

many. There is an uneasiness in the soul, beneath the surface of social celebrations. To him who is in peace with eternal time, the last days of the cycle bring a lesson of peace.

Christmas time is an experience of *inner* reconciliation with all beings, and with all epochs in time. It takes place in harmony with the law of justice. Every individual *generally* harvests in accordance with what he has sown. The way ahead is the path of responsibility: one must accept the facts. Christmas preaches detachment and the acceptance of loss as a condition to be humble, and to be happy.

Don't ask therefore who is going to be born, or reborn, on Christmas; *you* are born on Christmas, and Ethics is born, too. Get ready for that. Jesus is a symbol of your own soul and of the souls of all. Be truly born again on every Christmas, innerly, and you will be able to be born each new morning, any time.

Theosophy and the World Problems



A friend of “The Aquarian” makes a warning about the many social challenges and intercultural obstacles we all can see today.

Fortunately, there is no reason to despair. Social problems have no substance in themselves, being mere outward Effects of causes situated in human soul.

Millions of people around the world get distracted from the real facts and become involved in blind materiality by following the “daily meals of bad news and futility” served by commercial media.

Yet the level of life that matters unfolds in human souls.

The road to happiness is not in politics. As human beings improve - starting with each theosophist and citizen of good will -, the world will improve.

The true revolution comes from within, not from political propaganda or negative thought. Frustration is not our best counsellor. Theosophy has something to say regarding social

problems. The right point of view from which to look at facts is given by the timeless wisdom. The blissful character of life must be recognized for our vision to be lucid.

Human beings will know the universal truth, and the universal truth will make them free.

By studying classical theosophy, we get ready to help others and - in some little measure - to help mankind. This is a source of profound happiness.

Effective Study Leads to Humbleness **Opinion, Research and Knowledge**



“One must study to know, know to understand, understand to judge.”

Narada

Superficial minds have opinions about nearly every subject. He who possesses scarce knowledge pretends to himself that he knows it all.

The less one searches for truth, the more one can think his knowledge is vast, and his wisdom, immense. “Personal opinion” is used as a pretext by those who do not want to learn. The attitude of one who seems to know-it-all is used to hide his own mental laziness. Ignorance is shy and it covers itself under the appearance of opinion.

He who searches for truth, on the other hand, can see the enormity of that which he ignores.

While reading a book, a pilgrim often comes across dozens of possible lines of study and research, many of which he will not have the time to develop.

As we make progress along the path to wisdom, the more we learn, the more we perceive our ignorance. As a result, we develop working hypotheses instead of mere blind opinions. We may have firm positions and points of view, but they are subject to critical examination; and, as they are questioned, they evolve.

He who cares nothing for learning, however, leaves aside the arduous path to real knowledge. A naive individual is often not prepared to live with unknown factors, and, in order not to see them, he takes refuge in the childish assumption that he already knows it all.

In theosophy, the correct thing to do is to adopt a realistic viewpoint, so as to live with common sense and gradually attain victory. The process of truly learning something is always a lesson in humbleness, and Narada, the ancient Hindu philosopher, said:

“Never utter these words: *‘I do not know this - therefore it is false’*. One must study to know, know to understand, understand to judge.” [1]

NOTE:

[1] Quoted by Helena P. Blavatsky in her book “Isis Unveiled”, published by J.W. Bouton in New York, 1877, see vol. I, p. 628. Click to see the book in our associated websites: “[Isis Unveiled, Volume I](#)”.

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On a Letter From Moscow to the TPH in the US **A Book by Blavatsky’s Sister, and** **The Ethics of Theosophical Editors**

An 1893 book by Helena Blavatsky’s sister, Vera P. Zhelikhovskaya, is entitled “H.P. Blavatsky and the Modern Priest of Truth”. The work defends the founder of the modern theosophical movement against a series of slanderous attacks made under the “inspiration” of dogmatic Christian churches.

My translation of the book, from the Russian original into English language, is now published in this website: <https://oaf-site.wixsite.com/esoteric-philosophy>.

