

**LETTERS FROM THE MASTERS  
OF THE WISDOM  
FIRST SERIES**

## *Contents*

FOREWORD by Dr Annie Besant

PREFACE

ACKNOWLEDGEMENT

**LETTERS:**

- 1-5 The Theosophical Society and Its Work
- 6-11 The Path of Discipleship
- 12-15 India and the Theosophical Movement
- 16-25 Letters of Personal Counsel
- 26-29 Letters To and about Damodar K. Mavalankar
- 30-42 Letters to and about Mrs. Laura C. Holloway
- 43-46 General
- 47-50 Marginal Letters
  - 51 The Letter of 1870
  - 52 On the Use of the Letters by Theosophical Writers
  - 53 The Future of the Theosophical Society
- 54-60 Additional Letters

NOTES TO LETTERS by C. Jinarajadasa

**LETTERS FROM THE MASTERS  
OF THE WISDOM  
FIRST SERIES**

**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*

# LETTERS FROM THE MASTERS OF THE WISDOM FIRST SERIES

## Preface

THESE 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 59, *nine years after the death of Madame H. P. Blavatsky*. The charge of the Society for Psychical Research the 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 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.

C. JINARAJADASA

**LETTERS FROM THE MASTERS  
OF THE WISDOM  
FIRST SERIES**

***Acknowledgement***

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.**

**LETTERS FROM THE MASTERS  
OF THE WISDOM  
FIRST SERIES**

**The Theosophical Society and Its Work**

*Letter 1*

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 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 popularize 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, Éliphas Levi would have called it), how is the combative *natural* instinct of man to be restrained from inflicting hither-to 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 religion will be proved identical in their esoteric meaning. Osiris, Krishna, 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 recognize our true self in a transcendental divine life. But if we would not be selfish, we must strive to make other people see that truth, to recognize the reality of that transcendental self, the 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, Mussulman 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, the 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.) (IRhys Davids.) 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 brother, 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 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 *civilized* 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.

## *Letter 2*

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



*Received at Adyar on 26 December 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.*

**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 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. (To Miss F. Arundale?)*

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

**You will let the ‘Inner Circle’<sup>1</sup> See Letter 5 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 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 Mahatma<sup>22</sup> The Master K.H. , 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.<sup>33</sup> Damodar K. Mavalankar 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.<sup>44</sup> Mohini M. Chatterjee. 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 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.<sup>55</sup> London Lodge 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 Esoteric Doctrines, who 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 good will 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 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 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 Society 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 naught 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.<sup>11</sup> Parent Society 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 Lane<sup>22</sup> Where the London Lodge was meeting at the time in the office of G.B. Finch. or a Paris. It is truly a hard task to combine so much poor material into a strong and perfect organization—yet the future of the theosophic movement depends upon the members of the *Inner Circle*; if it be not organized as it ought to be, they will have to blame but themselves.

M.

## *Letter 4*

To Francesca Arundale,  
Treasurer of the London Lodge

*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.*

**'L.C.H. has done... 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.*

**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 home**<sup>33</sup> 77 Elgin Crescent, Notting Hill, London, where H.P.B. was the guest of Mrs and Miss Arundale. **one 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 K11 Bertram Keightley '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.'<sup>2</sup> 2 Society for Psychical Research. which is a bag of nuts uncracked.

Your branch should keep in correspondence with all the others in Europe; the Germania<sup>33</sup> Germania Theosophical Society, whose leading members were the Gebhard family and Dr Hubbe Schleiden 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 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 fellows-members—and kind words count for little with us. Deeds are what we want and demand. L.C.H.<sup>44</sup> Mrs Laura C. Holloway. 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 reaction: 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 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 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. Blessing to all—deserving them.

K.H.

## Letter 5

*To the Members of the  
Inner Group of the London Lodge*

*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.*

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 teachings 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 realize 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 by-laws and choose our own council; and while remaining individually subject to the rules and by-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 teaching 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 dishonourable conduct will not be charges 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. Copper-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 Keningale Cook), Catherine Galindo, Patience Sinnett, A.P. Sinnett, Jane Wade.





**LETTERS FROM THE MASTERS  
OF THE WISDOM  
FIRST SERIES**

*The Path of Discipleship*

*Letter 6*

*To Pandit Pran Nath*

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

*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 his 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 transfer from one body to another the determination which finally leads him to the attainment of his desire. Bh. Sh.11 Bhawani Shankar has seen me in my own physical body and he can point out the way to others. He has been working unselfishly for his fellow men 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*

*Transcribed from the original at Adyar. This and the following letter were received by C.W. Leadbeater, the former at midday of the 31 October 1884, and the latter at midnight of the same day. The first letter was received by post, and bears the London postmark, '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.*

*Upasika is a more 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 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 Tathgata'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 Tathgata'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.)*

**Last spring – March the 3rd – you wrote a letter to me and entrusted it to "Ernest". Tho' 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.**

**In that message of yours it was said that, since reading Esot. Bud: and Isis your "one great wish has been to place yourself under me as a chela, that you may learn more of the truth." "I understand from Mr. S." 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 only be 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 – 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 or 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 Tathgata's memory aid you to decide for the best.**

**K.H.**

## ***Letter 8***

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

*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.*

**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 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 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.

## ***Letter 9***

*To a Member*

*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.*

**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 Headquarters 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 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. (See Letter 6)

## ***Letter 10***

*To Mohini M. Chatterjee*

*Transcribed from the original at Adyar.*

**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 11*

*To Mohini M. Chatterjee*

*Transcribed from the original at Adyar.*

**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 suspicions. 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.

**LETTERS FROM THE MASTERS  
OF THE WISDOM  
FIRST SERIES**  
*India and the Theosophical Movement*

*Letter 12*

*To a Member*

*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 14 April 1882.*

**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?' Lukewarm 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.**

*Letter 13*

*To Mohini M. Chatterjee*

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

**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 ever 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*

*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, and 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.*

**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.<sup>11</sup> Noendro Nath Sen and have a talk with him upon the subject. Till then—not a word.**

K.H.



## Letter 15

To Mohini M. Chatterjee

*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.*

**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*<sup>11</sup> Its editor was A.P. Sinnett. Of August 7th and read with attention the article 'Indo-British India'. Think 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 FROM THE MASTERS  
OF THE WISDOM  
FIRST SERIES**

*Letters of Personal Counsel*

**Letter 16**

*To H.S. Olcott*

*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 Dharbgi Nath, one of the pupils who, for a while, took possession of the body of 'Bawaji' or, to give his proper name, S. Krishnamachari. 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 fehta 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.*

**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 Ashram 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  of fact. Your skeptical action, often running into extreme conservatism—perhaps the very last trait that the careless would suggest of you—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 came 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. Tomorrow 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*

*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.

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

**K.H.**

## ***Letter 18***

*To H.S. Olcott*

*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 Dairy Leaves, Third Series, pp.90, 91.)*

**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*

*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 Dairy 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 7 August 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 1887, a band gathered round H.P.B., especially of men and women under about thirty-five, composed of the two Keightleys, 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 the 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 Truthseeker. 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 recognize 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**

37, 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 received 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.<sup>1</sup>**

**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 Buddhalike friend<sup>2</sup> *can see thro' the varnish, the 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 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 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 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 43, received at Allahabad, February 1882*).**

---

<sup>1</sup> Personal valet, 'dressing boy'.

<sup>2</sup> The Master K.H.

*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.*

**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 and remote, a letter or line to anybody in Europe or America, nor 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 theosophist *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  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 towards 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*

*Transcribed from the original at Adyar.*

*'Mrs H. Poor child! Mrs Laura C. Holloway, Most illuminating notes by the Master on Mrs Holloway appear in The Mahatma Letters to A.P. Sinnett, Letter 64 pp. 354-359. This Letter appears, in part, as No. 42, page 86 of this volume.*

*'I pray you to use your influence with her ... to have her book published before the year 1885...she has no need for the present of Mohini's help. This refers to Man, Fragments of Forgotten History which was being written by Mrs Holloway jointly with Mohini M. Chatterjee.*

*Most illuminating notes by the Master on Mrs Holloway appear in The Mahatma Letters to A.P. Sinnett, Letter 64.*

**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. Poor child! By placing so constantly her personality over 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 the 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 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 'Master' 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

*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 Brahmin. 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).*

**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 both, one day. May you deserve the blessings of our Chohans.**

K.H.

## Letter 22

To W. T. Brown

*Received by Mr W.T. Brown on 17 December 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.*

**I HAVE told you through D.11 Damodar K. Mavalankar. 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*.

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 ensure. If *all that you saw* was imperfect *in itself* it was due to previous causes. You saw and recognized 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 paralysing you for a moment, the fault is surely yours, not mine. I had no right to act upon you phenomenally or to psychologize 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 recognized 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*

*Transcribed from the original at Adyar.*

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*

*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 judgement had a value for those striving to tread the 'narrow way', I 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.*

**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 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 perhaps come—like so many others—to disbelieve in my existence, I shall watch your career and sympathize 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*

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

**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 FROM THE MASTERS  
OF THE WISDOM  
FIRST SERIES**

***Letters To and about Damodar K.  
Mavalankar***

***Letter 26***

*To Damodar K. Mavalankar*

*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 Ss. Subramania Iyer, B.L., then High Court Vakil, Madura, who also describes certain phenomena which happened in his presence.*

**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*

*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.*

**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 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*

*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.*

**D.<sup>1</sup> <sup>1</sup>Damodar K. Mavalankar. 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 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

*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 5 June 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.*

**THE poor boy<sup>2</sup> <sup>2</sup>Damodar K. Mavalankar. 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. 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 realized 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.**

**LETTERS FROM THE MASTERS  
OF THE WISDOM  
FIRST SERIES**

*Letters to and about Mrs Laura C. Holloway*

*Letter 30*

*To Laura C Holloway*

*Letters 30 to 41*

*It is obvious that these letters were written before Letters 4 to 20, which have reference to Mrs Holloway.*

*C. Jinarajadasa writes:*

*'Miss Mary K. Neff was well known for her 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 had dedicated herself especially to the history of H.P.B.'s movements and had published Personal Memories of H.P. Blavatsky.*

*'She found in a magazine The World published in New York, articles by Mrs Langford in the issues of May and June 1912. These contain certain instructions received by her from the Master K.H....I publish these letters, as they contain much valuable instructions, for all who are preparing to tread the path to the Masters.'*

**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 towards 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 to attend your ways and put — —<sup>11</sup> Presumably Upasika = H.P.B. 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 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 31*

*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 towards 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.22 Upasika, 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.

## *Letter 32*

*To Laura C. Holloway*<sup>1</sup>

<sup>1</sup> Mrs Holloway states that she gives only extracts, as the letter is 'too personal to be quoted in print'.

**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 33*

*To H.P. Blavatsky*

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

Self-reverence, self-knowledge, self-control, 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 34*

*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 35*

*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 book<sup>1</sup> 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.

---

<sup>1</sup> 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 36*

*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 make 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<sup>2</sup>. 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 solved.<sup>3</sup> 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 chela or one like H.P.B. We can get at him but thro' those two channels. Where are the chelas strong enough to help us without the aid of our own powers? One is many thousand miles away,<sup>4</sup> the other, the adept<sup>5</sup> 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.

---

<sup>2</sup> H.P.B.

<sup>3</sup> I think A.P. Sinnett

<sup>4</sup> Probably Damodar K. Mavalankar.

<sup>5</sup> H.P.B.

## *Letter 37*

*To H.S. Olcott*

— —<sup>6</sup>L.C.H. should find in her own intuitions all the proof needed that we [the Mahatmas] 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.

## *Letter 38*

*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 39*

*To H.P.B.*

LEAVE her<sup>1</sup> L.C.H. 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 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 40*

*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 it<sup>1</sup> <sup>1</sup>The book, *Man*, etc. 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<sup>2</sup> <sup>2</sup>Patala: lower regions. 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. 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 portait.<sup>3</sup>**

**M.**

---

<sup>3</sup> See for the description of this happening the article by Mrs Langford (Laura C. Holloway) 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 40)

## ***Letter 41***

*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 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.

## Letter 42

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 judgement of the right and wrong. Alas, such a 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' rival<sup>1</sup> A.P. Sinnett. 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.

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*.<sup>2</sup> <sup>2</sup>H.P.B. 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'<sup>3</sup> <sup>3</sup>The book. by looking it over with Mohini, and by erasing from it the alleged inspirations and dictation by 'Student.'

K.H.

# LETTERS FROM THE MASTERS OF THE WISDOM FIRST SERIES

## *General*

### *Letter 43*

*To A.O. Hume*

*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. were published by me in 1925 in 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.*

**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 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.'<sup>1</sup> Old Lady, i.e., H.P.B. 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—*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 feedpipe, 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 purpose, 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 our 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 Pres. 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 system; 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 44***

*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.*

*Question:-People of Guzarat<sup>1</sup> are simple; they have a religious turn of mind, but they have been entangled in sectarian religions. 1 A tract of territory reaching northwards from Bombay to Kathiawar.*

**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.**

*Question:-I wish to form a club...to discuss...'Sanatana Dharma';<sup>2</sup> can I succeed?*

<sup>2</sup> A Sanskrit term for the old established and venerated formulas of orthodox Hinduism.

**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 demoralized 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 which is happiness. For a time wonders may attract a mob, but that is no step towards the regeneration of humanity. As Subba Row<sup>1</sup> 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.

---

<sup>1</sup> T.Subba Row.

## ***Letter 45***

*To a Member*

*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.*

**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 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 46*

*To a Member*

*Reprinted from The Theosophist, November 1907, p.167. The sentence 'and those greater than we' refers to a sentence in the letter of the Maha Chohan, Letter 1.*

**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.

**LETTERS FROM THE MASTERS  
OF THE WISDOM  
FIRST SERIES**

*Marginal Letters*

*Letter 47*

*To H.P.B.*

*In the communications received from the Masters, many instructions were given in comments upon the 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.*

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.<sup>1</sup> 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 ARUNDALE<sup>2</sup>

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

**K.H.**

---

1 British Theosophical Society.

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

## ***Letter 48***

*To G. Soobiah Chetty*

*Transcribed from the original at Adyar. This brief note comes in a letter sent by H.P.B. on 17 July 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 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.*

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

**K.H.**

## ***Letter 49***

*To H.P.B.*

*This brief but striking statement by the Master M. appears on the flyleaf of a large illustrated edition of The Light of Asia, now at Adyar, presented to H.P.B. On the flyleaf 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 dropped out soon afterwards.*

**THE days of his, blindness will return again, he will turn once more away**

from truth's bright face.

M.

