



If each event is so considered throughout the day, be it small or great, the power to guide and control your energies will in no long time be yours.

The smaller cycles of the personal ego will be related to the Divine Ego and the force that flows from the latter will show itself in every way, will strengthen the whole nature, and will even change the conditions, physical and otherwise, which surround you.

[Transcribed from “**Theosophy**” magazine, Los Angeles, August 1919, p. 320.]

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## **A Few Words on Discipline and Responsibility**

**Rohit Mehta**

\* **W**hen one is fully responsible for oneself then does one begin to live in the true sense of the term. This is indeed the *svadharma* [1] of the *Bhagavad Gita*. Needless to say that an action that emerges from *svadharma* has the quality of true discipline. It is a discipline which emanates from the very act of living. It is not a discipline based on an ideal which one attempts to translate in one’s daily conduct. It is a discipline which comes into being in the very process of learning.

\* The Yoga discipline according to Patanjali is a Great Vow, and he tells us that no excuse for its non-observance can be entertained. It is the common experience of most of us that we find discipline irksome and are ready to suspend it under the slightest pretext. This is so because such disciplines have come from authority, either external or internal. In other words, it is not born from a sense of self-responsibility, realizing that no authority, outer or inner, can solve one’s problems of life. When this sense of total responsibility is awakened then discipline becomes a Great Vow for the non-observance of which no excuse is put forward. The mind that invents excuses is immature in the sense that it has not come to the awakening of a sense of full responsibility.

**NOTE:**

[1] Svadharma: one’s own inner duty and nature. (CCA)

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The first of the two paragraphs above is reproduced from the book “**Yoga, the Art of Integration**”, by Rohit Mehta, a commentary on the Yoga Sutras of Patanjali, 1982, TPH, India, 464 pages. See p. 141. The second paragraph comes from the same book, p. 148.

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## Higher Levels of Yoga: **The Story of Captain Seymour**

**Helena P. Blavatsky**



A landscape in the Himalayas

There [is] a very interesting and scholarly pamphlet, the contents of which were an affront to modern science. It was written in English and published in a small edition by a regimental physician and surgeon named N. C. Paul, G.B.M.C., [1] in Benares.

He was well known among his compatriots, the English, as a specialist in physiology and was at one time considered an authority in the world of medicine. The pamphlet treated of various instances of “hibernation” witnessed by the doctor among the ascetics, and the *samadhi* and other phenomena produced by the *yogins*.

Bearing the title “A Treatise on the Yoga Philosophy”, this pamphlet alarmed the representatives of European medicine in India, and a lively polemic between Anglo-Indian and native journalists ensued.

Dr. Paul had spent thirty-five years in studying the incredible, but for him entirely indubitable, facts of “yogism”. With perfect sincerity, and evident regret, he confesses the fact that he could never succeed in reaching the *raja-yogins*, but he established friendly ties with fakirs and *lay yogins*, *i.e.*, such as do not hide their rank and upon occasion will consent to permit a European to witness certain phenomena. Dr. Paul not only described some of the strangest among those he had witnessed, but even explained them. *Levitation*, for instance, something that stands in direct opposition to the accepted laws of gravity and which was vehemently denied by the astronomer Babinet, is explained by him quite scientifically. But it was chiefly his warm friendship with Captain Seymour which enabled him to penetrate some mysteries which, until then, were supposed to be impenetrable.

Some twenty-five years ago, this captain produced in India, and more particularly in the Army, an unprecedented scandal. Captain Seymour, a wealthy and well-educated man, accepted the Brahmanical creed and became a *yogin*! Of course he was proclaimed insane and, being caught, was sent back to England. Seymour escaped and returned to India in the dress of a *sannyasin*. He was caught again, put on board a steamer, taken to London, and placed in a lunatic asylum.

Three days later, in spite of bolts and watchmen, he disappeared from the institution. Later, his acquaintances saw him in Benares, and the Governor-General received a letter from him from the Himalayas. He declared in this letter that he had never been insane, in spite of having been placed in a hospital. He advised the Governor-General not to meddle in his private affairs again and stated that he would never return to civilized society.

“I am a *yogin*”, he wrote, “and expect to attain what is the aim of my life - to become a *raja-yogin* before I die.”

