

Gems from the Mahatmas

A Birthday Book of Precepts and Axioms

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A Birthday Book of Precepts and Axioms

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Preface

The Mahatmas, or the Masters of Wisdom, who taught Helena P. Blavatsky, and were behind the restatement of theosophy by the Theosophical Society begun in 1875, were members of the Great Lodge of Adepts, who help and protect humanity at all times.

The following quotes are culled mainly from the book, *The Mahatma Letters to A. P. Sinnett*, originally published by A. Trevor Barker in 1923; of letters written in the late 1800s. The material on each monthly page is an excerpt from the *View of the Chohan on the T.S.* letter.

Some words may seem misspelled but are simply ‘of the time.’ Words that are in braces { }, I have added in for clarification.

There is ample room for your personal notes, drawings, or additional quotes from any source. Hopefully you will find it intriguing to read, as well as becoming a personal keepsake diary or journal, or just space to reflect.

Scott J. Osterhage

“THERE IS NO RELIGION HIGHER THAN TRUTH”

(*Theosophy*, from *theos*, divine, and *sophia*, wisdom, literally means Divine Wisdom, the ‘esoteric tradition’ or ‘perennial philosophy’ that is literally as old as thinking humanity. For more information see the website: www.theosociety.org.)

JANUARY

The doctrine we promulgate being the only true one, must, — supported by such evidence as we are preparing to give become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually enforcing its theories, unimpeachable facts for those who know, with direct inferences deduced from and corroborated by the evidence furnished by modern exact science.

We work by natural not supernatural means and laws.

But, as on the one hand Science would find itself
unable (in its present *state*) to account for the wonders

given in its name, and on the other

the ignorant masses would still be left to view
the phenomenon in the light of a miracle; everyone
who would thus be made a witness to the occurrence

would be thrown off his balance and the results
would be deplorable.

2

Madmen are they, who, speculating but upon
the present, willfully shut their eyes to the past
when made already to remain naturally blind
to the future!

As for human nature in general, it is the same now as it was a million of years ago: Prejudice based upon selfishness; a general unwillingness to give up an established order of things for new modes of life and thought — and occult study requires all that and much more —; pride and stubborn resistance to Truth if it but upsets their previous notions of things, — such are the characteristics of your age.

The mysteries never were, never can be, put within the reach of the general public, not, at least, until that longed for day when our religious philosophy becomes universal. At no time have more than a scarcely appreciable minority of men possessed nature's secret, though multitudes have witnessed the practical evidences of the possibility of their possession. The adept is the rare efflorescence of a generation of enquirers; and to become one, he must obey the inward impulse of his soul irrespective of the prudential considerations of worldly science or sagacity.

He who would lift up high the banner of mysticism and proclaim its reign near at hand, must give the example to others. He must be the first to change *his* modes of life; and, regarding the study of the occult mysteries as the upper step in the ladder of Knowledge must loudly proclaim it such despite exact Science and the opposition of society. "The Kingdom of Heaven is obtained by force" say the Christian mystics. It is but with armed hand, and ready to either conquer or perish that the modern mystic can hope to achieve his object.

The chief object of the T.S. is not so much to gratify individual aspirations as to serve our fellow men.

In our view the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philanthropist there lurks the shadow of desire for self benefit or a tendency to do injustice, even when these exist unconsciously to himself.

We never whine over the inevitable but try to make the best of the worst. And though we neither push nor draw into the mysterious domain of occult nature those who are unwilling; never shrink from expressing our opinions freely and fearlessly, yet we are ever as ready to assist those who come to us.

It is true that the married man cannot be an adept, yet without striving to become a "*Raja Yogi*" he can acquire certain powers and do as much good to mankind and often more, by remaining within the precincts of this world of his.

There are more ways than one for acquiring occult knowledge. "Many are the grains of incense destined for one and the same altar: one falls sooner into the fire, the other later — the difference of time is nothing," remarked a great man when he was refused admission and supreme initiation into the mysteries.

The term "Universal Brotherhood" is no idle phrase.
Humanity in the mass has a paramount claim upon us.
It is the only secure foundation for universal morality.
If it be a dream, it is at least a noble one for mankind
and it is the aspiration of the true adept.

I do not and never will “despise” any “feeling”
however it may clash with my own principles,
when it is expressed as frankly and openly.

Strong will creates...

We but follow and *servilely copy nature* in her works.

The terms "unscientific," "impossible," "hallucination," "impostor," have hitherto been used in a very loose, careless way, as implying in the occult phenomena something either mysterious and abnormal, or a premeditated imposture. And this is why our chiefs have determined to shed upon a few recipient minds more light upon the subject, and to prove to them that such manifestations are as reducible to law as the simplest phenomena of the physical universe.

The wisææers say: "The age of miracles is past," but we answer, it never existed! While not unparalleled, or without their counterpart in universal history, these phenomena must and will come with an overpowering influence upon the world of skeptics and bigots. They *have* to prove both destructive and constructive — *destructive* in the pernicious errors of the past, in the old creeds and superstitions which suffocate in their poisonous embrace like the Mexican weed nigh all mankind; but *constructive* of new institutions of a genuine, practical Brotherhood of Humanity where all will become co-workers of nature, will work for the good of mankind with and through the higher *planetary Spirits* — the only "Spirits" we believe in.

Plato was right: ideas rule the world; and, as men's minds will receive new ideas, laying aside the old and effete, the world will advance: mighty revolutions will spring from them; creeds and even powers will crumble before their onward march crushed by the irresistible force. It will be just as impossible to resist their influx, when the time comes, as to stay the progress of the tide. But all this will come gradually on, and before it comes we have a duty set before us: that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these ideas touch upon the most momentous subjects.

It is not physical phenomena but these universal ideas that we study, as to comprehend the former, we have to first understand the latter. They touch man's true position in the universe, in relation to his previous and future births; his origin and ultimate destiny; the relation of the mortal to the immortal; of the temporary to the eternal; of the finite to the Infinite; ideas larger, grander, more comprehensive, recognizing the universal reign of Immutable Law, unchanging and unchangeable in regard to which there is only an Eternal Now, while to uninitiated mortals time is past or future as related to their finite existence on this material speck of dirt. This is what we study and what many have solved.

The *Chiefs* want a "Brotherhood of Humanity,"
a real Universal Fraternity started; an institution which
would make itself known throughout the world
and arrest the attention of the highest minds.

Happy, thrice happy and blessed are they, who have
never consented to visit the world beyond their
snow-capped mountains; whose physical eyes
have never lost sight of for one day of the endless
ranges of hills, and the long unbroken line of eternal
snows! Verily and indeed, do they live in,
and have found their *Ultima Thule*...

Despond not, for it is all but a matter of time.
The world was not evolved between two monsoons.

You must see yourself as you are, not as
the ideal human image which our emotional fancy
always projects for us upon the glass.

Be patient, friend and brother; and I must repeat again
— be our *helpful co-worker*; but in your own sphere,
and according to your ripest judgment.

Motives are vapours, as attenuated as the atmospheric
moisture: and, as the latter develops its dynamic
energy for man's use only when concentrated
and applied as steam or hydraulic power,
so the practical value of good motives
is best seen when they take the form of deeds....

You are certainly on the right path: the path of deeds
and actions, not mere words — may you live long
and keep on!

“No lama knows where the *ber-ehhen* {cloak, robe} will hurt him until he puts it on,” says a Tibetan proverb.

It is, as though a child should ask me to teach him the highest problems of Euclid before he had even begun studying the elementary rules of arithmetic. Only the progress one makes in the study of arcane knowledge from its rudimental elements, brings him gradually to understand our meaning. Only thus, and not otherwise, does it, strengthening and refining those mysterious links of sympathy between intelligent men — the temporarily isolated fragments of the Universal Soul and the Cosmic Soul itself — bring them into full rapport. Once this established, then only will these awakened sympathies serve, indeed, to connect man with that energetic chain which binds together the material and Immaterial Kosmos, — Past, Present, and Future — and quicken his perceptions so as to clearly grasp, not merely all things of matter, but of Spirit also.

I feel even irritated at having to use these three clumsy words — past, present and future! Miserable concepts of the objective phases of the Subjective Whole, they are about as ill adapted for the purpose as an axe for fine carving.

I hope that at least *you* will understand that we
(or most of us) are far from being the heartless,
morally dried up mummies some would fancy us to be.

To become blended into one universal feeling, the only
true and holy, the only unselfish and Eternal one —
Love, an Immense Love for humanity — as a *Whole!*

“Humanity” which is the great orphan,
the only disinherited one upon this Earth.

FEBRUARY

Buddhism stripped of its superstitions is eternal truth, and he who strives for the latter is striving for Theos-sophia, Divine Wisdom, which is a synonym of truth.

It is the duty of every man who is capable of
an unselfish impulse, to do something,
however little.

2

Poor, poor humanity! It reminds me of the old fable
of the war between the Body and its members: here too,
each limb of this huge "Orphan" — fatherless
and motherless — selfishly cares but for itself.

The body uncared for suffers eternally, whether
the limbs are at war or at rest. Its suffering and agony
never cease. . . . And who can blame it —
as your materialistic philosophers do —
if, in this everlasting isolation and neglect
it has evolved gods, unto whom
"it ever cries for help, but is not heard!"

When our great Buddha — the patron of all the adepts, the reformer and the codifier of the occult system, reached first *Nirvana* on Earth, he became a Planetary Spirit; *i.e.* — his spirit could at one and the same time rove the interstellar spaces *in full consciousness*, and continue at will on Earth in his original and individual body. For the divine Self had so completely disfranchised itself from matter that it could create at will an inner substitute for itself, and leaving it in the human form for days, weeks, sometimes years, affect in no wise by the change either the vital principle or the physical mind of its body. By the way, that is the highest form of Adeptsip man can hope for on our planet.

The planetary Spirit of that kind (the Buddha like) can pass at will into other bodies — of more or less etherialized matter, inhabiting other regions of the Universe. There are many other grades and orders, but there is no *separate* and eternally constituted order of Planetary Spirits.

The cycle of intelligent existences commences at the highest worlds or *planets* — the term “highest” meaning here the most spiritually perfect. Evolving from cosmic matter — which is *akasa*, the primeval not the secondary plastic medium, or Ether of Science instinctively suspected, unproven as the rest — man first evolves from this *matter* in its most sublimated state, appearing at the threshold of Eternity as a perfectly *Etherial* — not Spiritual Entity, say — a Planetary Spirit. He is but one remove from the universal and Spiritual World Essence — the *Anima Mundi* of the Greeks, or that which humanity in its spiritual decadence has degraded into a mythical personal God.

The congeries of the star-worlds (including our own planet) inhabited by intelligent beings may be likened to an orb or rather an epicycloid formed of rings like a chain — worlds interlinked together, the totality representing an imaginary endless ring, or circle.

The progress of man throughout the whole —
 from its starting to its closing points meeting on the
 highest point of its circumference — is what we call
 the *Maha Yug* or Great Cycle, the *Kuklos*,
 whose head is lost in a crown of *absolute* Spirit,
 and its lowest point of circumference in *absolute*
 matter — to viz.: the point of cessation
 of action of the *active* principle.