## ***Letter 50***

*To C.W. Leadbeater*

*Transcribed from the original at Adyar. This occurs written across a folded letter written by H.P.B. at Elberfeld, 23 June 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. Krishnamachri, 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.*

**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.**

**LETTERS FROM THE MASTERS  
OF THE WISDOM  
FIRST SERIES**

*The Letter of 1870*

*Letter 51*

*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 Fedéef. She wrote on 26 June 1884, from Paris, to Colonel Olcott about this letter and, describing the anxiety of H. P.B.'s relations, who had 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 to 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.*

**A l'Honorable,  
Très Honorable Dame,**



**Nadyéjda Andréewna Fadeew,  
Odessa.**

**Les nobles parents de Mad. H. Blavatsky n'ont aucune cause de se desoler. Leur fille et nièce n'a point quitté ce monde. Elle vit et désire faire savoir a 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 Mme H. Blavatsky have no cause whatsoever for grief. Their daughter and niece has not left this world. She lives, and desires to make known to those whom she loves that she is well and very 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 Sangyas she has found devoted friends who take care of her physically and spiritually. The ladies of her house should therefore make themselves easy. Before 18 new moons shall have risen, she will return to her family.**

**LETTERS FROM THE MASTERS  
OF THE WISDOM  
FIRST SERIES**

**On the Use of the Letters by *Theosophical Writers***

***Letter 52***

*To Mohini M. Chatterjee*

*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 The Gentleman's Magazine and Chambers Journal, as well as an author of some biographical works.*

**To Mohini: You may, if you choose so, or find necessity for it, use in 'Man'<sup>1</sup>**

**<sup>1</sup>See Note 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 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 other'; 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.<sup>2</sup> who was already told the same.**

**K.H.**

---

<sup>2</sup> *Mrs Laura C. Holloway*

**LETTERS FROM THE MASTERS  
OF THE WISDOM  
FIRST SERIES**  
*The Future of the Theosophical Society*

***Letter 53***

*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.*

**YOU have still to learn *that so long as there are three men worthy of our Lord's<sup>3</sup> blessing, in the Theosophical Society, it can never be destroyed.***

**M.**

---

<sup>3</sup> The Lord Gautama Buddha.

**LETTERS FROM THE MASTERS  
OF THE WISDOM  
FIRST SERIES  
*Additional Letters***

***Letter 54***

*To H.S. Olcott*

*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 the 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<sup>1</sup>, 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.*

---

<sup>1</sup> The letter has since been discovered at Adyar.

**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 55*

*To a Member*

*Letters 55 and 56. 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 is pasted a cutting from The Indian Mirror of Calcutta, dated 2 May 1882. There is no mention of the names of the recipients, and therefore it is not now possible to say where the original letters are. 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.'*

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

M.:

## *Letter 56*

*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? 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 57*

*To A.G.*

*The recipient is probably Alkondavilli Govindacharya. Dobbspett is near Bangalore. He was a distinguished Tamil scholar and wrote several books. His most important work was an English translation of the Bhagavad G... with the commentary of Shr... Renucharya.*

**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.**

**Dobbspett**

**24 Apr. 1883**

## *Letter 58 A*

*To H.P.B.*

*Letters 58A and 58B. 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. Until 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 was 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 15 October 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.*

*Until 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.*

#### **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.<sup>1</sup> 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.**

---

<sup>1</sup> Dr Archibald Keightley.

## ***Letter 58 B***

*Letter from Mabel Cook (nee Collins) 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.2 (?) 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.3 because I have lost all confidence in its Head.

Yours etc.,  
Mabel Cook

---

<sup>2</sup> A.K.-K.H.

<sup>3</sup> Blavatsky Lodge of which H.P.B. was the Head.

## ***Letter 59***

**(The last Letter, written in 1900, received nine years after the death of H.P. Blavatsky.)**

*To Annie Besant*

*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 herself forged 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 22 August 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 Kholapoor 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.*

**A PSYCHIC and a prnymist 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 thoughts 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 60

To H.P.B.

*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 in thin notepaper 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 until 1887. He left Adyar to become the Registrar of the University of Madras (he was an M.A. of Cambridge). Sometimes 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 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.*

SUCH are the reasons why if he<sup>1 1</sup> H.S. Olcott still occasionally feels M.'s, 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— —.<sup>2 2</sup> So in the original. 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— —<sup>3</sup>) <sup>3</sup>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. 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 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 pus 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)<sup>4</sup> A.J. Cooper-Oakley. 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 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 Pres. 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.<sup>1</sup> 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.<sup>2</sup>; 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?

---

<sup>1</sup> T. Subba Row.

<sup>2</sup> Dr Neild Cook.



# LETTERS FROM THE MASTERS OF THE WISDOM FIRST SERIES

## *Notes to Letters*

### **Letter 1, p. 2**

This is certainly the most important letter ever received from the adept teachers, as it is a communication from the Mah€ 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 Mah€ 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 (1880?) at Allahabad; the next principal person in the Allahabad group was Mr A.O. Hume who joined the Society in 1881 (1880?). 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 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 was meant by metaphysics or philosophy, he was intensely objective and fascinated by all scientific experiments; the latter was an ornithologist and had a hobby of collecting 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 nature 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 examining, 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 long years after all communication ceased between the Master K.H. and himself, he wrote:

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 aspects 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 29*).**

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 *rewrite* 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.

It was only with the permission of the Maha Chohan that communications to Mr Sinnett and Mr Hume, through letters and phenomena, had begun, and as neither of them seemed amenable to reason, at last the Master K.H. approached the Maha Chohan. We have this communication which I have placed as Letter 1, 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 Mah  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 which 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 1. 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,<sup>1</sup> which is not only a direct reproof to the Theosophists who neglect the main idea of Brotherhood, but also an anticipated answer to M.  mile Burnouf's chief argument. Here are a few extracts from it. 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).

---

<sup>1</sup> H.P.B. omitted to note that the Letter says in the sentence but one '1881 years ago'.

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 the letter are quoted; as also Letters 32 and 33 in this work. The article in *The Path*, in which the three parts of Letter 1 of the Mah  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 59) 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.

# LETTERS FROM THE MASTERS OF THE WISDOM FIRST SERIES

## ADDITIONAL NOTE RE THE MAHĒ CHOCHAN LETTER (No. 1)

Recently it was discovered that the letter from the MahĒ Chohan appears in H.P.B.'s scrap-book, No. XXIII, Part II, (page 469), as a cutting from the American *Religio-Philosophical Journal* of 26 June 1886, in a letter addressed to the editor with the following heading:

### Several Good Reasons

Given to 'R.H.' by the Chohan Why the  
Theosophical Society should be a  
Brotherhood of Humanity.

At the end of the letter there is the following note:

The above is an abridged version of the views of the Chohan on the Theosophical Society from his own words, as given last night through an accredited chela, and now published for the benefit of those whom it may concern.

In the final paragraph, where Mr C. Jinarajadasa gives the date as 1880 (1881), the cutting distinctly gives the date as 1886. The two versions are practically the same except for a few minor differences in punctuation and words, but the American paper omit the references to 'Christian missionaries', to A.P.S., the Eclectic Society and Mr Hume, and to India.  
Adyar, 1963. Publisher

### Letter 2, p. 10

Received at Adyar on 26 December 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. 12

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

### Letter 4, p. 17

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.

**‘L.C.H. has done... 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, become Mrs Laura C. Langford.

### **Letter 5, p. 21**

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. 26**

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

### **Letter 7, p. 27**

Transcribed from the original at Adyar. This and the following letter were received by C.W. Leadbeater, the former at midday of the 31 October 1884, and the latter at midnight of the same day. The first letter was received by post, and bears the London postmark, ‘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.

Upasika is a more 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 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 Tathagata’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 Tathagata’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. 30**

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. 31**

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. 32**

Transcribed from the original at Adyar.

**Letter 11, p. 33**

Transcribed from the original at Adyar.

**Letter 12, p. 36**

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 14 April 1882.

**Letter 13, p. 37**

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

**Letter 14, p. 38**

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, and 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. 39**

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. 42**

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 Dharbgi Nath, one of the pupils who, for a while, took possession of the body of 'Bawaji' or, to give his proper name, S. Krishnamachari. 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 *fehda* 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. 44**

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. 44**

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 Dairy Leaves*, Third Series, pp. 90, 91.)

### **Letter 19, p. 46**

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 Dairy 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 7 August 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 1887, a band gathered round H.P.B., especially of men and women under about thirty-five, composed of the two Keightleys, 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 the 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 Truthseeker*. 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 recognize 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**



37, 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 received 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.<sup>1</sup>**

**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 Buddhalike friend<sup>2</sup> *can see thro' the varnish, the 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 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 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 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 43, received at Allahabad, February 1882*).**

---

<sup>1</sup> Personal valet, 'dressing boy'.

<sup>2</sup> The Master K.H.

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. 51**

Transcribed from the original at Adyar.

'Mrs H. Poor child! Mrs Laura C. Holloway, Most illuminating notes by the Master on Mrs Holloway appear in *The Mahatma Letters to A.P. Sinnett*, Letter 64 pp. 354-359. This Letter appears, in part, as No. 42, page 86 of this volume.

'I pray you to use your influence with her ... to have her book published before the year 1885...she has no need for the present of Mohini's help. This refers to *Man, Fragments of Forgotten History* which was being written by Mrs Holloway jointly with Mohini M. Chatterjee.

Most illuminating notes by the Master on Mrs Holloway appear in *The Mahatma Letters to A.P. Sinnett*, Letter 64.

**Letter 21, p. 57**

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 Brahmin. 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. 57**

Received by Mr W.T. Brown on 17 December 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. 60**

Transcribed from the original at Adyar.

**Letter 24, p. 61**

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 judgement had a value for those striving to tread the 'narrow way', I 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. 63**

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. 66**

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. Cooposwamy 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 Ss. Subramania Iyer, B.L., then High Court Vakil, Madura, who also describes certain phenomena which happened in his presence.

**Letter 27, p. 66**

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 67**

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. 68**

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 5 June 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.

### **Letters 30 to 41**

It is obvious that these letters were written before Letters 4 to 20, which have reference to Mrs Holloway.

C. Jinarajadasa writes:

'Miss Mary K. Neff was well known for her 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 had dedicated herself especially to the history of H.P.B.'s movements and had published *Personal Memories of H.P. Blavatsky*.

'She found in a magazine *The World* published in New York, articles by Mrs Langford in the issues of May and June 1912. These contain certain instructions received by her from the Master K.H....I publish these letters, as they contain much valuable instructions, for all who are preparing to tread the path to the Masters.'

### **Letter 43, p. 90**

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. were published by me in 1925 in 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 44, p. 99**

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 45, p. 101**

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 46, p. 101**

Reprinted from *The Theosophist*, November 1907, p. 167. The sentence 'and those greater than we' refers to a sentence in the letter of the Maha Chohan, Letter 1.

**Letter 47, p. 104**

In the communications received from the Masters, many instructions were given in comments upon the 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 48, p. 105**

Transcribed from the original at Adyar. This brief note comes in a letter sent by H.P.B. on 17 July 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 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 49, p. 105**

This brief but striking statement by the Master M. appears on the flyleaf of a large illustrated edition of *The Light of Asia*, now at Adyar, presented to H.P.B. On the flyleaf 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 dropped out soon afterwards.

**Letter 50, p. 106**

Transcribed from the original at Adyar. This occurs written across a folded letter written by H.P.B. at Elberfeld, 23 June 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 51, p. 108**

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 Fedéeff. She wrote on 26 June 1884, from Paris, to Colonel Olcott about this letter and, describing the anxiety of H. P.B.'s relations, who had 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 to 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 52, p. 112**

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 *The Gentleman's Magazine* and *Chambers Journal*, as well as an author of some biographical works.

### **Letter 53, p. 116**

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 54, p. 118**

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 the 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<sup>1</sup>, 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.

---

<sup>1</sup> The letter has since been discovered at Adyar.

### **Letters 55 and 56 pp. 118 and 119**

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 is pasted a cutting from *The Indian Mirror* of Calcutta, dated 2 May 1882. There is no mention of the names of the recipients, and therefore it is not now possible to say where the original letters are. 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 57, p. 120**

The recipient is probably Alkondavilli Govindacharya. 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 Gita* with the commentary of Shri Ramanujacharya.

### **Letter 58A and 58B, pp. 120 and 122**

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. Until 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 was 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 15 October 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.

Until 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 59, p. 123**

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 herself forged 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 22 August 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 Kholapoor 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 60, p. 125**

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 in thin notepaper 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

until 1887. He left Adyar to become the Registrar of the University of Madras (he was an M.A. of Cambridge). Sometimes 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 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.

**LETTERS FROM THE MASTERS  
OF THE WISDOM  
SECOND SERIES**

## *Contents*

FOREWORD by Dr Annie Besant

**PART: LETTERS:**

- I. 1-25. 1. The French Letter of 1870. 2. Letters Received in America, 1875-76
- II. 26-47. Letters to H. S. Olcott, 1879-1884
- III. 48-67 Letters to Indian Chelas:
  - 1. S. Ramaswamier
  - 2. Mohini M. Chatterjee
  - 3. R. Keshava Pillai
- IV. 68-73 Letters to German Theosophists
- V. 74-82 Miscellaneous Letters

APPENDIX A

APPENDIX B

APPENDIX C

# LETTERS FROM THE MASTERS OF THE WISDOM SECOND SERIES

## PART I

1. THE FRENCH LETTER OF 1870
2. LETTERS RECEIVED IN AMERICA, 1875—1876

### FOREWORD

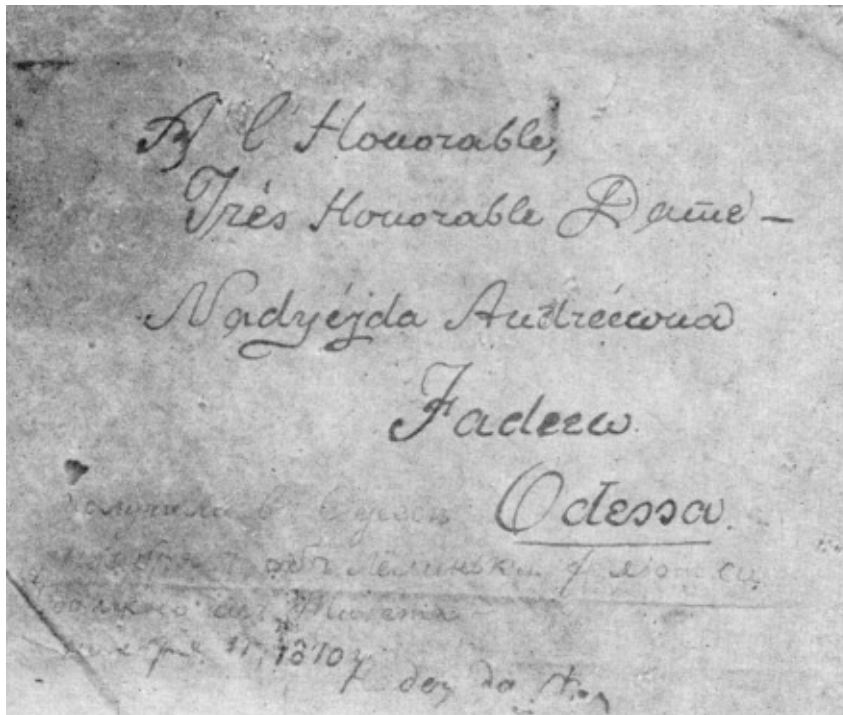
THE first letter from a Master of the Wisdom ever received was in 1870 by Madame Fadéef, the aunt of H.P. Blavatsky. When the Society for Psychical Research accused H.P.B. of forging the letters of the Masters, this letter was in Russia. *It is in the handwriting of Master K.H.*, which the S.P.R. said was concocted by H.P.B. But H.P.B. was thousands of miles away when her aunt received the letter. Similarly was it with several other letters which were precipitated in one country when H.P.B. was in another. This was the case with the famous letter about Damodar K. Mavalankar, which Tookaram Tatyā wrote and posted in Bombay on June 5, 1886, H.P.B. at this time being in Italy. Colonel Olcott received it two days later in Adyar. In transit, there appears precipitated in blue a message about Damodar.