The Governor did not understand, but dropped the matter. After this no European ever saw him except Dr. Paul, who, as it is reported, was in communication with him until his last days, and even went twice into the Himalayas - ostensibly on *botanical* excursions.

The chief inspector of the medical department, considering Dr. Paul’s pamphlet as “a direct slap in the face of science in its physiological and pathological fields”, ordered all published copies of it bought from private owners at a high price and publicly burned, as a sacrifice to science, no doubt. As a result of this, the pamphlet became a rarity. Of a few copies saved, one is to be found in the library of the Maharaja of Benares and another was given to me by the Thakur. [2]

## NOTES:

[1] “G.B.M.C.” means “a graduate from the Bengal Medical College at Calcutta”. (CCA)

[2] “Thakur”: a fictionalized character in the narratives published in the volume “From the Caves and Jungles of Hindostan”. The character broadly corresponds to Helena Blavatsky’s spiritual Master. (CCA)

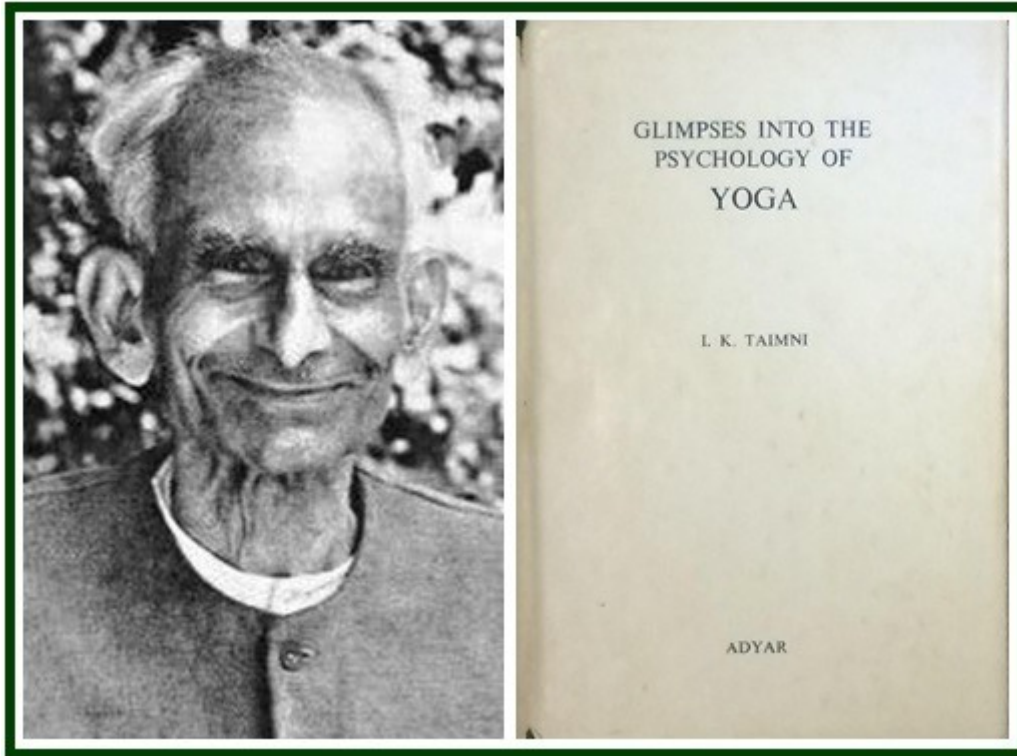
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The text “The Story of Captain Seymour” is a fragment from the book “From the Caves and Jungles of Hindostan”, by H. P. Blavatsky, T.P.H., USA, 1983, 719 pp., see pp. 314-315. In the above transcription, longer paragraphs have been divided into smaller ones in order to make a meditational reading easier.

Boris de Zirkoff, the editor of the “Collected Writings” of H.P. Blavatsky, informs: “It is quite possible that Captain Seymour may have been one of the three Englishmen who, according to Master Koot Hoomi’s statement (‘The Mahatma Letters’, Letter V, p. 19) had been ‘brought across the threshold’ during the nineteenth century, one of them being a Captain Remington.” (“Collected Writings”, H.P.B., TPH, volume III, page 152, footnote.)

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## I.K. Taimni: In True Yoga, A Broad Viewpoint is Needed



Mr. Taimni and the front cover of his 1973 book “Glimpses”

... Yoga is a subject of very wide scope with a very broad base of philosophical thought and occult experience. It comprises the results of investigations made by thousands of advanced workers in this field and philosophical thought and scientific techniques based on these investigations.

