

The Aquarian Theosophist



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Email: ultinla@juno.com

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ON THE ROAD TO THE GREAT ALL

What is space? Is it not square, round or triangular by means of the enclosure furnished by our perceptive faculties? Each of us Perceive according to the foundation furnished by our *experience*. It is easy enough to say that we are the Perceiver. But what is the experience which determines the whence, the where, the how and the intensity of that “perception”? What heap of events give us the eyesight of a blade of grass, an owl, or a great Sage? Does discrimination determine *choice* or does choice beget discrimination?

Giving one’s life away puts you on the fast-track to the Great ALL.. Alas! It is a road with not much traffic. Do not hitch-hike on this road, for it is like those highways Huey long cut through the swamps of Louisiana — not a house nor store in sight, no cars as far as the eye can see. No free rides on this highway. No entrance for anything but self-moving units. Here you know the monads by the wakefulness or otherwise in their eyes, the karmic vagaries they have traversed, the cul-de-sacs they’ve indexed.

Manas can change all that. Manas can overcome the passivity of pure spirit. That’s our *gig*.

Activity irretrievably given to another bends one into eternity. Become comfortable with war, woe and upside down events. The employment office in that land accepts aspirants only for “Woe unspeakable, and, good friend, you will notice there are no waiting lines there. The service is prompt, immediate, and you need no appointment. The interviewer will give you an entire heap of

troubles to take with you. Don’t worry, this employment office is run by efficient folks. They give you a new language, so after this no one will understand you. Oh no, you will get no *secrets*, your whole life will become *secret*. Between the “before” and the “after” there will be a vast river of silence. Don’t worry about a cave for your austerities. You will have one without even looking. No one will know you, not even yourself. When the blind are feeling their way along through life and occasionally stop to help one more blind turn a corner, that fact puts them on the fast-track, but its hard and long and as hard to tread as a razor’s edge; needs the patience of Job and the perseverance of a drop of water hitting the stone.... Your life becomes secret whether you meant it that way or not:

After all, critics who judge only by appearances are not altogether wrong. There is Theosophy and Theosophy: the true Theosophy of the *Theosophist*, and the Theosophy of a Fellow of the Society of that name. What does the world know of

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true Theosophy? How can it distinguish between that of a Plotinus, and that of the false brothers? And of the latter the Society possesses more than its share. The egoism, vanity and self-sufficiency of the majority of mortals is incredible. There are some for whom their little *personality* constitutes the whole universe, beyond which there is no salvation. Suggest to one of these that the alpha and omega of wisdom are not limited by the circumference of his or her brain, that his judgment is not quite equal to that of Solomon, and straightaway he accuses you of *anti*-Theosophy. You have been guilty of blasphemy against the Spirit, which will not be pardoned in this century, nor in the next. These people say, "I am Theosophy," as Louis XIV said, "I am the State." They speak of fraternity and of altruism and only care in reality for that which cares for no one else—themselves, in other words their little "me." Their egoism makes them fancy that it is they alone who represent the temple of Theosophy, and that in proclaiming themselves to the world, they are proclaiming Theosophy. Alas! The doors and windows of that "temple" are no better than so many channels through which enter, but very seldom depart, the vices and illusions characteristic of egotistical mediocrities.

These people are the termites of The Theosophical Society, who eat away its foundations and are a perpetual menace to it. It is only when they leave it that it is possible to breathe freely....

Everyone of us possesses the faculty, the interior sense, known as *intuition*, but how rare are those who know how to develop it! It is, however, the only faculty by means of which men and things are seen in their true colours. It is an *instinct of the soul*, which grows in us in proportion to the use we make of it, and which helps us to perceive and understand real and absolute facts with far more certainty than can the simple use of our senses and the exercise of our reason. What are called good sense and logic enable us to see the appearance of things, that which is evident to everyone. The *instinct* of which I speak, being a

projection of our perceptive consciousness, a projection which acts from the subjective to the objective, and not *vice versa*, awakens the spiritual senses in us and the power to act; these senses assimilate to themselves the essence of the object or of the action under examination, and represent them to us as they really *are*, not as they appear to our physical senses and to our cold reason. "We begin with *instinct*, we end with *omniscience*," says Professor A. Wilder,.. Iamblichus has described this faculty, and some Theosophists have been able to appreciate the truth of his description.

There exists [he says] a faculty in the human mind which is immensely superior to all those which are grafted or engendered in us. By means of it we can attain to union with superior intelligences, finding ourselves raised above the scenes of this earthly life, and partaking of the higher existence and superhuman powers of the inhabitants of the celestial spheres. By this faculty we find ourselves finally liberated from the dominion of Destiny [Karma], and we become, so to say, arbiters of our own fate. For when the most excellent part of us finds itself filled with energy, and when our soul is lifted up towards essences higher than science, it can separate itself from the conditions which hold it in bondage to every-day life; it exchanges its ordinary existence for another one, and renounces the conventional habits which belong to the external order of things, to give itself up to, and mix itself with, another order of things which reigns in that most elevated state of existence . . .¹

Plato expressed the same idea in a couple of lines: "The light and spirit of the Divinity are the wings of the soul. They raise it to communion with the gods, above this earth, with which the spirit of man is too ready to soil itself . . . To become like the gods, is to become

¹ *De Mysteriis*, viii, 6 and 7. By Iamblichus who used the name of his master, the Egyptian priest Abammon, as a pseudonym.

holy, just and wise. That is the end for which man was created, and that ought to be his aim in the acquisition of knowledge.¹

This is true Theosophy, inner Theosophy, that of the soul. But, followed with a selfish aim, Theosophy changes its nature and becomes *demonosophy*. That is why Oriental Wisdom teaches us that the Hindu *Yogi* who isolates himself in an impenetrable forest, like the Christian hermit who, as was common in former times, retires to the desert, are both of them but accomplished egoists. The one acts with the sole idea of finding in the One essence of Nirvâna refuge against reincarnation; the other acts with the unique idea of saving his soul—both of them think only of themselves. Their motive is altogether personal; for, even supposing they attain their end, are they not like cowardly soldiers, who desert the regiment when it goes into action, in order to protect themselves from the bullets? In isolating themselves as they do, neither the *Yogi* nor the “saint” helps anyone but himself; on the contrary, both show themselves profoundly indifferent to the fate of mankind whom they fly from and desert. Mount Athos² contains, perhaps, a few sincere fanatics; nevertheless even these have unwittingly gotten off the only track that could lead them to the truth—the path of Calvary, on which each one voluntarily bears the cross of humanity, and for humanity. In reality it is a nest of the coarsest kind of selfishness; and it is to such places that Adams’ remark on monasteries applies: “There are solitary creatures who seem to have fled from the rest of mankind for the sole pleasure of communing with the Devil *tête-à-tête*.”

¹ *Phaedrus*, 246 D. E.; *Theaetetus*, 176 B.

² A celebrated monastic community situated on the peninsula of the same name, which is the most eastern of the three promontories which extend, like the prongs of a trident, southwards from the coast of Macedonia into the Aegean Sea. It is also called *Hagion Oros*. The peak rises like a pyramid, with a steep summit of white marble, to a height of 6,350 feet.—Boris de Zirkoff

Gautama the Buddha only remained in solitude long enough to enable him to arrive at the truth, to the promulgation of which he devoted himself from that time on, begging his bread, and living for humanity. Jesus retired to the desert for forty days only, and died for this same humanity. Apollonius of Tyana, Plotinus and Iamblichus, while leading lives of singular abstinence, almost of asceticism, lived in the world and *for* the world. The greatest ascetics and *saints* of our own day are not those who retire into inaccessible places, but those who pass their lives in traveling from place to place, doing good and trying to raise mankind; although they may avoid Europe, and those civilized countries where no one has any eyes or ears except for himself countries divided into two camps—those of Cain and Abel.

