



In her book “The Key to Theosophy”, Helena Blavatsky writes:

“ENQUIRER. Then with regard to the use of wine and spirits, I suppose you do not advise people to drink them?”

“THEOSOPHIST. They are worse for his moral and spiritual growth than meat, for alcohol in all its forms has a direct, marked, and very deleterious influence on man’s psychic condition. Wine and spirit drinking is only less destructive to the development of the inner powers, than the habitual use of hashish [*marijuana*], opium, and similar drugs.” [1]

The words and facts are clear.

The massive use of antidepressants and other pharmaceutical drugs which eliminate the self-determination of people’s states of mind have comparable effects on the souls of the citizens and on the sociological process.

Being aware of such a reality, citizens can better understand not only certain aspects of present-day politics, but also the contents of the big media and “the logic of financial markets” today.

Theosophy defends the lucidity of citizens and stimulates natural wisdom. It teaches self-knowledge and self-responsibility. From its point of view, it is a disastrous mistake to use chemical violence against the healthy working of the brain, or to artificially change human states of consciousness.

NOTE:

[1] “The Key to Theosophy”, Helena P. Blavatsky, p. 262. The book is available in [our websites](#).

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See also the articles “[Awakening from the Opium Wars](#)” and “[Neptune, a Mystery In Front of Us](#)”.

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**Why would some leaders of  
the theosophical movement want to  
ignore the Mahatmas and their Writings?**

[Click to see the article](#)

**“Leaving the Masters Aside”**

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## Real Teachers Humbly Obey the Law While Blind People Aim at ‘Transcending’ the Eternal Law of Justice and Equilibrium



The unfortunate idea that the law of Karma is “transcended” or “avoided” by wise men got somehow infiltrated in the theosophical movement. Even among students of Helena Blavatsky, such a childish conception is rather easy to find.

In order to clarify the issue, it is enough to compile a few quotations from classical sources.

Making it clear that a true Adept is a *servant* of the Law, and it is *up to low level sorcerers* to try to put themselves “above the Law”, a Master of the Wisdom wrote:

“...Law is LAW with us, and no power can make us abate one jot or tittle of our duty.” [1]

Universal law is boundless in its reign, as the true Teachers say:

“There is but one general law of life, but innumerable laws qualify and determine the myriads of forms perceived and of sounds heard.” [2]

The Masters of the Wisdom do transcend the lower or mortal aspects of Karma. They humbly obey the Law of Karma in every level of consciousness, as they work for mankind. Let us see a concrete example. When in the 1880s an attempt was made to establish in India a theosophical newspaper, which would be called “Phoenix”, a Raja Yogi wrote:

“While the greatest good ought to result from the successful establishment of such a journal, the strict law of justice forbids us to do aught to lessen in the slightest degree the merit to which *he who* shall make the dream a reality will be entitled.” [3]

Theosophists should carefully avoid the popular yet baseless idea that there is anything above the law in the universe - for instance, a god, or “spiritual beings”. The opening lines of letter ten, in “The Mahatma Letters”, say:

“Neither our philosophy nor ourselves believe in a God, least of all in one whose pronoun necessitates a capital H. Our philosophy falls under the definition of Hobbes. It is pre-eminently the science of effects by their causes and of causes by their effects, and since it is also the science of things deduced from first principle, as Bacon defines it, before we admit any such principle we must know it, and have no right to admit even its possibility.” [4]

The good-willing attempt to place some sort of deity “above the law” is not correct. The same letter ten says:

“Parabrahm is not a God, but absolute immutable law, and Ishwar is the effect of Avidya and Maya, ignorance based upon the great delusion. The word ‘God’ was invented to designate the unknown cause of those effects which man has either admired or dreaded without understanding them, and since we claim and that we are able to prove what we claim - *i.e.* the knowledge of that cause and causes we are in a position to maintain there is no God or Gods behind them.” [5]

In the second paragraph of Letter 83 one sees how obedient to law is a Master of the Wisdom as he relates to every aspect of life or human being, including a lay disciple:

“You have ill comprehended the Law of Karma (...) if you could have imagined that I would dare to provoke its awful retaliations by forcing you or anyone to take up a line of action (...).” [6]

The Masters serve the Law and never pretend to challenge it. On the other hand, spoiled children often think they can be smarter than adults and try to deceive others. Corrupt politicians astutely follow the example of such children in trying to deceive their own “parents”, which are both emotionally and psychoanalytically the *Mother Nation* and *Father Statehood*, or *State Law*. Being a just Parent, the Law of Karma has no personal preferences regarding its children: all are equal before the Law. An Eastern Sage gave theosophists a remarkable lesson in Politics as he wrote:

“...In our sight an honest boot-black [*is*] as good as an honest king, and an *immoral* sweeper far higher and more excusable than an *immoral* Emperor.” [7]

Therefore a master teaches humanity to understand the moral Law of Nature, the law of Karma, which unfailingly guides all beings of the universe.

One of the Masters wrote:

“The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other, as day does night. The major and minor yugas must be accomplished according to the established order of things. And we, borne along on the mighty tide, can only modify and direct some of its minor effects. If we had the powers of the imaginary Personal God, and the universal and immutable laws were but toys to play with, then indeed might we have created conditions that would have turned this earth into an Arcadia for lofty souls. But having to deal with an immutable Law, being ourselves its creatures, we have had to do what we could and rest thankful.” [8]

Students of theosophy ought to make sure they learn from true teachers. Mahatmas and Initiates are thoroughly ethical: they follow but the One Eternal Law of Equilibrium and Justice.

## NOTES:

[1] “The Mahatma Letters”, Letter XXIX, 1926 edition, p. 226. The book is available in our websites: [click here to see it](#).

[2] “The Mahatma Letters”, 1926 edition, Letter XL, p. 255. See the book [here](#).

[3] Letter LXXIX, p. 382, both TUP edition and 1926 edition of “[The Mahatma Letters](#)”.

[4] Letter X, p. 52, both TUP edition and 1926 edition of “[The Mahatma Letters](#)”.

[5] The same p. 52, Letter X, 1926 edition of “[The Mahatma Letters](#)”.

[6] Letter LXXXIII, p. 394, 1926 edition of “[The Mahatma Letters](#)”.

[7] Letter XXIX, p. 223 (upper half), 1926 edition of “[The Mahatma Letters](#)” (same page in the TUP edition).

[8] “First Letter of K. H. to Hume”, in “Combined Chronology, for use with ‘The Mahatma Letters to A.P. Sinnett’ & ‘The Letters of H. P. Blavatsky to A. P. Sinnett’ ”, by Margaret Conger, published by Theosophical University Press, Pasadena, California, 1973, 47 pp., see p. 35.

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## Ella Wheeler Wilcox: **True Culture**

The highest culture is to speak no ill;  
The best reformer is the man whose eyes  
Are quick to see all beauty and all worth;  
And by his own discreet, well-ordered life,  
Alone reproves the erring.

When thy gaze  
Turns it on thy own soul, be most severe.  
But when it falls upon a fellow-man,  
Let kindness control it; and refrain  
From that belittling censure that springs forth  
From common lips like weeds from marshy soil.

[From the book “Poetical Works of Ella Wheeler Wilcox”, by Ella Wheeler Wilcox, Edinburgh, UK, W. P. Nimmo, Hay, & Mitchell, undated edition, probably 1917, see p. 263.]

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# Confucianism: **Moral Law is Everywhere**



The moral law is to be found everywhere, and yet it is a secret.

The simple intelligence of ordinary men and women of the people may understand something of the moral law; but in its utmost reaches there is something which even the wisest and holiest of men cannot understand. The ignoble natures of ordinary men and women of the people may be able to carry out the moral law; but in its utmost reaches even the wisest and holiest men cannot live up to it.

Great as the Universe is, man is yet not always satisfied with it. For there is nothing so great but the mind of the moral men can conceive of something still greater which nothing in the world can hold. There is nothing so small but the mind of the moral man can conceive of something still smaller which nothing in the world can split.

