



To this the multitude reacted with a roar of laughter. And Churchill said: “I am sorry if that hurts.” [1]

According to Churchill, therefore, an improvement in human hearts and thoughts must precede and prepare social improvements. Russian thinker Helena P. Blavatsky thought the same, as she wrote in an article:

“The ‘happiness’ (...) will not come as long as moral progress slumbers in inactivity, paralyzed by the ferocious egotism of everybody, the rich as well as the poor.”

Blavatsky added that theosophists aim at an *ethical* revolution, which will come about “when the disinherited masses understand that happiness is in their own hands, that wealth brings nothing but worries (...) and when the rich realize that their felicity depends upon that of their brothers - whatever their race or religion”. [2]

In “The Key to Theosophy”, HPB said:

“To seek to achieve political reforms before we have effected a reform in *human nature, is like putting new wine in old bottles.* (...) No lasting political reform can be ever achieved with the same selfish men at the head of affairs as of old.” [3]

As to politics in the 21st century, we must also remember that anger cannot help us to obtain any valuable goal, as History has shown and the Dhammapada clarifies:

“... Hate is not conquered by hate: hate is conquered by love. This is a law eternal.” [4]

Al Gore writes that politics, broadly defined, is “the means by which we make collective decisions and choices”. [5] There is no doubt, he says, that with sufficient agreement on our goals, we can achieve the victory we are seeking.

The axiom applies to every human group or nation, provided that the objectives are noble and enough good will and common sense exist. In other words, a vast Churchillian *improvement of the heart and mind* is unavoidable.

## NOTES:

[1] “Johnson’s Life of London”, Boris Johnson, Riverhead Books, New York, 2012, 387 pp., see p. 335.

[2] “Collected Writings”, H. P. Blavatsky, Vol. VIII, TPH, USA, 507 pp., article “Misconceptions”, pp. 86-87.

[3] “The Key to Theosophy”, Helena P. Blavatsky, 1889 edition, Theosophical Publishing Co., Ltd., London, Section XII, 307 pages, p. 231. [Click to see the book.](#)

[4] “The Dhammapada”, Penguin Classics, Penguin Books, 1973, translated from the Pali with an introduction by Juan Mascaró, 93 pages, see chapter one, p. 35, item 5.

[5] “Earth in the Balance”, Senator Al Gore, A Plume Book, Penguin Group, USA, copyright 1993, 408 pp., see p. 270.

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Read [Churchill Challenges Public Opinion](#) and [Political Left, Ethics and Brotherhood.](#)

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## The Key to Contentment: **Less Cunning, More Intelligence**



The amount of information available to each citizen has dramatically expanded since the last decades of 20th century.

One practical problem resulting from such progress is that an excessive amount of information becomes mental rubbish, curbing one's ability to think.

After such a "spectacular" growth in mere information, it is important to preserve and expand one's ability to think in creative ways. Knowing facts is different from being aware of reality and acting in wise ways. [1]

We need to know what to do with our supposed knowledge.

In the absence of ethics, disasters arise. An excessive reliance on short term cleverness is the hallmark of those who have little intelligence. Everyone's duty is to use for the good of all whatever one thinks one knows. In this way true knowledge expands.

NOTE:

[1] See the article "[A Strategic View of Information](#)".

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You might like to read [Awakening from the Opium Wars](#).

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## The Horizon of Freedom



By being able to stand alone in the outer world one gathers magnetism. He who in the visible realm is too afraid of solitude has little energy of his own.

By deepening one's sense of calm, the unity of all is seen. He who has a wide horizon is free from thousands of forms of delusion. One purpose of suffering is to widen our view of life.

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## The Substance of One's Agenda

Once that which is of fundamental importance in our life is OK and in good shape, secondary things will be easy to handle.

However, if that which is of central importance is not OK, dealing with things of less importance will not help much.

Therefore: tackle the issues of your agenda according to their real significance to you. Reject blind short term pressures, and there will be no waste of time or energy.

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## The Possibility of a New World War

Many worry about the danger of a third world war. In fact, it has started already and takes place as a battle of minds.

The WW-III now raging is a long-standing, undeclared conflict, different from the previous ones. It is the most intelligent of wars, being largely subtle; it is the most stupid of them, for it is unnecessary. It does not take place on the physical realm: its main battlefield is located in the souls.