Using a more familiar term we call the great cycle the *Macrokosm* and its component parts or the interlinked star worlds *microkosms*, the occultists' meaning in representing each of the latter as perfect copies of the former will become evident. The great is the Prototype of the smaller cycles: and as such, each star world has in its turn its own cycle of Evolution which starts with a purer and ends with a grosser or more material nature. As they descend, each world presents itself naturally more and more shadowy, becoming at the "antipodes" *absolute* matter. Propelled by the irresistible cyclic impulse the Planetary Spirit has to descend before he can reascend.

After *circling*, so to say, along the arc of the cycle, circling along and within it (the daily and yearly rotation of the Earth is as good an illustration as any) when the Spirit-man reaches our planet, which is one of the lowest, having lost at every station some of the ætherial and acquired an increase of material nature, both spirit and matter have become pretty much equilibrated in him. But then, he has the Earth's cycle to perform; and, as in the process of involution and evolution downward, matter is ever striving to stifle Spirit, when arrived to the lowest point of his pilgrimage, the once pure Planetary Spirit will be found dwindled to — what Science agrees to call a primitive or Primordial Man — amidst a nature as primordial — speaking geologically, for physical nature keeps pace with the physiological as well as the Spiritual man, in her cyclic career.

It is but matter (or material man) which is compelled by its own weight to descend to the very bottom of the "circle of necessity" to there assume animal form as to the winner of that race throughout the worlds — the Spiritual Ego, he will ascend from star to star, from one world to another, circling onward to rebecome the once pure planetary Spirit, then higher still, to finally reach its first starting point and from thence — to merge into mystery.

No adept has ever penetrated beyond the veil
of primitive Kosmic matter. The highest,
the most perfect vision is limited
to the universe of *Form* and *Matter*.

Like a rosary composed of white and black beads alternating with each other, so that concatenation of worlds is made up of worlds of CAUSES and worlds of EFFECTS, the latter — the direct result produced by the former. Thus it becomes evident that every sphere of Causes — and our Earth is one — is not only interlinked with, and surrounded by, but actually separated from its nearest neighbor the higher sphere of Causality — by an impenetrable atmosphere (in its spiritual sense) of effects bordering on, and even interlinking — never mixing with the next sphere: for one is active, the other — passive, the world of causes *positive*, that of effects — *negative*. This passive resistance can be overcome but under conditions.

All movement is, so to say polar.

If in the different spheres contradictory doctrines are propounded, these doctrines cannot contain the Truth, for Truth is One, and cannot admit of diametrically opposite views; and pure Spirits who see it *as it is*, with the veil of matter entirely withdrawn from it — cannot err.

For countless generations hath the adept builded
a fang of imperishable rocks, a giant's Tower of INFINITE
THOUGHT, wherein the Titan dwelt, and will yet,
if need be, dwell along, emerging from it but at the end
of every cycle, to invite the elect of mankind
to cooperate with him and help in his turn
enlighten superstitious man.

We will not allow ourselves to be baffled
in our philanthropic attempts until that day
when the foundations of a new continent of thought
are so firmly built that no amount of opposition
and ignorant malice guided by
the Brethren of the Shadow
will be found to prevail.

Neither our philosophy nor ourselves believe in a God,
least of all in one whose pronoun necessitates
a capital H.

Our philosophy falls under the definition of Hobbes.
 It is preeminently the science of effects by their causes,
 and of causes by their effects, and since it is also
 the science of things deduced from first principle,
 as Bacon defines it, before we admit any such principle
 we must know it, and have no right to admit
 even its possibility.

Our doctrine knows no compromises. It either affirms
or denies, for it never teaches
but that which it knows to be the truth.

We know there are planetary and other spiritual lives, and we know there is in our system no such thing as God, either personal or impersonal. Parabrahm is not a God, but absolute immutable law, and Iswar is the effect of Avidya and Maya, ignorance based upon the great delusion. The word God was invented to designate the unknown cause of those effects which man has either admired or dreaded without understanding them, and since we claim and that we are able to prove what we claim — *i.e.* the knowledge of that cause and causes we are in a position to maintain there is no God or Gods behind them.

The idea of God is not an innate but an acquired notion, and we have but one thing in common with theologians — we reveal the infinite.

We assign to all the phenomena that proceed from the infinite and limitless Space, Duration and motion, material, *natural*, *sensible* and *known* (to us at least) causes, the theists assign them *spiritual*, *super-natural* and *unintelligible* and unknown causes.

The God of the Theologians is simply an imaginary power, *un loup garou* as d'Holbach expressed it — a power which has never yet manifested itself.

Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery.

Panthœistic wē may bē callēd — agnostic NEVER.

The word infinite is but a negative which excludes the idea of bounds. It is evident that a being independent and omnipresent cannot be limited by anything which is outside of himself; that there can be nothing exterior to himself — not even vacuum, then where is there room for matter? for that manifested universe even though the latter limited.

When we speak of our One Life we also say that it penetrates, nay is the essence of every atom of matter; and that therefore it not only has correspondence with matter but has all its properties likewise, etc. — hence is material, is *matter itself*.

No true philosophically trained Advaita will ever call himself an agnostic, for he knows that he is Parabrahm and identical in every respect with the universal life and soul — the macrocosm is the microcosm and he knows that there is no God apart from himself, no creator as no being.

Were we to admit that even the highest Dyan Chohans are liable to err under a delusion, then there would be no reality for us indeed and the occult sciences would be as great a chimera as that God. If there is an absurdity in denying that which we do not know it is still more extravagant to assign to it unknown laws.

MARCH

For our doctrines to practically react on the so called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularise a knowledge of theosophy. It is not the individual and determined purpose of attaining oneself Nirvana (the culmination of all knowledge and absolute wisdom) which is, after all only an exalted and glorious *selfishness*, but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as many of our fellow creatures as we possibly can to benefit by it, which constitutes the true Theosophist.

(THE UNIVERSAL MIND) — A few reflections and arguments ought to support every new idea.

For instance we are sure to be taken to task for the following apparent contradictions.

- (1) We deny the existence of a thinking conscious God, on the grounds that such a God must either be conditioned, limited and subject to change, therefore *not* infinite, or (2) if he is represented to us as an eternal unchangeable and independent being, with not a particle of matter in him, then we answer that it is no being but an immutable blind principle, a law.

2

We deny the absurd proposition that there can be,
even in a boundless and eternal universe —
two infinite eternal and omni-present existences.

Matter we know to be eternal, *i.e.*, having had no beginning (a) because matter is Nature herself (b) because that which cannot annihilate itself and is indestructible exists necessarily — and therefore it could not begin to be, nor can it cease to be (c) because the accumulated experience of countless ages, and that of exact science show to us matter (or nature) acting by her own peculiar energy, of which not an atom is ever in an absolute state of rest, and therefore it must have always existed, *i.e.*, its materials ever changing form, combinations and properties, but its principles or elements being absolutely indestructible.

As to God — since no one has ever or at any time seen him or it — *unless he or it is the very essence and nature of this boundless eternal matter, its energy and motion*, we cannot regard him as either eternal or infinite or yet self existing. We refuse to admit a being or an existence of which we know absolutely nothing; because (a) there is no room for him in the presence of that matter whose undeniable properties and qualities we know thoroughly well (b) because if he or it is but a part of that matter it is ridiculous to maintain that he is the mover and ruler of that of which he is but a dependent part and (c) because if they tell us that God is a self existent pure spirit independent of matter — an extra-cosmic deity, we answer that admitting even the possibility of such an impossibility, *i.e.*, his existence, we yet hold that a purely immaterial spirit cannot be an intelligent conscious ruler nor can he have any of the attributes bestowed upon him by theology and thus such a God becomes again but a blind force.

Intelligence requires the necessity of thinking;
to think one must have ideas; ideas suppose
senses which are physical material, and how can
anything material belong to pure spirit?

The existence of matter is a fact; the existence of motion is another fact, their self existence and eternity or indestructibility is a third fact. And the idea of pure spirit as a Being or an Existence — give it whatever name you will — is a chimera, a gigantic absurdity.

Evil has no existence *per se* and is but the absence of good and exists but for him who is made its victim.

Evil proceeds from two causes, and no more than good
is it an independent cause in Nature.

Nature is destitute of goodness or malice; she follows only immutable laws when she either gives life and joy, or sends suffering [and] death, and destroys what she has created. Nature has an antidote for every poison and her laws a reward for every suffering.

The butterfly devoured by a bird becomes that bird,
 and the little bird killed by an animal goes into a higher
 form. It is the blind law of necessity and the eternal
 fitness of things, and hence cannot be called Evil
 in Nature. The real evil proceeds from human
 intelligence and its origin rests entirely with reasoning
 man who dissociates himself from Nature. Humanity
 then alone is the true source of evil. Evil is
 the exaggeration of good, the progeny
 of human selfishness and greediness.

Think profoundly and you will find that save death — which is no evil but a necessary law, and accidents which will always find their reward in a future life — the *origin* of every evil whether small or great is in human action, in man whose intelligence makes him the one free agent in Nature. It is not nature that creates diseases, but man. The latter's mission and destiny in the economy of nature is to die his natural death brought by old age. Save accident, neither a savage nor a wild (free) animal die of disease.

Food, sexual relations, drink, are all natural necessities of life; yet excess in them brings on disease, misery, suffering, mental and physical, and the latter are transmitted as the greatest evils to future generations, the progeny of the culprits.

Ambition, the desire of securing happiness and comfort for those we love, by obtaining honours and riches, are praiseworthy natural feelings but when they transform man into an ambitious cruel tyrant, a miser, a selfish egotist they bring untold misery on those around him, on nations as well as on individuals. All this then — food, wealth, ambition, and a thousand other things we have to leave unmentioned — becomes the source and cause of evil whether in its abundance or through its absence. Become a glutton, a debauchee, a tyrant, and you become the originator of diseases, of human suffering and misery. Lack all this and you starve, you are despised as a nobody and the majority of the herd, your fellow men, make of you a sufferer your whole life. Therefore it is neither nature nor an imaginary Deity that has to be blamed, but human nature made vile by selfishness.

13

Work out every cause of evil you can think of
and trace it to its origin and you will have solved
one-third of the problem of evil.

The greatest, the chief cause of nearly two thirds of the evils that pursue humanity — ever since that cause became a power. It is religion under whatever form and in whatsoever nation. It is the sacerdotal caste, the priesthood and the churches; it is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created gods and cunning took advantage of the opportunity.

Look at India and look at Christendom and Islam, at Judaism and Fétichism. It is priestly imposture that rendered these gods so terrible to man; it is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it. It is belief in God and gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them. Is not man ever ready to commit any kind of evil if told that his god or gods demand the crime?, voluntary victim of an illusionary god, the abject slave of his crafty ministers.

For two thousand years India groaned under
the weight of caste, Brahmins alone feeding on
the fat of the land, and today the followers of Christ
and those of Mahomet are cutting each other's throats
in the names of and for the greater glory of their
respective myths. Remember the sum of human misery
will never be diminished unto that day when the better
portion of humanity destroys in the name of Truth,
morality, and universal charity,
the altars of their false gods.