It is true that this knowledge concerning Yoga is not available in a systematic and coordinated form, as in the case of modern scientific knowledge, and some of it is unreliable, still, with all these defects we have in the literature on Yoga a vast fund of precious thought and technique which we cannot afford to ignore. It is the only knowledge which is available to the ordinary students in the outer world which throws some light on the inner aspects of man's life, his ultimate destiny and the means which are available for gaining complete freedom from the illusions, limitations and miseries of the ordinary life in which all of us are involved. It is from this base of meagre knowledge, however unsatisfactory it may be, that a student has to start on his divine adventure until he develops the necessary qualifications to be trusted with the deeper knowledge and more precise techniques required in the advanced stages of Yoga.

It is necessary for the student to study Yoga from a broad point of view and utilize all the essential knowledge which is available for equipping himself for the Yogic life which lies



ahead. He has, of course, to use constantly his discriminative faculty in this task to avoid being bogged down in the mire of spurious and vague ideas in which the true and essential philosophy and technique of Yoga is embedded. But still, he has to build up an adequate base of sound theoretical knowledge just as a student who wants to do research in any branch of Science tries to acquire first all the available knowledge connected with that particular field of work.

Those who have not got such an adequate background of sound theoretical knowledge are likely sooner or later to find themselves tied to the apron strings of one or the other of the large number of self-styled 'Yogis' who are out to collect disciples and sometimes do not even hesitate to exploit them for their own selfish ends. Or, in their hurry to get some tangible and spectacular results the aspirants may place before themselves a very limited objective based on a minor technique and find ultimately that they have entered a blind alley which leads nowhere.

The goal of Yogic life is truly infinite with vistas of achievement which are so vast that we cannot even comprehend them with our present limitations. In such an undertaking short-cuts and over-simplified methods based on minor techniques or vague and general ideas are, by their nature, not only useless but meaningless. We require not only a broad base of theoretical knowledge but also a total effort embracing all aspects of our life and extending over a number of lives.

There is enough material available in the literature of Yoga for an adequate background of theoretical knowledge and laying sound foundations for a life of practical Yoga provided we use our discriminative faculty and utilize this material properly. We should not forget that the purpose of acquiring this knowledge is to enable us to enter the path of Yoga and acquire those qualifications which enable us to put ourselves into touch with the source of true knowledge within us. As our mind gets purified and harmonized and the intuitive faculty begins to function, knowledge which we need wells up from within us, and the help and guidance which we deserve comes to us from somewhere, somehow, unasked. This is a law of spiritual life which those who tread the path of Yoga should always keep in mind.

(I.K. Taimni)

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Reproduced from the book "Glimpses Into the Psychology of Yoga", by I. K. Taimni, TPH, Adyar, India, copyright 1973, second edition, 1976, 410 pp., see Preface, pp. v-vii.

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## **H. P. Blavatsky, Her Life And Work for Humanity**

### **The Testimony of a Disciple Who Remained Loyal**

Alice Leighton Cleather

**[Click Here to See the Book in PDF](#)**

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# Two Fragments on Raja Yoga Self-Responsibility and Self-Confidence

Yogi Ramacharaka



## 1. Progress Depends on Independent Effort

Man must master himself before he can hope to exert an influence beyond himself. There is no royal road to unfoldment and power - each step must be taken in turn, and each Candidate must take the step himself, and by his own effort. But he may, and will, be aided by the helping hand of the teachers who have traveled The Path before him, and who know just when that helping hand is needed to lift the Candidate over the rough places.

(See "[Raja Yoga or Mental Development](#)", by Yogi Ramacharaka, p. 9.)

## 2. Right Thought, Brightness and Optimism

If we cultivate a habit of thinking along the lines of Cheerfulness, Brightness and Optimism, we attract to ourselves similar thought vibrations of others and we will find that before long we will find all sorts of cheerful thoughts pouring into our minds from all directions.

And, likewise, if we harbor thoughts of Gloom, Despair, Pessimism, we lay ourselves open to the influx of similar thoughts which have emanated from the minds of others.

Thoughts of Anger, Hate, or Jealousy attract similar thoughts which serve to feed the flame and keep alive the fire of these low emotions. Thoughts of Love tend to draw to ourselves the loving thoughts of others which tend to fill us with a glow of loving emotion.