[From the article [The World War in Our Minds.](#)]

# The Endless and the Limited



The amount of lessons taught us every day by life can be rightly considered infinite.

A master wrote that sermons can be preached even through stones. [1] The wind teaches us, and so does the lightning. The rain speaks to us. The Moon and the Sun are good teachers.

Our ability to understand and learn the lessons, however, is limited. Among the obstacles are the false impression that we know much already, and the attachment to the habit of thinking as usual. In the wordless silence, one's mind awakens and the lessons are learned.

NOTE:

[1] See in our websites "[Letters From the Masters of the Wisdom - First Series](#)", Fourth edition, 1948, Letter II to Laura Holloway, p. 204.

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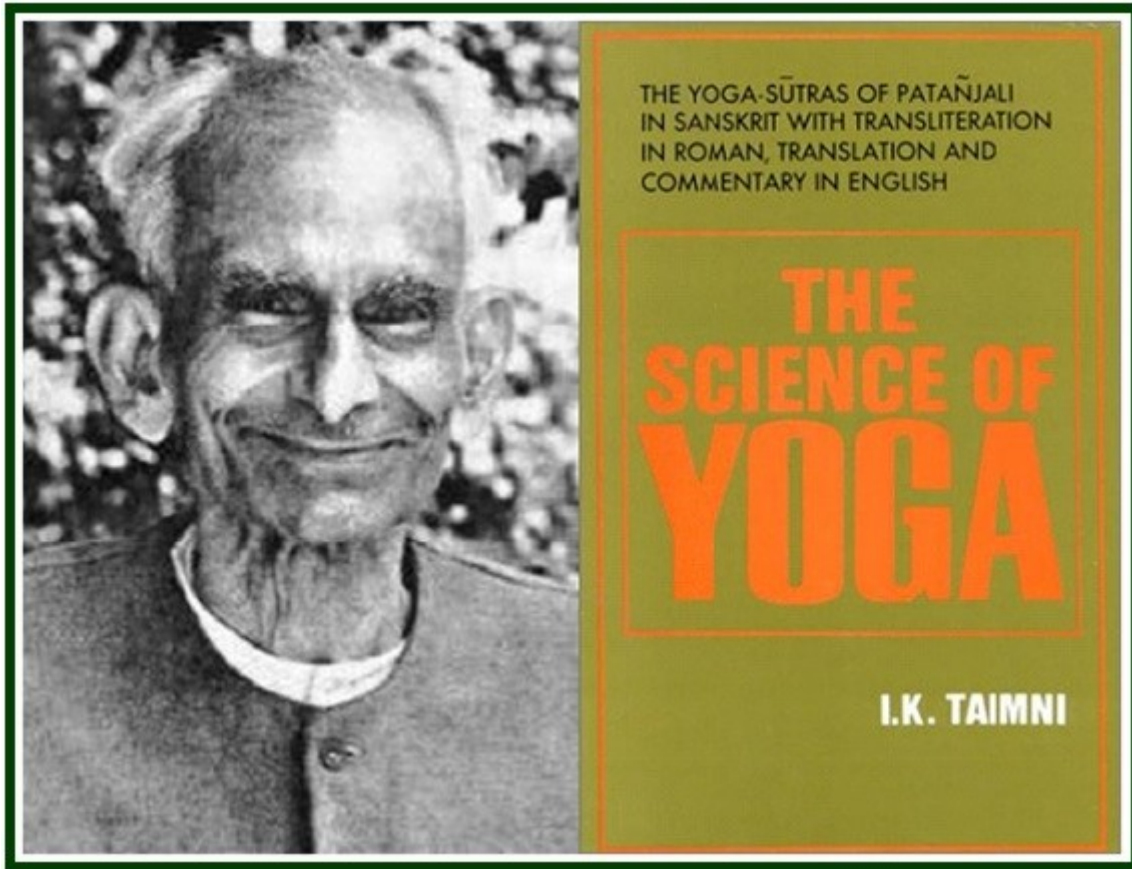
Click and Practice

**The Art of Listening**

**A Creative Balance Between Sound and Silence**

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## I.K. Taimni: **The Role of *Tapas* in Raja Yoga**



**I.K. Taimni and the front cover of his book**

\* *Tapas* is a very comprehensive term and has really no exact English equivalent. It combines in itself the significations of a number of English words: purification, self-discipline, austerity. The word stands for a class of various practices the object of which is to purify and discipline the lower nature and to bring the vehicles of the *Jivatma* [*manifested Atma, individual soul*] under the control of an iron will.