The Blessed One {Buddha} uttered this solemn utterance. "When the real nature of things becomes clear to the meditating Bikshu, then all his doubts fade away since he has learned what is that nature and what its cause. From ignorance spring all the evils. From knowledge comes the cessation of this mass of misery . . . and then the meditating Brahmana stands dispelling the hosts of Mara like the sun that illuminates the sky." Meditation here means the superhuman (not supernatural) qualities, or arhatship in its highest of spiritual powers.

We recognise but one element in Nature
(whether spiritual or physical) outside which
there can be no Nature since it is *Nature* itself.

Spirit and matter are one,
being but a differentiation of states not *essences*.

I will have to remain silent as to the Dyan Chohans nor can I impart to you the secrets concerning the men of the seventh round. The recognition of the higher phases of man's being on this planet is not to be attained by mere acquirement of knowledge.

Volumes of the most perfectly constructed information
cannot reveal to man life in the higher regions.

One has to get a knowledge of spiritual facts
by personal experience and from actual observation.

Men seek after knowledge until they weary themselves to death, but even they do not feel very impatient to help their neighbour with their knowledge; hence there arises a coldness, a mutual indifference which renders him who knows inconsistent with himself and inharmonious with his surroundings.

Viewed from our standpoint the evil is far greater
on the spiritual than on the material side of man:
hence my sincere thanks to you and desire to urge
your attention to such a course as shall aid a true
progression and achieve wider results by turning
your knowledge into a permanent teaching
in the form of articles and pamphlets.

But for the attainment of your proposed object, viz. — for a clearer comprehension of the extremely abstruse and at first incomprehensible theories of our occult doctrine never allow the serenity of your mind to be disturbed during your hours of literary labour, nor before you set to work. It is upon the serene and placid surface of the unruffled mind that the visions gathered from the invisible find a representation in the visible world. Otherwise you would vainly seek those visions, those flashes of sudden light which have already helped to solve so many of the minor problems and which alone can bring the truth before the eye of the soul. It is with jealous care that we have to guard our mind-plane from all the adverse influences which daily arise in our passage through earth-life.

The iron rule is that what powers one gets he must
himself acquire. And when acquired and ready for use
the powers lie dumb and dormant in their potentiality
like the wheels and clockwork inside a musical box;
and only then does it become easy to wind up
the key and set them in motion.

There are the powers of all nature before you;
take what you can.

When the Spirit-man reaches the last bead of the chain and passes into *final* Nirvana, this last world also disappears or passes into subjectivity. Thus are there among the stellar galaxies births and deaths of worlds ever following each other in the orderly procession of natural law. And — as said already — the last bead is strung upon the thread of the “Mahayuga.”

When the last cycle of man-bearing has been completed by that last fecund earth; and humanity has reached in a mass the stage of Buddhahood and passed out of the objective existence into the mystery of Nirvana — then “strikes the hour”; the seen becomes the unseen, the concrete resumes its pre-cyclic state of atomic distribution.

But the dead worlds left behind the on-sweeping impulse *do not* continue *dead*. Motion is the eternal order of things and affinity or attraction its handmaid of all works. The thrill of life will again reunite the atoms, and it will stir again in the inert planet when the time comes. Though all its forces have remained *statu quo* and are now asleep, yet little by little it will — when the hour *re-strikes* — gather for a new cycle of man-bearing maternity, and give birth to something still higher as moral and physical types than during the preceding *manvantara*. And its “cosmic atoms already in a differentiated state” (*differing* — in the producing force in the mechanical sense — of motions *and* effects) remain *statu quo* as well as globes and everything else in the process of formation.

The picture of an eternity of action may appal the mind that has been accustomed to look forward to an existence of ceaseless repose. But their concept is not supported by the analogies of nature.

We know that periods of action and rest follow each other in everything in nature from the macrocosm with its Solar Systems down to man and its parent-earth, which has its seasons of activity followed by those of sleep; and that in short all nature, like her begotten living forms has her time for recuperation.

APRIL

The intellectual portions of mankind seem to be fast dividing into two classes, the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness owing to the deliberate surrender of their intellect, its imprisonment in the narrow grooves of bigotry and superstition, a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of *submitting* to annihilation pure and simple in cases of failure, to millenniums of degradation after physical dissolution.

To conceive of an *eternity* of bliss or woe, and to offset it to any conceivable deeds of merit or demerit of a being who may have lived a century or even a millennium in the flesh, can only be proposed by one who has never yet grasped the awful reality of the word Eternity, nor pondered upon the law of perfect justice and equilibrium which pervades nature.

2

Nothing in nature springs into existence suddenly all being subjected to the same law of gradual evolution.

3

Nature follows the same groove from the
“creation” of a universe down to that of a mosquito.

Cosmology is the physiology of the universe
spiritualized, for there is but one Law.

In Cosmogony and the work of nature the positive and the negative or the active and passive forces correspond to the male and female principles. Your spiritual efflux comes not from "behind the veil" but is the male seed falling *into* the veil of cosmic matter. The active is attracted by the passive principle and the Great Nag, the Serpent emblem of the Eternity, attracts its tail to its mouth forming thereby a circle (cycles in the eternity) in that incessant pursuit of the negative by the positive. Unconscious and non-existing when separated, they become consciousness and life when brought together.

6

The one and chief attribute of the universal spiritual principle — the unconscious but ever active life-giver — is to expand and shed; that of the universal material principle to gather in and fecundate.

The body of man is wedded to and remains
for ever within the body of his planet.

The evolution of the worlds cannot be considered apart
from the evolution of everything created
or having being on these worlds.

Once admit that our planet and ourselves are no more
 creations than the iceberg but that both planet
 and man are — states for a given time; that their
 present appearance — geological and anthropological
 — is transitory and but a condition concomitant
 of that stage of evolution at which they have arrived
 in the descending cycle — and all will become plain.

The first philosopher proclaimed all — Maya —
but that one principle, which rests during the
Maha pralayas only — the “nights of Brahm”....

All is one Law.

There can be no responsibility until the time
when matter and spirit are properly equilibrated.
Up to *man* "life" has no responsibility in whatever form;
no more than has the foetus who in his mother's womb
passes through all the forms of life — as a mineral,
a vegetable, an animal to become finally *Man*.

Spirit or LIFE is indivisible.

Every kingdom (and we have seven)
is subdivided into seven degrees or classes.

Man (physically) is a compound of all the kingdoms,
and spiritually — his individuality is no worse
for being shut up within the casing of an ant than it is
for being inside a King. It is not the *outward*
or physical shape that dishonours and pollutes
the five principles — but the *mental* perversity.

Mineral, vegetable, animal-man, all of these have to run
their seven rounds during the period of earth's activity
— the *Maha Yuga*.

Man starts downward as a simply spiritual Entity.

LAW, the universal great fashioner is termed "God"
by Christians and Jews, and understood
as *Evolution* by Kabbalists.

Every molecule is part of the Universal Life.

Man's soul (his fourth and fifth principle) is but a compound of the progressed entities of the lower kingdoms. The superabundance or preponderance of one over another compound will often determine the instincts and passions of a man, unless these are checked by the soothing and spiritualizing influence of his sixth principle.

The monad performs not only “world rings” or seven major immetalliations, inherbations, zoonisations (?) and incarnations — but an infinitude of sub-rings or subordinated whirls all in series of sevens.

The total incarnations of man in each station or planet is 777. Not much to divide over some millions of years that man passes on one planet. We have computed above only full average lives of consciousness and responsibility.

A few drops of rain do not make the monsoon
though they presage it.

Whenever any question of evolution or development
in any Kingdom presents itself to you bear constantly
in mind that everything comes under the septenary rule
of series in their correspondences
and mutual relations throughout nature.

Take the human foetus. From the moment of its first planting until it completes its seventh month of gestation it repeats in miniature the mineral, vegetable, and animal cycles it passed through in its previous encasements, and only during the last two, develops its future human entity. It is completed but towards the child's seventh year.

Truly said a learned philosopher who trusts more to his intuitions than the dicta of modern science.

How then can we doubt that a mineral contains in it
a spark of the One as everything else
in this objective nature does?

Law in Nature is uniform and the conception, formation, birth, progress and development of the child differs from those of the globe only in magnitude.

The degrees of an Adept's initiation mark the seven stages at which he discovers the secret of the sevenfold principles in nature and man and awakens his dormant powers.

Law of Retribution {Karma}
is the only law that never errs.

MAY

Those "intellectual classes," reacting upon
the ignorant masses which they attract and which
look up to them as noble and fit examples to follow,
degrade and morally ruin those they ought to protect
and guide. Between degrading superstition
and still more degrading brutal materialism
the white dove of truth has hardly room
where to rest her weary unwelcome foot. . . .

The conscious perception of one's personality
on earth is but an evanescent dream.

2

If you ask a learned Buddhist priest what is Karma? — he will tell you that Karma is what a Christian might call Providence (in a certain sense only) and a Mahomedan — *Kismet*, fate or destiny (again in one sense).

The opponents of Buddhism have laid great stress upon the alleged injustice that the dog should escape and an innocent victim be made to suffer, — since the dog and the sufferer are different beings. The fact is, that while in one sense they may be so considered, yet in another they are identical. The “old being” is the sole parent — father and mother at once — of the “new being.” It is the former who is the creator and fashioner, of the latter, in reality; and far more so in plain truth, than any father in flesh.

We call “immortal” but the one *Life* in its universal
collectivity and entire or Absolute Abstraction;
that which has neither beginning nor end,
nor any break in its continuity.

5

Motive is everything and man is punished
in a case of *direct* responsibility,
never otherwise.

So far — we know. *Within* and to the utmost limit,
to the very edge of the cosmic veil we know the fact
to be correct — owing to personal experience; for the
information gathered as to what takes place beyond —
we are indebted to the Planetary Spirits,
to our blessed Lord Buddha.

It is that same involuntary mechanical power that we see so intensely active in all the fixed laws of nature — which governs and controls what is called the Universe or the Cosmos.

We say and affirm that that motion — the universal perpetual motion which never ceases never slackens nor increases its speed not even during the interludes between the pralayas, or “nights of Brahmâ” but goes on like a mill set in motion, whether it has anything to grind or not (for the pralaya means the temporary loss of every form, but by no means the destruction of cosmic matter which is eternal) — we say this perpetual motion is the only eternal and uncreated Deity we are able to recognise.

To regard God as an intelligent spirit, and accept at the same time his absolute immateriality is to conceive of a nonentity, of a blank void; to regard God as a Being, an Ego and to place his intelligence under a bushel for some mysterious reasons — is a most consummate nonsense; to endow him with intelligence in the face of blind brutal Evil is to make of him a fiend — a most rascally God. A Being however gigantic, occupying space and having length breadth and thickness is most certainly the Mosaic deity; “No-being” and a mere principle lands you directly in the Buddhistic atheism, or the Vedantic primitive *Acosmism*. What lies beyond and outside the worlds of form and being, in worlds and spheres in their most spiritualized state — (and you will perhaps oblige us by telling us where that beyond can be, since the Universe is infinite and limitless) — is useless for anyone to search after since even Planetary Spirits have no knowledge or perception of it.