(See the book "[Raja Yoga or Mental Development](#)", p. 284.)

# **Thoughts Along the Road**

## **A Calm View of Things Allows Us to Save Time**

\* **J**oy makes no noise. The outward imitation of contentment, on the other hand, easily provokes anguish and frustration. Important events are often silent, and one cannot imagine too much of laughter, drinking and eating in the Nativity scene. Quietness opens the door to bliss. Peace must be made here and now, in the soul, in a humble way.

\* B. P. Wadia wrote: “To subdue the lower but avoid irritation to it is skilful action. The two characteristics necessary for this enterprise are a sense of humour for the foibles of the lower self, and a never failing watchfulness for its insidious ways.” [1]

\* “Let food be thy medicine”, says the sentence attributed to Hippocrates. If you want to find universal truth, watch your manners as you eat and drink. While soaring to the sky in his mind, the student of theosophy must keep his feet firmly placed on the ground. Eating can be a source of good health. One must never underestimate the healing power of onions, of lemon and orange juice - or broccoli, to name but a few examples. A moderate, thoughtful relation to food may work miracles.

\* Both in individual and collective life, it is wise to keep away from any undue acceleration of facts and events. Good-willing anxiety is a deadly trap, and must be avoided.

\* A “karmic fever” is sometimes unavoidable when great changes make old accumulated karma visible. However, detachment regarding circumstances will preserve the necessary peace in one’s soul. In the centers of human consciousness where wisdom is dominant, there is no sense of hurry whatsoever. Even when quick action is necessary, the feeling of haste is at least a loss of time.

\* A calm view of things, combined with a rigorous vigilance, allows us to save time by acting in that which makes a real difference. There is no need to pay too much attention to superficialities taking place in the short term.

### **NOTE:**

[1] From “Living the Life”, by B. P. Wadia, Indian Institute of World Culture, Bangalore, 1981, 156 pp., p. 25.

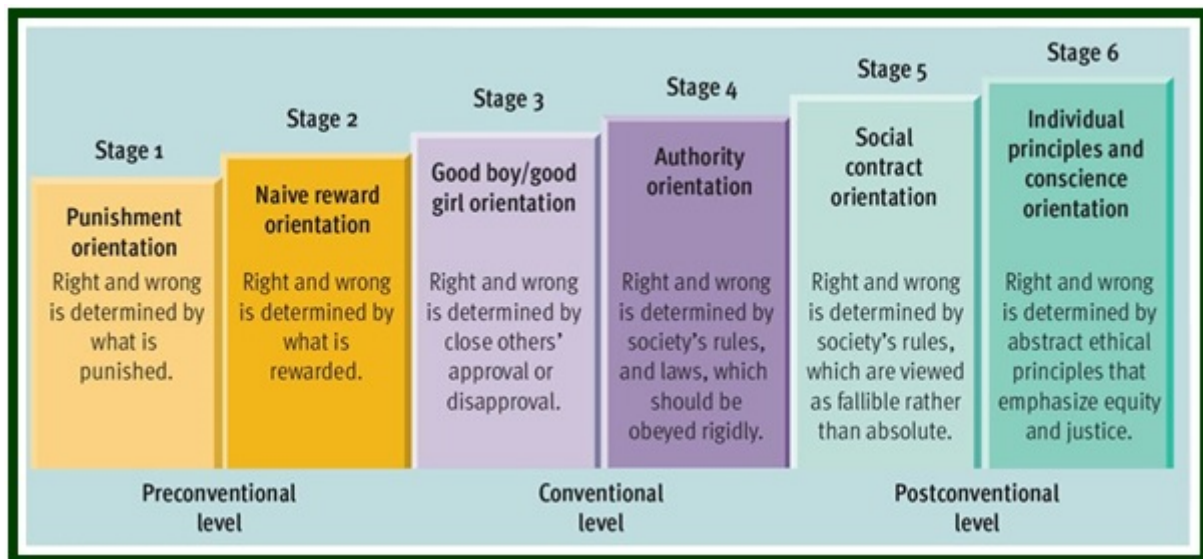
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## **Expanding Universal Wisdom And Planetary Consciousness**

The e-group E-Theosophy is coordinated by the editors of our associated websites. Its goals are to stimulate the search for eternal wisdom and to promote the study of the original teachings of modern theosophy. Click to join [E-Theosophy at Yahoo](#).