Previous to the online publication of the work, a Russian theosophist offered my translation to North American editors, and its originals happened to be sent to the Theosophical Publishing House (TPH) in the USA, which belongs to the Adyar Society.

The American branch of the TPH published in 2003 and still circulates a shameful collection of slanders against Helena Blavatsky.

Seeing that my translation of Vera Zhelikhovskaya's book had been submitted to the TPH-USA for publication, I decided to send an open letter to the directors and editors of that publishing house. Cooperation with them is not possible. I reproduce the letter below.

(Olga Attovna Fedorova)

To the TPH, Wheaton, Ill., USA.

Dear Directors and Editors,

17 November 2018

I am writing to you in connection with the fact that the translation of the book by Vera P. Zhelikhovskaya "H.P. Blavatsky and the Modern Priest of Truth" (St. Petersburg 1893), made by me, was sent to you by Pavel Malakhov.

I kindly request that you abstain from using in any way or form my translation of "H.P. Blavatsky and the Modern Priest of Truth".

It was only after Pavel Malakhov re-sent me your e-mail that I saw the name of your publishing house. You have published and you are still selling and circulating today a number of fraudulent, slanderous letters against HPB, included in the volume "The Letters of H.P. Blavatsky - vol. I".

The spurious book was edited by Mr. John Algeo and published by you at TPH-Wheaton in December 2003. During its preparation, no consultation was made to Mrs. Radha Burnier.

Taking these facts into consideration, please do not use my translation of Vera P. Zhelikhovskaya's book. I can't collaborate with a publishing house that circulates slanders against the theosophical movement and its founder.

Once you stop selling the false book prepared by Mr. Algeo, we might consider the issue again.

My translation of the book is already published in my website. It will be used as part of the work of the Independent Lodge of Theosophists, of which I am an associate.

With kind consideration and respect,

Olga Fedorova,

A Fellow of the Independent Lodge of Theosophists,
Zvenigorod, Moscow region, Russia

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See more: <https://oaf-site.wixsite.com/esoteric-philosophy>.

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Thoughts Along the Road

Expanding One's Affinity With The Sacred Side of Life



* **B**y controlling the desire for personal satisfaction, one strengthens his will to act with efficiency. As we renounce to comfort, victory becomes possible. The fulfilment of duty produces enduring happiness, and a clear conscience is the greatest blessing.

* All that goes up, goes down. That which goes away, comes back. The thought which we feed and send forth to others will get to them in one way or another, and will come back to us. Remembering this fact enables us to be more friendly towards those whose mistakes we consider easy to see, and which may be real or imagined by us. All of us make mistakes, and all can learn from them.

* The ability to identify errors is important, but personal criticism should be avoided as much as possible. Although we seldom can correct other people's mistakes, nothing can prevent us from correcting our own.

* The mind of a pilgrim is like a compass. Its needle invariably points to that with which he has the strongest karmic affinity.

* Since Karmic Affinity may be both positive and negative in its magnetic substance and orientation, the needle of the pilgrim's mental and emotional compass will point to that which he considers "meaningful", regardless of being luminous or not. It will indicate and make visible things that he subconsciously or supraconsciously feel as "deserving attention". As a result, affinities must be examined.

* If there is no distortion in the magnetism of life, the mind of the pilgrim will have its compass-needle oriented towards the real North, the higher self, his spiritual soul. His monad is one with the eternal wisdom, and with the law of absolute justice and altruism.

* If an individual has an undue Karmic Affinity with things and situations which he does not love nor admire, the compass needle of his mind will have its magnetism distorted and will keep calling his attention to negativities.

* When destructive or separative energy is exaggerated, the magnetic balance of one's life is reduced. One then has to learn better and expand his affinity with the sacred side of life, so as to restore equilibrium. The sooner he does that, the better. There is no need to lose time and energy in unreasonable ways. Each pilgrim can be the disciple of his own conscience and a loyal friend of his eternal soul.