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Reproduced from “The Golden Mean of Tsesze”, translated from Chinese by Ku Hungming. The work is included in the volume “The Wisdom of China and India”, edited by Lin Yutang, The Modern Library, Random House, New York, USA, 1955, 1104 pages, see pages 847-848.

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Therefore the man of Tao spurns them.

#### NOTES:

[1] Hurrying, striving, ambitious. (Lin Yutang)

[2] An excess of “Yang” or expansive energy. Anxiety. (CCA)

### **Chapter Twenty-Five:** **THE FOUR ETERNAL MODELS**

Before the Heaven and Earth existed  
 There was something nebulous:  
 Silent, isolated,  
 Standing alone, changing not,  
 Eternally revolving without fail,  
 Worthy to be the Mother of All Things.  
 I do not know its name  
 And address it as Tao.  
 If forced to give it a name, I shall call it “Great”.  
 Being great implies reaching out in space,  
 Reaching out in space implies far-reaching  
 Far-reaching implies reversion to the original point.

Therefore: Tao is Great,  
 The Heaven is great,  
 The Earth is great,  
 The King is also great. [1]  
 These are the Great Four in the universe,  
 And the King is one of them.

Man models himself after the Earth;  
 The Earth model itself after Heaven;  
 The Heaven models itself after Tao;  
 Tao models itself after Nature. [2]

#### NOTES:

[1] The idea of King or Head of State stands for social order, and social ethics. (CCA)

[2] *Tse-jan*, lit. “self-so”, “self-formed”, “that which is so by itself”. (Lin Yutang)

### **Chapter Twenty-Six:** **HEAVINESS AND LIGHTNESS**

The Solid [1] is the root of the light;  
 The Quiescent is the master of the Hasty.

Therefore the Sage travels all day  
 Yet never leaves his provision-cart. [2]  
 In the midst of honor and glory,  
 He lives leisurely, undisturbed.  
 How can the ruler of a great country  
 Make light of his body in the empire? [3]  
 In light frivolity, the Center is lost;  
 In hasty action, self-mastery is lost.

#### NOTES:

[1] Literally “heavy”, with the Earth as model. In Chinese, “heaviness” or “thickness” of character, meaning “honesty”, “generosity”, is associated with the idea of stable luck and endurance, whereas “thinness” or “lightness” of character, meaning “frivolity” or “sharpness”, is associated with lack of stable luck. (Lin Yutang)

[2] A pun on the phrase, containing the word “heavy”. (Lin Yutang)

[3] By rushing about. (Lin Yutang)

### **Chapter Twenty-Seven:** **ON STEALING THE LIGHT**

**A** good runner leaves no track. [1]  
 A good speech leaves no flaws for attack.  
 A good reckoner makes use of no counters.  
 A well shut door makes use of no bolts,  
 And yet cannot be opened. [2]  
 A well-tied knot makes use of no rope,  
 And yet cannot be untied.

Therefore the Sage is good at helping men;  
 For that reason there is no rejected (useless) person.  
 He is good at saving things;  
 For that reason there is nothing rejected. [3]  
 - This is called stealing [4] the Light.

Therefore the good man is the Teacher of the bad.  
 And the bad man is the lesson [5] of the good.

He who neither values his teacher  
 Nor loves the lesson [6]  
 Is one gone far astray,  
 Though he be learned.  
 - Such is the subtle secret.

#### NOTES:

[1] Wise men “walk on water”. The mystics of different traditions develop ways to erase their “personal stories”. Helena Blavatsky wrote in a letter to her biographer Alfred Sinnett: “...Then from 17 to 40 I took care during my travels to sweep away all traces of myself wherever I went. (...) I never

allowed people to know *where* I was and *what* I was doing.” (“The Letters of H.P. Blavatsky to A.P. Sinnett”, Theosophical University Press, California, 404 pp., see p. 154). Carlos Castaneda taught the same principle and practiced it. The writer J. D. Salinger, who did not present himself as a mystic, also applied the rule in his life. (CCA)

