

LETTERS FROM THE MASTERS OF THE WISDOM

LETTERS FROM
THE MASTERS OF THE WISDOM
FIRST SERIES

C. JINARAJADASA

FOURTH EDITION

LETTERS FROM THE
MASTERS OF THE WISDOM
1870—1900

FIRST SERIES

TRANSCRIBED AND COMPILED BY
C. JINARÂJADÂSA

Fourth Edition
(with new and additional Letters)

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FOREWORD

I AM privileged to introduce to the world this priceless booklet of Letters from the Elder Brothers, who were the true Founders of the Theosophical Society. Many a Pilgrim on the Probationary Path will find in it much of help and inspiration, and it will serve to deepen the sense of the *reality* of our Teachers, sometimes blurred in the minds of neophytes by the tumultuous happenings in the outer world, as the notes of a vina are drowned if played in the rattle of an engine-shed. May it speak to those who have ears to hear.

ANNIE BESANT

Adyar, 1919

FOREWORD TO THE THIRD EDITION

SINCE transcribing these *Letters from the Masters* for the first edition, I have learnt much concerning what they deal with, and I am more familiar now with their scripts. Hence several corrections. I find now that the grouping of the Letters is not the best, but I refrain from rearranging them in order to keep the sequence of numbering with that in the two previous editions, so as to facilitate references to them. I have added to several notes, in some cases at length, in order that what any Letter refers to may be better understood. While the Letters, read as they are, contain beautiful and inspiring instruction, yet each has an illuminating psychological background as well. It is this that I have tried to give in the "Notes".

I wish to draw especial attention to the K. H. Letter received by Dr. Annie Besant in 1900, Letter 46, *nine years after the death of Madame H. P. Blavatsky*. The charge of the Society

for Psychical Research that she wrote the Letters with her own hand, in other words, fabricated all the teachings which emanated from the Mahatmas, and also invented the Mahatmas, falls to the ground when the K. H. script of over a hundred Letters received from 1870 to 1888 is found in a Letter written nine years after her death.

I desire to express my cordial thanks to two of my collaborators, first, to Mrs. D. R. Dinshaw, for many years Assistant Editor of *The Theosophist*, who has not only corrected the proofs, but notified me of errors and omissions ; and to Mr. P. Pavri, (author of *Theosophy Explained in Questions and Answers* and *First Book of Theosophy*), who has given to compiling the Index three months of arduous labour.

C. J.

Adyar, 1945

FOREWORD TO THE FOURTH EDITION

I WOULD like to bring to the attention of those interested in this *First Series* of "Letters from the Masters of the Wisdom" the *Second Series* of Letters published by me in 1925. That work, with its detailed annotations, has a special value to those who are interested in the beginnings of the Theosophical Movement, for I have published in the *Second Series* the Letters received by Colonel H. S. Olcott from the Adept who signed himself "Serapis". These Letters of 1875 were the first Letters ever received from the Masters, with the sole exception of the brief note in the K. H. handwriting received in 1870 by Madame Nadéjda Fadéeff, the aunt of H. P. Blavatsky.

I am including in this Fourth Edition some new Letters that have been found from the two Masters, received by L. C. H. (Mrs. Holloway), H. P. B. and Colonel Olcott. I am especially

glad to include them (I explain in my foreword to them how I have found them) as they are among the most illuminative for those who are seeking "to tread the Path".

C. JINARÂJADÂSA

Adyar, September 1948

CONTENTS

	PAGE
FOREWORD by Dr. Annie Besant . . .	iii
FOREWORD TO THE THIRD EDITION . . .	v
FOREWORD TO THE FOURTH EDITION . . .	vii
LETTERS :	
1—5. The Theosophical Society and Its Work . . .	1
6—11. The Path of Discipleship . . .	27
12—15. India and the Theosophical Movement . . .	37
16—25. Letters of Personal Counsel . . .	43
26—29. Letters about Damodar K. Mavalankar . . .	69
30—33. General	75
34—37. Marginal Letters	91
38. The French Letter of 1870	95
39. On the Use of the Letters by Theosophical Writers	99
40. The Future of the Theosophical Society	103
41—47. Additional Letters	105
NOTES	117
ACKNOWLEDGMENT	158
INDEX	159
Additional Letters *	197
Conclusion	217

* **A 2017 Note:** These are the same "Letters To and About Mrs. Laura C. Holloway" as published in the Fifth Edition of 1964.

THE THEOSOPHICAL SOCIETY
AND ITS WORK

LETTER I¹

FROM THE MAHA-CHOHAN

To A. P. Sinnett

AN abridged version of the view of the Chohan on the T.S. from his own words as given last night. My own letter, the answer to yours, will shortly follow. K.H.

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. That is the reason why Colonel H. S. O., who works but to revive

¹ In the section "Notes" at the end of the book, the reader will find references and where possible explanations regarding the nature of each Letter.

Buddhism, may be regarded as one who labours in the true path of theosophy, far more than any other man who chooses as his goal the gratification of his own ardent aspirations for occult knowledge. 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.

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 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 intellectual portions of mankind seem to be fast drifting 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 case of failure, to millenniums of degradation after physical dissolution. 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.

It is time that theosophy should enter the arena ; the sons of theosophists are more likely to become in their turn theosophists than anything else. No messenger of truth, no prophet has ever achieved during his lifetime a complete triumph, not even Buddha. The Theosophical Society was chosen as the corner-stone, the foundation of the future religions 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 white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised "nigger" brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle.

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

For as everyone knows, total emancipation from authority of the one all-pervading power or law called God by the priests—Buddha, Divine Wisdom and enlightenment or Theosophy, by the philosophers of all ages—means also the emancipation from that of human law. 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, Chrishna, Buddha, Christ, will be shown as different names for one and the same royal highway to final bliss Nirvana.

Mystical Christianity, that is to say that Christianity which teaches self-redemption through our own seventh principle—this liberated Para-Atma (Augoeides) called by some Christ, by others Buddha, and equivalent to regeneration or rebirth in spirit—will be found just the same truth as the Nirvana of 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 recognise the reality of that transcendental self, the Buddha, the Christ or God of every preacher. This is why even exoteric Buddhism is the surest path to lead men towards the one esoteric truth.

As we find the world now, whether Christian, Mussalman or Pagan, justice is disregarded and honour and mercy both flung to the winds. In a word, how, seeing that the main objects of the T.S. are misinterpreted by those who are

most willing to serve us personally, are we to deal with the rest of mankind, with the curse known as the “struggle for life,” which is the real and most prolific parent of most woes and sorrows and all crimes ? Why has that struggle become the almost universal scheme of the universe ? We answer, because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for this earthly life, while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the Pagan lands, and is nearly unknown among Buddhist populations. (In China during famine and where the masses are most ignorant of their own or any religion, it was remarked that those mothers who devoured their children belonged to localities where there were the most Christian missionaries to be found ; where there were none, and the Bonzes alone had the field, the population died with the utmost indifference). Teach the people to see that life on this earth even the

happiest is but a burden and an illusion, that it is but our own *karma*, the cause producing the effect, that is our own judge, our saviour in future lives, and the great struggle for life will soon lose its intensity. There are no penitentiaries in Buddhist lands, and crime is nearly unknown among the Buddhist Thibetans. (The above is not addressed to you, *i.e.*, A.P.S., and has naught to do with the work of the Simla Eclectic Society. It is meant only as an answer to the erroneous impression in Mr. Hume's mind of the "Ceylon work" as no theosophy).

The world in general, and Christendom especially, left for two thousand years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure. If the Theosophists say: "We have nothing to do with all this; the lower classes and the inferior races (those of India for instance, in the conception of the British) cannot concern us and must manage as they can", what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are these professions a mockery? And if a mockery, can ours be the true path? Shall we not devote ourselves to teaching a few Europeans, fed on the

fat of the land, many of them loaded with the gifts of blind fortune, the rationale of bell-ringing, cup-growing, of the spiritual telephone and astral body formations, and leave the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed, to take care of themselves and of their hereafter as best they know how? Never. Rather perish the T.S. with both its hapless founders than that we should permit it to become no better than an academy of magic, 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 T.S. 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.

Among the few glimpses obtained by Europeans of Thibet and its mystical hierarchy of "perfect Lamas," there is one which was correctly understood and described. "The incarnations of the Bodhisattva, Padma Pani, or Avalokitesvara and of Tsong-ka-pa and that of Amitabha, relinquish at their death the

attainment of Buddhahood—*i.e.*, the *summum bonum* of bliss and of individual personal felicity—that they might be born again and again for the benefit of mankind” (R.D.).¹ In other words, that they might be again and again subjected to misery, imprisonment in flesh, and all the sorrows of life, provided that by such a self-sacrifice, repeated throughout long and dreary centuries, they might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many races of mankind. And it is we, the humble disciples of these perfect Lamas, who are expected to allow the T.S. to drop its noble title, that of Brotherhood of Humanity, to become a simple school of psychology. No, no, good brothers, you have been labouring under the mistake too long already. 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

¹ Rhys Davids.

this idea. Oh, for the noble and unselfish man to help us *effectually* in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him.

Having explained our views and aspirations, I have but a few words more to add. 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. They are as far from the solution as they ever were ; but to these there must be somewhere a consistent solution, and if our doctrines prove their competence to offer it, then the world will be quick to confess *that* must be the true philosophy, the true religion, the true light, which gives *truth* and nothing but the truth.

12

LETTER 2

*To Members at the Theosophical Convention,
Adyar, 1883*

GREETINGS to the Hindu, Parsee, Buddhist, English and other Delegates and to the Fellows herewith present.

Remember that though of various nationalities and religions you are nearly all the children of one mother, India. Remember and act accordingly. You have to make of the Anniversary ceremony celebration a grand success. You have to prove to your evil wishers and enemies that your cause being strong and having taken its stand upon the rock of truth, indeed can never be impeded in its progress by any opposition, however powerful, if you be all united and act in concert. Be true, be loyal to your pledges, to your sacred duty, to your country, to your own conscience. Be tolerant to others, respect the religious views of others if you would have your own respected. Sons of India, of old Aryavarta, whether adopted or sons of her blood, remember that you are theosophists and that Theosophy or Brahma Vidya is the mother

13

of every old religion, forsaken and repudiated though she may now be by most of her ungrateful children. Remember this, act accordingly and the rest will follow in due course.

With our sincere blessings,

K. H.

May no further Karma attach to those who have sinned last year in thought as well as in deed. Personally they are forgiven. Let a new year and new hopes begin for them.

K. H.

 LETTER 3

To H.P.B.

YOU will let the "Inner Circle"¹ know what follows by showing and leaving with them this paper. If found difficult to read my handwriting, then make a fair copy.

I. Should means be found to go on with Esoteric Teachings last year interrupted, and should Mahatma Kut-humi find it possible to resume his correspondence, the latter can pass only through

¹ See Letter 5.

the hands of Mr. Sinnett, as hitherto. He was the chosen correspondent from the first ; he resuscitated the London Lodge and worked for the Cause of the Th. Soc. ; it is but just that he should reap the fruit of Karma. The Mahatma¹ his correspondent could not transfer serial teaching with any degree of justice to any one else.

II. This being settled, remains the question what means there are to correspond even with Mr. Sinnett ? H. P. B. will not undertake the sending on and transmission of the letters ; she has shown her willingness to self sacrifice in this direction long enough, and unless she does so of her own free-will and without reference of the question to myself, even I, her guru for many years have no right to compel her. Damodar K. M.² has the same or even more unwillingness. Since the act pertains to Karma, K. H. cannot and will not compel him, as he must not meddle with Karma. Remains Mohini Babu.³ He has not reached that stage of physiological development that enables a chela to send and receive letters. His evolution has been more upon the intellectual plane, and just now a greater activity

¹ The Master K. H.

² Damodar K. Mavalankar.

³ Mohini M. Chatterjee.

is beginning in the borderland between that and the spiritual, and his utterances will as hitherto be largely inspired by his Master. With every day he will improve. If his short sighted friends do not spoil him by their foolish compliments and he does not yield to the seductive influences which converge towards him, there is a future for him—but he is not ready for physical transference. Moreover, when or if he once falls under the spell of the worldly life, his inspiration will cease and his name will be written on the “roll” as a failure. There is danger for him. His Master perceives it and—hesitates. There is still another person, but that person will, if even given such powers, conceal it to the last. Not every one is prepared to court and accept martyrdom which may well result in that great calamity, the interruption of one’s studies and development.

III. Whoever may be found—if one be found, to transmit to Mr. S., K. H.’s letters, neither the “Inner Circle” nor even the L. L.¹ as a whole is in a position just now to either profit by or even calmly receive the desired instructions. A band of students of the Esot. Doctrines, who

¹ London Lodge.

would reap any profits spiritually must be in perfect harmony and unity of thought. Each one individually and collectively has to be *utterly unselfish*, kind and full of goodwill towards each other at least—leaving humanity out of the question; there must be no party spirit among the band, no backbiting, no ill-will, or envy or jealousy, contempt or anger. What hurts one ought to hurt the other—that which rejoices A must feel with pleasure B. Is the L. L. or even its *Inner Circle* in such state which is required absolutely by our Rules and Laws? It is only owing to the K. H.'s great kindness that notwithstanding the deplorable state of the L. L. was in for nearly two years and its lacking the said requisites he still corresponded occasionally with Mr. S. The recent succession of domestic troubles would have been soon disposed of, and most of them avoided, had there been that true brotherly unity which moves a large body of men to act as one single man and as endowed with one single heart and soul. I am forced to say that only an entire change of feeling in the L. L. can bring out its potential usefulness to the great cause we have espoused. In its present state, we find it tending

in the opposite direction. The L.L. is but a brilliant—most likely the most brilliant—orb in the theosophical sky, but to the Parent Soc. it is an aristocratic outgrowth, an Empire within an Empire, which gravitating towards its own centre of fixed habits, prejudices and worldliness throws into confusion the whole Body, whereas it might so easily become the rock of salvation, the safest harbour for the thousands of its members.

It will have to change its hitherto exclusive and selfish policy if it would live. It will have to become part and parcel of the "Universal Brotherhood" if it would be a *theosophical* body. It will have to act in full harmony with the Parent body and promote the observation of perfect solidarity and unity of thought throughout the entire Society. No gossip, no slander should be allowed, no personal predilection shown, no favouritism if it would have us for instructors. Mahatma Kut-humi can, of course, as an independent Adept, in his own private capacity write to whomsoever he chooses—should he find the means of doing so without infringing the good Secret Law. But he will never consent to depart from that Law even though and for the

satisfaction of those who have been to him the most devoted. Let the L. L. and especially the *Inner Circle* sift the grain from the chaff, for we will have nought to do with the latter. Let them listen to friendly advice.

See what an utterly barren record it made until Mr. Sinnett's return from India—and profit by the lesson, ye who say ye know Karma. Useless to point to the various scandals at Headquarters, in Bombay and Madras in palliation of your past remissness : it is no excuse. The managers of the P. S.¹ have made, will make, many mistakes, precisely because they are alone and left without help and protection, for they might have avoided such dangerous intimacies and have none to blame but themselves that their confidence was abused : so might some of the L. L. who sinned through imprudence and enthusiasm. Human nature is exactly as weak at Adyar as in Chancery Lane² or at Paris. It is truly a hard task to combine so much poor material into a strong and perfect organisation—yet the future of the theosophic movement depends upon the members of the

¹ Parent Society.

² Where the London Lodge was meeting at the time in the law office of G. B. Finch.

Inner Circle ; if it be not organised as it ought to be, they will have to blame but themselves.

M.:

LETTER 4

*To Francesca Arundale, Treasurer of the
London Lodge*

THE day of the separation is close at hand and I would say to you a few words. You are an officer of the L. L. and as such have a special duty and opportunity.

It is not enough that you should set the example of a pure virtuous life and a tolerant spirit ; this is but negative goodness—and for *chelaship* will never do. You should even as a simple member, much more as an officer, learn that you may teach, acquire spiritual knowledge and strength that the work may lean upon you, and the sorrowing victims of ignorance learn from you the cause and remedy of their pain. If you choose, you may make your home¹ one

¹ 77 Elgin Crescent, Notting Hill, London, W., where H.P.B. was the guest of Mrs. and Miss Arundale.

of the most important centres of spiritualising influence in all the world. The "power" is now concentrated there, and will remain—if you do not weaken or repulse it : remain to your blessing and advantage. You will do good by encouraging the visits of your fellow members and of enquirers and by holding meetings of the more congenial for study and instruction. You should induce others, in other quarters, to do likewise. You should constantly advise with your associates in the Council how to make the general meetings of the Lodge interesting. New members should be taken in hand from the first, by the older ones especially selected and assigned to the duty in each case, and instructed thoroughly in what you have already learnt, so that they may be capable of participating intelligently in the proceedings of regular meetings. There is a strong disposition to slur over the ceremony of "initiation" in such a way as to make no serious impression upon the candidate. The method of the Parent Society may be unsuited to English prejudices, yet to fall into the opposite extreme of undignified haste is very much worse. Your ways of *initiation* are a standing insult to every regular chela and have provoked the

displeasure of their "Masters". It is a sacred thing with us ; why should it be otherwise with you ? If every fellow took for his motto the wise words of a young boy, but one who is a fervent Theosophist, and repeated with Bertram K.¹ "I am a theosophist before I am an Englishman", no foe could ever upset your Society. However, candidates should be taught, and old members always recollect, that this is a serious affair the Society is engaged in ; and that they should begin the work as seriously by making their own lives theosophical. The "Journal" is well begun, and should be continued. It should be the natural complement to that of the "S.P.R."² which is a bag of nuts uncracked.

Your branch should keep in correspondence with all the others in Europe ; the Germania³ can help you, the others need your help. This is a movement for all Europe, not for London only, remember. The American members are under great disadvantages, and have had until now, since the Founders left, no competent leaders ; your Branch can, and should help

¹ Bertram Keightley.

² Society for Psychical Research.

³ Germania Theosophical Society, whose leading members were the Gebhard family and Dr. Hübbe Schleiden.

them, for they are your neighbours, and the Headquarters have already too much to do in other quarters. A chela will be detailed to answer general questions if the Branch deserves assistance. But remember : we are not public scribes or clerks with time, to be continually writing notes and answers to individual correspondents about every trifling personal matter that they should answer for themselves. Nor shall we permit those private notes to be forwarded as freely as hitherto. Time enough to *discuss* the terms of chelaship when the aspirant has digested what has already been given out, and mastered his most palpable vices and weaknesses. This you may show or say to all. The present is for the Branch addressed to you as its officer.

You have accepted an important service—the financial agency—and done wisely. Such aid was very needed. If the members in Europe wish well to the Mother Society, they should help to circulate its publications, and to have them translated into other languages when worthy of it. *Intentions*—you may tell your fellow-members—and kind words count for little with us. Deeds are what we want and

demand. L.C.H.¹ has done—poor child—more in that direction during two months than the best of your members in these five years.

The members of the L. Lodge have such an opportunity as seldom comes to men. A movement calculated to benefit an English-speaking world, is in their custody. If they do their whole duty, the progress of materialism, the increase of dangerous self-indulgence, and the tendency towards spiritual suicide, can be checked. The theory of vicarious atonement has brought about its inevitable re-action : only the knowledge of Karma can offset it. The pendulum has swung from the extreme of blind faith towards the extreme materialistic skepticism, and nothing can stop it save Theosophy. Is not this a thing worth working for, to save those nations from the doom their ignorance is preparing for them ?

Think you the truth has been shown to you for your sole advantage ? That we have broken the silence of centuries for the profit of a handful of dreamers only ? The converging lines of your Karma have drawn each and all of you into this Society as to a common focus, that you

¹ Mrs. Laura C. Holloway.

may each help to work out the results of your interrupted beginnings in the last birth. None of you can be so blind as to suppose that this is your first dealing with Theosophy? You surely must realize that this would be the same as to say that effects came without causes. Know then that it depends now upon each of you whether you shall henceforth struggle alone after spiritual wisdom thro' this and the next incarnate life, or, in company of your present associates and greatly helped by the mutual sympathy and aspiration. Blessings to all—deserving them.

K.H.

LETTER 5

To the Members of the Inner Group of the London Lodge

In view of the recent resignation of Mr. Massey and the reason for which it was given, namely, suspicion of the Mahatmas, and the inclination which has been shown by certain other members of the London Lodge to discredit the Eastern teaching and distrust its Teachers, we the undersigned members of the London Lodge, being convinced that no spiritual education is possible without absolute and sympathetic union between fellow students, desire to form an inner group.

Taking the word religion in its broadest sense and while leaving every member of the said group to follow his or her own theological system or creed—AS HERETOFORE DONE IN ALL THE THEOSOPHICAL SOCIETIES—we desire nevertheless to establish a bond of true brotherly union of such a nature as to realise those conditions, which we are convinced are unattainable in the London Lodge as it is constituted.

For this Inner Group, the Adytum of the London Lodge, we humbly crave the unchartered recognition of the Mahatmas, our Beloved Teachers: requesting them further to grant us special permission to form our own bye-laws and choose our own council; and while remaining individually subject to the rules and bye-laws of the London Lodge the group as such to be independent of the London Lodge in its special work.

The fundamental principle of the New Group to be implicit confidence in the Mahatmas and their teachings and unswerving obedience to their wishes in all matters connected with spiritual progress.

N.B. Should however there be a sincere conviction on the part of any member that he, or she, cannot conscientiously render this unswerving obedience in all matters of spiritual progress, such member may withdraw from the inner circle, with the assurance and knowledge that the imputation of dishonorable conduct will not be charged against him or her.

H. P. Blavatsky

—PROVIDED HE OR SHE DOES NOT MAKE ANY PART OF THE TEACHINGS PUBLIC BY WORD OR LETTER WITHOUT SPECIAL PERMISSION FROM THE UNDERSIGNED. K. H.

Finally in submitting this prayer to our revered Masters we earnestly request them, if it meets with their approval to confirm it with their signatures and to consent to continue their teachings as heretofore so long as there shall remain one faithful member in this group.

APPROVED. THE COVENANT IS MUTUAL. IT WILL HOLD GOOD SO LONG AS THE ACTIONS OF THE UNDERSIGNED ARE ACCORDANT WITH THE PLEDGES IMPLIED IN "THE FUNDAMENTAL PRINCIPLE OF THE GROUP"—AND BY THEM ACCEPTED.
K. H.

APPROVED. M.:

Mary Anne Arundale, Francesca Arundale, Alfred J. Cooper-Oakley, H. Isabel Cooper-Oakley, Archibald Keightley, Bertram Keightley, Isabel de Steiger, Laura E. Falkiner, Edmond W. Wade, R. Palmer Thomas, John Varley, Isabella Varley, Toni Schmiechen, Hermann Schmiechen, Mary C. D. Hamilton, Gerard B. Finch, Louisa S. Cook, Mabel Collins (Mrs. Kenningale Cook), Catherine Galindo, Patience Sinnett, A. P. Sinnett, Jane Wade.

