



# MAKARA – the blog

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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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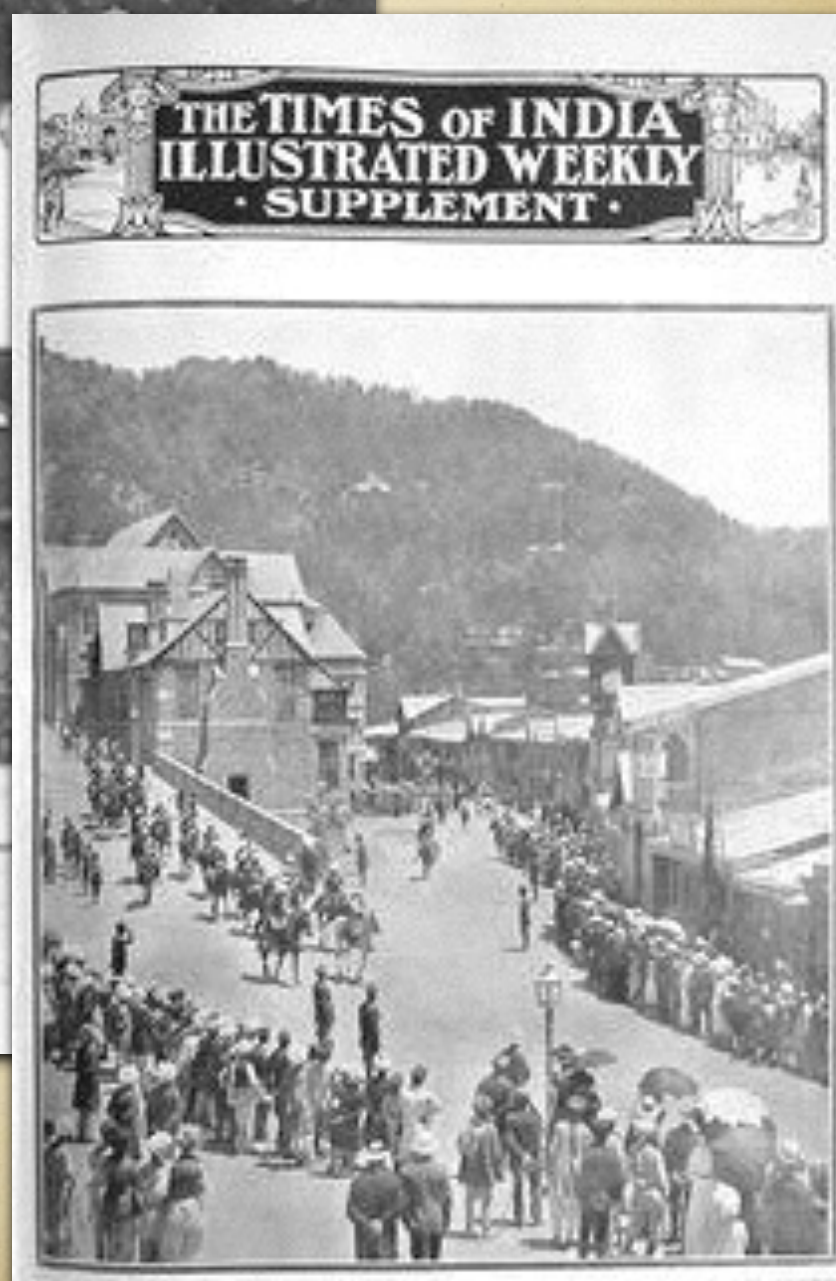
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“A party of six of us — three ladies and three gentlemen — were leaving the house for a valley some distance from town, where we meant to find a suitable place for our purpose. The Sinnetts’ butler had packed the hampers and put in a half-dozen cups and saucers of a peculiar pattern — one for each of us. Just as we were starting, another gentleman rode up, and was invited to join our party. The servants went on ahead with the hampers, and we leisurely followed in single file, down the sinuous and rocky path which led to the valley. After a somewhat long jaunt we came to a flat space on the comb of a ridge covered with green turf, and overshadowed by great trees. Having decided to camp there, we dismounted, and flung ourselves upon the grass, while the servants laid the tablecloth upon the ground and arranged the provisions. They built a fire to boil the kettle for tea, and presently the butler came to Mrs. Sinnett, with an anxious face, telling her that there was no cup and saucer for the Sahib who had joined us at the last moment. I heard her say, in a vexed tone: “It was very stupid of you not to put in another cup and saucer when you knew that the other gentleman would have to have tea.” Turning to us, she laughingly said: “Two of you good people must drink out of the same cup, it seems. “I remarked that, once, in a similar quandary, we had settled the affair by giving the cup to one person and the saucer to the other. Thereupon, one of the company jokingly said to H. P. B.: “Now, Madam, here is a chance for you to do a bit of useful magic.”