\* The meaning of the word is probably derived from the process of subjecting alloyed gold to strong 'heating' whereby all the dross is burnt off and pure gold is left behind. In a way the whole science of character-building whereby we purify and bring under control our lower vehicles may be considered as a practice of *Tapas* but in the orthodox sense the word *Tapas* is used particularly for some specific exercises adopted for the purification and control of the physical body and the development of will-power.

\* The systematic practice of *Tapas* generally begins with simple and easy exercises which require the exertion of will-power and is continued by progressive stages with more difficult exercises, the object of which is to bring about the dissociation of the vehicle from consciousness.

\* In the case of the ordinary man the consciousness is to a great extent identified with the vehicle through which it works. The practice of *Tapas* gradually loosens up this association, enables the consciousness to be partially separated from the vehicle and this progressive awareness of the vehicle as part of the ‘not-Self’ means attenuation of ‘*Asmita*’ or ‘I am this’ consciousness.

\* It is only when this power to dissociate consciousness from the vehicles has been acquired to some extent that the *Sadhaka* [*the practitioner*] can effectively purify and control the vehicles and use them for the purposes of *Yoga*.

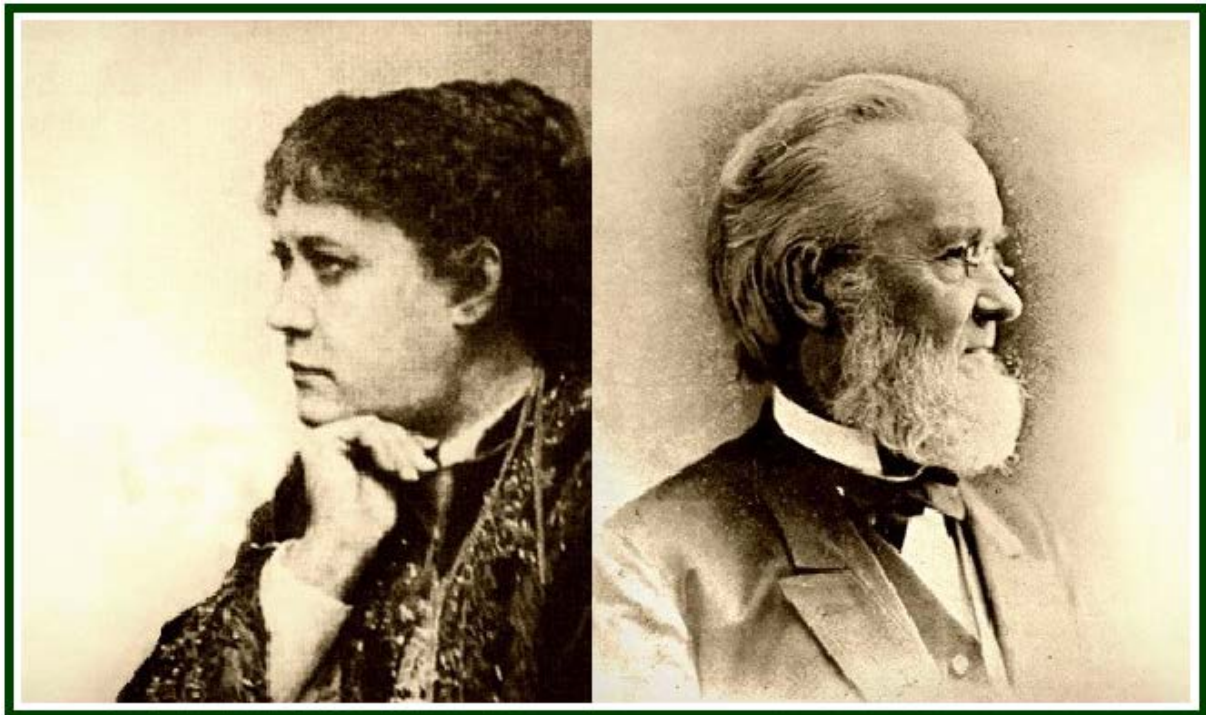
(I.K. Taimni)

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Reproduced from “**The Science of Yoga**”, by I.K. Taimni, TPH, India, eighth reprint, 1993, 448 pp., see Section II, 32, pp. 225-226.

