relatively far from something, to better know it. When you live for some time abroad, you get to know your native country in deeper ways. As you transcend your physical body, you can understand with more accuracy the way it works; and you can educate it and train it with more effectiveness.
- * The object of the effort, in esoteric philosophy, is not to obtain verbal knowledge of sacred topics and show to others how wise and clever one can pretend to be. The real object is to actually expand the contact with one's higher soul or immortal self. However, once this contact is expanded, one rarely is seen as a sage by others. Sages are usually unseen in a materialistic society. They are "invisible" and often become the objects of hostility, while vain people and superficial minds can easily pose as sages. The legend of Jesus and the lives of Blavatsky, Cagliostro, Paracelsus, among many others, give us strong lessons about that.

* For him who is free from blind impulses and thoughtless action, wisdom is possible. There must be moderation, in order for the pilgrim to keep due balance and perspective. Inner strength has to be greater than the outward show of it. Peace occurs when there is order in one's soul, and good will to all, and a stable self-discipline.

* For self-responsible pilgrims, there is no authority above the voice of their conscience. Leadership in theosophy is a matter of affinity, much more than "social position". The influence of legitimate authority preserves and improves one's independence and sense of duty.

* The truth-seeker fulfils his personal obligations. He obeys to the laws of the country where he lives. He is as harmless as possible to all. He follows his own heart and learns from his mistakes. He thinks of the highest and the supreme. His universal view of life protects him at every step.

* The force of habit is part of the law of cycles, and its work becomes easier to see in the realm of personal existence. The tendency to repeat pleasing actions and not to repeat unpleasing ones soon gets strong, especially in the lower levels of consciousness.

* As time passes, even unpleasing actions may generate some sort of attachment. In theosophy, however, experiencing pleasure or pain is not the central priority: the main point consists in choosing right action and abandoning wrong deeds.

* The force of habit is more flexible and open to change on higher levels of perception, due to their altruistic substance. As a result, there is in appearance an imbalance in human constitution. Higher energies are open to yield, while the lower ones want to prevail at any cost. The balance of power seems to incline in favour of egocentrism. However, such appearance of a "deficit in outward strength" on the part of generous impulses can only deceive he who is naïve. In reality, good will is not the same as passivity. An *active* good will is most necessary for the *power of habit* to be correctly used.

* Self-knowledge, self-discipline and a sense of justice are central in the art of living. Right action is like a mantram, in the sense that it is cyclic, and it depends on discernment.

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How We Approach the Teaching

In order to tread the Path to Wisdom, one must have access in the first place to a teaching that can be verified as being authentic, true and universal. And although this is a decisive point, it is not enough. We need also to examine how we approach the teaching, and this is the second item. The path must be seen at the same time from different angles. The contemplative point of view has to be side by side with the intellectual one, and the practical and existential viewpoints.

[The above lines open the article "[A Secret of the Theosophical Work](#)".]

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Makes them grow, develops them,
 Gives them a harbor, a place to dwell in peace,
 Feeds them and shelters them.
 It gives them birth and does not own them,
 Acts (helps) and does not appropriate them,
 Is superior, and does not control them.
 - This is the Mystic Virtue. [1]

NOTE:

[1] On the Mystic Virtue, see also chapter ten. (CCA)

Chapter Fifty-Two: **STEALING THE ABSOLUTE**

There was a beginning of the universe
 Which may be regarded as the Mother of Universe.
 From the Mother, we may know her sons.
 After knowing the sons, keep to the Mother.
 Thus one's whole life may be preserved from harm.

Stop its apertures,
 Close its doors,
 And one's whole life is without toil.

Open its apertures,
 Be busy about its affairs,
 And one's whole life is beyond redemption.

He who can see the small is clear-sighted;
 He who stays by gentility is strong.
 Use the light,
 And return to clear-sightedness -
 Thus cause not yourself later distress.
 - This is to steal the Absolute.

Chapter Fifty-Three: **BRIGANDAGE**

If I were possessed of the Austere Knowledge,
 Walking on the Main Path (Tao),
 I would avoid the by-paths.
 The Main Path is easy to walk on,
 Yet people love the small by-paths.

The (official) courts are spick and span,
 (While) the fields go untilled,
 And the granaries are very low.