Those who regard the human soul as an emanation of the Deity, as a particle or ray of the universal and ABSOLUTE soul, understand the parable of the *talents* better than do the Christians. He who hides in the earth the *talent* given him by his “Lord” will lose that talent, as the ascetic loses it, who takes it into his head to “save his soul” in egotistical solitude. The “good and faithful servant” who doubles his capital, by harvesting for *him who has not sown*, because he had no means of doing so, and who reaps where the poor could not scatter the grain, acts like a true altruist. He will receive his recompense, just because he has worked for another, without the idea of reward or recognition. That man is the altruistic Theosophist, while the other is an egoist and a coward.

The Beacon-light upon which the eyes of all real Theosophists are fixed is the same towards which in all ages the imprisoned human soul has struggled. This Beacon, whose light shines upon no earthly seas, but which has mirrored itself in the sombre depths of the primordial waters of infinite space, is called by us, as by the earliest Theosophists, “Divine Wisdom.” This is the last word of the esoteric doctrine. Where was the

country in ancient days, with the right to call itself civilized, that did not possess a double system of WISDOM, one for the masses, and the other for the few, the exoteric and the esoteric? This WISDOM, or, as we sometimes say, the “Wisdom-Religion” or *Theosophy*, is as old as the human mind. The title of *sages* — the high-priests of this worship of truth—was its first derivative. These names were transformed into *philosophy* and *philosophers* — the “lovers of science” or of wisdom. It is to Pythagoras that we owe that name, as also that of *gnosis*, the system of *ἡ γνῶσις τῶν ὄντων* “the knowledge of things that are,” or of the essence that is hidden beneath the external appearances. Under that name, so noble and so correct in its definition, all masters of antiquity designated the aggregate of human and divine knowledge. The sages and BrâhmaṢas of India, the magi of Chaldea and Persia, the hierophants of Egypt and Arabia, the prophets or *nebi'im* of Judaea and of Israel, as well as the philosophers of Greece and Rome, have always classified that special science in two divisions — the *esoteric*, or the true, and the *exoteric*, disguised by symbols. To this very day the Jewish Rabbis give the name of *Merkabah* to the body or vehicle of their religious system, that which contains within itself the higher sciences accessible only to the initiates, and of which it is only the husk.

The INFINITE cannot be known to our reason, which can only distinguish and define; but we can always conceive the abstract idea thereof, thanks to that faculty higher than our reason — *intuition*, or the spiritual instinct of which I have spoken. The great initiates, who have the rare power of throwing themselves into the state of *samâdhi* — which can be but imperfectly translated by the word *ecstasy*, a state in which one ceases to be the conditioned and personal “I,” and becomes one with the ALL—are the only ones who can boast of having been in contact with the *infinite*; but no more than other mortals can they describe that state in words . . .

Every country has had its Saviours. He who dissipates the darkness of ignorance by the help of the Every country has had its Saviours. He who dissipates the darkness of ignorance by the help of the torch of science, thus disclosing to us the truth, deserves that title as a mark of our gratitude, quite as much as he who saves us from death by healing our bodies. Such a one awakens in our benumbed souls the faculty of distinguishing the true from the false, by kindling therein a divine flame hitherto absent, and he has the right to our grateful reverence, for he has become our creator. What matters the name or the symbol that personifies the abstract idea, if that idea is always the same and is true? Whether the concrete symbol bears one title or another, whether the Saviour in whom we believe has for an earthly name KrishṢa, Buddha, Jesus, or Aesculapius...

Having neither dogma nor ritual—these two being but fetters, a material body which suffocates the soul—we do not employ the “ceremonial magic” of the Western Kabalists; we know its dangers too well to have anything to do with it. In the T.S. every Fellow is at liberty to study what he pleases, provided he does not venture into unknown paths which would of a certainty lead him to *black magic*, the sorcery against which Éliphas Lévi so openly warned the public. The occult sciences are dangerous for him who understands them imperfectly. Anyone who gave himself to their practice alone would run the risk of becoming insane and those who study them would do well to unite in small groups of from three to seven. These groups ought to be of uneven numbers in order to have more power; a group, however little cohesion it may possess, forming a single united body, wherein the senses and perceptions of the single units complement and mutually help each other, one member supplying to another the quality in which he is wanting—such a group will always end by becoming a perfect and invincible body. “Union is strength.” The moral fable of the old

man bequeathing to his sons a bundle of sticks which were never to be separated, is a truth which will forever remain axiomatic. ...

All things in nature have correspondences and are mutually interdependent. In its abstract sense, Theosophy is the white ray from which arise the seven colours of the solar spectrum, each human being assimilating one of these rays to a greater degree than the other six. It follows that seven persons, each imbued with his special ray, can help each other mutually. Having at their service the septenary *beam* of rays, they have the seven forces of nature at their command. But it follows also that, to reach that end, the choosing of the seven persons who are to form a group should be left to an expert — to an initiate in the science of occult rays...

Theosophy, therefore, or rather the occult sciences it studies, is something more than simple metaphysics. It is, if I may be allowed to use the double term, *meta*-metaphysics, *meta*-geometry, etc., etc., or a universal transcendentalism. Theosophy rejects the testimony of the physical senses entirely, if the latter be not based upon that afforded by the psychic and spiritual perceptions. Even in the case of the most highly developed clairvoyance and clairaudience, the *final* testimony of both must be rejected unless by those terms is signified the *φωτὸς* of Iamblichus, or the ecstatic illumination, the *ἀγωγή μαντεία* of Plotinus and Porphyry. The same holds good for the physical sciences; the evidence of reason upon the terrestrial plane, like that of our *five* senses, should receive the *imprimatur* of the sixth and seventh senses of the divine *Ego*, before a fact can be accepted by the true occultist... The Theosophists of the “inner group” study according to the method of the esoteric school. If up to the present this method has demon-

strated its superiority only to its students, that is to say, to those who have pledged themselves by oath not to reveal it, that circumstance proves nothing against it....

Ammonius Saccas, like Pythagoras, made his disciples take an oath never to divulge the higher doctrines to any but those to whom the preliminary tenets had already been imparted, and who, therefore, were ready for initiation. Another sage, who preceded him by three centuries, did the same by his disciples, in saying to them that he spoke “in similes” (or parables), “because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given . . . because they seeing see not; and hearing they hear not, neither do they understand.” [*Matt.*, xiii, 11, 13.]...

“Love one another,” said the great Teacher to those who were studying the mysteries of “the kingdom of God.” “Preach altruism, keep unity, mutual understanding and harmony in your groups, all of you who place yourselves among the neophytes and the seekers after the ONE TRUTH,” other Teachers tell us. “Without unity, and intellectual as well as psychic sympathy, you will arrive at nothing. He who sows discord, reaps the whirlwind . . .”

...*The Theosophist*, the oldest of our monthly publications, since the departure for Japan five months ago of the President-Founder, snaps right and left at the calves of its Theosophical colleagues and collaborators. In what way are we better than the Christians of the early Councils?