* An Eastern teacher wrote: “[The student] ought to bear always in mind these lines of Tennyson: ‘Self reverence, self knowledge, self control, These three alone lead life to sovereign power’. But to remember at the same time the extreme danger of the self-will when it is not regulated by the three above mentioned qualities, especially in a question of spiritual development.” [1]

NOTE:

[1] From “[Letters From the Masters of the Wisdom - First Series](#)”, TPH, Letter IV to Laura Holloway, pp. 205-206. The book is available at our associated websites.

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The Writings of an Eastern Master - 20

A Compilation of the Letters of Blavatsky's Teacher

Editorial Note:

Number twenty of the series of articles reproducing letters written by the master of Helena Blavatsky consists of the text CXV (115) of “The Mahatma Letters”. A commentary in the Chronological edition says:

“Both Mahatmas seemed concerned that Sinnett should attend the anniversary celebration of the Theosophical Society. This was mentioned in an earlier letter [*ML-71 in the non-chronological editions, or 24 in the chronological edition*].”

“In a letter written by the Mahatma K.H. shortly before he left for his retreat [‘Letters from Blavatsky to Sinnett’, TUP, letter 203, p. 365) he said: ‘Your presence in Bombay would save *everything*, and yet seeing how reluctant you feel I will not insist.’ In this letter [CXV or 115] the Mahatma M. says ‘But neither of us would force a course of action - against your wish - upon you’.”

The note of the Chronological edition concludes:

“This meeting took place on January 12, 1882. Sinnett did not remain in Bombay for this meeting, giving as his excuse the interests of his wife and child; also he was apparently growing uneasy about his job with *The Pioneer*.”

The document gives us more evidence of the Western lack of discernment, as shown by lay disciples, and of the unconditional respect and unlimited patience with which the Masters related to such students. That does not mean that any possible candidates to discipleship in the 21st century are necessarily wiser than Mr. Sinnett. But such episodes contain potential lessons. Each student may examine up to what extent he is able to transcend little personality issues and focus his life in the study of theosophy and in the selfless levels of theosophical work.

(CCA)

Letter No. CXV (115)

Received during brief visit to Bombay in January, 1882.

It was certainly K.H.'s and my great desire that since Scott could not attend the anniversary you should - not to take any part in its proceedings but simply - be present at it. This hapless organization will once more exhibit its representation without one single European of position and influence. But neither of us would force a course of action - against your wish - upon you. Therefore what I say must not be construed into an order or urgent request. We think it good - but you must obey your own cool judgment - the more so as perhaps to-day marks a crisis. One reason for my calling you was K.H.'s wish that you should be brought under certain magnetic and other occult influences that would favourably act upon yourself in future.

I will write more to-morrow for I yet hope you will give us a day or two and so let us have time to see what can be done for you by Khoothoomi.

M.

[The above text transcribes Letter CXV (115) in "The Mahatma Letters", edited by A. Trevor Barker, 1926 edition, published by T. Fisher Unwin Ltd., in London, UK, 493 pages, see pp. 449-450. This is letter 39 in the Chronological edition, TPH, 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.]

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[Francis Hutcheson and Theosophy](#)

The writings of Francis Hutcheson (1694-1746) are more than unique in themselves. They exemplify the fact that the origins of classic Western philosophy have essential aspects in common with ancient Eastern traditions.

While influenced by Marcus Tullius Cicero and other Western thinkers, Hutcheson examined significant issues relating also to Raja Yoga. He was not necessarily aware of that, for the core of the best ancient Greek and Roman philosophy is largely consistent with Eastern Raja Yoga and related sciences.

[Click to read Hutcheson's text](#)
["The Constitution of Human Nature"](#)

Therefore some place themselves low to absorb (others), [3]
 Some are (naturally) low and absorb (others).
 What a big country wants is but to shelter others,
 And what a small country wants is but to be able to come in and be sheltered.
 Thus (considering) that both may have what they want,
 A big country ought to place itself low.