(Yet) clad in embroidered gowns,
 And carrying fine swords,
 Surfeit with good food and drinks,
 (They are) splitting with wealth and possessions.
 - This is to lead the world towards brigandage.
 Is it not the corruption of Tao?

Chapter Fifty-Four: **THE INDIVIDUAL AND THE STATE**

Who is firmly established is not easily shaken.
 Who has a firm grasp does not easily let go.
 From generation to generation his ancestral sacrifices
 Shall be continued without fail.

Cultivated in the individual, Virtue will become genuine;
 Cultivated in the family, Virtue will become abundant;
 Cultivated in the village, Virtue will multiply;
 Cultivated in the state, Virtue will prosper;
 Cultivated in the world, Virtue will become universal.[1]

Therefore:

According to (the virtue of) the individual, judge the individual;
 According to (the virtue of) the family, judge the family;
 According to (the virtue of) the village, judge the village;
 According to (the virtue of) the state, judge the state;
 According to (the virtue of) the world, judge the world.
 How do I know the world is so.
 By this. [2]

NOTES:

[1] The good Karma flows in a series of concentric circles. See in our websites the article [“The Center of Pascal’s Sphere”](#). (CCA)

[2] From within myself; or the meaning could be very well developed in the following chapter, since the chapter division is not original. (Lin Yutang)

Chapter Fifty-Five: **THE VIRTUES OF THE CHILD**

Who is rich [1] in virtue
 Is like a child.
 No poisonous insects sting him,
 No wild beasts attack him,
 And no birds of prey pounce upon him.
 His bones are soft, his sinews tender, yet his grip is strong.

Not knowing the union of male and female, yet his organs are complete,
 Which means his vigor is unspoiled.
 Crying the whole day, yet his voice never runs hoarse,
 Which means his (natural) harmony is perfect.
 To know harmony is to be in accord with the eternal,
 (And) to know eternity is called discerning.
 (But) to improve upon life is called an ill-omen;
 To let go the emotions through impulse [2] is called assertiveness.
 (For) things age after reaching their prime;
 That (assertiveness) would be against Tao.
 And he who is against Tao perishes young.

NOTES:

[1] Lit. “thick”, “heavy”. (Lin Yutang)

[2] *Hsin*, lit. “mind”, or “heart”. (Lin Yutang)

Chapter Fifty-Six: **BEYOND HONOR AND DISGRACE**

He who knows does not speak;
 He who speaks does not know. [1]
 Fill up its apertures,
 Close its doors,
 Dull its edges,
 Untie its tangles,
 Soften its light,
 Submerge its turmoil,
 - This is the Mystic Unity. [2]

Then love and hatred cannot touch him.
 Profit and loss cannot reach him.
 Honor and disgrace cannot affect him. [3]
 Therefore is he always the honored one of the world.

NOTES:

[1] The axiom does not apply to different individuals only. In the same person, that level of consciousness where real knowledge exists does not express itself by speech; and that level of consciousness which expresses itself through words is not the consciousness where real knowledge exists. Therefore one can also say that “That which knows does not speak; That which speaks does not know.” (CCA)

[2] All submerged in the One. (Lin Yutang)

[3] Short term love and hatred, short term or external profit and loss, superficial honor and disgrace. Wise men are subject to Law, but not to illusion or superficiality. However, the perception and the words must be united by deep sincerity. (CCA)

Chapter Fifty-Seven: **THE ART OF GOVERNMENT**

Rule a kingdom by the Normal.
Fight a battle by (abnormal) tactics of surprise. [1]
Win the world by doing nothing.
How do I know it is so?

Through this:
The more prohibitions there are, the poorer the people become.
The more sharp weapons there are,
The more prevailing chaos there is in the state.
The more skills of technique,
The more cunning [2] things are produced.
The greater the number of statutes,
The greater the number of thieves and brigands.

Therefore the Sage says:
I do nothing and the people are reformed [3] of themselves.
I love quietude and the people are righteous of themselves.
I deal in no business and the people grow rich by themselves.
I have no desires and the people are simple and honest by themselves.

