

Yogi Ramacharaka: **Mental Self-Training**



Before we can get the mind to do good work for us, we must first “tame” it, and bring it to obedience to the Will of the “I”. The mind, as a rule, has been allowed to run wild, and follow its own sweet will and desires, without regard to anything else. Like a spoiled child or badly trained domestic animal, it gets into much trouble, and is of very little pleasure, comfort or use.

The minds of many of us are like menageries of wild animals, each pursuing the bent of its own nature, and going its own way. We have the whole menagerie within us - the tiger, the ape, the peacock, the ass, the goose, the sheep, the hyena, and all the rest. And we have been letting these animals rule us. Even our Intellect is erratic, unstable, and like the quicksilver to which the ancient occultists compared it, sifting and uncertain.

If you will look around you, you will see that those men and women in the world who have really accomplished anything worth while have trained their minds to obedience. They have asserted the Will over their own minds, and learned Mastery and Power in that way. The average mind chafes at the restraint of the Will, and is like a frisky monkey that will not be “taught tricks”. But taught it must be, if it wants to do good work. And teach it you must if you expect to get any use from it - if you expect to use it, instead of having it use you.

(Yogi Ramacharaka)

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Reproduced from the book “**Raja Yoga or Mental Development**”, by Yogi Ramacharaka, The Yogi Publication Society, Chicago, Illinois, 1934, 299 pp., see pp. 82-83.

The Bliss and the Punishment



Difficulties come to us as punishment or as positive possibilities. The result depends on our attitude.

If we complain about unpleasant facts, they come to work as mere punishment, a reflection of previous mistakes or an expression of the limitations in the present human karma.

If while confronting obstacles we make an effort to understand their causes, to remove their original basis and learn the spiritual lessons they bring to us, then the difficulties are but the door to a new and higher type of blessings. From now on the suffering is the master who makes sure we don't fail, and pain becomes an elder sister who zealously protects us from pre-spiritual childishness.

By understanding suffering, we become apt to experience happiness.

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Sylvia Cranston's Book on H.P.B.

The book "**HPB: the extraordinary life and influence of Helena Blavatsky, founder of the modern theosophical movement**" is available online thanks to the Theosophical Society (Pasadena) and to Theosophical University Press, TUP.

[Click to See the Book "HPB" in the Website of the Pasadena T.S.](#)

If you want to buy the book in paper, click [here](#).

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The Psychoanalysis of Narcissism or Self-Inflation



Karen Horney (1885-1952)

In life in general as well as the theosophical movement, people have to deal with pride, vanity and artificial search for praise, both in themselves and in others.

Every individual, within and outside the esoteric movement, must pay attention to the issue as far as he has respect for truth.

People of common sense must not think that whited sepulchres - who make efforts to look like spiritual - are “powerful” or “saintly”. Such people are fragile. Their example is not something to follow. In seeking for external praise and visible power, they are but struggling to hide from themselves the very lessons they must learn. They try to escape reality through superficial layers of false self-esteem.

Karen Horney wrote:

“If narcissism is considered not genetically but with reference to its actual meaning it should, in my judgment, be described as essentially self-inflation. Psychic inflation, like economic inflation, means presenting greater values than really exist. It means that the person loves and admires himself for values for which there is no adequate foundation. Similarly, it means that he expects love and admiration from others for qualities that he does not possess, or does not possess to as large an extent as he supposes. According to my definition, it is not narcissistic for a person to value a quality in himself which he actually possesses, or to like it to be valued by others. These two tendencies - appearing unduly significant to oneself and craving undue admiration from others - cannot be separated. Both are always present, though in different types one or the other may prevail.”