“We all laughed at the absurdity of the idea, but when H. P. B. seemed ready to accept the suggestion in sober earnest, there was an outcry of pleasure, and she was asked to forthwith do the phenomenon. Those who were lying on the grass rose and gathered near her. She said that if she was really to do this, she must have the help of her friend Major \_\_\_\_\_. He being more than willing, she requested him to take something to dig with, and so, snatching up a table-knife, he followed her about. She looked intently over the ground, presenting the face of her great seal-ring towards one spot after another, and finally said: "Please dig here." The gentleman plied his knife-point vigorously, and found that beneath the grass the ground was filled with a net-work of fine roots of the adjacent trees. These he cut and pulled out, until presently, brushing away the loose soil, a white object was uncovered. It proved to be a tea-cup imbedded in the ground, and on being taken out, was found to be of the identical pattern of the other six. Imagine the exclamations of surprise and the excitement of our little group! H. P., B. told the gentleman to continue his digging in the same place, and after cutting away a root as thick as my little finger, he excavated a saucer of the identical pattern desired. This capped the climax of our excitement, and the gentleman who had plied the knife was loudest in his expressions of wonder and satisfaction. To complete this part of my narrative, I will state that Mrs. Sinnett and I, reaching the house first, on the return of our party, went straight to the butler's pantry, and found the three other cups of the nine which she had left of the original dozen, put away on an upper shelf with their handles broken, and otherwise dilapidated. The seventh cup produced at the picnic had, therefore, not formed part of her broken set.” ODL 232-4





“8. Alone the one form of existence stretched boundless, infinite, causeless, in dreamless sleep; and life pulsated unconscious in universal space, throughout that all-presence which is sensed by the opened eye of the Dangma.

9. But where was the *Dangma* [active faculty of spiritual vision] when the *Alaya* [universal soul] of the universe was in *Paramartha* [supreme self-consciousness] and the great wheel was *Anupadaka* [had yet to be self-produced, spontaneously generated]?



9. But where was the *Dangma* when the *Alaya* of the Universe (Soul as the basis of all, *Anima Mundi*) was in *Paramartha* (a) (Absolute Being and Consciousness which are Absolute Non-Being and Unconsciousness) and the great wheel was *Anupadaka* (b)?

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“III. All souls are identical with the Oversoul.

1. The Logos of the solar system is the Macrocosm. Man is the Microcosm.

2. Soul is an aspect of every form of life from a Logos to an atom.

3. This relationship between all souls and the Oversoul constitutes the basis for the scientific belief in Brotherhood. Brotherhood is a fact in nature, not an ideal.

4. The Law of Correspondences will explain the details of this relationship. This Law of Correspondences or of Analogy is the interpretive law of the system, and explains God to man.

