

Each One of Us Is an Emperor, In Modern Western Democracy



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

(A Master of the Wisdom) [1]

Macrocosm is a mirror to the microcosm, and the other way around.

According to ancient Chinese tradition, whenever there was a serious problem in the country, the wise emperor would make a meditational retreat and ask himself in contemplation what inner mistakes he had made, that paved the way to the suffering of the nation.

Nowadays, all of us are Emperors.

Whenever the citizen sees that his country is being governed in unfortunate ways, he can struggle for Ethics in politics on the visible and external plane, but this will not be enough. He also has to make a contemplative retreat and decide that he will improve himself. He needs to determine on reducing his own mistakes in ethics, so as to set in motion the causes of the happiness of all. For both in wisdom and in lessons to be learned, the citizen and the emperor are mirrors to each other.

NOTE:

[1] “**The Mahatma Letters**”, A. Trevor Barker (ed.), 1926 edition, published by T. Fisher Unwin Ltd., in London, UK, 493 pp., see letter 29, p. 223.

Talking to God and the Awakening of the Third Eye



A friend and reader wrote to us and said that, as he talks to God in meditation, he feels an involuntary contraction of muscles in the area of the so-called “third eye”.

He asked for commentaries.

The topic deserves careful examination. In classical theosophy, there is no belief in “God”. The Masters of the Wisdom were kind enough to clarify the issue in several texts, two of which can be easily found in our associated websites:

1) [Faith in God is a Superstition](#)

2) [Masters Teach That There Is No God](#)

As to the development of the second, third and other levels of sight, an article might be useful:

* [How to Develop Occult Powers](#)

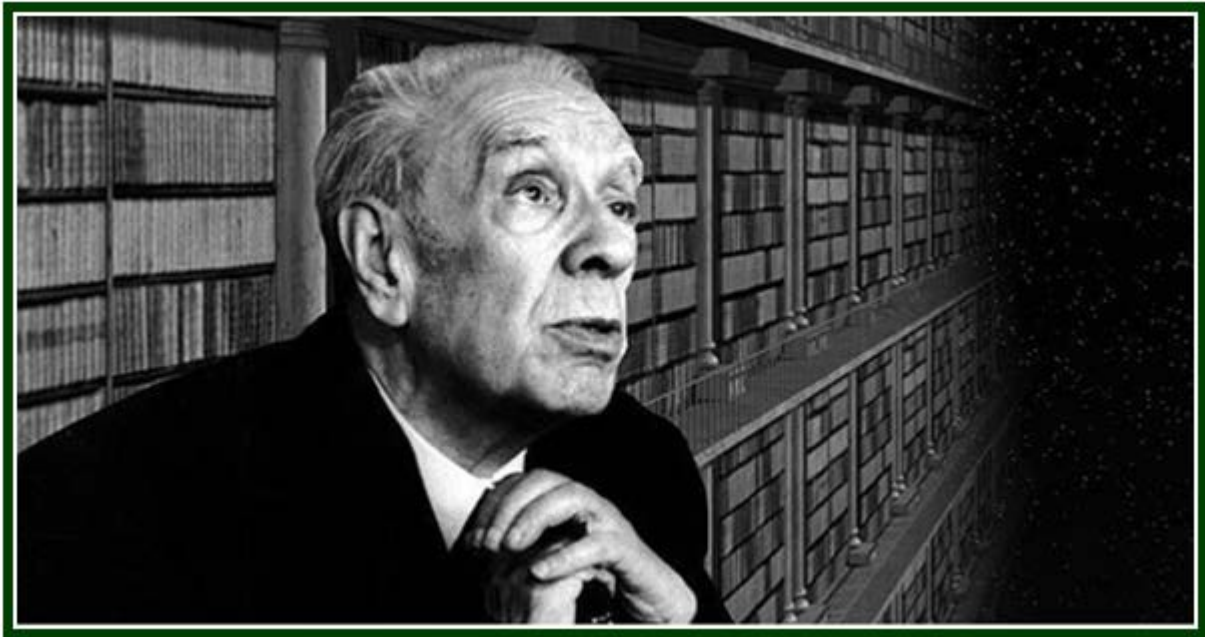
Illusion is to be avoided.

In our century, safe contact with divine realms takes place *above* physical symptoms. It occurs beyond words and outside the noisy world of the five senses or personal sensations. External symptoms should be rejected as lower-self level astral tricks, apt to delude good-willing yet ill-informed people. Independence and self-responsibility are essential factors: no uncontrolled “occult” process can be accepted in legitimate theosophy.