## Lawrence Kohlberg: **The Stages of Ethical Consciousness**



A summary of the moral stages as proposed by Lawrence Kohlberg

North American Psychologist Lawrence Kohlberg wrote that the moral growth of human beings has six stages, but nowadays only a small percentage of people achieve the highest stage.

Taking Jean Piaget's works as a starting point, Kohlberg defined the phases of ethics as part of the psychological development of children. In fact, the six stages are valid for people of every age, for the most different ethnicities, and the various kinds of social group in any nation.

The six stages also coexist among them. Life is contradictory. Every person has various levels of reasons to act in correct ways, and different definitions of what is correct.

In each individual or social group, some levels of ethical consciousness are more important than others. The lower planes are transcended when there are a wide horizon and enough accumulated experience. Souls that are still childish use to ignore the higher stages of ethics. From a theosophical point of view, the stage on which an individual places himself depends on the amount of experience and degree of good sense possessed by his individual soul.

Let us see then the stages of moral perception formulated by Kohlberg.

- 1) In the first stage - lowest and most basic - "right action is that action which is not punished". The priority is to avoid condemnation. It is for this reason that obedience occurs. The wrong action is the one that provokes punishment. In the absence of penalty, no wrongdoing is perceived or acknowledged.
- 2) In the second stage, right action is seen as that "which serves the interests of each one". The goal is obtaining a reward. Now the exchange and the deal between individuals occur on

the basis of immediate interests. Case-by-case decisions are dominant. Mutual help takes place with a very short-term view of things.

The two initial stages of morality are called “preconventional” because there is no code of conduct in them. Actions are seen as isolated events. The wider context is hardly seen.

3) In the third stage, the child (or the adult) demonstrates he has a good character. It is the stage of the “good-boy attitude”. The goal is obtaining social approval or the sincere support of the elders and the more powerful persons. Now the axiom “do unto others as you would have them do unto you” is both understood and followed, even if imperfectly. The person has a sincere sense of justice and reciprocity. The feeling of compassion is understood and - up to a certain point - experienced. A conformist attitude may also occur; yet there is a true sense of ethical commitment.

4) The fourth stage is dominated by the idea of Law and Order. At this point respect for and obedience to the leader, the boss, the teacher and due regulations play a key role. Discharging one’s duty is the priority. One must follow the rules and obey authorities without cavil or delay.

Stages three and four are called “conventional”, because in them the individual is sincerely loyal to the collective rules and norms.

We then have the two final stages. Now the children and adults respect law and the codes of conduct. Yet at the same time they see beyond them and aim at improving them. Sigmund Freud wrote:

“...It does not mean one is quite an anarchist if one is prepared to realize that laws and regulations cannot from their origin claim to possess the attribute of being sacred and untransgressable, that they are often inadequately framed and offend our sense of justice, or will do so after a time, and that, in view of the sluggishness of the authorities, there is often no other means of correcting such inexpedient laws than by boldly violating them. Furthermore, if one desires to maintain respect for laws and regulations it is advisable not to enact any where a watch cannot easily be kept on whether they are obeyed or transgressed.” [1]

5) In the fifth stage of ethical development, therefore, the individual realizes that the laws and customs are sometimes unfair. If necessary, he tries to improve them. He does that through legitimate means, in democratic, morally acceptable, ethically responsible ways.

Examples of such a moral perception (as well as that of the sixth stage) are Mohandas Gandhi, Martin Luther King and Chico Mendes, the defender of Amazonian Forests. These three social leaders gave examples of altruism, and were assassinated precisely for defending noble ideals and a higher ethics, which opposes the logic of organized ignorance. In the fifth stage, an effective social contract is sought that can be fair to all.

6) In the sixth stage of moral development, the individual - or community - tries to live according to the principles of universal ethics.

Today the human beings who live in this stage are not numerous. They are forerunners and prepare the future. They pave the way for a lasting improvement in human evolution.

To improve the world - “Tikun Olam”, in the terms of the Jewish tradition - is the goal. One’s consciousness (or community) is largely governed by lasting feelings of good will,

compassion and solidarity for all beings. The process of planetary brotherhood is experienced as a central fact. Lao-tzu, Buddha, Jesus and Krishna, among others, personify this stage of purpose and perception.

