

From the remotest past, married parents have been the most effective teachers of their children, and the family has been the most important school for the transformation of newly-born human animals into intelligent, socially responsible personalities. This decisive educational role is well summed up in the dictum:

“What the family is, such will the society be.”

Furthermore, the cultivation of mutual love and the task of educating their children stimulate married persons to release and develop their best creative impulses. For surely the mission of molding their own and their children’s personalities is as ennobling as the creation of a masterpiece in the arts or sciences. And regardless of education, social status, religion, or economic conditions, each married couple derives from a good marriage the fullest satisfaction of this creative urge which is in all of us.

In this sense, marriage is the most universal and the most democratic school for the development of the creative potential of every human being. This creative urge is possibly the most distinctive mark of the human species, and its satisfaction is an absolute necessity for human happiness.



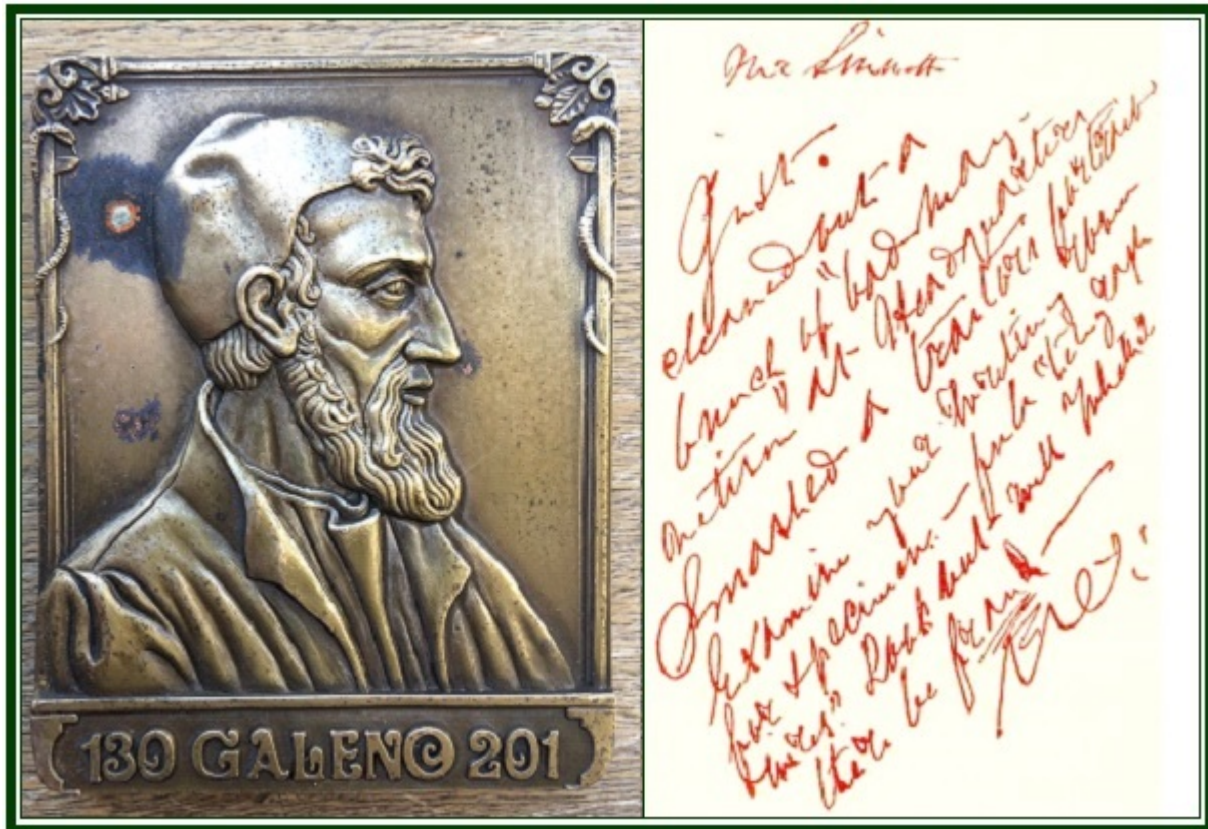
Enjoying the marital union in its infinite richness, parents freely fulfill many other paramount tasks. They maintain the procreation of the human race. Through their progeny they determine the hereditary and acquired characteristics of future generations. Through marriage they achieve a social immortality of their own, of their ancestors, and of their particular groups and community. This immortality is secured through the transmission of their name and values, and of their traditions and ways of life to their children, grandchildren, and later generations.

