

The actual meaning of the axiom is:

“Everything that happens takes place according to the Law *or will be thoroughly corrected in due time*, since evolution occurs by trial, error and correction”.

In the *Mahatma Letters* the point is made in these words:

“Nature has an antidote for every poison and her laws a reward for every suffering.” [1]

Revenge is forbidden in Nature. Karma is about lessons, not about punishment. Whatever mistakes anyone may have made in past lives, a new injustice will not correct a previous mistake. There are fair and educational ways to cure and compensate errors. Seeking revenge is a bad karma, and so is the act of justifying an on-going cruelty.

There is no reason to suppose that anyone suffering injustice “did something wrong in previous lives and is now paying the price for it”. In fact, new negative karma is being sown every day. Undeserved pain is being inflicted to innocent people all the time.

While writing about the need for a “celestial rest” between two incarnations, Helena Blavatsky mentioned the great amount of *unmerited sufferings* human beings are subject to.

She wrote:

“We say that man suffers so much unmerited misery during his life, through the fault of others with whom he is associated, or because of his environment, that he is surely entitled to perfect rest and quiet, if not bliss, before taking up again the burden of life.” [2]

Unmerited pain indeed. And according to Blavatsky, everyone must do -

“...His duty; that which his conscience and higher nature suggests to him; but only after mature deliberation. Justice consists in doing no injury to any living being; but justice commands us also never to allow injury to be done to the many, or even to one innocent person, by allowing the guilty one to go unchecked.” [3]

It is a perverted idea to justify anti-Semitism, or other forms of organized hatred, by blaming the victims. When asked in “The Key to Theosophy” if moral elevation is the principal thing insisted upon in the theosophical movement, Blavatsky answered:

“Undoubtedly! He who would be a true Theosophist must bring himself to live as one.” [4]

Each citizen of goodwill is a brother and friend of those who are unjustly attacked. Instead of making abusive speculations about the past karma of nations or individuals, he seeks to build fair human relations and balanced social mechanisms based on mutual respect wherever he is.

NOTES:

[1] From Letter 10, page 56 in “[The Mahatma Letters](#)”.

[2] See in the associated websites “[The Key to Theosophy](#)”, Helena Blavatsky, Section Two, [p. 35](#).

[3] Section XII, p. 251 at “[The Key to Theosophy](#)”, by Helena Blavatsky.

[4] “[The Key to Theosophy](#)”, p. 52.

2. See Beyond Short Term Events

The Dhammapada says:

“Let us, then, free from the disease of longing, live happily among those who suffer that disease; among men with disease of longing let us dwell free from that disease.” (198)

What’s the meaning of being compassionate? Compassion does not mean joining unhappiness, or partaking in the ignorance of the outward world. Solidarity is preserving wisdom and bliss, in the first place, and bringing them into the world, as long as possible.

And happiness is not the same as having one’s petty desires fulfilled. It results instead from transcending personal desire and dwelling in the universal law of equilibrium.

3. Renounce Haste and Hatred

The Dhammapada:

“Let us, then, free from anxiety, live happily among those who are careworn; among the anxious, let us dwell free from anxiety.” (199)

Life organizes itself by the power of affinity. Live peace, and peace will come to you. Renounce haste, and you will have time enough. As we accept happiness, a feeling of contentment transforms existence. If you ignore hatred, hatred ignores you. Act upon the principle of universal harmony, and harmony will become available.

4. Transcend Personal Possessions

The Dhammapada:

“Let us, then, live happily, we who possess nothing. Let us live like the Shining Ones nourished on joy.” (200)

Life is an open process. How long can we possess the things and circumstances we think we possess? In the long run we own nothing. To those who are aware of this fact and don’t lie to themselves by denying it, the Dhammapada makes an invitation to live happily. Life is a tree whose roots are on the sky, not on Earth. True treasures belong to the soul. Material illusions can only express our ignorance: happiness is in cherishing physical life while transcending it.

5. Be Stronger than Circumstances

The Dhammapada:

“Victory breeds hatred; the vanquished dwell in suffering; but the tranquil man disregarding both victory and defeat lives happily.” (201)

How should one receive victory?

Naïve people wish to merely change external circumstances so as to make them easy in the short term; and this they call “victory”.

The sage knows that real victory consists in being stronger than the uncertain tides of circumstances.

