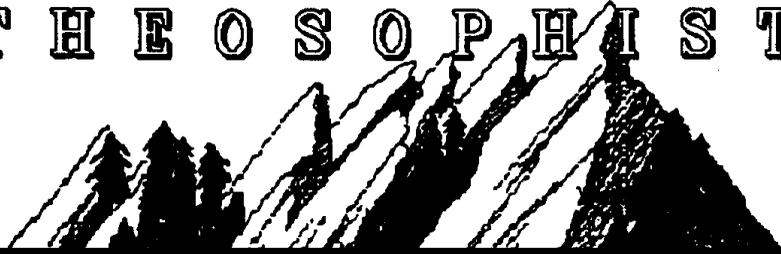


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AMONG THE ADEPTS CONFIDENTIAL COMMUNICATIONS FROM THE HINDU ADEPTS AND CHRISTIAN MYSTICS.

By FRANZ HARTMAN, M.D.
A POSTSCRIPT TO HIS REMINISCENCES”
TRANSLATED BY FRITZ HAHN

THE TEACHINGS OF THE ROSICRUCIANS

Hindu philosophy mentions different states of consciousness or planes of existence, which human mind must penetrate and by which the human soul must ascend to reach the self-knowledge of the highest existence (Brahma-Vidya), described by Sankaracharya in his “Tattwa Bodha” or Knowledge of Existence. Correspondingly the Rosicrucians became able to know by their own inner experience twelve stages of faith or subconsciousness. They are given here as follows:

1. The Seed: That is, the spark of spiritual life and knowledge of God present in everyone. As God is the only true essence of all things, and everything appearing objectively to us in itself is nothing but lifeless appearance, God is therefore in all things, but only in those creatures who have reached the plane of humanity has this faculty of divine self-knowledge developed this power of growth. In the lower creatures it is dormant, that is, present, only latent and potential, and waiting for development in the course of future periods of evolution.

2. Nourishment.—We know if there was no sun nor sunshine there would not be fire nor light on earth. If one burns



wood or coal it means to liberate stored and latent heat and light by combustion.

Likewise, if there was not the Spirit of God in the universe He could not be revealed to man. But the Spirit of God is everywhere. Order in the universe and the effect of His law in Nature testify to His presence, and everywhere like is nourished by like.

There is a well-known proverb, "As above so below," and there is not anything so insignificant on earth but as soon as the lower moves, the corresponding higher advances towards it.

Therefore, when love towards the highest stirs in the heart of man the love of the highest meets him: God sacrifices Himself.

3. Knowledge.—From spiritual growth knowledge results. The more man through the power of love in his consciousness unites with the divine nature within, the more he will recognize this as his own divine being.

This is not an objective perceiving, neither exterior nor interior. To perceive something objectively it must be an object that is something separate.

The more we try to contemplate God objectively or try to investigate Him scientifically, the more we separate ourselves from Him, the more we are apt to become subject to self-delusion and conceit observing our own true nature. God's wisdom is not human wisdom. The worldly man does not perceive God, but the God-man recognizes himself in Him.

4. Purification.—There are no more purifying means than fire and light, outwardly as well as within. As soon as love for truth kindles

the flame within, the light of knowledge radiates; before its rays the shadows of lies and error disappear. The fire is the will. If the will is good and strong, purification from within or without takes place.

The false self-delusion of our existence created by perverted desires and illusions disappears, and the true Ego reveals itself.

To make this clearer still, imagine God as the true Ego of the universe, and everyone is a personified God-idea, which becomes, by this personification, an Ego of its own. According to this, the only God could, by these innumerable appearances, become personified.

Each of these personalities possesses its own will and imagination, from which innumerable "Spirits" have their source, whose creator is man himself, although without being conscious of it, and everyone of these unconscious states represents, as it were, a sham ego in its kingdom, whose relation to its own Ego is similar to that of the true Ego to God.

These false Egos, representing desires and passions, are obliterated by the power of the awakened true self-consciousness. Without this self-consciousness man is not only a single personality, but a constant changing series of such, first one, then another appearing. By purification man leaves this plurality and returns to his own unity, that is, back to himself.

Take an example from outer nature: the clear sky representing the pure mind of man; the constant changing clouds are the personalities. In the spiritual darkness existing in him man mistakes the cloud for his real Ego. Man, in whose soul the sun of wisdom has risen, its

light dispersing the clouds, recognizes within himself the clearness of the sky and his own true Ego as the sun, its light permeating his heaven with glory.

Occult philosophy teaches that the substance of mind is of very plastic nature and can take on different forms. Every time the will-permeated idea shapes a form, its formation corresponds with the character of the idea.

The thought sphere of man is populated by such crystal ideas and they are the inhabitants of his thought world. Noble ideas take on a noble form; ignoble ones an ugly shape. By the purifying influx of the spirit of truth all ideas having their source in self-delusion are expelled and destroyed.

Note.—These pseudo-Egos, visible to the eye of the clairvoyant, can even actually be seen. This explains the large variety of good and vicious apparitions in the lives of the saints, citing, for instance, in Gorre's "Christian Mystic," a multitude of cases.

As the mind (soul) is, through the astral body, intimately connected with the material body, it passes this soul-purifying power over to the physical body, and can produce new states of consciousness, but such contemplations carry us too far from our subject.

5. Transfiguration.—After all impurity is removed, heavenly tranquillity and clarity enter the soul, and are reflected in the exterior of man. This takes place by man overcoming self-delusion, not working for personal aggrandizement, but for the welfare of all. On this plane compassion in man becomes active and vital. He recognizes himself as all in all, and therefore gets into communication with the

gods, for this transfiguration extends itself to his spiritual powers of perception.