THE PATH OF DISCIPLESHIP

LETTER 6

To Pandit Pran Nath

The following questions were asked of the Master :

1. *Do I tread the right path ?*
2. *Is my present way of life conducive to spiritual advancement ?*
3. *Am I capable of greatly influencing my next birth by good karmas in this life by strenuously following the bent of my heart as it is at present ?*
4. *What should I do to have the honour of prostrating myself at your blessed feet ?*

THE process of self-purification is not the work of a moment, nor of a few months but of years—nay extending over a series of lives. The later a man begins the living of a higher life, the longer must be his period of probation, for he has to undo the effects of a long number of years spent in objects diametrically opposed to the real goal. The more strenuous one's efforts and the brighter the result of his work, the nearer he comes to the threshold. If his aspiration is genuine—a settled conviction and not a

sentimental flash of the moment—he transfers from one body to another the determination which finally leads him to the attainment of his desire. Bh. Sh.¹ has seen me in my own physical body and he can point out the way to others. He has been working unselfishly for his fellowmen thro' the Theosophical Society and he is having his reward tho' he may not always notice it.

K.H.

LETTER 7

To C. W. Leadbeater

LAST spring—March the 3rd—you wrote a letter to me and entrusted it to "Ernest". Though the paper itself never reached me—nor was it ever likely to, considering the nature of the messenger—its contents have. I did not answer it at the time, but sent you a warning through Upasika.²

¹ Bhawani Shankar.

² H. P. B.

In that message of yours it was said that since reading *Esot. Bud*: and *Isis* your "one great wish had been to place yourself *under me as a chela, that you might learn more of the truth*". "I understand from Mr. S."¹ you went on "that it would be almost impossible to become a chela without going out to India". You hoped to be able to do that in a few years, tho' for the present ties of gratitude bind you to remain in this country, etc.

I now answer the above and your other questions.

(1) It is *not* necessary that one should be in India during the seven years of probation. A *chela* can pass them anywhere.

(2) To accept any man as a chela does not depend on my personal will. It can be only the result of one's personal merit and exertions in that direction. *Force* any one of the "Masters" you may happen to choose; do good works in his name and for the love of mankind; be pure and resolute in the path of righteousness (as laid out in *our* rules); be honest and unselfish; forget your Self but to remember the good of other people—

¹ A. P. Sinnett.

and you will have *forced* that "Master" to accept you.

So much for candidates during the periods of the undisturbed progress of your Society. There is something more to be done, however, when theosophy, the Cause of Truth, is, as at the present moment on its stand for life or death before the tribunal of Public opinion—that most flippantly cruel, prejudiced and unjust of all tribunals. There is also the collective karma of *the caste you belong to* to be considered. It is undeniable that the cause you have at heart is now suffering owing to the dark intrigues, the base conspiracy of the Christian clergy and missionaries against the Society. They will stop before nothing to ruin the reputation of the Founders. Are you willing to atone for *their* sins? Then go to Adyar for a few months. "The ties of gratitude" will not be severed, nor even become weakened for an absence of a few months if the step be explained plausibly to your relative. He who would shorten the years of probation has to make sacrifices for theosophy. Pushed by malevolent hands to the very edge of a precipice, the Society needs every man and woman strong in the cause of truth.

It is by *doing* noble actions, and not by only determining that they shall be done, that the fruits of the meritorious actions are reaped. Like the "true man" of Carlyle who is not to be seduced by ease, "difficulty, abnegation, martyrdom, death are the *allurements* that act" during the hours of trial on the heart of a true chela.

You ask me, "What rules I must observe during this time of probation, and how soon I might venture to hope that it could begin". I answer: You *have* the making of your own future in your own hands, as shown above, and every day you may be weaving its woof. If I were to *demand* that you should do one thing or the other, instead of simply advising, I would be responsible for every effect that might flow from the step and you acquire but a secondary merit. Think, and you will see that this is true. So cast the lot yourself into the lap of Justice, never fearing but that its response will be absolutely true. Chelaship is an educational as well as probationary stage, and the chela alone can determine whether it shall end in adeptship or failure. Chelas from a mistaken idea of our system too often watch and wait for orders, wasting precious time which should be

taken up with personal effort. Our cause needs missionaries, devotees, agents, even martyrs, perhaps. But it cannot demand of any man to make himself either. So now choose and grasp your own destiny—and may our Lord's the Tathâgata's memory aid you to decide for the best.

K. H.

LETTER 8

*To C. W. Leadbeater, received the night
of the same day*

SINCE your intuition led you in the right direction and made you understand that it was *my desire* you should go to Adyar *immediately*, I may say more. The sooner you go to Adyar the better. Do not lose one day more than you can help. Sail on the 5th, if possible. Join Upasika at Alexandria. Let no one know that you are going, and may the blessing of our Lord and my poor blessing shield you from every evil in your new life.

Greeting to you, *my new chela*.

K. H.

Show my notes to no one.

34

LETTER 9

To a Member

SIGH not for chelaship ; pursue not that, the dangers and hardships of which are unknown to you.

Verily many are the chelas offering themselves to us, and as many have failed this year as were accepted on probation. Chelaship *unveils* the inner man and draws forth the dormant vices as well as the dormant virtue. Latent vice begets active sins and is often followed by insanity. Out of 5 lay chelas chosen by the Society and accepted under protest by us, 3 have become criminals and 2 are insane. Throw a glance around, make an enquiry at Bareilly and Cawnpore, and judge for yourself.

Be pure, virtuous, and lead a holy life and you will be protected. But remember, he who is not as pure as a young child better leave chelaship alone. I have forbidden at the Head Quarters to send any letters to me.

K. H.

P. S. The process of self-purification is not the work of a moment, nor of a few months, but

35

of years, nay extending over a series of lives. The later a man begins living the higher life the longer must be his period of probation. For he has to undo the effects of a long number of years spent in objects diametrically opposed to the real goal.

LETTER 10

To Mohini M. Chatterjee

HE who damns himself in his own estimation and agreeably to the recognized and current code of honour, to save a worthy cause may some day find out that he has reached thereby his loftiest aspirations. Selfishness and the want of self-sacrifice are the greatest impediments on the path of adeptship.

K. H.

LETTER II

To Mohini M. Chatterjee

MY chelas must never doubt, nor suspect, nor injure our agents by foul thoughts. Our modes of action are strange and unusual, and but too often liable to create suspicion. The latter is a snare and a temptation. Happy is he whose spiritual perceptions ever whisper truth to him ! Judge those directly concerned with us by that perception, not according to your worldly notions of things.

K. H.

INDIA AND THE THEOSOPHICAL
MOVEMENT

38

LETTER 12

To a Member

DEGRADE not truth by forcing it upon unwilling minds. Seek not to secure help from those whose hearts are not patriotic enough to unselfishly work for the good of their countrymen. "What good can we do?" is asked. "What benefit can we confer upon humanity, or even our own country?" Luke-warm patriots, verily, are they. In the presence of his country perishing in its nationality for want of vitality, and the infusion of fresh forces, the *patriot* catches at a straw. But are there *any true patriots* in Bengal? Had there been many, we would have sent you here before now; we would have hardly allowed you to remain three years in India without visiting Calcutta, the city of great intellects and—no hearts. You may read this to them.

K. H.

39

LETTER 13

To Mohini M. Chatterjee

YOUR bearing towards, and about, Upasika is so very *childish* that it is indeed calculated to create a worse impression than even her own flippant attitude when left entirely to herself. Do not forget that all the good results that are in store for our India, and even the consideration you are now receiving at the hands of those who, hitherto thought they could never show you a too pronounced contempt, are all due to her individual efforts. You can hardly show her enough respect and gratitude, or more than she is entitled to. It is better to let the English know all the good she is morally achieving than be ever entertaining them with stories that can show her only in a childish, whimsical light and make them laugh or even smile at her expense. You show yourself indiscreet and imprudent by such a course. *I expect you* to change your attitude—especially upon the arrival of her friends from Russia. You will have to carefully impress them with the sense of the exalted position she ought to—if she does not—hold among those

Hindus who have remained true to the Past, care not for the Present, and work but for the Future, which will be great and glorious if she is only supported and helped by them. I tell you, boy, cease to show such childish manners. You are *the* representative of India to be *regenerated*. You have, therefore, to show the bearing of a philosopher if you would be a chela not that of a laughing youth. You must show your gratitude to those few who have not feared to become the defenders of the forlorn Hope.

I expect you will remember my instructions and—carry them out. Once back and home you may be less careful, *here* it is absolutely necessary. I want your friend, first by preparing him to *what she really is*—to follow you to Enghien. Go there for a few hours and return with her.

K. H.

LETTER 14

To Mohini M. Chatterjee

EFFECTS of the cycle : Mr. Sinnett was given notice by his Proprietors to quit the Editor's

office 12 months hence—for supporting the *natives* and being a theosophist. Unless a native capitalist comes out to start a rival paper—one that would crush the *Pioneer*—with Mr. Sinnett as its editor, I will despair of India indeed. The above is *secret* entrusted to your honour. But I will write to Norendro N. S.¹ and have a talk with him upon the subject. Till then—not a word.

K. H.

LETTER 15

To Mohini M. Chatterjee

If you are so anxious to learn from Mr. Hume how he has “been satisfied of the connection of the Brothers with our Society (ask him)” also to state *what good have the Brothers done* either to yourself (Mr. Hume) or to anybody else”. I advise you, Brother Mohini Mohun, to turn to the *Pioneer*² of August 7th and read with attention the article “Indo-British India”. Think

¹ Norendro Nath Sen.

² Its editor was A. P. Sinnett.

you *the Editor* would have ever written it had he been left merely to the acquaintance and *friendly* feelings of the Hindus—your and *my* countrymen ? And think you, that a series of such articles, in such a (hitherto) *conservative* paper, written by one so haughty tho' at the same time so noble and so just a man would do *no* good, to any one ? Such is the first political fruit of the Society you have the honour to belong to. And, instead of doubting, thank heaven, if you have a patriotic heart beating in your breast, that there are a few “ Brothers ” yet left to India, to watch over her interests, and protect her in hours of danger ; since in their hourly increasing selfishness none of her sons seem to ever remember they have a Mother—degraded, fallen down, and trampled under the feet of all, of conquerors and of the conquered—still a MOTHER.

Take care Mohini Mohun Chatterjee :—doubt is a dangerous cancer. One begins by doubting a *peacock*, and ends by doubting—

KOOT HOOMI

LETTERS OF PERSONAL COUNSEL

LETTER 16

To H. S. Olcott

SINCE the commencement of your probationary term in America, you have had much to do with me, tho' your imperfect development has often made you mistake me for Atrya, and often to fancy your own mind at work when it was mine trying to influence and to talk with yours. Of course, by your own canons of evidence you have not until now been a thoroughly qualified witness, since we have never previously—to your knowledge—met in the flesh. But at last you are, and our object in view in my making the journey from the Ashrum to Lahore was to give you this last substantial proof. You have not only seen and conversed with, but touched me, my hand has pressed yours, and the K.H. of fancy becomes the K Δ of fact. Your skeptical action, often running into extreme conservatism—perhaps the very last trait that the careless would suggest you of—has seriously and constantly impeded your inner unfolding. It has made you suspicious—sometimes cruelly so—of Upasika, of

Borg, of Djual-K. even of Damodar and D. Nath, whom you love as sons. This meeting of ours should radically change the state of your mind. Should it not, so much the worse for your future ; truth never comes, burglar-like, thro' barred windows and iron-sheathed doors.

I come to you not alone of my own accord and wish, but also by order of the Maha Chohan, to whose insight the future lies like an open page. At New York you demanded of M. an objective proof that his visit to you was not a maya—and he gave it ; unasked, I give you the present one : tho' I pass out of your sight this note will be to you the reminder of our conferences. I now go to young Mr. Brown to try his intuitiveness. To-morrow night when the camp is quiet and the worst of the emanations from your audience have passed away, I shall visit you again for a longer conversation, as you must be forewarned against certain things in the future. Fear not and doubt not as you have feared and doubted at supper last night : the first month of the coming year of your era will have hardly dawned when two more of the "enemies" will have passed away. Ever be

vigilant, zealous and judicious ; for remember that the usefulness of the Theosophical Society largely depends upon your exertions, and that our blessings follow its suffering " Founders " and all who help on their work.

K. H.

LETTER 17

To H. S. Olcott

WATCH for the signal : prepare to follow the messenger who will come for you.

K. H.

LETTER 18

To H. S. Olcott

BEYOND asking you to tell Mr. Sinnett that I have received all his letters (that of February 15th included) but have had not even a moment's time to give him, I have nothing of the

nature of a " commission " for you to execute at London. That, of course, is M.'s province ; and he has, under the orders of the Maha Chohan, left you the widest discretion in the full knowledge that you will vindicate the policy of the Society.

If you will recall our conversation of the *second* night at Lahore, you will observe that everything has happened at London as foretold. There have always been in that quarter latent potentialities of destructive as well as of a constructive nature, and the best interests of our movement required the bringing of all to the surface. As your charming new friends at Nice who frequent Monte Carlo and the gambling *cercles* would say, the players have now—*cartes sur table*. Those who have been so perplexed and puzzled over our policy as regards the London Lodge will understand its necessity better when they become better acquainted with the very occult art of drawing out the hidden capacities and propensities of beginners in occult study.

Do not be surprised at anything you may hear from Adyar. Nor discouraged. It is possible—tho' we try to prevent it within the

limits of Karma—that you may have great domestic annoyances to pass thro'. You have harboured a traitor and an enemy under your roof for years, and the missionary party are more than ready to avail of any help she may be induced to give. A regular conspiracy is on foot. She is maddened by the appearance of Mr. Lane Fox and the powers you have given to the Board of Control. We have been doing some phenomena at Adyar since H. P. B. left India to protect Upasika from the conspirators.

And now act discreetly under your instructions, depending rather upon your notes than your memory.

K. H.

LETTER 19

To H. S. Olcott

AGAIN, as you approach London I have a word or two to say to you. Your impressibility is so changeful that I must not wholly depend upon it at this critical time. Of course you know that

things were so brought to a focus as to necessitate the present journey and that the inspiration to make it came to you and to permit it to the Councillors *from without*. Put all needed restraint upon your feelings, so that you may do the right thing in this Western imbroglio. Watch your first impressions. The mistakes you make spring from failure to do this. Let neither your personal predilections, affections, suspicions nor antipathies affect your action.

Misunderstandings have grown up between Fellows both in London and Paris, which imperil the interests of the movement. You will be told that the chief originator of most, if not of all these disturbances is H. P. B. This is not so ; though her presence in England has, of course, a share in them. But the largest share rests with others, whose serene unconsciousness of their own defects is very marked and much to be blamed. One of the most valuable effects of Upasika's mission is that it drives men to self-study and destroys in them blind servility for persons. Observe your own case, for example. But your revolt, good friend, against her infallibility—as you once thought it—has gone too far and you have been unjust to her,

for which I am sorry to say, you will have to suffer hereafter along with others. Just now, on deck, your thoughts about her were dark and sinful, and so I find the moment a fitting one to put you on your guard.

Try to remove such misconceptions *as you will find*, by kind persuasion and an appeal to the feelings of loyalty to the Cause of truth if not to us. Make *all* these men feel that we have no favourites, nor affections for persons, but only for their good acts and humanity as a whole. But we employ agents—the best available. Of these for the past thirty years the chief has been the personality known as H. P. B. to the world (but otherwise to us). Imperfect and very troublesome, no doubt, she proves to some, nevertheless, there is no likelihood of our finding a better one for years to come—and your theosophists should be made to understand it. Since 1885 I have not written, nor caused to be written save thro' her agency, direct or remote, a letter or line to anybody in Europe or America, not communicated orally *with*, or *thro'* any third party. Theosophists should learn it. You will understand later the significance of this declaration so keep it in mind. Her fidelity to our

work being constant, and her sufferings having come upon her thro' it, neither I nor either of my Brother associates will desert or supplant her. As I once before remarked, *ingratitude* is not among our vices.

With yourself our relations are direct, and have been with the rare exceptions you know of, like the present, on the psychical plane, and so will continue thro' force of circumstances. That they are so rare—is your own fault as I told you in my last.

To help you in your present perplexity : H. P. B. has next to no concern with administrative details, and should be kept clear of them, so far as her strong nature can be controlled. But this *you must tell to all* :—*With occult matters she has everything to do*. We have *not* abandoned her ; she is *not* “given over to chelas”. She is *our direct agent*. I warn you against permitting your suspicions and resentment against “her many follies” to bias your intuitive loyalty to her. In the adjustment of this European business, you will have two things to consider—the external and administrative, and the internal and psychical. Keep the former under your control and that of your most

prudent associates, jointly ; *leave the latter to her*. You are left to devise the practical details with your usual ingenuity. Only be careful, I say, to discriminate when some emergent interference of hers in practical affairs is referred to you on appeal, between that which is merely exoteric in origin and effects, and that which beginning on the practical tends to beget consequences on the spiritual plane. As to the former you are the best judge, as to the latter, she.

I have also noted, your thoughts about the "Secret Doctrine". Be assured that what she has not *annotated* from scientific and other works, we have given or *suggested* to her. Every mistake or erroneous notion, corrected and explained by her from the works of other theosophists *was corrected by me, or under my instruction*. It is a more valuable work than its predecessor, an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come.

P. Sreenivasrow is in great mental distress once more because of my long silence, not having a clear intuition developed (as how should he after the life he has led ?). He fears he is abandoned, whereas he has not been lost sight

of for one moment. From day to day he is making his own record at the "Ashrum", from night to night receiving instructions fitted to his spiritual capabilities. He has made occasional mistakes, e.g., once recently, in helping thrust out of the Headquarters house, one who deserved a more charitable treatment, whose fault was the result of ignorance and psychical feebleness rather than of sin, and who was a strong man's victim. Report to him, when you return, the lesson taught you by Δ at Bombay, and tell my devoted tho' mistaken "son" that it was most theosophical to give her protection, most untheosophical and selfish to drive her away.

I wish you to assure others T.T., R.A.M., N.N.S., N.D.C., G.N.C., U.U.B., T.V.C., P.V.S., N.B.C., C.S., C.W.L., D.N.G., D.H., S.N.C., etc. among the rest, not forgetting the other true workers in Asia, that the stream of Karma is ever flowing on and we as well as they must win our way toward Liberation. There have been sore trials in the past, others await you in the future. May the faith and courage which have supported you hitherto endure to the end.

You had better not mention for the present this letter to anyone—not even to H.P.B. unless she speaks to you of it herself. Time enough when you see occasion arise. It is merely given you, as a warning and a guide ; to others, as a warning only, for you may use it discreetly if needs be.

K. H.

Prepare, however, to have the authenticity of the present denied in certain quarters.

LETTER 20

To Francesca Arundale

I HAVE watched your many thoughts. I have watched their silent evolution and the yearnings of your inner soul ; and since your pledge permits me to do so, having a few things to tell you concerning yourself and those you love—I take the opportunity, one of the last there are to write to you directly, to say a few words. You know of course that once that H.P.B.'s aura in the house is exhausted you can have no more letters from me.

I want you to be acquainted with the situation as it now stands. Your loyalty to the cause entitles you to this.

First about your friend—Mrs. H.¹ Poor child ! By placing so constantly her personality over and above her inner and better Self—tho' she knows it not—she has done all she could for the last week to sever herself from us for ever. Yet so pure and genuine she is that I am ready to leave a chink in the door she slams unconsciously to herself into her own face, and await for the entire awakening of that honest nature whenever that time comes. She is without artifice or malice, entirely truthful and sincere, yet at times quite false to herself. As she says her ways are not *our* ways, nor can she comprehend them. Her personality coming in so strong in her ideas of the fitness of things, she cannot certainly understand our acts on our plane of life. Tell her in all kindness, that if H.P.B. (as an example) was wrong last night—as she always is, from the Western point of view, in her everlasting natural impulses apparently so rude and indelicate—*she did it after all at her Master's direct order*. She never stops one moment to

¹ Mrs. Laura C. Holloway.

consider the propriety of things when concerned in carrying out such orders. In the eyes of you, the civilized and cultured portion of mankind, it is the one unpardonable sin; in our sight—*i.e.*, uncultured Asiatics—it is the greatest virtue; for before it became with her a habit, she used to suffer in *her* Western nature and perform it as a self-sacrifice of her personal reputation. But, if she was wrong, Mrs. H. was not right either. She allowed her womanly pride and personality—which were entirely out of question, at any rate out of H.P.B.'s thoughts—to get mixed up and prime in a question of pure rules and discipline. Padshah and Mohini were more to be blamed than either of the two. You must remember that both have set themselves voluntarily apart from worldly Society Eastern and Western for a specific object; and to say nothing of the relative decency or indecency of any social custom of any country, there are rules of conduct controlling chelas which cannot be departed from in the slightest degree. I pray you, to use your influence with her, if you wish her good, to have her book published before the year 1885. Tell her also, since she has cut herself away from me, that she will have in good

time the help of the adept who writes stories with H. P. B. Yet since *novelettes* interest her more than metaphysics she has no need for the present of Mohini's help. He is certainly more wanted in London.

Pray place the question at your first *meeting* before the Council. He can be left in England only if the majority, or at any rate the Inner Circle, will express desire to have his services. Some arrangement will have to be made about him. He has thrown up his profession to serve the Cause and is dependent now upon the Parent Body, which is too poor, as you know, to keep him in London. However, his temporary guardian is H. S. O., and he can only be allowed to lay all the *pros* and *cons* before him, and then leave him to make his own decision and face his own Karma. The council will have to address themselves to Col. Olcott.

Having overheard your conversation with H. P. B. on the night of her arrival, I may say, that you are right. To your aged Mother, who has trodden with you in many stony paths of belief and experience since your childhood, you owe a great duty. Not a blind and unjust

obedience whose consequences may be most harmful to her as to yourself ; but a dutiful assiduity, and loving help to develop her spiritual intuitions and prepare her for the future. Many crosses and domestic sorrows have left their bleeding scars on her heart. She is unconsciously doing herself harm—great harm by not curbing her temper. She draws to her bad “astral” influences, and creates a current so antagonistic to ours that we are often forced sorrowfully away. She and you have earned happy rewards for your kindness to our messengers, and Karma will not forget them. But *look to the future* ; see to it that the continual performance of duty under the guidance of a well developed Intuition shall keep the balance well poised. Ah ! if your eyes were opened, you might see such a vista of potential blessings to *yourselves* and mankind lying in the germ of the present hour’s effort, as would fire with joy and zeal your souls ! Strive, towards the Light, all of you brave warriors for the Truth, but do not let selfishness penetrate into your ranks, for it is [un]selfishness alone that throws open all the doors and windows of the inner Tabernacle and leaves them unshut.

To you personally, child, struggling thro’ darkness to the Light, I would say, that the Path is *never* closed ; but in proportion to one’s previous errors so is it harder to find and to tread. In the eyes of the “Masters” no one is ever “utterly condemned”. As the lost jewel may be recovered from the very depths of the tank’s mud, so can the most abandoned snatch himself from the mire of sin, if only the precious Gem of Gems, the sparkling germ of the Atma, is developed. Each of us must do *that* for himself, each *can* if he but will and persevere. Good resolutions are mind-painted pictures of good *deeds* : fancies, day-dreams, whisperings of the *Buddhi* to the *Manas*. If we encourage them they will not fade away like a dissolving mirage in the Shamo desert, but grow stronger and stronger until one’s whole life becomes the expression and outward proof of the divine motive within. Your acts in the past have been the natural fruit of an unworthy religious ideal, the result of ignorant misconception. They cannot be obliterated, for they are indelibly stamped upon the record of Karma, and neither tears nor repentance can blot the page. But you have the power to more than redeem and

balance them by future acts. Around you are acquaintances, friends and associates—in, and outside, the T.S. who have committed the same and even more grievous faults, thro' the same ignorance. Show them the dreadful consequences of it, point them to the *Light*, lead them to the Path, teach them, be a missionary of love and charity, thus in helping others win your own salvation. There are innumerable pages of your life-record still to be written up ; fair and blank they are as yet. Child of your race and of your age, seize the diamond-pen and inscribe them with the history of noble deeds, days well-spent, years of holy striving. So will you win your way ever upward to the higher planes of spiritual consciousness. Fear not, faint not, be faithful to the ideal you can now dimly see. You have much to unlearn. The narrow prejudices of your people bind you more than you suspect. They make you intolerant, as last night, of the petty offences of others against your artificial standards of propriety, and disposed to lose sight of essentials. You are not yet able to appreciate the difference between inner purity and “outer culture”. Were the “Masters” to judge *you* by your own social canons, where

would you stand ? The very Society whose hypocritical rules of propriety you stand for so vehemently, is a festering mass of brutishness within a shell of decency. From their ignorant and malevolent intolerance you appeal to us, because your intuition tells you that they will not accord you justice. Learn, then, to look at men below the surface and to neither condemn nor trust on appearances. Try, child, HOPE, and accept my blessings.