The letter of 1870 was first published in *Letters from the Masters of the Wisdom* (First Series). But I give now a facsimile of it for the first time. Madame Fadéef wrote from Paris to Colonel Olcott in French on June 26, 1884, the translation of which is as follows:

Two or three years ago I wrote to Mr. Sinnett in reply to one of his letters, and I remember telling him what happened to me about a letter which I received phenomenally, when my niece was on the other side of the world, and because of that nobody knew where she was—which made us deeply anxious. 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 her whom I believe you call “Kouth Humi,” which was brought to me in the most incomprehensible and mysterious manner, in my house 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, but at Odessa. Immediately upon my return I shall send it to you, and I shall be very

pleased if it can be of any use to you.

On her return to Odessa, Madame Fadéef sent the letter to Colonel Olcott, and it is now at Adyar. In the lower left hand corner of the envelope, there is written in Russian, in pencil: "Received at Odessa, November 7, about Lelinka, probably from Tibet. November 11, 1870. Nadejda F." *Lelinka* was H.P.B.'s pet name.



## LETTER 1

### TRANSLATION

*To the Honourable,*

*Most Honourable Lady,*

*Nadyéjda Andréewna Fadeew,*

*Odessa.*

**The noble relation of Madame 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 Sangyas<sup>1</sup> 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.**

---

<sup>1</sup> Lord Buddha.

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 choi-  
sie. Elle a été bien malade, mais, ne l'est plus:  
car grâce à la protection du Seigneur Sang-  
gyas 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.

## LETTER 1

A l'Honorable,

Très Honorable Dame,

Nadyéjda Andréowna 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 Sanggyas 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.

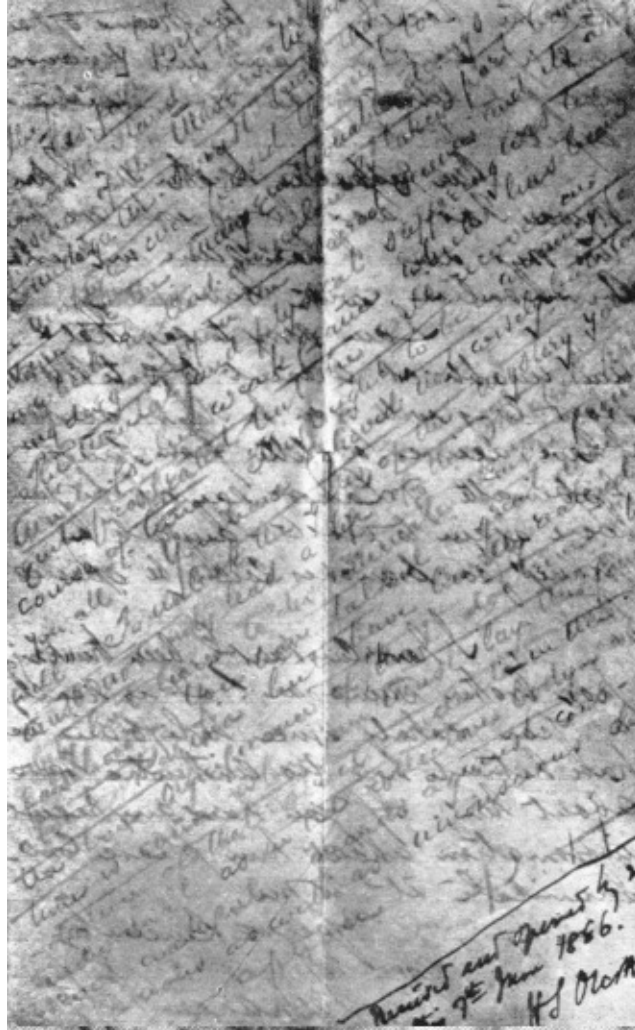
## FOREWORD

THE letter about Damodar K. Mavalankar, in the K. H. script, was received by Colonel Olcott on June 7, 1886, at Adyar, two days after being posted in Bombay. Tookaram Tatya, a devoted Bombay member, wrote to Colonel Olcott as follows:

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 it, the Master K.H. had written on the letter in transit, on a blank page. I reproduce the original for the first time. That this script, and that which appears in the letter of 1870, are of the same hand is obvious. Note the curious habit of the Master in putting a stroke over the letter *m*. The letter has been previously published both in the *Theosophist* and in the First Series of this work.

As the Master has written in light blue pencil, the photographic reproduction is necessarily faint. If the reproduction is held before a mirror, Tookaram Tatya's writing in black ink, which has come through the thin paper, will be found faintly legible.



LETTER 2

## LETTER 2

The poor boy 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 things 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. This ought to be 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.

Note: Damodar went to Tibet in 1885.

## FOREWORD

As is well known, H. P. Blavatsky went to America at the direct command of the Masters, and, throughout all her time there, she was in constant communication with several of Them. At first, the detailed direction of her work was under the supervision of the Egyptian Brothers, of whom the chief is the Adept who called Himself Serapis Bey. Associated with Him were others, among whom Tuitit Bey is referred to several times by H.P.B.

Colonel Olcott has not mentioned anywhere the date when he received this letter from the Brotherhood of Luxor. It is evidently among the earliest letters received by him, if not the first.

The envelope is addressed as follows:

*O.G.L. pour Messenger Special*

*Colonel H. S. Olcott,*

*au No. 7, Beekman Street, New York,*

*États Unis d'Amérique.*

*aux bons soins de Madame H. Blavatsky*

*F.G.S. R +*

The envelope is of black glazed paper and the inscription on it is in gold ink, which is now somewhat faded. It is closed with a red seal, but the seal is not decipherable. The letter is written in gold ink on thick green paper. The letter is now in four pieces.

The letters of the Master Serapis several times mention John King. Under this name several entities seem to have played their part in the early days of Spiritualism. Spirits calling themselves “John King” still materialise, with the orthodox features, but they are fraudulent spirits, I think, utterly lacking in the distinction which was a characteristic of the genuine and original John King, Colonel Olcott mentions that John King was first heard of in 1850. According to Colonel Olcott, there were three John Kings: 1. “An elemental pure and simple, employed by H.P.B. and a certain other expert in the doing of wonders”; 2. “the earth-haunting soul of Sir Henry Morgan, the famous buccaneer”; 3. “messenger and servant—never the equal—of living Adepts”. It is this third John King who is referred to in the letters of the Master. See *Old Diary Leaves*, vol. I, chap. I.

The Brotherhood of Luxor which was directing H. P. B. and H. S. O. must be distinguished from “The Hermetic Brotherhood of Luxor” This was a spurious

organisation started somewhere about 1883. The papers about it in the Adyar records show that its principal agent in U. S. A. was a certain "M. Theon, Grand Master *pro tem.* of the Exterior Circle". This person's real name was Peter Davidson, who, in the secret instructions issued, signs himself "Provincial Grand Master of the Northern Section". The originator of this "H. B. of L." seems to have been a Hindu, Hurrychund Chintamon, at least one of the records says so. Whether this was the Hurrychund Chintamon of Bombay, who was in correspondence with the Founders in 1875, and who quarrelled with them and with the Arya Samaj over funds sent by the T.S. to the Arya Samaj, I have no means of ascertaining. He seems to have had as fellow-workers Davidson and a certain D'Alton, *alias* T. H. Burgoyne. Burgoyne seems to have passed under several *aliases* and was sentenced in 1883 to prison for swindling under the name of Thomas Henry Dalton. Davidson, who was at the time in England, seems to have returned to America. It is not easy to understand how Thos. M. Johnson, the well-known writer and publisher of *The Platonist*, of Osceola, Mo., U.S.A., was brought into this quack organization. Writing in 1886 Mr. Johnson, in a letter now among the records concerning "H. B. of L.," adds to his signature an inscription showing him to be the President of the American Central Committee of the "H. B. of L." In 1875 when H.P.B. tried to found the Theosophical Movement, she had a definite seal, symbolical of the Brotherhood of Luxor, printer on her note-paper. This seal of hers was imitated with modifications by Davidson for use of the "H. B. of L." From some of the secret instructions, now among the records, of this organization, which Colonel Olcott rightly calls a "gudgeontrap," it is evident that its "occult" teaching was distinctly allied to the questionable practices of the darker Tantric cult of India.

It is characteristic of the letters written to Colonel Olcott by the Master Serapis that often. He gives the exhortation "*Try*".

All the letters of the Master Serapis, published in this Part I of this book, are at Adyar. Except one letter, they were all received by Colonel Olcott between the months of June and August, 1875.

### LETTER 3

**FROM the BROTHERHOOD OF LUXOR, Section the Vth to Henry S. Olcott.**

**Brother Neophyte, we greet thee.**

**He who seeks us finds us. TRY. Rest thy mind—banish all foul doubt. We keep watch over our faithful soldiers. Sister Helen is a valiant, trustworthy servant. Open thy Spirit to conviction, have faith and she will lead thee to the Golden Gate of truth. She neither fears sword nor fire but her soul is sensitive to dishonour and she hath reason to mistrust the future. Our good brother "John" hath verily acted rashly, but he meant well. Son of the *World*, if thou dost hear them both.**

**TRY.**

**It is *our* wish to effect an opprobrious punishment on the man Child<sup>1</sup> and through thy means, brother. TRY.**

**David<sup>2</sup> is honest and his heart is pure and innocent as the mind of a babe, but he is not ready physically. Thou hast many good mediums around thee, don't give up thy club.<sup>3</sup> TRY.**

**Brother "John" hath brought three of our *Masters* to look at thee after the séance. Thy noble exertions on behalf of our cause now give us the right of letting thee know who they were:**

**SERAPIS BEY (Ellora Section)<sup>4</sup>**

**POLYDORUS ISURENUS (Section of Solomon)**

**ROBERT MORE (Section of Zoroaster)**

**Sister Helen will explain thee the meaning of the Star and colors.**

**Activity and Silence as to the present.**

**By Order of the Grand.**

## **TUITIT BEY**

**Observatory of Luxor.**

**Tuesday Morning.**

**Day of Mars.**

---

<sup>1</sup> Dr. Henry T. Child. This person came before the American public in January, 1875, as an exposé of two American mediums, Mr. and Mrs. Holmes. Instructions were received by both H.P.B. and H.S.O. that Child himself was to be exposed, as he was their "ex-partner and show-manager" (*O.D.L.*, VOL. I, P. 70). Colonel Olcott exposed Child thoroughly in his *People from Another World*. Says H.P.B. in her Scrap-Book in one place: "Dr. Child was a *confederate*. He took money for Holmes' séances. He is a rascal." In another place in the Scrap-Book, she writes: "Ordered to expose Dr. Child. I did so. Dr. is a hypocrite, a liar and a fraud."

<sup>2</sup> I have no clue who David is.

<sup>3</sup> The "Miracle Club", whose organization was announced in the *Spiritual Scientist* of May 27, 1875. H.P.B. writes of this first attempt to form a Society: "An attempt in consequence of *orders* received from T.B. . through P. . personating G.K. Ordered to begin telling the public the *truth* about the phenomena and their mediums. And *now* my martyrdom will begin! I will have all the Spiritualists against me in addition to the Christians and Skeptics! Thy will. O. M. . !, be done ! H.P.B."

<sup>4</sup> Ellora is a series of rock-hewn caves, ten miles north of Daula-tabad, and 225 miles north-west of Bombay. Ellora is still a "tīrtha" or place of pilgrimage, though it has now no reputation as an occult center. "In the rainy season a torrent flows at its foot and a great cascade pours over in front, so that the pilgrims can pass along a ledge behind it and bathe in the falling spray, believing that it is Ganga's holy stream falling over the great God's brow. For over a mile in length this scrap of rock is carved into monasteries and temples belonging to different sects, among the earliest being the Buddhist Visvakarma stupahouse already described." *A Handbook of Indian Art*, by E. B. Havell, p. 79.

## FOREWORD

LOOKING back at the growth of the Theosophical Society from 1875, the figures of H.P.B. and Colonel Olcott tower head and shoulders above the other fifteen who nominally were the Founders of the Society. Several generations of Theosophists have believed that the Adept Brothers selected only these two, to be the pivot of the Theosophical Movement. A perusal of the letters of the Master Serapis shows that the Egyptian Brotherhood originally intended to make the nucleus of the Movement not two but three. The third person was a young American, Elbridge Gerry Brown, the editor of the *Spiritual Scientist*, Boston. Gerry Brown stood out from other spiritualists by a desire to understand the occult laws behind spiritualistic phenomena. It was the intention of the Egyptian Brotherhood that the Theosophical Movement should, as its first work, initiate a broadening and deepening of Spiritualism. While proof as to survival after death was most valuable, it was only one fact in a larger philosophy which the Adept Brothers intended to give to mankind. Gerry Brown evidently in the beginning responded to these ideals, for he placed his paper at the service of the Brotherhood. Both H.P.B. and H.S.O. not only contributed articles, but also much money to the support of the *Scientist*. This part of the plan, however, broke down. H.P.B. writes in two places in her Scrap-Book No. I:

(1) Several hundred dollars out of our pockets were spent on behalf of the Editor, and he was made to pass through a minor *diksha*. This proving of no avail, the Theosophical Society was established. The man might have become a *Power* but preferred to remain an *Ass*. *De gustibus non disputandum est*.