The practical usefulness of the view of moral stages proposed by Kohlberg is great.

Each citizen can examine himself in the perspective of these six degrees of ethics and determine on which level he lives. What kind of moral worldview does one follow in the various kinds of situation, and aspects of life?

In the social and political process of the country and city where we live, which stages of ethical development are dominant? What are the leaders and social groups that aim at the proper moral education of children, and the adequate moral formation of adults as well?

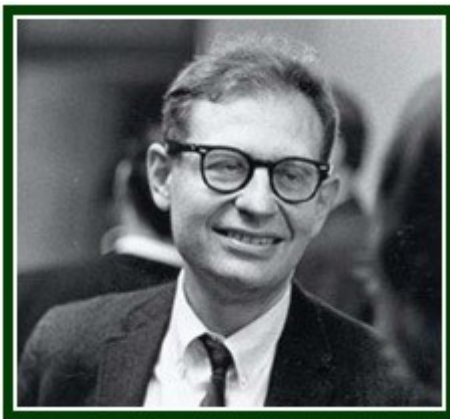
The influence of the books by Lawrence Kohlberg goes beyond the world of Psychology. They are valuable in Philosophy. Their theosophical importance may be decisive in the 21st century.

Kohlberg's work helps clarify the great task of sowing good karma. It invites us to set the causes of human happiness in motion in the best way we can, in that which it depends on us.

## NOTE:

[1] Sigmund Freud, in the essay "The Question of Lay Analysis". See the volume "The Essentials of Psycho-Analysis", Sigmund Freud, selected with commentaries by Anna Freud, Vintage Books, London, UK, 597 pp., 2005, p. 53.

## Know More About the Moral Stages:



**Lawrence Kohlberg (1927-1987)**

\* **"Promoting Moral Growth"**, From Piaget to Kohlberg, by Richard H. Hersh, Diana Pritchard Paolitto and Joseph Reimer. Foreword by Lawrence Kohlberg. Published by Longman, New York and London, 1979, 270 pp.

\* **"Essays on Moral Development"**, Lawrence Kohlberg, volume I, **"The Philosophy of Moral Development"**, Harper & Row, Publishers, San Francisco, copyright 1981, 441 pp.

\* **"Essays on Moral Development"**, Lawrence Kohlberg, volume II, **"The Psychology of Moral Development"**, Harper & Row, Publishers, San Francisco, copyright 1984, 729 pp.

\* “**Lawrence Kohlberg, Ética e Educação Moral**”, by Ângela Maria Brasil Biaggio, Ed. Moderna, São Paulo, Brazil, 2002, 144 pp.

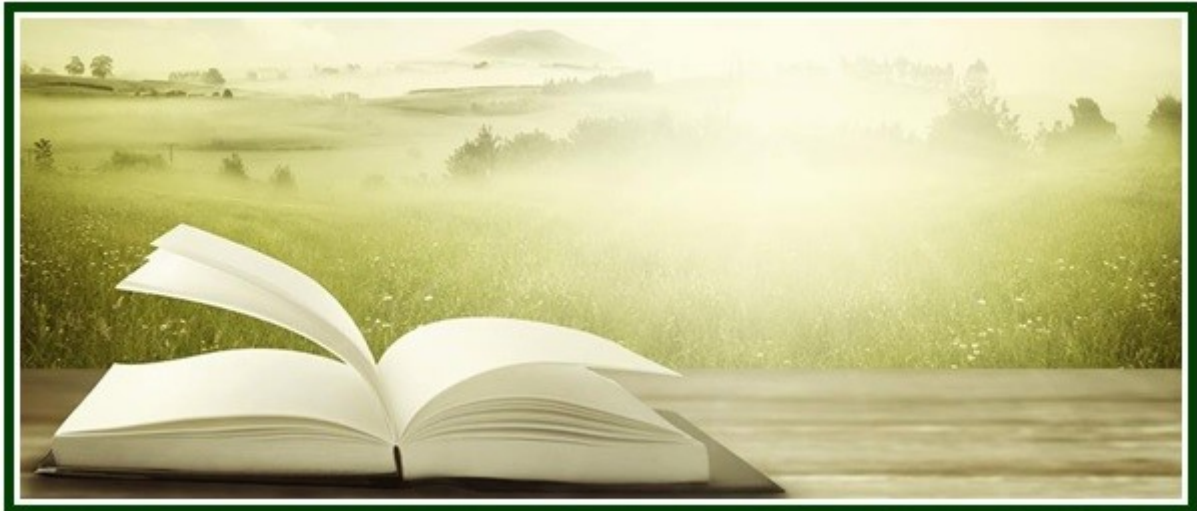
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Kohlberg’s six stages of moral perception have an inner relation to the levels of consciousness as taught by classical theosophy. See for instance the articles “[The Seven Principles of Consciousness](#)” and “[Antahkarana, the Bridge to Sky](#)”.