He sows the best and does not forget that the corresponding harvest will take place in due time. He is humble in victory and receives every defeat as a lesson in how best to prepare the next victory.

6. Accept Internal Contentment

The Dhammapada:

“There is no fire like lust; no ill like hatred; there is no sorrow like personal existence; there is no peace higher than tranquility.” (202)

Pain is concentrated in the lower self or “personal existence”. Bliss and contentment belong to the higher self, and to those levels of the lower self which are in harmony with the immortal soul. Happiness must be above all internal. There is no [outward] peace higher than [inner] tranquility.

7. Understand the Highest Bliss

The Dhammapada:

“Hunger [*desire*] is the worst of diseases, personal existence [*or living limited to the lower self*] the worst of sufferings. To him who has known this truly, Nirvana is the highest bliss.” (203)

“Health is the greatest of gifts; contentment is the greatest wealth; trust is the best of relationships; Nirvana is the highest happiness.” (204)

What is the actual meaning of Nirvana? The highest happiness consists of detachment in union:

8. Live in the Realm of the Higher Self

The Dhammapada:

“He who has tasted the sweetness of solitude and the flavour of tranquility, he becomes free from sin and fearless, and enjoys the ambrosia of the Good Law.” (205)

Anxiety is the door to pain and the very substance of suffering. As the pilgrim renounces attachment, he gives up unhappiness. By leaving lower-self issues, we start living in the realm of higher self.

9. Practice the Art of Being Invisible

The Dhammapada:

“Beneficent it is to catch sight of the Noble Ones; to live with them is continuous happiness. A man is happy if luckily he escapes the sight of fools.” (206)

To whose opinion and advice should one pay attention? The question must be answered with care, for the true sages are few. While living in a materialistic society, it may be wise to preserve a degree of invisibility.

10. Learn from the Wise Ones

“He who consorts with fools experiences great grief. The company of fools is like company of enemies - productive of pain. Company of the wise is like meeting of real kinsfolk - it brings happiness.” (207)

Avoiding multitudes allows us to attain a more direct experience in brotherhood.

Fools are not those who know less than us: foolishness belongs to those who do not want to learn, to those who despise truth and pretend to know all things. Every pilgrim has deep goodwill regarding those of his brothers who may be more ignorant than he is. He tries to help them, he is happy to see them learn.

On the other hand, the practice of silently reading sacred teachings and ancient scriptures provides us with much of the company of the immortal sages:

“Therefore, even as the Moon follows its path among the stars, so should one follow the wise, the discerning, the learned, the steadfast one, the dutiful, the noble. One should follow such.” (208)

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Theosophical and Philosophical Books in English, Portuguese, Spanish and French.

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Thoughts Along the Road

One Must Renounce to the World of Matter, Before Attaining a Celestial Victory



* Theosophy teaches altruism, and a reader on Facebook asks: “Where is altruism to be found these days?” A direct question deserves a direct answer: “Find altruism in yourself, and you will see altruism in the life around you. Because the hypnotism of selfishness reaches many, but it is superficial. If you do not *see* much of altruism in the world now, adopt a practical attitude. Produce altruism yourself and transmit it to the world through firm and moderate actions.

* Negative thoughts do not help. Thinking of one’s defeat prepares the actual defeat - for him who indulges in that naiveté. Thinking positive in dangerous situations is called Moral Strength and paves the way to victory.

* The peace of the soul is the inner territory to which the warrior comes back between one battle and the other, and from which he never gets far. A symmetric geometry binds together expansion and introspection. It makes the unity of the effort and the pause, the sky and the soil, the sound and soundlessness. Everything is OK when life is balanced, and when that silence is seen which unifies all things.

* The most important things you have to say must be addressed to yourself. He who talks too much to others, is too silent towards himself. Take your soul seriously. Say what you have to say to your own self, listen to what you have to listen to from your Self, and you’ll find peace.

- * Having good judgment from a material point of view is one thing. Right judgment from a spiritual point of view is an entirely different matter.
- * Good discernment is that which helps you distinguish and follow the best method to attain a goal. Yet the very method that leads you to a higher object may turn you blind to the opportunities that pave the way to terrestrial goals, legitimate as they may be.
- * We cannot always conciliate sky and Earth. One must renounce to the world of matter, before obtaining an invisible victory in the higher realms.