(2) The Editor and Medium which are Brown, has thanked us for our help. Between Col. Olcott and myself, H. P. B., we have spent over a 1,000 dollars given him to pay his debts and support his paper. Six months later he became our *mortal* enemy because only we declared our unbelief in *Spirits*. Oh grateful mankind! H. P. B.

Gerry Brown went bankrupt in September 1878, owing money to both H.P.B. and Colonel Olcott, H.P.B. writes in the Scrap-Book of the year:

A constant shower of abuse and sneering in *his* paper against us, and in other papers too, and bankruptcy to end the whole without a single line of acknowledgment, excuse or regret. Such is Gerry Elbridge Brown the Spiritualist!

So Gerry Brown lost the great opportunity offered him by the Masters of becoming one of a noble triad whom future Theosophists would ever hold in reverent gratitude.

It was with the failure of the Miracle Club, that the T.S. was born. Thus H.P.B. writes:

*Orders* received from India direct to establish a philosophico-religious society and choose a name for it, also to choose Olcott, July, 1875.

## LETTER 4

. . . Try to see him alone, and devote the most of your time to him; on him depends the success of the spiritual movement, and the happiness as the welfare of all of you. . .

SERAPIS

## LETTER 5

. . .*Try to win the *Bostonian* youth's confidence. Try to make him open his heart and his hopes to you, and forward his letters to the Lodges through Brother John.*

SERAPIS

## LETTER 6

**TO OUR BROTHER HENRY, GREETING.**

We have your reports, Brother mine; they have been read and filed. Our younger brother is shy and secretive, as you say, but I have advised you of the same beforehand. His nature is sensitive and not on like the Thibet Lotus—it shrinks and withdraws from the hand which tries to force open its tender petals. Besides that, he has secret pages in life's history and before him a future he cannot realise fully. The former is fast dying out and the thick shadows of oblivion are daily enveloping more the sad remembrances of the past. As for the latter, his unknown future, he knows not what to think or say. He struggles, hesitates and mistakes the whispering of fear for the prophetic warning of his Conscience—his Atma's voice. Brother mine, it is a hard task to you; but your devotion and unselfish zeal for the Cause of Truth should support and strengthen you. This cause—in your country—depends entirely on the closest unity between you three—our Lodge's chosen Triad—you, verily so, you three so utterly dissimilar and yet so closely connected to be brought together and linked in *one* by the never-erring Wisdom of the Brotherhood. Keep courageous and patient, Brother, and—forward!

SERAPIS

## LETTER 7

### BROTHER HENRY—GREETING!

*“Be courageous and hopeful.”* Blessed words! The divine, ever working Law of Compensation whose humble ministry we are has not overlooked the tiny seed, cast by the charitable hand of our brother on the soil of the future harvests—of good and evil. The above words *will* come back to thee, brother. Thou hast created—happiness—and happiness must be created unto thee. The seed will grow and thrive, and under the beneficent shade of the heavenly shrub planted by thine own hands, wilt thou one day seat thyself with thy beloved boys<sup>1</sup> and may be find rest for thy weary head.

Brother, wise beginnings ought to grow in size as in beauty. Advise thy youngest brother of the city of Boston “to try” and increase his paper to XVI pages.

S.

---

<sup>1</sup> Two sons, Morgan Olcott, b. 1861, and William Topping Olcott, b. 1862.

## LETTER 8

MY Brother must try not to either lose or lessen the youth’s confidence in him. He must therefore be kind, sympathetic and soothing with his erring soul; my Brother must try to open his erring soul to the monstrosity of his behaviour towards our Sister, to his *apparent* if not *real* ingratitude towards her who befriended him in such an unselfish manner. My Brother Henry must not be lenient, but on the contrary, purporting to be repeating the expressions of the Brotherhood of Luxor, let him know in the most undisguised way what opinion is entertained of him by those who read his most secret thoughts, and who, if they withheld the greater portion of what *they know* of him . . . did this but on account of . . . Brother Henry must add that sorry as he is for him, he cannot do anything for him without the permission of the Lodge, except to help his paper with his contributions; [that] he has no money, and if he had, could do naught without the orders of his chiefs; if the youth wants his paper to be saved from failure he has to turn for help to her whom he wronged so cruelly.

He must repent and suffer . . . If Brother Henry succeeds in arousing repentance in his callous Atma, he will have saved a soul; if he fails, all

hopes for the youth's future will be blighted and the wisdom of the Lodge will provide otherwise.

God's blessing upon thee, Brother mine.

S.

## FOREWORD

THE letters which follow, all written by the Master Serapis, deal with certain incidents in the life of H.P.B., of which there has been scarcely any mention. Colonel Olcott describes in *Old Diary Leaves* the Philadelphia marriage of H.P.B., but evidently he has forgotten the true reason for it, for the account he gives of H.P.B.'s explanation of it differs from that given by the Master S. The man whom H.P.B. married was little better than a workman. He had lately come to America from Tiflis in Russia, and had built up a small business as an importer and exporter. He was sincerely drawn to Spiritualism, and evidently in the beginning was desirous of helping H.P.B. to carry out her great schemes to found a spiritual philosophy. On the strict understanding that his privileges as husband would only consist in making a home for her, so that she might carry out the plan of the Brotherhood, H.P.B. married him, though a woman of her aristocratic nature must have felt intensely humiliated to be linked to such a peasant. There was a stipulation that, even though married, she should retain her own name of Blavatsky. After H.P.B. left him, he obtained a decree of divorce, so that when she started for India, the sad incident of the second marriage was utterly closed.

Throughout these letters about H.P.B., there are several references to the "Dweller on the Threshold." This mysterious phrase occurs in *Zanoni*. It is evident that challenging the Dweller, and risking one's very existence in the process, is one of the trials of the Initiate. There is no clue in the letters showing of what type were the dangers which confronted H.P.B., so that her very life was at stake.

These letters to Colonel Olcott from the Master S. mention incidents in H.P.B.'s inner life. As none have a right to peer inquisitely into the workings of the soul, I have omitted all references to such incidents, extracting out of the letters only such teachings as seem to me to have value to earnest students.

Five of the letters of the Master Serapis were received through the post, and their envelopes still remain, and bear the postmark. Four of them were posted in Philadelphia and one in Albany. Colonel Olcott received them in New York at his house, or in Boston care of the Postmaster. Seven of the letters are written on green paper with black ink.

## LETTER 9

## **BROTHER, GREETING!**

I heard your appeal, Brother mine, but could not answer it as promptly as I would, being engaged at that moment elsewhere. The time is come to let thee know who I am. I am not a disembodied spirit, brother. I am a living man, gifted with such powers by our Lodge as are in store for thyself someday. I cannot be otherwise with thee but in spirit, for many thousands of miles separate us at present. Be patient and of good cheer. Brother John has advised me of thy letter to him. You wrong the poor fellow, brother mine. You chide him for what is no fault of his. He did *try* to find you the books, but the library of the man “who knows but cannot”<sup>1</sup> I cannot trace to whom this refers. is full of bad efflux; the magnetic effluvia was too strong for John, it was contrary to his nature and thus he could not see. The *dweller* was at work, trying to poison your heart with black doubt and bring you to mistrust our good John. You have pained him greatly, for if attached otherwise to earth and sharing largely in frail men’s imperfections, still our Brother John is true and noble in his heart, and incapable of deceiving wittingly a friend. You wrong likewise in thought our Sister. If vain and proud in many instances, not so with you; she is too just to attribute to her own credit, what you in your unselfish, noble exertions *try* to do for the Cause; her heart feels warm and devoted to thee, brother. She feels unhappy, and in her bitter hours of mental agony and sorrow looks to thee for friendly advice and soothing words of comfort. Devoted to the Great Cause of Truth, she sacrificed [to] it her very heart’s blood; believing she might better help it, if she took a husband whose love for her would open his hand and make him give freely, she hesitated not but tied herself to him she hated. The same law of compensation that brought her to accept this *crafty* youth<sup>2</sup> . . .<sup>2</sup> The husband

Her cup of bitterness is full, O Brother. The dark, mysterious influence is overshadowing all . . . Tighter and tighter is drawn round them the pitiless circle; be friendly and merciful to her, brother, . . . and leaving otherwise the weak and silly wretch, whom fate has given her for husband to his desert, . . . pity *him*—also him who, by giving himself up entirely into the power of the Dweller, has merited his fate. His love for her is gone, the sacred flame has died out for want of fuel, he heeded not her warning voice; he hates *John* and worships the *Dweller* who holds with him communication. At *his* suggestion, finding himself on the brink of bankruptcy, his secret design is to sail for Europe, and leave her unprovided and alone. Unless we help him for the sake of her, our Sister, her life is doomed and for her future will be poverty and sickness. The laws which govern our Lodge will not allow us to interfere with her fate, by means that might seem supernal. She can get no money but



through him she wedded; her pride must be humbled even before him she hates. Still, there are means left at our disposal to provide for her, and through her benefit yourself and Cause. Brother John has cleverly worked for her sake in her native place.<sup>3</sup> <sup>3</sup>Russia. The chiefs of the government have sent him orders; if he fulfills them there are millions in the future in store for him. He has no money and his brains are weak. Will my brother *try* to find him a partner? Mary Olcott's<sup>4</sup> <sup>4</sup> Presumably Colonel Olcott's wife, Mary Epplee Olcott. **brother has a relative, a nephew, but John can do naught with him. Prepare to visit her in a few days—as soon as I impress you; but whatever you do with him, or for him, *secure yourself a sum of money* from the first. He will readily give you notes for any amount to be payable at future days provided you find him a partner with gold and silver. Money is best with you, in your hands, and you must have a hold on the youthful wretch, for the sake of the Cause, of yourself who need it for your boys, and her, our Sister. Let the transaction be executed at your discretion and pleasure. Does my good brother Henry understand me, does he realize what I mean. I am a poor hand at business and all of the above is suggested by Brother John.**

I have said. The holy Blessing be with you.

S.

## LETTER 10

I FOLLOWED you, Brother mine, all the day of yesterday. My sympathy was with you and you have the approval of the Brotherhood. As I have said before, the rules of the Lodge are positive. The three of you<sup>1</sup> <sup>1</sup> H.P.B., H.S.O. and E.G. Brown. **have to work out your future yourselves. Our sister's present is dark but her future may be bright yet. All depends on *yourself* and herself. Let your Atma work out your intuitions. Follow your soul's suggestions and you will enter the wished for port, the so desired object will be attained, and the future of three immortal souls well acted.**<sup>2</sup> <sup>2</sup> "well acted"—this is the best I can make of the two words. **You must not part with Elena if you desire your initiation. But through her you may be enabled to conquer the trials of initiation. They are hard and you may yet despair more than once, but do not *I pray thee*. Remember some men have toiled for years, for the knowledge you have obtained in a few months. Fear not, *immortal* man, scorn the evil whispers of the double-visaged Janus called public opinion. Remain firmly linked together and *Try* to inhabit the same places where her fate**

guided by the wisdom of the Brotherhood may lead her to. *Try* to secure for yourself a good situation. *You will succeed.* Try to help the poor broken-hearted woman and *success* will crown your noble efforts. Sow healthy grains and choose your soil and the future will reward you by unexpected harvests. Have faith, Brother mine, and when the least expected your eyes may open to such a glorious sight as would dazzle any ordinary mortal. *Try* to help her find the money needed . . . for the 3rd of next month; give her a chance of showing . . . her noble disinterested generosity and who can tell what may be the result. Her money is certain to return into her hands—it will be easy for you to find that loan for her on such security. O poor, poor Sister! Chaste and pure Soul—pearl shut inside an outwardly coarse nature. Help her to throw off that appearance of assumed roughness, and any one might well be dazzled by the divine Light concealed under such a bark.

My brotherly advice to you **REMAIN IN BOSTON.** Do not forsake her cause, your own happiness, the salvation of your younger brother. *Try.* Seek and ye will find. Ask and it will be given ye. Use your will power and may the benediction of Truth and the Divine Presence of Him the Inscrutable be upon thee and help thee to open thy intuition. Watch over her, Brother mine—forgive her outburstings of passion, be *patient, merciful,* and charity bestowed on another will return to thee a hundredfold nobly.<sup>1</sup> <sup>1</sup> The best I can make of the word.

Brotherly love and greeting to thee,

SERAPIS

## LETTER 11

**MY Brother is wise in not allowing the bright flame of his Faith ——— <sup>2</sup>**

<sup>2</sup>Follows one word which I cannot decipher. **to flicker like the uncouth fire of a taper candle; his faith will save him and crown his best hopes. My Brother understands that once the germs are sown they must be left to themselves and Nature; any too impatient hand that will interfere with them daily, trying to help to their growth by pulling them upwards, and will not leave them quiet, is more than likely to bring them to wither, dry up and die for ever. Thy task in Boston, Brother, is finished for the near present—until thy lectures . . . done; depart from hence in peace and try to utilise thy time. Brother John will see to the Philadelphia problem<sup>3</sup> <sup>3</sup>H.P.B., before she left the husband, was living in Philadelphia.; she must not be allowed to suffer through the impurity and disillusion of character of the**

miserable wretch. She *may* in her despair and present straightened circumstances be tempted to return to Philada. and her spouse. *Do not* allow her to do this, Brother mine. Tell her you are both going to Phila. and instead of that take the tickets to New York City, NOT FURTHER. Once arrived in that port, find for her a suitable apartment and do not let one day pass away without seeing her. Induce her by reasoning to remain therein, for if she finds herself once for a few hours with that polluted mortal her powers will greatly suffer, for they are at present in a state of transition and the magnetism must be pure around her. Your own progress might be impeded by any such interference. She will want to go to Philada., allow her not, use your friendship and exertions. As I told before, you will not suffer, Brother mine, any material loss through it; one grain will produce a bushel in harvest time. If you succeed to bring her out before the world in her true light, not of an adept but of intellectual writer and devote yourself both to work together the articles dictated to her, your fortune will be made. Make her work, install her, lead her in practical life as she must lead you in the spiritual. Your boys, Brother mine, will be provided for, fear naught for them, devote yourself to your main object. Clear out the paths of both of you for the present which seems dark, and let the future take care of itself. Use your intuition, your innate powers, *try*, you will succeed, watch over her and let her not come to harm, our dear Sister who is so careless and thoughtless for herself. She must have the best intellects of the country introduced to her. You must work both on their intuitions and enlighten them as to the Truths. Your distant future is at Boston, your present in New York. Lose not a day, *try* to settle her and begin your new fruitful lives together. Keep your room, you may feel me there some time, for I will be with you every time your thought will be upon me and when you need me. Work hand in hand, fear not the immoral man who claims her, his hands will be tied. She must be honored and respected and sought by many whom she can instruct. *Try* to dissipate in her gloom, her apprehensions for the future, for they interfere sadly with her spiritual perceptions. The germs will grow, Brother mine, and you will be astonished. Patience, Faith, Perseverance. Follow my instructions—let her regain her serenity through you. She will make you acquire knowledge and fame through herself. Do not let her despond one moment the dreaded—<sup>4 4</sup> Follows a word which I cannot decipher. she passed will bring their reward. God's blessing be upon you, and in your hours of black despondency think of me, mine Brother, and I will be with you. *Try* to have her settled by *Tuesday Eve*—and wait.