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## **The Writings of an Eastern Master - 22**

**Every Student Must be Independent, and Blind  
Belief in an External God is an Obstacle to That**



### **Editorial Note:**

Number twenty-two of the series of articles reproducing letters written by the master of Helena Blavatsky consists of various Letters in the volume “Letters From the Masters of the Wisdom - First Series”, with introductory commentaries by the editor, Mr. C. Jinarajadasa.

(CCA)

### **Letter 36**

**Commentary by C.J.**

*This brief but striking statement by the Master M. appears on the fly-leaf of a large illustrated edition of “The Light of Asia”, now at Adyar, presented to H.P.B. On the fly-leaf of the book is written: “H.P. Blavatsky from her friend, Gerard Brown Finch.” Mr. Finch was President of the London Lodge, T.S., in 1884. He soon afterwards “dropped out”.*

To H.P.B.

The days of his blindness will return again, he will turn once more away from truth's bright face.

M.

## **Letter 40**

### **Commentary by C.J.**

*This is not strictly speaking a Letter; it is a sentence from certain statements of her Master M. written down by H.P.B. It appears in her Instruction No. III to the Esoteric School.*

You have still to learn that *so long as there are three men worthy of our Lord's blessing [1] in the Theosophical Society, it can never be destroyed.*

M.

NOTE:

[1] The Lord Gautama Buddha. (CJ)

## **Letters 42 and 43**

### **Commentary by C.J.**

*The transcription of these two Letters was discovered in 1931 in H.P. Blavatsky's Scrap Book, Vol. VIII, for the year 1882. In the Scrap Book there occurs pasted a cutting from "The Indian Mirror" of Calcutta, dated May 2, 1882. There is no mention of the names of the recipients, and therefore it is not now possible to say where are the original Letters. But the two Letters are embodied in an editorial of the paper, and the editor was the Indian patriot and leader, Norendro Nath Sen, a devoted member of the Society. In printing the Letters, he says: "We shall, however, take this opportunity to record some more phenomena, which we witnessed while Madame Blavatsky and Colonel Olcott were staying in Calcutta".*

(Letter 42)

*To a Member*

Olcott is right. Our brother ----- has done much towards the establishment of the branch at Calcutta, and done it with a whole heart. Yet he has to do something more before he can hope to reap the reward. He has to infuse into the new branch the spirit of independent Theosophical Research, to make the members begin their work as though the Founders were no longer living persons, and the burden of continuing this movement rested entirely upon their shoulders. ----- has had a chance. Will he accept this mission?

M.:



(Letter 43)

*To a Member*

A constant sense of abject dependence upon a Deity which he regards as the sole source of power makes a man lose all self-reliance and the spurs to activity and initiative. Having begun by creating a father and guide unto himself, he becomes like a boy and remains so to his old age, expecting to be led by the hand on the smallest as well as the greatest events of life. The saying, "Help thyself, and God will help thee", he so interprets that when an undertaking results to his own advantage, he credits it to himself only; when a failure, he charges it to the will of his God. The Founders prayed to no Deity in the beginning [of] the Theosophical Society, nor asked his help since. Are we expected to become the nursing mothers of the Bengal Theosophical Society? Did we help the Founders? No; they were helped by the inspiration of self-reliance, and sustained by their reverence for the rights of man, and their love for a country whose national honour has long been trampled into the mud, under the feet of her meek and lazy sons, indifferent to her woes, unmindful to her dying glory ... Your sins? The greatest of them is your fathering upon your God the task of purging you of them. This is no creditable piety, but an indolent and selfish weakness. Though vanity would whisper to the contrary, heed only your common sense.