Of Being Firm and Humble

- * Many have opinions, few want to improve themselves. Therefore the pilgrim must follow his own conscience and not the changing tide of the opinions of others.
- * The student of philosophy seems to have the unshakeable firmness of stubbornness, regarding the pressure exerted by those who know less than he knows. And yet, he keeps his mind open and is ready to re-examine his viewpoints whenever he confronts meaningful information which can improve his guiding system. Good-willing help is always welcome to him. He has patience and knows that in due time the fruits of a good effort will emerge.

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Developing an Accurate View

It Takes an Honest Heart to See The Mystery of Universal Wisdom

Illusion depends on mental habits.

The level of accuracy in one's view of any particular fact is inseparable from the degree of exactitude we have in looking at every other aspect of reality.

If, therefore, one blocks from himself an accurate view of something, the door is opened to subconscious delusion in other areas of life. All the ways we look at life are interdependent. We may deny a fact because it is emotionally painful, or because we are attached to some sort of imaginary pleasure or sense of security which the fact will erase: it does not matter. One lie brings another. One illusion produces two or three more.

And each true vision produces another. As we look honestly at one fact, we look at ten others.

[Click to Read](#)
[“Developing an Accurate View”](#)

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On what point are you of the evolutionary journey? And what about your family and companions? Read the article “[Kohlberg and the Stages of Moral Development](#)”.

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The Theosophy of Romanticism



Victor Hugo (1802-1885), whose books are a shining expression of Romanticism

The dominant trends in Art and Literature exert great influence upon the thoughts and emotions of the population. Generation after generation, they help form the character of people.

The karmic importance of such a fact needs no comments: it makes or breaks in terms of attitude towards life.

The period when Romanticism was strong in literature and in the arts corresponds to a time when the Spirit and the energy of the Soul were also firmly present in philosophy. By then modern Theosophy emerged.

After Romanticism, however, “Realism” came in and literature began to become narrow-minded, while philosophy got to be a question of words only and mere speculation, and pseudoesotericism spread. Materialism started producing large amounts of moral blindness and emotional superficiality.

In our century, another cycle is needed of idealism, spiritual transcendence, sincerity and love of life. The need is present in all departments of human experience. A combination of idealism and realism paves the way to an understanding of eternal wisdom, and makes ethics and brotherhood possible.

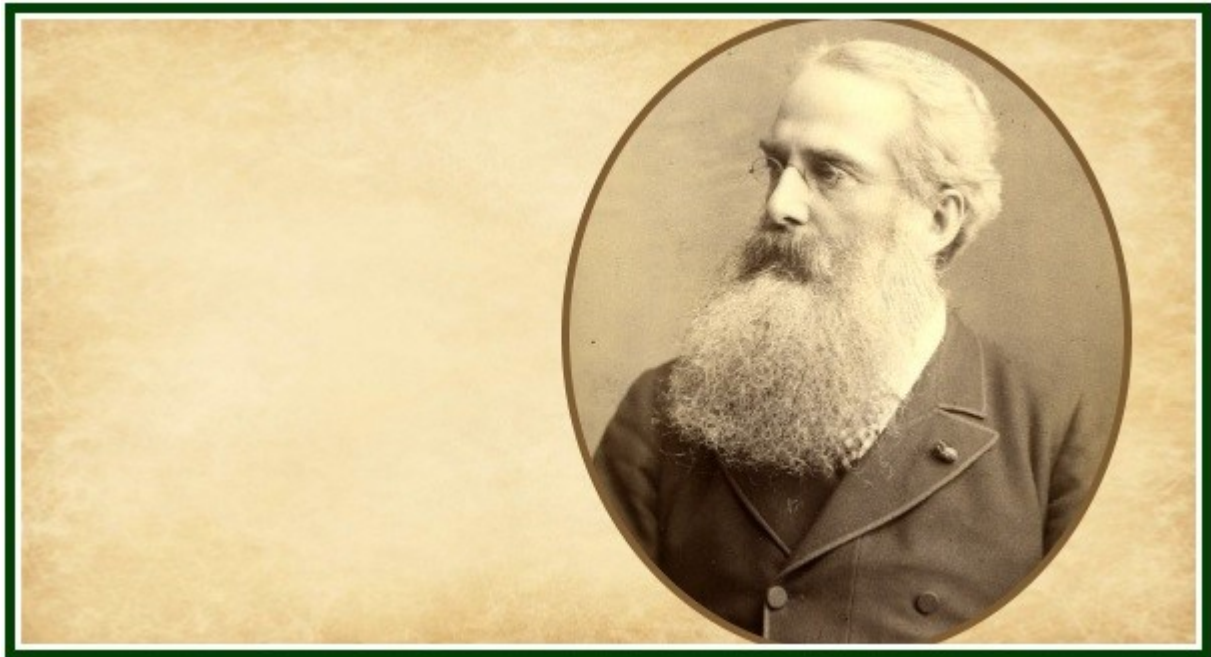
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Read also “[The Karma of Literature and the Media](#)”.