K. H.

LETTER 21

To W. T. Brown

I HAVE pleasure in granting, in part at least, your request. Welcome to the territory of our Kashmir Prince. In truth my native land is not so far away but that I can assume the character of host. You are not now merely at the threshold of Tibet, but also of all the wisdom it contains. It rests with yourself how far you shall penetrate^s both, one day. May you deserve the blessings of our *Chohans*.

K. H.

LETTER 22

To W. T. Brown

I HAVE told you through D.¹ to have patience for the fulfilment of your desire. From this you ought to understand that it cannot be complied with for various reasons. First of all it would be a great injustice to Mr. S. who, after three years' devoted work for the Society, loyalty to myself and to the cause, begged for a personal interview and was refused. Then I have left Mysore a week ago, and where I am you cannot come since I am on my journey and will cross over at end of my travels to China and thence home. On your last tour you have been given so many chances for various reasons—we do not do so much (or so little if you prefer) even for our Chelas, until they reach a certain stage of development necessitating no more use and abuse of power to communicate with them. If an Eastern, especially a Hindu, had even half a glimpse but once of what you had, he would have considered himself blessed the *whole of his life*.

¹ Damodar K. Mavalankar.

Your present request *mainly rests* upon the *complaint* that *you are not able to write* with a full heart, although perfectly convinced yourself, *so as* to leave no room in the minds of *your countrymen* for doubt. Pray, can you propose any test which *will be* a thorough and perfect proof for all? Do you know what results would follow from your being permitted to see me here in the manner suggested by you and your reporting that event to the English Press? Believe me they would be disastrous for *yourself*. All the evil effects and bad feelings which this step would cause would recoil upon you and throw back your own *progress* for a considerable time and no good will ensue. If *all that you saw* was imperfect *in itself* it was due to previous causes. You saw and recognised me twice at a distance, you knew it was I and no other; what more do you desire? If when after visiting Col. Olcott I passed over to your room and my voice and words pronounced—"Now you see me before you in flesh, look and assure yourself that it is I"—failed to *impress you*, and when the letter put into your hand awoke you at last but failed again to make you turn your face, your nervousness paralyzing you for a moment, the fault is

surely yours, not mine. I had no right to act upon you phenomenally or to psychologise you. *You are not ready*, that is all. If you are earnest in your aspirations, if you have the least spark of intuition in you, if your education of a lawyer is complete enough to enable you to put facts in their proper sequence and to present your case as strongly as you in your innermost heart believe it to be, then you have material enough to appeal to any intellect capable of perceiving the continuous thread underneath the series of your facts. For the benefit of such people only you have to write, not for those who are unwilling to part with their prejudices and preconceptions for the attainment of truth from whatever source it may come. It is not our desire to convince the latter, for no fact or explanation can make a blind man see. Moreover our existence would become extremely intolerable, if not impossible, were all persons indiscriminately *convinced*. If you cannot do even this much from what you *know*, then no amount of evidence will ever enable you to do so. You can say truthfully and as a man of honour: "I have seen and recognised my Master, was approached by him and even touched". What more would you

want? Anything more is impossible for the present.

Young friend, study and prepare and especially *master your nervousness*. One who becomes a slave to any physical weakness never becomes the master of even the lower powers of nature. Be patient, content with little and—*never ask for more* if you would hope to ever get it. My influence will be over you and this ought to make you calm and resolute.

K. H.

LETTER 23

To Mohini M. Chatterjee

BABU MOHINI, F. T. S. Persevere and whether "on the right track" or not—if sincere you will succeed for I will help you. Your country needs help, and you are possessed of that *power* of mind which is the element of greatness and which in you ought to be shown in the stern resolution with which you can go forward to your end thro' all obstacles and overbearing all

opposition. *Try* and you will succeed. I never let H. P. B. know my business. She received her letter from you but did not find mine.

K. H.

LETTER 24

To a Chela

So then, you really imagined when you were allowed to call yourself my chela—that the black memories of your past offences were either hidden from my notice or that I *knew* and still *forgave*? Did you fancy that I connived at them? Foolish . . . ! thrice foolish ! It was to help save you from your viler Self, to arouse in you better aspirations ; to cause the voice of your offended “soul” to be heard ; to give you the stimulus to make *some* reparation . . . for these *only* your prayer to become my chela was granted. We are the agents of Justice, not the unfeeling lictors of a cruel god. Base as you have been, vilely as you have misused your talents . . . blind as you have been to the

claims of gratitude, virtue and equity, you have still in you the qualities of a good man—(*dormant* indeed, so far !) and a useful chela. But how long your relations with us will continue—depends alone upon yourself. You may struggle up out of the mire, or glide back into depths of vice and misery now inconceivable to your imagination . . . Remember, . . . that you stand before your Atma, which is your judge, and which no smiles, nor falsehoods, nor sophistries can deceive. Hitherto you had but bits of *chits* from me and—*knew me not* ; now you know me better, for it is I who accuse you before your awakened conscience. You need make no lip-promises to *It* or me, no half-way confessions. Though . . . you shed oceans of tears and grovel in the dust, this will not move a hair's breadth the balance of Justice. If you would recover the lost ground do two things : make the amplest, most complete reparation . . . and to the good of mankind devote your energies . . . Try to fill each day's measure with pure thoughts, wise words, kindly deeds. I shall neither order, nor mesmerize, nor sway you. But unseen and when you have perhaps come—like so many others—to disbelieve in my existence, I shall

watch your career and sympathise in your struggles. If you come out victorious at the end of your probation I shall be the readiest to welcome you. And now—there run two paths before you, *choose !* When you have chosen you may consult your visible official superior—H. S. Olcott, and I will instruct him thro' his Guru to guide and send you on . . .

You aspire to be a missionary of theosophy ; be one—if you can be one in *fact*. But rather than go about preaching with a heart and a life that belie your professions—*conjure the lightning to strike you dead*, for every word will become your future accuser. Go and consult with Col. Olcott—confess your faults before *that good man*—and seek his advice.

K.H.

LETTER 25

To Prince Harisinghji Rupsinghji

FROM one who will ever watch over and protect him if he goes on in the path of duty to his country and righteousness to his Brethren.

K.H.

LETTERS ABOUT
DAMODAR K. MAVALANKAR

70

LETTER 26

To Damodar K. Mavalankar

DAMODAR,

I want you to have this followed by Subram's statement. You may take out something else from the *Supplement*.

K. H.

LETTER 27

To Damodar K. Mavalankar

Do not feel so dejected, my poor boy, no need for that. As Mr. Sinnett rightly says in his *Esoteric Buddhism*, the higher spiritual progress must be accompanied by intellectual development on a parallel line. You have now the best opportunities for doing that where you are working. For your devotion and unselfish labour, you *are* receiving help, silent tho' it be. Your time is not yet come. When it does, it shall be communicated to you. Till then make the best of the present favourable opportunity to improve

71

yourself intellectually while developing your intuitions. Remember that no effort is ever lost and that for an occultist there is no past, present or future, but ever an Eternal Now. Blessings.

K. H.

LETTER 28

To Franz Hartmann

D.¹ HAS undoubtedly many faults and weaknesses as others have. But he is unselfishly devoted to us and to the cause, and has rendered himself extremely useful to Upasika. His presence and assistance are indispensably necessary at the Headquarters. His inner self has no desire to domineer, though the outward acts now and then get that colouring from his excessive zeal which he indiscriminately brings to bear upon everything, whether small or great. It must, however, be remembered that, inadequate as our "instruments" may be to our full purpose, they are yet the best available, since they are but

¹ Damodar K. Mavalankar.

the evolution of the times. It would be most desirable to have better "mediums" for us to act through; and it rests with the well-wishers of the Theosophical Cause how far they will work unselfishly to assist in her higher work and thus hasten the approach of the eventful day. Blessings to all the faithful workers at the Headquarters.

K. H.

LETTER 29

To H. S. Olcott

THE poor boy¹ has had his *fall*. Before he could stand in the presence of the "Masters" he had to undergo the severest trials that a neophyte ever passed through, to atone for the many questionable doings in which he had over-zealously taken part, bringing disgrace upon the sacred science and its adepts. The mental and physical suffering was too much for his weak frame, which has been quite prostrated, but he will recover in course of time.

¹ Damodar K. Mavalankar.

This ought to be a warning to you all. You have believed "not wisely but too well". To unlock the gates of the mystery you must not only lead a life of the strictest probity, but learn to discriminate truth from falsehood. You have talked a great deal about Karma but have hardly realised the true significance of that doctrine. The time is come when you must lay the foundation of that strict conduct—in the individual as well as in the collective body—which, ever wakeful, guards against conscious as well as unconscious deception.

K. H.

GENERAL

LETTER 30

To A. O. Hume

My dear Brother,

I have to apologize for the delay in answering several of your letters. I was greatly occupied with business entirely foreign to occult matters, and which had to be transacted in the usual dry, matter-of-fact way.

Moreover, I do not find much to answer in your letters. In the first you notify me of your intention of studying Advaita philosophy with a "good old Swami". The man, no doubt, is very good; but from what I gather in your letter, if he teaches you anything you say to me, *i.e.*, anything save an impersonal, *non*-thinking and non-intelligent Principle they call Parabrahm, then he will not be teaching you the *true spirit* of that philosophy, not from its esoteric aspect, at any rate. However, this is no business of mine. You are, of course, at liberty to try and learn *something*, since it seems that we could teach you *nothing*. Only since two professors of two different schools—like the two proverbial cooks in the matter of sauce—can succeed but

in making confusion still worse confounded, I believe I better retire from the field of competition altogether; at any rate, until you think yourself in a better position to understand and appreciate our teachings as you kindly express it.

We are held and described by some persons as no better than refined or "cultured tantrikas"? Well, we ought to feel grateful for the prefixed adjective since it would have been as easy for our would be biographers to call us *unrefined* tantrikas. Moreover, the easy way with which you notify us of the comparison made, makes me feel confident of the fact that you know little, if anything, about the professors of that sect; otherwise, you would have hardly, as a gentleman, given room to such a simile in your letter. One more word will suffice. The "tantrikas"—at least the modern sect, for over 400 years—observe rites and ceremonies, the fitting description of which will never be attempted by the pen of one of *our* Brotherhood. In the sight of the Europeans, "character" for adepts and ascetics seems as indispensable as to servant-maids. We are sorry we are unable to satisfy, at present, the curiosity of our well-wishers as to our real worth.

I cannot leave unnoticed the remark that your want of progress has been due to the fact that you were not allowed to come to us and be taught personally. No more than yourself was Mr. Sinnett accorded any such privilege. Yet he seems to understand perfectly well whatever he is taught, and even the few hazy points upon subjects of an extremely abstruse nature will be very soon cleared for him. Nor have we ever had "one word of unpleasantness" between us—not even between him and M.: whose bluntness in speaking out his mind is often very great. And, since you bring out again the question of our supposed identity with the "O.L."¹ the question in days of yore, I will, with your permission, have a few words to say to this. Even now, you confess that you are *not* sure, that you cannot tell whether I am not Djual-Khool or a "Spirit of the high Eastern plane" (the latter being an honour, indeed, after being suspected as a *tantrika*); *ergo*, you think, I "cannot honestly wonder" at your doubts. No; I wonder at nothing, for I knew all this long ago. Some day this and much more will be demonstrated by you objectively—

¹ Old Lady, i.e., H.P.B.

subjective proof being no proof at all. I have been more than once suspected by you of taking my knowledge and impressions about you and other persons and things in the outside world from Olcott's and the "O.L.'s" heads.

Kindly give thought to the following law, when alluding to my taking my ideas of you "out of the O. Lady's head or Olcott's, or any one else's". It is a familiar saying that a well matched couple "grow together," so as to come to a close resemblance in features as well as in mind. But do you know that between adept and chela—master and pupil—there gradually forms a closer tie; for the psychic interchange is regulated scientifically, whereas between husband and wife unaided nature is left to herself. As the water in a full tank runs into an empty one which it is connected with; and as the common level will be sooner or later reached according to the capacity of the feed-pipe, so does the knowledge of the adept flow to the chela; and the chela attains the adept-level according to his receptive capacities. At the same time the chela being an individual, a separate evolution, unconsciously imparts to the master the quality of his accumulated mentality.

The master absorbs *his* knowledge ; and, if it is a question of language he does not know, the master will get the chela's linguistic accumulations just as they are—idioms and all—unless he takes the trouble to sift and remodel the phrases when using. Proof M.: who does not know English and has to use Olcott's or the O.L.'s language. So you see it is quite possible for me to catch H.P.B.'s or any other chela's ideas about you without meaning to do you any injustice ; for whenever we find such ideas—unless trifling—we never proceed to judge and render our sentences merely on the testimony of such borrowed light ; but always ascertain independently and for ourselves whether the ideas so reflected in us are right or wrong.

And now a few words about your letter of the 5th ultimo. However great the services—in connection with literary worth—rendered us by Mr. A. O. Hume, the President of the Eclectic has nevertheless done nothing whatever for his Branch. You have dropped it out of your thoughts—to all intents and purposes, my dear Brother, from the first. All your energies were devoted to the comprehension of

our philosophy, and the knowledge and acquirements of our secret doctrines. You have done a good deal in this direction and I thank you heartily. Yet no attempt was ever made to organize your Branch on a firm foundation, not even regular meetings held ; on the plea that you were not allowed to know *all*, you gave your fellows *nothing*. And since you say you appreciate sincerity, then I will say more. Many of the Fellows of the Calcutta Branch who complained that out of the only two Englishmen—men of real education and learning—who took an active part in the work of the Society, the President of the Eclectic while leaving many a letter unanswered from *fellows* loyal and devoted to the Cause, and paying little if any attention to his own Branch, was known to hold a most friendly correspondence with one who was publicly and widely known as the greatest enemy of the Founders, their traducer and slanderer and the open opponent of the Society. I speak, as you already know, of S. K. Chatterjee, a man who has done more to injure the Society and the cause than all the Calcutta papers put together. In one of your latest letters you do me the honour to say that

you firmly believe me a "gentleman", incapable of an ungentlemanly act. Last year, during a Council meeting in your billiard room, and in the presence of several theosophists, when, thro' H.P.B. I advised you to offer Chatterjee to resign since he entertained such a miserable opinion of the Founders—you felt very indignant at the suggestion and declared publicly that I was "*no gentleman*". This little contradiction and change of opinion must not prevent me from telling you again, that had Chatterjee then and there been shown the necessity of resigning under Rule 16 and 17th, the Cause would not have suffered as it has, and he himself would not have appeared in the contemptible light of (a) a *traitor* who forfeits his *word of honour* as a theosophist ; (b) an untruthful man, deliberately telling falsehoods ; and (c) when he had finally left the Society, a reviler of innocent persons.

The harm he has done, and the falsehoods he told are detailed in Mohini's letter to me which I send you. The fact alone that he accused H.P.B., who had seen him but once in her life, and long after he had joined, of confessing to him that the Society had a *political* object, and that she had asked him to make a political

programme for her, shows you the man as a liar. If he has a letter to that effect from H.P.B. why does he not produce it ? You may, if you like, regard me once more as *no gentleman*, but when I read the letter he wrote to you in which he speaks of the disintegration of the Calcutta Society and makes other false suggestions, I wondered from the bottom of my heart that a man of your ability and discrimination, who undertakes to fathom that which *no uninitiate* has ever fathomed, should be so taken in by an ambitious and vain little man, who succeeded in striking the right chord in your heart and plays upon it ever since ! Yes ; he was once upon a time an honest, sincere man ; he has some good qualities in him, that may be called redeeming qualities ; with all that, he has shown that to achieve an object and gain advantage over those he hates more than the Founders if possible he could also lie and resort to dishonourable actions. But enough of him—who is mentioned here simply in connection with your resignation as President of the Eclectic. For, when the Chohan and M.: after calling repeatedly my attention to the fact that great harm was done to the Cause by Chatterjee's vilifications

(and by his boasting that he was supported by the Prest. of the *Eclectic* himself, *whom he would force to quit* that Society of humbugs and myths), told me that it was high time that something should be done to stop such a state of things, I had but to confess that they were right and I—wrong. It was I, certainly, who suggested to Mr. S. the advisability of such a change ; and I am glad you liked the idea. You prefer, as you tell me, to be “simply a zealous tho’ independent theosophist, a simple member of the Society with whose objects—however faulty the system . . . you sympathize from the bottom of your heart”, and Mr. Sinnett—who had no more and perhaps less, objective certainty of our identity than you had—is nevertheless perfectly willing to work with us without ever feeling his loyalty wavering or his inability to defend “the system and policy of our order”. Thus, every one feels himself in his right place. Of course no honest man could associate with us once he felt a “conviction” that our system was “quite wrong”; and one, moreover, who believes, as you do, that since we broach some theories to which you cannot subscribe you should not trouble yourself even about that

portion of our philosophy which is true. Had I any intention of arguing, I might perhaps remark that the latter is a most easy method of burking all the sciences as well as all religious systems ; for there is not one in which *false facts* and unproven and even the *wildest* theories do not abound. But I prefer to drop the question.

To close, I may frankly confess that I rejoice to find you believing that “as an independent member of the Society I (you) shall probably be more useful and more able to do good” than you have hitherto been. I rejoice, but—I *cannot help knowing* that many a change will yet occur in you before you find yourself finally settled in your ideas. Pardon me, dear Brother ; I would not give you pain, but such is *my* opinion—and I abide by it.

You ask me to get the “O. L.” to refrain from proposing you for the Council. I do not believe there is the slightest danger of her doing it. I know, in fact, that she is the last person in the world to propose you *now*. Rightly or wrongly she feels herself injured by you to the very root of her heart ; and, I am bound to confess, that—no doubt unwillingly—yet you *have* hurt her feelings very deeply upon several occasions.

Nevertheless, permit me to sign myself your obedient servant. Whenever you need me, and when you have done your study with the "Swami"—then I will be again at your service.

Yours faithfully,
K. H.

LETTER 31

Question :—People of Guzarat¹ are simple ; they have a religious turn of mind, but they have been entangled in sectarian religions.

This is not peculiar to Guzerat. Almost everywhere it is so.

Question :—Can I bring them from exoteric religion to esoteric ?

Not the work of a day nor of a few years. India has been going down for thousands of years. She must take equally long for her regeneration. The duty of the philanthropist is to work with the tide and assist the onward impulse.

¹ A tract of territory reaching northwards from Bombay to Kathiawar.

Question :—I wish to form a club . . . to discuss . . . "Sanatana Dharma" ;¹ can I succeed ?

No effort is ever lost, every cause must produce its effects. The result may vary according to the circumstances which form a part of the cause. It is always wiser to work and force the current of events than to wait for time—a habit which has demoralised the Hindus and degenerated the country.

Question :—If people can see phenomena they will listen . . . should I get the assistance of a high chela . . . in time of absolute necessity ?

Those who are carried away by phenomena are generally the ones who being under the domain of Maya are thus unable and incompetent to study or understand the philosophy. Exhibition of phenomena in such cases is not only a waste of power, but positively injurious. In some it encourages superstition, while in others it develops the latent germ of hostility towards philanthropists who would resort to such phenomena being shown. Both the extremes are prejudicial to real human progress

¹ A Sanskrit term for the old established and venerated formulæ of orthodox Hinduism.

which is happiness. For a time wonders may attract a mob, but that is no step towards the regeneration of humanity. As Subba Row¹ has explained to you, the aim of the philanthropist should be the spiritual enlightenment of his fellow-men, and whoever works unselfishly to that goal necessarily puts himself in magnetic communication with our chelas and *ourselves*. Subba Row is the best person to advise you, but he is not a very good correspondent. Whatever has to be learnt from him must be done verbally.

K. H.

LETTER 32

To a Member

SPHERES of influence can be found everywhere. The first object of the T. S. is philanthropy. The true Theosophist is a philanthropist—"not for himself but for the world he lives". This, and philosophy, the right comprehension of life and its mysteries, will give the "necessary

¹ T. Subba Row.

basis" and show the right path to pursue. Yet the best "sphere of influence" for the applicant is now in [his own land].

K. H.

LETTER 33

To a Member

My reference to "philanthropy" was meant in its broadest sense, and to draw attention to the absolute need of the "doctrine of the heart" as opposed to that which is merely "of the eye". And before, I have written that our Society is not a mere intellectual school for occultism, and those greater than we have said that he who thinks the task of working for others too hard had better not undertake it. The moral and spiritual sufferings of the world are more important and need help and cure more than science needs aid from us in any field of discovery. "He that hath ears to hear, let him hear".

K. H.

MARGINAL LETTERS

92

LETTER 34

To H. P. B.

77 ELGIN CRESCENT

NOTTING HILL

Sept. 8th [1882]

DEAR MADAM,

I hereby forward my subscription for *The Theosophist* for next year. I need hardly tell you how much I value your paper from which I am continually learning something.

As members (myself and mother) of the B. T. S.¹ I take this opportunity of saying that I trust the private religious opinions of individuals will not lead to a separation from the parent society, as I cannot conceive but that by so doing we should be taking a retrograde step away from any chance of obtaining further enlightenment.

We have of course read Colonel Olcott's letter addressed to the members of the B. T. S. and agree with the views it expresses.

Please accept

dear Madam

our sincere good wishes for your success in your arduous labours.

Yours sincerely,

FRANCESCA ARUNDALE²

¹ British Theosophical Society.

² The maternal aunt and foster-mother of G. S. Arundale.

93

A GOOD, *EARNEST* THEOSOPHIST
A MYSTIC WHOSE CO-OPERATION
OUGHT TO BE SECURED THRO' YOU.
K. H.

LETTER 35

To G. Soobiah Chetty

YOU better come. Give *my thanks* to your father. He has done what he could, and—could do no more.

K. H.

LETTER 36

To H. P. B.

THE days of his blindness will return again, he will turn once more away from truth's bright face.

M.

94

LETTER 37

To C. W. Leadbeater

TAKE courage. I am pleased with you. Keep your own counsel, and believe in your better intuitions. The little man has *failed* and will reap his reward. Silence meanwhile.

K.H.

THE FRENCH LETTER OF 1870

LETTER 38

A l'Honorable,

Très Honorable Dame,

Nadyéjda Andréewna Fadeew,
Odessa.