Then Karen Horney examines the neurotic reasons for people to imagine they will be happy through vanity:

“Why must people aggrandize themselves? If we are not content with a speculative biological answer - which means relating the tendency to an instinctual source - we must find some other answer. As in all neurotic phenomena we find at the basis disturbances in the relationships to others, disturbances acquired in childhood (...). The factor which contributes most fundamentally to the development of narcissistic trends appears to be the child’s alienation from others, provoked by grievances and fears. His positive emotional ties with others become thin; he loses the capacity to love.” [1]

One thing is to seek for “personal greatness” as seen by others - or by oneself on lower levels of consciousness. This is a passing illusion based on opinion and appearance.

An entirely different thing is taught by real theosophy. Some of its aspects are the impersonal greatness present in life; the boundless nature of universal law; the highest influence of one’s immortal spiritual soul; eternal peace, and the timeless law of equilibrium. The persons of common sense look for that power that makes them appear as nothing to the eyes of others. Humbleness is the one door to real, inner greatness.

NOTE:

[1] “New Ways in Psychoanalysis”, Karen Horney, W.W. Norton and Company Inc., New York, copyright 1939, 313 pp., pp. 89-90.

True Friendship in Daily Life



We don’t think much about this topic [*of friendship*] because we don’t think we need to. And as a result, friendship is one of the most familiar yet forgotten relationships in our day.

Most people have friends. But few of us know true friendship. Many of us don’t know we are missing two of the greatest joys in life: walking with others in true friendship and knowing Jesus [1] as the great friend.

J. C. Ryle captured the significance of friendship well:

“This world is full of sorrow because it is full of sin. It is a dark place. It is a lonely place. It is a disappointing place. The brightest sunbeam in it is a friend. Friendship halves our troubles and doubles our joys.”

If this is true, there is more to this kind of relationship than many of us know. Most of us think we know true friendship, but few of us do.

(Drew Hunter)

NOTE:

[1] In Theosophy, an intercultural philosophy, Jesus is the symbol of one’s spiritual soul. The idea of Jesus corresponds to the idea of the Master, and to the Masters’ teachings. It is also a symbol of the Law of Justice. One might say the Law of Karma is a sacred Master and a great Friend. (CCA)

[Reproduced from the book “*Made for Friendship*”, by Drew Hunter, published by Crossway, copyright 2018, Wheaton, Illinois, USA. See Introduction, pp. 13-14.]

Blind Neoliberalism Creates Confusion



A street in Paris, in the beginning of December 2018

The events in France in December, with violent protests in Paris, serve to highlight a few facts. The lack of social responsibility inspired by Neoliberal ideology - which stimulates futility, materialism and the narcissism of elites - generates great amounts of anger and culminates in violence.

Despising the rights of the workers, provoking unemployment and perverting the upper classes through the use of drugs, the abuse of self-indulgence and belief in egocentric ideas - this is not the path to peace.

Fake and blind left-wing organizations, corrupted and immoral, need to be kept apart from the leadership of nations so that honest people can reduce the levels of social injustice and stimulate a feeling of ethics.

The countries deserve to be respected in their independence. The altruistic motivation of communities is being reborn already.

The “popular” violence stimulated by some can only lead to more violence against the people. Confusion on the streets always turns against honest taxpayers and workers. Efficient action is peaceful and educational.

Every political leader who ignores the existence of a spiritual soul, who does not aim at the best for the people or is not sincere as he talks to the nation, does not deserve to be a political leader.