6. The Mystic Death—The consequence of this condition is the extinction of all selfish tendencies, desires and passions. Having reached self-knowledge of his higher Ego is no longer dominated by his lower nature. He becomes conscious of his position in the universe and recognizes that his personal appearance on earth is only his shadow. He has risen from the grave; his body exists on earth he himself is an inhabitant of the heavenly world. For him death does not exist.

7. Justice.—Whoever has perceived the spirit of the whole comprehends also the law, and this law consists in the love for the good in everything, making no destruction and favouring no creature at the expense of another, but deals out justice to all. In this state there is no more doubt about what is right or wrong. Here reigns absolute impartiality of justice and judgment that cannot be changed or falsified but everything judged correctly, and all things weighed in the scale of righteousness; resisting all oppression, cruelty and fraud.

8. Consecration or Initiation, in other words, blessedness. Having not only conquered his sinful nature, but also permeated with the power of good, resists sin. This power overcomes all resisting forces and forms a protecting wall around the soul, through which no evil can ever penetrate.

9. Regeneration, that is, transition from the corruptible into the incorruptible. Celestial man manifests himself in the terrestrial. Spirit penetrates and animates the inmost and transmutes the lower corruptible soul-forces into the higher incorruptible.

Re-born man in spirit compares, as to his corruptible personality, with the rose and the bush on which it has grown, or the fruit of the tree and the tree. Both are one in substance, but according to their properties entirely different. Thus in the spirit of God re-born man is the flower, which the tree of his life brought forth, and also the ripe fruit containing the seed of future generations (Reincarnations).

Note.—The word Reincarnation is often misunderstood. Correctly comprehended, the doctrine of the Hindus about re-embodiment harmonizes exactly with the Christian doctrine of the “resurrection of the flesh.”

That part of man re-born in spirit enters into God, and belonging to the God-man, does not need to re-embodiment itself on earth, but sends out a ray of light (seed) of his own being which fructifies and animates the re-born earthly personality.

This personality is composed on earth, that is, in the astral world, of the remaining lower corruptible soul-forces, called in contrast to spirit, “flesh” (Mama Manas). In the language of the mystics the incorruptible (Buddhi Manas) is the “flesh of Christ,” the corruptible (Mama Manas) the “flesh of Adam.”

The latter corresponds with the Skandhas of the Buddhists, that is, earthly tendencies, talents, spiritual tendencies, etc., with which man is born.

This seed is the word of God in man, or the heavenly spark of eternal love, so that man is nothing but an intellectual animal and incapable of spiritual progress. It is the spirit of God in man, and outside of this one, no other spirit truly exists.

What intellectual man calls his own spirit is nothing else but animated and often perversely applied activity of thought, comparable with a dewdrop sparkling and flashing its many colours in the sunlight.

10. Spiritual Perception.—When the heaven of the soul in man has become light, and man by regeneration in the spirit of God has realized divine self-knowledge, then everything becomes lucid to him in the kingdom of the spirit, as he perceives everything in the light of the sun of wisdom, risen within; yet, he himself is this sun and illuminates everything by his own light. His celestial senses are opened. Not only the eye, but also the ear, smell, and taste, and the spiritual world does not hold any more inscrutable secrets for him.

11. Harmony or Reconciliation.—In this state of perfection, which is not transient but lasting, man recognizes his own divine self the creator in all creatures; not only in all men good or bad, but also in all animals, God’s angels, and demons, in fact in everything, as everything originates in this self.

This self-knowledge is not the result of logical speculation for him, but self-realization, and eliminates every disagreement, inharmonious, and division which might impair the tranquillity and peace within.

12. God: that is, Perfection. The last shadow of egotism disappears. At one with God, perfected man is in the spirit of God, all-knowing, ever-present, all-gracious. It is the highest state of self-knowledge and blessedness (In India, Sat-Chit-Ananda—Being, Realization, Bliss).

(To be Continued)

THE REAL GURUS- A SACRED IDEAL

I can come nearer to you, but you must draw me by a purified heart and a gradually developing will. Like the needle the adept follows his attractions.

-A MASTER OF WISDOM

In India, the institution of the Guru is held in respect, though the status and function of a real Spiritual Teacher are seldom understood.

There is no dearth in the country today of self-styled "gurus." Some of these are well-meaning but self-deceived men; others, psychic tricksters and the like, exploit their followers' ideals; and in orthodox Hindu homes it is the family priest who is honoured as the Guru.

The atmosphere that exists in this ancient land of a centuries-old tradition of Soul-knowledge and Soul-life and their teachers and exemplars, arouses in men and women a zest for spiritual instruction and guidance.

So simple is the nature and character of the people that they readily go to one or another of the thousands of *fakirs*, *sadhus* and *sannyasis* and often come to grief, for most of these claimants are not proficient, even when they are mentally pure, while many among them are men of evil habits. Those who combine true knowledge with purity of character are few and rare to contact.

We cannot be too strong in our warning against false gurus. Those who teach for money, those who boast of their powers, those who claim to lead and order others to follow-all such are false gurus. The very first mark of the Real Guru is that He gives, and the receiver knows it not. He opens the inner Vision, yet Himself

remains invisible. He speaks not, yet the disciple's ears hear.

Such a Guru can be found neither in the Hall of Ignorance, this Earth, the pleasure-ground of senses; nor in the psychic world, where a thousand sweet-tongued voices allure the mind-soul. Beyond the physical and the psychic is the spiritual realm, the Hall of Wisdom, and there alone the Guru of Soul-life awaits the aspiring chela.