SERAPIS

## LETTER 12

TO OUR BROTHER HENRY,

Our brother should have received the forwarded messages long before they reached him, were it not for the feverish curiosity which got hold of our sister to know of the contents therein enclosed, by which wrong act she delayed the swiftness of the messages arrested in their course by the strong *will power* thrown over them. We forgive her for she suffers intensely . . .

Brother Henry must analyse the said letter and comprehend the true spirit of it, giving us his impressions as he understands them. By doing this he will give the Lodge an insight of his own faculties of analysis and intuition . . . Our sister has just mailed a letter to her Brother Henry in which he will find enclosed an obligation signed by her to the sum of \$500 . . . her donation.<sup>1</sup>

. . . in case of death. The possible emergency of such a case is no idle talk of our noble sister. The *Dweller* is watching close]y and will never lose his opportunity, if our Sister's courage fails. This is to be one of her hardest trials . . . an *Ellorian*—eternal and immortal is her *Augooides*.

We must leave the rest to the wisdom of our Brother, to the suggestions of his Atma and the devotion he may bear the Cause. He may be PROMPTED never *ordered* — “*a Rosicrucian becomes and is not made*” Our brother's mission cannot be completed or accomplished during his first stay in the Boston city. Let him plan the ground and prepare it for the reception of our Sister . . . *if she survives the trial. For on good will to her and on the intensity of magnetic thought concentrated on our Sister much of her safety will depend in the perilous descent to the*—<sup>2</sup>. Thou knowest not yet, O Brother mine, of all the mysteries and powers of thought, yea, of human thought, my Brother . . . and our Sister will be saved!

Her letter to thee and thy own knowledge of human heart must inspire thee, O Brother, with the words best adapted for this plan. . . . how dangerous for her will be the achievement of her duty and how likely to expect for both of you to lose a sister and a—Providence on earth.

The great Spirit be with thee, Brother.

SERAPIS

---

<sup>1</sup> To the Spiritual Scientist.

## LETTER 13

**SHE** must encounter once more and face to face the dreaded one she thought she would behold no more. She must either conquer—or die herself his victim.

. . . how solitary, unprotected but still *dauntless* she will have to face all the great perils, and unknown mysterious dangers she *must* encounter . . . Brother mine, I can do naught for our poor Sister. She has placed herself under the stern law of the Lodge and these laws can be softened for none. As an Ellorian she must win her right . . . The final results of the dreaded ordeal depends on her and on her alone and on the amount of sympathy for her from her two brothers Henry and Elbridge, on the strength and power of their *will* sent out by both to her wherever she may be. Know, O Brother, that such will power strengthened by sincere affection will surround her with an impenetrable shield, a strong protecting shield, formed of the combined pure good wishes of two immortal souls—and powerful in proportion to the intensity of their desires to see her triumphant . . . and if she returns triumphant and alive . . . Pray, both of you, for our Sister, she deserves it.

God's blessing on thee, Brother.

SERAPIS

## LETTER 14

**GREETING TO THEE, BROTHER HENRY,**

It is a sad thing to see the sufferings of our poor sister; but what can we do? . . . Let her poor blind heart feel more hope than it actually does. For on the state of her feelings and happiness is based your own future welfare, knowledge and subsequent initiation. The policy of you and she must be based hereafter on the following principles . . .

Lose no time for her case is desperate . . . Pity her, Brother mine, and do not abandon the poor woman. Thy reward will be great and sweet will be the fruits of the heavenly plant of Mercy and Charity. Be

cautious and ponder it, talk the matter *over with her to-night*. I will inspire our poor sister . . . Shall we try, Brother mine? Repeat every particular to our Sister. I will psychologize her and you will find her more reasonable. If she speaks of herself as a *third* person in her conversation with you, pay no attention.

God's blessings on you.

SERAPIS

### LETTER 15

UPON returning from the office know the Brotherhood will be assembled in her room, and seven pairs of ears will listen to your reports and judge of the progress your Atma does in relation to intuitional perceptions. Heed her not when she will tell you that your words do not interest her; go on, and know you are talking in the presence of your Brethren. When needed they will answer you through her. God's blessing upon thee, Brother mine.

SERAPIS

*As usual, I do not know. Do the men accomplish what  
you desire about the whole progress of the case of Frank the happiness of them  
of my forehead, etc. and the work. My dear  
The blessing and spiritual influence will follow my steps.  
I will be your suffering sister daily. Comfort the sick and  
jogging the old and the young, from whom you had pleasure.  
I had a few minutes with the spirit, resulting of an early dinner.  
You may advise your school and daily work, which is better to be  
to be done through Brother John, not only by the help of his spirit, if  
I do not or envelope. My dear friend Serapis*

*Reed  
6/25/75*

*Serapis*

LETTER 16

LETTER 16

### LETTER 16

**PEOPLE** must respect her purity and virtue for she deserves it. **Brother Henry** must have the **Wisdom of the Serpent** and gentleness of a **Lamb**. For he who hopes to solve in time the great problems of the **Macrocosmal World** and conquer face to face the **Dweller**, taking thus by violence the threshold on which lie buried nature's most mysterious secrets, must Try, first, the energy of his **Will power**, the indomitable resolution to succeed, and bringing out to light all the hidden mental faculties of his **Atma** and highest intelligence, get at the problems of **Man's Nature** and solve first the mysteries of his heart.

Be careful, O Brother mine! On the wise accomplishment of that mission depend the future prosperity of the cause of Truth, the happiness of thy Sister and thy own welfare.

The blessing and spiritual influence will follow thy steps. Write to our suffering Sister daily. Comfort her aching heart and forgive the childish shortcomings of one whose true and faithful heart takes no shares with the defects resulting of an early spoiled childhood. You must address your reports and daily notes while in Boston to the Lodge through **Brother John**, not omitting the cabalistic signs of **Solomon** on envelope.

Thy faithful brother,  
SERAPIS

## LETTER 17

**THE** Lodge is well acquainted with our **Brother's** qualities, and it is those higher faculties of analytical reasoning and our **Brother's** powerful gift of extracting spiritual truths from the dead letter of seeming contradictions that compels us thus to trust his spiritual intuitions for the accomplishment of this delicate mission . . .

God lead thee, Brother mine, and may He crown thy noble efforts with success.

**Brother Henry** must report every night, and having presented his opinion of the work of the day, mail it to the address of our good **Brother John**, encircling the signs of the envelope with the seal of **King Solomon** thus<sup>1</sup>:

SERAPIS

---

<sup>1</sup> A symbol is here given.

## LETTER 18

**SEND** forth Atma's most divine emanations, proceedings of that God-like sentiment—the love of mortal man for its fellow creature in its higher spiritual expression and concentrating them . . . find . . . the means of benefiting humanity by the practical application of the Sephiroths of Love, Mercy, Justice, Divine Charity and boundless Self-abnegation. The microcosmical application of these will but the better enable . . . to comprehend the mysterious laws of attraction in their macrocosmal shape. Purity of earthly love purifies and prepares for the realisation of the Divine Love. No mortal man's imagination can conceive of its ideals of the divinity otherwise but in the shape the familiar to him. One who prepares for solving the *Infinite* must solve the *finite* first.

The Ideal of the Spiritual can penetrate only through the imagination which is the leading path and first gate to the conceptions and impressions of the earthly Atma.

SERAPIS

## LETTER 19

**KNOW**, O Brother mine, that where a truly spiritual love seeks to consolidate itself doubly by a pure, permanent union of the two, in its earthly sense, it commits no sin, no crime in the eyes of the great Ain-Soph, for it is but the divine repetition of the Male and Female Principles—the microcosmal reflection of the first condition of Creation. On such a union angels may well smile! But they are rare, Brother mine, and can only be created under the wise and loving supervision of the Lodge, in order that the sons and daughters of clay might not be utterly degenerated, and the Divine Love of the Inhabitants of Higher Spheres (Angels) towards the daughters of Adam be repeated. But even such must suffer, before they are rewarded. Man's Atma may remain pure and as highly spiritual while it is united with its material body; why should not two souls in two bodies remain as pure and uncontaminated notwithstanding the earthly passing union of the latter two. . .

SERAPIS



## EXTRACTS FROM LETTERS

(A)

THE law of compensation can reward but those *who have* resisted the cruel stings of earth-born desires. Where there is no temptation, the merit of withstanding its feeble voice is null and cannot claim its reward.

(B)

We fear but whom we hate or love. We avoid but those who repulse us or *attract* us too much. *We never avoid those for whom we feel indifferent.*

(C)

. . . the greatest of all living crimes—*Suicide*

(D)

Understand how *great*, how *sublime* is the role of one, through whom thousands of minds are enlightened, their *faith* strengthened, and the immortal happiness of future life warranted and proved by the best scientific minds with mathematical exactitude.

## LETTER 20

I PRAY thee, Brother mine, to take necessary steps to adjourn the meeting until Saturday which will be. Sister<sup>1</sup> has a labour to perform. Be *friendly* to the English seer Emma,<sup>2</sup> for she is a noble woman and her Soul hath many gems hidden within it. Begin not without our Sister. Unto the regents of Light I send for thee my prayer.

SERAPIS

[On the back, in Latin:]

Sub pretextu juris summum jus saepe summa injuria, Frater;  
suaviter in modo, fortiter in re. Tantaene animis coelestibus aut vere  
adepti IRAE?

In Nomine

ABΛANAΘABΛA  
CEMEC EIAAM

**[Translation: Under the plea of justice, the greater right often becomes the greater wrong, Brother. Be gentle in manner, resolute in execution. Can heavenly spirits cherish resentment so dire? In the name of Ablanathabla Semes Eilam.<sup>3</sup>]**

---

<sup>1</sup> H.P.B.

<sup>2</sup> Emma Hardinge Britten, the spiritualist, one of the seventeen who founded the T.S.

<sup>3</sup> Ablanathabla—"Thou art the Father"; Semes Eilam—"eternal Sun".

## FOREWORD

THE short letter which follows is not in the narrow and pointed script of the Master Serapis. The script is round and large. It will be seen that the language is defective. On the other hand, the letter evidently refers to a picture of the Master Serapis which is among these early letters. It is painted on thin paper, and its size is 3 ½ by 2 5/8 inches. It is drawn in pencil, and painted with a brush in a brown which is now faded. The background is blue. The picture shows an ascetic face, somewhat resembling Cardinal Newman's, with brown flowing hair and short rounded beard. The Master wears a triangular jewel, within it a radiating sun surmounted by a cross, and at the apex of the triangle a crown and stars.

At the back of the letter, colonel Olcott has written in pencil: "Found stuck behind corner of Apollo's picture Nov. 23/76. Got a frightful scolding that morning because Judge handled the picture."

## LETTER 21

**PATIENCE, good friend, work[s] miracle[s]. Patience severe teacher[s] themselves will soften. I thank Mr. Olcott for the benevolent honour done my unsuccessful face.**

[SIGNATURE IN SCRIPT]

## LETTER 22

**THE *lost one*<sup>1</sup> is restored in its proper place. The gueburs made it invisible out of malice.**

**Brother mine, he who cares for the opinion of the multitude will never soar above the crowd.**

**SERAPIS**

---

<sup>1</sup> Refers to the Rosicrucian Jewel of the 18th Degree, which H.P.B. possessed, and which she gave to Dr. Annie Besant. It is said to have belonged to Cagliostro.

## **FOREWORD**

THE document published next is not in the script of the Master Serapis, except the words, "Translation correct. Serapis," which are in red pencil at the bottom. This document, which is on bluegreen paper, and one later regarding the *Theosophist*<sup>1</sup> also from the Master, are in the rounded script of Letter 21. Perhaps some pupil wrote, and the Master only signed.

In *Old Diary Leaves* I. pp. 414-5, Colonel Olcott describes under what conditions he received the extracts which form this letter. He says:

I met one day in the lower part of the city (New York) an acquaintance with whom I stopped for a few moments to chat. He was very prejudiced against H.P.B., and spoke very harshly against her, keeping to his opinion despite all I could say. At last he used such objectionable language that, in sheer disgust, I hastily left him and went on my way. I got home as usual in time for dinner, and went to my room . . . to make my toilet . . . After finishing my washing I turned towards the shaving-stand, behind me and just in front of the window, to brush my hair, when I saw something of a green colour reflected in the glass . . . The verses were reproaches to my address for having allowed H.P.B. to be reviled without defending her; Unmistakably referring to my encounter down town with the person I had met, although no names were mentioned.

Colonel Olcott writes in pencil at the back of the paper: "Appeared fastened to wall of my room, Aug. 16, 1876, while I was in the room alone."

---

<sup>1</sup> Letter 29.

## **LETTER 23**

### **THREE SENTENCES FROM DHAMMA PADAM**

## ONE FROM SUTRAS

### *Daily Observances*

**XXII.** He who hears his brother reviled, and keeping a smooth face leaves the abuse unnoticed, tacitly agrees with the enemy, as if he admitted the same to be proper and just. He who does it is either mouse-hearted, or selfishness is at the bottom of his heart. He is not fit as yet to become a “companion.”

**LXI.** Revenge is sinful and throws the “companion” in the embrace of and power of Zahak. He who permits his left hands to be polluted with dung without immediately wiping it with his right cares little for the cleanliness of his whole body. What constitutes the integral?—Parts. Of what is composed a human body? —Of limbs. If one limb cares not for the appearance of another limb, is not Zahak ready with trowel and brush to blacken the whole? Such a “companion” is not ready to become a Brother.

**XXXI.** It is easy to destroy the poisonous houâbà in its first germination. It is difficult to arrest its progress when once allowed to mature. Its unhealthy emanations will fill the atmosphere with miasms. It will spread and infect its healthy brethren and cause the limpid waters of the lake to stagnate and dry. Avoid the houâbà and its husbandman, Beloved.