NOTES:

[1] In this chapter, and especially in its first lines, we follow in part the version made by Hua-Ching Ni. (CCA)

[2] *Ch'ü*, takes, conquers, overcomes, wins over. (Lin Yutang)

[3] Leadership occurs by altruistic actions. This chapter examines the process of victory through humbleness. (CCA)

Chapter Sixty-Two: **THE GOOD MAN'S TREASURE**

Tao is the mysterious secret of the universe,
 The good man's treasure,
 And the bad man's refuge.
 Beautiful sayings can be sold at the market,
 Noble conduct can be presented as a gift.
 Though there be bad people,
 Why reject them? [1]

Therefore on the crowning of an emperor,
 On the appointment of the Three Ministers,
 Rather than send tributes of jade and teams of four horses,
 Send in the tribute of this Tao.
 Wherein did the Ancients prize this Tao?
 Did they not say, "to search for the guilty ones and pardon them"? [2]
 Therefore is (Tao) the treasure of the world.

NOTES:

[1] Using people as scapegoats is worse than useless. Contrast and difference must be accepted as much as possible. (CCA)

[2] Fighting the causes of unethical behaviour is better than fighting its effects. Reeducating is better than merely punishing. (CCA)

Chapter Sixty-Three: **DIFFICULT AND EASY**

Accomplish do-nothing.
 Attend to no-affairs.
 Taste the flavorless.
 Whether it is big or small, many or few,

Requite hatred with Virtue.
 Deal with the difficult while yet it is easy;
 Deal with the big while yet it is small.
 The difficult (problems) of the world
 Must be dealt while they are yet easy;
 The great (problems) of the world
 Must be dealt with while they are yet small.
 Therefore the Sage by never dealing with great (problems)
 Accomplishes greatness.

He who lightly makes a promise
 Will find it often hard to keep his faith.
 He who makes light of many things
 Will encounter many difficulties.
 Hence even the Sage regards things as difficult,
 And for that reason never meets with difficulties.

Chapter Sixty-Four: **BEGINNING AND END**

That which lies still is easy to hold;
 That which is not yet manifest is easy to forestall; [1]
 That which is brittle (like ice) is easy to melt;
 That which is minute is easy to scatter.
 Deal with a thing before it is there;
 Check disorder before it is rife.
 A tree with a full span's girth begins from a tiny sprout;
 A nine-storied terrace begins with a clod of earth.
 A journey of a thousand *li* begins at one's feet. [2]

He who acts, spoils;
 He who grasps, lets slip.
 Because the Sage does not act, he does not spoil,
 Because he does not grasp, he does not let slip.
 The affairs of men are often spoiled within an ace of completion,
 By being careful at the end as at the beginning
 Failure is averted.

Therefore the Sage desires to have no desire,
 And values not objects difficult to obtain.
 Learns that which is unlearned,
 And restores what the multitude have lost.
 That he may assist in the course of Nature
 And not presume to interfere.

NOTES:

[1] The Yoga aphorisms of Patanjali say that the pain and mistakes which have not occurred yet can be avoided. See Book II, 16. (CCA)

[2] The ancient Chinese unit of distance called “li” is generally the equivalent to some 574 meters, approximately one third of a mile, sometimes more than that. (CCA)

Chapter Sixty-Five: **THE GRAND HARMONY**

The Ancients who knew how to follow the Tao
 Aimed not to enlighten the people,
 But to keep them ignorant. [1]
 The reason it is difficult for the people to live in peace
 Is because of too much knowledge.
 Those who seek to rule a country by knowledge
 Are the nation’s curse.
 Those who seek not to rule a country by knowledge
 Are the nation’s blessing.
 Those who know these two (principles)
 Also know the Ancient Standard,
 And to know always the Ancient Standard
 Is called the Mystic Virtue.
 When the Mystic Virtue becomes clear, far-reaching, [2]
 And things revert back (to their source),
 Then and then only emerges the Grand Harmony.

NOTES:

[1] The Ancients who knew how to follow the Tao / Aimed not to [*artificially*] enlighten the people, / But to keep them ignorant [*of selfish, fragmentary and manipulative forms of knowledge*]. When lower forms of knowledge become dominant and are used for selfish ends, civilizations decay and may destroy themselves. (CCA)

[2] On the Mystic Virtue, see also chapters ten and fifty-one. (CCA)

Chapter Sixty-Six: **THE LORDS OF THE RAVINES**

How did the great rivers and seas become the Lords of the Ravines?
 By being good at keeping low.
 That was how they became the Lords of the Ravines. [1]
 Therefore in order to be the chief among the people,
 One must speak like their inferiors.
 In order to be foremost among the people,
 One must walk behind them.
 Thus it is that the Sage stays above,
 And the people do not feel his weight;
 Walks in front,
 And the people do not wish him harm.
 Then the people of the world are glad to uphold him forever.