One of the missions of Theosophy is to resuscitate the true view about Gurus-Their status, Their Work and the Path to Them. The Great Gurus, to whom Their Messenger, H. P. Blavatsky, pointed the way, are Lords of Light; They are self-luminous, the Embodiments of Glory. Having freed Themselves by self-effort and self-discipline,

They have absorbed and assimilated the Wisdom of the Ages. With that Light of Wisdom They serve the human race. It is impossible to describe Their Nature, Their Powers and Their Spiritual Grandeur; and were it possible, it would be unwise to go into details, so sacred is the ideal of the Gurus and so likely to be degraded.

But this might be said: The Path to the Gurus of Light is obscured by false teachers, by false knowledge, by false aspiration. Let the aspirant go into his own heart, for there and there alone is the Real Guru to be found. If anyone on the face of the earth claims to be a guru himself, then he is a false guru.

The Real Ones awaken the Soul by the gift of the Tathagata Light and, by that Light, show the Path which, starting from the heart of man, ends at the heart of the universe.

The Soul of the aspirant who has been

attempting to serve and to learn is like a small light; the ever-watchful Guru, from the height of spiritual Vision he has reached, discerns that spark of light amid the surrounding gloom, and He pours on it the magic oil, the sacrificial butter, and thus the Soul shines with the Tathagata Light.

Tathagata, he who follows in the footsteps of his Predecessors, is the title of the Great Buddha. All Buddhas, all Mahatmas, follow but One Path, One Way, One single File; They all follow in the footsteps of Their Illustrious Predecessors, They do not teach different things at different times; They teach a single Path, impart an indivisible Philosophy.

The lighting of the Tathagata Light in the heart of the aspirant is a kind of minor initiation. It is a blessing which comes as a response from the Invisible Guru to one who wants to serve humanity and enlighten the Souls of men by self-purification and self-knowledge, and who aspires to learn the right method.

The aspirant who undergoes this experience often does not know it; and it is good that he does not know, lest he get proud and talk about it, and thus meet with abject failure.

The “grace of the **Guru**” is no fiction, but, as H.P.B. tells us, one need never expect the most distant approach to the “favour” of one of our Mahatmas, or any other Mahatmas in the world, should the latter consent to become known—that has not been fully earned by personal merit. *The Mahatmas are the servants, not the arbiters of the law of Karma.*

No one, however, who earnestly strives to tread the Path is left unhelped. The would-be disciple, by his gradually developing will, his evolving spirituality and his constant aspira-

tion to work unselfishly for humanity, puts himself in magnetic communication with his Guru and “forces” the latter to respond.

“If the Mahatmas really exist,” it has been questioned, “why do They not set right the affairs of humanity and alter the face of the earth”?

If it were possible to do so, They would willingly do it, but the law of evolution cannot be set aside and not even the Great Ones can interfere with the workings of Karma. They have stated also that They do not make Themselves objectively known to believers in Them except in those cases where those believers are ready in all parts of their nature and are definitely pledged to Them; but, in spite of remaining unseen, They do help in a very potent manner all those who work earnestly and trust sincerely in their higher nature.

Mr. Judge has written:

“Fix your thoughts again on Those Elder Brothers, work for Them, serve Them, and They will help through the right appropriate means and no other. To meditate on the Higher Self is difficult. Seek, then, the bridge, the Masters.

The idea of the Masters as a bridge to the Higher Self, the ‘ Atman, the Supreme Divine Spirit overshadowing man, puzzles some aspirants.

It needs to be understood, first, that the real Master is not His physical body but that higher Manas which, through the process of self-evolution, is inseparably united with Buddhi and Atma (the sixth and seventh principles).

Being merged into these ubiquitous and

omnipresent principles, the Mahatmas may be said to be everywhere. The Light of the Higher Self and of the Mahatmas are not different from each other. Knowledge of our true Being and knowledge of the Master go hand in hand.

The “Great Master” is the term used by chelas for the Inner Ruler, the Higher Self, the God within, whose presence we must feel at all times.

Because the Master works from within the heart, uniting Himself with the chela in the Hall of Wisdom or Buddhi, He transforms the very consciousness of the chela. He reveals the Inner Atma of the chela to be the Atma of all. The Wisdom imparted to the Soul by the Guru ultimately results in the perception of the entire Universe as One Indivisible Whole.

When we begin to lead the Life, and to teach, the Light and Wisdom of the Guru stream forth from our heart and make us see all others as integral parts of ourselves. Such a gift comes from the Great Ones, the True Gurus. How degraded has become the Ideal! With the restoration of the Ideal of the Guru there will be prosperity of the Soul and peace on earth.

We begin a new volume of this Magazine with our reverential salutations and gratitude to such Gurus. It is to the service of Their Cause, which is the Cause of Humanity, that THE THEOSOPHICAL MOVEMENT is dedicated.

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Letter to the Editor of the High Country Theosophist:

Dear Dick,

With what I hope would be the kind permission of Abhinyano, I wish to comment on some statements he made about the Panchen Lama in his “Kundun” movie review of the Feb. 1998 High Country Theosophist.

He is quite correct in that the Panchen Lama is the spiritual component, whereas the temporal component is the Dalai Lama. However on page 11 he says “This Panchen Lama, whom HPB knew as an old man, left his physical body August 1982 . . .” needs to be ascertained. I am not sure who he is talking about, perhaps, the head of the Kagu sect, the Karmapa, who died in 1981?

The Panchen Lama is the incarnation of Amitâbha, which is an emanation of the planetary celestial Dhyâni Buddha of which the last Buddha, Gautama, represents in his temporal or Mânushi aspect.

If we include the Indian incarnations (beginning with Subhuti or Rab-'byor as the first), there have been a total of four Indian incarnations and fourteen Tibetan incarnations.

