

The Letter Box.

Question.- Is poverty manifested as an indispensable condition on the path of spiritual development? Must the disciple give away all his property to the poor?

(Answer). " Who has said that it is necessary to give senselessly? That becomes madness". Is it not then the madness of hypocrisy to give away everything and then impose oneself on others, and if that be refused, then to conceive a hatred for the earth, as ordinarily happens. Of course, ^{only}regrettably, often such surrender is made with the secret hope that all will be returned an hundredfold, forgetting that the hundredfold is returned to him who thinks least of all about receiving it. Thus no one can become a true follower of the Teaching of Light, who does not understand the great Covenant of Balance or of commensurateness and goalfittedness. Let us recall a page of the Teaching: " Christ advised distributing spiritual riches. But the key to this is far from those people who have transferred this counsel to the giving away of money amassed by despoiling others; first to plunder, and then with a tear give back and be enraptured with their own benignity. Precisely, speaking about distribution, the Teacher could have in mind stools and old cloaks. Imponderable riches were what the Teacher indicated. Spiritual giving back can move the cup of the scales." (Leaves of M's Garden. Vol.2.P 101.)

Question.- In the books of the Teaching one is repeatedly reminded that one should not pronounce the Name of the Master. Yet, meanwhile, in "Enlightenment," on page 13, the Teacher points out: "But I speak for your good, mention more often My name." Is there not a contradiction here?

(Answer) In the words of the Teaching: "But I speak for your good, mention more often My name," --- repetition of mind or heart is implied. Such reiteration or recollection is always recommended in all Teachings, just as is censured repeating the name IN VAIN, when people at the most unseemly stopping points intersperse their speech with mention of the Sacred Names. Thus it usually happens with all beginners, or in general with those who do not understand the secrecy of sacred things. Heart repetition is necessary because thus is formed a bond with the chosen Teacher.

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Question. - What does the phrase signify: "Manifested vessels are adapted for cosmic dates, and they lead a chain of coworkers, and therefore substitution of coworkers is effected according to the declaration of the chosen ones?" (Enlightenment, "P 119).

(Answer) *- All life is actually composed by cosmic dates. These dates are denoted by coincidence of impending karma of this or that nation or even of nations with definite conjunctions of luminaries, as a result of which are manifested new turnings in the historic course of nations or in the life of the planet.

In all Teachings precisely man is compared to a vessel, containing with himself the Divine Fire. For carrying out a definite mission in the cosmic dates, there are sent upon the earth those servitors of Light, experienced over an expanse of thousands of years, or as they are sometimes called, "manifested vessels." They select for themselves coworkers from those whose karma leads them to them, and if these chosen coworkers with the current of the times appear not up to the mark or even harmful for the work then they can be replaced by others. Certainly you know that lengthy cooperation establishes a certain occult bond which cannot easily be broken without painful consequences for both sides; therefor during such replacement of coworkers, indispensable is the intervention of the Teacher, and the chosen elders or manifested vessels can turn to the Lord, asking Him to free them from the effects of the aura of those who have been sent away.

Question.- Can lofty spirits suffer pain and even be subjected to infection?

(Answer)- Decidedly so, if by the conditions of their task they must be found in continual intercourse with people. Of course, the lofty spirit is continuously giving out a portion of his forces to those who surround him and come to him, and though his store of psychic energy be great, nevertheless this store may be temporarily drained through excessive liberality. And here such minutes of exhaustion are full of peril, because the protective network of the aura, not receiving the radiations proceeding from the store which feeds our centers, is disturbed, and microbes of infection can penetrate the very weakest place. That is why in the books of the Living Ethics so persistently is urged the guarding of the protective network. The disciple who reaches a certain step of spiritual development cannot for long remain in the poisoned atmosphere of cities and must retire into nature for accumulation of Prana and lead a more or less solitary life. Christ, Buddha, and other great Achievers often retired into the desert and did not long remain in one place.

In the Gospel according to St. Mark, ch. V. verse 25-34, is pointed out how Christ, cleansing and healing the sick, felt the expenditure of strength. When the suffering woman touched His garments - "Jesus felt within Him the strength going out of Him". So too the contemporary Hindu ascetic Bhagavan Shri Ramakrishna remained throughout his teaching career continually surrounded by people, and by accepting contact with all those coming to him who were often infected with malignant diseases, he gave his forces away beyond all commensurateness, the result of which was a throat ailment, something in the nature of cancer, which carried him away. It is interesting to observe that precisely this ailment produced the temptation in certain weak minds, of having doubts about his spiritual loftiness. Of course the ignorant assume that lofty spirits are shielded UNDER ALL CONDITIONS against illnesses and dangers. But we know that a stone, cast at the passing Lord Buddha by Devadatta, though it did not kill Him, nevertheless injured His toe. There is an indication also in this, that the Lord Buddha often experienced strong pain in the spine. Likewise in "Mahatma Letters" can be found mention of how the Teacher K.H. was physically weakened after contact with the auras of people in founding the Theosophical Society in India and had to withdraw for several weeks into complete retirement. Thus each plane of consciousness, each plane of existence, are subject to their laws, and violation of these produces corresponding consequences.

Question.* In the fifth volume of the magazine is an article by Swami Vivekananda, in which the author gives instructions about acquiring wealth. Is there not here a contradiction with the Teaching of the Living Ethics which censures striving for personal acquisition?

(Answer).- One cannot read the dead letter, not pondering the meaning of what has been written. Speaking about the duty of a citizen, Swami Vivekananda enjoined the acquisition FIRST of knowledge and only afterwards, of riches. The whole meaning is in this ONLY AFTERWARDS. Through knowledge, as the Hindu understands it, and wealth becomes good, because then it serves not personal goals but the Common Good.

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