**LXXII.** It is as difficult to become a Buddha as to find the flowers of Udumbara and Palaca along the highway. It is easy to *try*, and even follow the path of Buddha.

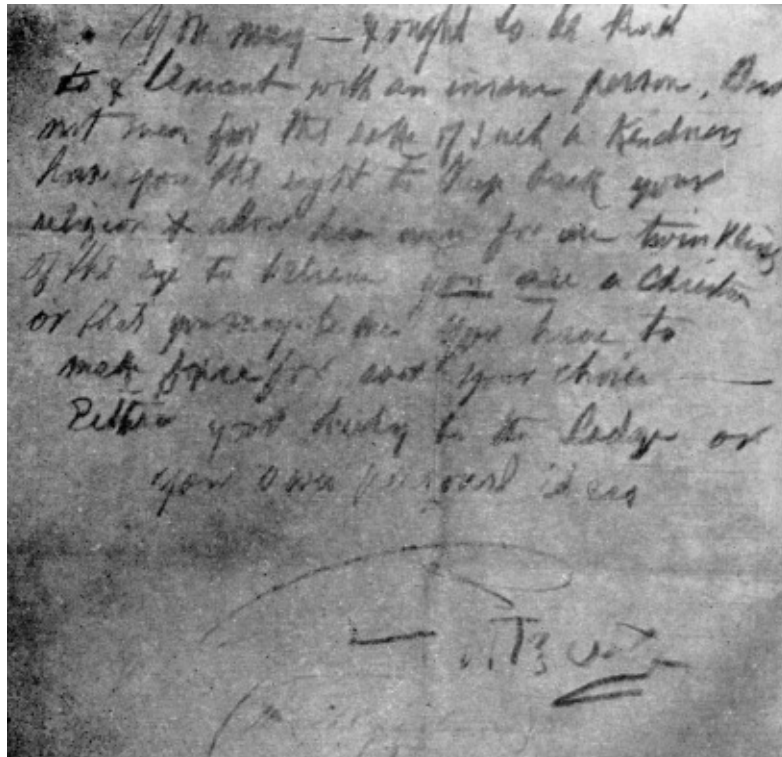
Translation correct.

SERAPIS

## FOREWORD

AMONG the many Adepts who used H.P.B.’s body when she was writing *Isis Unveiled* and *The Secret Doctrine*, is one who was called “the Old Gentleman.” Her Diary of 1878 several times refers to Him, either as Narayan or by a symbol which He used as His signature. The letter which follows is the only one in this Adept’s script. H.P.B. writes, at the

bottom of the letter, in blue pencil, (which is very faint in the reproduction) “the old gentleman your Narayan.” The letter is written in red pencil. The incident, to which the letter refers, is nowhere recorded. The Master was living in 1885 not far from Madras, when T. Subba Row and C. W. Leadbeater visited Him. A letter to the *Theosophist* from Him in 1882, refuting the accusations against the Founders of Swami Dayanand Saraswati of the Arya Samaj, appears in the June Supplement, pp. 6—8. It is dated “Tiruvallam Hills, May 17,” and signed, “One of the Hindu Founders of the Parent Theosophical Society”.



LETTER 24

## LETTER 24

**You may—and ought to be—kind to and lenient with an insane person. But not even for the sake of such a kindness have you the right to keep back your religion, and allow him even for one twinkling of the eye to believe *you are* a Christian or that you may be one. You have to make**

**once for ever your choice—either your duty to the Lodge or your own personal ideas.**

[SIGNATURE IN SCRIPT]

## FOREWORD

THE letter to Colonel Olcott, Letter 3, from the Brotherhood of Luxor, is signed by Tuitit Bey. He is mentioned several times by H.P.B. and I believe she travelled with Him in Egypt during her early wanderings. There is one letter of H.P.B., to Colonel Olcott, at the bottom of which appears in bold writing: “Approved. Tuitit Bey.” He uses sometimes a striking seal, which is stamped in Black, as is shown in Letter 3. When the Founders were passing through the Suez Canal, Colonel Olcott writes in his Diary, February 3, 1879: “The venerable T . . . B . . . passing near the canal sends me his greetings.”

The short note which I print is cut off from the foot of a letter, which no longer exists. From a very slight indication, two dots and a stroke which remain, I should presume that the main letter was from the Master Serapis. At its foot appears, in a handwriting which I think is Tuitit Bey’s, the letter which follows. After the word “Try,” there is a design in black, white and brown, a small figure with rays encircling the head, and some symbols. The letter is not signed, but bears the oval seal of Tuitit Bey, as in Letter 3.

## LETTER 25

**To be published in the “Scientist”—printed in Pamphlet form and sold for the benefit of the paper. Try. *Her* duty to pay for it—*yours* to suggest it and help her.**

[SEAL]

# LETTERS FROM THE MASTERS OF THE WISDOM SECOND SERIES

## PART II

### LETTERS TO H. S OLCOTT, 1879—1884

#### FOREWORD

BEFORE anyone reads the letters which follow<sup>1</sup> written by the Masters to Colonel Olcott, it is desirable not to misjudge his character. Several of them are reprimands, and one would therefore suppose that Colonel Olcott was inefficient. The reverse was the case. Just because his own Master had perfect confidence in him, I place as the first letter one which is out of due order in the series. There was no finer servant of the Masters; he was flawless in his devotion to Them and to Their work.

---

<sup>1</sup> Other letters to Colonel Olcott from the Master will be found in the First Series of this work.

But Colonel Olcott had striking limitations. He could not break himself of the long established habit of judging from externals. Though he had absolute proofs that H.P.B. was an occultist, and that she was the agent of the Masters and was carrying out Their instructions, again and again he judged from externals, instead of suspending his judgment, when his mind was confused. He had had enough experience of H.P.B. to know that H.P.B. never acted without good motive. On matters of business and administration, his judgment would in most cases be superior to hers; but she was never trivial, and even her most wayward fancy had some good reason. Yet often he misjudged her and, as we see from the letters, he had to be constantly reprimanded for it by the Masters.

The fact that he was so severely reprimanded is a high proof of the great value set on his work by the Masters. He had earned the right to be given direct orders, even if sometimes they came as reprimands. If to us the reprimands seem utterly crushing, they were not so to him, for a reason which few of us will fully realize. To him his Master was not a mere "Master". Always to Colonel Olcott the Master M. was his *father*, not in any symbolical or allegorical way, but in a tremendously real way. The utter trust and reliance of a passionately devoted son towards an ideal and adored father was the feeling which ever flowed from him to his Master. Hence

the reprimands were not by a master of a pupil or servant, but by a father of a trusted son. The Master M. was always to him “my dear Father,” as he writes in his Diaries, and Colonel Olcott saw nothing irreverent in thinking of or calling his Master “Daddy” and “Dad”.

There was a boyishness in Colonel Olcott which made him greatly lovable, but which grated on people who were accustomed to more formal and conventional behaviour. He could not help seeing a joke, nor, sometimes, from springing one. He saw nothing undignified in the President of the Theosophical Society singing, in moments of relaxation, a comic song. His seeming want of reverence did sometimes give people a shock. Thus, on the way out to India, as the ship came through the Suez Canal, he remembered the turban which his Master had given him in New York. He writes in his Diary, on February 3, 1879: “Light clothing and pith hats appear I mount M.’s puggaree and feel dutifully respectful in consequence, thus attired am said to resemble my parent.” Similar too was his habit in New York of signing himself “M. Junior”. Such actions were not irreverent; he was too filial towards his Master ever to dream of irreverence towards Him. But his conception of his Guru was utterly different from that of H.P.B.

Colonel Olcott had very great capacities of an executive nature. Though he lacked an understanding of the deeper phases of Occultism, he was an efficient occultist nevertheless, because he was one-pointed. He lived for the T.S., and the organisation under his direction grew with a rapidity which it would not have had but for him. Yet how much he could have made matters easier for H.P.B. and for the work, had he but understood her complex nature, is evidenced by some of these letters.

One cause of misunderstanding between H.P.B. and Colonel Olcott was due to the difference in the objective before their minds. Colonel Olcott thought of the Society as an organisation for developing Brotherhood and religious tolerance. H.P.B. thought of it not in that light alone, but also as a recruiting camp for Chelas who, after occult training, would carry on the work from generation to generation. The T.S. was to her first and last an agent and instrument for all possible plans of the Masters. Colonel Olcott, however, saw no particular use in bringing occult ideas to the front, and especially the idea of Discipleship, for he scented danger to the Society in the private relations which H.P.B. might have with members as teacher to pupil. On the other hand, H.P.B. clearly saw that without a definite nucleus of Chelas pledged to carry out the orders of the Masters, the Society would become merely one more philanthropic organisation. This divergence in objective became most marked after the Coulomb attack in 1884. Colonel Olcott almost went out of his way to ignore the occult basis of the Society; so far did he go that, about 1888, the Master K.H. told H.P.B. that “the Society has liberated itself from our grasp and influence and we have let it go—we make no unwilling slaves. He says he has saved it? He saved its body, but he allowed through fear its soul to escape; 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.”<sup>1</sup>

It was to prevent the Society falling to pieces later, that H.P.B. finally revived the original idea of a secret nucleus to the Society, and established the “Esoteric Section of the Theosophical Society”. Colonel Olcott’s suspicions of an *imperium in imperio*, which H.P.B. might thus create in the Society, was only put to rest by his receipt of instructions on August 22, 1888, from Master K.H, while on his way to London on S.S.*Shannon*.<sup>2</sup>

These two, H.P.B. and H.S.O., alone out of the seventeen who founded the T.S., stand out as having lived for, and died in, the Society which the Masters ordered to be founded. W.Q. Judge might have earned the same place to the gratitude of all Theosophists, but for his grievous blunder in breaking up the Society, and then proclaiming his seceding organisation as the original Society, and disowning the Parent Society. By right of perfect service rendered, only H.P.B. and H.S.O., out of the seventeen, have become “the Founders,” in the hearts of Theosophists. Even by 1882, the Masters spoke of these two only as the “Founders,” and H.P.B. and H.S.O. will remain the “Founders” for all time.

---

<sup>1</sup> H.P.B.’s memorandum of this with the Master is at Adyar. There is much more of a personal nature which I omit.

<sup>2</sup> This is Letter XIX in the First Series.

Two temperaments as wide apart as the poles were those of H.P.B. and H.S.O. Yet they were chosen to work together. Often though each found the other’s way of working irksome, yet it was a glimpse of the truth which H.S.O. records in his Diary, December 11, 1880: “At 4, L-[a nickname he had for H.P.B.] arrived by the slow train, and we were very glad to see each other. We can work best together.” The result of their joint work is the T.S. to-day.

## LETTER 26 <sup>1</sup>

<sup>1</sup> I have not been able to see the original of this letter, which is now in North India. A friend has procured for me a copy. In several places I feel sure the transcription is inaccurate.

**AT Upasika’s prayer, I hereby state the following facts: No letter blaming Henry Olcott, accusing him of incompetency, or entrusting the management of the T.S.’s affairs to Mr. S. G. L. Fox,<sup>2</sup> has ever been sent by me, or received by him, whether in London or elsewhere.**

<sup>2</sup> In the transcription, the name appears as Mr. S.Y.L. Luf, which I take to be a misreading for Mr. S.G.L. Fox-Mr. St. George Lane-Fox, who was in India when the Coulomb attack was started, and who returned to India in 1885. He was a member of the Board of Control of the T.S. when both

the Founders left for Europe in 1884. He testified to the genuineness of the phenomena which he witnessed, and is still loyal to the memory of H.P.B.

**The last page of a long business letter written in Octr. 1884 and addressed by me to Upasika—a woman who served me faithfully—contained a para (2-3rd of a page) concerning Mr. L. Fox; and agreeably with her instructions, she sent it to the latter asking for it back and burning it. The rest of my letter was not shown nor has he been allowed to either see or touch it. Therefore he knows nothing of it. In the aforesaid para he was told of the advisability to return forthwith to India for purposes of influencing in the right direction the disturbed minds of the Anglo-Indian *bara-sahabs*<sup>3</sup> and thereby helping his own (L. Fox's) karma. It is for this purpose—no other—that he was asked to go. Any other construction made upon what was written (by Mr. L. Fox or any one else) is false.**

<sup>3</sup> Hindustani for “big folk.”

**It is my desire that any one, who heard Mr. L. Fox blame the “founder” Olcott, those who have listened to the cruel words of censure directed again at Henry Olcott by Mr. L. Fox, should now hear too what I have to say of him.**

**If Henry has erred, it is because he is human, and being human, often believed in false and foolish advisers more ‘incompetent’ than he whom they so blamed.**

**If he is “ignorant” of many things, so are his accusers, and because he remains still *uninitiated* the reason for which is very plain: to this day he has *preferred* the good of the many to his own personal benefit. Having given up the advantages derived from steady, serious chelaship by those who devote themselves to it, for his work for other people—*these are those who now turn against him.***

**Let Mr. S. G. L. Fox know what I now say: whatever Henry Olcott's shortcomings we are well pleased with, and *thank him*. Let it be known to *all* what I think, and now state [under] my own signature. Henry Olcott has served and followed his Master “to the last gasp with truth and loyalty”. As another great but as erratic English genius truly puts it, “Fools are they who believe in every lying report and have not the energy to admit it; fools they who *disbelieve* in such and have not the courage to proclaim it. Shy and cowardly, vicious and hypocritical those whom calumny can alarm or who will lend a willing ear to it. ‘Looks like truth’—they say; does it? Do they forget that ‘a lie is never more successful than when she baits her hook with truth’?” Fools, fools! who**

**do not see that all Asura-dugpas are at work for the destruction of the Society,<sup>1</sup> their only, their last enemy of Salvation on the present troubled waters of Kali-yug! Blind are they who see and perceive not. Their karma is spun; but what Masters can or *shall* help those who refuse to help themselves.**

**M.:**

<sup>1</sup> The attack of the Christian Missionaries using the Coulombs, with the subsequent denunciation of H.P.B. as a fraud by the Society for Psychical Research.

## **FOREWORD**

ALL the letters of the Master M., which Mr. Sinnett and others received from 1881 onwards, are in a script which the Master Himself has acknowledged as sometimes difficult to decipher. But before 1881, the Master used another script, a specimen of which is given in Letter 28. This earlier script is small and neat, easy to read. There is evidence that at this time He used a third script, though only once, and this is shown in the brief Letter 34.