5. Just as God is the Macrocosm for all the kingdoms in Nature, so man is the Macrocosm for all the sub-human kingdoms.

6. The goal for the evolution of the atom is self-consciousness as exemplified in the human kingdom.

The goal for the evolution of man is group consciousness, as exemplified by a planetary Logos. The goal for the planetary Logos is God consciousness, as exemplified by the solar Logos.

7. The solar Logos is the sum-total of all the states of consciousness within the solar system. TCF-9





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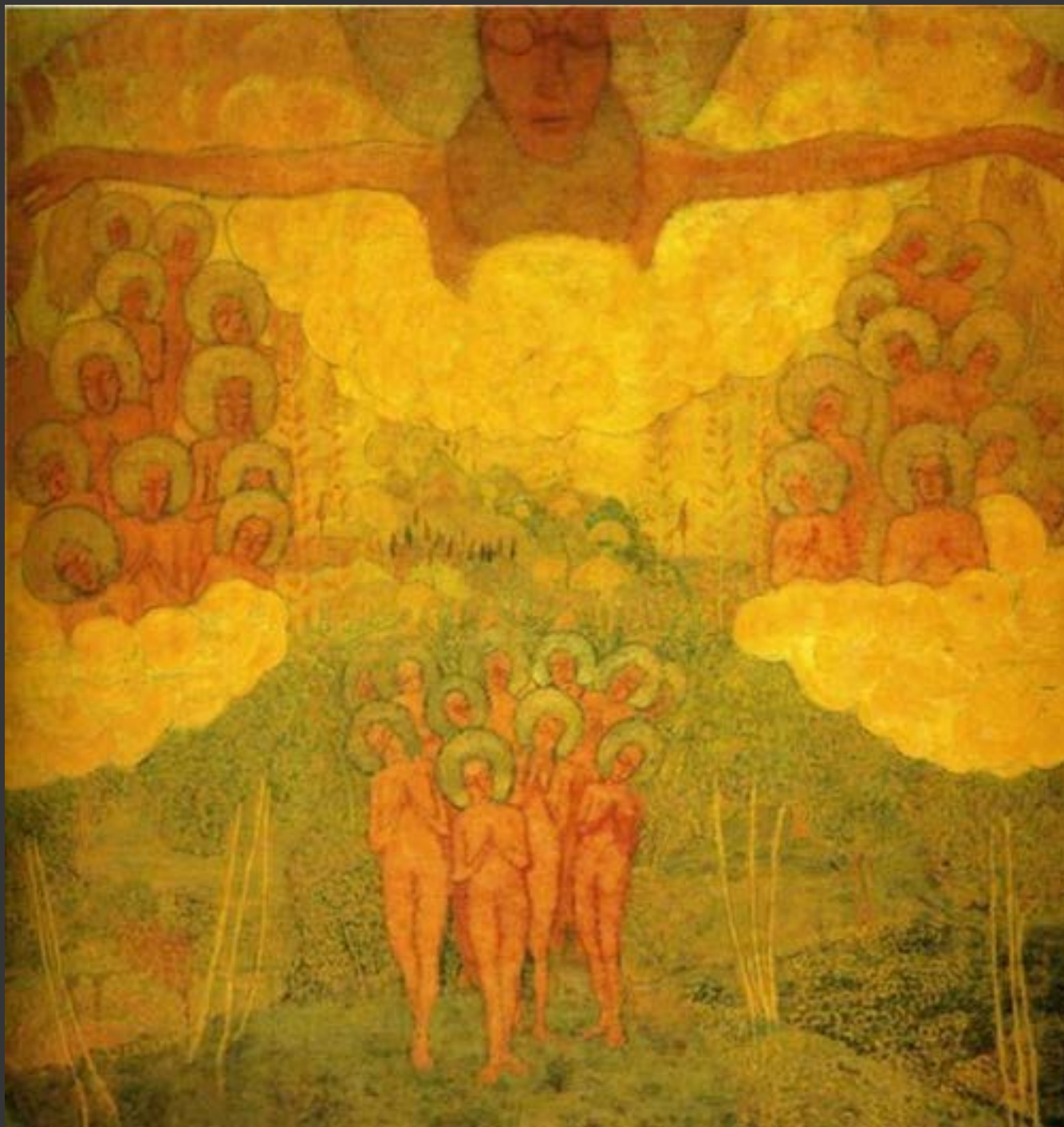
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## The Real

*Alaya*: the indissoluble, the source of all beings and things.