If our greatest adepts and Bodhisatvas have never penetrated themselves beyond our solar system, — and the idea seems to suit your preconceived theistic theory wonderfully, my respected Brother — they still know of the existence of other such solar systems, with as mathematical a certainty as any western astronomer knows of the existence of invisible stars which he can never approach or explore. But of that which lies within the worlds and systems, not in the trans-infinitude — (a queer expression to use) — but in the cis-infinitude rather, in the state of the purest and inconceivable immateriality, no one ever knew or will ever tell, hence it is something non-existent for the universe.

It is motion that governs the laws of nature; and that it governs them as the mechanical impulse given to running water which will propel them either in a direct line or along hundreds of side furrows they may happen to meet on their way, and whether those furrows are natural grooves or channels prepared artificially by the hand of man.

We maintain that wherever there is life and being, and in however much spiritualized a form, there is no room for moral government, much less for a moral Governor — a Being which at the same time has no form nor occupies space! Verily if light shineth in darkness, and darkness comprehends it not, it is because such is the natural law, but how more suggestive and pregnant with meaning *for one who knows*, to say that light can still less comprehend darkness, nor ever know it since it kills wherever it penetrates and annihilates it instantly.

If you ask me “Whence then the immutable laws? — laws cannot make themselves” — then in my turn I will ask you — and whence their supposed Creator? — a creator cannot create or make himself. If the brain did not make itself, for this would be affirming that brain acted before it existed, how could intelligence, the result of an organized brain, act before its creator was made.

Yes: there is a force as limitless as thought, as potent as boundless will, as subtle as the essence of life so inconceivably awful in its rending force as to convulse the universe to its centre would it but be used as a lever, but this Force is not God, since there are men who have learned the secret of subjecting it to their will when necessary.

Look around you and see the myriad manifestations of life, so infinitely multiform; of life, of motion, of change. What caused these? From what inexhaustible source came they, by what agency? Out of the invisible and subjective they have entered our little area of the visible and objective. Children of Akasa, concrete evolutions from the ether, it was force which brought them into perceptibility, and Force will in time remove them from the sight of man. Why should this plant in your garden to the right, have been produced with such a shape and that other one to the left with one totally dissimilar? Are these not the result of varying action of Force — unlike correlations?

Given a perfect monotony of activities throughout the world, and we would have a complete identity of forms, colours, shapes and properties throughout all the kingdoms of nature. It is the *motion* with its resulting conflict, neutralisation, equilibration, correlation, to which is due the infinite variety which prevails.

You speak of an intelligent and good — (the attribute
 is rather unfortunately chosen) — Father, a moral
 guide and governor of the universe and man.
 A certain condition of things exists around us which
 we call normal. Under this nothing can occur which
 transcends our every-day experience “God’s
 immutable laws.” But suppose we change this
 condition and have the best of him without whom even
 a hair of your head will not fall, as they tell you in the
 West. A current of air brings to me from the lake near
 which, with my fingers half frozen I now write to you
 this letter — I change by a certain combination
 of electrical magnetic odyllic or other influences
 the current of air which benumbs my fingers into
 a warmer breeze; I have thwarted the intention of the
 Almighty and dethroned him at my will! I can do that,
 or when I do not want Nature to produce strange
 and too visible phenomena, I force my nature-seeing,
 nature-influencing self within me, to suddenly awake
 to new perceptions and feelings and thus am
 my own Creator and ruler.

But do you think you are right when saying that
“the laws arise.” Immutable laws cannot arise,
since they are eternal and uncreated,
propelled in the Eternity.

How do you or how can you know that your God
is all wise, omnipotent and loveful, when everything
in Nature physical and moral proves such a being,
if he does exist to be quite the reverse of all you say
of him? Strange delusion and one which seems
to overpower your very intellect.

In the book of *K'ia-tz*, Spirit is called the ultimate sublimation of matter, and matter the crystallization of spirit. And no better illustration could be afforded than in the very simple phenomenon of ice, water, vapour and the final dispersion of the latter, the phenomenon being reversed in its consecutive manifestations and called the Spirit falling into generation or matter.

Deprived of Prakriti, Purusha (spirit) is unable to manifest itself, hence ceases to exist — becomes *nihil*. Without spirit or force, even that which science styles as “not living” matter, the so-called mineral ingredients which feed plants, could never have been called into form.

There is a moment in the existence of every molecule and atom of matter when, for one cause or another, the last spark of spirit or motion or life (call it by whatever name) is withdrawn, and in the same instant with a swiftness which surpasses that of the lightning glance of thought the atom or molecule or an aggregation of molecules is annihilated to return to its pristine purity of intra-cosmic matter. It is drawn to the mother fount with the velocity of a globule of quicksilver to the central mass.

Matter, force, and motion are the trinity of physical objective nature, as the trinitarian unity of spirit-matter is that of the spiritual or subjective nature.

Motion is eternal because spirit is eternal.
But no modes of motion can ever be conceived
unless they be in connection with matter.

My very dear Brother, either we know something or we do not know anything. In the first case what is the use of your learning, since you think you know better?

In the second case why should you lose your time? You say it matters nothing whether these laws are the expression of the will of an intelligent conscious God, as you think, or constitute the inevitable attributes of an unintelligent, unconscious "God," as I hold.

I say, it matters everything, and since you earnestly believe that these fundamental questions (of spirit and matter, of God or no God) "are admittedly beyond both of us" — in other words that neither I nor yet our greatest adepts can know no more than you do, then what is there on Earth that I could teach you?

No one but such an initiate can know anything of these secrets. Guided by his Guru the chela first discovers this world, then its laws, then their centrifugal evolutions into the world of matter. To become a perfect adept takes him long years, but at last he becomes the master. The hidden things have become patent, and mystery and miracle have fled from his sight forever. He sees how to guide force in this direction or that — to produce desirable effects.

The secret chemical, electric or odic properties of plants, herbs, roots, minerals, animal tissue, are as familiar to him as the feathers of your birds are to you. No change in the etheric vibrations can escape him. He applies his knowledge, and behold a miracle! and he who started with the repudiation of the very idea that miracle is possible, is straightway classed as a miracle worker and either worshipped by the fools as a demi-god or repudiated by still greater fools as a charlatan!

To show you how exact a seigneur is occultism
let me tell you that the means we avail ourselves of
are all laid down for us in a code as old as humanity
to the minutest detail, but every one of us has to
begin from the beginning, not from the end.

Our laws are as immutable as those of Nature, and they were known to man an eternity before this strutting game cock, modern Science, was hatched. If I have not given you the *modus operandi* or begun by the wrong end, I have at least shown you that we build our philosophy upon experiment and deduction — unless you choose to question and dispute this fact equally with all others. Learn first our laws and educate your perceptions, dear Brother. Control your involuntary powers and develop in the right direction your will and you will become a teacher instead of a learner. I would not refuse what I have a right to teach. Only I had to study for fifteen years before I came to the doctrines of cycles and had to learn simpler things at first.

All of us we bring some characteristics from our previous incarnations. It is *unavoidable*.

But what is "Spirit" pure and impersonal *per se*?
 Is it possible that you should not have realized yet
 our meaning? Why, such a Spirit is a nonentity, a pure
 abstraction, an absolute blank to our senses —
 even to the most spiritual. It becomes something only
 in union with matter — hence it is always *something*
 since matter is infinite and indestructible and
non-existent without Spirit which, in matter is *Life*.
 Separated from matter it becomes the absolute
 negation of *life* and *being*, whereas matter
 is inseparable from it.

Spirit, life and matter, are not natural principles existing independently of each other, but the effects of combinations produced by eternal motion in Space.

Rain can be brought on in a small area of space — artificially and without any claim to miracle or superhuman powers, though its secret is no property of mine that I should divulge it. We know of no phenomenon in nature entirely unconnected with either magnetism or electricity — since, where there are motion, heat, friction, light, there magnetism and its *alter ego* — electricity will always appear, as either cause or effect — or rather both if we but fathom the manifestation to its origin. All the phenomena of earth currents, terrestrial magnetism and atmospheric electricity, are due to the fact that the earth is an electrified conductor, whose potential is ever changing owing to its rotation and its annual orbital motion, the successive cooling and heating of the air, the formation of clouds and rain, storms and winds, etc.

JUNE

It's time that Theosophy should enter the arena.
The sons of Theosophists are more likely to become
in their turn Theosophists than anything else.

Even simple muscular contraction is always accompanied with electric and magnetic phenomena, and there is the strongest connection between the magnetism of the earth, the changes of weather and MAN, who is the best barometer living, if he but knew to decipher it properly; again, the state of the sky can always be ascertained by the variations shown by magnetic instruments.

2

It is an established fact that it is the earth's magnetism
that produces wind, storms and rain.

It was doubted whether the fact of our earth passing through a region of space in which there are more or less of meteoric masses has any bearing upon the height of our atmosphere being increased or decreased, or even upon the state of weather. But we think we could easily prove it; and since they accept the fact that the relative distribution and proportion of land and water on our globe *may be due* to the great accumulation upon it of meteoric dust; snow — especially in our northern regions — being full of meteoric iron and magnetic particles; and deposits of the latter being found even at the bottom of seas and oceans, I wonder how Science has not hitherto understood that every atmospheric change and disturbance was due to the combined magnetism of the two great masses between which our atmosphere is compressed!

As our earth with all the other planets is carried along through Space, it receives a greater proportion of that dust matter on its northern than on its southern hemisphere, knows that to this are due the preponderating number of the continents in the former hemisphere, and the greater abundance of snow and moisture.

5

The Sun has nothing to do whatever with rain
and very little with heat.

Make Theosophy a living power in your life.

We *all know*, that the heat that the earth receives
by radiation from the sun is at the utmost *one third*
if not less of the amount received by her
directly from the meteors.

The head of a man — in a strong æsthetic condition, when all the electricity of his system is centred around the brain, will represent — especially in darkness — a perfect simile of the Sun during such {coronal} periods. The first artist who drew the aureoles about the heads of his gods and Saints, was not inspired, but represented it on the authority of temple pictures and traditions of the sanctuary and the chambers of initiation where such phenomena took place.

During periods of magnetic inertia the spots disappear or rather remain invisible. The further the emanation shoots out the more it loses in intensity, until gradually subsiding it fades out; hence — the “outer corona,” its rayed shape being due entirely to the latter phenomenon whose effulgence proceeds from the magnetic nature of the matter and the electric energy and not at all from intensely hot particles as asserted by some astronomers.

the Sun we see is not at all the central planet of
our little Universe, but only its veil or its *reflection*.
Science has tremendous odds against studying
that planet which luckily for us we have not.

The reason why the particles — since they call them
 so — *do not* fall upon the sun's body is self-evident.
 There are forces co-existent with gravitation of which
 they know nothing; besides that other fact that
 there is no gravitation properly speaking;
 only attraction and repulsion.

The fact is, that what you call the Sun is simply
 the reflection of the huge "store-house" of our System
 wherein ALL its forces are generated and preserved;
 the Sun being the heart and brain of our pigmy
 Universe, we might compare its *faculae* —
 those millions of small, intensely brilliant bodies
 of which the Sun's surface away from the spots is made
 up — with the blood corpuscles of that luminary —
 though some of them as correctly conjectured
 by Science are as large as Europe.