The 11th Tibetan Panchen may have been the one H.P. Blavatsky would have known and met. This one, Chos-kyi Grags-pa bsTan-pa'i dBang-phyug, died in 1882 at the age of 28 or 29.

The 12th incarnation, Blo-bzang Thub-bstan Chos-kyi Ñi-ma, was born in 1883 and would have been too young to take on actual spiritual and ceremonial responsibilities at Tashi-lhunpo monastery before H.P.B. died in 1891, when he was eight years old. He was officially enthroned at the age of five and underwent tutorship for many years.

This 12th Panchen's photograph and handwriting appears in the special Peking reprint of the Voice of the Silence published by Alice Cleather and Basil Crump in 1927. He died in 1937.

The 13th Panchen, Chos-kyi-rgyal-mtshan, was born in Feb. 1938, installed as the official Panchen in 1949 and died on Jan. 28, 1989, about one week prior to my arrival at the restricted Tashi-lhunpo monastery in exile at south India, where I was invited for Tibetan new year festivities.

It was a sad time then, for he died unexpectedly at the age of 50 at the hands of the Chinese at his residence in Shigatse, Tibet of heart failure following the prior week's call for greater Tibetan self-government. I was told privately that he was poisoned by the Chinese.

I had to return to the monastery about two weeks later for the actual festivities which were previously postponed so that the monastery could perform transitional sâdhanas for the Panchen, since the original Tashi-lhunpo in Tibet had become fairly nonfunctional.

It was then that the acting head lama cordially brought out the monastery's tangka wall-hangings of the Panchen incarnations and allowed me to photograph all of them outside on the front entranceway to the monastery.

Again, the red Chinese have now interfered with the entire process by selecting their own Panchen Lama, even though the authentic one, the 14th Panchen (in other nomenclature, the 11th Panchen), born with the name Gendhun Choekyi-Ñima (at Nagchu, Tibet on April 25, 1989), is the rightful incarnation, who was located through the traditional but valid methods.

He has been renamed by the Dalai Lama as Tenzin Gedhun Yeshe Thrinley Phuntsog Pal Sangpo.

If we regard the genuine Panchen Lama as a representation and partial emanation of the Logoic-energy-field or Lord of the World (Lokanâtha or Sanat-Kumâra in Sanskrit), through which his real earthly presence indicates the metaphysical presence of Gautama Buddha, then we know the Chinese are tampering with Kalpa-sub-cycles, the consequences of which are planetary. This also signals the decay of the Chinese race.

I think, because of the duties required of the Panchen Lama, he could not possibly fully perform the duties of a Mahâ Chohan. The responsibilities of the latter require specific and very exacting spiritual insights into the affairs of the entire planet of certain categories, both past and future seeds, and thus require full attention on humanity in general in the fields of science and education and unfoldment of the intelligence aspect.

Several readers
have expressed interest in serious
study of the spiritual classics.

We shall begin with study of *The Secret Doctrine*. The S.D. is no ordinary book and cannot be studied in a page-by-page linear fashion familiar to students in the west.

Commander Robert Bowen, one of H.P.B.'s students, realized this and wrote notes on the study of the S.D.

We shall open our Secret Doctrine study series with Cmdr. Bowen's treatise on "*The Secret Doctrine and its study*," followed by The "Secret Doctrine" Question and Answer Dept. that appeared in *The Canadian Theosophist*.

Our objective is to encourage study, contemplation and question and answer dialog. Readers are encouraged to respond via U.S. Postal Service or e-mail: dslusser@indra.net

The "Secret Doctrine" and its study

Being extracts from the notes of personal teachings given by H. P. B. to private pupils during the years 1888 to 1891, included in a large MSS volume left to me by my father, who was one of the pupils.

- P. G. B.
BOWEN

"H.P.B." was especially interesting upon the matter of "The Secret Doctrine" during the past week. I had better try to sort it all out and get it safely down on paper while it is fresh in my mind. As she said herself, it may be useful to someone thirty or forty years hence.

First of all then, "The Secret Doctrine" is

only quite a small fragment of the Esoteric Doctrine known to the higher members of the Occult Brotherhoods. It contains, she says, just as much as can be received by the World during this coming century. This raised a question - which she explained in the following way:

"The World" means Man living in the Personal Nature. This "World" will find in the two volumes of the S.D. all its utmost comprehension can grasp, but no more.

But this is not to say that the Disciple who is not living in "The World" cannot find any more in the book than the "World" finds.

Every form, no matter how crude, contains the image of its "creator" concealed within it. So likewise does an author's work, no matter how obscure, contain the concealed image of the author's knowledge.

From this saying I take it that the S.D. must contain all that H. P. B. knows herself, and a great deal more than that, seeing that much of it comes from men whose knowledge is immensely wider than hers.

Furthermore, she implies unmistakably that another may well find knowledge in it which she does not possess herself. It is a stimulating thought to consider that it is possible that I myself may find

in H.P.B.'s words knowledge of which she herself is unconscious. She dwelt on this idea a good deal.

X said afterwards: "H.P.B. must be losing her grip," meaning, I suppose, confidence in her own knowledge. But - and - and myself also, see her meaning better, I think. She is telling us without a doubt not to anchor ourselves to her as the final authority, nor to anyone else, but to depend altogether upon our own widening perceptions.

(Later note on above: - I was right. I put it to her direct and she nodded and smiled. It is worth something to get her approving smile!) - (Sgd.) Robert Bowen.

At last we have managed to get H.P.B. to put us right on the matter of the study of the S.D. Let me get it down while it is all fresh in mind.