There is a great mystery, not yet solved, as to the use of various scripts by the Masters and Their pupils. Not all the letters were precipitated by the Masters, as H.P.B. has clearly explained. Some were precipitated by Chelas, on general instructions from the Masters. Some of the Masters knew European languages; others did not. The Master M. at this time knew no English at all, and when writing had to use the translation of His thought in the brain of some pupil, like H.P.B., Colonel Olcott and others. Sometimes He took the language from the brain of the Master K.H.

The letter which follows, though signed by Him, appears to me to be a letter written by one of the pupils. It is in the neat legible script referred to above.

Regarding the financial straits of the Founders at this time in India, referred to in the letter, it must be remembered that they had to provide money for their maintenance by their own efforts. H.P.B. earned an income by her articles to Russian papers. Some of these appear as the book *From the Caves and Jungles of Hindustan*. Before leaving America, Colonel Olcott had made arrangements to be agent in India for several American firms. In the first three years in India, before the *Theosophist* and the sale of books gave a small but dependable income, he was constantly trying to work up a business as an agent. References are found in his Diaries to repeated visits to Bombay firms, and to the exportation of tiger-skins and Indian curios and to the importation of clocks. Damodar K. Mavalankar, when he joined the Founders, gave all he could, which however was not much. He gave H.P.B. a horse and carriage. On April 13, 1881, when accounts were made up, it was found that, from December 1, 1878, to April 30, 1881, there was a balance *against* the Society of Rs. 19,630, which of course had been contributed by the Founders.

Letter 27 was received on June 11, 1879, when evidently prospects looked very gloomy to Colonel Olcott. Six weeks later he received the depressing news from New York that he was cheated out of his \$10,000 fee in the “Albany insurance case,” and that he would have no share in a silver mine upon which he had calculated.

## LETTER 27

COLONEL H. S. OLCOTT,

Since you have arrived at the conclusion that it was an “act of lunatics” to leave your country and come here in the way you did, presumably upon the representations of Mr. Hurrychund Chintamon and Mooljee Thackersey whereas you know it to be untrue, the sooner we come to an understanding the better for all of us.

To begin with, it was your own most fervent desire to go to India. Mr. Wimbridge and Miss Bates *can* complain, you *cannot*. Secondly, once that you had determined to make of India your new home, it was in compliance with the direct orders of our beloved Lord and Chief—him whom you know under the name of S. —and Maha Sahib<sup>1</sup> that you sailed *not sooner but later than you ought to*.

However, we just as well not talk of that which is done and irreparable. After due consultation we have determined, . . .

We have to regret that instead of fighting your way like a *man* you invite so coolly the Brother on guard “to starve” with you as gracefully as he can. Do not imagine that which cannot be; do not hope that at the last moment you will be helped. If you are unfit to pass your first probation and assert your rights of a future Adept by forcing circumstances to bow before you—you are as totally unfit for any further trials.

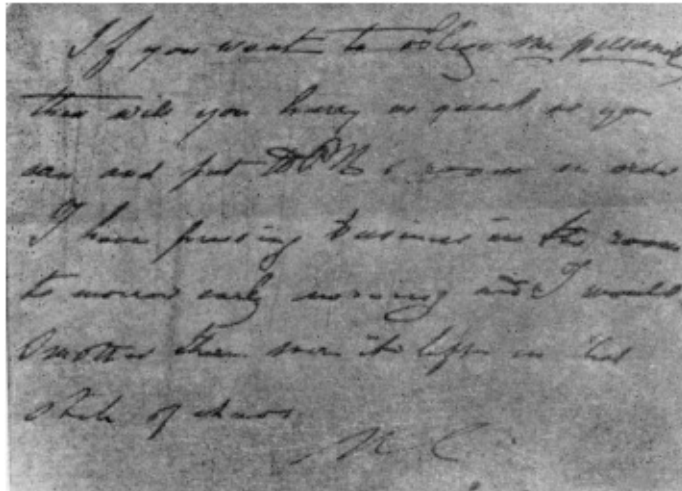
You better avail yourself of our offer. Your wife’s son’s picture will ever draw you back to America.

M.:

<sup>1</sup> “Maha Sahib,” an appellation given to the Master Serapis, must be distinguished from “Maha Chohan”.

## FOREWORD

I HAVE arranged the letters which follow, so far as possible, in the order in which they were received. On some, Colonel Olcott has made a memorandum of the date. For others, I have been able to get the date from his Diaries. There are few, however, of which I am fairly certain as to the year, because of the first script of Master M. referred to already, but there is no indication anywhere as to the month. Some of the letters bear no signature.



LETTER 28

## LETTER 28

**COLONEL H. S. OLCOTT**  
**Theosophical Society.**

**If you want to oblige *me personally* then will you hurry as quick as you can and put H.P.B.'s room in order. I have pressing business in the room to-morrow early morning and I would smother there were it left in that state of chaos.**

**M.:**

## LETTER 29 <sup>1</sup>

### *Orders*

1. Assert your rights to the paper<sup>2</sup>—it was established for you, none but you two have a right over it as directed by—<sup>3</sup>

2. Never ask the “maid”<sup>4</sup> in question to do anything whatever. Dispense with her services as much as you can, and *altogether* if you can.

3. Do it in such a way however as not to lead to an open quarrel.<sup>5</sup> Whenever convenient explain that the paper is neither yours nor H.P.B.’s but belongs to and is under the control of certain persons no one knows anything about except your two selves. Try to avoid bringing into the “Office” that opposing, malevolent magnetism of the maid. You have lost 31 subscribers through that influence.

More to-morrow.

SERAPIS

---

<sup>1</sup> Received October 3, 1879.

<sup>2</sup> *Theosophist*, whose first number was issued October 1, 1879.

<sup>3</sup> Here appears a symbol often used by the Master Serapis.

<sup>4</sup> Rosa Bates.

<sup>5</sup> Finally, a furious quarrel arose between Miss Bates and Madame Coulomb in July, 1880. Miss Bates left and Mr. E. Wimbridge with her, both generally vilifying H.P.B. and Colonel Olcott.

### LETTER 30

**WHY be selfish? If there are things to learn, things to see, things good to know for the future of man, why not give a chance equally with yourself to another? If your aversion to . . . is so great that the moment has come when you . . . crave for solitude, then with the exceptions of a few quarters of an hour a *day you will be alone*. I will take care and Damu<sup>1</sup> that M.T. does not annoy you . . . M.T. is my countryman and I wish him to get his chance equally with yourself. As soon as H.P.B. receives telegram, go.**

M.:

---

<sup>1</sup> Damodar.

### LETTER 31 <sup>2</sup>

<sup>2</sup> Received May 19, 1880, in Ceylon, at the first visit to the island by the Founders.

## H.P.B.

**THOSE** who pause and hesitate and are the most cautions before entering into the spirit of an entirely new scheme are to be generally far more relied upon than those who rush into every new enterprise like so many flies into a bowl of boiling milk. If H.S.O. refuses to accept D. then he will lose J. and with him about two dozen of the best men of Galle,<sup>1</sup> and he will ruin this Society. Let him consider well before he refuses. It is but prejudice and injured pride. *H.S.O. must learn to disappear and vanish before the President of the Parent Society.* This is Maha Sahib's answer.

M.:

---

<sup>1</sup> The Founders landed in Ceylon, not in Colombo, but in Galle, then the principal harbour.

## LETTER 32

SIR,

The least we can do for a person who has devoted her whole life to serve us and the cause we have at heart is to preserve her body and health for her whenever she may need it again . . . for such is the wish of *all of us* . . . Perish the Theosophical Society rather than be ungrateful to H.P.B.

M.:

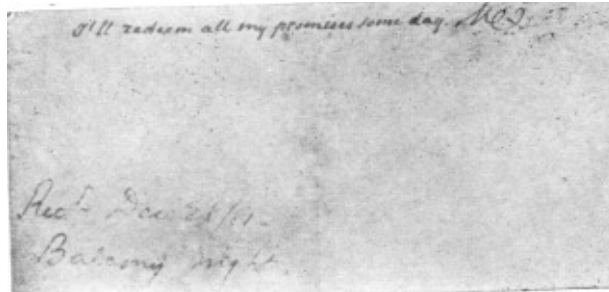
## LETTER 33

**THE** night before last will prove a memorable one for you . . . You have alienated from yourself another *brother*—though a woman—and that, I am afraid, for ever. What possessed you to speak in the way you did of a friend, a *woman*, one to whom you owe all you know, and even the possibilities of the future—for she was the first to show you the way—is more than all the occult sciences are able to explain! . . . She went to Maha Sahib the same night and *proved* to him she had been all the time right and He wrong, . . .

The Maha Sahib had nothing to say—neither have I or any of us, but to regret, and that very deeply, that want of discrimination and *tact*

so prominent in a man of your intellect and sense.

M.:



LETTER 34

### LETTER 34 <sup>1</sup>

<sup>1</sup> Received on December 28, 1881, at Crow's Nest, Bombay, the Master Himself then appearing. There was also then a letter to S. Ramaswamier, Letter 48 in this volume. This is the last letter of Master M. which is not in His later and better known script.

**SEARCH not for me, Henry, but bide your time. I'll redeem all my promises some day.**

M.:

### LETTER 35 <sup>1</sup>

**LAST night I tried my best to awake you by usual means but to no effect. You do sleep like a two year old *school-boy*, Henry. Sinnett has really lost nothing by his coming here, (Bombay) and it does seem foolish to hear you talk in the way you do accusing Lhin-ana<sup>2</sup> of this that and the other. Except the costs of the journey—and perhaps not even that—your Sinnett will lose nothing. If he had not come there could have been no direct or indirect communication between K.H. and himself for a very long time. K.H.'s conditions are changed, you must remember, he is no more the "Kasmiri" of old.<sup>3</sup> I want you to be in confidential correspondence with him as he may need your private counsel and you his. I'll help you when I think it worth while to interfere. Tell him that,**



and if he believes you not, show him this. I will also put her in a better state.

**This business at Dralli cliffs—Gha<sup>4</sup> needs attention. I'll give you Rup. 172 more to send. Remember what you have to do in Pasdun Korale<sup>5</sup> with Snanajoti Unnanse.<sup>6</sup>**

M.:

**You can have three copies or four taken from my portrait and give them Sinnett one, Scott one, Tukaram one and Damodar one. Have Six.**

---

<sup>1</sup> Rec, Jan. 1882.

<sup>2</sup> H.P.B.

<sup>3</sup> Referring to the Master's return from His Samādhi.

<sup>4</sup> The first dash—is in the place of a sign whose significance is not clear. I have so far not come across anything which explains "Dralli Cliffs".

<sup>5</sup> Pasdun Korale is a district in Ceylon.

<sup>6</sup> A Buddhist priest in Ceylon.

## LETTER 36

[Folded triangularly, and addressed:]

**H.S. OLCOTT,  
M.**

[Inside:]

**H.S. Olcott, President of the Theosophical Society is henceforth  
*forbidden* to deliver extemporaneous lectures<sup>1</sup>**

**by order of  
SERAPIS**

---

<sup>1</sup> It appears that in the beginning Colonel Olcott was sometimes in the habit of appearing before an audience and saying: "What subject would you like me to talk about?" If the topic suggested was mesmerism or some similar subject on which he was an expert, all went well. But on other unprepared subjects, he was apt to be diffuse. Evidently his conception of building up a lecture was different from that of most Theosophical lectures, as is shown by the following entry in his Diary, August 31, 1883: "Gave my second lecture to-day to about the same audience. Had a good deal of applause and hey made me speak an hour and a half though I offered to stop at the end of an hour."

## LETTER 37

[From Colonel Olcott to H.P.B.]

THEOSOPHICAL SOCIETY—PRESIDENT'S OFFICE

*Calcutta,*

Sunday 20/5 [1883]

“ANGEL” OF CHEDA LAL,<sup>1</sup>

I must congratulate you on the nice mess you made of it in entrusting the up-country missions to that wild lunatic B.L. and then to think of your proposing to go to the expense and trouble of coming to Calcutta and proceeding to the N.W.P. and Panjab to set right the minds of the staunch and true chaps falsely charged by him with maligning me! I've read their replies, but I could have drafted them all for you in advance just as well, from my personal knowledge of their characters. Well, let the manure-heap alone for me to fork over when I have had some rest at home.

To-day I speak at Bhowanipore, to-morrow at Town Hall here, and to-morrow night I go aboard the *Tibre*, which is to sail early Tuesday morning. Send the carriage for me at the proper time. I shall be glad to see you again.

Your affly.,  
H.S.O.

---

<sup>1</sup> An earnest member of Bareilly Branch.

[Written across the above, in blue pencil, is the following from Master M. The letter is enclosed in a very small narrow envelope 1 11/12 in. wide, 4 in. long; From the *Theosophist* Office, ADYAR (Madras), India, addressed:]

**MOLONEY “LOOKSHUN THAKOORDADA”<sup>1</sup>**

**From M. Chohan Rimbochey. <sup>2</sup>**

**Lookshun Thakoordada is mistaken. The “Angel of Cheda Lal” is not to be blamed. The Angel was *ordered to consent* for a great principle was involved in the trial. We wanted and will always have the *inner man* whenever offering himself for the tasks.**

---

<sup>1</sup> Moloney was Colonel Olcott's nickname in New York. How he acquired the second, Lookshun Thakoordada—“grandfather Lakshman”—is not known.

<sup>2</sup> The Master M. usually signed only M. But as Colonel Olcott was sometimes suspicious that a verbal message might be from a pupil only, his Master arranged for the words “Chohan Rimbochey”—“the glorious Chief”—as sign that the message was directly from Him. See Letter 50.

## LETTER 38 <sup>1</sup>

**ASK him<sup>2</sup> in the name of the *Dhyan* and *Chohan Rimbochey* what ails him! There he is: “five pages,” and not one word about sending C.C.M.<sup>3</sup> Hume’s letters, keeping them confidential and sending them back without fail. Make him add that he asks C.C.M. to show the two letters to Sinnett and consult with him as to the best course to be adopted with Hume. Let him write that his Gurujee M. orders him to warn Massey whether he believes *in us* or no not to believe in Hume who will ruin him psychically.**

---

<sup>1</sup> Received June, 1, 1883.

<sup>2</sup> Probably Subba Row.

<sup>3</sup> C.C. Massey.