Because he does not contend,
No one in the world can contend against him.

NOTE:

[1] See Chapter 6. (Lin Yutang)

Chapter Sixty-Seven: **THE THREE TREASURES**

All the world says: my teaching (Tao) greatly resembles folly.
Because it is great; therefore it resembles folly.
If it did not resemble folly,
It would have long ago become petty indeed!

I have Three Treasures;
Guard them and keep them safe:
The first is Love. [1]
The second is, Never too much. [2]
The third is, Never be the first in the world.
Through Love, one has no fear;
Through not doing too much, one has amplitude (of reserve power);
Through not presuming to be the first in the world,
One can develop one's talent and let it mature.

If one forsakes love and fearlessness,
forsakes restraint and reserve power,
forsakes following behind and rushes in front,
He is dead!

For love is victorious in attack,
And invulnerable in defense. [3]
Heaven arms with love
Those it would not see destroyed

NOTES:

[1] *Ts'e*, tender love (associated with the mother). (Lin Yutang)

[2] *Chien*, lit. "frugality", "be sparing"; see Chapter 59. (Lin Yutang)

[3] See Chapters 31, 69. (Lin Yutang)

Chapter Sixty-Eight: **THE VIRTUE OF NOT-CONTENDING**

The brave soldier is not violent;
The good fighter does not lose his temper;
The great conqueror does not fight (on small issues);
The good user of men places himself below others.
- This is the Virtue of not contending.

[It] is called the capacity to use men.
 [It] is reaching to the height of being
 Mated to Heaven, to what was of old.

Chapter Sixty-Nine: **CAMOUFLAGE**

There is the maxim of military strategists;
 I dare not be the first to invade, but rather be the invaded. [1]
 Dare not press forward an inch, but rather retreat a foot.
 That is, to march without formations,
 To roll not up the sleeves,
 To charge not in frontal attacks,
 To arm without weapons. [2]
 There is no greater catastrophe than to underestimate the enemy.
 To underestimate the enemy might entail the loss of my treasures. [3]
 Therefore when two equally matched armies meet,
 It is the man of sorrow [4] who wins.

NOTES:

[1] *Invader* and *invaded*, lit. “host” and “guest”. It is possible to read it differently by supplying the often dropped “when”: “When I dare not be the invader, then I will be the defender”. (Lin Yutang)

[2] Or to feel like being in this condition, i.e., the subjective condition of humility. This is entirely consistent with Laotse’s philosophy of camouflage, the earliest in the world. Cf. “great eloquence is like stuttering”, etc., Ch. 45. (Lin Yutang)

[3] Possibly the “three Treasures” in Ch. 67. (Lin Yutang)

[4] Who hates killing. See Ch. 31. The corrected text of Yü Yüeh would make this read, “The man who yields wins.” (Lin Yutang)

Chapter Seventy: **THEY KNOW ME NOT**

My teachings are very easy to understand and very easy to practise,
 But no one can understand them and no one can practise them.
 In my words there is a principle.
 In the affairs of men there is a system.
 Because they know not these,
 They also know me not.
 Since there are few that know me,
 Therefore I am distinguished.
 Therefore the Sage wears a coarse cloth on top
 And carries jade within his bosom. [1]

NOTE:

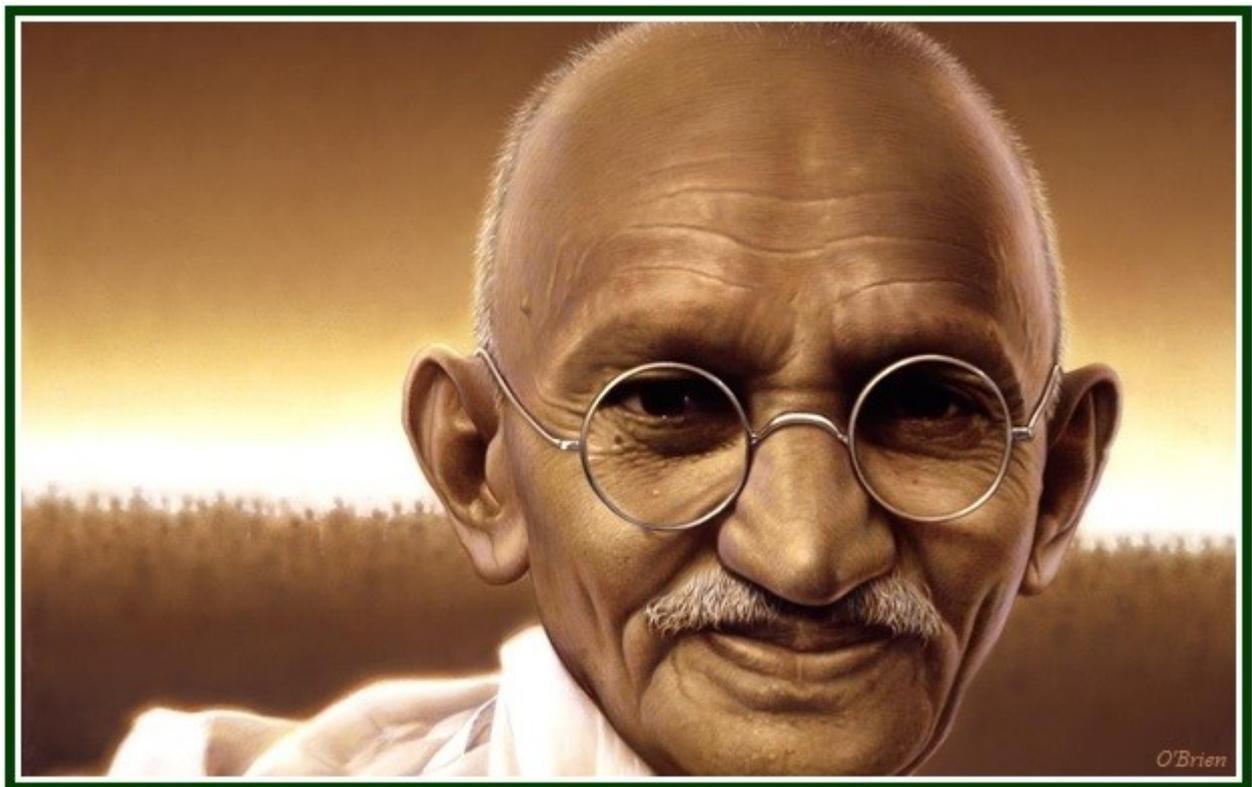
[1] The principle of “hiding one’s good actions and virtues and showing one’s failures” is taught in esoteric philosophy. See “Isis Unveiled”, by Helena Blavatsky, volume I, pp. 599-600. [Click here to examine the book](#). In the New Testament, Jesus denounces the “whited sepulchres” who do the opposite. (CCA)

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

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Of Globalism and Brotherhood **Whether Worldwide Political Unification** **Would Help or Hinder Peace Among Nations**



Mahatma Gandhi believed in a non-violent, community-centered civilization based on the principles of peace, ethics and good-will.

Some good-willing citizens may believe that universal brotherhood - the first goal of the modern theosophical movement - has a “globalist” view of the world.

The question then emerges: does the theosophical project in any way propose or suggest a formal “unification” of the world?

The answer is clear:

“No. Not at all.”

Globalism proposes a political and economical, even cultural unification of the world. Monoculture is a disease in Ecology as in Sociology. The garden of human realm needs diversity to be strong and bear spiritual fruits.

Theosophy has a profound respect for cultural differences. It cherishes local traditions. It defends the spiritual heritage of every nation and each ethnicity. It also does not think or teach that the sovereignty of nation-states should be boycotted or undermined.