Reading the S.D. page by page as one reads any other book (she says) will only end us in confusion.

The first thing to do, even if it takes years, is to get some grasp of the "Three Fundamental Principles" given in the PROEM.

Follow that up by study of the RECAPITULATION - the numbered items in the SUMMING UP to Vol. 1. (Part I.).

Then take the PRELIMINARY NOTES (Vol. II.) and the CONCLUSION (Vol. II.).

H.P.B. seems pretty definite about the importance of the teaching (in the CONCLUSION) relating to the times of coming of the Races and Sub-Races.

She put it more plainly than usual that there is really no such thing as a future "coming" of

races.

"There is neither COMING nor PASSING, but eternal BECOMING," she says.

The Fourth Root Race is still alive. So are the Third and Second and First - that is their manifestations on our present plane of substance are present.

I know what she means, I think, but it is beyond me to get it down in words. So likewise the Sixth Sub-Race is here, and the Sixth Root Race, and the Seventh, and even people of the coming ROUNDS.

After all that's understandable. Disciples and Brothers and Adepts can't be people of the everyday Fifth Sub-Race, for the race is a state of evolution.

But she leaves no question but that, as far as humanity at large goes we are hundreds of years (in time and space) from even the Sixth Sub-Race.

I thought H.P.B. showed a peculiar anxiety in her insistence on this point. She hinted at "dangers and delusions" coming through ideas that the New Race had dawned definitely on the World.

According to her the duration of a Sub-Race for humanity at large coincides with that of the Sidereal Year (the circle of the earth's axis - about 25,000 years.) That puts the new race a long way off.

We have had a remarkable session on the study of the S.D. during the past three weeks. I must sort out my notes and get the result safely down before I lose them.

She talked a good deal about the

“FUNDAMENTAL PRINCIPLE.” She says: If one imagines that one is going to get a satisfactory picture of the constitution of the Universe from the S.D. one will get only confusion from its study.

It is not meant to give any such final verdict on existence, but to LEAD TOWARDS THE TRUTH. She repeated this latter expression many times.

It is worse than useless going to those whom we imagine to be advanced students (she said) and asking them to give us an “interpretation” of the S.D. They cannot do it.

If they try, all they give are cut and dried exoteric renderings which do not remotely resemble the TRUTH.

To accept such interpretation means anchoring ourselves to fixed ideas, whereas TRUTH lies beyond any ideas we can formulate or express.

Exoteric interpretations are all very well, and she does not condemn them so long as they are taken as pointers for beginners, and are not accepted by them as anything more.

Many persons who are in, or who will in the future be in the T.S. are of course potentially incapable of any advance beyond the range of a common exoteric conception. But there are, and will be others, and for them she sets out the following and true way of approach to the S.D.

Come to the S.D. (she says) without any hope of getting the final Truth of existence from it, or with any idea other than seeing how far it may lead TOWARDS the Truth. See in study

a means of exercising and developing the mind never touched by other studies. Observe the following rules:

I. No matter what one may study in the S.D. let the mind hold fast, as the basis of its ideation to the following ideas:

(a) The FUNDAMENTAL UNITY OF ALL EXISTENCE. This unity is a thing altogether different from the common notion of unity - as when we say that a nation or an army is united; or that this planet is united to that by lines of magnetic force or the like. The teaching is not that.

It is that existence is ONE THING, not any collection of things linked together. Fundamentally there is ONE BEING. This BEING has two aspects, positive and negative.

The positive is Spirit, or CONSCIOUSNESS. The negative is SUBSTANCE, the subject of consciousness.

This Being is the Absolute in its primary manifestation. Being absolute there is nothing outside it. It is ALL-BEING.

It is indivisible, else it would not be absolute. If a portion could be separated, that remaining could not be absolute, because there would at once arise the question of COMPARISON between it and the separated part. Comparison is incompatible with any idea of absoluteness.

Therefore it is clear that this fundamental ONE EXISTENCE, or Absolute Being must be the REALITY in every form there is.

I said that though this was clear to me I did

not think that many in the Lodges would grasp it. "Theosophy," she said, "is for those who can think, or for those who can drive themselves to think, not mental sluggards." H.P.B. has grown very mild of late. "Dumskulls!" used to be her name for the average student.

The Atom, the Man, the God (she says) are each separately, as well as all collectively, Absolute Being in their last analysis, that is their REAL INDIVIDUALITY.

It is this idea which must be held always in the background of the mind to form the basis for every conception that arises from study of the S.D. The moment one lets it go (and it is most easy to do so when engaged in any of the many intricate aspects of the Esoteric Philosophy) the idea Of SEPARATION supervenes, and the study loses its value.

(b) The second idea to hold fast to is that THERE IS NO DEAD MATTER. Every last atom is alive. It cannot be otherwise since every atom is itself fundamentally Absolute Being.

Therefore there is no such thing as "spaces" of Ether, or Akasha, or call it what you like, in which angels and elementals disport themselves like trout in water. That's the common idea. The true idea shows every atom of substance no matter of what plane to be in itself a LIFE.

(c) The third basic idea to be held is that Man is the MICROCOSM. As he is so, then all the Hierarchies of the Heavens exist within him. But in truth there is neither Macrocosm nor Microcosm but ONE EXISTENCE. Great and small are such only as viewed by a limited consciousness.

(d) Fourth and last basic idea to be held is that expressed in the Great Hermetic Axiom. It really sums up and synthesizes all the others.

As is the Inner, so is the Outer; as is the Great so is the Small; as it is above, so it is below; there is but ONE LIFE AND LAW; and he that worketh it is ONE. Nothing is Inner, nothing is Outer; nothing is Great, nothing is Small; nothing is High, nothing is Low, in the Divine Economy.