The fulfillment of these tasks explains why marriage has been regarded by all societies as the culminating point of human existence, and as the most decisive factor in the survival and well-being of the societies themselves

(Pitirim A. Sorokin)

[From the book “The American Sex Revolution”, by Pitirim A. Sorokin, Porter Sargent Publisher, Boston, USA, 1956, 186 pp., see pp. 4-6. The book is available in the [associated websites](#).]

Galen of Pergamon and Esoteric Philosophy: **Theosophy or the Medicine of the Soul**



Portrait of Galen in a Portuguese bronze medal belonging to the library of the Independent Lodge of Theosophists, and one of the Letters from the Mahatmas

**“Theosophy is that branch of medicine by which
one may rid himself of his sins from time immemorial.”**

(A Paramahansa of the Himalayas,
in the text [“On What Is Theosophy”](#))

Students of Theosophy must evaluate the relation between theory and practice in daily life. An honest look at the issue will teach us more than one lesson in modesty.

A Master of the Wisdom once defined Theosophy as a Medicine of the Soul. Spiritual ignorance is a disease suffered by those whose souls are still childish. Divine wisdom heals human beings from within: it opens the door to self-responsibility.

Galen of Pergamon, the famous physician who lived in the Roman world in the second century of present age, wrote an interesting warning to medical doctors. Galen’s words are especially useful to modern theosophists:

“What happens to most of the athletes who have ideas of victory at the Olympic Games, but undergo no training to bring this about, happens also to most physicians. They praise

Hippocrates, whom they consider the best of all; but as for making themselves like him, they will do anything rather than this.” [1]

The idea is Socratic. The right relation between theory and practice is no easy matter. Humbleness is important in order to be able to serenely acknowledge the distance between the two factors. Once this step is taken, one can slowly, patiently work to reduce the lack of congruence and harmony between his ideals and his daily life.

Tapah, or austerity, will then emerge as a valuable tool in one’s journey. A Mahatma wrote to a lady theosophist who wanted to help mankind:

“Are you ready to do your part in the great work of philanthropy? You have offered yourself for the Red Cross; but, Sister, there are sicknesses and wounds of the Soul that no Surgeon’s art can cure. Shall you help us teach mankind that the soul-sick must heal themselves?” [2]

Another master of the wisdom implicitly defined the theosophical movement as *an effort to heal*, as he discussed the admission of “difficult” persons in its ranks. He started by saying:

“Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy, and, there is a mutual correlation even between a star and a man; thought runs swifter than the electric fluid, and your thought *will find me* if projected by a pure impulse”.

A few lines below the master added:

“Understand this and the admission into the [Theosophical] Society of persons often distasteful to you will no longer amaze you. ‘*They that be whole need not the physician, but they that be sick*’ - is an axiom, whoever may have spoken it.” [3]

A true follower of Hippocrates, Galen of Pergamon teaches that physicians must do more than using the name of the Medicine’s founder. Blind dogmatism does not help. Physicians must develop a proper understanding of the science by being independent philosophers and practicing “rational contemplation”.

The reasoning is valid for modern theosophists in their relation to the masters of Helena Blavatsky and their teachings, given out through her. One can apply Galen’s words to the modern esoteric movement, but replacing the word “Hippocrates” by “Sages”.

Galen writes:

“...It seemed to me that I should seek the cause, whatever it may be, by which, although they all wonder at the man [or at the **Sages**], they do not read his [or **their**] writings; or by which, if one of them should chance to read them, he would not understand what was being said; or by which, if he should happen to understand, he would not combine understanding with practice, so as to establish it and make it habitual, finding out, by determination and by ability, all the things that Hippocrates has [and **the Sages have**] accomplished and bestowed upon men.” [4]

Instead of merely memorizing a teaching, theosophists must cure themselves from the disease of ignorance and help others do the same.

They can succeed in their task through the healing power of three guiding lights in the search for divine knowledge: altruism, self-responsibility, and an expanding discernment.