Universal brotherhood has nothing to do, therefore, with uniformity of outer aspects in the visible realms of social life. A healthy federation of nations will respect the independence of each one of them.

Side by side with Ecology, modern Theosophy celebrates the diversity of life and the cultural contrast among peaceful nations.

Universal brotherhood depends on inner communion and mutual understanding. It celebrates friendship. It teaches that differences lead to creativity and transcendence.

The Jesuits and the Vatican were globalists as long as they could. Luther created a theology which restored respect for nations, and for diversity of thought.

Napoleon Bonaparte dreamed of “a politically unified world”. The result was a disaster. The 18th century founders of the United States of America believed in the independence of communities. The result was victory and progress for the soul.

Adolf Hitler and Benito Mussolini, two criminals, may have presented themselves as nationalists for propaganda sake: in fact, they were clearly globalists. Hitler wanted global power. He desired to destroy nations and did so to some extent. The result was worldwide disaster. On the other hand, Mahatma Gandhi and Winston Churchill, among other friends of mankind, believed in the rights of nations to exist, to be independent, and to dissent from one another in peace. The result was the preservation of diversity and respect among nations.

The first object of the theosophical movement is defined as “forming a nucleus of Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color”.

Theosophy fights prejudice against any nation or ethnicity. It respects the different forms of cultural tradition. It teaches harmlessness with regards to all life, especially among human beings. It is against abortion, for instance. Theosophy opposes anti-Semitism. It is against anti-Zionism and all forms of systematic hatred. It stimulates universal good-will. Its philosophy is a philosophy of love for life, and love for the universe.

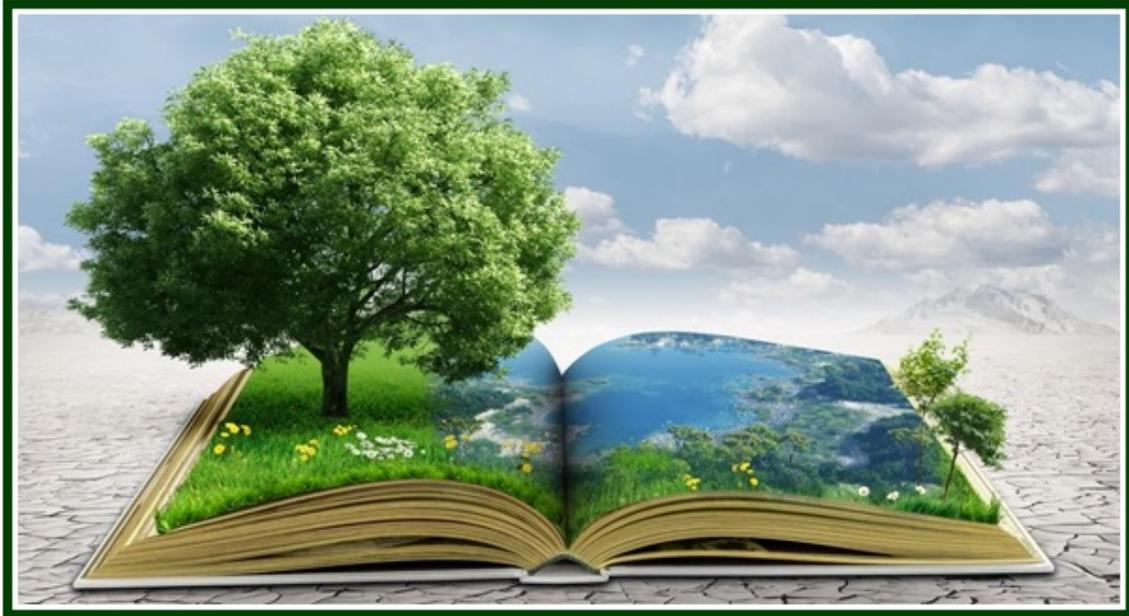
(Carlos Cardoso Aveline)

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Click to see the article [“Europe and World Federation”](#).

Read the 1885 poem [“The World Federation After the War”](#), by the British poet Alfred Tennyson.

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