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## **A Book Recommended by Helena Blavatsky:** **Buchanan, on Moral Education**



Helena P. Blavatsky and Prof. Joseph R. Buchanan

### **Editorial Note:**

Helena Blavatsky wrote these words in an article about Prof. Joseph R. Buchanan and his book “**Moral Education: Its Laws and Methods**” [1]:

*“It affords us real pleasure to give an old and respected friend a greeting through the new edition of his valuable work - Professor Buchanan’s latest thoughts on a complete scheme of education.”*

*“This learned gentleman, as our readers may recollect, is the discoverer in the western world of that mysterious power latent in man, which has been further enlarged upon by Prof. Denton in his ‘Soul of Things’. It is Professor Buchanan who is the real founder of the Science of Psychometry.”*

*“The present work shows more than ever that like a few other spiritually wise men, the Professor does not feel himself at ease in the broad seat of modern civilization; he seems to have lost his way in the jungle of western materialism, but his brave spirit is struggling hard for the welfare of his race, who seem to be even unconscious of their degradation. He has hit upon the real source of danger which is so gloomily overhanging the Western world and threatening it with moral and spiritual ruin.”*

Blavatsky concludes her article thus:

*“Let it not be taken as unforgivable sin that the book [[Moral Education: Its Laws and Methods](#)] has come into the world a little too soon. It will be at all events one of the necessary missing-links in the evolution of human thought and institutions.” [2]*

The following paragraphs are excerpts from the book by Joseph Rhodes Buchanan. The numbers of pages are mentioned in parentheses at the end of each quotation.

## **1. The Eternal Order**

\* **T**he great and final triumph of moral education will be in the establishment of peace on earth and goodwill among men.

All religions have failed to do this - either because they have not sufficiently condemned war (or, like Mahomet, they made war) or because their inculcations were too high and pure to be incarnated in any church. It is painful to reflect how completely the followers of Christ have renounced his principles to identify themselves with war.

I would not say a word to depreciate the value of that religious inspiration which has been a potent influence for civilization and humanity in Europe, but I must insist that *thirty years of true moral education* would do more for humanity than nineteen centuries of religious propaganda, aided by colleges, schools and literature, have already done.

I am sure that neither war, nor poverty, nor pestilence, nor crime is a part of the eternal order of society, but that these evils belong to the childhood and infancy of the race. A true philosopher with arbitrary power for twenty years might abolish all these evils wherever that power extended. Pestilence should be abolished by hygienic science and education, poverty by industrial education and science, war and crime by moral education. (pp. 270-271)

## **2. A History of Calamities**

\* Pleasure and pain are the Divine instrumentalities for guiding and governing mankind. Pain is the inevitable punishment which arrests us in wrong-doing, warns us of error, and compels us to desist. Inflicted by Divine ordination (the laws of nature) it is unquestionably a Divine monition as to the laws that are to be obeyed. It punishes us for injuring our bodies, and



compels us to take care of them. It punishes all violations of the law of health, and all neglect of duties. In violating the law of the Divine life, the ethical element, we are punished by the hostility of our fellows, and by our debasement, remorse, and loss of happiness. In violating the laws of the practical energies we are punished by mortifying failures, loss or disaster. In violating the law of the intellectual nature we are punished by ignorance and mental obfuscation, leading to falsities and calamity.