On the Cult of Books

Ancient Wisdom Sees the Universe As a Volume to Be Read

Jorge Luis Borges



Jorge Luis Borges (photo) was born on 24 August 1899 and died in 1986

In Book VIII of the *Odyssey*, we read that the gods weave misfortunes so that future generations will have something to sing about; Mallarmé's statement, "The world exists to end up in a book", seems to repeat, some thirty centuries later, the same concept of an aesthetic justification for evils.

These two teleologies [1], however, do not entirely coincide; the former belongs to the era of the spoken word, and the latter to an era of the written word. One speaks of telling the story and the other of books.

A book, any book, is for us a sacred object: Cervantes, who probably did not listen to everything that everyone said, read even "the torn scraps of paper in the streets." Fire, in one of Bernard Shaw's comedies, threatens the library at Alexandria; someone exclaims that the memory of mankind will burn, and Caesar replies: "A shameful memory. Let it burn". The historical Caesar, in my opinion, might have approved or condemned the command the author attributes to him, but he would not have considered it, as we do, a sacrilegious joke. The reason is clear: for the ancients the written word was nothing more than a substitute for the spoken word.

It is well known that Pythagoras did not write; Gomperz (*Griechische Denker* I, 3) maintains that it was because he had more faith in the virtues of spoken instruction. More forceful than Pythagoras' mere abstention is Plato's unequivocal testimony. In the *Timaeus* he stated: "It is

an arduous task to discover the maker and father of this universe, and, having discovered him, it is impossible to tell it to all men”; and in the *Phaedrus* he recounted an Egyptian fable against writing (the practice of which causes people to neglect the exercise of memory and to depend on symbols), and said that books are like the painted figures “that seem to be alive, but do not answer a word to the questions they are asked.” To alleviate or eliminate that difficulty, he created the philosophical dialogue.

NOTE:

[1] Teleology is that part of philosophy or religion which discusses the cause and the purpose of life and the universe. (CCA)

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The above paragraphs open the article [On the Cult of Books](#), by JLB.

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António Ramos Rosa: Everything is Constructed in Silence

This is not the time to say anything. Everything must remain hidden in its bare, unapproachable potentiality (and unanimity). This absolute respect is the condition for a possible future germination, and the sole mediation for an enigma that is entwined with the constructor’s own breathing.

The constructor is inside a diaphanous wall between two voids. What may lead him to break that glass wall is his concentration at a point where denial of the exterior may turn into communication with the world.

It is in this interaction with his own creation that the constructor finds the primal palpitation of the bodies and of his own body. The most secret texture is silence, which is the main foundation for the invisible construction.

Everything will be built in silence, by the force of silence; but the strongest pillar in the construction will be a word. A word as alive and dense as silence, that, born out of silence, to silence will lead.

(António Ramos Rosa)

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Portuguese poet [António Ramos Rosa](#) was born in 1924 and died in 2013. The above was selected and translated by Ms. Olga Morais from various pages of the book “O Aprendiz Secreto” (The Secret Apprentice), by António Ramos Rosa, Quasi Edições, Vila Nova de Famalicão, 2001, Portugal. See p. 9 for the first paragraph and page 37 for the second one. The third paragraph has one sentence from p. 37 and one from p. 10. The fourth paragraph was translated from p. 11.

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Spreading Negative Thoughts The Media and the Facts



The great media generally show no positive or constructive facts in our society. They prefer to see mistakes, some of which are real, and others are imaginary.

With decreasing printed editions due to the growth of the Internet, newspapers and magazines surrender to illegitimate financial schemes.

Even television groups lose ground and are partially replaced by the Internet. As a result, they leave aside much of their respect for truth and simply sell their contents instead of serving the public.

Altruistic actions, constructive attitudes and useful projects well developed have no interest to such commercialized “Journalism”.

Its point of view is very selective: it seems to think the best way to make money is by promoting negative thought. For years such a fact has caused both anger and despondency in the population of many countries. It is well-known that an excess in negative feelings stimulates selfishness. It generates fear, hatred, moral decadence - and war.

There are now anti-evolutionary mechanisms of attack to the moral strength of the present mankind. They promote an active disrespect for the astral atmosphere of our nations. The future of such actions is far from bright, for sincerity and mutual help are part of the law of life, and selfishness is not. Everything false and manipulative is short-lived: only the truth prevails.