“In union is strength.”—This is one of the causes of our weakness. We are advised not to wash our dirty linen in public. On the contrary, it is better to confess one’s imperfections openly, in other words, *to wash one’s own dirty linen, than to dirty the linen of one’s brothers in Theosophy*, as some people love to do. Let us speak in general

terms, confess our errors, denounce anything that is not Theosophical, but let personalities alone; the latter lies within the province of each individual's *Karma*, and Theosophical Journals are not concerned there.

Those who desire to succeed in abstract or practical Theosophy, must remember that disunity is the first condition of failure. Let a dozen determined and united Theosophists get together. Let them work together, each one according to his taste, along this or another line of universal science, if he so prefers, just as long as each is in sympathy with his neighbour. This will be beneficial even to ordinary members who do not care for philosophical research. If such a group, selected on the basis of esoteric rules, were formed among mystics alone; if they pursued truth, helping each other with whatever light they may have, we guarantee that each member of such a group would make more progress in the sacred science in one year, than he would make in ten years on his own. In Theosophy, what is required is emulation and not rivalry; otherwise, he who boasts of being the first, will be the last. In true Theosophy, it is the least who becomes the greatest.

And yet, The Theosophical Society has more *victorious* disciples than is generally believed. But these keep to themselves and work instead of speechifying. They are our most zealous and devoted Theosophists. Writing articles, they forget their own names and use pseudonyms. Some among them know the mystery-language perfectly, and many an ancient book or manuscript, undecipherable to our scholars, or which appears to the latter as a mere collection of falsehoods, as compared to modern science, is an open book to them.

These few devoted men and women are the pillars of our temple. They alone foil the incessant work of our Theosophical "termites."...

Since we do not believe in a personal God, *outside of man himself who is its temple*—as taught by St. Paul and other Initiates—we believe in an impersonal and absolute PRINCIPLE,¹ so far beyond human conception that we consider anyone a mere blasphemer and a presumptuous fool who attempts to define this grand universal mystery. All that is taught us concerning this eternal and incomparable Principle, is that it is neither spirit, nor matter, nor substance, nor thought, but *the container of all these, the absolute container. ...*

Whatever may be the seeming appearances against The Theosophical Society; whatever may be its unpopularity among those who recoil in horror from anything that appears to them to be an *innovation*, one thing, however, is sure. What you, Gentlemen opponents, consider to be an invention of the XIXth century, is as old as the world. Our Society is the tree of Brotherhood, grown from a kernel planted in the earth by the angel of Charity and Justice, the day the first Cain slew the first Abel. During long centuries of the subjugation of women and of the suffering of the poor, this kernel was watered by the bitter tears shed by the weak and the oppressed. Blessed hands transplanted it from one corner of the earth to another, under different climes and at epochs distant from one another. "Do not do unto others what you would not wish others to do unto you," said Confucius to his disciples. "Love one another, and love all living creatures," preached Gautama the Buddha to his Arhats. "Love one another," was repeated as a faithful echo in the streets of Jerusalem. It is to the Christian nations that belongs the honour of having obeyed this supreme commandment of their Master in all its para-

¹ This belief concerns only those who share the opinion of the undersigned. Every Fellow has the right to believe in whatever he wishes, and in whatever way he wishes. As said elsewhere, The Theosophical Society is a "Republic of Conscience."

doxical force! Caligula, the *pagan*, wished that humanity had but one head, so that he might sever it with one blow. *Christian* powers have improved upon this desire which hitherto had remained theoretical, after seeking and finally finding the means to put it into practice. Let them therefore prepare to cut each other's throats and let them exterminate more people in one day in war than the Caesars killed in a whole year. Let them depopulate whole countries and provinces in the name of their paradoxical religion, and let them perish by the sword, they who kill by the sword. What concern of ours is that?

Theosophists are powerless to stop them. That is true. But it is in their power to save as many survivors as possible. Being a nucleus of a true Brotherhood, it depends upon them to make of their Society an ark destined, in a future not too distant, to transport the humanity of a new cycle beyond the vast muddy waters of the deluge of hopeless materialism. These waters are rising and at the present moment flood all the civilized countries. Are we going to let the good perish with the bad, afraid of the hue and cry and the ridicule of the latter, either against The Theosophical Society or ourselves? Are we going to see them perish one after the other, one from fatigue, the other vainly seeking the ray of sunlight which shines for all, without throwing them a plank of salvation? Never!

It may well be that the beautiful utopia, the philanthropic dream, that sees as if in a vision the triple wish of The Theosophical Society come true, is still far off: entire and complete freedom of human conscience granted to all, brotherhood established between the rich and the poor, and equality between the aristocrat and the plebeian recognized in theory as well as in practice—these are so many castles in Spain, and for a good reason. All this must take place naturally and voluntarily, on both sides; however, the time has not yet come for the lion and the lamb to lie down together. The great reform must come

about without social upheaval, without spilling a drop of blood; solely in the name of that axiomatic truth of Oriental philosophy which shows us that the great disparity of fortunes, of social rank and intellect, is due but to the effects of the personal Karma of every human being. We harvest but what we have sown. If the physical *personality* of man differs from every other man, the immaterial being in him or the immortal *individuality* emanates from the same divine essence as that of his neighbour. He who is thoroughly impressed by the philosophic truth that every *Ego* begins and ends by being the indivisible ALL, cannot love his neighbour less than himself. But, until the time this becomes a religious truth, no such reform can possibly take place. The egotistical saying that “charity begins at home,” or the other which says that “each for himself, and God for all,” will always move the “superior” and *Christian* races to oppose the practical introduction of the beautiful pagan saying: “Every pauper is a son of a rich man,” and even more to the one that says: “Feed first the hungry, and then eat what is left yourself.”

But the time will come when that “barbarous” wisdom of the inferior races will be better appreciated. In the meantime what we should seek is to bring some peace on earth to the hearts of those who suffer, by lifting for them a corner of the veil which hides from them divine truth. Let the strong point the way to the weak and help them to climb the steep slope of existence. Let them turn their gaze upon the Beacon-light which shines upon the horizon, beyond the mysterious and uncharted sea of Theosophical sciences, like a new star of Bethlehem, and let the disinherited of life take hope . . .

H. P. BLAVATSKY.

[Extracts from “Le phare de L’Inconnu”]



An NDE and Lincoln's Dream

Sgt. Steven Price was a tough, burly, heavily tattooed Marine. At the age of 23 he was critically wounded in Vietnam and evacuated to a hospital in the Philippines. As he lay on a stretcher waiting to be wheeled into the operating room, he claims he became "totally detached" from his body. He floated up near the ceiling and looked down at his *body* on the stretcher. He thought: "You damned fool, what are you doing lying down there, because it's time to go."

In this detached state, he turned and faced the brick wall. The wall suddenly became a light: "The light was there and it had come to get me."

"The light is the brightest thing you have ever seen, yet it's not penetrating in any way. I can't describe the light.... It is a mother cradling her young baby with love, only a million times more than that and that is all of the love there is."

Price says he was taken "to a place where there was a stream and I met my grandfather there who had been dead since 1954.... He was on one side and I was on the other and I wanted desperately to cross the stream and he was there to tell me it wasn't my time. I tried to cross the stream and when I did I woke up. I had the surgery and I was back in my room."

He tried to tell the nurses of his experience, but they said he was hallucinating. "I didn't want to go to the funny

farm or any of that kind of stuff so I just shut up."