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The Writings of an Eastern Master - 28

The Need To Be Loyal and Just, If One Seeks for Universal Wisdom



“You have *never* understood Upasika (...). You are ungrateful ...” - says letter 47, from a Master to Henry S. Olcott. The photo shows Olcott in 1884, the year the letter was sent to him.

Editorial Note:

Number twenty-eight of this series of articles reproducing letters from the master of Helena Blavatsky consists of letters 41, 42, 45, 46 and 47 in “**Letters From the Masters of the Wisdom - Second Series**”. Like previous letters, these messages, addressed to H.S. Olcott, deal with the issue of ethics and trust among co-disciples. Letter 47 is correctly signed in the 1973 edition of the Letters, though not signed in the 1925 edition due to an editorial mistake of the TPH.

The authorship of letters 41 and 42 is not clear. They were possibly written by Master M., and certainly express his approach and viewpoint regarding the facts concerned. They have great intrinsic value, for much of a disciple’s victory depends on trust, loyalty and discernment. The letters show the frankness of true teachers and friends. Vanity is not encouraged in those who seek for wisdom. (CCA)

Letter 41 ¹

He who does mischief whether consciously or unconsciously without repairing it can hardly hope to win the good opinion of Maha Sahib - least of all his favour. The old *appearance* has enemies more than is strictly required. *Indiscretion* is not *honesty* as you seem to think. You have created much mischief and your stubbornness will not allow you to make reparation. Well, look out for yourself, Mr. Colonel. You must not think yourself QUITE infallible, you know. When *she is wrong* ² I will be the first to tell her so. When you are at fault - and you are so now most undoubtedly - I say it to you frankly.

Letter 42 ³

Childish and foolish - do you still suspect her? Or do you imagine that we may want keys like any other mortal?

Ah, friend, you have yet much to learn.

Letter 45 ⁴

Telegraph first whether they will be satisfied to have Mavlankar ⁵, then he may go. But where is money?

Maha Sahib wants you to ask Ragoonat Rao to write to Indore that you are willing and free to go and see him on your way to N.W. P. Have all this arranged and settled. Indore is a big bird and if you help him in his ailings you will get a name and fame. ⁶ Be careful about letter to Sinnett. Must be a really *Adeptic* letter. ⁷

¹ Received June 12, 1883. (C. Jinarajadasa)

² H. P. Blavatsky. (CCA)

³ Received June 12, 1883. (C. Jinarajadasa)

⁴ Received June 15, 1883. In the M. script. (C. Jinarajadasa)

⁵ Damodar K. Mavalankar. (CCA)

⁶ This is not a stimulus to personal pride. The fact would be helpful to the theosophical movement. (CCA)

⁷ Misunderstandings were easy to emerge between lay theosophists in the first years of the movement; especially when they belonged to different countries. (CCA)

Letter 46

Foreword by C.J.

The letter which follows is especially interesting. H.P.B. was in Bombay in March, 1882, and Colonel Olcott in Calcutta. She wrote a letter on March 24th and it was delivered the *same evening* to him phenomenally. The letter dropped from the air, as Colonel Olcott records in his Diary: "At 9 the Gordons and I sat together. Morya and K.H. appeared at the windows, and notes from Eglinton (from on board the *Vega*), Morya, K.H. and H.P.B., tied together, dropped through the air on Mrs. Gordon's shoulder. A stupendous phenomenon all round. E. says in his note that he is sending it off by the Brothers to H.P.B. after showing it to a fellow passenger, Mrs. Boughton, and having her mark the envelope." The message from Master M. is written on H.P.B.'s letter to Colonel Olcott. (C.J.)