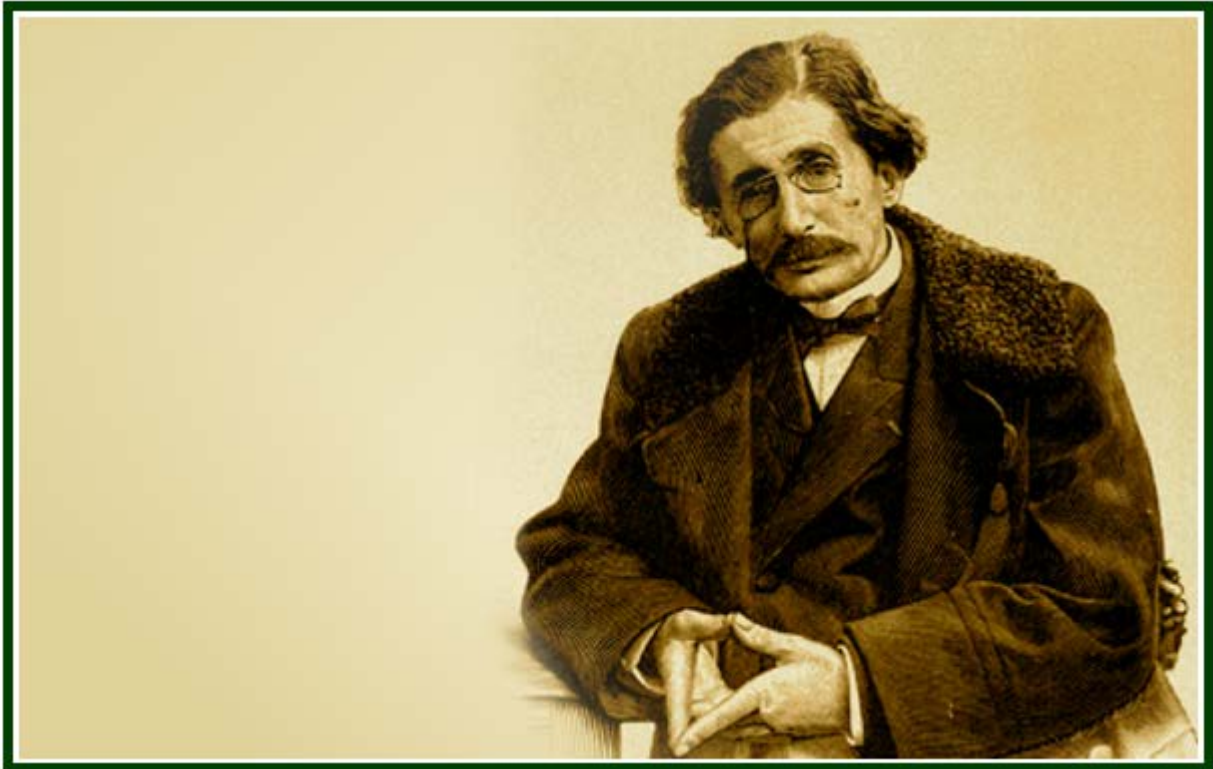
[See in our websites the article [Freedom From Mind Manipulation](#).]

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Pythagoras pays a particular attention to the color and nature of precious stones; while Apollonius of Tyana imparts to his disciples the secret virtues of each [of them] ...”.

(Helena Blavatsky, quoted in the Editorial Note to the article [Mystic Lore of Gems and Crystals](#).)

The Sociology of the Soul



Mr. Gabriel Tarde (1843 - 1904)

French thinker Gabriel Tarde wrote:

“Sociology will be a Psychology, or it will be nothing.” [1]

The statement corresponds to an axiom in theosophy, and expresses the fact that soulless and materialistic forms of Sociology are condemned to the dustbin of History.

Psychology is the science of the soul. Helena Blavatsky taught that there is no separation between individual Karma and collective Karma or Destiny.

Individual and social thinking interact all the time. An ethical awareness of life occurs simultaneously in individuals, interpersonal relationships, small groups and communities - local, national and global.

A country is doomed to irrelevance if people cannot listen to their souls as they live in it. Nations are blessed as long as their citizens act and think under the light of their own spiritual selves.

NOTE:

[1] Mr. Gabriel Tarde was born on 12 March 1843. This sentence is quoted in the book “Psicologia Grupal”, by Luiz Carlos Osorio, ArtMed, São Paulo, Brazil, 2007, see p. 8.

Thoughts Along the Road

Future Events Can be Perceived as They Cast Their Shadow Over the Present Moment



* One's ability to learn depends on both concentration and open-mindedness. Horizons are wide in theosophy. The center of the pilgrim's consciousness is established in the Universal Truth, and understanding the universe is a form of self-knowledge.

* Just like in martial arts, decisive moments in every aspect of life need and deserve calm. Complete vigilance takes place in the absence of personal anxiety. The center of a moving wheel does not need to oscillate upwards or downwards. Only the periphery does so.