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Thoughts Along the Road

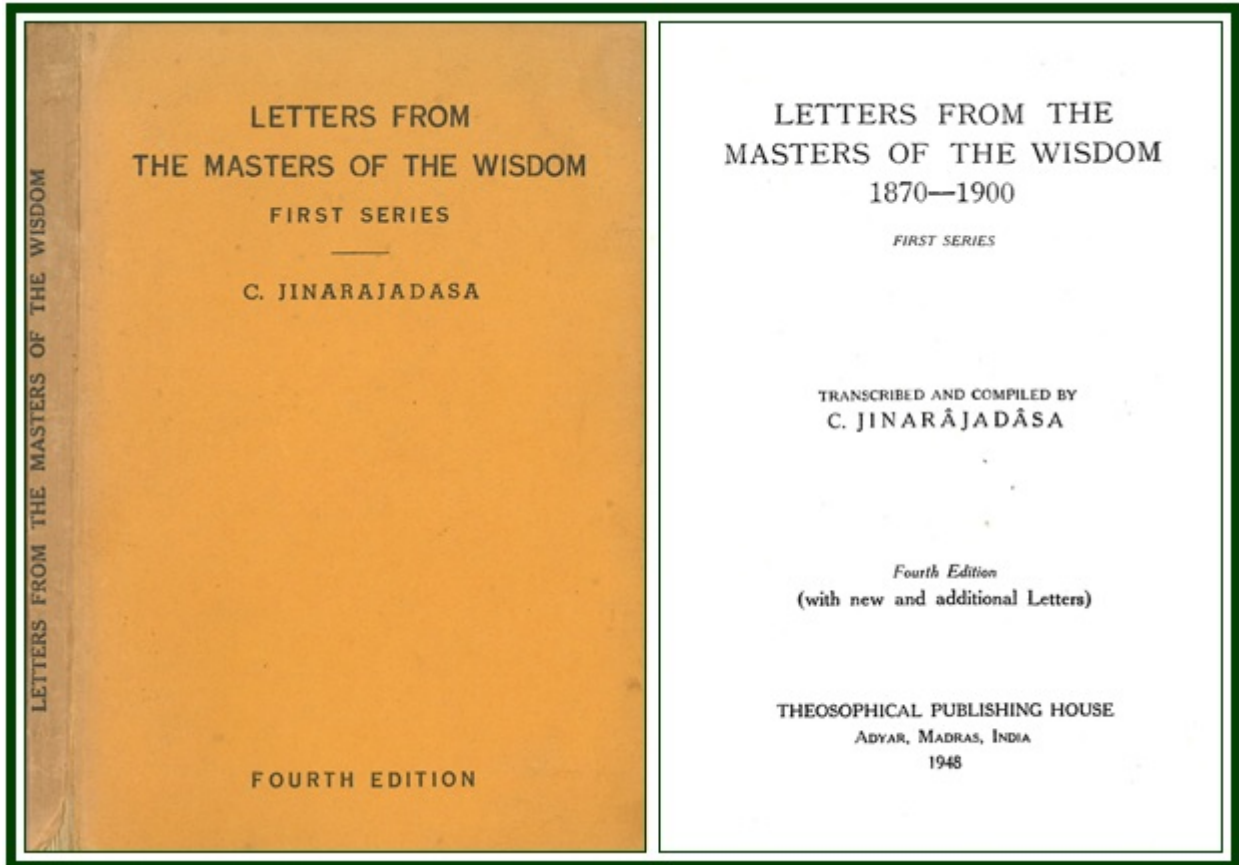
Life and Karma Depend on Inner Knowledge

- * **T**ranscending is not the same as despising. One can only transcend that which has been thoroughly known and whose value is duly acknowledged.
- * It is naive to pretend one can leave his physical body apart as something destitute of spiritual value. The keys to understand every sacred level of universal knowledge are present in the physical vehicle of human beings. Many high sages of mankind use physical bodies.
- * Our task as seekers of truth is not to get rid of material life, but to liberate our physical life from unnecessary ignorance, an unavoidable task which will probably take some time yet, and more than one effort.
- * It is useless to talk about a problem, unless we do this while looking for healthy ways to overcome it.
- * It is useful to talk about difficulties, as long as the reason for the talk is to find practical means to reduce them, thus improving reality.
- * Life and karma depend on the point of view from which knowledge is built and actions are performed.
- * In true theosophy, Raja Yoga and Psychoanalysis may complement each other. Raja Yoga helps us focus on the divine, while Psychoanalysis shows the mechanisms of pain and ignorance. And the theosophical forms of Jnana Yoga, Bhakti Yoga and Karma Yoga are also necessary, among other areas of knowledge and action.