No matter what one takes as study in the S.D. one must correlate it with those basic ideas.

I suggested that this is a kind of mental exercise which must be excessively fatiguing. H.P.B. smiled and nodded.

One must not be a fool (she said) and drive oneself into the madhouse by attempting too much at first.

The brain is the instrument of waking consciousness, and every conscious mental picture formed means change and destruction of the atoms of the brain.

Ordinary intellectual activity moves on well beaten paths in the brain, and does not compel sudden adjustments and destructions in its substance. But this new kind of mental effort calls for something very different - the carving out of new "brain paths," the ranking in different order of the little brain lives. If forced injudiciously it may do serious physical harm to the brain.

This mode of thinking (she says) is what the Indians call Jnana Yoga. As one progresses in Jnana Yoga one finds conceptions arising which though one is conscious of them, one cannot express nor yet formulate into any sort of mental picture.

As time goes on these conceptions will form into mental pictures. This is a time to be on guard and refuse to be deluded with the idea that the new found and wonderful picture must represent reality.

It does not. As one works on one finds the once admired picture growing dull and unsatisfying, and finally fading out or being thrown away.

This is another danger point, because for the moment one is left in a void without any conception to support one, and one may be tempted to revive the cast-off picture for want of a better to cling to.

The true student will, however, work on unconcerned, and presently further formless gleams come, which again in time give rise to a larger and more beautiful picture than the last.

But the learner will now know that no picture will ever represent the TRUTH. This last splendid picture will grow dull and fade like the others. And so the process goes on, until at last the mind and its pictures are transcended and the learner enters and dwells in the World Of NO FORM, but of which all forms are narrowed reflections.

The True Student of The Secret Doctrine is a Jnana Yogi, and this Path of Yoga is the True Path for the Western student. It is to provide him with sign posts on that Path that

the Secret Doctrine has been written.

(Later note: - I have read over this rendering of her teaching to H.P.B. asking if I have got her aright. She called me a silly Dumskull to imagine anything can ever be put in words aright. But she smiled and nodded as well, and said I had really got it better than anyone else ever did, and better than she could do it herself).

I wonder why I am getting all this. It should be passed to the world, but I am too old ever to do it. I feel such a child to H. P. B. yet I am twenty years older than her in actual years.

She has changed much since I met her two years ago. It is marvellous how she holds up in the face of dire illness. If one knew nothing and believed nothing, H. P. B. would convince one that she is something away and beyond body and brain. I feel, especially during these last meetings since she has become so helpless bodily that we are getting teachings from another and higher sphere. We seem to feel and KNOW what she says rather than hear it with our bodily ears. X said much the same thing last night.

19th April, 1891.

(Sgd.), ROBERT BOWEN, Cmdr. R.N.

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SECRET DOCTRINE QUESTION
AND ANSWER SECTION

We are pleased to introduce this new department to the pages of The Canadian Theosophist. Mr. Geoffrey Barborka has been a student of Theosophy for many years and is well known as the author of The Divine Plan, Man's Potent Force, etc. He has kindly agreed to conduct this series as long as there is an interest in it, and we are grateful both to him and to those who originally suggested it. We hope our readers will feel free to participate, and all are invited to send in their questions for Mr. Barborka's answers. - The Editors.

Question. Why should *The Secret Doctrine* be especially studied, rather than H.P.B.'s other literary writings?

Answer. Undoubtedly the question is being asked from the standpoint of a student, rather than from the viewpoint of the inquirer; therefore, it will be so answered.

First, it should be stated, however, that H.P.B.'s other literary works are more appropriate for the inquirer to read than is *The Secret Doctrine*. The reason is this: Mine. Blavatsky's other works present Theosophical concepts in broad manner, dealing with doctrinal topics which may be readily understood by a reader.

On the other hand *The Secret Doctrine*, based as it is upon the Stanzas of Dzyan, requires more than a cursory read-

ing: it is not for one who runs as he reads (to use a common expression).

The Stanzas make use of the traditional method of imparting the wisdom teachings—that is to say, symbol and allegory are used. These require to be interpreted by means of the student's own intuition. This applies also to the recondite subjects which are treated in the volumes.

Because of this factor, then, the student must awaken his intuition and seek to interpret the hidden meaning which is present within the Stanzas, even though it is not apparent.

By seeking to evoke this intuitive understanding, one discovers that an effort is being made to expand one's consciousness; and this is the very procedure that must be maintained. In fact, a daily expansion of consciousness is of primal importance, more so even than mere study of the material conveyed in *The Secret Doctrine*.

Indeed, it is imperative that one should obtain a larger vision and a wider horizon in order to understand this work. This expanding viewpoint must be striven for even when one thinks that an understanding has been gained of the principal concepts.

It is a well known fact that one can obtain a greater vision of one's surroundings by ascending a mountain. Each step that is made in climbing the slope gives

one a larger view of the landscape and the wider becomes one's horizon. Similarly, in studying *The Secret Doctrine* in the manner suggested: the more one studies the greater becomes one's comprehension of the Esoteric Philosophy, the loftier one's understanding of it.

Then there is another method that should be employed in studying the volumes. Instead of looking upon a subject *from below*, seek to look down upon it *from above*.

To elucidate the point intended: instead of identifying one's self with the physical body and regarding it as housing the monad, one should consider the monad as one's essential self, which is responsible for aggregating together that which becomes for it a temporary vehicle and manifests upon earth for the period of a lifetime.

For this vesture will be followed by another aggregation for another lifetime; and then another, and another. All the time the monad swings from its own realms to this earth, like a pendulum swinging from the unmanifested to the manifested realms.