* The center of the wheel of life is present in one's heart. As the karmic fever in a materialistic civilization seems to get higher and the events accelerate, inner peace symmetrically expands and deepens in the consciousness of those who observe the process from the point of view of immortal wisdom. Silence is bliss: insights are noiseless.

* Detachment from the whole world of lower selves is desirable. Freedom from undue personal attachments can be attained if one is not deceived by mere words and appearance. By experiencing the bliss of silence, we see truth. In order to use words properly, one must be independent from them and use them as means to express the truth we see in wordlessly direct perception. Thought may induce one to see the truth; it can confirm and improve its vision; yet it cannot replace it.

* Helena Blavatsky and the Eastern Masters of the wisdom made it clear in various writings that getting acquainted with the rationale of esoteric philosophy is of scarce value in the absence of the corresponding feeling of responsibility. The purpose of knowing something of the long-term History of Life in our globe - and other globes as well - is to perceive and live

up to one's co-responsibility for its present and future evolution. The point in studying the Law of Karma and Reincarnation is to be able to act in wise ways and sow what we would like to harvest.

* Both immediate action and long-term life deserve calm attention. If we concentrate too much of our efforts in the present circumstances, we become unable to learn from the past and cannot foresee and prepare the future. Our action here and now must take into consideration the eternal time.

* Future events can be perceived as they cast their shadow over the present moment. However, one must have the eyes to see the trends of Karma. The voice of our conscience speaks from many different lines of time. The symmetric energies with which we perceive past and future come together in the present instant so that we can better perform actions that are as right as possible. One ought to live in the present in a way that is in harmony with his view of the future.

* Each time a civilization ceases to be useful to the inner growth of human souls, it gradually dies and disappears, making it possible for new cycles of social Karma to take place on the basis of the lessons learned. The end of soul-less collective structures is sometimes an ugly thing to see. Examples are various in History. And yet it also brings about a blissful liberation from delusion, and produces a deep sense of relief in human spirit.

Forgetting Oneself

Vanity and despondency are two symmetrical obstacles along the path to wisdom.

The loss of hope or enthusiasm may find a false compensation in pride and vanity. The idea that one's personal efforts are of decisive importance is often a subconscious way to escape from despondency.

Vanity, of course, leads to hopelessness. The two opposites feed one another. Their root is selfishness, which derives from the absence of self-knowledge.

Learning the truth liberates the pilgrim. Knowledge of oneself is the knowledge of one's own higher, impersonal, immortal self.

As the student of theosophy develops an effective contact with his spiritual soul, he "forgets" his lower self, in the sense of leaving aside any exaggerated attachment to it. By "forgetting" the little and narrow world of the lower self, one "remembers" of more valuable things, and the lower self starts working in a decisive way for a higher purpose.

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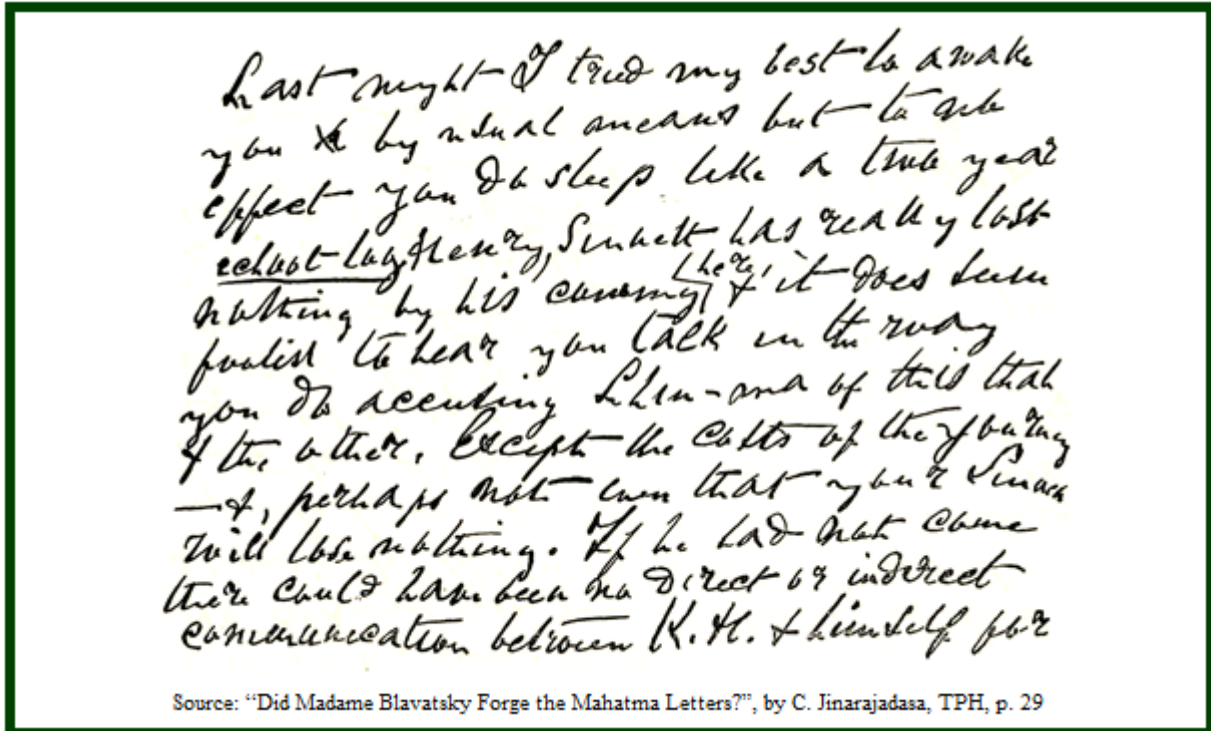
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The Writings of an Eastern Master - 04