When he got home in the United States, he told his wife. "Yeah, but you were under a lot of stress," she said. Nobody believed his experience was "real-ity." He shut up.

Price found his career in the Marines was complicated by his experience, even if he didn't talk to anyone about it. For one thing, he could no longer kill another human being in combat. He retired from the Marines in 1984 and went to work as a technician in Connecticut. His company sent him to college. There, due to a scheduling quirk, he signed up for a course in death and dying. When he told his story to his class, he was shocked to find that people didn't dismiss it. By that time, the phenomenon was very well known and studied. A 1981 Gallup poll found that about eight million Americans have had an experience like that of Steven Price. Research has revealed that the experience is common all over the world, in many cultures, and is recorded from ancient times to the present.

According to researcher Bruce Grayson, a University of Connecticut psychiatrist, for any-one who has experienced an encounter with the "light" mentioned by Price, the memory of the event is seared forever into the person's brain. Many people, though not Price, report going through a tunnel. They may meet a dead friend or relative with whom they converse telepathically. A feeling of bodily detachment is common. Often the experience is so blissful, the person doesn't want to go back into the world, but is told it is not yet time for them to die.

Generally, people who have had the experience become more spiritual and more compassionate. They also lose their fear of death. "You don't know what it is

to live until you're not afraid to die," says Price.

But they also return to a culture that is hostile or dismissive of spiritual experience. Many scientists tell them that their experience is simply the stress of dying which triggers a natural physico-chemical reaction resulting in psychological delusion.

They, however, have no **doubt**. A physicochemical reaction would not have given them the profound, life-changing joy they continue to feel. No drug or chemical can do that. Price is typical. When he talks about the light, his eyes fill with tears. "It took me 20 years to be able to call the light God."

God. That is the word that an English-speaking person uses to describe this force that transcends our ordinary 'reality.' Other peoples have found different words to use for it. Around 800 B.C., the people of northern India began using the words "Brahman" and "Atman" for it. In their stunningly beautiful scriptures, the Upanishads, they say of it:

He moves, and he moves not He is far, and he is near. He is within all, and he is outside all.

The Spirit filled all with his radiance. He is incorporeal and invulnerable, pure and untouched by evil He is the supreme seer and thinker, immanent and transcendent. He placed all things in the path of Eternity.¹

(from the Isa Upanishad)

¹ The original, "Becoming Intimate with God," by Garry Stewart, uses "god throughout for what might just as well be called the "Higher Ego." Our Higher Ego, "as part of the essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere;" ("Psychic & Noetic Action- II;") yet this Father of ours has a *source* still more universal than it — ATMA. THIS THE ABOVE MATERIAL IS DERIVED FROM GARRY'S ARTICLE, WHICH ORIGINALLY APPEARED IN THE SPRING 1992 ISSUE OF *QUEST MAGAZINE*.— ED., A. T.

There is a Spirit who is awake in our sleep and creates the wonder of dreams. He is Brahman, the Spirit of Light, who in truth is called the Immortal. All the worlds rest on that Spirit and beyond him no one can go.

The whole universe conies from him and his life burns through the whole universe.

(from the Katha Upanishad)

He is self-luminous and more subtle than the smallest; but in him rest all the worlds and their beings. He is the everlasting Brahman, and he is life and word and mind. He is truth and life immortal. He is the goal to be aimed at attain that goal, O my son!

(from the Mundaka Upanishad)

He rules over the sources of creation. From him comes the universe and unto him it returns. He is the Lord, the giver of blessings, the one God of our adoration, in whom there is perfect peace.

There is a Spirit who is hidden in all things, as cream is hidden in milk and who is the source-of self-knowledge and self-sacrifice. This is Brahman, the Spirit Supreme. This is Brahman, the Spirit Supreme.

(from the Svetasvatara Upanishad)

Other peoples have given the force names such as Yahweh (Hebrews), Ahab (Moslems), and Wakan Tanka (American Sioux Indians).

....

Occasionally history gives weighty evidence to support the closeness of our own *divinity*: — —

In the second week of April, 1865, all should have been well with Abraham Lincoln. His handpicked generals Grant and Sherman had broken the rebel armies. The Confederate commander, Robert E. Lee, had surrendered. The great task of

his life, the American Civil War, was over. He had won the victory.

But all was not well. He had been having disturbing dreams that left him sleepless, exhausted. One in particular disturbed him so much that he told a small group of his friends, including his wife Mary, Ward Hill Lamon, United States marshal for Washington, D.C., and a few others on his White House staff. His voice was sad and serious as he told them the following:

"About ten days ago I retired very late. I had been up waiting for important dispatches from the front. I could not have been long in bed when I fell into a slumber, for I was weary. I soon began to dream. There seemed to be a death-like stillness about me. Then I heard subdued sobs, as if a number of people were weeping. I thought I left my bed and wandered downstairs. There the silence was broken by the same pitiful sobbing, but the mourners were invisible. I went from room to room; no living person was in sight, but the same mournful sounds of distress met me as I passed along. It was light in all the rooms; every object was familiar to me; but where were all the people who were grieving as if their hearts would break? I was puzzled and alarmed. What could be the meaning of all this? Determined to find the cause of a state of things so mysterious and so shocking, I kept on until I arrived at the East Room, which I entered. There I met with a sickening surprise. Before me was a catafalque, on which rested a corpse wrapped in funeral vestments. Around it were people, some gazing mournfully upon the corpse, whose face was covered, others weeping pitifully. 'Who is dead in the White House?' I demanded of one of the soldiers. 'The President,' was his answer; 'he was killed by an assassin!' Then came a loud burst of grief from the crowd."

When he woke from his dream, Lincoln opened his Bible, and everywhere he turned in it his eye fell on passages about dreams, visions, and supernatural visitations. Mary Lincoln, Lamon, and the oth-

ers were horrified. Forget it, Lincoln told them; it was just a dream.

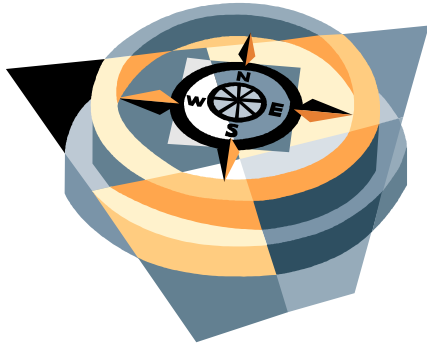
On the morning of April 14, Lincoln woke refreshed, cheerful. It was Good Friday, the day each year that Christians commemorate the death of Jesus of Nazareth. Lincoln had dreamed again, but this time it was the recurrent good dream, the one he had on the eve of all the great Union victories — Antietam, Gettysburg, Vicksburg. In this dream he was on the deck of a phantom ship. The strange ship was moving swiftly toward a dark and indefinite shore. A good omen, he thought.

That day Lincoln held a successful Cabinet meeting, then went for a carriage ride with Mary. They talked cheerfully about traveling in Europe after he completed his second term. He was happy. He said to her; "I consider this day the war has come to a close." In the evening, he took her to Ford's Theater. There, in the middle of the comedy play, the rebel sympathizer John Wilkes Booth shot Lincoln in the back of the head. He died several hours later without regaining consciousness. On April 19 Lincoln lay in the East Room of the White House on a flower-covered catafalque. A faint smile was frozen on his lips. He was the first American president to be assassinated.