The whole history of the world is a history of calamities produced by violated laws. War, pestilence, crime, poverty and insanity have scourged all nations in the past and present, and will continue to scourge them until the Divine laws are obeyed. (pp. 159-160)

### **3. Social Surroundings**

\* Every character is moulded by the social surroundings, as a plant is developed by the sun and air. (p. 93)

### **4. The Heaven of Music**

\* Music is the expression of the perfectly beautiful, of that harmony which is of heaven; it therefore easily brings us into accord with heavenly life. But mere music is not heaven any more than mere language is knowledge; yet as language is the key to knowledge, so is music the key to heavenly life; and as language may unlock stores of wisdom, or of rubbish, or of moral malaria, so may music open to our souls all the wealth of heavenly life, bringing the influx of all we need; or, on the other hand, it may bring a clangor which is not heaven, but “of the earth, earthly” - as barren for the soul as metaphysics for the mind. (p. 120)

### **5. Developing Useful Activities**

\* *Useful occupation is essential to mental health*, and it is the lack of useful occupation which fills our jails with criminals, and does much to fill our lunatic asylums. (...) The manly as well as the amiable virtues should be cultivated from the very beginning of education. The youngest children should be taught to *make themselves useful* (...). (p. 201)

### **6. The Moral Instructor**

\* The function of the moral instructor is to show the good or ill effects of human conduct in all its varieties, in its permanent as well as transient influence.

The ethical instructor should describe and explain the nature of all the virtues, illustrating their operation in daily life (...). His descriptions should be not only graphic in detail and philosophic in analysis, but eloquent in expression.

The pupil should be exercised in criticizing his own conformity to duty, but not in criticizing or censuring others.

The idea should be firmly and frequently impressed upon him that *he must look for the causes of his success or failure to his own merits and demerits* instead of finding fault with the world. (p. 101)

### **7. The Elevation of the Soul**

\* Feelings are not always competent guides to conduct. They give our moral nature its strength, but not its wisest capacities. (p. 100)

\* The mind aspiring to the divine rises above all pettiness in the realm of all-comprehending love and heroic earnestness. (p. 143)

\* The elevation of the pupil requires the prior elevation of the teacher, whose soul must be ruled by strong unselfish impulses which are found more often among women than among men. Ethical inspiration must come through an ethical medium. Only the good are competent to minister rightly to human progress, even in the mere acquisition of knowledge. (p. 183)

## NOTES:

[1] Read Prof. Buchanan's work: "[Moral Education: Its Laws and Methods](#)".

[2] Click to see Helena Blavatsky's article "[Moral Education, by Prof. Buchanan](#)".

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## Thomas Cleary:

# From the Taoist Classic 'Wen-tzu'

## On Contentment

Lao-tzu said:

Nothing in the world is easier than doing what is good, nothing is harder than doing what is not good. Doing what is good means being calm and uncontrived, suiting your true condition and refusing the rest, not being seduced by anything, following your essential nature, preserving reality, and not changing yourself. Therefore doing what is good is easy.

Doing what is not good means assassination and usurpation, fraud and deception, agitation and covetousness, denial of human nature. Therefore it is said that doing what is not good is hard.

That which now causes great troubles arises from lack of a normal degree of contentment. Therefore it is imperative to examine the grounds of benefit and harm, the borderline of calamity and fortune.

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Read more: [Wen-Tzu, the Philosophy of Taoism](#).

See the book "[The Tao Teh Ching](#)", by Laotse, or Lao-tzu, in the version prepared by Lin Yutang.

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## The Writings of an Eastern Master - 30 Other Letters to the Chela S. Ramaswamier



S. Ramaswamier: partial image, taken from the group photo published at “The Aquarian Theosophist”, October 2012

### **Editorial Note:**

Number thirty of the series of articles reproducing letters from the master of Helena Blavatsky consists of letters 51, 52, 53, 54, 55 and 56 in “**Letters From the Masters of the Wisdom - Second Series**”, addressed to Mr. S. Ramaswamier.

In a footnote to letter 51, C. Jinarajadasa notes that “several sentences in this letter, about Chelaship, occur *verbatim* in the letter which C.W. Leadbeater received in England on October 31, 1884”.