Question. (a) What is the meaning of the term "Heavenly Man"? (b) Does this have any relation to the "Celestial Prototypes"?

Answer. (a) As used in *The Secret Doctrine* the term "Heavenly Man" is of-

ten equated with Adam Kadmon.

But care must be taken with Kabbalistic terms, this one especially, to note whether H.P.B. ' is referring to the usage made by Western Kabbalists, or the manner it is employed in what she calls the Oriental Kabbala signifying the Chaldean Kabbala, from which the later Kabbala was developed or was an outgrowth therefrom.

In illustration of the point at issue. Western Kabbalists regard the "ten limbs" of the Heavenly Man as the ten Sephiroth.

In the Oriental Kabbala it is the Unmanifested Logos (or First Logos), Propator, whose ray uses Adam Kadmon (the Manifested Logos, or Third Logos) as a chariot through which to manifest.

"The later Kabbalists however, especially the Christian mystics, have played sad havoc with this magnificent symbol," i.e. Microprosopus, the Heavenly Man.

"For the 'ten limbs' of the Heavenly Man are the ten Sephiroth; but the first Heavenly Man is the unmanifested Spirit of the Universe, and ought never to be degraded into Microprosopus-the lesser Face or Countenance, the prototype of man on the terrestrial plane." (S.D., 1, 215)

(b) Since the word "prototype" signifies a first form (Greek *protos*, first; *typos*, type, form) or archetype, and Adam

Kadmon is often rendered “Archetypal Man”, there is a relationship here.

However, the term “prototypes” as generally used in *The Secret Doctrine* signify the spiritual archetypes of all things which “exist in the immaterial world before those things become materialized on Earth.” (S.D., 1, 58). “Therefore *our* human forms have existed in the Eternity as astral or ethereal prototypes.” (S.D., 1, 282).

Nevertheless, H.P.B. would often use a term in a “specialized sense,” and Celestial Prototype is a case in point:

“Yes; ‘our destiny is written in the stars!’ Only, the closer the union between the mortal reflection MAN and his celestial PROTOTYPE, the less dangerous the external conditions and subsequent reincarnations which neither Buddhas nor Christs can escape.” (S.D., 1, 639).

In this passage the Celestial Prototype signifies the Monad (Atma-Buddhi); the mortal reflection, the personality.

Question. *The Secret Doctrine* was dedicated to “. . . all true Theosophists, in every country, and of every race . . .” Why, then, was it made so difficult that very few students study it?

Answer. This is not as simple a question as appears on the surface. In the first place, present-day Theosophists may not be aware of the fact that *The Secret Doctrine*

was written under very great difficulties.

H.P.B. was physically ill, and was in constant mental turmoil. At times she was on the point of death, yet she labored on. At a crucial moment she was given the choice: of leaving the world and terminating her misery and torture; or continue the writing of *The Secret Doctrine*.

She chose the latter, hence the dedicatory contains the words: “for them it was recorded”” -that is, recorded for Theosophists. It is a wonder that we were able to get it!

Nowadays, authors have secretarial assistance. They may dictate into machines or to a stenographer and do not have to write a line of their “copy.” It is produced for them on the typewriter.

H.P.B. wrote every single word in pen and ink, a tremendous task. Just try copying one page in pencil or pen and ink and see how long it takes. Then multiply the time by a thousand pages, and see the labor that is involved.

Pursuing the subject further. Most Theosophists are not equipped for the reading of *The Secret Doctrine*, especially if schooled in the western world: they are not familiar with the subject matter nor with the terminology.

Moreover, the traditional manner of imparting esoteric knowledge is utilized: that is to say, by means of symbol and al-

legory. It is not a question that *The Secret Doctrine* is difficult to comprehend, or that it requires simplification, rather is it a matter of unpreparedness. A little study is necessary before commencing its reading.

When a person enters any field of endeavor, he realizes that he must first learn the terminology pertaining to the subject, whether it be science, mathematics, botany, chemistry, medicine, music, or even business. Certain terms must be known.

It is the same with *The Secret Doctrine*. To give up its study because one does not understand Mulaprakriti, Parabrahman and the other Sanskrit terms, or even English terms such as the difference between cosmos and kosmos; ether and aether; elementals and elementaries; Third Race and Fifth Race; First Logos and Third Logos; inner rounds and outer rounds-is foolish.

Knowledge of terms may easily be acquired. To be entitled to call oneself a Theosophist one should at least know the three fundamental propositions which form the basis of Theosophy. How many are able to explain the three fundamental propositions in their own words to an inquirer?

Question. In *The Secret Doctrine*, Volume 1, page 575 (or. ed.) it is stated: "Saturn, Jupiter, Mercury, and Venus, the four exoteric planets, . . . were the heavenly bodies in direct astral and psychic communication with the Earth, its Guides and Watchers . . . Why. was Mars omitted from this list?"

Answer. Here we have one of those questions which must remain "up in the air -"indefinite, and purposely so. H.P.B. tossed out a sentence and didn't explain herself. Some reasons may be given why she didn't explain further, and reason number one should be sufficient for not pursuing the subject further. As these are "Secret Doctrine reasons" the questioner should understand the reticence that is being adopted.

1. "to quote from a letter of the Masters (188-), 'the teachings were imparted under protest . . . They were, so to say, smuggled goods . . .' Theosophists, 'whom it may concern,' will understand what is meant." (S.D. 1, 190)

2. "As to Mars, Mercury, and 'the four other planets,' they bear a relation to Earth of which no master or high Occultist will ever speak, much less explain the nature." (S.D. 1, 163-4)

3. "It is quite correct that Mars is in a state of obscurity at present, . (S.D. 1, 165)

A further hint may be added. The citation given in the question has been extracted from surrounding material. It should be read in conjunction with what precedes and follows it.