The central part {of the Sun} that is seen like a
 huge flame ending in fiery spires, and the transparent
 clouds, or rather vapours formed of delicate threads of
 silvery light, that hangs over those flames — what —
 but magneto-electric aura — the *phlogiston*
 of the Sun?

Science may go on speculating for ever — yet so long as she does not renounce two or three of her cardinal errors she will find herself groping for ever in the dark. Some of her greatest misconceptions are found in her limited notions on the law of gravitation; her denial that matter may be *imponderable*; her newly invented term “force” and the absurd and tacitly accepted idea, that force is capable of existing *per se*, or of acting any more than life, *outside*, independent of, or in any other wise than *through* matter: in other words that *force is anything but matter* in one of her highest *states* — the last three on the ascending scale being denied because only Science knows nothing of them; and her utter ignorance of the universal Proteus, its functions and importance in the economy of nature — magnetism and electricity.

We know that the *invisible* Sun is composed of that which has neither name, nor can it be compared to anything known by your Science — on earth; and that its “reflection” contains still less of anything like “gases,” mineral matter, or *fire*, though even we when treating of it in your civilized tongue are compelled to use such expressions as “vapour” and “magnetic matter.”

The coronal changes have no effect upon the earth's climate, though *spots* have. The Sun is neither a *solid* nor a *liquid*, nor yet a gaseous globe; but a gigantic ball of electro-magnetic Forces, the store-house of universal *life* and *motion*, from which the latter pulsate in all directions, feeding the smallest atom as the greatest genius with the same material unto the end of the *Maha Yuga*.

The stars are distant from us, at least 500,000 times as far as the Sun and some as many times more. The strong accumulation of meteoric matter and the atmospheric tremours are always in the way. If your astronomers could climb on the height of that meteoric *dust* with their telescopes they might trust more than they can now in their photometers. How can they? Neither the real degree of intensity of that light can be known on earth — hence no trustworthy basis for calculating magnitudes and distances can be had —, nor have they hitherto made sure in a single instance (except in the matter of one star in Cassiopeia) which stars shine by reflected and which by their own light.

The Chaldees nor yet our old Rishis had either your telescopes or photometers; and yet their astronomical predictions were faultless, the mistakes — very slight ones in truth — fathered upon them by their modern rivals — proceeding from the mistakes of the latter.

The whole of our system is imperceptibly shifting its position in space. The relative distance between planets remaining ever the same, and being in no wise affected by the displacement of the whole system; and the distance between the latter and the stars and other suns being so incommensurable as to produce but little if any perceptible change for centuries and milleniums to come.

The sun gives *all* and takes back *nothing* from its system. The Sun gathers nothing “at the poles” — which are always free even from the famous “red flames” at all times, not only during the eclipses.

The absorption of Solar Forces by the earth is tremendous; yet it is, or may be demonstrated that the latter receives hardly 25 per cent of the chemical power of its rays, for these are despoiled of 75 per cent during their vertical passage through the atmosphere at the moment they reach the outer boundary "of the aerial ocean." And even those rays lose about 20 per cent in illuminating and caloric power — we are told. What with such a *waste* must then be the recuperative power of our Father-Mother Sun? Yes; call it "Radiant Energy" if you will: we call it Life — all-pervading, omnipresent life, ever at work in its great laboratory — the SUN.

It is a widely spread belief among all the Hindus that a person's future pre-natal state and birth are moulded by the last desire he may have at the time of death. But this last desire, they say, necessarily hinges on to the shape which the person may have given to his desires, passions, etc., during his past life. It is for this very reason, viz. — that our last desire may not be unfavourable to our future progress — that we have to watch our actions and control our passions and desires throughout our whole earthly career.

At the last moment, the whole life is reflected in our memory and emerges from all the forgotten nooks and corners picture after picture, one event after the other.

The dying brain dislodges memory with a strong supreme impulse, and memory restores faithfully every impression entrusted to it during the period of the brain's activity.

No man dies insane or unconscious — as some physiologists assert. Even a madman, or one in a fit of *delirium tremens* will have his instant of perfect lucidity at the moment of death, though unable to say so to those present. The man may often appear dead. Yet from the last pulsation, from and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body — the *brain thinks* and the *Ego* lives over in those few brief seconds his whole life over again.

Speak in whispers, ye, who assist at a death-bed
and find yourselves in the solemn presence of Death.
Especially have you to keep quiet just after Death
has laid her clammy hand upon the body. Speak
in whispers, I say, lest you disturb the quiet ripple
of thought, and hinder the busy work of the Past
casting on its reflection upon the Veil of the Future.

Blow out your candle, good friend. The flame has left that candle “for ever”; but are the particles that moved, their motion producing the objective flame annihilated or dispersed for all that? Never. Relight the candle and the same particles drawn by mutual affinity will return to the wick. Place a long row of candles on your table.

Light one and blow it out; then light the other and do the same; a third and fourth, and so on. The same matter, the same gaseous particles — representing
 in our case the *Karma* of the personality —
 will be called forth by the conditions given them
 by your match, to produce a new luminosity.

A madman may remember very clearly some portions of his past life; yet he is unable to perceive anything in its true light for the higher portion of his Manas and his Buddhi are paralyzed in him, have left him.

Could an animal — a dog, for instance — speak,
 he would prove you that his memory in direct relation
 to his canine personality, is as fresh as yours;
 nevertheless his memory and instinct cannot be called
 “perceptive faculties.” A dog remembers that
 his master thrashed him when the latter gets hold
 of his stick — at all other times he has
 no remembrance of it.

Yes; personal consciousness
does leave every one at death.

The Spiritual *Ego* goes on evolving personalities, in which “the sense of identity” is *very complete* while living. After their separation from the *physical Ego*, that sense returns very dim, and belongs wholly to the recollections of the *physical* man.

At each Round there are less and less animals —
the latter themselves evolving into higher forms.

JULY

No messenger of truth, no prophet has ever achieved during his life time a complete triumph, not even Buddha; the Theosophical Society was chosen as the corner stone, the foundation of the future religion of humanity. To achieve the proposed object a greater, wiser, and especially a more benevolent intermingling of the high and the low, of the alpha and the omega of society, was determined upon.

The smallest exercise of occult powers then, as you will now see, requires an effort. We may compare it to the inner muscular effort of an athlete preparing to use his physical strength. As no athlete is likely to be always amusing himself at swelling his veins in anticipation of having to lift a weight, so no adept can be supposed to keep his will in constant tension and the *inner* man in full function, when there is no immediate necessity for it. When the *inner* man rests the adept becomes an ordinary man, limited to his physical senses and the functions of his physical brain. Habit sharpens the intuitions of the latter, yet is unable to make them supersensuous. The inner adept is ever ready, ever on the alert.

2

An adept is an ordinary mortal, at all the moments of his daily life but those — when the inner man is acting.

3

The “astral monad” is the “personal Ego,”
and therefore, it never reincarnates.

Love and *Hatred* are the only immortal feelings;
 but the gradations of tones along the seven by seven
 scales of the whole key-board of life, are numberless.
 And, since it is those two feelings — (or, to be correct,
 shall I risk being misunderstood again and say
 those two poles of man's "Soul" which is a unity?) —
 that mould the future state of man, whether
 for *devachan* or *Avitcha* then the variety
 of such states must also be inexhaustible.

You must keep in mind that there are two fields of causal manifestation, to wit: the objective and subjective. So the grosser energies, those which operate in the heavier or denser conditions of matter manifest objectively in physical life, their outcome being the new personality of each birth included within the grand cycle of the evolving individuality. The moral and spiritual activities find their sphere of effects in “devachan.”

I do not want to discourage you. I would only draw your attention to the formidable difficulties encountered by us in every attempt we make to explain our metaphysics to Western minds, even among the most intelligent.

The whole Cosmos is a gigantic chronometer
in one sense.

Time is something created entirely by ourselves;
 that while one short second of intense agony may
 appear, even on earth, as an eternity to one man,
 to another, more fortunate, hours, days, and sometimes
 whole years may seem to flit like one brief moment;
 and that finally, of all the sentient and conscious
 beings on earth, man is the only animal that takes
 any cognizance of time, although it makes him
 neither happier nor wiser.

9

Space and time may be — as Kant has it —
not the product but the regulators of the sensations,
but only so far, as our sensations on earth
are concerned.

But what has NIRVANA to do with the recollections of objective existences? That is a state still higher and in which all things objective are forgotten. It is a State of absolute Rest and assimilation with Parabrahm — it is Parabrahm itself.

Ḍṛvachan is a statz, not a locality.

Personality is the synonym for limitation; and the more contracted the person's ideas, the closer will he cling to the lower spheres of being, the longer loiter on the plane of selfish social intercourse. The social status of a being is, of course, a result of Karma; the law being that "like attracts like."

As a “broad rule” poverty and humble condition in life
are less a cause of sorrow than wealth and high birth.

Agēs ago our people began to make certain rules, according to which they intended to live. All these rules have now become law. Our predecessors had to learn everything they know by themselves, only the foundation was laid for them. We offer to lay for you such a foundation.

“Self-approval” which cares so little for
the corroborative verdict of the better part of the world
at large, to which the good and noble deeds of one
serve as high ideals and the most powerful stimulants
to emulation, is little else than proud
and arrogant egotism.

We want true and unselfish hearts; fearless
and confiding souls, and are quite willing to leave the
men of the "higher class" and far higher intellects
to grope their own way to the light.

We are content to live as we do —
unknown and undisturbed by a civilization
which rests so exclusively upon intellect.

The keepers of the sacred Light did not safely cross
so many ages but to find themselves wrecked on
the rocks of modern skepticism. Our pilots are too
experienced sailors to allow us fear any such disaster.

We will always find volunteers to replace the tired
sentries, and the world, bad as it is in its present state
of transitory period, can yet furnish us with a few men
now and then.

Imagination as well as will — creates.

When watching the progress of a storm we
fix our gaze upon the producing Cause and leave the
clouds to the whims of the breeze which shapes them.

The average man — even among the most intellectual — giving all their attention to the testimony of appearance and outward form, and disabled as they are from penetrating *a priori* to the core of things are but too apt to misjudge of the whole situation left to find out their mistake but when too late.

There is nowhere in physical nature a mountain abyss
so hopelessly impassable and obstructive to
the traveller as that spiritual one.

The first requisite in even a simple fakir,
is that he should have trained himself to remain as
indifferent to moral pain as to physical suffering.

Nothing can give us *personal* pain or pleasure.

Rather to bring you to understand us than *yourselves*
which is the most difficult science to learn.

Law is LAW with us, and no power can make us
abatę one jot or tittle of our duty.

Lying is a refuge to the weak.

PROBATION; something every ehela who does not want to remain simply ornamental, has *no/ens volens* to undergo for a more or less prolonged period.

The ehlā under probation is allowed to think and do whatever he likes. He is warned and told beforehand: you will be tempted and deceived by appearances; two paths will be open before you, both leading to the goal you are trying to attain; one easy, and that will lead you more rapidly to the fulfilment of orders you may receive; the other — more arduous, more long; a path full of stones and thorns that will make you stumble more than once on your way; and, at the end of which you may, perhaps, find failure after all and be unable to carry out the orders given for some particular small work, — but, whereas the latter will cause the hardships you have undergone on it to be all carried to the side of your credit in the long run, the former, the easy path, can offer you but a momentary gratification, an easy fulfilment of the task.