Les nobles parents de Mad. H. Blavatsky n'ont aucune cause de se désoler. Leur fille et nièce n'a point quitté ce monde. Elle vit et désire faire savoir à ceux qu'elle aime, qu'elle se porte bien et se sent fort heureuse dans la retraite lointaine et inconnue qu'elle s'est choisie. Elle a été bien malade, mais, ne l'est plus : car grâce à la protection du Seigneur Sangyas elle a trouvé des amis dévoués qui en prennent soin physiquement et spirituellement. Que les dames de sa maison se tranquillisent donc. Avant que 18 lunes nouvelles se lèvent—elle sera revenue dans sa famille.

TRANSLATION

To the Honourable,

Most Honourable Lady,

Nadyéjda Andréewna Fadeew,
Odessa.

The noble relations of Mad. H. Blavatsky have no cause whatsoever for grief. Their daughter and niece has not left this world at all. She is living, and desires to make known to those whom she loves that she is well and quite happy in the distant and unknown retreat which she has selected for herself. She has been very ill, but is so no longer ; for under the protection of the Lord Sangyas¹ she has found devoted friends who guard her physically and spiritually. The ladies of her house should therefore remain tranquil. Before 18 new moons shall have risen, she will return to her family.

¹ The Lord Buddha.

**ON THE USE OF THE LETTERS
BY THEOSOPHICAL WRITERS**

LETTER 39

To Mohini M. Chatterjee

To Mohini : You may, if you choose so, or find necessity for it, use in "Man"¹ or in any other book you may chance to be collaborating for, anything I may have said in relation to our secret doctrines in any of my letters to Messrs. Hume or Sinnett. Those portions that were private have never been allowed by them to be copied by anyone ; and those which are so copied have by the very fact become theosophical property. Besides, copies of my letters—at any rate those that contained my *teachings*—have always been sent by my order to Damodar and Upasika, and some of the portions' even used in the *Theosophist*. You are at liberty to even copy them *verbatim* and without quotation marks—I will not call it "plagiarism", my boy. From the right point of view, if you will know, it is only the expression of another person's *original* ideas, some independent sentence, a thought, which in its brief completeness is capable of being constructed into a wise motto or maxim that could be constituted into what is

¹ See Note.

regarded as *plagiarism*—the pilfering of another person's "brain property". There is not a book but is the shadow of some other book, the concrete image, very often, of the *astral body* of it in some other work upon the same or approximate subject. I agree entirely with Dr. Cromwell when he says that "true talent will become original in the very act of engaging itself with the ideas of others"; nay will often *convert the dross* of previous authors into the golden ore that shines forth to the world as its own peculiar creation. "From a series of extravagant and weak Italian romances, Shakespeare took the plots, the characters, and the major part of the incidents of those dramatic works which have exalted his name, as an *original* writer, above that of every other in the annals of literature."

Thus not only you, a chela of mine, but anyone else is at liberty to take anything, whole pages, if thought proper, from any of my "copied" letters and convert their "dross" into pure ore of gold, provided they have well grasped the thought. Show this to L.C.H.¹ who was already told the same.

K. H.

¹ Mrs. Laura C. Holloway.

**THE FUTURE OF
THE THEOSOPHICAL SOCIETY**

104

LETTER 40

YOU have still to learn that *so long as there are three men worthy of our Lord's blessing¹ in the Theosophical Society, it can never be destroyed.*

M.

ADDITIONAL LETTERS

¹ The Lord Gautama Buddha.

106

LETTER 41

To H. S. Olcott

SHE is a sweet, truthful, sincere nature. Would to heavenly powers there were a few more like her in London. Teach her and take care of her.

[signature in unknown script]

Tell her I was several times with her at the Hdqrs.

LETTER 42

To a Member

OLCOTT is right. Our brother—has done much towards the establishment of the branch at Calcutta, and done it with a whole heart. Yet he has to do something more before he can hope to reap the reward. He has to infuse into the new branch the spirit of independent Theosophical Research, to make the members begin their work as though the Founders were no longer living persons, and the burden of continuing this

107

movement rested entirely upon their shoulders. —has had a chance. Will he accept this mission ?

M.:

LETTER 43

To a Member

A CONSTANT sense of abject dependence upon a Deity which he regards as the sole source of power makes a man lose all self-reliance and the spurs to activity and initiative. Having begun by creating a father and guide unto himself, he becomes like a boy and remains so to his old age, expecting to be led by the hand on the smallest as well as the greatest events of life. The saying, " Help thyself, and God will help thee ", he so interprets that when an undertaking results to his own advantage, he credits it to himself only ; when a failure, he charges it to the will of his God. The Founders prayed to no Deity in beginning the Theosophical Society, nor asked his help since. Are we expected to become the nursing mothers of the Bengal Theosophical Society ? Did we help the Founders ?

108

No ; they were helped by the inspiration of self-reliance, and sustained by their reverence for the rights of man, and their love for a country whose national honour has long been trampled into the mud, under the feet of her meek and lazy sons, indifferent to her woes, unmindful to her dying glory. . . . Your sins ? The greatest of them is your fathering upon your God the task of purging you of them. This is no creditable piety, but an indolent and selfish weakness. Though vanity would whisper to the contrary, heed only your common sense.

M ∴

LETTER 44

To A. G.

To A. G.—as a guide for his lectures ; with my blessings that he may the more effectually work for the regeneration of his fallen mother—India.

Tzigadze

[signature in unknown script]

A. G.

Dobbsett

24 Apr. 1883

109

LETTER 45 A

To H. P. B.

to Upasika

When you pleaded for her who is now called M. C. you were told last night that she would never give any of us a chance. The letter copied by me as she wrote it, and which is here *verbatim*, shows to you what was meant. You have deprived her of a toy, an earnest lover she hates and will prove it to you. Her first endeavour is to turn away from you Thomas B. Harbottle. As [for] all those who have done unselfishly their duty you need fear little—but she will try to throw disrepute on the T. S. Show this to A.K.¹ and let his higher intuition help him to see what manner of woman she is. She will not repent as you hope and death alone can save her from herself.

K. H.

¹ Dr. Archibald Keightley

110

LETTER 45 B

*Letter from Mabel Cook to Mr. Harbottle
copied by K. H.*

I am very much obliged to you for giving me your personal views and indeed for your letter altogether.

There is a person in the E. S.¹ (?) about whom I am most deeply concerned and whose life I fear is being entirely ruined. This is a person for whom I know you have some friendship; no doubt you can guess whom I mean. Would that you could gain his confidence and prevent his being drugged as some others already. I am a member of the T. S. I was that even when I wrote "Light on the Path". I have left the B. L.² because I have lost all confidence in its Head.

Yours etc.,
Mabel Cook.

¹ A. K.—K. H.

² Blavatsky Lodge of which H. P. B. was President.

111

LETTER 46

[The last Letter, written in 1900, received nine years after the death of H. P. Blavatsky.]

To Annie Besant

A PSYCHIC and a prānayāmist who has got confused by the vagaries of the members. The T. S. and its members are slowly manufacturing a creed. Says a Thibetan proverb "credulity breeds credulity and ends in hypocrisy". How few are they who can know anything about us. Are we to be propitiated and made idols of . . . The intense desire of some to see Upasika reincarnate at once has raised a misleading Mayavic ideation. Upasika has useful work to do on higher planes and cannot come again so soon. The T. S. must safely be ushered into the new century . . . no one has a right to claim authority over a pupil or his conscience. Ask him not what he believes . . . The crest wave of intellectual advancement must be taken hold of and guided into Spirituality. It cannot be forced into beliefs and emotional worship. The essence of the higher thoughts of the members in their

collectivity must guide all action in the T. S. . . . We never try to subject to ourselves the will of another. At favourable times we let loose elevating influences which strike various persons in various ways. It is the collective aspect of many such thoughts that can give the correct note of action. We show no favours. The best corrective of error is an honest and open-minded examination of all facts subjective and objective . . . The cant about "Masters" must be silently but firmly put down. Let the devotion and service be to that Supreme Spirit alone of which each one is a part. Namelessly and silently we work and the continual references to ourselves and the repetition of our names raises up a confused aura that hinders our work. . . . The T. S. was meant to be the corner stone of the future religions of humanity. To accomplish this object those who lead must leave aside their weak predilections for the forms and ceremonies of any particular creed and show themselves to be true Theosophists both in inner thought and outward observance. The greatest of your trials is yet to come. We are watching over you but you must put forth all your strength.

K. H.

LETTER 47

To H. P. B.

SUCH are the reasons why if he ¹ still occasionally feels M.:., he never senses me nor hears from, or of me though his thought wandered more than once [over] the scenes and house you made once familiar to him. . . . Nor has he ever understood the symbolism hidden in the presence of my tiger or in that of the elephant of—². There was a time when it was meant to impress his mind. The tiger, the *world*, could have been as subdued by you two, as I had tamed mine, and the elephant was his (Olcott's) mental picture, had he remained within the area traced for him by us. But he showed moral weakness, as much as physical weakness on that day when Yakoob invited him to cross the watery abyss.

(Told him the question put to me by Olcott which—³) He wants to know why? Because the Society has liberated itself from our grasp and influence and we have let it go—we make no

¹ H. S. Olcott.² So in the original.³ The word after "which" is uncertain. It is the last word squeezed in sloping at the end of a line, and as H. P. B. wrote in pencil, the word is so smudged as to be undecipherable.

unwilling slaves. He says he has saved it ? He saved its body, but he allowed through sheer fear, to its soul to escape, and it is now a soulless corpse, a machine run so far well enough, but which will fall to pieces when he is gone. Out of the three objects the second alone is attended to, but it is no longer either a brotherhood, nor a body over the face of which broods the Spirit from beyond the Great Range. His kindness and love of peace are great and truly Gautamic in their spirit ; but he has misapplied that kindness ; he allowed it to rest upon and benefit an unworthy object—a man whose soul is filled with the scum falling from other people's wicked souls, with the puss [sic] exuding from other people's wounds. The giving honours to a wicked man is like giving strong drink to him who has a fever. The bread he (C. Oakley)¹ ate, the roof that sheltered him, the little "Society honours" scattered on him by one whom he sought to destroy from the very day he entered Adyar, were all taken away by Henry from another man—whomsoever he may have been—who was worthy of all this, but for whom there was thus no room left near Olcott. This

¹ A. J. Cooper-Oakley.

is his (Olcott's) sin. No harm should be done even to the wretch whom gratitude fails to bind ; but he should not be permitted to lay claim to truth and honour, and given means to carry out his foul conspiracy, once that he stood confessed in Henry's eyes—"the brute disguised in moss". In our sight there is no crime worse than ingratitude and injustice ; and to see one who suffers them without protest is equal to seeing in him a passive confederate to them. This policy has done more harm to the spirit of the Society and its growth than several Coulombs could do. For by allowing to remain at the Headquarters one who for four years never wrote a letter to a theosophist without enclosing in it a Parthian arrow against the Prest. Founder or his Co-Founder, Henry sanctioned his slanders. Behold, thought the Frenchmen, the Americans and the Germans who received such letters monthly—behold what one of the *heads* of the T. S. writes. No doubt H. S. O. remains only because he was elected for life and H. P. B. was rightly *kicked out* of Adyar. Where is she now ? Her name is hardly mentioned, she is forgotten and gone and we are told that the "Masters" are in direct correspondence and

communication with C. O.—their *true* delegate being now at Madras—S. R.¹ etc. There is a strange Karma, added Master smiling. Henry feared to break with C. O. lest he should lose S. R. and N. C.²; and now he lost N. C. and S. R., and is forced to have C. O., who is the leading evil genius of the two ?

NOTES

Letter 1, p. 2

This is certainly the most important Letter ever received from the Adept Teachers, as it is a communication from the Mahâ Chohan ("to whose insight the future lies like an open page"—K. H., Letter 16), one of the three great Adepts who form the "Triangle" of the Great Hierarchy. As the note from the Master K. H. says, the communication is not a letter written by the Mahâ Chohan Himself, but the report of an interview. To understand its full significance, we must enter into the Theosophical situation in 1881. Communications by way of precipitated Letters had begun to come to Mr. A. P. Sinnett in October 1881 at Allahabad; the next principal person in the Allahabad group was Mr. A. O. Hume who joined the Society in 1881. The former was editor of *The Pioneer*, the English daily which was practically the mouthpiece of the British Government; the latter was a high official in its service.

Both these Englishmen were in close touch with the scientific ideas then prevalent in England; neither was religious nor had any

¹ T. Subba Row.

² Dr. Neild Cook.

leaning towards mysticism. Both were "very British" with a veiled antipathy towards the darker-skinned Aryans among whom their lot was temporarily cast. Mr. Sinnett was proud by race, but Mr. Hume was proud with the overweening pride of a fancied superior intellect. The former had not the faintest idea of what is meant by metaphysics or philosophy; he was intensely objective and fascinated by all scientific experiments; the latter was an ornithologist and had as a hobby the collecting of the skins of rare birds, and some knowledge of metaphysical thought. Both these Englishmen were drawn to Theosophy; but what characterized Mr. Sinnett was a steadily growing attachment to the Master K. H.—whom he presently termed his "Guardian"—evidently an attachment brought from past lives. But neither at the time realized who or what the Adepts were, nor did the Adepts reveal Themselves in Their full natures and powers, but merely as philosophical instructors, who could on occasion perform certain "phenomena". Some of these are related in Mr. Sinnett's work, *The Occult World*.

But above all things, what characterized these two Englishmen, neither of them of the highest scientific or philosophical attainments, was the profound conviction that they knew the western world far better than the Adepts. When the Adepts proclaimed the true significance of Their attempt to influence the world through the

Theosophical Society, which was to mould the world towards a larger and truer sense of Brotherhood than the religions had so far accomplished, these two plainly informed the Adepts that there was no future at all for the Theosophical Movement in the West along that line. The only way to convince the thoughtful minds of the West, that the ideas of the Adepts were worth examination, was *first* to perform certain phenomena under perfect "test conditions". European scientists of the type of Huxley, Tyndall, Darwin and others would then be ready to examine the Theosophical thesis concerning life and evolution. As to the Society's first Object of establishing a Universal Brotherhood, Mr. Sinnett and Mr. Hume said that Christianity had been trying to proclaim Brotherhood for 1880 years, with no success whatsoever; why dissipate the energy of Theosophists, who desired to serve the Adepts, along that futile line? The only effective way to convince the West that the Adepts had something to teach was by performing, for instance, such a phenomenon as that of bringing the London *Times* of a particular date to Simla on the same day, a journey which usually took twenty-one days by steamer and rail.

Again and again Mr. Sinnett and Mr. Hume harped on this thesis. In spite of all the teachings received by him, Mr. Sinnett never to the end of his life changed from his standpoint, for thus he wrote, long years after all

communication ceased between the Master K.H. and himself :

“The true work of a Theosophist is to promote spiritual progress. This is a higher task than even the promoting of Brotherhood—which is, after all, the elementary teaching both of Theosophy and Christianity.”

Mr. Sinnett and Mr. Hume again and again insisted that they knew the world (meaning England) better than the Adepts, and continued to attempt to instruct the Adepts as to what They should do, if They desired the Theosophical Movement to become a success. So tiresome were they in their insistence, that on a certain occasion the Master M. wrote to Mr. Sinnett as follows :

“A few days before leaving us, Koot Hoomi speaking of you said to me as follows, ‘I feel tired and weary of these never ending disputations. The more I try to explain to both of them the circumstances that control us and that interpose between us so many obstacles to free intercourse, the less they understand me ! Under the most favourable aspect this correspondence must always be unsatisfactory, even exasperatingly so, at times ; for nothing short of personal interviews, at which there could be discussion and the instant solution of intellectual difficulties as they arise, would

satisfy them fully. It is as though we were hallooing to each other across an impassable ravine and only one of us seeing his interlocutor. In point of fact, there is nowhere in physical nature a mountain abyss so hopelessly impassable and obstructive to the traveller as that spiritual one, which keeps them back from me.’” (*The Mahatma Letters to A. P. Sinnett*, Letter XXIX.)

A quite characteristic example of the attitude of even Mr. Sinnett to the Adepts was a letter he wrote to the Master about this very Letter XXIX, that the Master should *re-write* it, leaving out certain parts of it, since the Letter as it was would not at all have the effect on Mr. Hume which the Master desired.

As it was only with the permission of the Mahâ Chohan that communications to Mr. Sinnett and Mr. Hume, through Letters and phenomena, had begun, and as neither of these two seemed amenable to reason, that then at last the Master K. H. approached the Mahâ Chohan, and we have this communication which I have placed as Letter I, for it is practically the charter for the work and development of the Theosophical Society throughout the ages.

One of the strangest elements in this episode is that the original of this Letter to Mr. Sinnett from the Master K. H., recording the observations of the Mahâ Chohan, is nowhere to be found. It is not published in *The Mahatma*

Letters to A. P. Sinnett. But fortunately for us, copies were made, under instructions from the two Masters, of such parts of Their communications to Mr. Sinnett and Mr. Hume as were instructional in their nature, and gave an idea of the esoteric philosophy. This first Letter was copied and "cyclostyled" in London, and sent to certain selected persons. One such copy is among the papers of C. W. Leadbeater, and I published the Letter from it in my edition of 1919. This year, 1945, when our archives, which had been evacuated out of Madras owing to the War, were back again at Adyar, I found a manuscript volume in the handwriting of Miss Francesca Arundale, which contained, among other extracts from the Letters, this Letter I. I have recopied the Letter from these two manuscripts.

H. P. B. of course knew of this Letter and evidently had a copy, for she quotes extracts here and there from it (with slight changes, for publication to the public, I presume), with the following note :

"But another letter was written, also in 1880,¹ which is not only a direct reproof to the Theosophists who neglect the main idea of Brotherhood, but also an anticipated answer to M. Emile Burnouf's chief argument. Here are a few extracts from it.

¹ H.P.B. has omitted to note that the Letter says in the last sentence but one "1881 years ago".

It was addressed again to those who sought to make away with the 'sentimental title', and make of the Society but an arena for 'cup-growing and astral bell-ringing'." (*Lucifer*, Vol. II, August 1888, pp. 431-32.)

H. P. B. also quoted from this Letter in her first statement issued in 1888 to the members of the newly formed E. S. T.

In Letter 33 the Master refers to this Letter when He says :

"Those greater than we have said that he who thinks the task of working for others too hard had better not undertake it."

In the issue for February, 1893, of *The Path*, edited by W. Q. Judge in New York, three paragraphs from this Letter are quoted ; as also Letters 32 and 33 in this work. The article in *The Path*, in which the three parts of this Letter I of the Mahâ Chohan are quoted, is signed, "One of the Recipients". I can only presume that Mr. Judge did not know that the recipient was Mr. Sinnett, as the words of the Master to Mr. Sinnett "My own letter, the answer to yours, will shortly follow. K. H." are not in the cyclostyled copy, which I presume is what Mr. Judge had before him.

Dr. Besant, in September, 1907, in her first address to the Society as President, refers to the parts of this Letter quoted in *The Path* mentioned above.

In the Letter which Dr. Annie Besant received in 1900, Letter 46, the Master K. H. referring to Letter 1 says,

“The Theosophical Society was meant to be the corner stone of the future religions of humanity.”

Mr. Sinnett worked for Theosophy right to the end with his many books and constant lectures ; he was twice Vice-President of the Society. But he held throughout that the work of Theosophists was directed to mistaken objectives by both Presidents, H. S. Olcott and Annie Besant, and he was critical of the activities of both. Mr. Hume left the Society in 1884. Nevertheless, so strong was the awakening he had undergone in his best nature under the influence of the Adepts, that he accomplished one of the great objectives of the Adepts—the awakening of India from her position of servile acquiescence in the British administration. It was Mr. Hume, after he retired from Government service, who was the prime mover and inspirer in creating the now famous “Indian National Congress”, and he has rightly earned the name of “Father of the Congress”.

Letter 2, p. 12

Received at Adyar on December 26th, 1883, and opened in the presence, among others, of Dr. Sir S. Subramania Iyer, as described in *The Theosophist*, Vol. V, Supplement No. 2 of

February, 1884, p. 31. Transcribed from a copy in the possession of Pandit Pran Nath of Gwalior.

Letter 3, p. 13

Received in London in 1884. Transcribed from the original at Adyar. The writing is in red ink.

Letter 4, p. 19

Received in 1884 at Elberfeld, Germany. Addressed to Miss Francesca Arundale, Treasurer of the London Lodge. Transcribed from the original at Adyar.

“Journal”: Miss F. Arundale told me that she well remembered the planning of the journal, but was not sure if any number was actually issued.

Letter 5, p. 24

This is one of the most striking documents now at Adyar. It consists of a Pledge to the Masters, written out by Miss Arundale, and signed by all those who composed the “Inner Group” of the London Lodge. But both the Masters M. and K. H., and also H. P. B., have written on the document. The part in the handwriting of Miss Arundale is printed in small letters ; that in the handwriting of H. P. B. in larger letters ; and that in the handwriting of the Masters in capitals. It will be noted that in the second paragraph the Master K. H. has added

in blue a phrase in parenthesis, as also after the addition by H. P. B. At the end of the Pledge in the handwriting of Miss Arundale, and before the signatures of the members of the Group begin, there are in the document four vacant lines ; in these vacant lines the acceptance of the pledge by the two Masters is written ; hence the words "the undersigned" refer to the signatories of the Group composed of aspirants pledged to serve the Masters, whose names come *below* the acceptance of the Masters. Written *across* the statement of the Master K. H. there appears in red the one word "Approved" in the handwriting of the Master M., followed by His initial. This Inner Group, which collapsed within one year, is the first attempt made to create what later became the Esoteric School of Theosophy.

Letter 6, p. 28

Received by Pandit Pran Nath of Gwalior in January, 1884. Transcribed from the original.

Letter 7, p. 29

Transcribed from the original at Adyar. This and the following Letter were received by C. W. Leadbeater, the former at midday of the 31st October, 1884, and the latter at midnight of the same day. The first Letter was received by post, and bears the London post-mark, "Kensington, Oct. 30—84" ; the second Letter was "precipitated" on to the upturned

palm of H. P. B. in the presence of C.W.L. I have reproduced in facsimile this Letter and Letter 8 in my book, *The K. H. Letters to C.W. Leadbeater*.

At this time C. W. L. was closely investigating Spiritualism, and was attending many of the séances of William Eglinton, one of whose spirit-guides was named "Ernest". Ernest assured C. W. L. that he knew of the existence of the Masters, and intimated his readiness to deliver a letter to the Master K. H. The letter was written and sent, and put by Mr. Eglinton in the box kept for communications for the spirit-guides. C. W. L. was notified by Mr. Eglinton after a few days that the letter had disappeared from the box. At subsequent séances, when enquiry was made from Ernest as to what had happened to the letter, Ernest assured C. W. L. that it had been duly delivered.

Upâsika is a name often used for H. P. B. in the Letters ; the word is from Buddhism, where it denotes a woman Lay Disciple, one who has taken the eight vows, and so is not a monk or nun who takes two more vows in addition.

"Caste you belong to" : C. W. L. at the time of receiving this Letter was an officiating priest of the Church of England ; it was at this time that an attempt was made by the Christian missionaries at Madras to wreck the Theosophical Society in what is known as the "Coulomb conspiracy".

"Our Lord's the Tathâgata's memory": This is a most striking phrase, understood only many long years after the receipt of the Letter. It refers to incidents of past lives of long ago, when C.W.L. had seen the Great Teacher face to face. It is as if the Master tried in this manner to go behind the personality of C.W.L. direct to the Ego, in whose consciousness the great truths existed as matters of direct knowledge.