These stories suggest that we have yet to scratch the surface of our potential which, like a vast unknown country, stretches away into the horizon.:

Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution—is the "Eternal Pilgrim," the Protean differentiation in space and time of the One Absolute "unknowable."(

(*The Secret Doctrine*, II, 728)



POINT OUT THE WAY

LXV

Chapter XV

“Infinite” Perfection, Delayed Egos and Nature’s
“Sure Method”

Question: — What is the responsibility of the so-called “delayed egos”?

Answer: — The egos caught in anthropoid bodies were morally irresponsible beings. They were those who had received but a spark; their moral stature was that of little children. The real sin was our sin, meaning by “us” the reincarnating egos who knew it was their duty to incarnate in the Third Race, and who yet wouldn’t do it. Those egos said, “Let’s wait; these bodies are not fit; these forms are not progressed enough for us; we will wait.” So, it was a sin of omission on the part of the reincarnating egos. It is just like parents neglecting children; then the children get into mischief or get hurt.

Since the real sin was the sin of the reincarnating egos, not of those monads which were caught in those bodies, the “delayed egos” will get their reward. Their punishment is not punishment in

our sense, any more than it is a punishment to an animal to be an animal. Their reward will come by reaction — they will suffer the consequences of their own sins, but that does not alter the fact that those who ought to have taught and guided them, wouldn’t do it. The delayed egos will get their reward in this sense — that in the next Round, and perhaps in the next Race, The Secret Doctrine says, they will come into human forms under better auspices. In other words, those egos will inform bodies of a higher class, in a moral sense, than would have been the case in the Third Race and the Third Round.

It is very interesting to read in that connection a truly terrible statement from one of the Commentaries to be found on p. 192 in the First Volume of The Secret Doctrine. It speaks there of the “holy youths,” meaning the reincarnating egos — ourselves. Remember that we were not on the physical plane, or the astral plane, or the psychic plane, but on the spiritual plane — the plane of Buddhi-Manas; in other words, we were gods then. The Commentary says that the “holy youths” refused to incarnate, or, using the Bible expression, to increase and multiply — they did not want to give up their divine status. Thus the Commentary states that selfishness prevailed even among the gods. If we find it hard to resist our selfishness here, suppose we in the highest and holiest state and were told, “It is your turn to go down there in the dirt, now.” And suppose we had power enough to say, “Not now; let’s wait until it is pleasanter, more agreeable.” Which would we choose? . . . Well, that is what we did choose.

Take Theosophists who haven’t done their duty, all these years, by the Theosophical Movement — innumerable people have fallen victim to the fakirs and the false yogis of a thousand — and — one kinds. Why? Because the Theosophists who knew, didn’t do their duty. What

kind of Karma will befall Theosophists who knew what ought to be done, but didn't find it convenient to do it, by following the path H.P.B. had shown? What kind of Karma will be theirs when the penalties of Atlantis come home to us all?

Question: — How will the Karma of Atlantis be felt?

Answer: — Have you ever thought of Jesus' statement in connection with Mr. Judge? Do you remember that paraphrase of the former, that "he who will not when he may, when he will, he shall have nay"? The world is full of people seeking the truth, and finding anything and everything in the way of counterfeits which they accept as truth. That is the beginning of the Karma of Atlantis, which will continue until at last we perceive black as white and white as black. We can see it everywhere in Nature now, and the Kali Yuga of our race has but barely begun.

Question: — On p. 136 (2nd Indian ed.) (p. 128 Am. Ed.), Mr. Judge, after alluding to the sure method of mixture, precipitation and separation, adds, "And this method was one known to the Alchemists." The question is, since it is universally agreed that in seeking pure truth it is better to proceed from the known to the unknown, rather than from the unknown to the known, why should Mr. Judge, after mentioning the sure method of precipitation and separation after mixture, allude to a body of people like the alchemists who are discredited by science and the courts?

Answer: — Well, the old alchemists are not so discredited today as we might think. Paracelsus, for example, is no longer considered a charlatan. Philalethes

and Robert Fludd are respected for their discoveries.

But suppose they were regarded as quacks and charlatans. H.P.B. was so regarded by the scientists of her day, and is so regarded now. What of it? It isn't a question of what we think of a person. Lots of people regard Theosophists as cranks, quacks, or queer. What of it? They are welcome to that opinion—it makes them happy, and it doesn't hurt us. We go right on just the same.

Instead of speaking of these discredited alchemists, why didn't Mr. Judge refer to our scientists, who use the alchemists' methods in their laboratories? Don't you think the answer is clear? Whatever may have been the nature of those alchemists, they were dealing with metaphysical nature, and when Mr. Judge speaks of mixture, precipitation and separation, he is referring to ethical, moral, intellectual and psychic mixture, precipitation and separation. Although our scientists follow this process right along, they do it wholly with physical things. It is not physical mixture that makes evolution go on—it is the mental, moral, psychic and astral mixture.

Take our meeting here tonight. We exchange ideas; we mingle in our thought, in our feeling, in our hopes and fears, our successes and failures. All that is a mixture. And then, this one or that one or another says something that clears our mind of some fog or trouble — it "falls" right out. That is the alchemical meaning of precipitation — that which was part of the alloy drops out, and we see more clearly.

So, it wouldn't have done at all for Mr. Judge to have referred to the methods of the laboratory. This is quite another kind of mixture, precipitation and separation. After a while, we shall separate and each go his own way, plus or minus. One

may have rejected everything he heard — the mixture may not have done him a bit of good, may have done him harm, may have sent him away sore and disgruntled. Or, the mixture or precipitation might have done another one good — he sees more, has become more tolerant, has a better understanding of his neighbours' points of view and attitude. We are all too much under the influence of merely laboratory methods of mixture, precipitation and separation. The mental, moral and psychic processes go on all the time, and out of that mixture comes our evolution.

Question: — The statement is made that when we began our evolution on this globe, or before we began it, we were beings of very great power. Does that mean that after having been in evolution here for a long while, we are beings of less power than we were then?

Answer: — That relates to the three lines of evolution. Until we incarnated, our evolution was purely spiritual. After incarnating, our evolution became more and more intellectual; that is, more and more a reasoning growth and less and less an intuitional growth, so that our spiritual nature, knowledge and powers were put into the background of our consciousness, while our intellectual nature was growing. Now we are to seek to reunite the two by using the intellect on a spiritual basis, instead of — as most of us do — on a physical basis.

Question: — On p. 136 (p. 128 Am. Ed.) the statement is made that “Nature never does her work in a hasty or undue fashion.” What connection is there between that statement and the Third Fundamental of The Secret Doctrine.

Answer: — It 's the same thing. “Nature. . . by the sure method of mixture, precipitation, and separation, brings about the greatest perfection.” You can see right

here that we are all differentiated beings; yet we come together and exchange views, ideas, questions, answers, speculations, experience and so on. That is mixture. Then, whatever each one sees as an addition to his present stock he holds in his mind and calls it by adoption “his.” This necessarily produces or precipitates a change in his own thinking, and therefore in his own basis of action. Then we all go our separate ways, and apply against our new experience whatever we may have gained or added to our former store.

The same holds true physically: we are all the time taking in food, which is mixture; precipitation — that is action; the result of this process energizes a man to go on working, and that is differentiation.

Question: — How could there be equilibrium when there is action?