(CCA)

NOTES:

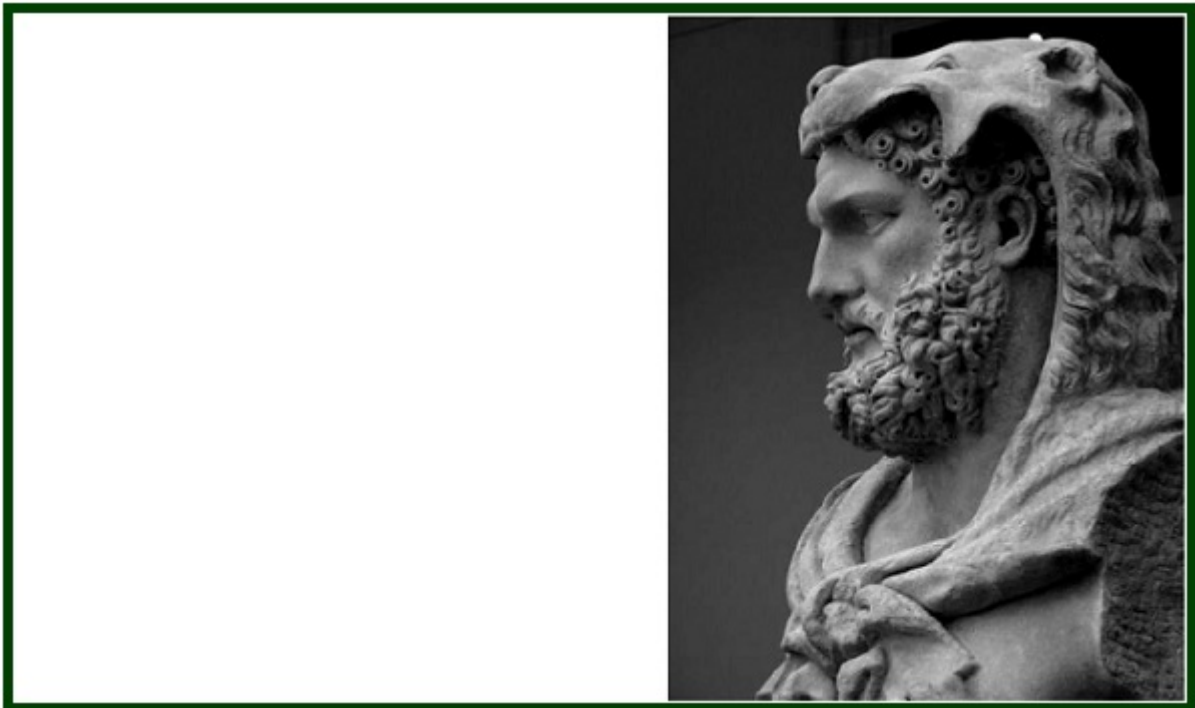
[1] From the first paragraph in the essay “[That The Best Physician Is Also a Philosopher](#)”, by Galen of Pergamon.

[2] “[Letters From the Masters of the Wisdom - Second Series](#)”, [Letter 72, p. 129](#).

[3] “The Mahatma Letters”, [Letter 45, pp. 267-268](#). In the chronological edition of the Mahatma Letters, see Letter 47. The axiom is present in Matthew 9:12, in the New Testament: “It is not the healthy who need a doctor, but the sick.”

[4] From the essay “[That The Best Physician Is Also a Philosopher](#)”.

Blavatsky, on Hercules and The Sun Selected Fragments from HPB’s “Isis Unveiled”



Hercules, or Herakles

* Pythagoras taught his disciples that God is the universal *mind* diffused through all things, and that this mind by the sole virtue of its universal sameness could be communicated from one object to another and be made to create all things by the sole will-power of man. (“[Isis Unveiled](#)”, vol. I, p. 131)

* With the ancient Greeks, *Kurios* was the god-Mind (*Nous*). “Now Koros (Kurios) signifies the pure and unmixed nature of intellect - wisdom”, says Plato.[1] Kurios is Mercury, the Divine Wisdom, and “Mercury is the Sol” (Sun) [2], from whom Thaut - Hermes - received this divine wisdom, which, in his turn, he imparted to the world in his books. Hercules is also the Sun - the celestial storehouse of the universal magnetism [3]; or rather Hercules is the magnetic light which, when having made its way through the “opened eye of heaven”, enters

into the regions of our planet and thus becomes the Creator. Hercules passes through the twelve labors, the valiant Titan! He is called “Father of All” and “self-born” (*autophues*).[4] (“[Isis Unveiled](#)”, vol. I, pp. 131-132)