(to be continued)

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MILAREPA

Milarepa, the great Buddhist saint and poet of Tibet was born in AD 1052 and died in 1135. His youth was full of misfortunes and sorrows.

Following the early **death** of his father, his relatives treacherously and shamelessly seized his vast patrimony.

After many years of hard labor, poverty and humiliation, he was finally persuaded by his mother to take revenge upon the wrongdoers through magic, for they were much too powerful to be vanquished by ordinary means.

He succeeded in obtaining, through his sincere devotion and service to a teacher of sorcery, a powerful spell, by means of which he assassinated many of his relatives and wrought great havoc on his native valley by destroying the harvest with hailstorms.

Not long after, he repented of his sinful deeds, and determined to seek salvation by devoting the rest of his life to the practice of the Dharma. Despite the fact that meanwhile he was initiated into the profound teachings of the "Great Perfection" by an enlightened lama, the shadows of sin and pride still made it impossible for him to make any spiritual progress.

The lama then sent him to the famous Guru -Marpa the Translator - who had just returned from India after many years of study and practice there.

The day before Milarepa arrived, both Marpa and his wife dreamed of goddesses who prophesied the coming of a disciple who would one day become the greatest teacher of Tibet, bringing salvation to innumerable sentient beings, bestowing Enlightenment upon countless

Dharma devotees, and glorifying the immaculate doctrine of Buddhism.

Perceiving Milarepa's past sins and his great potential capacities, and wishing to clear away all hindrances that might otherwise block his spiritual growth, Marpa relentlessly put him on trial by imposing upon him severe mental and physical penances. Milarepa was ordered to build, single-handed, one house after another on a desolate mountain, then to tear them down again for no apparent reason.

In return for long years of service, devotion, and obedience to Marpa, Milarepa received only humiliation and unjustified harsh treatment. At last he was accepted as a disciple, and rewarded with the longed-for instructions. Then, for eleven continuous months, he meditated alone in a cave, where he finally attained direct Realization and an initial achievement on the Path to Bodhi.

By this time, Milarepa had been separated from his family for many years. One day, while meditating in the cave, he fell asleep and dreamed that he returned home and saw the bones of his mother lying in the ruins of his house.

He then thought that she must have died during his long absence. He saw his only sister as a vagabond beggar, his house and fields deserted and overgrown with a tangle of rank weeds. He awoke weeping bitterly, calling the names of his mother and sister, his pillow wet with tears.

Stricken with grief and longing to see his mother, he left Marpa and went back to his home village, where all the premonitions of his dream were confirmed. Witnessing this painful human existence helplessly and futilely consumed in fleeting evanescence, an anguish of desire to renounce the world wrung his heart. He made a solemn vow that he would meditate on a remote mountain un-

interruptedly until he reached the Ultimate Enlightenment.

This vow he kept. For twelve consecutive years he meditated alone in a cave, living on nothing but nettles, until his whole body became greenish in hue.

As a consequence of this consistent effort, he finally earned his reward - the realization of Ultimate Enlightenment. After this, his fame gradually spread over the whole of **Tibet** and Nepal. In his later years he was called by all Tibetans, “Jetsun Milarepa” (“Holy Milarepa”), and is regarded to this day as indisputably the greatest poet, yogi, and saint in Tibetan history.

Milarepa had a fine voice, and loved to sing. Even when he was a boy, he was regarded by his countrymen as an excellent singer of folksongs. Sainthood and Enlightenment only made him sing more frequently and joyfully than before.

When his patrons and disciples made a request, or put a question to him, or a dispute arose, he answered them not in dull prose but in freely flowing poems or lyric songs composed spontaneously.

No one knows how many songs or “poems” he “composed” in his lifetime. Tibetans believe there were close to one hundred thousand. This claim may not be an exaggeration, if we consider that throughout almost half of his life Milarepa used songs to communicate his ideas in his teaching and conversation.

Even if we discount this seemingly exaggerated claim, we must nevertheless admit that he was an extraordinarily prolific “composer” of songs. For him there was no difficulty in creating a new song at any moment, for, in the genius of his enlightened mind, the fountain of inspiration was inexhaustible.

In his songs, Milarepa has left us a treasury of valuable information on his personal yogic experience, and advice and instruction concerning the practical problems of meditation. To serious yogis and Dharma practitioners, they are indeed a most precious guide. Speculative and scholarly writings are abundant in Buddhist literature, but rarely can one find a volume having such life and vitality, and generating a magnetic force bright and powerful enough to dispel the darkness of grief and bring hope and joy to all.

Unlike many religious leaders, who exerted themselves in various tasks for the creation of their new Orders, Milarepa never tried to build a temple, form a group, or set up an organization of any sort, but faithfully followed his Guru’s injunctions by leading the life of a true mendicant yogi in the remote mountains, the life of a saint-troubadour, wandering from place to place to preach the holy Dharma through his songs.

Also, differing from those pedantic scholars and dogmatic Tantric yogis who either adhered to ideas and words or to rites and forms, Milarepa cast away all erudite Buddhist studies and cumbersome Tantric rituals and marched directly toward Buddhahood by way of simple understanding and persistent practice.

As a result, his teachings were also more precise, direct, and simple than those of conventional Tantrism, and well deserve being called the *quintessential teachings of practical Buddhism*. Though Milarepa was ridiculed by a number of jealous scholars of his time as being an ignorant hermit who knew nothing about Buddhism, history has proved that his teachings were far superior and more influential than those of any learned Buddhist scholar of his day.

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