NOTES:

[1] *Cheng*, the normal, the straight, the righteous; *ch'i*, the abnormal, the deceitful, the surprising. (Lin Yutang)

[2] *Ch'i*, same word as that used for “surprise tactics”, which implied disapproval as being not proper for ruling a kingdom. (Lin Yutang)

[3] *Hua*, touched, transformed, “civilized” by moral influence. The best explanation of “doing nothing”. (Lin Yutang)

Chapter Fifty-Eight: **LAZY GOVERNMENT**

When the government is lazy and dull,
Its people are unspoiled;
When the government is efficient and smart, [1]
Its people are discontented.

Disaster is the avenue of fortune,
(And) fortune is the concealment for disaster. [2]
Who would be able to know its ultimate results?
(As it is), there would never be the normal,

But the normal would (immediately) revert to the deceitful, [3]
 And the good revert to the sinister.
 Thus long has mankind gone astray!

Therefore the Sage is square (has firm principles), but not cutting (sharp-cornered),
 Has integrity but does not hurt (others), [4]
 Is straight, but not high-handed,
 Bright, but not dazzling.

NOTES:

[1] “Efficient and smart” - and manipulative. (CCA)

[2] Defeat and victory are relative terms, and seldom separate from one another. (CCA)

[3] At this point Lin Yutang adds a footnote inviting the reader to see one of the notes to the previous chapter, which says: “*Cheng*, the normal, the straight, the righteous; *ch’i*, the abnormal, the deceitful, the surprising.” (CCA)

[4] In removing corruption by artificial laws and statutes and punishments. (Lin Yutang)

Chapter Fifty-Nine: **BE SPARING**

In managing human affairs, there is no better rule than to be sparing, [1]
 To be sparing is to forestall;
 To forestall is to be prepared and strengthened;
 To be prepared and strengthened is to be ever-victorious;
 To be ever-victorious is to have infinite capacity;
 He who has infinite capacity is fit to rule a country,
 And the Mother (principle) of a ruling country can long endure.
 This is to be firmly rooted, to have deep strength,
 The road to immortality and enduring vision.

NOTE:

[1] Never do too much. (Lin Yutang)

Chapter Sixty: **RULING A BIG COUNTRY**

Rule a big country as you would fry small fish. [1]

Who rules a country in accord with Tao
 Would find that the spirits lose their power.
 It is not that the spirits lose their power,
 But that they cease to do people harm.

It is not (only) that they cease to do people harm,
 The Sage (himself) also does no harm to the people.
 When both do not do each other harm,
 Virtue (power) flows towards them. [2]

NOTES:

[1] Let alone, or the fish will become paste by constant turning about. (Lin Yutang)

[2] When the Tao permeates all things, there is no conflict between sky and Earth any longer. (CCA)

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

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The Writings of an Eastern Master - 19

A Compilation of the Letters of Blavatsky’s Teacher

Editorial Note:

Number nineteen of the series of articles reproducing letters written by the master of Helena Blavatsky consists of the text CXIV (114) of “The Mahatma Letters”. The Chronological edition indicates that the letter was received by A. P. Sinnett in November 1881, not in February 1882 as indicate in the previous editions, and that it concerns Helena Blavatsky’s visit to Allahabad. The commentary goes on:

“The Mahatma encloses a letter from Bannerjee, whom, apparently, Sinnett does not like. Bannerjee was a prominent Indian Theosophist in the early days of the Society. He was a magistrate and Deputy Collector of Barhampore, Bengal.”

Intercultural coexistence was hard to build those days. It was rather common for British theosophists to dislike Indian natives. The feeling was sometimes reciprocated. The letter shows the Mahatma having to face the prejudices of Europeans. The teacher is interested in social reform and the improvement of the conditions under which women had to live. The phrase “Zenana women” refers to the fact that women lived confined to “Zenana”, the part of a house reserved for the women of the household.

The patient Master of the Wisdom had to work under appalling levels of mutual intolerance between both personalities of theosophists and social classes. Although the outer form of mutual intolerance has changed in the 21st century, it is still too easy to find and generates a great deal of unnecessary pain and negative collective karma.

(CCA)

Letter No. CXIV (114)

Received about February, 1882, Allahabad.