* Hercules, the Sun, is killed by the Devil, Typhon [5], and so is Osiris, who is the father and brother of Horus, and at the same time is identical with him; and we must not forget that the magnet was called the “bone of Horus”, and iron the “bone of Typhon”. He is called “Hercules *Invictus*”, only when he descends to Hades (the subterranean garden), and plucking the “golden apples” from the “tree of life”, slays the dragon. [6] The rough Titanic power, the “lining” of every sun-god, opposes its force of blind matter to the divine magnetic spirit, which tries to harmonize everything in nature. (“[Isis](#)”, vol. I, p. 132)

* All the sun-gods, with their symbol, the visible sun, are the creators of *physical* nature only. The *spiritual* is the work of the Highest God - the Concealed, the Central, Spiritual SUN, and of his Demiurge - the Divine Mind of Plato, and the Divine Wisdom of Hermes Trismegistus [7] - the wisdom effused from Oulom or Kronos. (“[Isis](#)”, vol. I, p. 132)

* Like Hercules, the faithful Titan, who helps Jupiter and restores to him his throne, Siva, the third person of the Hindu trinity, hurls them all from the celestial abode in Honderah, the region of eternal darkness. But here the fallen angels are made to repent of their evil deed, and in the Hindu doctrine they are all afforded the opportunity to progress. In the Greek fiction, Hercules, the Sun-god, descends to Hades to deliver the victims from their tortures; and the Christian Church also makes her incarnate god descend to the dreary Plutonic regions and overcome the rebellious ex-archangel. (“[Isis](#)”, vol. I, p. 299)

* The atmospheric electricity in its neutral and latent states is embodied usually in demi-gods and goddesses, whose scene of action is more limited to earth and who, in their occasional flights to the higher deific regions, display their electric tempers always *in strict proportion with the increase of distance from the earth's surface*: the weapons of Hercules and Thor were never more mortal than when the gods soared into the clouds. (“[Isis](#)”, vol. I, pp. 261-262)

* ... Take the conception of Thor, the son of Odin. Whenever this Hercules of the North would grasp the handle of his terrible weapon, the thunderbolt or electric hammer, he is obliged to put on his *iron* gantlets. He also wears a magical belt known as the “*girdle of strength*”, which, whenever girded about his person, greatly augments his celestial power. He rides upon a car drawn by two rams with silver bridles, and his awful brow is encircled by a wreath of stars. His chariot has a pointed iron pole, and the spark-scattering wheels continually roll over rumbling thunder-clouds. He hurls his hammer with resistless force against the rebellious frost-giants, whom he dissolves and annihilates. When he repairs to the Urdar fountain, where the gods meet in conclave to decide the destinies of humanity, he alone goes on foot, the rest of the deities being mounted. (...) Rendered into plain English, how can this myth be interpreted but as showing that the Norse legend-makers were thoroughly acquainted with electricity? Thor, the euhemerization of electricity, handles his peculiar element only when protected by gloves of *iron*, which is its natural conductor. His belt of strength is a closed circuit, around which the isolated current is compelled to run instead of diffusing itself through space. When he rushes with his car through the clouds, he is electricity in its *active* condition, as the sparks scattering from his wheels and the rumbling thunder of the clouds testify. The pointed iron pole of the chariot is suggestive of the lightning-rod; the two rams which serve as his coursers are the familiar ancient symbols of the

male or generative power; their silver bridles typify the female principle, for silver is the metal of Luna, Astarte, Diana. (“[Isis](#)”, vol. I, pp. 160-161)

(Helena P. Blavatsky)

NOTES:

[1] “Cratylus”, p. 79.

[2] “Arnobius”, vi., xii.

[3] As we will show in subsequent chapters, the sun was not considered by the ancients as the direct cause of the light and heat, but only as an agent of the former, through which the light passes on its way to our sphere. Thus it was always called by the Egyptians “the eye of Osiris”, who was himself the *Logos*, the First-begotten, or light made manifest to the world, “which is the mind and divine intellect of the Concealed”. It is only that light of which we are cognizant that is the Demiurge, the *creator* of our planet and everything pertaining to it; with the invisible and unknown universes disseminated through space, none of the sun-gods had anything to do. The idea is expressed very clearly in the “Books of Hermes”.

[4] “Orphic Hymn”, xii.; Hermann; Dunlap: “Musah, His Mysteries”, p. 91.

[5] Movers, 525. Dunlap: “Mysteries of Adonis”, 94.

[6] Preller: ii, 153. This is evidently the origin of the Christian dogma of Christ descending into hell and overcoming Satan.

[7] This important fact accounts admirably for the gross polytheism of the masses, and the refined, highly-philosophical conception of *one* God, which was taught only in sanctuaries of the “pagan” temples.