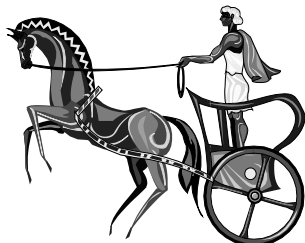
Answer: — Because of the nature of our present minds and environment, we take a more circumscribed view of Karma than we should, and so Karma is often stated first as an abstract theorem — the theorem of law. Next, Karma is still more frequently spoken of in a universal sense — cause and effect, sowing and reaping, and so on. Finally, Karma is spoken of in a specific and practical, because applicable, sense: “Karma is an undeviating and unerring tendency in the Universe to restore equilibrium.” That is the third aphorism. “An undeviating and unerring tendency in the Universe.

But the first aphorism is specific, because it deals with our minds: There is no Karma for you or me or any other being, it is implied, unless that being — you, I, or some other being — makes it or experiences its effects. That is the direct, immediate, personal, applicable statement of Karma. I have no Karma, except as I make causes and reap effects.

The third aphorism passes from the concrete or specific or particular to the universe. How comes it that every time I act I experience results? Because I have for the moment disturbed the motionless repose of Nature, as far as I am concerned. So Nature, abhorring a vacuum, instantly acts to restore the balance — and you can follow that all the way through.

Remember that our knowledge is limited, our reasoning is limited, our perceptions are limited, our actions are limited; our conclusions and the results of our experiences are all relative. There is not merely our relation to the universe; there is the universe's relation to our selves. We ought not to forget the statement in the Gita that for every act which a man performs, whether with his body, his speech, his senses or his understanding, five agents are necessary. We are too much inclined to think that when we act, we act alone.

TO BE CONTINUED



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DNYANESHVARI

LXIV

[The *Dnyaneshvari* is mentioned many times by Madame Blavatsky, always in glowing terms. The following rendition is extracted from Manu Subedar's translation. The great Sage, Dnaneshwara Maharaj sang this work to his people when he was quite young. He did it in their native language, Marathi, about 700 years ago. It is his commentary on the *Bhagavad-Gita*.]

CHAPTER FIFTEEN

Arjuna says to Shri Krishna: Do those, who reach Brahman in this manner become Brahman, or do they have separate personality? Is it like the butterfly devoted to the flowers, never becoming the flower? If they remain separate, to say that they never come back cannot be right. If, on the other hand, they acquire all the characteristics of Brahman, then there is no question of one joining to the other. Weapons do not kill themselves. How can one, who has reached so higher, experience separation or meet with death? The limbs and the body are not different.

Shri Krishna says to Arjuna: O wise one, it is correct to say that they remain separate and also to say that they become myself? Though in reality they identify themselves with Me, yet superficially they remain separate. Superficially the waves appear different from water, but they are all water. Ornaments appear as different from gold, but they are all gold. Through the eyes of wisdom they have become Me, but on account of nonwisdom they appear separate from Me. Where there is unity, the formalities and ceremonies of duality are not appropriate. If the whole of the sky was contained in the sun, where would be the orb and where would be the rays? Where water will overtop everything at the time of the great destruction, there will be neither full tide nor low tide. I, who am one, cannot be divided into parts. It is like water, which runs straight, beginning to run crooked on account of the current or the sun, which has one orb showing another orb in the reflection of water.

Who can say whether space is square or round? It only appears square or round according to the enclosure. The attainment of a kingdom in a dream means that the party who is asleep, is multiplying himself in all that constitute the kingdom. An alloy will diminish the value of gold. When illusion surrounds My true form, non-wisdom will increase

and owing to a doubt as to the true form of Self, a man thinks that he is the body. It is wisdom (Dnyana), which brings out the fact that the Self is not the body. The relation of the Self to Me is then disclosed. Just as on the surface of the ocean ruffled by the wind, there are waves, so it is said that I constitute the life which moves inert things. The self inside the body which has its being in this human world, which undergoes birth and death and thinks of them as real, is called the world part of Me. But this is not Me. The Self limited in this manner is to Me what the reflection of the moon is to the moon. A piece of flint will acquire the color of vermilion, but it is not itself red. So, to say that I, who am without beginning or end, being eternal, who am without any action at any time go through activities and experiences, is an error. It is really that the Self is attached to the Prakriti (the negative principle). And through this all sorts of attributes that constitute the bonds, arise. This Prakriti acts through the five senses and the mind and the Self (Jiva), considering that they belong to it, begins to act. A recluse who has no family might dream of a family, but in reality there is nothing but himself. So the Self (Jiva) indulges in mundane activities. Forgetting its true nature, it identifies itself with Prakriti. It creates ideas, hears them, speaks them, moves holding the rope in the form of Prakriti in objects of other senses. It goes out by way of the eyes to the objects that please the eye. It panders the objects that are pleasing to taste and smell. By means of the mind, it directs these senses. So the Self indulges in mundane activities.. When the Self enters the body, it appears as if It is undergoing activities and experiences. It is only in the city that the wealth and pomp of a man shows itself. The Self, when It resides in the body, begins to get the egoism and the five senses working. When this Self goes away from the body, it takes with it the functioning

of the mind as well as the five senses. The guest (Atithi), turned away, takes with him the merit of the household. When the threads are broken, the puppets cease to move. When the sun goes away, it is as if he takes the eyesight if the people with him. And when big wind blows, it takes with it the fragrance of flowers. At the time of death, the Self (Jiva) takes with it the mind and the five senses. Wherever it goes and whatever other forms it assumes, it again operates through the senses. It is like the light going away from the lamp and coming back when it is relighted. Ignorance, however, has led people to believe that it is the Self that becomes the body and then enjoys things. In reality, birth and death along with action and experience are the attributes of Prakriti and not the Self.

When the body is born and when life is seen in it on account of its movement, people say that the Soul is born. The senses resorting to the body, act on their own nature and people say that the soul is enjoying. When in due course the body becomes worn out, people cry and say that the Soul has left him. Must you believe that there is wind only when the tree is seen moving? Would you say that where there is no tree there is no wind? Would a man say that he does not exist because there is no mirror at hand that will show him that he does exist? To believe in existence from outside is a mistake. Sounds coming from the sky are regarded as the roar of clouds by people, and when clouds chase one another, the clouds are regarded as a motion of the moon. The misguided people, instead of realizing that birth and death are for the body, attribute them to the unchanging Soul. The Soul remains the Soul; action and enjoyment belong to the body. The eyesight of wisdom (Dnyana) discloses the soul as separate from the body. In summer the rays of the sun penetrate through the clouds. The wise, whose

heart has turned towards Brahman, says that the Soul does nothing. Though the stars of heaven reflect in the ocean, they do not fall down in the ocean. The reflection is not the original thing. So the Soul is free from activity. The moon remains itself though its reflection may be broken up in many parts. Similarly with regard to the sun when the water dries up, its reflection disappears. The prowess of the Soul is eternal. It is nonwisdom that brings light to the body. In the OverSoul there are no tides, and there is no action. The wise alone know this. Even if a man has knowledge that enables him to calculate atoms and to solve difficult problems of all sciences, if his mind has not acquired aloofness, he will never realize the Soul. With discourse on the highest in his mouth and the contemplation of objects of enjoyment in his heart, a man never attains Me. The study of books in a dream does not give knowledge. The possession of a library does not make a learned man. Blindfolded, if a man were to smell pearls, he would not be able to tell their value. So long as there is egoism, even if a man has studied all the Shastras, a million births would not enable him to attain Me.