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The Writings of an Eastern Master - 21

A Compilation of the Letters of Blavatsky's Teacher



Editorial Note:

Number twenty-one of the series of articles reproducing letters written by the master of Helena Blavatsky consists of Letter 5 and Letter 3 in the volume "Letters From the Masters of the Wisdom - First Series". Letter 5 is included as a preparation for the study of Letter 3. Introductory notes to the letters, written by C. Jinarajadasa, are reproduced before their transcription.

(CCA)

Letter No 5, LMW, First Series (1884)

Introductory Note by C.J.

This is one of the most striking documents now at Adyar. It consists of a Pledge to the Masters, written out by Miss Arundale, and signed by all those who composed the "Inner Group" of the London Lodge. But both the Masters M. and K.H., and also H.P.B., have written on the document. The part in the handwriting of Miss Arundale is printed in small letters; that in the handwriting of H.P.B. in

larger letters; and that in the handwriting of the Masters in capitals. It will be noted that in the second paragraph the Master K.H. has added in blue a phrase in parenthesis, as also after the addition by H.P.B. At the end of the Pledge in the handwriting of Miss Arundale, and before the signatures of the members of the Group begin, there are in the document four vacant lines; in these vacant lines the acceptance of the pledge by the two Masters is written; hence the words "the undersigned" refer to the signatories of the Group composed of aspirants pledged to serve the Masters, whose names come below the acceptance of the Masters. Written across the statement of the Master K.H. there appears in red the one word "Approved" in the handwriting of the Master M., followed by His initial. This Inner Group, which collapsed within one year, is the first attempt made to create what later became the Esoteric School of Theosophy. (CJ)

To the Members of the Inner Group of the London Lodge

In view of the recent resignation of Mr. Massey and the reason for which it was given, namely, suspicion of the Mahatmas, and the inclination which has been shown by certain other members of the London Lodge to discredit the Eastern teaching and distrust its Teachers, we the undersigned members of the London Lodge, being convinced that no spiritual education is possible without absolute and sympathetic union between fellow students, desire to form an inner group.

Taking the word religion in its broadest sense and while leaving every member of the said group to follow his or her own theological system or creed - **AS HERETOFORE DONE IN ALL THE THEOSOPHICAL SOCIETIES** - we desire nevertheless to establish a bond of true brotherly union of such a nature as to realise those conditions, which we are convinced are unattainable in the London Lodge as it is constituted.

For this Inner Group, the Adytum of the London Lodge, we humbly crave the unchartered recognition of the Mahatmas, our Beloved Teachers: requesting them further to grant us special permission to form our own bye-laws and choose our own council; and while remaining individually subject to the rules and bye-laws of the London Lodge the group as such to be independent of the London Lodge in its special work.

The fundamental principle of the New Group to be implicit confidence in the Mahatmas and their teachings and unswerving obedience to their wishes in all matters connected with spiritual progress.

N. B. Should however there be a sincere conviction on the part of any member that he, or she, cannot conscientiously render this unswerving obedience in all matters of spiritual progress, such member may withdraw from the inner circle, with the assurance and knowledge that the imputation of dishonorable conduct will not be charged against him or her.

H. P. Blavatsky

- PROVIDED HE OR SHE DOES NOT MAKE ANY PART OF THE TEACHINGS PUBLIC BY WORD OR LETTER WITHOUT SPECIAL PERMISSION FROM THE UNDERSIGNED. K. H.

Finally in submitting this prayer to our revered Masters we earnestly request them, if it meets with their approval to confirm it with their signatures and to consent to continue their teachings as heretofore so long as there shall remain one faithful member in this group.

APPROVED. THE COVENANT IS MUTUAL. IT WILL HOLD GOOD SO LONG AS THE ACTIONS OF THE UNDERSIGNED ARE ACCORDANT WITH THE PLEDGES IMPLIED IN "THE FUNDAMENTAL PRINCIPLE OF THE GROUP" - AND BY THEM ACCEPTED. K. H.