M .:

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The above text transcribes the following texts in "**Letters From the Masters of the Wisdom - First Series**", TPH, Adyar, fourth edition, 1948. **Letter 36**, on page 93, and its commentary (p. 148). **Letter 40**, p. 104, and its commentary, page 151. **Letters 42 and 43**, on pages 106-108, and the commentary to them, pages 153-153. Click to see the whole book "[Letters From the Masters of the Wisdom - First Series](#)".

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## **Philosophy of Life and Stability**

### **Every Event Gives us an Opportunity To Exercise the Power of Steadfastness**

A right, true, and correct philosophy of life is absolutely necessary if constant, steady growth is to be attained.

This philosophy must have in it - as a center - immutability; otherwise any building up of an "inner body" on a center which is mutable necessitates the destruction of that building and the beginning of another one on another center, with loss of time, effort, and progress.

If the second center prove mutable, again destruction is necessary. This is why there can be no progress from the standpoint of any but the Supreme Self. This is LAW and not sentiment.

We should endeavor to remain steadfast, relying upon the Supreme and dedicating all our thoughts and actions to THAT. As we endeavor, the oscillations will become less manifest.

ALL of the events of life give us opportunity to exercise the “power of steadfastness”. So we should welcome everything - pleasant or otherwise - *as a means of growth*, for, as has been said many times, the purpose of life is to learn; it is all made up of learning.

(Robert Crosbie)

[Reproduced from “*The Friendly Philosopher*”, by Robert Crosbie, Theosophy Co., Los Angeles, 416 pp., 1945, see pp. 88-89.]

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## The New Texts In Our Websites

On 15 January, we had 2375 texts in our websites [1]. Of these 5 items were in French, 110 in Spanish, 1123 in English and 1137 in Portuguese.

The following articles, videos, books and poems were published in English and Spanish between 18 December 2018 and 15 January 2019:

(The more recent titles above)

1. **Ideas a lo Largo del Camino - 21** - *Carlos Cardoso Aveline*
2. **Distrust - a Poem** - *Ella Wheeler Wilcox*
3. **Thoughts Along the Road - 25** - *Carlos Cardoso Aveline*
4. **Initial Steps on the Path** - *Robert Crosbie*
5. **Video: El Ethos de la Ciudadanía Global** - *Carlos Cardoso Aveline*
6. **Para Comenzar el Año Nuevo** - *Carlos Cardoso Aveline*
7. **El Ethos de la Ciudadanía Global** - *Carlos Cardoso Aveline*
8. **Video: The Ethos of Global Citizenship** - *Carlos Cardoso Aveline*
9. **Serie de Lecciones Sobre Raja Yoga** - *Yogi Ramacharaka* [book]
10. **Raja Yoga or Mental Development** - *Yogi Ramacharaka* [book]
11. **Good Sense in Approaching Raja Yoga** - *Carlos Cardoso Aveline*
12. **El Pesebre en el Alma de Cada Uno** - *Carlos Cardoso Aveline*
13. **Si Cristo Vuelve Esta Navidad** - *Carlos Cardoso Aveline*
14. **The Aquarian Theosophist, December 2018**

NOTE:

[1] These are some of our associated websites: [www.HelenaBlavatsky.org](http://www.HelenaBlavatsky.org), [www.TheosophyOnline.com](http://www.TheosophyOnline.com), [www.FilosofiaEsoterica.com](http://www.FilosofiaEsoterica.com), [www.CarlosCardosoAveline.com](http://www.CarlosCardosoAveline.com), [www.AmazoniaTeosofica.com.br](http://www.AmazoniaTeosofica.com.br), [www.TheAquarianTheosophist.com](http://www.TheAquarianTheosophist.com).

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# The Disappointed

## Many Are the Songs for Famous Heroes

Ella Wheeler Wilcox



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### An Editorial Note

According to esoteric philosophy, no good-willing effort is ever lost, and all healthy seeds germinate, sooner or later. A master of the Eastern wisdom wrote:

“... Every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental - that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence - a creature of the mind’s begetting - for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active, beneficent power...” [1]

In the following poem, Ella Wheeler Wilcox (1850-1919) expresses an aspect of this teaching.

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There are songs enough for the hero,  
     Who dwells on the heights of fame;  
I sing for the disappointed -  
     For those who missed their aim.  
I sing with a tearful cadence  
     For one who stands in the dark,