Several phrases in this Letter, and especially the phrase "Our Lord's the Tathâgata's memory aid you to decide for the best", appear in a Letter written by the Master M., who did not know English, to S. Ramaswamier, in 1883. (See *Letters from the Masters of the Wisdom*, Second Series, Letter 51.)

Letter 8, p. 33

Transcribed from the original at Adyar. On receipt of Letter 7, C. W. L., who was living at Liphook, Hampshire, came up at once to London to see H. P. B., and intimated to her his decision to go at once to Adyar. At midnight of that same day this Letter was received. In the first and second editions of this work I omitted the postscript, "Show my notes to no one", as A. P. Sinnett, who was then living, had an idea that, with the exception of Miss Arundale, he was the only person in England who had ever received Letters. Towards the end of 1884, he had

created such a situation between himself and the Master (though he never realized it), that it was impossible for the Master to send further communications. Between Mr. Sinnett and Mr. Leadbeater there were cordial relations, and the latter owed much to Mr. Sinnett, as he has testified, in beginning his Theosophical studies. Mr. Sinnett was apt to doubt the genuineness of any Letters received by others than himself. (See the postscript of Letter 19: "Prepare, however, to have the authenticity of the present denied in certain quarters". The proof of this doubt is in a letter, now at Adyar, which Mr. Sinnett wrote at the time to Mr. Leadbeater in which he doubts if the K. H. Letter to Colonel Olcott is genuine, or merely the precipitation of some chela.) Mr. Sinnett would certainly have had something of a shock had he known that his protégé of less than two years' membership in the Society had received communications direct from the Master. To the end of his life Mr. Sinnett believed that he was in communication with the Master, first through certain sensitive women whom he could put into trance with passes, and later through a regular psychic medium whose body was taken possession of by so-called Masters. Mr. Sinnett assured me that the possession was genuine and that one entity was the Master M. He never doubted these communications.

These two Letters 7 and 8 were not shown by C. W. Leadbeater to anybody except to myself, though I saw only the envelopes and did not venture to read them. In 1907, at Taormina, I copied them, and they were published in *The Theosophist* for the first time.

Letter 9, p. 34

Reprinted from *The Link*, November, 1908. The date, from the context, is evidently the end of 1883. This "P.S." occurs as the first part of Letter 6, and so it would seem that the Master used here as a postscript what He had said in answer to the question of Pandit Pran Nath.

Letter 10, p. 35

Transcribed from the original at Adyar.

Letter 11, p. 36

Transcribed from the original at Adyar.

Letter 12, p. 38

This Letter is found in "Echoes from the Past", *The Theosophist*, December, 1907, p. 259, where it is reprinted from *The Indian Mirror* of Calcutta, of April 14, 1882.

Letter 13, p. 39

This Letter refers to H.P.B. Transcribed from the original at Adyar.

Letter 14, p. 40

Transcribed from the original at Adyar. Mr. Sinnett at this time was the editor of the

powerful English anti-Indian newspaper, *The Pioneer* of Allahabad. On Mr. Sinnett's accepting Theosophy, the tone of the paper underwent a change which was not to the taste of the proprietors of the paper. The Master K. H. desired that a newspaper, to be called *The Phoenix*, should be started with Indian capital, but with Mr. Sinnett as editor. The capital necessary, however, was not subscribed.

Norendro Nath Sen was the founder and editor of *The Indian Mirror* of Calcutta.

Letter 15, p. 41

Transcribed from the original at Adyar. The only Letter which I have so far seen where the Master signs His full name, making thereby His warning of especial significance. The recipient finally did so doubt, and "drop out".

Such a danger was foreseen by the Master M. See Letter 3: "his name will be written on the 'roll' as a failure. There is danger for him. His Master perceives it and—hesitates". I saw Mohini M. Chatterjee for the first time the year before he died. He had reverted to his profession as a lawyer. When I saw him in his office, he was blind. I was told that in his later years he had gathered some disciples round him whom he taught. I have not been able to trace the proverb about doubting a peacock.

Letter 16, p. 44

Transcribed from the original at Adyar. To it is attached a card in the handwriting of

Colonel Olcott as follows: "Letter to H.S.O. formed in his own hand by Master K. H. during a night visit to him, in his Camp at the Maidan, outside Lahore". (See *O. D. L.*, Third Series, pp. 39-40.)

The long paragraph in the Letter beginning, "Since the commencement", and ending, "iron-sheathed doors", does not appear in the first edition. This is due to a blunder on my part. The Letter is written in ink on a sheet of typewriter size of paper, and written on *both* sides. It was folded. I opened and read the side with the signature, beginning, "I come to you", and ending "all who help on their work. K. H." It never occurred to me to turn the sheet over. It was some years after the first edition appeared, when going through the Letters searching for some text, that on reading this Letter once again I happened quite casually to turn the sheet over. I saw then to my surprise that what I had taken to be page 1 was in reality page 2. I published the text at once in *The Theosophist*.

D. Nath is Dharbagiri Nath, one of the pupils, who for a while took possession of the body of "Bawaji", or to give his proper name S. Krishnamachâri. Bawaji went with H.P.B. to Europe in 1885, but finally turned against her. He is "the little man" who "has failed" of Letter 37. The letter which H.P.B. wrote to C. W. Leadbeater on this ex-chela's defection is reproduced

in my book, *The K. H. Letters to C. W. Leadbeater*.

Colonel Olcott mentions (*O. D. L.*, Third Series, p. 37) that "two more of the 'enemies' will have passed away" was a prophecy of the deaths of Swami Dayanand Saraswati, the founder of the Arya Samaj, and Keshub Chandra Sen, the head of one section of the Brahmo Samaj.

Colonel Olcott in *Old Diary Leaves*, Third Series, pp. 36-7, describes the incident of receiving this Letter.

"Objective proof" refers to the visit of the Master M. to Colonel Olcott in New York, described in *Old Diary Leaves*, First Series, pp. 379-80. The "objective proof" is the *fehla* or turban, now at Adyar, which the Master M. left with the Colonel as a proof that His visit was not a "Maya" but was a reality.

Letter 17, p. 46

Transcribed from the original at Adyar, which has the following attached to it on a card in the handwriting of Colonel Olcott: "Note to H. S. O. from Master K. H. to prepare him for a visit in the physical body, in his tent at Lahore". This second visit is described by Colonel Olcott in *Old Diary Leaves*, Third Series, p. 42, and by Mr. W. T. Brown, who was present with him, in his pamphlet, *Some Experiences in India*. The Messenger referred to is the Master D. K.

Letter 18, p. 46

Transcribed from the original at Adyar. At its end, in Colonel Olcott's handwriting is the following note : "Dropped in railway carriage, April 5th, 1884, as I was reading a lot of letters from L. L., the particulars about the Kingsford-Sinnett quarrel. This letter fell just as I was noting a paragraph in B.K.'s letter about the Mahatmas. Present in the railway carriage only Mohini and myself, H.S.O." (See also *Old Diary Leaves*, Third Series, pp. 90, 91.)

Letter 19, p. 48

There is little doubt, not only from the context, but also from one fact mentioned by Colonel Olcott, that this Letter was received in August, 1888. But, curiously, it seems from reading *Old Diary Leaves*, Third Series, p. 91, as if it were received in 1883. Colonel Olcott there quotes from this Letter, and connects it with the difficulties of 1884 in the London Lodge, concerning which instructions were given to him in Letter 18. Colonel Olcott mentions (*O. D. L.*, Third Series, p. 91) that Letter 19 was "received phenomenally in my cabin on board the 'Shannon,' the day before we reached Brindisi". But he sailed from Bombay for London on P. & O. Mail Steamer Shannon on August 7th, 1888, as reported in his Diary on that date, and in *The Theosophist, Supplement*, September 1888, p. ciii. Furthermore, in the body of the Letter itself the Master says : "since

1885 I have not written" ; and C. W. L., who is mentioned at the end of the Letter, did not come out to India till December 1884. It would seem, therefore, that Colonel Olcott, when narrating events about the London Lodge, took this Letter about the "situation" in 1888 to refer to the situation in 1884.

It is perhaps worth mentioning the urgency of the situation in 1888. The T.S. was founded in 1875, and for the first seven years of its life it was being tested in several different ways. In one respect it failed, and this was because of its disinclination to accept openly the direct guidance of the Society by the "Brothers", *i.e.*, the Masters, who formed the "First Section" of the Society. By 1882 the majority of members in the T.S., especially in London, accepted the occult philosophy given by the Masters, but refused to accept the occult guidance given by the Masters through Their chelas in the outer administration of the Society. At the end of the first cycle, in 1882, the Masters, therefore, retired somewhat into the background, so far as the Society's outer affairs were concerned, and gave Their directions only to a few selected individuals.

Before the second cycle was about to be completed in 1889, H.P.B. was anxious to make another effort to strengthen the occult links between the T.S. and the Masters, because the T.S. was becoming steadily devitalized. It did not attempt to develop the idea of Brotherhood,

and its magazine, *The Theosophist*, was under Colonel Olcott's direction merely one for Comparative Religion. After the shock to the Society from the Coulomb-Missionary attack in 1884, and the adverse report of the Society for Psychical Research declaring H.P.B. to be a fraud and trickster, Colonel Olcott feared for the Society if it were to be publicly linked to the idea of the Masters, and he purposely avoided in the magazine all references to Them and Their connection with the Society. (See Letter 47.)

Meantime in London, from 1886, a band gathered round H.P.B., especially of men and women under about thirty-five, composed of the two Keightley's, C. F. Wright, G. R. S. Mead, Laura Cooper, E. T. Sturdy, W. G. Old, and others, who pledged themselves to H.P.B. In addition, they definitely desired to tread the road to the Masters, and enrolled themselves as H.P.B.'s personal disciples. A complication was added to the situation by a fear on the part of Colonel Olcott that H.P.B. in Europe was organizing a counterpoise to his influence in the Society as President, and was attempting to create an *imperium in imperio*. The young band round H.P.B. had little knowledge of Colonel Olcott's record of sacrifices for the Society. They thought of him as "the old man" at Adyar who was obstructing H.P.B.'s plans to serve the Cause of the Masters. The Colonel was angry with

H.P.B. and her devoted band when he set out from India to put a stop to what he construed to be an insurrection. It was then that the Master K.H. entered into the situation with this Letter precipitated in his cabin on board S. S. Shannon, the day before the steamer reached Brindisi. As a result of the Letter Colonel Olcott modified his attitude, and he smoothed matters in the Society's administration, so that the E.S.T. might do its work under the sole direction of H. P. B., without the T.S. interfering in its affairs, or being interfered with in its democratic organization by the E.S.T. It was not, however, till 1908 that the T. S. fully regained its original position, with the Masters of the Wisdom as once more the "First Section" of the Society.

The triangle with dot in the middle refers to the Master M. The incident referred to is as follows. In U. S. A., Mr. D. M. Bennett was at this time one of the foremost leaders of Free-thought and a strong opponent of the narrow bigotry which then passed as Christianity in the eastern States. He was editor of *The Truth-seeker*. He had suffered a year's imprisonment on a charge of blasphemy, Colonel Olcott says, "for his bitter—often coarse—attacks upon Christian dogmatism", and he narrates the story of the trumped up charges against Mr. Bennett. (*O. D. L.*, Second Series, Chap. XXII.) Mr. Bennett arrived in Bombay in January, 1882, in the

course of a world tour. He had read *The Occult World*, and applied to join the Society. Owing to hostile incidents in Bombay which Colonel Olcott narrates, he "hesitated to take him into membership, for fear that it might plunge us into another public wrangle". It was then that the Master M. interfered and ordered him to admit Mr. Bennett into membership, giving certain reasons.

But even before the arrival of Mr. Bennett, Mr. Sinnett received from the Master D. K. a message from the Master K. H. as follows :

"I have also to tell you that in a certain Mr. Bennett of America who will shortly arrive at Bombay, you may recognise one, who, in spite of his national provincialism, that you so detest, and his too infidelistic bias, is one of our agents (unknown to himself) to carry out the scheme for the enfranchisement of Western thought from superstitious creeds. If you can see your way towards giving him a correct idea of the actual present and potential future state of Asiatic but more particularly of Indian thought, it will be gratifying to my Master." (*The Mahatma Letters to A. P. Sinnett*, Letter XXXVII, received at Allahabad, January, 1882.)

When Mr. Sinnett met Mr. Bennett, evidently his reactions were distinctly unfavourable. (Here we have to remember that Mr. Sinnett's attitude

to all but a few selected Americans was not cordial.) The topic of Mr. Bennett is now taken up by the Master M. writing to Mr. Sinnett :

"You saw only that Bennett had unwashed hands, uncleaned nails and used coarse language and has—to you—a generally unsavoury aspect. But if *that* sort of thing is your criterion of moral excellence or potential power, how many adepts or wonder producing *lamas* would pass your muster? This is part of your blindness. Were he to die this minute—and I'll use a Christian phraseology to make you comprehend me the better—few hotter tears would drop from the eye of the recording Angel of Death over other such ill-used men, as the tear Bennett would receive for his share. Few men have suffered—and unjustly suffered—as he has : and as few have a more kind, unselfish and truthful a heart. That's all : and the unwashed Bennett is *morally* as far superior to the gentlemanly Hume as you are superior to your *Bearer*.¹

"What H. P. B. repeated to you is correct : 'the natives do not see Bennett's coarseness and K. H. is also a native.' What did I mean? Why simply that our Buddha-like friend² *can see thro' the varnish*, the

¹ Personal valet, "dressing boy".

² The Master K. H.

grain of the wood beneath and inside the slimy, stinking oyster—the 'priceless pearl within !' B——is an honest man and of a sincere heart, besides being one of tremendous moral courage and a martyr to boot. Such our K. H. loves—whereas he would have only scorn for a Chesterfield and a Grandison. I suppose that the stooping of the finished 'gentleman' K. H., to the coarse fibred infidel Bennett is no more surprising than the alleged stooping of the 'gentleman' Jesus to the prostitute Magdalene : There's a moral smell as well as a physical one good friend. See how much K. H. read your character when he would not send the Lahore youth to talk with you without a change of dress. The sweet pulp of the orange is *inside* the skin, Sahib : try to look inside boxes for jewels and do not trust to those lying in the lid, I say again ; the man is an *honest* man and a very earnest one ; not exactly an angel—they must be hunted for in fashionable churches, parties at aristocratical mansions, theatres and clubs and such other *sanctums*—but as angels are outside our cosmogony we are glad of the help of even honest and plucky tho' dirty men." (*The Mahatma Letters to A. P. Sinnett*, Letter XLIII, received at Allahabad, February, 1882.)

I have not been able to get any reliable knowledge regarding the lady referred to and why she was sent away from Adyar by P. Sreenivasarow.

The initials refer to the following persons : Tookaram Tatya, Norendro Nath Sen, Gyanendra Nath Chakravarti, T. Vijayaraghava Charlu, P. Vencata Subbiah, (Pandit) Chandra Sekhara, C. W. Leadbeater, Dina Nath Ganguli, S. Nilakantkumar Chatterjee. I am unable, though I have inquired and searched much, to identify who are the other "true workers in Asia" referred to.

Letter 20, p. 54

Transcribed from the original at Adyar.

Letter 21, p. 61

This Letter appears in the pamphlet *Some Experiences in India*, by W. T. Brown, B.L., F.T.S., a member of the London Lodge of the T.S., who came out to India in 1883. He was present with Colonel Olcott at Lahore, when the incident took place referred to in Letters 16 and 17. At this time the Master K. H. had come to India from Tibet, and Mr. Brown saw Him, as narrated in the pamphlet mentioned above.

The Master K. H. is by birth a Kashmiri Brahman. Mr. Brown was at this time with Colonel Olcott at Jammu, Kashmir, as guest of the Maharajah of Kashmir ; the Letter was received "enclosed in an envelope, which had been addressed by Madame G——but had

come by post from Germany. This was very significant, because it proved, to my mind, that the Master was aware of the part which Madame G—had had in bringing me into the light of Theosophy”. The lady referred to is Madame Gebhard. Mr. W. T. Brown—“Poor Brown”—later left the T.S., and finally became a Roman Catholic. (See *Old Diary Leaves*, Third Series, Chapters III and XXIII.)

Letter 22, p. 62

Received by Mr. W. T. Brown on December 17th, 1883, as narrated in his pamphlet. From a copy in the possession of Pandit Pran Nath of Gwalior. Following the advice given, Mr. Brown wrote of his experiences in the pamphlet mentioned above.

Letter 23, p. 65

Transcribed from the original at Adyar.

Letter 24, p. 66

Transcribed from the original at Adyar. The chela who received this Letter was planning an action so horrible and such a betrayal of a sacred trust as not even our wildest imagination can conceive. After copying such parts of it as in my judgment had a value for those striving to tread the “narrow way”, I have destroyed the Letter which was given to me by the chela’s trustee in strictest confidence. For, one has to remember there are children and grandchildren of those who fail disastrously on the Path of Occultism, and while using the material of the

Letters, a certain reserve is binding on the transcriber, for the sake of these descendants. The date of the Letter is about the end of the year 1883.

Letter 25, p. 68

Received at Adyar, December, 1883, by Prince Harisinghji Rupsinghji of the Ruling Family of Bhavnagar. Reprinted from *The Theosophist, Supplement*, June, 1884, p. 87.

Letter 26, p. 70

Transcribed from the original at Adyar. It is written on a slip of paper, and must have been annexed to an article sent to *The Theosophist*, which during H.P.B.’s absence was under the direction of Damodar K. Mavalankar. The article referred to appears in *The Theosophist, Supplement*, February, 1884, p. 30. It is a letter by V. Coopooswamy Iyer, M.A., F.T.S., of Madura, who describes the incident of a Letter which was phenomenally delivered in the presence of several people. “Subram’s statement” refers to the letter of Dr. Sir S. Subramania Iyer, B.L., then High Court Vakil, Madura, who also describes certain phenomena which happened in his presence.

Letter 27, p. 70

Transcribed from the original at Adyar. Received by Damodar K. Mavalankar, and has marked in the corner: “Rd. 5 a.m., 27-2-84.” D. K. M. left for Tibet in April, 1885. (See *Old Diary Leaves*, Third Series, Ch. XVIII, pp. 259

et seq.) The Letter was reprinted in *The Theosophist*, November, 1908, p. 173.

Letter 28, p. 71

Transcribed from the original at Adyar. The Letter was received by Dr. F. Hartmann at Adyar in 1884, when both the Founders were in Europe. "D." is evidently D. K. Mavalankar.

Letter 29, p. 72

Transcribed from the original at Adyar. I have given a photographic reproduction of the Letter in *Letters from the Masters of the Wisdom*, Second Series. It is precipitated in blue ink on the last blank page of a letter written on thin paper by Mr. Tookaram Tatya of Bombay on June 5, 1886. The letter was folded in three. Among other matters, it contained the following ;

"I have constantly been thinking of poor brother Damodar. It is nearly a year since he left and we have hitherto had no authentic news about him. If you have any recent information about him please communicate it to me."

When Colonel Olcott received Mr. Tookaram Tatya's letter at Adyar on June 7, he found precipitated on the blank page, crosswise, this Letter. The Letter refers to Damodar K. Mavalankar who, after many hardships and privations, crossed to Tibet and reached the Home of his Master.

Letter 30, p. 76

Transcribed from the original at Adyar. It bears written across, in blue pencil, in H.P.B.'s hand, "Letter to Mr. Hume returned to me". Its date is probably 1882. "M.: whose bluntness" refers to the Letters written by the Master M. to Mr. Sinnett and Mr. Hume. These Letters of the Master, not yet published, reveal a Personality whose style is direct and incisive, and most refreshing in its candour.

The above was my note written in the first edition of 1919. Soon after 1895, when a friendship began between Dr. Annie Besant and Mr. A. P. Sinnett, he allowed her to copy what she liked from the Letters which he had received from the Masters. The work was given to Miss Edith Ward, and some Letters, but not all, were copied. These copies have been at Adyar since 1907, when Dr. Besant settled here as President of the T.S. On several occasions she read from them with comments at meetings at Adyar of the Esoteric School. Since then, several Letters of the Master M. have been published by me in 1925 in this work, the Second Series of the Letters, and two years earlier in 1923 all that Mr. Sinnett had received were published by Mr. A. Trevor Barker in *The Mahatma Letters to A. P. Sinnett*.

"M.: who does not know English" : This was in 1882. So unessential evidently are words and phrases, compared to the *thought* of the

thinker, that I have been able to find very few traces, in the Letters of the Master M., of the personal idiosyncrasies of thought of either H. P. B. or H. S. O. A giant may use a child's toy hammer, but the power behind the blow is that of a giant's arm and not that of a child. H. P. B. writes that the Letters from the Master M. were englished for Him by the Master D. K., naturally after the mould of thought of the original thinker.

Letter 31, p. 86

The questions were propounded in March 1884 by Mr. Navatamram Ootamram Trivedi of Surat. He was a valiant worker to his end in 1907 in the cause of Theosophy. T. Subba Row was one of the pupils of the Master M., and he collaborated with H. P. B. in the work of the earlier volumes of *The Theosophist*. His many articles have been gathered together in the volume, *Esoteric Writings of T. Subba Row, B.A., B.L., F.T.S.*, published at Adyar.

Letter 32, p. 88

Reprinted from *The Theosophist*, November, 1907, p. 167. This Letter and the following are printed in *The Theosophist* as if making one Letter ; as it seems to me that they are extracts from two distinct Letters, I have separated them.

Letter 33, p. 89

Reprinted from *The Theosophist*, November, 1907, p. 167. The sentence "and those greater

than we" refers to a sentence in the Letter of the Mahâ Chohan, Letter 1.

Letter 34, p. 92

In the communications received from the Masters, many instructions were given in comments upon letters ; these directions were written upon the letters themselves, sometimes on any available blank space, and sometimes across the writing. Many such Marginal Notes exist, of which this and the three following are examples. This letter is one written by Miss F. Arundale, and the comment of the Master was written during transit in the post. Transcribed from the original at Adyar.

Letter 35, p. 93

Transcribed from the original at Adyar. This brief note comes in a letter sent by H. P. B. on July 17th, 1883, from Ootacamund, Nilgiri Hills, to Mr. G. Soobiah Chetty in Madras, in which she sends him an invitation to visit her in the hills. The main part of the Letter refers to Mr. G. Muttuswamy Chetty, a Judge of the Small Causes Court of Madras, and father of Mr. G. Soobiah Chetty. Mr. G. Muttuswamy Chetty received in *Tamil* a Letter, posted at Amritsar, from the Master K.H., the translation of which, I am informed, was as follows : "Sinnett's paper is the only saviour for India. You must work towards it. Koot Hoomi." On receipt of this, Mr. Muttuswamy Chetty tried among his friends to raise something towards

the capital required for *The Phoenix* newspaper. (See Letter 14.) He was not, however, successful.

Letter 36, p. 93

This brief but striking statement by the Master M. appears on the fly-leaf of a large illustrated edition of *The Light of Asia*, now at Adyar, presented to H. P. B. On the fly-leaf of the book is written: "H. P. Blavatsky from her friend, Gerard Brown Finch." Mr. Finch was President of the London Lodge, T.S., in 1884. He soon afterwards "dropped out".