APPROVED. M. .

Mary Anne Arundale, Francesca Arundale, Alfred J. Cooper-Oakley, H. Isabel Cooper-Oakley, Archibald Keightley, Bertram Keightley, Isabel de Steiger, Laura E. Falkiner, Edmond W. Wade, R. Palmer Thomas, John Varley, Isabella Varley, Toni Schmiechen, Hermann Schmiechen, Mary C. D. Hamilton, Gerard B. Finch, Louisa S. Cook, Mabel Collins (Mrs. Keningale Cook), Catherine Galindo, Patience Sinnett, A. P. Sinnett, Jane Wade.

Letter No 3, LMW, First Series

Introductory Note by C.J.

Received in London in 1884. Transcribed from the original at Adyar. The writing is in red ink. (CJ)

To H.P.B.

You will let the “Inner Circle” [1] know what follows by showing and leaving with them this paper. If found difficult to read my handwriting, then make a fair copy.

I. Should means be found to go on with Esoteric Teachings last year interrupted, and should Mahatma Kut-humi find it possible to resume his correspondence, the latter can pass only through the hands of Mr. Sinnett, as hitherto. He was the chosen correspondent from the first; he resuscitated the London Lodge and worked for the Cause of the Th. Soc.; it is but just that he should reap the fruit of Karma. The Mahatma [2] his correspondent could not transfer serial teaching with any degree of justice to any one else.

II. This being settled, remains the question what means there are to correspond even with Mr. Sinnett? H.P.B. will not undertake the sending on and transmission of the letters; she has shown her willingness to self sacrifice in this direction long enough, and unless she does so of her own free-will and without reference of the question to myself, even I, her guru for many years have no right to compel her. Damodar K.M. [3] has the same or even more unwillingness. Since the act pertains to Karma, K.H. cannot and will not compel him, as he must not meddle with Karma. Remains Mohini Babu. [4] He has not reached that stage of physiological development that enables a chela to send and receive letters. His evolution has been more upon the intellectual plane, and just now a greater activity is beginning in the borderland between that and the spiritual, and his utterances will as hitherto be largely inspired by his Master. With every day he will improve. If his short sighted friends do not spoil him by their foolish compliments and he does not yield to the seductive influences which converge towards him, there is a future for him - but he is not ready for physical transference. Moreover, when or if he once falls under the spell of the worldly life, his inspiration will cease and his name will be written on the “roll” as a failure. There is danger for him. His Master perceives it and - hesitates. There is still another person, but that person will, if even given such powers, conceal it to the last. Not every one is prepared to court and accept martyrdom which may well result in that great calamity, the interruption of one’s studies and development.

III. Whoever may be found - if one be found, to transmit to Mr. S., K. H.’s letters, neither the “Inner Circle” nor even the L.L. [5] as a whole is in a position just now to either profit by or

even calmly receive the desired instructions. A band of students of the Esot. Doctrines, who would reap any profits spiritually must be in perfect harmony and unity of thought. Each one individually and collectively has to be *utterly unselfish*, kind and full of goodwill towards each other at least - leaving humanity out of the question; there must be no party spirit among the band, no backbiting, no ill-will, or envy or jealousy, contempt or anger. What hurts one ought to hurt the other - that which rejoices A must fill [6] with pleasure B. Is the L.L. or even its *Inner Circle* in such state which is required absolutely by our Rules and Laws? It is only owing to the K.H.'s great kindness that notwithstanding the deplorable state of the L.L. was in for nearly two years and its lacking the said requisites he still corresponded occasionally with Mr. S. The recent succession of domestic troubles would have been soon disposed of, and most of them avoided, had there been that true brotherly unity which moves a large body of men to act as one single man and as endowed with one single heart and soul. I am forced to say that only an entire change of feeling in the L.L. can bring out its potential usefulness to the great cause we have espoused. In its present state, we find it tending in the opposite direction. The L.L. is but a brilliant - most likely the most brilliant - orb in the theosophical sky, but to the Parent Soc. it is an aristocratic outgrowth, an Empire within an Empire, which gravitating towards its own centre of fixed habits, prejudices and worldliness throws into confusion the whole Body, whereas it might so easily become the rock of salvation, the safest harbour for the thousands of its members.