Letter 46

[Envelope bears the following inscription:]

Do not open this Olcott till the moment I touch you after the phenomenon which will take place to-night. M .:

[Inside, written on H.P.B.'s letter:]

This will certify to you Olcott how right we were in refusing to have anything to say to your Western friends. They are all the same. Let them remain happy and undisturbed with their *pisachas*⁸ and *bhuts*.⁹

M .:

H.P.B.'s Letter

Bombay, March 24th,
Headquarters [1882]

My Dear Olcott,

This will show you that I was warned of the dishonest plot and Mr. Eglinton's intention from the first, and that the whole plan was disclosed to me. Instead of entrapping *me* - as he hoped - he is entrapped himself. He cannot send letters from a distance *without confederates* and our

⁸ *Pisachas* - unhealthy spirits, demons. (CCA)

⁹ *Bhuts* - malevolent spirits. (CCA)

Brothers *can*. The latter is proved to all by the present. And now everyone but ourselves have to bid *adieu* to the Brothers. THEY will have nothing more to say to the dishonest crew.¹⁰

H. P. Blavatsky.

Letter 47 ¹¹

These are *foolish, insane* ideas of yours about Upasika¹², Henry, wretched thoughts - the *mirage* thrown upon your brain by some of those who surround you. (...) ¹³

Do not take as an excuse your honesty. *Honesty* without *Justice* is like a drunken watchman's *bull's eye* - made but to throw light on his own distorted features leaving all around him in greater darkness still. (...)

You wrong her from beginning to end. You have *never* understood Upasika, nor the laws thro' which her *apparent* life has been made to work since you knew her. You are ungrateful and unjust and even cruel. You take *maya* for reality and reality for illusion.

I have said and shall say no more, and now if you don't listen and believe what I now tell you I shall have to turn *Karma* into a new direction.¹⁴

M :. ¹⁵

¹⁰ In [The Mahatma Letters](#), the first paragraph of letter 95 (XCV), by Master Koothoomi, discusses various aspects of this phenomenon. Its study is recommended. The following words are part of the paragraph and refer to Eglinton: "M. had to prepare him for six weeks before his departure otherwise it would have been impossible for me to project into his atmosphere even the *reflection* of my 'double'. I told you already, my kind friend, that what he saw was not *me*. Nor will I be able to project that reflection for you - unless he is thoroughly purified." Click to see the [Letters](#). Look at pages 429-430. (CCA)

¹¹ Received in 1884. One further letter was received by H.S.O., letter XIX in the First Series, on August 22, 1888. (C. Jinarajadasa)

¹² Upasika - HPB. (CCA)

¹³ "...The *mirage* thrown upon your brain by some of those who surround you". This should be seen as a burning warning valid for every theosophist in any century. Thoughts are pervading vibrations. Good thoughts influence others for the good, bad thoughts influence people in the wrong direction. He who would raise himself above the common ignorance and lower layers of Karma must have inner strength - and vigilance. As the Master says, *lower self honesty* is no excuse. (CCA)

¹⁴ It seems Olcott did not listen to the warning in time. See HPB's article "[Why I Do Not Return to India](#)", whose subtitle is "*The Open Letter Whose Circulation the Adyar Leaders Prevented For 32 Years*". (CCA)

¹⁵ The signature of the Master is absent from the 1925 edition of the Letters, which is published in the associated websites, but is included in more recent editions. (CCA)

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The above text transcribes Letters 41, 42 , 45, 46 and 47 in “**Letters From the Masters of the Wisdom - Second Series**”, TPH, Adyar, fourth edition, 1925, pp. 81-90. Click to see the whole book “[Letters From the Masters of the Wisdom - Second Series](#)”.

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Regarding H.P. Blavatsky’s master, see the article “[The Mauryan Dynasty](#)”.

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The New Items in Our Websites



On the 11th of July, we had 2,491 items in the associated websites, including texts, books, poems, audios and videos. Of these, 12 items were in French, 136 in Spanish, 1,163 in English and 1,180 in Portuguese.

The following items were published in English, French and Spanish between 7 June and 11 July:

(The more recent titles above)

1. **Thoughts Along the Road - 34** - *Carlos Cardoso Aveline*
2. **La Voix du Silence** - *Helena P. Blavatsky (Ed.)* [a book]
3. **Mensaje a los Nuevos Teósofos** - *Carlos Cardoso Aveline*
4. **Thoughts Along the Road - 33** - *Carlos Cardoso Aveline*
5. **The Occult World** - *A.P. Sinnett* [a book]
6. **Ideas a lo Largo del Camino - 29** - *Carlos Cardoso Aveline*