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See “[Isis Unveiled](#)”, by Helena Blavatsky. Read “[The Path According to Hercules](#)” and “[The Sun and the Moon in One’s Soul](#)”. In HPB’s article “[The Great Paradox](#)”, there is a reference to Hercules’ battle with the Hydra, although the name of the hero is not mentioned.

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Challenge and Optimism in Israel

Anti-Semitism, the long-standing Western disease, is burning again before it gets healed. Christianity, no doubt, is the main address and the birthplace of systematic ill-will and violence against the Jews. It is only natural that from time to time such a self-defeating emotion gets stronger in Christian societies.

[Click Here to Read More](#)

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A Lunatic Race?

Nurturing Violence in Any Area Has Effects on Every Aspect of the World and Human Society

Radha Burnier



What anyone regards as lunacy or madness depends on what that person perceives as reality. In the framework of a particular reality, certain kinds of thought and action are believed to be sane. To people with a different experience of reality, those thoughts and actions may seem mad.

The neurotic's visions appear unreal and abnormal to everybody who does not share his internal experience. And of course, while attaching the label 'mad', 'neurotic', and so on what the majority of people experience is taken to be proven fact. Therefore, not only the neurotic and the psychologically deranged, but all who are more sensitive and able to respond to finer vibrations are dubbed crazy. Those who can testify to the reality of finer planes of existence are so few that their words either carry no weight, or they are all held to be demented.

The word 'madness' is sometimes defined in dictionaries as irrationality, presumably of an extreme kind, there being an element of irrationality in almost everyone who is supposed to be sane. But when connections within the mind between one thing and another are too

tenuous, the irrationality produces tangible effects and gets classified as abnormality or madness.

As indicated above, the accepted pattern of behaviour is 'normality', and behaviour that conspicuously fails to conform to the pattern is suspect. So the genius, the bold reformer and the non-conformist could be and many times are 'mad' in the eyes of the mediocre. The word 'madness' is relative.

Much has been said recently about the mad-cow's disease, caused by feeding animals on offal and other unnatural substances. The strange behaviour of the cows is induced by the artificial feed, and then people who eat the flesh of these poor creatures also show symptoms of crazy behaviour. 'Madness' here is a byproduct of the clever dealings of profit-hungry human beings.

Unfortunately, if a sufficient number of people behave in an atrociously irrational manner, because they represent the 'norm', their irrationality is no longer identified as 'madness'. Numbers make the 'irrational' and the unrealistic attitudes 'normal'. As an example we can cite war-mindedness. Talks have been going on for decades about banning nuclear weapons, ever since Einstein and Bertrand Russell asked the question: 'Shall we put an end to the human race, or shall mankind renounce war?'

During all this time, miraculously, wholesale destruction has not rained down on earth. On several different occasions the temptation to start a nuclear war was very great but it did not happen. Hence the world in general chooses not to take note that there is an ominous problem. Everybody is in a state of hypnotic indifference, or satisfied in their belief that a policy of deterrence will avert the ultimate disaster. Deterrence means tit for tat, having as much power as others, or more. So the arms race goes on, nuclear tests poison air and earth, and all nations are vying with each other to get the best of the bargain.

Knowing that the more weapons humanity has, the nearer it is to self-destruction, if people go on believing in weapons as the source of their well-being, what sanity is there? The talk about reducing nuclear weapons is always irrational and contradictory, because all nations want to retain a position of power.

Those who stand absolutely for peace, wanting to renounce not only nuclear power, but war-making in any form, with nuclear, chemical, biological, laser, psychological or other means - the wholly committed pacifists in the present-day world - are 'cranks'. They may be put in jail in an emergency, because they are the only sane people. The absolute faith in peace arising from the experience of a different kind of reality - the reality of an unbreakable commonality of origin, destiny and interest - is held to be impractical, contemptible or punishable according to expediency.

Violence is Madness

Even those who are against war do not necessarily see the insanity of violence in other forms, because it belongs to the contemporary ethos. Indiscriminate sale of weapons, along with the technological knowledge at the disposal of vast numbers, puts power in the hands of the masses, without their having the good sense to know how to use it. This is aggravated by the cultivation of violence through television and other media, the lauding of brutal sports such as hunting and boxing, and encouragement to ruthless competition.

In a shocking description of ‘a nation entertaining itself into barbarism’, George F. Will quotes the remarks of onlookers enjoying a boxing match: ‘His tooth went flying out of the ring’, ‘He is going to snap his arm - he did it too!’, and so forth.