Indeed, Charles Leadbeater was for a short time a probationary chela. He soon ceased to be a disciple and was never a member of the Esoteric School as long as H. P. Blavatsky lived. Leadbeater was duly expelled - formally *forced to renounce* - from the Theosophical Society by Henry Olcott in 1906. He was welcomed back by Annie Besant as soon as Olcott died.<sup>1</sup>

(CCA)

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<sup>1</sup> See the articles “[Leadbeater and the Daily Life on Mars](#)”, “[Political Life on the Red Planet](#)”, “[Krishnamurti on Besantian Delusions](#)”, “[Racism in the Name of Theosophy](#)” and “[The Making of an Avatar](#)”. Examine the book by Alice Leighton Cleather entitled “[H.P. Blavatsky: A Great Betrayal](#)”. (CCA)

## Letter 51 <sup>2</sup>

Greetings my chela,

At my request, Olcott has explained the theory of chelaship. It is an educational as well as probationary stage, and the chela alone can determine whether it shall end in adeptship or failure. Chelas, from a mistaken idea of our system, too often watch and wait for orders, wasting precious time which should be taken up with personal effort.<sup>3</sup> These remarks are suggested by your questions. You offer your services; well. You are willing to devote time, incur expense, run risks for OUR cause. Well, it is the cause of humanity, of true religion, of education, of enlightenment and spiritual elevation, of course. It needs missionaries, devotees, agents, even martyrs perhaps. But it cannot demand of *any* man to make himself either. If he so chooses, - well; - well for the world and for himself. For, to work for mankind is grand, its recompense stretches beyond this brief dream of life into other births. So now, you my chela, choose and grasp your own destiny. You wish to heal the sick, - do so; but remember your success will be measured by *your faith* - in yourself, more than in us. Lose it for a second, and failure will follow. I will give orders to Morya *Junior* - Olcott - to teach you the mechanical art. Have faith in your soul power, and you will have success. You wish to take leave for two years<sup>4</sup>; decide after counting the whole cost, and may the light of our Lord Tathagata's memory aid you to decide for the best. But before proceeding to South, I would have you go on a mission to the Maharajah of Benares for Sinnett's business which Olcott will explain.<sup>5</sup> You could do great good in many cases and ways, besides endowing the Society, no doubt, were you free to act. But this idea is meritorious and just, and you have done well to choose it. *Karma is not blind.*

I will not say your surmise as to certain Prince's relation is not correct; but the secret is not mine to impart. Use it in a discreet way, and use our own intuitions. There are two men in T. who know the secret, search them out.

As for our giving you an increase of psychic powers, that will come in time, and cannot come so soon. We have no right to force, and no good can come of forcing nature. She has been already generous to you. My blessing be with you, my son.

**M .:**

P.S.

You will please forward the enclosed to its address, and write a note to explain who you are, and that you are *my chosen* chela. Upasika will tell.

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<sup>2</sup> Received probably in Allahabad, October, 1882. (C. Jinarajadasa)

<sup>3</sup> Several sentences in this letter, about Chelaship, occur *verbatim* in the letter which C.W. Leadbeater received in England on October 31, 1884. That letter is published as number VII in the First Series. (C. Jinarajadasa)

<sup>4</sup> Mr. Ramaswami was in Government employ as District Registrar of Assurances. (C. Jinarajadasa)

<sup>5</sup> The affair of the *Phoenix* newspaper, which was to offset the *Pioneer*. (C. Jinarajadasa)

## Letter 52 <sup>6</sup>

You are right - it is more meritorious to do one's duty without any forethought or reward than to be bargaining to pay for one's deeds. You are young, my friend, and have long years before you. You have worked unselfishly and with great profit to both your country and the good cause. And we thank you. Return now home, and whatever trouble may seem to brood over you, remember I am with you.

M .:

## Letter 53 <sup>7</sup>

In the name of M--, R. S., is ordered to take the enclosed to Subba Row. R. Swami has my blessings, and is commanded not to reveal this to anyone. He may, however, say that he received this letter - a new proof of our reality *independently* of *Upasika*.

M .:

## Letter 54 <sup>8</sup>

If you have done with your misanthropy, doubts and regrets, then prove it by writing to those who love you best. An accepted chela does not become free from temptations, probations and trials. Happy is he who crosses the great gulf between *himself* and *us* - unscared with doubt and free from the pollution of suspicion. [ క మే తి కిం ] <sup>9</sup> do you know? Meditate upon it, son, and as soon as you can, come and see us in our new home - the occult room. <sup>10</sup>

M .:

## Letter 55 <sup>11</sup>

[S. Ramaswamier wrote to his Master as follows:

<sup>6</sup> Mr. Ramaswamier arrived in Bombay with H.P.B. on November 25, 1882. On December 1, he received a letter from his Master, which is probably this, as it tells him to return home, which he did after the Seventh Anniversary Meeting held on December 7. (C. Jinarajadasa)

<sup>7</sup> No date ascertainable, but probably 1883. (C. Jinarajadasa)

<sup>8</sup> No date ascertainable, but must be soon after February 1883, when the "secret room", as Colonel Olcott calls it, was ready. (C. Jinarajadasa)

<sup>9</sup> This is a Sanskrit phrase, "karmeti kim?" - "What is meant by karma?". The script is *Telugu*, though Mr. Ramaswamier was a Tamil. (C. Jinarajadasa)

<sup>10</sup> On the Occult Room, see "Damodar and the Pioneers of the Theosophical Movement", by Sven Eek, TPH, Adyar, 1978, 720 pp., pp. 512-513. (CCA)

<sup>11</sup> No date ascertainable. (C. Jinarajadasa)

*Sashtanga Namaskar* <sup>12</sup> at the thrice holy feet of my Father. Will it be for my good, and will it assist me in the development in me of my clairvoyant and clairaudient powers, if I every morning between 4 a.m. and 6 a.m. keep a pin of iron before me and try to move it by will power?

*Vignapanam* <sup>13</sup> - S. R.

The reply was:]

**T**ry; it can do no harm, and may assist.

**M** .:

## **Letter 56** <sup>14</sup>

**W**ell said - brave heart and chela of my beloved Brother Koot Hoomi. <sup>15</sup> I hope and trust my good chela Ramaswamier will be no worse. I hope and trust in him. Blessings upon you, my faithful boy - blessings on all.

**M** .:

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The above text transcribes Letters 51, 52, 53, 54, 55 and 56 in “**Letters From the Masters of the Wisdom - Second Series**”, TPH, Adyar, fourth edition, 1925, pp. 97-102. See the whole book “[Letters From the Masters of the Wisdom - Second Series](#)”.

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**R**egarding H.P. Blavatsky’s master, read “[The Mauryan Dynasty](#)”. As to some of the main theosophists active when HPB lived in India, click to look at “[A Photo From the 1880s](#)”.

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<sup>12</sup> “Prostration with six members” - complete prostration at full length on the ground, to mark utmost veneration. (C. Jinarajadasa)

<sup>13</sup> “This is my entreaty”. (C. Jinarajadasa)

<sup>14</sup> This message appeared in a letter which Damodar K. Mavalankar wrote to S. Ramaswamier on October 17, 1882. (C. Jinarajadasa)

<sup>15</sup> Damodar. (C. Jinarajadasa)

# The New Items In Our Websites



On the 5th of September, we had 2530 items in the associated websites, including texts, books, poems, audios and videos. Of these, 02 items were in [Italian](#), 14 items were in [French](#), 143 in [Spanish](#), 1175 in [English](#) and 1196 in [Portuguese](#).

The following items were published between 08 August and 05 September:

(The more recent titles above)

1. **Il Mistero di Alessandro Cagliostro** - *Carlos Cardoso Aveline*
2. **Change in the Poles of Our Planet** - *Carlos Cardoso Aveline*
3. **Borges y el Arte de Vivir** - *Carlos Cardoso Aveline*
4. **The Secret Side of Theosophy** - *Carlos Cardoso Aveline*
5. **Al Gore on the Amazon Region** - *Al Gore*
6. **Moral Education, by Prof. Buchanan** - *Helena P. Blavatsky*
7. **Moral Education: Its Laws and Methods** - *Joseph Rodes Buchanan* [a book]
8. **Ideas a lo Largo del Camino - 32** - *Carlos Cardoso Aveline*
9. **Le Ta Hio ou La Grande Etude** - *Confucius*
10. **Disaster, a Boon and a Blessing to Man** - *A.J.H. van Leeuwen*
11. **Cada Ciudadano es un Emperador, en la Democracia** - *Carlos Cardoso Aveline*
12. **The Aquarian Theosophist, August 2019**



**Take a look at [Freedom From Mind Manipulation](#)** (Entire Nations Are Under Hypnotism, a Fact That Citizens Can [Confirm, and Unmask](#)).