*Paramartha* and *Paramârtha-satya*: True or supreme self-consciousness.

*Paranirvana*, *Paranishpanna*, and *yong-grub*: The absolute perfection to which all existences attain at the close of a great period of activity (*mahamanvantara*).

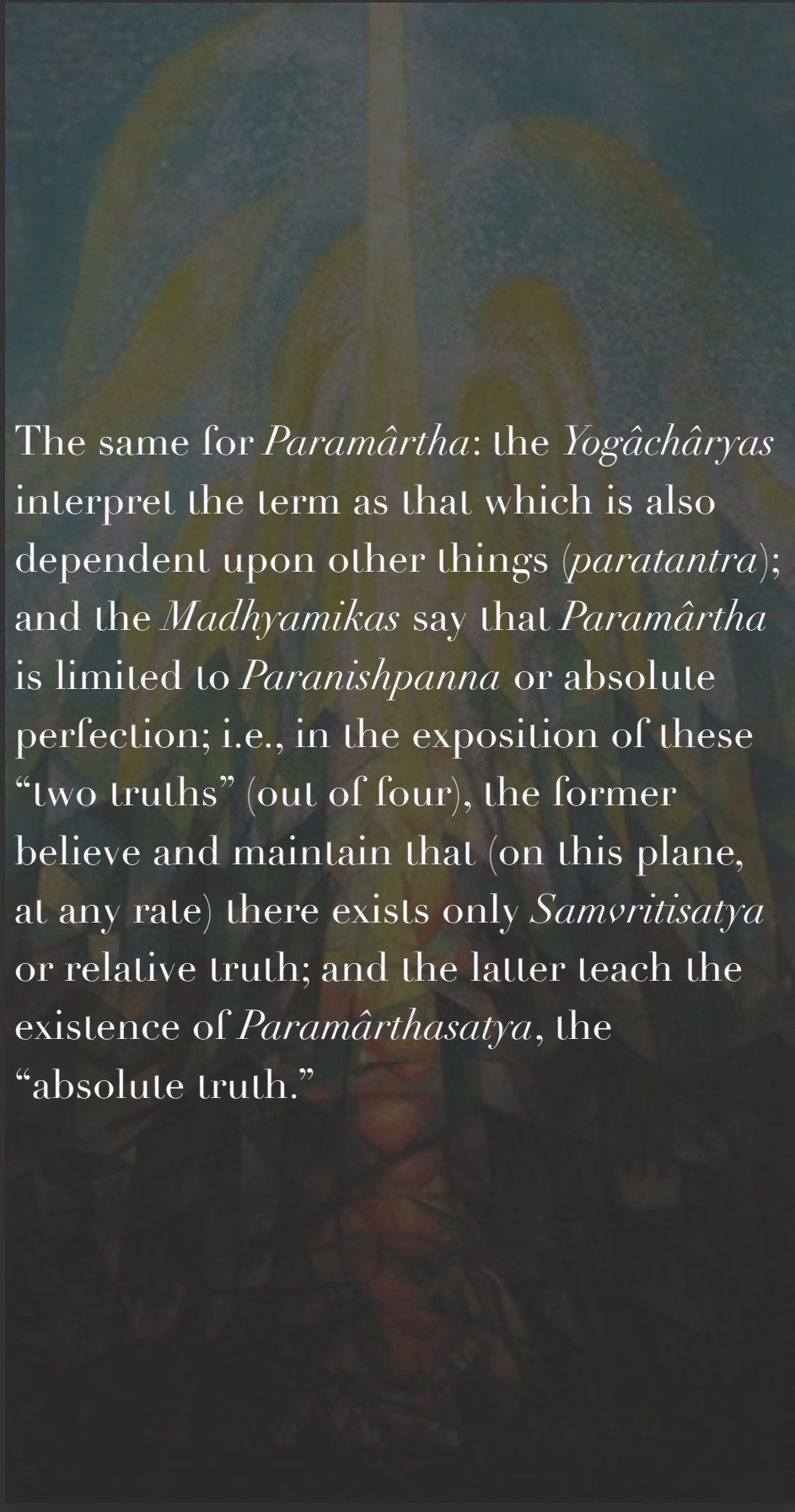
## The Un-real

*Paratantra*: That which has no existence of, or by itself, but only through a dependent or causal connection.

*Samvriti* and *Samvriti-Satya*: The holding of “false conception,” because the percipient ego is involved with material energies and powers. *Samvriti* hence may be called the origin of all illusion or *maya*. Relative truth in contrast with the Absolute Reality or Truth.

*Parikalpita*: That which is limitedly encompassed, that which is limited; error, the fruit of illusion.





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\* “*Paramârtha*” is self-consciousness, in Sanskrit, *Svasamvedana*, or the “self-analysing reflection” from two words, *parama* (above everything) and *artha* (comprehension), *Satya* meaning absolute true being, or Essence. In Tibetan *Paramârthasatya* is *Dondampaidenpa*. The opposite of this absolute reality, or actuality, is *Samvritisatya* the relative truth only “*Samvriti*” meaning “false conception” and being the origin of illusion, Maya; in Tibetan *Kundzabchi-denpa*, “illusion-creating appearance.” SD1:48



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(a cont.) Esoteric philosophy teaches that everything lives and **is** conscious, but not that all life and consciousness are similar to those of human or even animal beings. Life we look upon as “the one form of existence,” manifesting in what is called matter; or, as in man, what, incorrectly separating them, we name Spirit, Soul and Matter. Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all. The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology. Science, it is true, contents itself with tracing or postulating the signs of universal life, and has not yet been bold enough even to whisper “*Anima Mundi* !” The idea of “crystalline life,” now