Six States in the USA, we are told, permit such spectacles, where faces are pounded to pulp, and the flow of blood exhilarates the stupid spectators. The justification is that the contest is between consenting adults. In the crowd, there are even children, brought along, one might think, in order to ensure a future for violence.

There are other countries of the world where ‘consenting adults’ chop off the hands or heads of delinquents, also providing ‘entertainment’ to a crowd of men, women and children. Terrorists, audiences at these shows, and millions of adults and children engaged in systematic and cruel handling of animals are part of a culture which deadens the mind until it is utterly unable to see facts.

A report in *The Washington Post* on the abuse of orphaned children in China is indicative of what is gradually becoming commonplace. The photograph shows a child tied to a chair, legs astride, with a basin underneath. This is hardly different, to eyes accustomed to brutality, from keeping animals clamped down by steel for the convenience of the commercial interests. Only a little reasoning power is needed to realize that nurturing violence in any area will result in enormous repercussions on the world in general and on every aspect of human society. Are people who coldly convert pigs into bags of flesh so heavy that they cannot stand on their own feet mad or sane? It is taken for granted that they are sane because gene-transfer technology is commonly used now. The truth is that a cruel, violence-prone mind is more dangerous than nuclear, biological or other weapons. Those who cannot see this fact may pretend that they are sane, but they are part of a culture bent upon turning the world mad.

Shadow and Light

The pleasing and the not-pleasing are so interwoven that they are indeed like opposite sides of a coin. It is pleasant to lie down in bed after a day’s work, but not for too long; the pleasure becomes pain if it is overdone. Every enjoyment comes to a point where it induces weariness and boredom. Moderation seems to be called for by the way the opposites work.

It is a kind of springtime here at Adyar. The Banyans, the Mahoganies and the fragrant Neems are bursting with new life; the tender green of the leaves is enchanting. This is also the time when many other trees are in bloom. The great silk-cotton tree, with large red flowers high above against the blue sky, is a wonderful sight; all over India and at Adyar too, we can see it flowering in this season. Carpets of yellow flowers have been spread out by the many *Peltophorums*, commonly known as Copper Pod trees. The indigenous Asoka, which has been glorified in many Indian paintings, is covered with yellow flowers (*Saraca typengensia*), or a profusion of red flowers (*Saraca indica*). We have been delighting in both. Several other glorious sights greet human eyes, and attract birds. But all this happens while the sun proceeds northwards in order to usher in the hot weather. The heat of summer is the other side of the delight that the season brings.

Some people tend to be more conscious of the pleasant and good in the varied situations of life, and are happy. Others concentrate on the not-pleasing and are discontented. Do we see

the glass as half full or half empty? Manifestation is the play of opposites. The play is maya. In the Everlasting there are no opposites, there is only supreme good.

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Radha Burnier (1923-2013) was the international president of the Adyar Theosophical Society between 1980 and 2013. The above article is reproduced from “The Theosophist”, Adyar, Chennai, India, April 1996 edition, pp. 243-245, “On the Watch-Tower”.

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Camões, On Altruistic Love



Camões (1524-1580) is considered the greatest poet of Portuguese language.
Image: a Portuguese medal produced four centuries after his death (1580-1980).

Love is a fire that burns unseen,
 It is a wound that hurts, yet isn't felt,
 It is a discontented contentment,
 It is pain that rages without hurting;

It is not to want what's wanted most,
 It is solitary to walk among us
 It is never being content with contentment,
 It is caring that one gains in losing oneself;

It is to want to be bound by will,
 It is to serve, to who wins the winner,
 It's about having, with who kills us, loyalty.

But how can cause its favour
 In human hearts benevolence,
 When love itself is so contrary?

(Luís de Camões)

[Reproduced from the book “Love Sonnets”, by Luís de Camões, Ulmeiro Editor Publisher, Portugal, 126 pp.; see Sonnet LXXIII, p. 55. The bronze medal that illustrates the poem belongs to the library of the Independent Lodge of Theosophists.]

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The Secret Doctrine: **Everything Is Alive in the Universe**



It has been stated before now that Occultism does not accept anything inorganic in the Kosmos. The expression employed by Science, “inorganic substance”, means simply that the latent life slumbering in the molecules of so-called “inert matter” is incognizable. ALL IS LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism. “The very Atoms”, says Tyndall, “seem instinct with a desire for life.” Whence, then, we would ask, comes the tendency “to run into organic form”? Is it in any way explicable except according to the teachings of Occult Science?