[2] When the necessary karmic conditions exist, a door can be “closed” by psychic means and through the use of magnetic energy, mental and emotional. (CCA)

[3] The Sage uses each according to his talent. (Lin Yutang)

[4] *Hsi*, to enter or secure by devious means such as invasion, attack at night, penetration, etc. The idea is cunningly to make use of knowledge of nature’s law to obtain the best results. See full development by Chuangtse, especially in his parable of Prince Hui’s cook. Ch. III. (Lin Yutang)

[5] *Tse*, raw-material, resources, help, something to draw upon for profit, such as a lesson. (Lin Yutang)

[6] The ignorant or selfish individual is a “lesson” to the good man. Citizens of good will must try to help spiritually ignorant people and thus “learn the lesson”. (CCA)

## **Chapter Twenty-Eight:** **KEEPING TO THE FEMALE**

He who is aware of the Male  
But keeps to the Female [1]  
Becomes the ravine [2] of the world.  
Being the ravine of the world,  
He has the eternal power [3] which never fails,  
And returns again to the (innocence of) the babe.

He who is conscious of the white (bright)  
But keeps to the black (dark)  
Becomes the model for the world.  
Being the model for the world,  
He has the eternal power which never errs,  
And returns again to the Primordial Nothingness.

He who is familiar with honor and glory  
But keeps to obscurity  
Becomes the valley of the world.  
Being the valley of the world,  
He has an eternal power which always suffices,  
And returns again to pristine simplicity.

Break up this pristine simplicity [4]  
And it is shaped into tools.  
In the hands of the Sage,  
They become the officials and magistrates.  
Therefore the great ruler does not cut up.

### NOTES:

[1] “He who is aware of the Male but keeps to the Female”, in this version by Lin Yutang; or “He who knows the male and keeps to the female” (Wing-tsit Chan); “Know that you possess the strong

masculine principle, yet abide the meek, feminine principle” (Hua-Chung Ni); and Stanislas Julien has “He who knows his strength and preserves [*the consciousness of*] fragility”. (CCA)

[2] See Chapter Six. The valley, or ravine is symbol of the Female Principle, the receptive, the passive. (Lin Yutang)

[3] *Teh*. (Lin Yutang)

[4] *P’u*, a piece of unhewn wood, symbol of unspoiled Nature. (Lin Yutang)

## **Chapter Twenty-Nine:** **WARNING AGAINST INTERFERENCE**

There are those who will conquer the world  
And make of it (what they conceive or desire).  
I see that they will not succeed.  
(For) the world is a spiritual thing [1]  
It cannot be made (by human interference).  
He who makes it spoils it.  
He who holds it loses it.  
For: some things go forward,  
Some things follow behind;  
Some blow hot,  
And some blow cold; [2]  
Some are strong,  
And some are weak;  
Some may break,  
And some may fall.  
Hence the Sage eschews excess,  
eschews extravagance,  
eschews pride.

### NOTES:

[1] “The world is a spiritual thing”. Lin Yutang has “the world is God’s own Vessel”. Since the idea of a “God” is an artificial fabrication and has no place in Taoism, we follow Wing-tsit Chan at this point. Stanislas Julien has it in these words: “The empire is (like) a divine vessel”, or literally in his French edition “L’empire est (comme) un vase divine”. Hua-Ching Ni: “The sovereignty of the world is a subtle thing”. (CCA)

[2] Lit. “blow out”, “blow in”. I follow Waley’s rendering, which conveys the meaning perfectly. (Lin Yutang)

## **Chapter Thirty:** **WARNING AGAINST THE USE OF FORCE**

He who by Tao purposes to help the ruler of men  
Will oppose all conquest by force of arms. [1]  
For such things are wont to rebound.

Where armies are, thorns and brambles grow.  
 The raising of a great host  
 Is followed by a year of dearth. [2]

Therefore a good general effects his purpose and stops.  
 He dares not rely upon the strength of arms;  
 Effects his purpose and does not glory in it;  
 Effects his purpose and does not boast of it;  
 Effects his purpose and does not take pride in it;  
 Effects his purpose as a regrettable necessity;  
 Effects his purpose but does not love violence.  
 (For) things age after reaching their prime.  
 That (violence) would be against the Tao.  
 And he who is against the Tao perishes young.