It will have to change its hitherto exclusive and selfish policy if it would live. It will have to become part and parcel of the "Universal Brotherhood" if it would be a *theosophical* body. It will have to act in full harmony with the Parent body and promote the observation of perfect solidarity and unity of thought throughout the entire Society. No gossip, no slander should be allowed, no personal predilection shown, no favouritism if it would have *us* for instructors. Mahatma Kut-humi can, of course, as an independent Adept, in his own private capacity write to whomsoever he chooses - should he find the means of doing so without infringing the good Secret Law. But he will never consent to depart from that Law even though and for the satisfaction of those who have been to him the most devoted. Let the L.L. and specially the *Inner Circle* sift the grain from the chaff, for we will have nought to do with the latter. Let them listen to friendly advice.

See what an utterly barren record it made until Mr. Sinnett's return from India - and profit by the lesson, ye who say ye know Karma. Useless to point to the various scandals at Headquarters, in Bombay and Madras in palliation of your past remissness: it is no excuse. The managers of the P.S. [7] have made, will make, many mistakes, precisely because they are alone and left without help and protection, for they might have avoided such dangerous intimacies and have none to blame but themselves that their confidence was abused: so might some of the L.L. who sinned through imprudence and enthusiasm. Human nature is exactly as weak at Adyar as in Chancery Lane [8] or at Paris. It is truly a hard task to combine so much poor material into a strong and perfect organisation - yet the future of the theosophic movement depends upon the members of the *Inner Circle*; if it be not organised as it ought to be, they will have to blame but themselves.

M.∴

NOTES TO LETTER 3:

[1] See Letter 5. (CJ)

[2] The Master K.H. (CJ)

[3] Damodar K. Mavalankar. (CJ)

[4] Mohini M. Chatterjee. (CJ)

[5] London Lodge. (CJ)

[6] “Fill” - in the book edited by CJ, “feel”, certainly a mistake in the transcription of the original, or in the materialization of the letter. (CCA)

[7] Parent Society. (CJ)

[8] Where the London Lodge was meeting at the time the law office of G.B. Finch. (CJ)

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The above text transcribes Letters 5 and 3 in “Letters From the Masters of the Wisdom - First Series”. Letter 5 is on pages 24-26. Letter 3 is on pp. 13-19. The Introductory Note by C. J. on Letter 5 is on pp. 125-126 of the volume. His Introductory Note to Letter 3 is on p. 125. Click here to see the whole book “[Letters From the Masters of the Wisdom - First Series](#)”.

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*** Christmas Then and Christmas Now**

Some Pagan Roots of the Greatest Christian Celebration

[Click to see the article](#)

*** If Christ Comes Back This Christmas**

What Can Happen If a Sacred Teacher of Our Mankind Suddenly Appears in Public?

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*** The Meaning of the Christmas Star**

The Star of Bethlehem and the Esoteric Symbolism In the Legend of Jesus’ Birth

[Click to see the article](#)

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chapter is also Platonic and Socratic. Rousseau adopted it. In Plato's "Apology" [21, 22, 23], Socrates defends the same point of view while commenting why he was declared the wisest man in Greece. For centuries Socrates' words have been summed up in the famous sentence whose various forms are ascribed to him: "I know that I know nothing", "The only thing I know is that I know nothing" and "I know one thing; that I know nothing". (CCA)

Chapter Seventy-Two: **ON PUNISHMENT - 01 [1]**

When people have no fear of force, [2]
Then (as is the common practice) great force descends upon them.