They — the jesuits sacrifice the inner principle,
 the Spiritual brain of the ego, to feed and develop
 the better the physical brain of the personal
 evanescent man, sacrificing the whole humanity
 to offer it as a holocaust to their Society —
 the insatiable monster feeding on the brain and marrow
 of humanity, and developing an incurable cancer
 on every spot of healthy flesh it touches. We —
 the criticized and misunderstood Brothers — we seek
 to bring men to sacrifice their personality — a passing
 flash — for the welfare of the whole humanity, hence
 for their own *immortal* Egos, a part of the latter,
 as humanity is a fraction of the integral whole,
 that it will one day become.
They are trained to deceive; we — to *undecieve*.

Whether the chęła wins or loses the prize —
depends solely of himself.

If you really want to be a *chela* i.e., to become the recipient of our mysteries, *you* have to adapt yourself to *our* ways, not we to *yours*.

AUGUST

In view of the ever increasing triumph and at the same time misuse of free-thought and *liberty* (the Universal reign of Satan, Eliphas Levi would have called it), how is the combative natural instinct of man to be restrained from inflicting hitherto unheard of cruelties and enormities, tyranny, injustice, etc., if not through the soothing influence of a brotherhood and of the practical application of Buddha's esoteric doctrines.

Whatever happens, I hope you may not resent the friendly truths you have heard from us. Why should you? Would you resent the voice of your conscience whispering to you that you are at times unreasonably impatient, and not at all as forbearing as you yourself should like to be?

2

No one ought to be expecting thanks, for doing
his duty by humanity and the cause of truth, —
since, after all, he who labours for others,
labours but for himself.

3

The world — meaning that of individual existences —
is full of those latent meanings and deep purposes
which underlie all the phenomena of the universe,
and occult Sciences — *i.e.*, *reason* elevated to
super-sensuous Wisdom — can alone furnish
the key wherewith to unlock them to the intellect.

Believe me, there comes a moment in the life of
an adept, when the hardships he has passed through
are a thousandfold rewarded.

5

In order to acquire further knowledge, {an adept} has no more to go through a minute and slow process of investigation and comparison of various objects, but is accorded an instantaneous, implicit insight into every first truth.

6

The adept sees and feels and lives in the very source
of all fundamental truths — the universal Spiritual
Essence of Nature, Shiva the Creator, the Destroyer,
and the Regenerator.

“Absorbed in the absolute self-unconsciousness of *physical* Self, plunged in the depths of true Being, which is no being but eternal, universal Life,” his whole form as immovable and white as the eternal summits of snow in Kailasa where he sits, above care, above sorrow, above sin and worldliness, a mendicant, a sage, a healer, the King of Kings, the Yogi of Yogis,” such is the ideal Shiva of *Yoga Shastras* the culmination of *Spiritual Wisdom*.

8

We have one word for all aspirants: TRY.

men who join the Society with the one selfish object
 of reaching power making occult science their only
 or even chief aim may as well not join it —
 they are doomed to disappointment as much as those
 who commit the mistake of letting them believe
 that the Society is nothing else. It is just because
 they preach too much “the Brothers”
 and too little if at all *Brotherhood* that they fail.

How many times had we to repeat, that he who joins the Society with the sole object of coming in contact with us and if not of acquiring at least of assuring himself of the reality of such powers and of our objective existence — was pursuing a mirage? I say again then. It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets. He alone, such a man — will never misuse his powers, as there will be no fear that he should turn them to selfish ends.

A man who places not the good of mankind above his own good is not worthy of becoming our chela — he is not worthy of becoming higher in knowledge than his neighbor. If he craves for phenomena let him be satisfied with the pranks of spiritualism. Such is the real state of things.

There was a time, when from sea to sea, from the mountains and deserts of the north to the grand woods and downs of Ceylon, there was but one faith, one rallying cry — to save humanity from the miseries of ignorance in the name of Him who taught first the solidarity of all men. How is it now? Where is the grandeur of our people and of the one Truth?

Will you, or rather they, never see the true meaning and explanation of that great wreck and desolation which has come to our land and threatens all lands — yours first of all? It is *selfishness* and *exclusiveness* that killed ours, and it [is] selfishness and exclusiveness that will kill yours. The world has clouded the light of true knowledge, and *selfishness* will not allow its resurrection, for it excludes and will not recognize the whole fellowship of all those who were born under the same immutable natural law.

You may see things in a false light and you do often
so see them. But you do not concentrate all the light
in *yourself* as some do.

There is one general law of vision (physical and mental or spiritual) but there is a qualifying special law proving that all vision must be determined by the quality or grade of man's spirit and soul, and also by the ability to translate divers qualities of waves of astral light into consciousness.

There is but one general law of life, but innumerable laws qualify and determine the myriads of forms perceived and of sounds heard. There are those who are willingly and others who are *unwillingly* — blind. Mediums belong to the former, sensitives to the latter. Unless regularly initiated and trained — concerning the spiritual insight of things and the supposed revelations made unto man in all ages from Socrates down to Swedenborg — no self-tutored seer or clairaudient ever saw or heard *quite* correctly.

Do not feel despondent. Courage my good friend!

The pathway through earth-life leads through many conflicts and trials, but he who does naught to conquer them can expect no triumph. Let then the anticipation of a fuller introduction into our mysteries under more congenial circumstances the creation of which depends *entirely upon yourself* inspire you with patience to wait for, perseverance to press on to, and full preparation to receive the blissful consummation of all your desires.

In proportion as he rises towards perfect Adeptship
the fancies and antipathies of his former self
are weakened: he takes all mankind into his heart
and regards them in the mass.

You are the victim of maya. It will be a long struggle
for you to tear away the “cataracts”
and see things as they are.

Our gr̄eat̄est trouble is to t̄each pupils
not to b̄e b̄efool̄ed by app̄earanc̄es.

Try to look inside boxes for jewels and do not
trust to those lying in the lid.

Try to break through that great *maya* against which occult students, the world over, have always been warned by their teachers — the hankering after phenomena. Like the thirst for drink and opium, it grows with gratification.

If you cannot be happy without phenomena
you will never learn our philosophy.

Knowledge for the mind, like food for the body,
is intended to feed and help to growth, but it requires
to be well digested and the more thoroughly and slowly
the process is carried out the better both
for body and mind.

This is my first moment of leisure. I offer it to you,
whose inner Self reconciles me to the outer man who
but too often forgets that great man is he who
is strongest in the exercise of patience.

Look around you, my friend: see the “three poisons”
raging within the heart of men — anger, greed,
delusion, and the five obscurities — envy, passion,
vacillation, sloth, and unbelief — ever preventing them
seeing truth. They will never get rid of the pollution
of their vain, wicked hearts, nor perceive
the spiritual portion of themselves.

Man, after all, is the victim of his surroundings
while he lives in the atmosphere of society.

We may be anxious to befriend such as we have
an interest in, and yet be as helpless to do so, as
is one who sees a friend engulfed in a stormy sea
when no boat is near to be launched and his
personal strength is paralyzed by a stronger hand
that keeps him back.

Ours can never be more than a bright phantom-world
to the man of thorough "practical sense."

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,
 as mine will find, has found, and often impressed your
 mind. We may move in cycles of activity divided —
 not entirely separated from each other. Like the light
 in the sombre valley seen by the mountaineer from
 his peaks, every bright thought in your mind,
 my Brother, will sparkle and attract the attention
 of your distant friend and correspondent.

SEPTEMBER

Once unfettered [and] delivered from their dead weight of dogmatic interpretations, personal names, anthropomorphic conceptions and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different means for one and [the] same royal highway to final bliss *Nirvana*. Mystical christianity, that is to say that christianity which teaches *self*redemption through one's own *seventh* principle — the liberated Para-atma (Auroreids) called by the one Christ, by others Buddha, and equivalent to regeneration or rebirth in spirit — will be found just the same truth as the Nirvana of mystical Buddhism. All of us have to get rid of our own Ego, the illusory apparent *self*, to recognise our true self in a transcendental divine life. But if we would not be selfish we must strive to make other people see that truth, to recognize the reality of that transcendental self, the Buddh, the Christ or God of every preacher.

Indulge not in apprehensions of what evil might happen if things should not go as your worldly wisdom thinks they ought; doubt not, for this complexion of doubt unnerves and pushes back one's progress. To have cheerful confidence and hope is quite another thing from giving way to the fool's blind optimism: the wise man never fights misfortune in advance.

2

The Cause will never be ruined though albeit
the Sisyphus' rock may crush a good many toes.

3

Though {certain laws} may seem to you to be standing in your way, it is simply because you have hitherto failed to discover or even so much as suspect the reason and the operations of those laws; hence they appear so cold and merciless and selfish in your sight; although yourself have intuitionally recognized in them the outcome of ages of wisdom.

Remember: too anxious expectation is not only tedious but dangerous too. Each warmer and quicker throb of the heart wears so much of life away. The passions, the affections are not to be indulged in by him, who seeks TO KNOW; for they “wear out the earthly body with their own secret power; and he, who would gain his aim — *must be cold.*” He must not even desire too earnestly or too passionately the object he would reach: else, the very wish will prevent the possibility of its fulfilment, at best — retard and throw it back.

We do not “require a *passive* mind” but on the contrary are seeking for those most active, which can put two and two together once that they are on the right scent.

Little by little, the now incomprehensible will become the self-evident; and many a sentence of mystic meaning, will shine yet out before your Soul-eye, like a transparency, illuminating the darkness of your mind. Such is the course of gradual progress.

Let your attention be rather drawn to the few pearls
of wisdom and occult truths to be occasionally
discovered under the “manure.”

Who would become a son of Wisdom can always
see beneath the rugged surface.

9

The Occult Science is *not one*, in which secrets
can be communicated of a sudden,
by a written or even verbal communication.

It is the common mistake of people that we willingly wrap ourselves and our powers in mystery — that we wish to keep our knowledge to ourselves, and of our own will refuse — “wantonly and deliberately” to communicate it. The truth is that till the Neophyte attains to the condition necessary for that degree of Illumination to which, and for which, he is entitled and fitted, most *if not all* of the Secrets are INCOMMUNICABLE. The receptivity must be equal to the desire to instruct. The illumination *must come from within.*

Fasting, meditation, chastity of thought, word, and deed; silence for certain periods of time to enable nature herself to speak to him who comes to her for information; government of the animal passions and impulses; utter unselfishness of intention, the use of certain incense and fumigations for physiological purposes, have been published as the means since the days of Plato and Iamblichus in the West, and since the far earlier times of our Indian *Rishis*. How these must be complied with to suit each individual temperament is of course a matter for his own experiment and the watchful care of his tutor or guru.

Such is in fact part of his course of discipline, and his guru or initiator can but assist him with his experience and will power but can do no more
until the last and Supreme initiation.

I am also of opinion that few candidates imagine the degree of inconvenience — nay suffering and harm to himself — the said initiator submits to for the sake of his pupil. The peculiar physical, moral, and intellectual conditions of neophytes and Adepts alike vary much, as anyone will easily understand; thus, in each case, the instructor has to adapt his conditions to those of the pupil, and the strain is terrible for to achieve success we have to bring ourselves into a *full* rapport with the subject under training.