[TO BE CONTINUED]



CORRESPONDENCE

On the HPB Defense Fund

[Letter from Dallas TenBroeck and answer]

Dear Dallas

Thank you for your significant contribution regarding the HPB Defense Fund. As your contribution expresses reservations held by many, I will answer it point by point.

“I (Dallas) thoroughly agree that the errors and attacks on HPB, as witnessed in the Adyar T.S. — Theosophical Publishing House issuing of Vol. I of HPB’s letters ought to be challenged.

Answer: The Defense Fund was not established to “challenge” anyone but to make available an honest volume of letters to the public. That volume will make clear what is fraudulent and why.

(1) As I (Dallas) understand it, this particular volume of “Letters” is the old Boris de Zirkoff compilation on which Dara Eklund and others worked years ago — and it has been held in MSS form, unpublished for many years by Dr. Algeo and others of the Adyar/Wheaton Theosophical Publishing House

Answer: This is correct ONLY so far as the Solovyoff series are concerned.

(2) Apparently, according to Dr. G. Tillet, the literary executor for Mr. John Cooper, the negotiations for the publishing of Mr. John Cooper’s compilation was presented in MSS form to the Theosophical Publishing House, and was under consideration at the time of his sudden and unexpected death. There seems to have been at that time some dispute as to the way of presenting such material. Apparently Dr. Algeo and Mr. Cooper were in the process of debating and negotiating this matter.

Answer: While this incident was germane at the time, it has little or no relation to the present project — that of publishing an authentic volume I of HPB’s letters.

(3) Was this sudden death of Mr. Cooper a Karmic “omen”? — I wondered at the time — since inevitably, there are (and still is) no possibility of proving all of HPB’s had been found, adequately authenticated, and assembled for publication.

Answer: Madame Blavatsky re-established the Mystery School — the Alaya doctrine. In that sense, yes it may have been an “Omen”.

As to definitive volumes of anything: Do we have a “definitive” volume of George Washington’s letters? The Bollingen series thought it was publishing a definitive volume of Plato but new discoveries are throwing doubt on that position. So the answer would be NO, the Fund will not publish a “definitive edition” but will publish the most complete volume which can be assembled at this time in history. We owe that much to our Teacher. “He who wipeth not away the filth with which the parent’s body may have been defiled by an enemy neither loves the parent, nor honors himself.”

I(Dallas) also have wondered

(4) How Mr. J. Cooper might have treated the Solovioff versions of her letters that he published in 1894 after she had died in 1891 and could not refute them.

Answer: It is a moot point. Since the Fund is functioning in the *present* rather than the past we will leave that for the historians to consider.

(5) We her devoted students, call them “forgeries and calumnies.” How and who will make the necessary research among the old Russian government papers to trace if these exist, and verify the handwriting, and actually secure trustworthy evidence to prove if forgeries were or were not inserted there for originals.

Answer: Our courts accept circumstantial evidence — perhaps more than they should! — so a careful study of SOLOVY-OFF'S FRAUD By Beatrice Hastings¹; Serialized

¹ In the case of Madame Blavatsky, accused by Solovoyoff, the documents proving Solovoyoff a liar and so debased that he was willing to accuse him-

in *The Canadian Theosophist*, July 15, 1943 - February 15, 1944 with Addendum, and also available from *The Aquarian Theosophist*.] along with ’, Madame Blavatsky’s letters to Mr. Sennett and others regarding Mr. Solovioff are convincing beyond a “reasonable doubt”! According to HPB, even his mother denounced him!!

(6) There is also the possibility that some of the actual letters may be by some other hand than HPB’s, or may have been abstracted — who may have had access to those old files — is there any record? When did Solovioff see and copy them?)

Answer: What Solovioff did or did not do, who had access or did not have access to the letters is not germane to the overriding FACT of his track record as a pathological liar intent on trying to destroy Madame Blavatsky’s work. As all should know by now, he hit upon this venue when she repeatedly refused to teach him how to perform phenomena, insisting that in Theosophy one had to live the life. Why did such a great adept as HPB who obviously knew the intent and motive allow this to happen? There is a law in occultism that everyone gets their chance. None can be refused, not even future ene-

self falsely of feigning sympathy during nearly two years in order to trap and destroy morally a friend — the documents were in existence and were preserved, to be produced and to clarify the Plain Tale. He thought himself safe when he wrote his book [*A Modern Priestess of Isis*]. Madame Jelihovsky, the sister of H.P.B., had burned all, as she fancied, of H.P.B.’s Russian correspondence. But Madame Blavatsky had sent to Colonel Olcott part of her correspondence with Solovoyoff, and Olcott produced these letters when Mme. J. entered into a fight with Solovoyoff for her sister’s memory. The letters are conclusive in substance, tone and date.

They show Solovoyoff as an ambitious aspirant to occult knowledge and powers, ready to believe himself fitted to lead the Society along with H.P.B., if only she would trust him, despising all the other Theosophists; and a lively chapter might be written on his jealousy of Olcott, Sennett, Hartmann and anyone who seemed to enjoy Madame Blavatsky’s confidence. His fury at being rejected is at the bottom of his book [from *Solovioff’s Fraud*].

mies. By the sure process of mixture, amalgamation and precipitation, nature furnishes even Judas the same chance that goes to all of us.

(7) If enough money comes forward to make an “authentic” compilation of whatever has been found to be HPB’s correspondence during the same period of time, how can we be sure it is “definitive”?

No, it will not be definitive. There is no way to prove such an outcome. The Fund is established to make available an honest volume I of HPB’s Letters.

(8) Is there any possibility that an appeal to Dr. Tillett, who holds as a trust the literary and legal keys to John Cooper’s long work on this, might enable it to be published in the way he, you and I might hope?”

It is doubtful that Dr. Tillett is open to such an appeal. It had no bearing on the publishing of the fraudulent volume. However, if you or some interested individual wishes to mediate such an appeal on behalf of the Fund it would certainly be welcomed.

(9) Has anyone else made a compilation of HPB’s letters during that same period, so that the contrast can be made clear to students historians and readers?

The beginning and the end of the volume published by the Fund will contain such contrasts. Historically the contrast can be made between the proposed volume and the fraudulent volume.

(10) I am amazed that readers were not adequately warned about this in the Theosophical Publishing House publication, and I consider the few words they inserted to be quite inadequate and leave a “well, maybe....” Taste in the mouth.

How such a volume could be published in light of Theosophical history is a mystery to all of the critics I have had interchange with. That it would be done without at least some consultation with Radha Burnier is a mystery as well.

(10) Constructively, and as a beginning, the material sent to *Fohat* and other publishers, ought to be assembled and produced as a PROTEST — say, a book (perhaps) — so that students have it in hand and can use it in correlation with this sad Theosophical Publishing House product we all object to.

The PROTEST you envision has been proceeding for over a year with no perceptible results. That is the reason the HPB Defense Fund was established. The original SD had to be financed and published by those who saw the need. The Coues court case had to be financed and carried to a successful conclusion by those who saw the need. The same principle applies in this case.

(1) I think it will be difficult to produce an “authentic” HPB’s *Letters* for that period of time, as none of us can really say anyone (including Cooper) has totally secured ALL that HPB wrote as letters in that time frame.