Despise not their dwellings,
Dislike not their progeny.
Because you do not dislike them,
You will not be disliked yourself. [3]
Therefore the Sage knows himself, but does not show himself,
Loves himself, but does not exalt himself.
Therefore he rejects the one (force) and accepts the other (gentility).

NOTES:

[1] Chapters 72, 73, 74 and 75 are closely related in thought and similar in construction. (Lin Yutang)

[2] *Wei*, military force or authority; sometimes also used in connection with "celestial anger". Another interpretation, "when the people have no fear of Heaven, then Heaven's anger descends upon them". But this fits in not so well with the context. See next two chapters on the futility of punishment, especially the first two lines, Ch. 74. (Lin Yutang) Regarding the above note, Mr. Lin Yutang - who was partly Christian - uses the words "God", "God's anger", and so on. Since there is no monotheistic god in Taoism, we avoid his good-willing mistake by adopting "celestial anger" and "Heaven's anger". Heaven, in Taoism, stands for the divine world and the divine aspect of the universe. (CCA)

[3] In the New Testament, Jesus says: "Do unto others as you would have them do unto you". This is the Golden Rule, also present in Confucianism and Judaism. (CCA)

Chapter Seventy-Three: **ON PUNISHMENT - 02**

Who is brave in daring (you) kill,
Who is brave in not daring (you) let live.
In these two,
There is some advantage and some disadvantage.
(Even if) Heaven dislikes certain people,
Who would know (who are to be killed and) why?
Therefore even the Sage regards it as a difficult question.
Heaven's Way (Tao) is good at conquest without strife,
Rewarding (vice and virtue) without words,
Making its appearance without call,

Achieving results without obvious design.
 The Heaven's Net is broad and wide, [1]
 With big meshes, yet letting nothing slip through.

NOTE:

[1] This has now become a Chinese proverb for “virtue always rewarded, vice always punished”. (Lin Yutang)

Chapter Seventy-Four:
ON PUNISHMENT - 03

The people are not afraid of death;
 Why threaten them with death?
 Supposing that the people *are* afraid of death,
 And we can seize and kill the unruly,
 Who would dare to do so? [1]
 Often it happens that the executioner is killed.
 And to take the place of the executioner
 Is like handling the hatchet for the master carpenter.
 He who handles the hatchet for the master carpenter
 Seldom escapes injury to his hands. [2]

NOTES:

[1] Notice the similarity of construction with the first five lines of Chapter 73. (Lin Yutang)

[2] He who helps others in the exercise of violence brings upon himself the corresponding Karma. (CCA)

Chapter Seventy-Five:
ON PUNISHMENT - 04

When people are hungry,
 It is because their rulers eat too much tax-grain.
 Therefore the unruliness of hungry people
 Is due to the interference of their rulers.
 That is why they are unruly.
 The people are not afraid of death,
 Because they are anxious to make a living.
 That is why they are not afraid of death. [1]
 It is those who interfere not with their living.
 That are wise in exalting life.

NOTE:

[1] Yet the present chapter is not an invitation for the people to revolt against the rulers. It is an invitation instead for the rulers to lead their nations with due wisdom and compassion and teaching voluntary simplicity by example. (CCA)

Chapter Seventy-Six: **HARD AND SOFT**

When man is born, he is tender and weak;
At death, he is hard and stiff.
When the things and plants are alive, they are soft and supple;
When they are dead, they are brittle and dry.
Therefore hardness and stiffness are the companions of death,
And softness and gentleness are the companions of life.

Therefore when an army is headstrong [1], it will lose in battle.
When a tree is hard, it will be cut down.
The big and the strong belong underneath.
The gentle and weak belong at the top. [2]

NOTES:

[1] *Ch'iang* means “stiff”, “strong”, and “headstrong”. (Lin Yutang)

[2] As with twigs and trunks. (Lin Yutang)

Chapter Seventy-Seven: **BENDING THE BOW**

The Tao (Way) of Heaven,
Is it not like the bending of a bow?
The top comes down and the bottom-end goes up, [1]
The extra (length) is shortened, the insufficient (width) is expanded.
It is the Way of Heaven to take away from those that have too much
And give to those who have not enough.
Not so with man's way:
He takes away from those who have not
And gives it as tribute to those that have too much.
Who can have enough and to spare to give to the entire world?
Only the man of Tao.
Therefore the Sage acts, but does not possess,
Accomplishes but lays claim to no credit,
Because he has no wish to seem superior.