Transcriptions from the Letters of Blavatsky's Teacher



Part of a letter from Mahatma M. to H. S. Olcott

Editorial Note:

This is number four in the series of articles reproducing letters written by the master of Helena Blavatsky. We present here the full text of the short Letter 36 in "The Mahatma Letters". Addressed to A. P. Sinnett, it was sent about January 1882.

Previously in the present series we have several references to the retreat of Master K.H. in 1881-1882. See for instance "The Writings of an Eastern Master - 03". In the excellent Chronological edition of the Mahatma Letters, we find this explanation:

"This letter was received by Sinnett before the Mahatma K.H. returned from his retreat. Sinnett had written to H.P.B. about initiating some people into the TS - whether in Allahabad or Simla is not clear - probably the latter, since the group there had been newly organized. In her reply [1] she says: 'What can I say about initiating the Fellows immediately? Of course you ought to initiate them and send their applications to me, not to Olcott, for I represent him now here As soon as I see the Boss I will ask his permission...'. [2]

It is interesting to see by the end of the letter that the issue of *sincerity* is much more difficult than it seems - to aspirants to discipleship - and that it has a decisive effect upon one's relation with the higher levels of consciousness. The last paragraph of letter 36 also shows the importance of actually working along altruistic lines, and of abstaining from an arrogant attitude.

Throughout the letter, the frankness of the master is clear: his priority is truth, not the outward show of courtesy.

(CCA)

The Writings of an Eastern Master - 04

Letter No. 36

Received about January, 1882.

My impatient friend - allow me, as one having some authority in your theosophical *mella*, to empower you to “ignore the rules” for a short time. Make them fill up the forms and initiate the candidates right away. Only whatever you do, do it without delay. Remember, you are the only one now. Mr. Hume is fully engrossed in his *index* [3] and expects *me* to write to him and make *puja* first. I am rather too tall for him to reach so easily as that my head - if he has any intention to cover it with the ashes of contrition. Nor will I put a sack-cloth to show repentance for what I have done. If he writes and puts questions all well and good I’ll answer them if not - I will keep my lectures for someone else. Time is no object with me.

Had your letter. I know your difficulties. Will see to them. Great will be the disappointment of K.H. if upon returning to us he finds so little progress done. You - you are sincere, others - put their pride above all. Then those Prayag theosophists - the Pundits and Babus! [4] They do *naught* and expect us to correspond with them. Fools and arrogant men.

M.

NOTES:

[1] “Letters From Blavatsky to Sinnett”, TUP, p. 10. (Note of the Chron. Edition)

[2] “The Mahatma Letters”, Chronological Edition, T.P.H., Philippines, see Letter 36, page 104. (CCA)

[3] “*Index*” - Allan O. Hume (1829-1912) was an ornithologist. Several books written by him are still easy to find today. (CCA)

[4] On the Prayag theosophists, see in our websites a letter from a master of the Wisdom which is published in our websites under the title of “Faith in God is a Superstition”.

[The above text transcribes Letter XXXVI in “**The Mahatma Letters**”, A. Trevor Barker (ed.), 1926 edition, published by T. Fisher Unwin Ltd., in London, UK, 493 pp., p. 248. The whole book is available in PDF at our websites. The pages are the same in the TUP edition. In the Chronological edition of the compilation, the letter has the same number as in the non-chronological editions.]

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Will a drop of clean water help purify a river of Karma? Every individual can make an effort and gradually become a *drop* of truthfulness and responsibility in the world.

