

Tributes to Helena Petrouna Blavatsky

By her Masters

. . . Imperfect as may be our visible agent — and often most unsatisfactory and imperfect she is — yet, she is the best available at present . . . ¹

Try to believe more than you do in the “old lady.” She *does* rave betimes; but she *is* truthful and does the best she can for you.²

The Old Woman is accused of *untruthfulness, inaccuracy* in her statements. “Ask no questions and you will receive *no lies*.” She *is forbidden* to say what she knows. You may cut her to pieces and she will not tell. Nay — she is ordered *in cases of need to mislead people*; and, were she more of a natural born *liar* — she might be happier and won her day long since by this time. But that’s just where the shoe pinches, Sahib. She is *too truthful, too outspoken, too incapable of dissimulation*: and now she is being daily crucified for it.³

By her contemporaries

A close friend of George W Russell (1867–1935) quoted Æ as saying:

Having “bathed in these [writings of HP Blavatsky] I marveled what I could have done to merit birth in an age wherein such wisdom was on offer to all who could beg, borrow or steal a copy of these works.”⁴

The ill health, the wandering life, the unpropitious surroundings, the lack of materials, the defection of false friends, the attacks of enemies.⁵

But why, it will be asked, did she continue to suffer, with powers at her command which could relieve suffering? Why, when she was labouring at so important task [writing the *Secret Doctrine*] through long hours every day — a task that needed a mind untroubled and a sound body — why did she never stretch

¹ Mahātma Letter 2 (2), pp. 9-10; 3rd Combined ed.

² *Ibid.* 106 (7), p. 436

³ *Ibid.* 47 (48), p. 268

⁴ “Letters of H.P. Blavatsky I,” *The Path*, December 1894, p. 266

⁵ Wachtmeister C, *et al. Reminiscences of H.P. Blavatsky and the Secret Doctrine*. Wheaton: The Theosophical Publishing House, 1976; p. 3



out a finger to amend the conditions and to banish weakness and pain that would have prostrated any ordinary person completely?

The question is a natural one, and it did not fail to occur to me, knowing as I did the healing powers she possessed, and her capacity to alleviate the pains of others. When the question was put to her, her answer was invariably the same:

“In occultism a most solemn vow has to be taken never to use any powers acquired or conferred to the benefit of one’s own personal self, for to do so would be to set foot on the steep and treacherous slope that ends in the abyss of Black Magic. I have taken than vow, and I am not one to break a pledge the sanctity of which cannot be brought within the comprehension of the profane. I would rather suffer any tortures than be untrue to my pledge.”¹



Dewdrop by Maurits Cornelis Escher

Further reading

For an account by Charles Johnston concerning his conversations with HP Blavatsky when he met her for the first time in London in the Spring of 1887, soon after her arrival from Ostende, look up *Blavatsky Collected Writings*, (HELENA PETROVNA BLAVATSKY), VIII pp. 392-409

¹ Wachtmeister C, et al. *Reminiscences of H.P. Blavatsky and the Secret Doctrine*. Wheaton: The Theosophical Publishing House, 1976; p. 35