Letter 37, p. 94

Transcribed from the original at Adyar: This occurs written across a folded letter written by H. P. B. at Elberfeld, June 23rd, 1886, to C. W. Leadbeater then in Ceylon. The Master's message was precipitated in transit. The letter of H. P. B. to Mr. Leadbeater was about an Indian chela of the Master, S. Krishnamachari, who was in Germany with her, but who turned against her. "The little man has *failed*" refers to this individual, who thus "dropped out". I have given a reproduction of H.P.B.'s letter and of the Master's message to Mr. Leadbeater precipitated in blue across it in my book, *The K. H. Letters to C. W. Leadbeater*.

Letter 38, p. 96

This is the earliest Letter written by any of the Masters, written in 1870, *five years before the T. S. was founded*. The original, which

is in French, is at Adyar. It is in the now well-known handwriting of the Master K. H. to H. P. B.'s aunt, Madame Nadéjda Fadéeff; she wrote on June 26th, 1884, from Paris to Colonel Olcott about this Letter and, describing the anxiety of H. P. B.'s relations, who had no news of her for some years, says as follows:

"All our researches had ended in nothing. We were ready to believe her dead, when—I think it was about the year 1870, or possibly later—I received a letter from him whom I believe you call 'K.H.', which was brought to me in the most incomprehensible and mysterious manner, by a messenger of Asiatic appearance, *who then disappeared before my very eyes*. This letter, which begged me not to fear anything, and which announced that she was in safety—I have still at Odessa. Immediately upon my return I shall send it you, and I shall be very pleased if it can be of any use to you." (*Report of the Result of an Investigation into the Charges against Madame Blavatsky*, 1885, p. 94.)

Madame Fadéeff wrote ten days later from Odessa to Colonel Olcott enclosing the original Letter. In the lower left-hand corner of the envelope there is written in Russian, in pencil, in the handwriting of Madame Fadéeff, the following: "Received at Odessa, November 7,

about Lelinka, probably from Tibet—November 11, 1870. Nadejda F." *Lelinka* was H. P. B.'s pet name. The Letter of the Master is signed, not with His initials, K. H., but with a letter in some language not known to me. It seems certain from remarks of the Master M., in one of His Letters, that He was the "messenger of Asiatic appearance" who delivered the Letter. (*The Mahatma Letters to A. P. Sinnett*, Letter XXXIX.) I have given a reproduction of this Letter in the Second Series of *Letters from the Masters of the Wisdom*.

Letter 39, p. 100

Transcribed from the original at Adyar.

The book, "*Man : Fragments of Forgotten History*", by Two Chelas in the Theosophical Society", published in 1885, was by Mohini M. Chatterjee and Laura C. Holloway.

Dr. Cromwell from whom the Master quotes is probably Thomas Kitson Cromwell, Ph.D., whose name appears in the *English Dictionary of National Biography*. He died in 1870. He was a contributor to *Gentleman's Magazine* and *Chambers Journal*, as well as an author of some biographical works. As the two magazines mentioned above cannot be consulted in any library in Madras, the tracing of this quotation must wait till I can consult the magazine in the British Museum in London.

Letter 40, p. 104

This is not strictly speaking a Letter ; it is a sentence from certain statements of her Master M. written down by H. P. B. It appears in her Instruction No. III to the Esoteric School.

Letter 41, p. 106

There is a photographic reproduction of this Letter in *The Theosophist*, December, 1933, p. 310. It appears at the bottom of the last page of a letter written by Miss Emily Kislingbury to Colonel Olcott. She was the secretary of the British National Association of Spiritualists of London. She went to U. S. A. on a holiday in August 1877. She had already joined the Society in February of that year. She wrote to Colonel Olcott from Niagara Falls to announce her arrival in New York, and on opening her letter he found this message. The Master who wrote it is the same as the writer of Letter 24 in the Second Series of these Letters. At the bottom of Letter 24, H. P. B. has written in blue pencil "the old gentleman your Narayan" as the signature in it is in an unknown script. The handwriting of the Letter which is at the end of Miss Kislingbury's note is the same, though the signature, again in an unknown script, is different. This Adept is He who helped H. P. B. constantly in the writing of *Isis Unveiled*, and was often in her body writing and meeting people. He is known in India by the name which He bore thousands of years ago, the

“Rishi Agastya”, and is one of the few Adepts who are in old bodies. In 1885, He was living not far from Madras, and C. W. Leadbeater has narrated how T. Subba Row and he went by train to visit the venerable Master. The Master has all India under His charge as the occult administrator of her destinies, and has been therefore called by some, “The Regent of India”. I have been unable to find where the original Letter is, though a speech of Miss Kislingbury’s after her return to London, is pasted in H. P. B.’s Scrap Book, Vol. IV. It describes phenomena by H. P. B., and states about her, “my acquaintance—my friendship—a friendship to last I hope for life and for ever, with the being called Madame Blavatsky”. “Headquarters” evidently refers to the offices of the Spiritualist Association. Miss Emily Kislingbury was faithful to the end, and was of the group round H. P. B. when she passed away. A faded photograph of her is reproduced in *The Golden Book of the Theosophical Society*, p. 25.

Letters 42 and 43, pp. 106, 107

The transcription of these two Letters was discovered in 1931 in H. P. Blavatsky’s Scrap Book, Vol. VIII, for the year 1882. In the Scrap Book there occurs pasted a cutting from *The Indian Mirror* of Calcutta, dated May 2, 1882. There is no mention of the names of the recipients, and therefore it is not now possible to say where are the original Letters. But the

two Letters are embodied in an editorial of the paper, and the editor was the Indian patriot and leader, Norendro Nath Sen, a devoted member of the Society. In printing the Letters, he says: “We shall, however, take this opportunity to record some more phenomena, which we witnessed while Madame Blavatsky and Colonel Olcott were staying in Calcutta”.

Letter 44, p. 108

The recipient is probably Alkondavilli Govindâchârya. Dobbspet is near Bangalore. He was a distinguished Tamil scholar and wrote several books. His most important work was an English translation of the *Bhagavad Gîtâ* with the Commentary of Shri Râmânujâchârya.

Letters 45 A and 45 B, pp. 109, 110

H. P. B. received only some three or four Letters because her consciousness was so linked to the minds of both the Masters M. and K. H. that she heard Their voices with occult hearing at once, and there was no need for written communications. I therefore presume that in this instance the Master K. H. had to write a Letter, as He desired to place before her a copy of the letter written by Mabel Collins to Mr. Harbottle.

When in September, 1887, H. P. B. started her magazine *Lucifer*, she associated with her as Assistant Editor “M. C.”, transcriber of *Light on the Path*. M. C. was Mabel Collins, her married name being Mrs. Keningale Cook.

She was an authoress and I presume had experience of magazine work. Till the issue of October, 1888, both the names of H. P. B. and Mabel Collins appeared on the cover of *Lucifer*. Then there was a break, one cause of which we may presume is of the nature stated in her letter to Mr. T. B. Harbottle which the Master K. H. copied out for H. P. B. to see. In the issue of *Lucifer* of October 15, 1888, a slip was inserted with the following words :

EDITORIAL NOTICE

“H. P. Blavatsky begs leave to announce that owing to the continued severe illness of her Co-Editor, Mabel Collins, she (H. P. B.) accepts, until further notice, the sole editorial responsibility for the Magazine.”

Till the death in 1944 of Mr. Bertram Keightley, the uncle of Dr. Archibald Keightley referred to in both the Letters, I had refrained from publishing this Letter, though it has been with the other Letters from the beginning.

Letter 46, p. 111

This Letter is perhaps the most remarkable of all the Letters received bearing the signature “K. H.”, as it was received *nine years after the death of Madame Blavatsky* in 1891. The charge that she forged herself all the voluminous Letters of the Masters falls utterly to the ground. I have given a photographic reproduction of the

Letter in *The Theosophist* of May, 1937, and a comparison with the dozens of Letters in the K. H. script will show that it is in the K. H. handwriting. The story of the Letter is as follows. On August 22, 1900, a Mr. B. W. Mantri wrote a letter to Dr. Annie Besant as follows :

Kalbadevi

Bombay 22nd August

Dear Madam

I have long wished to see you but somehow I have been so confused by many things I heard from several members of the Theosophical Society that I really do not understand what are really the tenets and beliefs of the Society. What form of Yoga do you recommend. I have long been interested in Yoga studies and I send you the “Panch Ratna Gita” by Anandebai who is much advanced in this science. I wish you could see her. I am going to Kholapur but hope to come back soon and pay my respects to you when you come back to India.

Yours respectfully

B. W. Mantri

He did not put the year on the letter, but we get that from the postmark on the envelope. The letter was addressed to Dr. Annie Besant

at 28 Albemarle Street, London, then the headquarters of the Theosophical Society in England. When Dr. Besant opened Mr. Mantri's letter, she found in blue handwriting the comment of the Master. The supposition that the K. H. script is a forgery implies that the forgery was done by somebody familiar with the K. H. script *after* Mr. Mantri posted it in Bombay and *before* it was delivered in London. It should here be remembered that before I reproduced the K. H. script in my *Letters from the Masters of the Wisdom*, Second Series, in 1925, and one Letter of the Master was reproduced in Barker's *The Mahatma Letters to A. P. Sinnett* in 1923, the only other reproductions were (so far as I am aware) in the rare volume of the Society for Psychical Research which investigated the charges of forgery against H. P. B.

The parts in the Letter which I have omitted refer to the occult life of Dr. Besant which only the Master could have known.

Letter 47, p. 113

This also, as Letter 40, is not in the handwriting of any of the Masters. It is in the handwriting of H. P. B., written on thin note-paper *in pencil*. It is evident that it is a memorandum of the remarks of the Master K. H. regarding the situation of the T. S. in 1888. Mr. A. J. Cooper-Oakley and Mrs. Isabel Cooper-Oakley came out to India in 1884 with H. P. B. and C. W. Leadbeater. He was

appointed in 1885 one of the four Recording Secretaries of the Society, and continued to act in that capacity till 1887. He left Adyar to become the Registrar of the University of Madras (he was an M. A. of Cambridge). Sometime later he was found dead in bed one morning, the coroner's inquest giving as the cause an overdose of a sleeping mixture. C. W. Leadbeater told me that he had never met a man whose aura was so terribly "grey" as that of Mr. Cooper-Oakley, for he seemed to be utterly steeped in depression night and day.

Mrs. Isabel Cooper-Oakley returned to England in 1885 as she found that her health suffered in the climate of India. She worked for the Society, in spite of handicaps to health, with unswerving devotion in England, Australia, Italy and Hungary, where she passed away.

The remarks of Master K. H. may have been one reason why H. P. B. insisted on forming the E. S. T., or in case Colonel Olcott refused, on making a separate division for Europe of the Parent Theosophical Society under her direction. Happily, the Letter 19 which he received on board S. S. Shannon, broke down his opposition, and the two old comrades met in friendship, and the E. S. T. was born.

"Yakoob invited him": Yakoob was one of the pupils of the Master, and an attempt was made to train Colonel Olcott as a worker on

the astral plane during sleep. Certain tests—of earth, water, air and fire—are given to the candidate. Presumably Yakoob invited H. S. O. to float in his astral over the sea, an action which can be done in a moment, provided the candidate recollects that he is in his astral body and not his physical, and that therefore he cannot fall. H. S. O. however failed in the test, and could not be “waked up” then or after to the astral plane so as to become an invisible helper.

ACKNOWLEDGMENT

I have to express my thanks to Mr. C. Humphreys, the executor of the late Mr. A. Trevor Barker, for permission to use extracts from *The Mahatma Letters to A. P. Sinnett*.

C. J.

INDEX

INDEX

	PAGE		PAGE
ADEPTS, Testimonial of		Theosophical Con-	
character of, want-		vention at, in 1883	
ed by Europeans	77		12
Advaita philosophy,		Traitor harboured by	
Study of, by A. O.		H.S.O. at	48
Hume	76, 86	Alexandria, H. P. B. at,	
Adyar, C. W. Lead-		in 1884	33
beater to go to	31	Altruism and egotism,	
C. W. L.'s intuition		Dual principle of	11
<i>immediately</i> to go		Amitabha, Incarnation	
to	33	of	9
Domestic annoy-		Annihilation, Cause of	
ances to H.S. Olcott		temporary	3-4
at	47-48	Pure and simple,	
Headquarters, Faith-		Effect of	4
ful workers at	72	Arundale, Francesca	
H. P. Blavatsky <i>kicked</i>		Accepted financial	
<i>out of</i>	115	agency of London	
Human nature as		Lodge	22
weak at	18	Earned happy re-	
Lane Fox at	48	wards	58
Phenomena by Mas-		Good, earnest Theo-	
ters at	48	sophist	93

PAGE	PAGE
(Arundale, F. <i>contd.</i>)	1900 by Master
Her duty to her aged mother 57-58	K. H. to 111-112
Her kindness to messengers of Masters 58	Bhawani Shankar saw Master K. H. 29
Letter from Master K. H. to 54-61	Unselfish work of 29
Letter in 1884 from Master K. H. to 19-24	Blavatsky, H. P. (H. P. B.)
Member of Inner Group 26	Accused by S. K. Chatterjee of political object 82
Treasurer of London Lodge 19	Best available agent of Masters 50
Arundale, Mary Anne 26	Did not originate disturbances in London or Paris 49
Atma, Chela standing before his 67	<i>Direct agent</i> of Masters 51
Sparkling germ of 59	Formation of Inner Group of London Lodge by 24-26
Augoeides or Para-Atma 6	Gratitude of Masters to 51
Avalokitesvara, Incarnations of 9	Guest of Miss Arundale at London 19
BAREILLY, Failure of chelas at 34	Her aura exhausted in Arundale house 54
Bengal, No patriots in Theosophists, Sins of 108	Her constant fidelity to Masters' work 50-51
Besant, Annie, Last letter written in	

PAGE	PAGE
(H. P. B. <i>contd.</i>)	<i>Kicked out</i> of Adyar 115
Her feelings deeply hurt by Hume 85	Letter in 1884 by Master M. to 13-19
Her implicit obedience to Masters' orders 55-56	Letter by F. Arundale to 92
Her (Old Lady's) language used by Master M. 80	Letter by Master K. H. to 109
Her pleadings for Mabel Collins (Cook) 109	Letter to her relations of her being alive and happy in distant retreat 95-97
Her Russian friends in London 39	Lodge at London 110
H.S.O. unjust to 49-50	Mabel Collins (Cook) lost confidence in 110
H. S. O.'s intuitive loyalty to 51	"Many follies" of Master K. H. advised Hume through, to offer S. K. Chatterjee to resign 82
Ideas by Master K. H. about Hume from Old Lady's head 79	Master K. H. wrote only through 50
In full control of occult matters 51, 52	Master M., Guru of 14
India owes gratitude to 39	Never allowed to know Master K. H.'s business 66
Invitation to G. Soobiah Chetty by, to come to Ooty 93	No mention of Master K. H.'s letter by H. S. O. to 54

	PAGE		PAGE
(H. P. B. <i>contd.</i>)		Writing stories with	
Not concerned with		help of an Adept	
administrative de-		(See also Upasika.)	57
tails	51	Bodhisattva, Incarna-	
"Old Lady" identi-		tions of the	9
fied with Masters	78	Bombay, Scandal in	18
Relations of	97	Bonzes of China dur-	
Remarks by Master		ing famine	7
K. H. in 1888 to		Borg, H. S. O. suspici-	
113-116		ous of	45
Rude at her Master's		Brahma Vidya or	
order	55	Theosophy	12
Suspicion of H. S. O.		British T. S.	92
against	51	Brotherhood by white	
T. B. Harbottle		race to dark nations	5
turned away by		Of humanity	10
Mabel Collins		Principle of	5
(Cook) from	109	Soothing influence	
To refrain from pro-		of a	5
posing Hume for		Universal, for Lon-	
the Council	85	don Lodge	17
Transmission of Mas-		Brown, W. T.	
ters' letters by	14	Advised by Mas-	
Useful work on		ter K. H. through	
higher planes after		Damodar	62
death by	111	Advised by Master	
Valuable effects of		K. H. to master	
her mission	49	nervousness	65

	PAGE		PAGE
(Brown, W. T. <i>contd.</i>)		Not completely tri-	
begged personal in-		umphant in his	
terview with Mas-		life-time	4
ter K.H.	62-63	Tathâgata	33
His intuitiveness tried		What is called	5, 6
by Master K.H.	45	Buddhahood, What is	10
His nervousness dur-		Buddhi, Good resolu-	
ing visit of Mas-		tions are whisper-	
ter K.H.	63, 65	ings of	59
Master K.H. going		Buddhism, Exoteric	6
to young Mr.	45	Is eternal Truth	3
Master K.H.'s letters		Nirvana of	6
in 1883 to	61-65	Teaches contempt	
Meeting Master		for earthly life	7
K.H.	45, 63	Work by H.S.O. to	
Recognized Master		revive	2-3
K. H. and was		Buddhist Thibetans,	
touched by him	64	Crime unknown	
Welcomed by Master		among	8
K.H. at Kashmir	61		
Buddha, Gautama the		CALCUTTA Branch, T.S.	
A name of the high-		Complaints from	
way to Nirvana	6	Fellows of	81
Esoteric doctrines of	5	Disintegration of	83
His blessings on		Establishment of	106
three worthy men		Calcutta, City of great	
in the T.S.	104	intellects and—no	
Lord Sangyas	97	hearts	38

	PAGE		PAGE
Carlyle, "True man" of	32	Chela, A	
Cawnpore, Failure of chelas at	34	Acceptance by a Master of	30
"Ceylon work" was true Theosophy	8	<i>Allurements</i> during trial of	32
Chancery Lane, Human nature weak in	18	And Adept, Reason of close tie between	79
Chandra Sekhara, Pandit	53	Development of, necessary for letter-transmission	14
Chatterjee, S. K.		Knowledge of, absorbed by Master	79-80
Greatest enemy of Founders of T.S.	81	Knowledge of Adept flowing into	79
Hated Founders of T.S.	83	Letter in 1883 by Master K.H. to	66-68
His boast of support by President, Ecclectic Society	84	Probation of	68
His falsehoods detailed in Mohini's letter to Master K.H.	82	Standing before his Atma	67
Liar	83	Vile self of	66
To resign from T.S.	82	Chelas, Accepted by Masters under protest	34
Traitor and reviler of innocent persons	82	Failure of, at Bareilly and Cawnpore	34
Vilifications of	83	Must never doubt Masters' agents	36

	PAGE		PAGE
(Chelas <i>contd.</i>)		Christ, A name of the highway to Nirvana	6
Rules of conduct controlling	56	What is called the Christendom has	6
Unselfish workers in magnetic connection with	88	proved a failure	8
Chelaship, An educational stage	32	Christian missionaries	7
Answers by Master K.H. to questions on	30-33	Missionaries, Conspiracy of	31
Dangers of	34	Christianity, Mystical, What is	6
Negative goodness will not do for	19	Collins, Mabel (see Cook, Mabel)	26
Not requiring residence in India	30	Cook, Dr. Neild	
Purity as a child necessary for	34	H.S.O. feared to lose	116
Qualifications for	19	Lost by H.S.O.	116
Sigh not for	34	Cook, Louisa S.	26
Terms of	22	Cook, Mabel (Mrs. Keningale (Cook)	
China, Christian missionaries in	7	Her letter to T. B. Harbottle, copied by Master K.H.	110
Famine in	7	H.P.B.'s pleadings for	109
Master K.H.'s travel to	62	Left Blavatsky Lodge, London	110
Chrishna, A name of the highway to Nirvana	6	Lost confidence in H.P.B.	110

	PAGE		PAGE
(Cook, Mabel <i>contd.</i>)		Credulity ends in hy-	
Member, Blavatsky		pocrisy	111
Lodge	110	Thibetan proverb on	111
Member of Inner		Cromwell, Dr.	
Group	26	Quoted by Master	
No repentance by	109	K.H.	101
Wrote <i>Light on the</i>		What true talent	
<i>Path</i>	110	means according to	101
Cooper-Oakley, Alfred J.			
Foul conspiracy of	115	DAMODAR K. Mavalan-	
Masters never in		kar	
direct communica-		Advised by Master	
tion with	115-116	K.H. to develop	
Member of Inner		intuitions	71
Group	26	Advised by Master	
Stood confessed in		K.H. to improve	
H.S.O.'s eyes	115	intellect	70, 71
Thought in the West		Brought disgrace on	
to be one of the		Adepts	72
<i>heads</i> of the T.S.	115	Brown advised by	
Why H. S. O. feared		Master K.H.	
to break with	116	through	62
Wrongly favoured by		Cause of the fall of	72
H.S.O.	115-116	Extremely useful to	
Cooper-Oakley, Mrs. H.		Upasika	71
Isabel	26	His assistance neces-	
Coulombs, Harm done in		sary at Headquar-	
1884 to the T.S. by	115	ters	71

	PAGE		PAGE
(Damodar <i>contd.</i>)		Dharbagiri Nath	
His faults and weak-		H.S.O. suspicious of	45
nesses	71	Dina Nath Ganguli	53
His unselfish devo-		Discipleship, Path of	27-36
tion to Masters	71	Djwal-Kul, H. S. O.	
H. S. O. suspicious		suspicious of	45
of	45	Whether Master K.H.	
Letters by Master		is not	78
K. H. about	69-73	Doctrine "of the eye"	89
Letters of advice by		"Of the heart"	89
Master K. H. in		Doctrines of Masters,	
1884 to	70-71	Secret	81, 100
Letters with Master		Of the Buddha, Eso-	
K. H.'s teachings		teric	5
sent to	100	Doubt, A dangerous	
Severest trials of	72	cancer	42
Unselfish labour by	70		
Unwilling to trans-		ECLECTIC Society (Simla)	8
mit Masters' letters	14	Society, President of	
Deception, Conscious		the	84
and unconscious	73	Effort, None ever lost	
Deity, Disadvantages			71, 87
of abject depend-		Ego, Illusory apparent	
ence upon a	107	self	6
T.S. Founders prayed		Egotism and altruism,	
to no	107	Dual principle of	11
Despotism and liberty,		Elephant, H.S.O.'s	
Dual principle of	11	mental picture of	113

	PAGE		PAGE
Eliphas Levi on reign of Satan	5	FALKINER, Laura E.	26
Ernest (spirit-guide), Message to Master K. H. by C. W. L. through	29	Finch, Gerard B. Member of Inner Group	26
Error, Best corrective of	112	Remarks by Master M. on fly-leaf of <i>The Light of Asia</i> of H. P. B. about blindness of	93
<i>Esoteric Buddhism</i> Quoted by Master K. H.	70	Free-thought and liberty, Misuse of	5
Read by C.W.L.	30	French Letter of 1870 re H.P.B.'s whereabouts	95-97
Esoteric doctrines of the Buddha	5		
Doctrines, Qualifications necessary for student of	16	GALINDO, Catherine	26
School, (E.S.), Dr. Archibald Keightley as a member of the	110	Gautama, The man of men	9
Teachings through Sinnett by Master K. H.	13-14	Gebhard family	21
Eternal Now for an occultist	71	Germania T.S., The	21
Europeans and spiritual phenomena	8-9	God, Anthropomorphic Called Theosophy by philosophers	5
Glimpses of Thibet by	9	Failure in undertaking charged to will of	107
		Of every preacher, What is	6