The letter forwarded is from a Baboo - your nausea-inspiring Bengalee, from whom, I ask you, for K.H.'s sake - to conceal the feeling of queasiness that may overcome you at his sight - if he comes. Read it with attention. The lines underlined contain the germ in them of the greatest reform, the most beneficent results obtained by the Theosophical movement. Were our friend of Simla [1] less cantankerous, I might have tried to influence him to draft out special rules and a distinct pledge with apps and obligs for the Zenana women of India. Profit by the suggestion and see whether you can prevail upon him to do so. Write to him without delay to Bombay to come and meet the old woman at your house and then pass him on to his countryman and Brother-Fellow the "Prayag" [2] Babu - the young leach of your Society. Then telegraph to her to Meerut to come *using my name* - otherwise she will not. I already answered him in her name. Do not feel surprised, for everything I have a reason of mine, as you may learn some years hence.

And why should you be so anxious to see my *chits* to other people? Have you not sufficient trouble to make out my letters addressed to yourself?

M.

NOTES:

[1] A. O. Hume. (Note from Chronological edition)

[2] Prayag is the old name of Allahabad. (Note from Chronological edition)

[The above text transcribes Letter CXIV (114) in "The Mahatma Letters", edited by A. Trevor Barker, 1926 edition, published by T. Fisher Unwin Ltd., in London, UK, 493 pages, see p. 449. This is letter 32 in the Chronological edition, TPH, the Philippines. Click to see the whole book "**The Mahatma Letters**", 1926 edition, [at our websites](#). The pages are the same in the TUP edition, Pasadena, CA.]

A Master of the Wisdom, On Justice

One of the theosophical Mahatmas wrote:

"Every Western Theosophist should learn and remember, especially those of them who would be our followers - that in our Brotherhood, all personalities sink into one idea - abstract right and absolute practical justice for all. And that, though we may not say with the Christians, 'return good for evil' - we repeat with Confucius - 'return good for good; for evil - JUSTICE'." [1]

NOTE:

[1] From Letter LXXXV, p. 401, in "[The Mahatma Letters](#)", 1926 edition.

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Of Sermons Through Stones

Two Letters From a Master to Laura Holloway



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The following text reproduces
 Letters II and III to Laura Holloway. [1]
 In transcribing Letter II, we divided the
 text in smaller paragraphs in order to make
 it easier to read it in a contemplative way.

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Letter II

How can you know the real from the unreal, the true from the false? Only by self-development. How get that? By first carefully guarding yourself against the causes of self-deception.

And this you can do by spending a certain fixed hour or hours each day all alone in self-contemplation, writing, reading, the purification of your motives, the study and correction of your faults, the planning of your work in the external life.

These hours should be sacredly reserved for this purpose, and no one, not even your most intimate friend or friends, should be with you then. Little by little your sight will clear, you

will find the mists pass away, your interior faculties strengthen, your attraction toward us gain force, and certainty replace doubts.

But beware of seeking or leaning too much upon direct authority. *Our* ways are not your ways. We rarely show any outward signs by which to be recognized or sensed. Do you think ___ and ___ and ___ have been counselling you entirely without prompting from us. As for U. [2], you love her more than you respect her advice.

You do not realize that when speaking of, or as from us, she dares not mix up her own personal opinions with those she tells you are ours. None of us would dare do so, for we have a code that is not to be transgressed.

Learn, child, *to catch a hint through whatever agency it may be given*. “Sermons may be preached even through stones”. Do not be too eager for “instructions”. You will always get what you need as you shall deserve them, but no more than you deserve or are able to assimilate.

And now the battle is set in array; fight a good fight and may you win the day.

K.H.

Letter III

The fundamental principle of occultism is that every idle word is recorded as well as one full of earnest meaning.

I can do nothing unless you help me by helping yourself. Try to realize that in occultism one can neither go back nor stop. An abyss opens behind every step taken forward.

K.H.

NOTES:

[1] “Letters From the Masters of the Wisdom - First Series”, edited by C. Jinarajadasa, TPH, Adyar, India, 1948, 220 pages. See Letters II and III to L. Holloway; pp. 203-205. The volume is available in our [associated websites](#).

[2] C. Jinarajadasa clarifies in a footnote that this refers to “Upasika”, the word meaning “female disciple” by which the Masters often referred to Helena Blavatsky. (CCA)

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The ‘Secret Doctrine’ and Its Study

**The Notes by Robert Bowen, in the
Version Published by the Theosophy Co.**

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