“The worlds, to the profane”, says a Commentary, “are built up of the known Elements. To the conception of an Arhat, these Elements are themselves collectively a divine Life; distributively, on the plane of manifestations, the numberless and countless crores of lives. Fire alone is ONE, on the plane of the One Reality: on that of manifested, hence illusive, being, its particles are fiery lives (...)”.

(Helena P. Blavatsky)

[From “[The Secret Doctrine](#)”, volume I, pp. 248-250.]

Thoughts Along the Road

The Sun and the Moon Are Our Brethren



The *ficus* can be seen as a fellow spiritual pilgrim

* **P**ace is not to be found on the surface of life. The way to inner balance consists of harmony with one's own conscience. This is a highly probatory road, for obeying the voice of the conscience means saying *no* to the one thousand and one voices of the world and their false promises of short term comfort. Therefore having peace means being prepared to face the conflict between truth and illusion; wisdom and ignorance; self-responsibility and blindness. When peace exists during the battle, the battle tends to be won.

* A few questions deserve daily examination. One of them is "How can I detach myself from any useless thoughts, feelings and words in the next 24h?" Another one is "What can I do to improve the quality of the way I eat, drink and have sleep, from now on?" Finally: "How can I improve my daily life so that it becomes worthier of my higher self, my immortal soul?" No need of any self-inflicted conflicts about those questions in one's personality. It is enough to calmly think about them. The practice is helpful in itself.

* It is an illusion to believe that by accelerating our activities we can save time. Once it becomes a habit that speed is a priority, hurry establishes itself as a law and quietness disappears. Hence one's decision to act slowly must be unconditional. We need to stay away from the routine of superficial anxiety. As to the rhythm of his actions, the sensible citizen keeps in tune with the growth of forests. He might be inspired by the timing of lettuce germination and the secret breathing of the avocados in their trees.

* Theosophy says that the living process of friendship is not limited to the human realm. This is why in the Christian legends Francis of Assisi - a pantheistic saint, a forerunner of Luther's

Reform - sees the Sun and the Moon as his brethren, and talks to beings living in all realms of Nature. Universal friendship is a Pythagorean concept.

* Like millions of persons around the world, my wife and I cultivate a feeling of personal friendship with cats and dogs in the streets of the city where we live. We know we are spiritual companions of the birds. We listen to non-verbal advices from the Sun, the wind, the rain. We are aware of the fact that the Brotherhood among all realms is as old as Nature itself.

* The dipladenia is our colleague in living and learning. The *ficus benjamina* - also known as weeping fig, benjamin fig or ficus tree - is a native of Asia and can be seen as a fellow spiritual pilgrim. We know that Blavatsky wrote about the intelligence of the mimosas.[1] As we walk, we listen to the music of the wind, flowing through the leaves of our brothers the Eucalyptus trees. The whole universe is filled with the most diverse forms of life, which the theosophist learns - step by step - to understand and cooperate with.

(CCA)

NOTE:

[1] Click to see [HPB, on the Intelligence of the Mimosas](#).

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The Writings of an Eastern Master - 31 **The Three Authors of “The Secret Doctrine”**

Editorial Note:

Number thirty-one of the series of articles reproducing letters from the master of Helena Blavatsky consists of letters 70, 71 and 72 in “[Letters From the Masters of the Wisdom - Second Series](#)”.

It is generally thought that Helena Blavatsky’s Master was more direct and less diplomatic in his letters than Mahatma Koothoomi. In fact, there is no significant difference between the approaches of the two teachers. Mahatma KH could be extremely severe, and Master M often showed infinite patience. In the Letter 59 of the Second Series, for instance, Master Koothoomi writes this on the need to show liars as such:

“My good boy *_[the name of a person]_ can write as well as speak, and lying is still easier on paper than in oral communications. Unless he is shown as a liar, he will remain for ever powerful in mischief.”*¹

The unavoidable lesson in these words is that the theosophical movement in the 21st century (and any other time) must have enough respect for truth so as to liberate itself from the delusions fabricated by false clairvoyants and *liars* in general.

¹ Letter 59, p. 107 in “[Letters From the Masters of the Wisdom - Second Series](#)”. (CCA)

Letter 70 helps clarify who are the real authors of “The Secret Doctrine”. Letter 71 reveals the use of the work related to “The Secret Doctrine” in the search for lay discipleship.