#### NOTES:

[1] The Chinese character for “military” is composed of two parts: “stop” and “arms”. Chinese pacifists interpret this as meaning disapproval of arms (“stop armament”), whereas it may just as well mean to stop the enemy by force. Etymologically, however, the word for “stop” is a picture of a footprint, so the whole is a picture of a “spear” over “footprints”. (Lin Yutang)

[2] These six lines are by Waley, for they cannot be improved upon. (Lin Yutang)

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

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## The Mystery of Being Honest

Sincerity means an alignment between words, actions, thoughts, feelings and intentions. They all point to the same direction when the soul is wise enough to be honest, or honest enough to be wise.

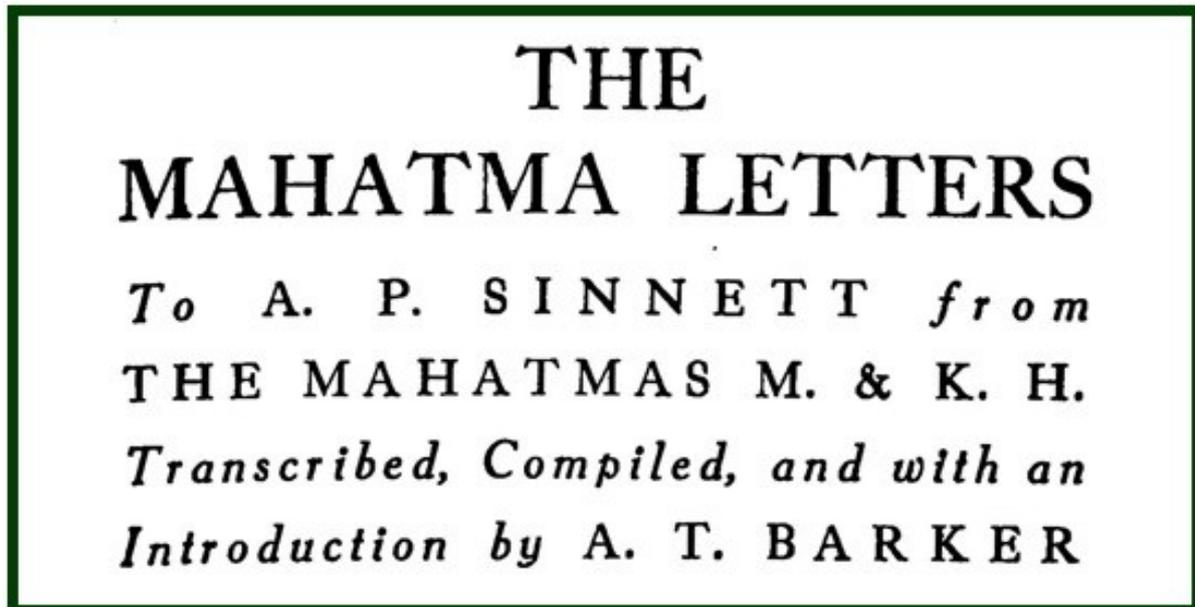
Therefore every student of esoteric philosophy must watch his own actions, goals and attitudes in daily life, and see if they all are “mutual friends”, so to say, and if they help each other, being commanded by a simple heart.

Vigilance and discernment will be necessary regarding falsehood, which is not difficult to find these days under the smiling appearance of great wisdom.

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# The Writings of an Eastern Master - 16

## A Compilation of the Letters of Blavatsky's Teacher



**“No darkness can stay for ever. (...) There are not many left true to the ‘original program’!”**

(M.)

### Editorial Note:

Number sixteen of the series of articles reproducing letters written by the master of Helena Blavatsky consists of the text XCVII (97) from “The Mahatma Letters”. The Chronological edition indicates it was received by A. P. Sinnett in the Fall of 1885.