	PAGE		PAGE
(God contd.) Or transcendental self	6	Hartmann, Franz, Letter by Master K. H. in 1884 to	71-72
Personal	8	Hindus, Demoralized by habit of waiting for time	87
The one all-pervading power	5	Holloway, Mrs. Laura C. Good work by	23
What is called	5-6	Her severance from Masters	55
Gratitude by Indians to H. P. B.	39	<i>Man: Fragments of Forgotten History</i> by	100
Guzarat, Simple people of	86	Placing personality above inner self	55
Gyanendra Nath Chakravarti	53	Publication of her book	56
HAMILTON, Mary C. D.	26	Humanity, Brotherhood of	10
Happiness, Real human progress is	87-88	Hume, A. O. As "independent member" of T.S.	84-85
Harbottle, Thomas B. Letter from Mabel Collins (Cook) to	110	Complaint from Calcutta Branch, T.S., against	81
Turned away by Mabel Collins (Cook) from H.P.B.	109	Copy of portions of letters written by Master K. H. to	100
Harisinghji Rupsinghji, Letter in 1883 by Master K. H. to Prince	68		

PAGE	PAGE
(Hume, A. O. <i>contd.</i>)	Study of Advaita
Corresponded with	philosophy by 76, 86
greatest enemy of	<i>Subjective</i> proof no
Founders 81	proof to 79
Did nothing for his	Taken in by S. K.
Branch 80	Chatterjee 83
Erroneous impression	
of, <i>re</i> Ceylon work 8	IMBROGLIO, Western 49
Firmly believed Master	Incarnation of Amitabha 9
K.H. a "gentleman" 82	Incarnations of Ava-
Good done by	lokitesvara 9
Brothers to 41	Of Padma Pani 9
His resignation as	Of the Bodhisattva 9
President of Eclectic Society 83	Of Tsong-ka-pa 9
Hurt H.P.B.'s feelings	India and the Theo-
deeply 85	sophical Move-
Letter of reprimand	ment 37-42
and instruction from	Articles by Sinnett
Master K.H. to 76-86	on 41-42
May regard Master	Fallen Mother of
K. H. as <i>no</i> gentle-	A. G. 108
man 83	Going down for thou-
President of Eclectic	sands of years 86
Society 80, 83, 84	Inferior races of 8
Refused personal	Meek and lazy sons
contact by Mas-	of 108
ter K. H. 78	Owes gratitude to
	H. P. B. 39

PAGE	PAGE
(India <i>contd.</i>)	Theosophical Move-
Selfishness of sons	ment dependent on
of Mother 42	18-19
Sinnett's return to	Inner Group of London
London from 18	Lodge
Various nations of,	Approved by Mas-
are children of one	ters M. and K. H. 26
Mother 12	Formation of 24-26
Ingratitude "is not	Fundamental princi-
among our vices" 51	ples of 25, 26
No crime worse than 115	Members of 26
Initiation ceremony in	Intellects, Ca cutta
T.S., London, Un-	a city of great,
dignified haste	and—no hearts 38
in 20-21	Intellectual advance-
Inner Circle, The	ment guided into
Freedom of with-	Spirituality 111
drawal from 25	Classes of mankind,
Friendly advice by	Two 3-4
Master M. to 18	Development must
In a bad state 16	accompany spirit-
Letter by Master M.	ual progress 70
about 13-19	Plane, Mohini's evo-
Letters of Master	lution on 14
K. H. to 15	<i>Intentions</i> count for
Not in a position to	little with Masters 22
receive instruc-	<i>Isis Unveiled</i> , Read by
tions 15	C. W. L. 30

	PAGE		PAGE
JOURNAL, The, Comple-		Stream of, ever flow-	
ment of Psychical		ing on	53
Research Society's		True significance of	73
Journal	21	What is	8
Justice, C. W. L. ad-		Keightley, Bertram	
vised by Master		Member of Inner	
K. H. to trust to	32	Group	26
Its balance not		Theosophist first	
moved by tears	67	before being an	
Masters are agents of	66	Englishman	21
		Keightley, Dr. Archi-	
KARMA, A strange	116	bald	
And vicarious atone-		Member of Inner	
ment	23	Group	26
Collective, of Chris-		To be shown by	
tian clergy	31	H. P. B. Master	
Master K. H. cannot		K. H.'s letter re	
meddle with	14	Mabel Collins	
Never forgets kind-		(Cook)	109
ness	58	Koot Hoomi (K. H.),	
Of members of Lon-		Master	
don Lodge	23-24	Advised change in	
Of past life leads to		the Eclectic to	
Theosophy	23-24	Sinnett	84
Of sin	13	Advised G. Soobiah	
Of transmission of let-		Chetty to accept	
ters	14	H. P. B.'s invita-	
Record of	59	tion to Ooty	93

	PAGE		PAGE
(Koot Hoomi <i>contd.</i>)		Encouraged Mohini	
Advised Hume		to persevere	65
through H. P. B.		Esoteric teachings	
to offer S. K. Chat-		through Sinnett by	
terjee to resign	82		13-14
Advised W. T. Brown		Going to young Mr.	
through Damodar	62	Brown	45
Approved formation		His attention drawn	
of Inner Group of		by Mahâ Chohan	
London Lodge	26	to S. K. Chatter-	
Ashrum of	44, 53	jee's vilifications	83
Believed firmly by		His letters with teach-	
Hume as a "gen-		ings sent to Damo-	
tleman"	82	dar and Upasika	100
Brown, W. T., beg-		His message in 1884	
ged personal inter-		to Sinnett through	
view with	62	H. S. O.	46
Cannot meddle with		H. S. O. led (at La-	
Karma	14	hore) by a messen-	
Conversed with		ger (Djual Kul) to	46
H.S.O. at Lahore	47	H. S. O.'s personal	
Correspondence of,		contact with	44
as an independent		Ideas about Hume	
Adept	17	by, from "Old	
Cromwell, Dr., <i>quoted</i>		Lady's" head	79
by	101	In his private capacity	
Disbelief of many in		Journey to Lahore	
the existence of	67	by	44

PAGE	PAGE
(Koot Hoomi <i>contd.</i>)	Letter to Prince Hari-
Letter in 1883 to a	singhji Rupsinghji
chela by 66-68	of Bhavnagar in
Letter in 1883 to a	1883 by 68
member by 34-35	Letters about Damo-
Letter, Last, written	dar by 69-73
in 1900 to Annie	Letters of, to <i>Inner</i>
Besant by 111-112	<i>Circle</i> 15
Letter on 23-6-1886	Letters of, transmit-
to C. W. L. by 94	ted to Sinnett 15
Letter to A. O. Hume	Letters to a member
by 76-86	by 38, 88-89
Letter to F. Arundale	Letters to C. W.
in 1884 <i>re</i> London	Leadbeater on
Lodge and herself	31-10-1884 by 29-33
19-24	Letters to H. S. O. by
Letter to F. Arundale	44-54, 72-73
by 54-61	Letters to Mohin M.
Letter to Franz Hart-	Chatterjee by 35-
mann by 71-72	36, 39-42, 65-66,
Letter to H. P. B.	100-101
(Upasika) by 109	Letters to W. T.
Letter to members of	Brown in 1883 by 61-65
T. S. Convention,	Marginal remarks by,
Adyar, in 1883 by	on F. Arundale's
12-13	letter to H. P. B. 93
Letter to Pandit Pran	Mistaken by H. S. O.
Nath in 1884 by 28-29	for Atrya 44

PAGE	PAGE
(Koot Hoomi <i>contd.</i>)	Suspected as a tan-
Mohini a chela of 101	trika 77, 78
Never sensed by	To write to Norendro
H. S. O. 113	N. S. 41
No plagiarism in	Travels to Mysore
copying his letters 100	and China by 62
No unpleasantness be-	Views of the Mahâ
tween Sinnett and 78	Chohan on the
Objective proof of	T. S. in 1881 by 2-11
his existence by a	Visited H. S. O. 44-
note to H. S. O. 45	45, 47, 63
Ordered by Mahâ	Visited W. T. Brown
Chohan to see	45, 63
H. S. O. 45	Was seen by Bhavani
Refused personal	Shankar 29
contact to A. O.	Whether he is
Hume 78	Djual Khool 78
Refused personal con-	Wrote only through
tact to W.T. Brown	H. P. B. 50
62-63	
Refused personal in-	LAHORE, Master K. H.'s
terview to A. P.	journey to 44
Sinnett 62, 78	Lamas, "Perfect"
Regarded by Hume as	Disciples of the 10
no gentleman 83	Mystical hierarchy of
Substantial proof of	the 9
his existence to	Relinquish Buddha-
H. S. O. 44	hood at death 9
12	

PAGE	PAGE
Lane Fox, Mr., at Adyar 48	<i>Light on the Path</i> by
Leadbeater, C. W.	Mabel Collins
And stream of Karma 53	(Cook) 110
How he became a	"Little man" (Bawaji
chela 33	S. Krishnama-
Intuition of, to go to	chari), <i>Failure of</i>
Adyar immediately 33	the 94
Letters by Master	London Lodge, The
K. H. to 29-33, 94	Advice by Master
Master K. H.'s mar-	M. to 15-19
ginal remarks on	Advice by Master
letter by H.P.B. to 94	M. to <i>Inner Circle</i>
To go to Adyar 31	of 13-19
Warning by Master	And Master K. H.'s
K. H. through Upa-	letters 15
sika to 29	And "Universal
Letter, French, of 1870,	Brotherhood" 17
re H.P.B.'s where-	Aristocratic outgrowth
abouts 95-97	of the T. S. 17
To A. G. in 1883 with	Brilliant orb in Theo-
signature in un-	sophical sky 17
known script 108	Change of feeling in
Letters of Personal	members of 16
Counsel 43-68	Deplorable state of 16
Liberty and despotism,	Domestic troubles in
Dual principle of 11	16
Life, even happiest, is	Formation of Inner
burden and illusion 7-8	Group of 24-26

PAGE	PAGE
(London Lodge <i>contd.</i>)	Drew Master K. H.'s
Freedom of withdrawal	attention to S. K.
from <i>Inner Circle</i> of 25	Chatterjee's vilifi-
Fundamental princi-	cations 83
ple of Inner Group	Order to Master M.
of 25, 26	re H. S. O. by 47
Happenings at 47	Ordered Master K. H.
<i>Inner Circle</i> of 13, 15, 25	to see H. S. O. 45
Karma of members	To his insight the
of 23-24	future lies like an
Misunderstanding be-	open page 45
tween fellows of 49	View of, on the T. S.
Opportunity to mem-	in 1881 2-11
bers of 23	Mahatmas, Implicit con-
Petition by H. P. B.	fidence in, as funda-
for formation of	mental principle of
Inner Group of 24-26	Inner Group 25
Resuscitated by	Suspicion of, by Mr.
Sinnett 14	Massey 24
Selfish policy of 17	<i>Man : Fragments of For-</i>
Treasurer of 19	<i>gotten History</i> , by
London, Mohini want-	Mohini M. Chatter-
ed in 57	jee and Laura C.
	Holloway 100
MADRAS, Scandals in 18	Manas, Whisperings of
Mahâ Chohan, The	Buddhi to 59
Allowed widest dis-	Mankind, Two intel-
cretion to H. S. O. 47	lectual classes of 3-4

PAGE	PAGE
Massey, Reason of re-signation of 24	Mediums for them 71
Suspicion of Mahatmas by 24	to act through 72
Master, A	Modes of actions of 36
Absorbs his chela's knowledge 79-80	Never judge persons from ideas reflected in them 80
Acceptance of a chela by 30	No favours shown by 112
How to force 30-31	Protected Upasika from conspirators 48
Masters, The	Secret doctrines of 81, 100
Agents of Justice 66	Their existence to be proved through English Press 63, 64
Cant about 112	True delegate at Madras of 116
Described as cultured tantrikas 77	T. S. liberated from the influence of 113
Have no favourites 50	Materialism, Brutal 4
How their work is hindered 112	Progress of 23
H. P. B., best available agent of 50	Materialistic skepticism and Theosophy 23
H. P. B.'s fidelity to work of 50-51	Maya, Domain of 87
Instruments of, Best available 71	Meeting the Master
Make no unwilling slaves 113-14	By Bhawani Shankar 29
Marginal letters by 91-94	By Brown, W. T. 45, 63-64

PAGE	PAGE
(Meeting the Master <i>contd.</i>)	Power of mind of 65
By H. S. O. 44-45	Representative of India 40
By H. S. O. at Lahore 47	Wanted in London 57
Missionaries, Base conspiracy of Madras Christian 31	Monte Carlo 47
In China, Christian 7	Morya (M), Master
Missionary party, Conspiracy of 48	Approved formation of Inner Group of London Lodge 26
Mohini M. Chatterjee	Does not know English 80
Departed from rules of conduct of chelas 56	Guru of H.P.B. 14
Development of, on intellectual plane 14	His remarks about G.B. Finch on fly-leaf of H. P. B.'s book 93
Encouraged by Master K. H. to persevere 65	H. S. O. demanded (at N. Y.) objective proof (the turban) from 45
Failure on the "roll" 15	Letter to H. P. B. in 1884 by 13-19
His bearing towards Upasika 39	Letters to a member by 106-108
H. S. O. temporary guardian of 57	Mahâ Chohan's order re H. S. O. to 47
Letters by Master K. H. to 35-36, 39-42, 65-66	Occasionally felt by H. S. O. 113
Not developed enough for letter transmission 14-15	

PAGE	PAGE
(Morya, Master <i>contd.</i>)	Nuts, Bag of, uncrack-
On the Future of the	ed, S.P.R. Journal 21
T. S. 104	
Uses H. S. O.'s or	OCCULT matters in full
H. P. B.'s language 80	control of H. P. B.
Mysore, Master K. H.'s	51, 52
travel to 62	Study draws out hid-
	den capacities 47
NADYEJDA Andréewna	Occultism, T. S. not a
Fadeew	hall of 9
Aunt of H. P. B. 96, 97	T. S. not mere
French letter (by	intellectual school
Master K. H.) in	of 89
1870 to 95-97	Occultist, Eternal Now
Nervousness of W. T.	for an 71
Brown 63, 65	No past, present or
Nilakantkumar Chatter-	future for an 71
jee, S. 53	Olcott, H. S. (H. S. O.),
Nirvana for oneself is	Col.
glorious selfishness 3	Administrative con-
Of Buddhism 6	trol under 51-52
Or final bliss 6	Allowed widest dis-
What is 3	cretion by Mahâ
Norendro Nath Sen	Chohan 47
(Editor of <i>The Indian</i>	Changeful impressi-
<i>Mirror</i> , Calcutta) 53	bility of 48
Master K. H. to	Chela advised to con-
write to 41	sult 68

PAGE	PAGE
(Olcott, H. S. <i>contd.</i>)	Intuitive loyalty of,
Demand (at New	to H. P. B. 51
York) objective	Invited by (chela)
proof (the turban)	Yakoob to cross
from Master M. 45	watery abyss as-
Domestic annoyances	trally 113
at Adyar to 47-48	Led by messenger
Elected Life-Presi-	(Djwal Kul at La-
dent of the T. S. 115	hore) to Master
Gautamic kindness	K. H. 46
of 114	Letter about Damo-
Guru of 68	dar by Master
Harboured a traitor at	K. H. to 72-73
Adyar 48	Letters of Personal
His inner unfolding	Counsel by Master
impeded by skep-	K. H. to 44-54
ticism 44	Lost T. Subba Row
His language used by	and Dr. Neild Cook
Master M. 80	116
His letter to British	Loved Damodar and
T. S. 92	Dharbagiri Nath
His mental picture of	as sons 45
the elephant 113	Mahâ Chohan or-
His personal contact	dered Master
with Master K. H. 44-45	K. H. to see 45
Ideas by Master	Master K. H.'s con-
K. H. about A. O.	versation at Lahore
Hume from head of 79	with 47

PAGE	PAGE
(Olcott, H. S. <i>contd.</i>)	in letter (of Miss
Master K. H.'s mes-	E. Kislingbury) to 106
sage in 1884 to Sin-	Reprimanded by
nett through 46	Master K. H. for
Master K. H.'s objec-	injustice to H.P.B.
tive proof of a note	49-50
to 45	Revived Buddhism 2-3
Met Master K. H. in	Sin of 115
the flesh 44	Skeptical action of 44
Misapplication of	Suspicion against
kindness to A. J.	H. P. B. by 51
Cooper-Oakley by 114	Suspicious of Borg,
Mistook Master K. H.	of Dharbagiri Nath,
for Atrya 44	of Djual Kul, of
Moral and physical	Damodar and of
weakness of 113	Upasika 44-45
Never senses Master	Temporary guardian
K. H. 113	of Mohini 57
Never understood	Thoughts about <i>The</i>
symbolisms of tiger	<i>Secret Doctrine</i> by 52
and elephant 113	To lead friends to
Not to mention to	the Path 60
H. P. B. Master	Unjust to H. P. B.
K.H.'s letter to him 54	49-50
Occasionally felt	Visible official su-
Master M. 113	perior in T. S. 68
Remarks (by Rishi	Visited by Master
Agastya) in 1877,	K. H. 44-45, 47, 63

PAGE	PAGE
(Olcott, H. S. <i>contd.</i>)	By Masters at Adyar 48
Why he feared to	Develop hostility to
break with A. J.	philanthropists 87
Cooper-Oakley	Encourage supersti-
115-116	tion 87
PADMA Pani, Incar-	Positively injurious 87
nations of 9	To make people listen
Padshah departed from	to Theosophy 87
rules of conduct of	Philanthropist, The
chelas 56	Aim of 88
Para-Atma or Augo-	Duty of 86
eides 6	Is true Theosophist 88
Parabrahm, Non-intelli-	Philanthropists, Phe-
gent Principle	nomena encourage
called 76	hostility to 87
Paris, Human nature	Philanthropy
weak at 18	First object of the T.S. 88
Misunderstanding	In its broadest sense 89
between fellows in 49	Philosophy, What is
Path, The	true 11
H. S. O. to lead	<i>Pioneer, The</i>
friends to 60	Notice to Sinnett to
Never closed 59	quit Editorship of 40
Of Discipleship 27-36	On "Indo-British
Selfishness is greatest	India" 41
impediment on 35	Rival paper (<i>The</i>
Phenomena	<i>Phoenix</i>) to 41
	Sinnett was Editor of 42

	PAGE		PAGE
Plagiarism, None in copying Master K. H.'s letters	100	RELIGION, Exoteric and esoteric	86
What is regarded as	101	What is true	11
Pran Nath, Pandit		Religions	
Letter in 1884 by Master K.H. to	28-29	Easy method of burking all	85
Prejudice, Dreadful consequences of narrow	60	Fundamental doctrines of all, are identical	6
Probation		Never in possession of the truth	11
And failures	34	Wildest theories in all	85
How to shorten years of	31-32	Religious freedom in the T. S.	25
Of a chela	68	Ideal, Acts of unworthy	59
Reason of long period of	28, 34	Resolutions, What are good	59
Rules to be observed during	32		
Seven years of	30	SANATANA Dharma, Club to be formed to discuss	87
Problems of great dual principles	11	Sangyas, Lord (Bud-dha)	97
Purity, Difference between outer culture and inner	60	Satan, Universal reign of	5
QUALIFICATIONS for Esoteric study	16	Schleiden, Dr. Hübbe	21

	PAGE		PAGE
Schmiechen, Hermann	26	Shakespeare, How he wrote his dramatic works according to Dr. Cromwell	101
Tony, Member of Inner Group	26	Shamo desert	59
<i>Secret Doctrine, The</i>		Simla Eclectic Society	8
H. S. O.'s thoughts about	52	Eclectic Society, President of the	80,
Mistakes corrected by Master K. H. in	52		83, 84
Self, Ego or illusory apparent	6	Sinnett, A. P.	
God or transcendental	6	And Simla Eclectic Society	8
Self-purification, Process of	28, 34	Copies of Master K. H.'s letters to	100
Self-sacrifice, Want of, is impediment on the Path	35	Correspondent chosen for esoteric teachings	14
Selfishness	58	Editor of a rival paper to <i>The Pioneer</i>	41
Attaining Nirvana for oneself is glorious	3	Editor of <i>The Pioneer</i>	42
Great impediment on the Path	35	His articles on India	41-42
Of sons of Mother India	42	His return from India to London	18
T. S. not to represent embodiment of	9	Letter from the Mahâ Chohan to	2-11
Weakness of Bengal Theosophists	108		

PAGE	PAGE
(Sinnett, A. P. <i>contd.</i>)	Teachings of Master
Little objective cer-	K. H. to London
tainty about Mas-	Lodge through 16
ters' identity by 84	To transmit Master
Loyalty to Masters by 84	K. H.'s letters to 15
Master K. H. advised	Worked for the T.S. 14
change in the	Sinnett, Patience, Mrs. 26
Eclectic Society to 84	Society for Psychical
Member of Inner	Research, Journal
Group 26	of—complement to
Message in 1884 of	<i>The Journal</i> 21
Master K. H.	Soobiah Chetty, G.
through H.S.O. to 46	Master K. H.'s ad-
No unpleasantness	vice to, to accept
between Master	H.P.B.'s invitation 93
K. H. or M. and 78	Remarks by Master
Notice to quit Editor-	K. H. on H. P. B.'s
ship of <i>The Pioneer</i>	letter to 93
to 40-41	Spirit, Devotion alone
On residence in India	to the Supreme 112
for chelaship 30	From beyond the
Quoted from <i>Esoteric</i>	Great Range 114
<i>Buddhism</i> 70	Rebirth in 6
Refused personal in-	Spirituality, Intellectual
terview by Master	a d v a n c e m e n t
K. H. 62, 78	guided into 111
Resuscitated London	Sreenivasrow, P.
Lodge 14	In mental distress 52

PAGE	PAGE
(Sreenivasrow, P. <i>contd.</i>)	Symbolisms of tiger and
Occasional mistakes	of elephant 113
by 52	
Steiger, Isabel de 26	TALENT, True—How it
"Struggle for life "	becomes original
How it can lose its	101
intensity 8	Tantrika, Master K. H.
Raging most in Chris-	suspected as a 78
tian countries 7	Tantrikas, Masters de-
Universal scheme of	scribed as cultured
the universe 7	77
Unknown among	Tathâgata, Memory of
Buddhists 7	Our Lord (Buddha)
Subba Row, T.	33
Explains aim of	Temper, Harm by not
philanthropist 88	curbing 58
Fear of H. S. O. to	Theos-Sophia, Synonym
lose 116	of truth 3
Lost by H. S. O. 116	Theosophical Conven-
Not a good corre-	tion at Adyar in
spondent 88	1883 12
Subram (Dr. Sir Subra-	Doctrine ultimately
mania Iyer)'s state-	triumphant 2
ment 70	Doctrines solve prob-
Superstition, Degrading 4	lems of great dual
Encouraged by	principles 11
phenomena 87	Movement and India
Narrow grooves of 4	37-42