Yes, an heretofore unsuspected letter of Plato, George Washington or Julius Caesar may turn up at any time; so whether a volume is “definitive” or not is no argument against taking action to correct an injustice. The Defense Fund was established to accomplish this task. It will be as definitive as we can make it, and will contain ample material that will enable students, historians, and scholars to decide which of the two volumes is honest and can be relied upon as such.

(12) Inevitably some more letters of HPB will emerge (and will be found omitted in this book by the TPH — or misquoted

Maybe so, but what does this have to do with the immediate NEED for an honest volume for comparison with the fraudulent one?

I therefore suggest that a book showing how it is necessary to protest to this publication ought to be issued.

The Defense Fund was established with the sole object of publishing a reliable volume I of HPB Letters for comparison. If others feel the need to publish a book on “how to protest” the fraudulent publication, that is fine and we would welcome it.

It is to my mind a difficult publishing matter.

Agreed

Perhaps *The Aquarian Theosophist* might first serve to reproduce the material needed for the “Protest” (secure a release from *Fohat* to reproduce, and those who wrote articles and letters there) and then have it put into book form?

Answered earlier.

As I(Dallas) see it: If you do produce an “Authentic HPB LETTERS VOL I,” students may have to deal with 2 or 3 volumes (in case Tillett ever releases permission to some publisher to print to print Cooper’s compilation) — in which the bulk of the material is repeated.

Yes, as long as fraudulent volumes with lies and slanders passed off as if they are legitimate letters get published Madame Blavatsky’s students will need to take action to correct the injustice.

My(Dallas) suggestion is to focus on a well written PROTEST and leave room for fur-

ther material to be inserted as time brings to light.

The lack of response to several well-written protests is precisely what caused the HPB Defense fund to be established as an immediate and urgent necessity. However, if a group wished to finance and publish a PROTEST volume, we would be the first to wish them well in their efforts and lend a hand in gathering documents!

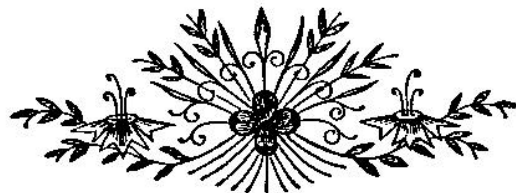
As a primary duty and needed security: who will go to and secure access to the files in old Russian government archives? What kind of verification can be secured? Photographic? Without that work the matter you propose may be considered moot.

Valid copies of Most of the documents are here in Los Angeles. The bogus Russian Spy Letter and Mr. Solovioff’s career in slander will not be found in the *authentic volume.*

Thanks for your comments, and we will welcome additional observations as the work proceeds.

Also we extend our fraternal greetings for an auspicious ULT Day,

Jerome
For the
HPB Defense Fund



Hi Jerome

Thanks for the last supplement, some really interesting things are going on at Princeton.

And the Peace Pilgrim from the talk radio was quite something. (June *Supplement*).

We tried an new style meeting last week, remember the programme you mailed me last year?

Taking some compilations from HPB's writings on Karma and the Forgiveness of Sins, in which she writes so well about disposing of the vicarious atonement idea, we alternately read and discussed it in a group circle.¹

Kind regards,
Will Windham
London, U.K.



Dear Jerome,

Many thanks for printing that wonderful article "Steps Toward Inner Peace" by Peace Pilgrim. It's pure Theosophy — *The Voice Of The Silence* expressed in contemporary language — and a shining example of "living the life". I had read a little book by her years ago; perhaps this article will introduce her to a new audience.

Best regards,

Linda
Phoenix, AZ, USA



On *The Challenge of Discipleship*

Carlos, We have not met, but I have come to know you a bit through having read your fine article on "The Challenge of discipleship in the 21st century" in the July *Aquarian Theosophist*. I think your

¹ Many ULT lodges are moving away from the lecture mode more into a group discussion and mutual search. That mode has had a distinct revitalizing effect on the Los Angeles lodge. The "notes" taken on the meeting mentioned by Will were published in the last issue, p. 23 — ED., A.7.

sensibilities regarding, what I will call, the logic behind the subject of discipleship, rings true to me. I especially approve of the way you put the following:

"Indeed, History has proven once and again that in the absence of an inner group with people committed to the process of discipleship, the movement is scarcely more than a corpse."

You then continue with:

"If we see the idea of being a disciple as a status-symbol or a mark of personal achievement, then there is no need whatsoever for any sincere students to ever think about such a dangerous topic."

In the first paragraph you have laid the basis for the inherent natural existence of the condition called "discipleship", and in the second you put it psychologically right. Both of these move the issue from the theoretical to the practical.

Thanks again
Steve²,



Dear Steve,

Thank you very much for your kind commentaries. They show you have a fine understanding of things occult.

Best regards, your brother-in-the-search,

Carlos.
Brazlandia, BRAZIL



² Steve, are you still in Georgia, or is it Washington? Thanks for the observations! — ED., A.7

LETTER RECEIVED BY W. Q. JUDGE FROM MASTER K.H. ON MAY 10, 1887, PRECIPITATED ON THE BACK OF ONE HE RECEIVED FROM HPB.

You say you are a " sad case " and yet you have in your heart so great a love for humanity and for the individual members of the race that you are haunted night and day by thoughts of their suffering, ignorance and pain. It is such as you who hold the human race from falling into that bottom-less pit of emptiness where despair is forgotten and where effort is unknown.

My dear friend, for that you are, being truly the friend of all who are looking for the light, do not forget that you are living in a very dark and sad Maya of intensely physical life. The whole busy continent of America is eaten up by materialism and when an effort is made towards psychic life it results only in dragging that psychic life down into matter where it dies as a volatile gas escapes in the hands of one who is not expert. The sadness of this fact colours your letter. You know that any school founded amongst you would at once become a school of practical magic working in order to produce results in matter. This is quite True. The reason is that even those who are most in earnest among you have no true psychic aspirations. Remedy this in yourself and endeavour to remedy it in others by word and example.

Desire no results which are forms of power. Desire only, in your efforts, to reach nearer to the centre of life (which is the same in the Universe and in yourself) which makes you careless whether you are strong or weak, learned or unlearned. It is your divinity; it is the divinity we all share. But its existence is not credited by those who look *only for* money or success in material effort. (I include the intellect in matter.)

Lean, I pray you, in thought and feeling away from these external problems which you have written down in your letter; Draw on the breath of the great life throbbing in us all and let faith (which is unlearned knowledge) carry you through your life as a bird flies in the air — undoubtingly. Only remember one thing — when once you fling yourself on the great life of Nature, the force that keeps the world in motion and our pulses beating and which has within it, in its heart, a supreme and awful power — once having done that, you can never again claim back your life. You must let yourself swing with the motions of the spheres. You must live for other men and with them; not for or with yourself. You will do this, I am sure.



HPB Defense Fund Report

Cumulative gifts as of June 20, 2005

ER	500.00
Anonymous	50.00
DLJ	50.00
EPB	200.00
MRJ	50.00
DLJ	100.00
RD	250.00
Anonymous	50.00
TOTAL AS OF June 20, 2005	1,250.00

The HPB Defense fund has been established for the vindication of Madame Blavatsky's good name, character, and bonafides. As the Master's Agent her writings have a self-transformative power for those who assimilate them.

The Fund is specifically dedicated to the publication of an authentic **Volume I** of Madame Blavatsky's letters. Such a volume will equip the student and inquirer with eyes to *discriminate* the authentic from the fraudulent, the clean from the corrupt.