NOTE:

[1] In accordance with this principle, two interlaced triangles form the Jewish seal of Solomon, the Hindu Sri-Yantra, and the symbol of the modern theosophical movement. One of the triangles points from the celestial world downwards to terrestrial life. The other one points from material life upwards to celestial consciousness. Click and see in our associated websites “[The Mahatma Letters](#)”, Letter LIX, pp. 345-346. (CCA)

Chapter Seventy-Eight: **NOTHING WEAKER THAN WATER**

There is nothing weaker than water
But none is superior to it in overcoming the hard,
For which there is no substitute.

That weakness overcomes strength
And gentleness overcomes rigidity,
No one does not know;
No one can put into practice. [1]

Therefore the Sage says:
“Who receives unto himself the calumny of the world
Is the preserver of the state.
Who bears himself the sins of the world
Is the king of the world.” [2]
Straight words seem crooked.

NOTES:

[1] Everyone knows that altruism is the path to true happiness, few act accordingly. (CCA)

[2] The wisest and the most honest are often chosen as scapegoat by the mechanisms of organized ignorance. Helena Blavatsky wrote that every aspirant to wisdom must challenge the collective ignorance of the communities to which he belongs, from his biological family to humanity as a whole. (CCA)

Chapter Seventy-Nine: **PEACE SETTLEMENTS**

Patching up a great hatred is sure to leave some hatred behind.
How can this be regarded as satisfactory?
Therefore the Sage holds the left tally, [1]
And does not put the guilty on the other party.
The virtuous man is for patching up;
The vicious is for fixing guilt. [2]
But “the way of Heaven is impartial
It sides only with the good man.” [3]

NOTES:

[1] Sign of inferiority in an agreement. (Lin Yutang)

[2] Wang Pi’s commentary: “for pointing out faults”. (Lin Yutang)

[3] An ancient quotation appearing in many ancient texts. (Lin Yutang)

Chapter Eighty: **THE SMALL UTOPIA**

(Let there be) a small country with a small population,
 Where the supply of goods are tenfold or hundredfold, more than they can use.
 Let the people value their lives [1] and not migrate far.
 Though there be boats and carriages,
 None be there to ride them.
 Though there be armor and weapons,
 No occasion to display them.
 Let the people again tie ropes for reckoning, [2]
 Let them enjoy their food,
 Beautify their clothing,
 Be satisfied with their homes,
 Delight in their customs.
 The neighboring settlements overlook one another
 So that they can hear the barking of dogs and crowing of cocks of their neighbors,
 And the people till the end of their days shall never have been outside their country. [3]

NOTES:

[1] Lit. “death”. (Lin Yutang)

[2] Reference to an ancient form of Chinese writing, similar to one of the ancient writings of Andean nations; the quipus, or Khipu. The *khipu* (a quechua language term) was a form of recording and making messages also by produced tying ropes or cords, and its code included the use of colours. Classic theosophy says that there are many valuable elements in common between the ancient Andean nations and the countries of the Far East, which belong to ancient cycles of human history. (CCA)

[3] Migration is associated to wars, social catastrophes and environmental crises. (CCA)

Chapter Eighty-One: **THE WAY OF HEAVEN**

True words are not fine-sounding;
 Fine-sounding words are not true.
 A good man does not argue;
 He who argues is not a good man.
 The wise one does not know many things;
 He who knows many things is not wise. [1]
 The Sage does not accumulate (for himself):
 He lives for other people,
 And grows richer himself;
 He gives to other people,
 And has greater abundance.
 The Tao of Heaven