	PAGE		PAGE
(Theosophical <i>contd.</i>)		Co-founders of	115
Movement depend-		Complaint about	
ent on "Inner		Hume from Cal-	
Circle" 18-19		cutta Branch of	81
Property, Master		Corner-stone of fu-	
K. H.'s letters are	100	ture religions of	
Research, Spirit of		humanity 4, 112	
independent 106		Council of	85
Sky, London Lodge		Disintegration of its	
the most brilliant		Calcutta Branch	83
orb in the 17		Essence of higher	
Theosophical Society		thoughts of mem-	
(T. S.), The, Ameri-		bers should guide	
can members of 21			111-112
And Initiation cere-		Failure of chelas cho-	
mony at London		sen by 34	
20-21		First object of	88
And its work 1-26		Foundation of future	
Bengal 107		religions 4	
British 92		Founders and Chris-	
Calcutta Branch of		tian Missionaries 31	
81, 83, 106		Founders, Blessings	
Chatterjee, S.K., great-		on its suffering 46	
est enemy of its		Founders, Hated	
Founders 81		by S. K. Chatterjee	
C. O. (Cooper-Oak-			83
ley), Leading evil		Founders left America	
genius of 116			21

	PAGE		PAGE
(Theosophical Society,		Hume, A. O., as "in-	
The <i>contd.</i>)		dependent mem-	
Founders to perish		ber" of 84, 85	
rather than allow		Hume as President	
T. S. to become an		of the Eclectic 80,	
academy of magic		83, 84	
9		Hume corresponded	
Founders prayed to		with greatest ene-	
no Deity 107		my of Founders 81	
Founders were		Hume's resignation	
helped by inspira-		as President of the	
tion of self-reliance	108	Eclectic 83	
Future of 103-104		Its usefulness depen-	
Germania 21		dent on H. S. O. 46	
Greatest enemy of		Liberated from influ-	
Founders of 81		ence of Masters 113	
Harm done by Cou-		London Lodge an	
lombs to 115		aristocratic out-	
Headquarters forbid-		growth of 17	
den to send letters		Mabel Collins (Cook)	
to Master K. H.		a member of 110	
34		Mabel Collins (Cook)	
Headquarters have		left 110	
much work 22		Mabel Collins (Cook)	
Headquarters, Scan-		tried to throw dis-	
dals at 18		repute on 109	
How to deal with		Main objects of, mis-	
new members of 20		interpreted 6	

PAGE	PAGE
(Theosophical Society, The <i>contd.</i>)	Dayanand Saras- wati and Keshub
Managers (of the Par- ent Society) of 18	Chandra Sen) of 45
Manufacturing a creed 111	President-Founder of 115
Mother Society 22	Rather perish than become an acade- my of magic 9
Needs of its cause 33	Religious freedom in 25
No longer a brother- hood 114	Safely to be ushered into the new cen- tury 111
No political object by 82	Scandals at Head- quarters of 18
Noble title of Broth- erhood of Human- ity for 10	Second object of, only attended to 114
Not a hall of occult- ism 9	Soulless corpse of 114
Not a mere intellect- ual school of oc- cultism 89	Suffering Founders of 46
Olcott's letter to Brit- ish 92	Three objects of 114
Parent Society 17, 18	Two active English workers in Calcutta Branch of 81
Parthian arrows against Founders by A. J. Cooper- Oakley 115	Unselfish work by well-wishers of 72
Passing away of two enemies (Swami	Why its managers make mistakes 18

PAGE	PAGE
(Theosophical Society, The <i>contd.</i>)	True,—What they should do 112
Work as though its Founders were not living 106	Theosophy and materi- alistic skepticism 23
Theosophical writers can use Masters' letters 99-101	And moral code 3
Theosophist and princi- ple of brother- hood 5	Enters the arena in 1881 4
Method of help by every 10	Karma of past life leads to 23-24
Notice to Editor of <i>The Pioneer</i> for be- ing a 41	Missionary of 68
What constitutes the true 3	Mother of every old religion 12-13
Who is the true <i>Theosophist, The</i> 88	Or Brahma Vidya 12
F. Arundale's sub- scription for 92	The Cause of Truth 31
Portions of Master K. H.'s letters used in 100	True path of 3
Theosophists, Sins of Bengal 108	What is called 5
Sons of 4	Thibet, Mystical hier- archy of 9
	Thibetan proverb on credulity 111
	Thibetans, Crime un- known among Bud- dhists 8
	Thomas, R. Palmer 26
	Tiger, Symbolism of, means the world 113

	PAGE		PAGE
		White dove of	4
Tookaram Tatya	53	Tsong-ka-pa, Incarna-	
Transmission of Mas-		tion of	9
ters' letters by			
H. P. B.	14	UNSELFISH devotion of	
Truth, Discrimination		Damodar to Mas-	
of, from falsehood	73	ters	71
Exoteric Buddhism		Workers in magnetic	
leads men to esoteric	6	connection with the	
Given by Theosophy		Masters	88
	11	Workers should fear	
How degraded	38	little	109
Never coming burg-		Unselfishness neces-	
lar-like	45	sary for chelaship	30
No messenger of,		Throws open doors	
achieved complete		of inner Taber-	
triumph in his life-		nacle	58
time	4	Utter, necessary for	
Only Theosophical		students of Eso-	
doctrine is	2	teric Doctrines	15-16
Religions never in		Upasika (Woman Lay	
possession of the	11	Disciple in Bud-	
Rock of	12	dhism) see Blavat-	
Theos-Sophia is syn-		sky, H. P.	
onym of	3	Damodar extremely	
Warriors for the	58	useful to	71
Whispered by spirit-		H. S. O. suspicious of	
ual perception	36		44

	PAGE		PAGE
(Upasika contd.)		Warning to C. W.	
Leadbeater to join,		Leadbeater through	29
at Alexandria	33		
Letter by Master		VARLEY, Isabella and	
K. H. to	109	John, Members of	
Letters with Master		Inner Group	26
K. H.'s teachings		Vencata Subbiah, P.	53
sent to	100	Vicarious atonement	
Mohini's bearing to-		and Karma	23
wards	39	Vijayaraghava	
Protected by Masters		Charlu, T.	53
from conspirators			
	48	WADE, Edmond W.,	
T. S. members de-		Member of Inner	
sired to see her		Group	26
reincarnated at		Jane, Member of In-	
once	111	ner Group	26
Useful work on		YAKOUB, a chela, invit-	
higher planes to be		ed H.S.O. to cross	
done after death		watery abyss as-	
by	111	trally	113

***A 2017 Note:** These are the same
“*Letters To and About Mrs. Laura C. Holloway*”
as published in the Fifth Edition of 1964. (CCA)

ADDITIONAL LETTERS *

IN Letter 4 in this First Series, received by Miss Francesca Arundale from the Master K. H., occurs the following sentence :

“ Deeds are what we want and demand. L.C.H. has done—poor child—more in that direction during two months than the best of your members in these five years.”

L.C.H. is Mrs. Laura C. Holloway, who in a second marriage became Mrs. Laura C. Langford. There is a second Letter, No. 20, received by Miss Arundale from the Master in which Mrs. Holloway is once again mentioned with the following remarks :

“ As she says her ways are not *our* ways, nor can she comprehend them. Her personality coming in so strong in her ideas of the fitness of things, she cannot certainly understand our acts on our plane of life.”

There is more about her in Letter 20, and there is also a reference to the book, *Man* :

Fragments of Forgotten History, which was being written by Mrs. Holloway jointly with Mohini M. Chatterjee.

The 4th edition of this First Series had been printed off including the last page of the Index, and the Vasanta Press was waiting for the order to bind, when most unexpectedly on June 28th I received a most important communication from Miss Mary K. Neff. Miss Neff is well known for having much record of service to various Indian schools, and especially for her work during two years at the Theosophical Headquarters at Adyar indexing all the letters and documents which are in the Archives of the Society. She has dedicated herself especially to the history of H. P. B.'s movements and has already published one large volume, *Personal Memoirs of H. P. Blavatsky*. A second volume is in preparation. Miss Neff found in a magazine called *The Word*, which began in October 1904 and continued till September 1913, published in New York, articles by Mrs. Langford in the issues of May and July 1912. These contain certain instructions received by her from the Master K. H. These Letters are completely new to me, and I determined to include them

before the 4th edition of these Letters were published. After much difficulty I traced who are the owners of the copyright in the magazine. Though the magazine has stopped, the publishers have incorporated themselves as "THE WORD Publishing Company" of New York. The copyright-owner is Mr. H. W. Percival, one time organizer of the Theosophical Independent Society of New York and its President for 25 years. On receiving my request for permission to republish Mrs. Langford's letters, Mr. Percival cabled to me giving his consent. I have to express my cordial thanks to Mr. Percival for his permission.

It is obvious that these Letters published by Mrs. Langford were written by the Master before the two Letters in this First Series referred to above, Nos. 4 and 20, which have references to Mrs. Holloway (Langford). I publish these new Letters as they contain most valuable instructions for all those who are purposing to tread the path to the Masters.

These new Letters are not indexed in this edition.

C. JINARÂJADÂSA

LETTER (I)¹

To Laura C. Holloway

WHEN you are older in your chela life you will not be surprised if no notice is taken of your wishes, and even birthdays and other feasts and fasts. For you will have then learned to put a proper value on the carcass-sheath of the Self and all its relations. To the profane a birthday is but a twelve-month-stride toward the grave. When each new year marks for you a step of evolution, all will be ready with their congratulations ; there will be something real to felicitate you upon. But, so far, you are not even one year old—and you would be treated as an adult ! Try to learn to stand firm on your legs, child, before you venture walking. It is because you are so young and ignorant in the ways of occult life that you are so easily forgiven. But you have

¹ The footnotes are by me.—C. J.

to attend your ways and put —¹ and her caprices and whims far in the background before the expiration of the *first year* of your life as a chela if you would see the dawn of the second year. Now, the lake in the mountain heights of your being is one day a tossing waste of waters, as the gust of caprice or temper sweeps through your soul; the next a mirror as they subside and peace reigns in the "house of life." One day you win a step forward; the next you fall two back. Chelaship admits none of these transitions; its prime and constant qualification is a calm, even, contemplative state of mind (not the mediumistic passivity) fitted to receive psychic impressions from without, and to transmit one's own from within. The mind can be made to work with electric swiftness in a high excitement; but the Buddhi—*never*. To its clear region, calm must ever reign. It is foolish to be thinking of outward Upasika [H. P. B.] in this connection. She is not a "chela" . . . You cannot acquire psychic power until the causes of psychic debility are removed. You have scarcely learned the

¹ Omitted in Mrs. Langford's transcription; presumably Upāsika = H. P. B.

elements of self-control in psychism; your vivid creative imagination evokes illusive creatures, coined the instant before in the mint of your mind, unknown to yourself. As yet you have not acquired the exact method of detecting the false from the true, since you have not yet comprehended the doctrine of shells.

K. H.

LETTER (II)

To Laura C. Holloway

How can you know the real from the unreal, the true from the false? Only by self-development. How get that? By first carefully guarding yourself against the causes of self-deception. And this you can do by spending a certain fixed hour or hours each day all alone in self-contemplation, writing, reading, the purification of your motives, the study and correction of your faults, the planning of your work in the external life. These hours should be sacredly reserved for this purpose, and no one, not even your most intimate friend or friends, should be with you then. Little by little your sight will

clear, you will find the mists pass away, your interior faculties strengthen, your attraction toward us gain force, and certainty replace doubts. But beware of seeking or leaning too much upon direct authority. *Our* ways are not your ways. We rarely show any outward signs by which to be recognized or sensed. Do you think — and — and — have been counselling you entirely without prompting from us. As for U.¹, you love her more than you respect her advice. You do not realize that when speaking of, or as from us, she dares not mix up her own personal opinions with those she tells you are ours. None of us would dare do so, for we have a code that is not to be transgressed. Learn, child, *to catch a hint through whatever agency it may be given*. "Sermons may be preached even through stones". Do not be too eager for "instructions". You will always get what you need as you shall deserve them, but no more than you deserve or are able to assimilate . . .

And now the battle is set in array ; fight a good fight and may you win the day.

K. H.

¹ Upāsika.

LETTER (III)

*To Laura C. Holloway*¹

THE fundamental principle of occultism is that every idle word is recorded as well as one full of earnest meaning.

I can do nothing unless you help me by helping yourself. Try to realize that in occultism one can neither go back nor stop. An abyss opens behind every step taken forward.

K. H.

LETTER (IV)

To H. P. Blavatsky

TELL —² from Mahatma — that spiritual faculties demand instruction and regulation even more than our mental gifts, for intellect imbibes wrong far more easily than good. —² ought to bear always in mind these lines of Tennyson :

"Self reverence, self knowledge, self control,

¹ Mrs. Langford states that she gives only extracts, as the Letter is "too personal to be quoted in print".

² Presumably L.C.H.

These three alone lead life to sovereign power."

But to remember at the same time the extreme danger of the self-will when it is not regulated by the three above mentioned qualities, especially in a question of spiritual development.

Let her obtain self-control over self-will and a too great sensibility, and thus she may become the most perfect as the strongest pillar of the Theosophical Society.

K. H.

LETTER (V)

To Laura C. Holloway

YOU want a definition, child, of "Spirit." *Inflowing force* will define it as well as any other term.

Why must you be so faint-hearted in the performance of your duty? Friendship, personal feelings, and gratitude are no doubt noble feelings, but duty alone leads to the development you so crave for. Try to show them the truth for the last time. I desire you to go to — ; I desire you to change magnetism as little as you can.

K. H.

LETTER (VI)

To Laura C. Holloway

THE feeble efforts of life are contemptible indeed when compared to the results of an eternity (a word of which you can hardly have a conception) and the sum total of all actions is of no account compared to the future. But shall you, because you have this future, in which to act and create, refuse to go forward now? Divided nature—hesitates before acting.

The book¹ is a project undertaken; why not complete it? Its existence will depend upon you for you alone can create it, and the materials are in no other hands. But should you refuse to go on—do not deceive yourself with the false idea that you are unable to do what you have done.

The real reason is loss of confidence and you are responsible for the influence that you permit others to exert over you. Shall you be tried in the balance and be found wanting? Will you go back to the old conditions of things in America? It is our wish to take you out of them.

K. H.

¹ The book referred to in some of the extracts is *Man: Fragments of Forgotten History*, then in course of preparation, in collaboration with Mohini M. Chatterjee and published in 1885.

LETTER (VII)

To Laura C. Holloway

THE greatest consolation in and the foremost duty of life, child, is not to give pain, and avoid causing suffering to man or beast. It requires no acute intelligence to put two and two in the present situation and see it makes four. On the one hand we have one who has suffered greatly to serve ourselves and cause; one ever suspected, ever condemned, and who is now being crucified by Public Opinion on the tree of infamy.¹ Right at her side stands one of those for whom she has so suffered; the indirect cause of it, yet one who at the first glimpse of false appearance would not hesitate to suspect her himself. Nevertheless, this man also has suffered, he merits consideration, and ought to have his doubts solved². To satisfy him and thus help the cause in its present very complicated situation, we who are forbidden to use our powers with Europeans can act but thro' our chelas or one like H.P.B. We can get at him but thro'

¹ H. P. B.² I think A. P. Sinnett.

those two channels. Where are the chelas strong enough to help us without the aid of our own powers? One is many thousand miles away¹, the other, the adept² is here. An answer through the former would necessitate two months. But she [H.P.B.] refuses most positively to lend herself henceforth to such services. She is right. She demands it in the name of her Karma and therefore not to be ordered against her will. Her self sacrifices were so ill requited, and it would be cruelty and abuse of power to subject her to new persecutions.

K. H.

LETTER (VIII)

To H. S. Olcott

—³ should find in her own intuitions all the proof needed that we [the Mahâtmas] are satisfied with her book, her first attempt at expounding occult doctrine. Be kind and brotherly to her always. She is honest, candid, noble-minded and full of zeal. Do not criticize; her faults are those of her, and your country.

K. H.

¹ Probably Damodar K. Mavalankar.² H. P. B.³ L. C. H.

LETTER (IX)

To Laura C. Holloway

UPASIKA [H.P.B.] is sick, so you must do as I tell you. Read them aloud to her [the chapters of *Man* already finished], or, have Mohini do so, successively, to relieve you, and to H.S.O. "M" will follow it with D. K. [Djwal Khool], and stop you through her when correction is needed. You have done good work, child. I am satisfied. Be strong ; do not think of home ; all is well that ends well. Trust to the future and be hopeful.

K. H.

LETTER (X)

To H. P. B.

LEAVE her¹ strictly alone. You have no right to influence her either way. Whether she goes, or remains, her subsequent fate is in her own hands. I cannot answer the same questions over and over again. I said to her, Try, and

¹ L. C. H.

shall say no more. You may tell her this, that for one so emphatically determined in some of her moods ; one who asserted so often that she was ready at a moment's notice to go to Tibet in search of me, saying "Here I am, will you teach me, Master ?", if only she knew she would thereby gain the knowledge sought ; she acts with remarkable inconsistency. It is——'s magnetism—the coming letter and the one received—that upsets her. I did not want to seem too hard to forbid all intercourse for the time, and these are the results.

If she has not learnt yet the fundamental principle in occultism that every idle word is recorded as well as one full of earnest meaning, she ought to be told as much, before being allowed to take one step further. I will not tell you her future ; nor should you try to see. You know it is against the rules.

Anyhow you must not regret the three months lost, your and our own efforts, and M.'s time wasted in the case, if it all ends in a failure. You will have helped ; the only sufferer will be herself. I regret it deeply. I would if I could develop this richly gifted nature, quiet and soothe in the bosom of the

eternal Truth the sensitive soul ever suffering from self-inflicted wounds. I can do nothing, if she does not help me by helping herself. Try to make her realize that in occultism we can neither go back nor stop, that an abyss opens behind every step taken forward. Be kind and gentle with her, whatever happens. She suffers, and patience was never a word for her. She would be made a regular chela before she showed herself fit even for a probationary candidate. "I am not a chela," she keeps on saying, ignorant of having pledged herself as one unconsciously and when out of the body. "Oh, if I could have the assurance only that the book will be finished!" Indeed? Thus while fretting over the short period before her in the future, she loses hour after hour, day after day, instead of working at it in the present and thus finish it.

K. H.

LETTER (XI)

To H. P. B.

IT is impossible for K. H. to trouble every moment for the most unimportant matters.

This must stop. Why should she not have confidence in what you say, but must needs have autographs from Masters. She was told to publish it¹ simultaneously here and across water, but has still less confidence in herself. Had she been docile to advice given to her, had she avoided to fall daily under magnetic influence that, after first experiment, dragged her down from the lofty plane of seership to the low level of mediumship, she would have developed by this time sufficiently to trust in herself with her visions. All you women are "Zin Zin" fools to yourselves and to please a kind and affectionate friend, ready to sacrifice your own salvation.

The house-*Upasika* will find that reverential friendship does not exclude pig-headedness, envy and jealousy. The *Patal-Upasika*² will soon ascertain the dangers during development of mixing a western magnetism. Warn her once more, and if she does not heed—no more. If advice is asked, then it ought to be followed. You may tell her that if she stops for some time with you then I can help her on the behalf of K.

¹ The book, *Man*, etc.

² *Pâtâla* : lower regions.

He surely has no time just now. Did not she, herself, feel that after she had sat near——for half an hour or so her visions began changing character? Ought this not be a warning for her? Of course she is serving a purpose and knew it in——but was made to forget by the other two magnetisms.

Take her with you to Schmiechen and tell her *to see*. Yes, she is good and pure and chela-like; only flabby in kindness of heart. Say to Schmiechen that he will be helped. I myself will guide his hands with brush for K's portrait.¹

M.

LETTER (XII)

To Laura C. Holloway

COURAGE and fidelity, truthfulness and sincerity, always win our regard. Keep on, child, as you have been doing. Fight for the persecuted and the wrong, those who thro' self-sacrifice have

¹ See for the description of this happening the article by Mrs. Langford reprinted in *The Theosophist*, September 1948, though in her clairvoyance she mistakes the Mahatma M. for Mahatma K. H. (See *Mahatma Letters to A. P. Sinnett*, Letter LX).

made themselves *helpless* whether in Europe or China. I will correspond with you thro' her, but not unless you keep to yourself faithfully the secret. You may show the letters but never reveal the way they come to you. You will have to pledge yourself solemnly to that effect before I begin. Blessings on you, child, and keep off shells.

K. H.

CONCLUSION

BY C. JINARÂJADÂSA

WHY should the Master K. H. have spoken of Mrs. Holloway (in Letter 20, First Series) as "Mrs. H. Poor child !" We have the clue to it in what the Master says about her in the same Letter :

"As she says her ways are not *our* ways, nor can she comprehend them. Her personality coming in so strong in her ideas of the fitness of things, she cannot certainly understand our acts on our plane of life."

Most illuminating notes by the Master on Mrs. Holloway appear in *The Mahatma Letters to A. P. Sinnett*, Letter LXIV, pages 360-61. It is the "ultimatum and conditions" that appear in the Letters of the Master which I now publish.

To A. P. Sinnett

"But there are persons, who, without ever having 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 interest 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 their self-complacent contemplation, and their judgment of the right and wrong. Alas, such an one is our new, mutual friend L.C.H. 'The right in thee is base, the wrong a curse,' was said by our Lord Buddha for such as she; for *right* and *wrong* 'cheat such as love themselves,' and the others only in proportion to the benefits derived—though these benefits be purely spiritual. Aroused some 18 months ago to spasmodic, hysterical curiosity by the perusal of your Occult World and later on by that of Esoteric Buddhism to enthusiastic envy, she determined to 'find out the truth' as she expressed it. She

would either become a chela herself—first and foremost, to *write books*, thus eclipsing her 'lay' rival¹ or upset the whole imposture in which she had no concern. She decided to go to Europe and seek you out. Her surexcited fancy putting a mask on every stray spook, created the 'Student' and made him serve her purpose and desire. She believed in it sincerely. At this juncture foreseeing the new danger I interfered. Darb : Nath was despatched and made to impress her thrice in my name. Her thoughts were for a certain period guided, her clairvoyance made to serve a purpose. Had her sincere aspirations conquered the intense personality of her lower self I would have given the T. S. an excellent help and worker. The poor woman is naturally good and moral; but that very purity is of so narrow a kind, of so *presbyterian* a character, if I may use the word, as to be unable to see itself reflected in any other but her own *Self*. She alone is *good* and *pure*. All others must and shall be suspected. One great boon was offered her—her wayward spirit would allow her to accept of none that was not shaped in accordance with her own model.

¹ A. P. Sinnett.

“ And now she will receive a letter from me which will contain my *ultimatum* and conditions. She will not accept them, but will complain bitterly to several among you, suggesting new hints and insinuations against one whom she professes to *adore*.¹ Prepare. A plank of salvation is offered to her but there is very little hope that she will accept it. However, I will try once more ; but I have no right to influence her either way. If you will accept my advice, abstain from any serious correspondence with her until some fresh developments. Try to save ‘ Man ’² by looking it over with Mohini, and by erasing from it the alleged inspirations and dictation by ‘ Student ’.”³

K. H.

¹ H. P. B.

² The book.

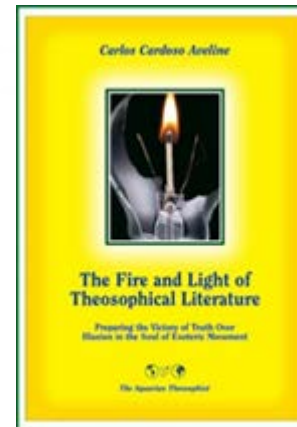
³ I desire to express my thanks to Mr. C. Humphreys for permission to reprint this Letter.

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The End of “**Letters From the Masters of the Wisdom - First Series**”.

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On the role of the esoteric movement in the ethical awakening of mankind during the 21st century, see the book “**The Fire and Light of Theosophical Literature**”, by Carlos Cardoso Aveline.



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