The greater the powers of the Adept the less he is
in sympathy with the natures of the profane who often
come to him saturated with the emanations
of the outside world, those animal emanations
of the selfish, brutal, crowd that we so dread —
the longer he was separated from that world
and the purer he has himself become,
the more difficult the self-imposed task.

Knowledge, can only be communicated gradually;
and some of the highest secrets — if actually
formulated even in your well prepared ear —
might sound to you as insane gibberish,
notwithstanding all the sincerity
of your present assurance that
“absolute trust defies misunderstanding.”

How am I to give expression to ideas
for which you have as yet no language?

You will know it one day — Patience.

A child may be born bearing the greatest resemblance
in features to another person, thousands of miles off,
no connexion to the mother, never seen by her,
but whose floating image was impressed upon
her soul-memory, during sleep or even waking hours,
and reproduced upon the sensitized plate
of living flesh she carries in her.

Do not judge on appearances — for you may thereby do a great wrong, and lose your own personal chances to learn more. Only be vigilant and — watch.

The pearl is inside, and truly profoundly hidden
by the unattractive oyster-shell.

I would not like to see him sever his connection with the Society altogether, though — because you would be sure to have an indefatigable though a *secret* enemy.

By most of your gold worshipping countrymen
our facts and theorems would be denominated
fancy-flights, the dreams of madmen.

We have to fight our own battles, and the familiar adage — “the adept *becomes*, he is not *made*” is true to the letter. Since every one of us is the *creator* and producer of the *causes* that lead to such or some other *results*, we have to reap but what we have sown.

*Our chélas are helped but when they are innocent
of the causes that lead them into trouble;
when such causes are generated by foreign,
outside influences.*

Life and the struggle for adeptship would be too easy,
had we all scavengers behind us to sweep away
the *effects* we have generated through our own
rashness and presumption.

Before they are allowed to go into the world they, — the chelas — are everyone of them endowed with more or less clairvoyant powers; and, with the exception of that faculty that, unless paralyzed and watched would lead them perchance to divulge certain secrets that must not be revealed — they are left in the full exercise of their powers — whatever these may be: — why don't they exercise them? Thus, step by step, and after a series of punishments, is the chela taught by bitter experience to suppress and guide his impulses; he loses his rashness, his self sufficiency, and never falls into the same errors.

No one comes in contact with us, no one shows
a desire to know more of us, but has to submit
being tested and put by us on probation.

Every human being contains within himself vast potentialities, and it is the duty of the adepts to surround the would-be chela with circumstances which shall enable him to take the "right-hand path," — if he have the ability in him. We are no more at liberty to withhold the chance from a postulant than we are to guide and direct him into the proper course.

One, who is true and approved today, may tomorrow prove, under a new concatenation of circumstances a traitor, an ingrate, a coward, an imbecile. The reed, bent beyond its limit of flexibility, will have snapped in twain. Shall we accuse it? No; but because we can, and *do* pity it, we cannot select it as part of those reeds that have been tried and found strong, hence fit to be accepted as material for the indestructible fanes we are so carefully building.

Even Christendom, with its diving pretensions to a Universal Brotherhood has its thousand and one sects which, united as they all may be under one banner of the Cross, are yet essentially inimical to each other, and the authority of the Pope is set to naught by the Protestants, while the decrees of the Synods of the latter are laughed at by the Roman Catholics.

There is always that danger if one has neglected to ascertain whether the words and sentences rushing into the mind have come all from *within* or whether some may have been impressed from *without*.

Neither of us ought to imperil a cause whose
promotion is a duty paramount
to considerations of Self.

OCTOBER

Perish rather the Theosophical Society with both its hapless founders than that we should permit it to become no better than an academy of magic and a hall of occultism. That we, the devoted followers of that spirit incarnate of absolute self sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent the *embodiment of selfishness*, the refuge of the few with no thought in them for the many, is a strange idea, my brothers.

The circle indicates the bounding, circumscribing quality of the *All*, the universal Principle which, from any given point expands so as to embrace all things, while embodying the potentiality of every action in the Cosmos.

2

Shakespeare said truly that “our doubts are traitors.”

Why should you doubt or create in your mind
ever growing monsters?

3

Know then that even the chelas of the same guru are often made to separate and keep apart for long months while the process of development is going on — simply on account of the two contrary magnetisms that attracting each other prevent mutual and individualized development in some one direction.

Believe me that you will learn some day when you know better — *that it was all brought on BY YOURSELF.*

5

Those certain cataclysms in nature, which often
decimate whole populations, are necessary to
mankind. An earthquake may, for all the world knows,
be a bliss and a tidal wave prove salvation
to the many at the expense of the few.

Self personality, vanity and conceit harboured in the *higher* principles are enormously more dangerous than the same defects inherent only in the lower physical nature of man.

The world moves and lives under the shadow of the deadly upas-tree of Evil; yet its dripping is dangerous to, and can reach only those whose higher and middle natures are as much susceptible of infection as their lower one. Its venomous seed can germinate but in a willing, well prepared soil.

The mass of human sin and frailty is distributed throughout the life of man who is content to remain an average mortal. It is gathered in, and centred, so to say within one period of the life of a chela — the period of probation. That, which is generally accumulating to find its legitimate issue only in the next rebirth of an ordinary man, is quickened and fanned into existence in the chela — especially in the presumptuous and selfish candidate who rushes in without having calculated his forces.

9

One who dug so many and deep pitfalls for her friends
and brothers fell into them herself.

But there are persons, who, without ever showing any external sign of selfishness, are intensely selfish in their inner spiritual aspirations. These will follow the path once chosen by them with their eyes closed to the interests of all but themselves, and see nothing outside the narrow pathway filled with their own personality. They are so intensely absorbed in the contemplation of their own supposed "righteousness" that nothing can ever appear right to them outside the focus of their own vision distorted by that self-complacent contemplation, and their judgment of the right and wrong.

“The right in thee is base, the wrong a curse,”
 was said by our Lord Buddha for such as shg;
 for *right* and *wrong* “ehat such as love themselves,”
 and the others only in proportion to the benefits
 derived — though these benefits be purely spiritual.

We were expected to allow the Occult forces
to be treated in the same manner as their kind —
physical forces in nature. Unless we did that —
Occultism could not be recognized: it has to remain
within the limbo of magic and superstition, spiritualism
— in the sight of some — fraud in the opinion
of others. Who thought for one instant that an occult
law revealed ceased to be occult to become public
property, unless it was given to an occultist
who dies before he betrays the secret.

As the shower cannot fructify the rock, so the occult
teaching has no effect upon the unreceptive mind;
and as the water develops the heat of caustic lime
so does the teaching bring into fiery action
every unsuspected potentiality latent in him.

If one be stepped upon a tremendous psychic shock
may be communicated to the wayfarer, so that he may
lose his footing and fall down the precipice before
he can recover himself. Friend, beware of Pride
and Egoism, two of the worst snares for the feet
of him who aspires to climb the high paths
of Knowledge and Spirituality.

But they have that in them which we have but too rarely
found elsewhere — Unselfishness, and an eager
readiness for self-sacrifice for the good of others;
what a “multitude of sins” does not this cover!

It is but a truism, yet I say it, that in adversity alone can we discover the real man. It is a true manhood when one boldly accepts one's share of the collective Karma of the group one works with, and does not permit oneself to be embittered, and to see others in blacker colours than reality, or to throw all blame upon some one "black sheep," a victim, specially selected. Such a true man as that we will ever protect and despite his shortcomings, assist to develop the good he has in him. Such an one is sublimely *unselfish*; he sinks his personality in his cause, and takes no heed of discomforts or personal obloquy unjustly fastened upon him.

Does it seem to you a small thing that the past year
has been spent only in your “family duties”? Nay,
but what better cause for reward, what better discipline,
than the daily and hourly performance of duty?

Believe me my “pupil” the man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindnesses, will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice and Charity to all Humanity — what better path towards the enlightenment you are striving after than the daily conquest of Self, the perseverance in spite of want of visible psychic progress, the bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage — since good and evil are not to be measured by events on the lower or physical plane.

Be not discouraged that your practice falls below your aspirations, yet be not content with admitting this, since you clearly recognize that your tendency is too often towards mental and moral indolence, rather inclining to drift with the currents of life, than to steer a direct course of your own.

Your spiritual progress is far greater {in importance}
than you know or can realize, and you do well
to believe that such development is *in itself*
more important than its realization
by your physical plane consciousness.

Real Knowledge, is not a mental but a spiritual state,
implying full union between the Knower and the Known.

You know the path to travel, it lies plainly before
you for the present, tho' the choice of an easier
if longer way may await you in the distant future.

Here and there twinkles a point of light which marks
a nature still somewhat spiritual, a person who
aspires and struggles after the higher knowledge.

However little you may seem to achieve — psychically — in this birth, remember that your interior growth proceeds every instant, and that toward the end of your life as in your next birth your accumulated merit shall bring you all you aspire to.

Hermetic Philosophy suits every creed and philosophy and clashes with none. It is the boundless ocean of Truth, the central point whither flows and wherein meet every river, as every stream — whether its source be in the East, West, North, or South. As the course of the river depends upon the nature of its basin, so the channel for communication of Knowledge must conform itself to surrounding circumstances.

The Egyptian Hierophant, the Chaldean Mage, the Arhat, and the Rishi, were bound in days of yore on the same voyage of discovery and ultimately arrived at the same goal though by different tracks.

There are even at the present moment three centres of the Occult Brotherhood in existence, widely separated geographically, and as widely *exoterically* — the true esoteric doctrine being identical in substance though differing in terms; all aiming at the same grand object, but no two agreeing *seemingly* in the details of procedure. It is an every day occurrence to find students belonging to different schools of occult thought sitting side by side at the feet of the same Guru.

Many prefer to call themselves Buddhists not because the word attaches itself to the ecclesiastical system built upon the basic ideas of our Lord Gautama Buddha's philosophy, but because of the Sanskrit word "Buddhi" — *wisdom*, enlightenment; and as a silent protest to the vain rituals and empty ceremonies, which have in too many cases been productive of the greatest calamities.

The only object to be striven for is the amelioration of the condition of MAN by the spread of truth suited to the various stages of his development and that of the country he inhabits and belongs to. TRUTH has no ear-mark and does not suffer from the name under which it is promulgated — if the said object is attained.

Though we may not say with the Christians,
“Return good for evil” — we repeat with Confucius —
“Return good for good; for evil — JUSTICE.”

We feel and would have it known that we have no right to influence the free will of the members in this or any other matter. Such interference would be in flagrant contradiction to the basic law of esotericism that personal psychic growth accompanies *pari passu* the development of individual effort, and is the evidence of acquired personal merit.

However little we might care for personal subserviency to us, the accepted leaders of the Founders of the Parent Theosophical Society, we can never approve or tolerate disloyalty in any member of whatsoever Branch *to the fundamental principles represented by the Parent Organisation*. The rules of the mother-body must be lived up to by those composing its Branches; provided of course, that they do not transcend the three declared objects of the organisation. The experience of the Parent Society proves that the usefulness of a Branch very largely, if not entirely, depends upon the loyalty, discretion and zeal of its President and Secretary; however much their colleagues may do to assist them, the efficient activity of their group develops proportionately with that of those officers.