Letter 72 was received by Mary Gebhard on August 30, 1884. It describes the theosophical movement as committed to the “Medicine of the Soul”. Its effort can be seen as a project to heal mankind from the disease of narrow-mindedness and egotism. Readers will appreciate the wisdom and power present in the wording of the sentences below. (CCA)

Letter 70 ²

If this can be of any use or help to Dr. Hübbe Schleiden - though I doubt it - I, the humble undersigned Fakir certify that the “Secret Doctrine” is dictated to Upasika partly by myself and partly by my Brother K.H.

M .:

Letter 71 ³

You may stop till beginning of next week and go with Mrs. Gebhard but you have to be [in] Paris on Tuesday [at] latest. Send for letters and tell Judge. You have made yourself an irreconcilable enemy of Anna Kingsford ⁴, so now there’s no help for it. Ask Sinnett to help you on Secret Doctrine at once if he and others would learn would learn more of occultism. ⁵

M .:

Letter 72

We are drawn, Lady, into the vortex of the destiny prepared previously by ourselves for ourselves, as the ship in the Maelstrom. You now begin to realise this. What shall you do? You cannot successfully resist fate. Are you ready to do your part in the great work of philanthropy? You have offered yourself for the Red Cross; but, Sister, there are sicknesses and wounds of the Soul that no Surgeon’s art can cure. Shall you help us teach mankind that the soul-sick must heal themselves? Your action will be your response.

M .:

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² Date 1885. (C. Jinarajadasa)

³ Date 1885. (C. Jinarajadasa)

⁴ The author of *The Perfect Way*, and a little before this the President of the London Lodge, T.S. (C. Jinarajadasa)

⁵ Follows next a phrase of which I can decipher only “Go to”. (C. Jinarajadasa)

The above text transcribes Letters 70, 71 and 72 in “**Letters From the Masters of the Wisdom - Second Series**”, TPH, Adyar, fourth edition, 1925, pp. 127-129. See the whole book “[Letters From the Masters of the Wisdom - Second Series](#)”.

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

The New Items In Our Websites



On the 9th of October, we had 2547 items in the associated websites, including texts, books, poems, audios and videos. Of these, 02 items were in [Italian](#), 14 items were in [French](#), 146 in [Spanish](#), 1183 in [English](#) and 1202 in [Portuguese](#).

The following items were published between 06 September and 09 October:

(The more recent titles above)

1. **That The Best Physician Is Also a Philosopher** - *Galen of Pergamon*
2. **Thoughts Along the Road - 36** - *Carlos Cardoso Aveline*
3. **Manual of Psychometry** - *Joseph Rodes Buchanan* [a book]
4. **Immortal Sages Humbly Obey the Law** - *Carlos Cardoso Aveline*
5. **Tabla de Cebes y Textos de Musonio y Epicteto** - *Editorial Gredos* [a book]
6. **Why Do Animals Suffer?** - *Helena P. Blavatsky*
7. **Saber Quién Está Más Adelantado** - *Carlos Cardoso Aveline*
8. **The Maya of Imri** - *John Garrigues* [a short story]
9. **Ideas a lo Largo del Camino - 33** - *Carlos Cardoso Aveline*
10. **The American Sex Revolution** - *Pitirim A. Sorokin* [a book]
11. **The Aquarian Theosophist, September 2019**

The Waters of Life



Amaryllis: partial view of a painting by James Aponovich

I am very fond of flowers - to those who have worked in certain lines, their beauty and fragrance have higher meanings. I receive a parcel of amaryllis bulbs, destined later to produce some of the loveliest and most gorgeous blooms known, but when received they look like a set of dry, brown, scaled coarse onions, not worthy of a second look. Knowing, however, their innate capacities, I place them carefully in dry earth in pots and leave them to themselves.

I do not water them, for the vital principle in them is still dormant and were I to try water out of season, to endeavour to stimulate them into premature growth, they would rot. So I *leave* them to themselves - and weeks and weeks and sometimes months and months pass thus and no change, no progress, is discernible, though all the while in their inner tissues, action and reaction are preparing the way for higher development.

But one day, in one of them, I discern a tiny green point, pushing its way between the brown scaly skins that cover the sides of the bulb, and then I know that the period of rest is over, and that of activity is commencing, and that I may *now* begin to water without danger, very sparingly at first, but, as the flower stem rises and the great buds begin to show out, with generous hands.

So it is with the soul; its inner actions and reactions must have triumphed over its dormancy,