familiar to science, would have been scouted half a century ago. Botanists are now searching for the nerves of plants; not that they suppose that plants can feel or think as animals do, but because they believe that some structure, bearing the same relation functionally to plant life that nerves bear to animal life, is necessary to explain vegetable growth and nutrition. It hardly seems possible that science can disguise from itself much longer, by the mere use of terms such as “force” and “energy,” the fact that things that have life are living things, whether they be atoms or planets. SD1:49





“Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all.” SD1:49





“The outstanding characteristic of spirit (or energy) is the life-principle, that mysterious something which causes all things to be and to persist. The outstanding characteristic of the soul (or of force) is light. It brings into visibility that which exists.

The outstanding characteristic of living matter is that it is that which "sub-stands" or is found back of the objective body; and provides the true form. It should be remembered here that the basis of all occult teaching and of all phenomena is to be found in the words:

"Matter is the vehicle for the manifestation of soul on this plane of existence; and soul is the vehicle on a higher turn of the spiral for the manifestation of spirit." Light of the Soul:282





“It might be added, that this great Word [OM], when meditated upon, gives the clue to the true esoteric meaning of the words in the Secret Doctrine by H. P. Blavatsky:

"Life we look upon as the One Form of Existence, manifesting in what we call Matter; or what, incorrectly separating them, we name Spirit, Soul and Matter in man. Matter is the vehicle for the manifestation of Soul on this plane of existence, and Soul is the vehicle on a higher plane for the manifestation of Spirit, and these three are a Trinity synthesized by Life, which pervades them all."

Through the sounding of the Word and through reflection upon its meaning, the Way is found. Light of the Soul:57