NOVEMBER

Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a theosophist in the whole society unable to effectually help it by correcting the erroneous impressions of the outsiders, if not by actually propagating himself the idea.

“All things being are in mystery; we expound
mysteries by mysteries” — you may perhaps say.

2

Mystery, mystery will you exclaim. *Ignorance*
we answer; the creation of that we believe in
and *want* to see.

It will be all explained to you *rest assured*.

A living *Brother* may show himself and be *de facto ignorant* of many things. But a Spirit, an omniscient Planetary show himself so completely ignorant of what is going round him: most extraordinary.

In your world of *maga* and kalgidoscopic change
of feelings — truth is an article rarely wanted in
the market; it has its seasons and very short ones.

For the present we offer our knowledge —
 some portions of it at least — to be either accepted
 or rejected on its own merits independently —
 entirely so — from the source from which it emanates.
 In return, we ask neither allegiance, loyalty,
 nor even simple courtesy — nay, we rather
 have nothing of the sort offered since
 we would have to decline the kind offer.

Plato was right *to readmit every element of speculation
which Socrates had discarded. The problems
of universal being are not unattainable
or worthless if attained.*

It is not physical phenomena *or the agency called Spiritualism* but *These* universal ideas that we *have precisely* to study: *the noumenon not the phenomenon*, for, to comprehend the *latter* we have first to understand the *former*.

*It is not physical phenomena however wonderful that
can ever explain to man his origin let alone his ultimate
destiny, or as one of them expresses it —
the relation of the mortal to the immortal,
of the temporary to the eternal,
of the finite to the Infinite, etc., etc.*

You must understand my reasons for this. One does not cease entirely, my dear friend to be a *man* nor lose one's dignity for being an *adept*. In the latter capacity, one, no doubt, remains in every case quite indifferent to the opinion of the outside world. The former always draws the line between *ignorant surmise* and —
deliberate, *personal insult*.

You are wrong in distrusting Subba Row's writings.
He does not write willingly, to be sure, but he will never
make a false statement.

We must allow the natural course of events to develop.

Are you not man of the world enough to bear
the small defects of young disciples?
In their way they also help — and greatly.

We cannot alter Karma my “good friend”
or we might lift the present cloud from your path.

No darkness can stay for øver.

For centuries we have had in Thibet a moral, pure hearted, simple people, unblest with civilization, hence — untainted by its vices. For ages has been Thibet the last corner of the globe not so entirely corrupted as to preclude the mingling together of the two atmospheres — the physical and the spiritual.

On the 17th of November next {1882} the Septenary term of trial given the Society at its foundation in which to discreetly “preach us” will expire. One or two of us hoped that the world had so far advanced intellectually, if not intuitionally, that the occult doctrine might gain an intellectual acceptance, and the impulse given for a new cycle of occult research.

No men living are freer than we when we have once passed out of the stage of pupilage. Docile and obedient but never slaves during that time we must be; otherwise, and if we passed our time in arguing we never would learn anything at all.

There can be no justification for not giving clearly to the world the more important features of your philosophy, accompanying the teaching with such a series of demonstrations as should ensure the attention of all sincere minds.

Very different would be the position of a man, who came forward to teach gratuitously, manifestly at the sacrifice of his own time, comfort and convenience, what he believed it to be for the good of mankind to know. At first no doubt everyone would say the man was mad or an impostor — but then when phenomenon on phenomenon was repeated and repeated, they would have to admit there was something in it, and within three years, you would have all the foremost minds in any civilized country intent upon the question and tens of thousands of anxious enquirers out of whom ten percent might prove useful workers, and one in a thousand perhaps develop the necessary qualifications for becoming ultimately an adept.

I feel bound to say that if this doctrine of blind obedience is an essential one in your system, I greatly doubt whether any spiritual light it may confer can compensate mankind for the loss of that private freedom of action, that sense of personal, individual responsibility of which it would deprive them.

I am no military machine — I am an avowed enemy
of the military organization — friend and advocate
of the industrial or cooperative system, and I will join
no society or no body which purports to limit
or control my right of private judgment.

Harbour not ill-feelings even against an enemy
and one who has wronged you:
for hatred acts like an antidote.

We must patiently await results.

It is always good to mend an error.

When you learn one day the difficulties that are
in my way you will see how mistaken you are at times
in your notions about my movements.

Neither Atma nor Buddhi ever were within man, —
a little metaphysical axiom.

Says Buddha “you have to get rid entirely of all the subjects of impermanence composing the body that your body should become permanent. The permanent never merges with the impermanent although the two are one. But it is only when all outward appearances are gone that there is left that one principle of life which exists independently of all external phenomena. It is the fire that burns in the eternal light, when the fuel is expended and the flame is extinguished; for that fire is neither in the flame nor in the fuel, nor yet inside either of the two but above beneath and everywhere —
 (Parinirvana Sutra, Kiouen XXXIX).

I need hardly tell you here that the Mahatmas can hardly be expected to undertake the work of personal instruction and supervision in the case of beginners like you, however sincere and earnest you may be in your belief in their existence and the reality of their science and in your endeavours to investigate the mysteries of that science.

When you know more about them {the Mahatmas}
and the peculiar life they lead, I am sure you will not be
inclined to blame them for not affording
to you personally the instruction you are
so anxious to receive from them.

DECEMBER

To be *true*, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies, those of the *civilised* races less than any other, have ever possessed the TRUTH. The right and logical explanations on the subject of the problems of the great dual principles — right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism — are as impossible to them now as they were 1881 years ago. {Now 2024 years ago.} They are as far from the solution as they ever were but, —

To these there *must* be somewhere a consistent solution, and if our doctnings will show their competence to offer it, then the world will be the first one to confess *that must* be the true philosophy, the true religion, the true light, which gives *truth* and nothing but the TRUTH.

You must give me your word of honour that you will never reveal to anybody whether belonging to the Theosophical Society or not, the secrets communicated to you unless you previously obtain my permission to do so.

2

You must lead such a life as is quite consistent with the Spirit of the rules already given you for your guidance.

3

You must reiterate your promise to promote
as far as it lies in your power
the objects of the Theosophical Association.

You must strictly act up to the directions
that will be given to you
with the instruction herein promised.

I must also add here that anything like a wavering state of mind as to the reality of Occult Science and the efficacy of the prescribed process is likely to prevent the production of the desired result.

So far as my knowledge goes, no student of occult philosophy has ever succeeded in developing his psychic powers without leading the life prescribed for such students; and it is not within the power of the teacher to make an exception in the case of any student.

The rules laid down by the ancient teachers of Occult Science are inflexible; and it is not left to the discretion of any teacher either to enforce them or not to enforce them according to the nature of the existing circumstances.

I strongly advise you not to undertake at present a task beyond your strength and means; for once pledged were you to break your promise it would cut you off for years, if not for ever from any further progress.

Tracing our lineage through the vicissitudes of Indian civilization to a remote past, we have a love for our motherland so deep and passionate, that it has survived even the broadening and cosmopolitanizing (pardon me if this is not an English word) effect of our studies in the hidden laws of nature.

We are convinced that the degradation of India
is largely due to the suffocation
of her ancient spirituality.

Sometimes, it has happened that no human power, not even the fury and force of the loftiest patriotism, has been able to bend an iron destiny aside from its fixed course, and nations have gone out like torches dropped into water in the engulfing blackness of ruin.

A man can only think in his worn grooves, and unless he has the courage to fill up these and make new ones for himself he must perforce travel on the old lines.

In conformity with exact modern Science you would define but one cosmic energy, and see no difference between the energy expended by the traveller who pushes aside the bush that obstructs his path, and the scientific experimenter who expends an equal amount of energy in setting a pendulum in motion! We do. For we know there is a world of difference between the two. The one uselessly dissipates or scatters force, the other concentrates and stores it.

The idea I wish to convey is, that the result of the highest intelligence in the scientifically occupied brain is the evolution of a sublimated form of spiritual energy, which, in the cosmic action, is productive of illimitable results, while the automatically acting brain holds or stores up in itself only a certain quantum of brute force that is unfruitful of benefit for the individual or humanity.

The human brain is an exhaustless generator of the most refined quality of cosmic force, out of the low, brute energy of nature; and the complete adept has made himself a centre from which irradiate potentialities that beget correlations upon correlations through Aeons to come.

We see a vast difference between the qualities of two equal amounts of energy expended by two men, of whom one, let us suppose, is on his way to his daily quiet work, and another on his way to denounce a fellow creature at the police station, while the men of science see none.

Every thought of man upon being evolved passes into the inner world and becomes an active entity by associating itself — coalescing, we might term it — with an elemental; that is to say with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence, a creature of the mind's begetting, for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active beneficent power; an evil one as a malignant demon. And so man is continually peopling his current in space with a world of his own, crowded with the offsprings of his fancies, desires, impulses, and passions, a current which reacts upon any sensitive or and nervous organisation which comes in contact with it in proportion to its dynamic intensity. The Hindu gives it the name of "Karma."

The adept to be successful and preserve his power
must dwell in solitude and more or less
within his own soul.

Exact experimental Science has nothing to do with morality, virtue, philanthropy, therefore can make no claim upon our help, until it blends itself with the metaphysics. Being but a cold classification of facts outside man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the materials acquired by her methods, she little cares.

Though as you say you are impressed by the vast extent of the world's ignorance on every subject, which you pertinently designate as "a few palpable facts collected and roughly generalized and a technical jargon invented to hide man's ignorance of all that lies behind these facts"; and though you speak of your faith in the infinite possibilities of nature — yet you are content to spend your life in a work which aids only that same exact science. You cause a waste of cosmic energy by tons, to accumulate hardly a few ounces in your volumes — to speak figuratively.

Despite your intuitive perceptions of the boundless reaches of nature, you take up the position that unless a proficient in arcane knowledge will waste upon your embryonic Society an energy which without moving from his place he can usefully distribute among millions, you, with your great natural powers will refuse to give a helping hand to humanity by beginning the work single handed, and trusting to time and the great Law to reward your labour.

How could your world collcet proofs of the doings
of mgn who have sedulously kept closed every
possible door of approach by which the inquisitive
could spy upon them. The prime condition of their
success was, that they should never be supervised
or obstructed. What they have done they know;
all those outside their circle could perceive was
results, the causes of which were masked from view.

The cycles must run their rounds.

Periods of mental and moral light and darkness
succeed each other, as day does night.

Earth is the battle ground of moral no less than
of physical forces; and the boisterousness of animal
passions under the stimulus of the rude energies
of the lower group of ætheric agents,
always tends to quench spirituality.

Enquiry that only unmask error, without discovering anything upon which the soul can build, will but make iconoclasts. Iconoclasm from its very destructiveness can give nothing, it can only raze.

Courage, patience and hope, my brother.

Oecultism is not to be trifled with.
It demands all or nothing.

Patiencez, patiencez.

30

TRY.

It is from the depths of an unknown valley, amid the
steep crags and glaciers of Têrich-Mir —
a vale never trodden by European foot
since the day its parent mount was itself breathed out
from within our Mother Earth's bosom —
that your friend sends you these lines.