When this letter was sent, Helena Blavatsky had already left India for good. The original program of the theosophical movement would be rebuilt from Europe in the next few years, being then betrayed by Annie Besant and others, soon after HPB died in 1891. As we have seen before, the Master prefers direct language and uses the word “traitors” to refer to individuals who are disloyal to truth.

(CCA)

Letter No. 97

“Common people” are the masses as different from those who are distinguished. Your methods were not abandoned, it was only sought to show a drift of cyclic change no doubt that is helped by you too. Are you not man of the world enough to bear the small defects of young disciples? [1] In their way they also help - and greatly. In you is also concealed a

power to help from your side for the poor Society will even yet need all it can get. It is good that you have seen the work of a noble woman, who has left all for the cause. Other ways and times will appear for your help, for you are a single witness and well knowing the facts that will be challenged by traitors. [2]

We cannot alter Karma my “good friend” or we might lift the present cloud from your path. But we do all that is possible in such material matters. No darkness can stay for ever. Have hope and faith and we may disperse it. There are not many left true to the “original program”! [3] And you have been taught much and have much that is, and will be, useful.

**M.**

NOTES:

[1] Indirect reference to Mohini Chatterjee and Babaji, according to the Chronological edition. Babaji suffered from epilepsy. Lack of mutual support and tolerance among disciples makes it far more difficult for them all to succeed, and radically expands the chances of failure. (CCA)

[2] While political correctness is often worse than useless, using frank words paves the way to true compassion. On Letter CVIII, one sees these words written by Master M.: “Any Fellow who truly and sincerely repents ought to be taken back.” (CCA)

[3] Situation remains approximately the same in the 21st century. However, one must take into consideration the fact that real differences are made by the *Few*, not by the many. (CCA)

[The above text transcribes Letter XCVII (97) in “The Mahatma Letters”, edited by A. Trevor Barker, 1926 edition, published by T. Fisher Unwin Ltd., in London, UK, 493 pages, see p. 433. This is letter 137 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.]

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## The New Texts in Our Websites

On 22 July, we had 2247 texts in our associated websites. Of these 5 items were in French, 82 in Spanish, 1071 in English and 1089 in Portuguese.

The following items, including one poem and one book, were published between 23 June and 22 July:

(The more recent titles above)

1. **La Teosofía, el Alcohol y las Drogas** - *Carlos Cardoso Aveline*
2. **The Fault of the Age** - *Ella Wheeler Wilcox* [a poem]
3. **Ideas a lo Largo del Camino - 09** - *Carlos Cardoso Aveline*
4. **Plato, Garrigues and the Need for Discernment** - *Carlos Cardoso Aveline*
5. **Ideas a lo Largo del Camino - 08** - *Carlos Cardoso Aveline*
6. **The Dweller on the Threshold** - *Robert Crosbie*
7. **El Nacimiento de la Responsabilidad** - *Carlos Cardoso Aveline*

8. **Éthocratie** - *Baron Holbach* [a book]
9. **An Illustrated Travel in the Inner World - 05** - *The Editors*
10. **Ideas a lo Largo del Camino - 07** - *Carlos Cardoso Aveline*
11. **An Illustrated Travel in the Inner World - 04** - *The Editors*
12. **Ideas a lo Largo del Camino - 06** - *Carlos Cardoso Aveline*
13. **Cuando José Xifré Conoció a Blavatsky** - *Sylvia Cranston*
14. **An Illustrated Travel in the Inner World - 03** - *The Editors*
15. **Ideas a lo Largo del Camino - 05** - *Carlos Cardoso Aveline*
16. **An Illustrated Travel in the Inner World - 02** - *The Editors*
17. **An Illustrated Travel in the Inner World - 01** - *The Editors*
18. **The Aquarian Theosophist, June 2018**

# Courage

Ella Wheeler Wilcox



**T**here is a courage, a majestic thing  
That springs forth from the brow of pain, full-grown,  
Minerva-like, and dares all dangers known,  
And all the threatening future yet may bring;