## LETTER 39 <sup>1</sup>

**UNLESS you put the shoulder to the wheel yourself Kuthumi Lal Singh will have to disappear off the stage this fall. Easy enough for you. Go to lecture to-day. Try to shame Subba Row into activity. There’s a letter for him. Pass it off to him someway. He is reproached therein for refusing to help the M. Society<sup>2</sup> and lecture and for not getting shares.<sup>3</sup> It will be a *great shame* and the “Brothers” will lose caste unless something is done for that journal. You can do if you *try*. Nothing that you could not do in the name of Chohan Rimbochey<sup>4</sup> and using it when needed. Indeed if it proves *utter failure*, no one will believe much in poor K.H.’s powers. Either this or think how to get out of this.**

**No need signing—but let it be a collective signature.**

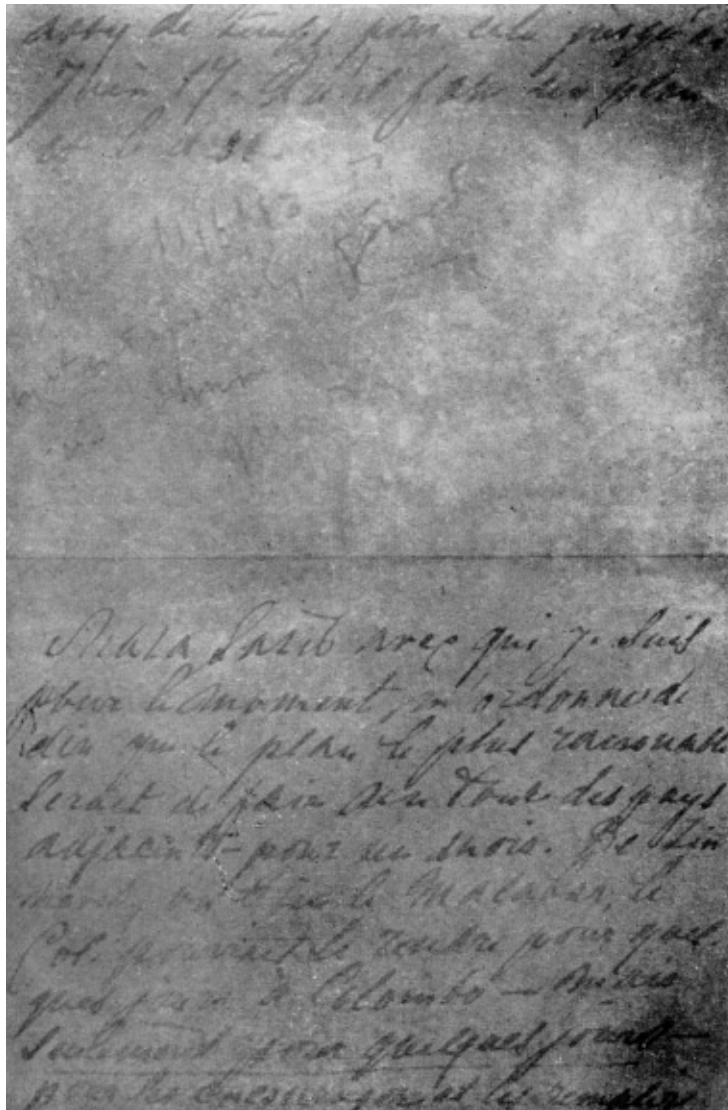
---

<sup>1</sup> Received June 2, 1883.

<sup>2</sup> Madras T.S.

<sup>3</sup> In the *Phoenix* venture, for the success of which the Master K.H. strove hard.

<sup>4</sup> See Letter 50.



LETTER 40

### LETTER 40 <sup>1</sup>

<sup>1</sup> From the Master Hilarion, received June 6, 1883. Colonel Olcott writes in that date in his Diary: "Had nice test this a.m. Couldn't decide whether to accept invitations to Colombo or Allahabad first. Put Avinas Ch. Bannerji's letter in shrine, locked door, instantly reopened it and got the written orders of Maha Sahib through Hilarion in French. Done while I stood there and not half a minute had elapsed." The Master H. was in Bombay on February 19, 1881, when He visited both Founders: Colonel Olcott thus writes in his Diary: "Hilarion is here en route for Tibet and has been looking over, in, and through the situation. Finds B—something morally awful. Views on India, Bombay, the T.S. in Bombay, Ceylon (—), England and Europe, Christianity and other subjects highly interesting."

**MAHA SAHIB** avec qui je suis pour le moment, m'ordonne de dire que le plan le plus raisonnable serait de faire un tour des pays adjacents—pour un mois. De Tinnevely ou bien le Malabar, le Col. pourrait se rendre pour quelques jours à Colombo—*mais seulement pour quelques jours*—pour les encourager et les remplir de son *Akasa personnel*—ce qui ne pourrait que leur faire du bien. Les Sociétés du Midi ont besoin de sa présence vivifiante. Cerclant tout autour dans la Présidence—il pourrait être ainsi rappelé à tout moment au *Headquarter* si besoin il y avait. Le 17 Juillet serait le vrai temps d'aller aux provinces du Nord, visitant toutes les Sociétés sur son chemin, —depuis Bellary jusqu'au Poona, etc.

Maha Sahib prie le Col. de ne pas risquer trop sa sante. Son avis serait de donner d'une tuile magnétique sur la tête de trois quatre personnes ici et tâcher d'entrer en relation avec Venkategiri et le Vizianagrom. Il y a assez de temps pour cela jusqu'au Juin 17. Qu'il fasse un plan et le dise.

## TRANSLATION

**MAHA SAHIB** with whom I am at the moment orders me to say that the most reasonable plan will be to tour in the districts near by for a month. From Tinnevely or even Malabar the Colonel could go to Colombo for a few days—*but only for a few days*—to encourage them and to recharge them with his personal *Akasa*—which cannot fail to be beneficial to them. The Branches in the south have need of his vivifying presence. Going round about within the Presidency, he could thus be recalled immediately to Headquarters should there be need. July 17 will be the proper time to go to the northern Provinces, visiting all the Branches on the road, from Bellary to Poona, etc.

Maha Sahib begs the Colonel not to risk too much his health. His advice would be to put a magnetic covering on the heads of three or four of the people here and to try and enter into relation with [the Rajahs of] Venkatagiri and Vizianagram. For that there is enough time till June 17. Let him make a plan and present it.

**HE** who does mischief whether consciously or unconsciously without repairing it can hardly hope to win the good opinion of Maha Sahib—least of all his favour. The old *appearance* has enemies more than is strictly required. *Indiscretion* is not *honesty* as you seem to think. You have created much mischief and your stubbornness will not allow you to make one reparation. Well, look out for yourself, Mr. Colonel. You must not think yourself **QUITE** infallible, you know. When *she is wrong* I will be the first to tell her so. When you are at fault—and you are so now most undoubtedly—I say it to you frankly.

---

<sup>1</sup> Received June 12, 1883, Madras.

### **LETTER 42 <sup>1</sup>**

**CHILDISH** and foolish—do you still suspect her? Or do you imagine that we may want keys like any other mortal?

Ah, friend, you have yet much to learn.

---

<sup>1</sup> Received June 12, 1883.

### **LETTER 43 <sup>1</sup>**

**MAHA SAHIB** orders me to tell you that according to your faith—you will be helped. And why should he have given you his charm<sup>2</sup> were it not that you should be strong and powerful with it?

---

<sup>1</sup> Received June 12, 1883. I think the handwriting is that of Master Hilarion.

<sup>2</sup> Probably the lock of Maha Sahib's hair which was given to H.S.O.

### **LETTER 44 <sup>1</sup>**

**YOU** are asked by Maha Sahib to put your whole soul in answer to A.P.S. from K.H. Upon this letter are hinged the fruits of the future. Let it be one that can be shown with honour to every one including Crookes.

**M.S. trusts you will not refuse him. Much depends upon it. Try, try—try! He says.**

**HILARION**

---

<sup>1</sup> Received June 13, 1883.

## **LETTER 45 <sup>1</sup>**

**TELEGRAPH first whether they will be satisfied to have Mavlankar, then he may go. But where is money?**

**Maha Sahib wants you to ask Ragoonat Rao to write to Indore that you are willing and free to go and see him on your way to N.W.P. Have all this arranged and settled. Indore is a big bird and if you help him in his ailings you will get a name and fame. Be careful about letter to Sinnett. Must be a really *Adeptic* letter.**

---

<sup>1</sup> Received June 15, 1883. In the M. script.

## **FOREWORD**

THE letter which follows is specially interesting. H.P.B. was in Bombay in March, 1882, and Colonel Olcott in Calcutta. She wrote a letter on March 24th and it was delivered the *same evening* to him phenomenally. The letter dropped from the air, as Colonel Olcott records in his Diary: "At 9 the Gordons and I sat together. Morya and K.H. appeared at the windows, and notes from Eglinton (from on board the *Vega*) Morya, K.H. and H.P.B., tied together, dropped through the air on Mrs. Gordon's shoulder. A stupendous phenomenon all round. E. says in his note that he is sending it off by the Brothers to H.P.B. after showing it to a fellow passenger, Mrs. Boughton, and having her mark the envelope." The message from Master M. is written on H.P.B.'s letter to Colonel Olcott.

See Letter I of H.P.B.'s letters to A.P. Sinnett.

## **LETTER 46**

[Envelope bears the following inscription:]

**Do not open this Olcott till the moment I touch you after the phenomenon which will take place to-night.**

**M.**

[Inside, written on H.P.B.'s letter:]

**This will certify to you Olcott how right we were in refusing to have anything to say to your Western friends. They are all the same. Let them remain happy and undisturbed with their *pisachas* and *bhuts*.**

**M.**

H.P.B.'S LETTER

*Bombay, March 24,*

Headquarters

[1882]

MY DEAR OLCOTT,

This will show to you that I was warned of the dishonest plot and Mr. Eglinton's intention from the first, and that the whole plan was disclosed to me. Instead of entrapping *me*—as he hoped—he is entrapped himself. He cannot send letters from a distance *without confederates* and our Brothers *can*. The latter is proved to all by the present. And now everyone but ourselves have to bid *adieu* to the Brothers. THEY will have nothing more to say to the dishonest crew.

H.P. BLAVATSKY.

**LETTER 47 <sup>1</sup>**

**THESE are *foolish, insane* ideas of yours about Upasika, Henry, wretched thoughts—the *mirage* thrown upon your brain by some of those who surround you. . . .**

**Do not take as an excuse your honesty. *Honesty without Justice* is like a drunken watchman's *bull's eye*—made but to throw light on his own distorted features leaving all around him in greater darkness still. . . You wrong her from beginning to end. You have *never* understood Upasika, nor the laws thro' which her *apparent* life has been made to work since you knew her. You are ungrateful and unjust and even cruel. You take *maya* for reality and reality for illusion.**



**I have said and shall say no more, and now if you don't listen and believe what I now tell you I shall have to turn *Karma* into a new direction.**

**M.:**

---

<sup>1</sup> Received in 1884. One further letter was received by H.S.O. Letter XIX in the First Series, on August 22, 1888.

# LETTERS FROM THE MASTERS OF THE WISDOM SECOND SERIES

## PART III

### LETTERS TO INDIAN CHELAS:

1. S. RAMASWAMIER
2. MOHINI M. CHATTERJEE
3. R. KESHA VA PILLAI=  
“CHANDRA CUSHOO”

## FOREWORD

THE letters which follow were received by a very devoted Theosophist, the late S. Ramaswamier of Tinnevely. He received his first letter from the Master M. on Sep. 28, 1881. Next year he travelled to Sikkim and there met his Master face to face on October 6. His account of the meeting will be found in Appendix A.

I do not now where the original letters are now. He died in 1893, devoted as ever to his Master and the T.S. In December, 1894, a son of his published the letters, with a facsimile of one of them, in an attack on the T.S., which bore the title, “*Isis Further Unveiled.*” I reprint the letters from this pamphlet

## LETTER 48 <sup>1</sup>

**GREETINGS to my faithful chela. He is accepted even from now, so that he may consider himself as an accepted chela of mine. Upasika has all the instructions. Let my chela Rama B. Yogi<sup>2</sup> follow the instructions he will receive from her. I bless you, son.**

**M.:**

---

<sup>1</sup> Received probably on September 28, 1881, when he saw a materialization of his Master at Crow's Nest.

<sup>2</sup> “Ramaswami” was his ordinary name, Iyer being the Brahminical caste ending. He had a secret name given to him at his “thread ceremony” which was Rama Bhadra, and it is by this sacred name

he is here addressed as Rama B.

## LETTER 49 <sup>1</sup>

**YOU** cannot go to Tibet. I am not the only master there, nor is M.: Chohan. You must first show that you deserve it by labouring in that direction for two or three years. You must be prepared to do anything told to you, anything you are ordered through her. If you *have faith in us—others have not—*are you *prepared to do all* and everything to *prove our existence?* <sup>2</sup>

K.H.

Approved M.

---

<sup>1</sup> Received September, 1882.

<sup>2</sup> Mr. Ramaswamier however insisted on going, as is described in Appendix A.

## LETTER 50 <sup>1</sup>

**RAMASWAMIER** will don the robes of a regular Vedantin ascetic—even to the top-knot if necessary, and sent his useless clothes to Bombay. He must travel from town to town along the line to Allahabad, and preach Theosophy and Vedantism. Every one must know he is my chela, and that *he has seen* me in Sikkim. He must let Upasika know of his movements constantly, and finally join her at Allahabad—as also receive my orders through her. His whole aspiration and concern must be directed towards one aim—*convince the world of our existence*. To Olcott Sahib he will say verbally the following: My master, among other messages already delivered to whom they concerned, told me—say to my faithful son and worker, that great was his patience, but also great will be the reward. Tell him that he but too often mistakes Upasika. She is all *he thinks* her to be, and nothing what he *suspects* her of. Let him understand the riddle. She has *never* deceived him—only left him ignorant of many things in accordance with my orders. Henceforth, in order to facilitate his comprehension, let him know that whenever an order is delivered to him through her, it must be prefixed with the words “Chohan Rimbochey”; whenever these words are omitted, the order does not emanate from me but from her. Tell him to have faith,

hope and trust. More anon. Dress yourself as a pilgrim from to-day, and tell your friends you have received direct orders from me—how or in what way it is no one's business. *Silence, discretion* and courage. Have my blessings upon your head, my good and faithful son and chela.<sup>2</sup>

M.:

---

<sup>1</sup> Received about September 30, 1882.

<sup>2</sup> Mr. Ramaswamier did as ordered and four T.S. Lodges at . . . were founded by him on his way to Bombay after seeing his Master.

## LETTER 51 <sup>1</sup>

GREETINGS MY CHELA,

At my request, Olcott has explained the theory of chelaship. It 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.<sup>2</sup> These remarks are suggested by your questions. You offer your services; well. You are willing to devote time, incur expense, run risks for OUR cause. Well, it is the cause of humanity, of true religion, of education, of enlightenment and spiritual elevation, of course. It needs missionaries, devotees, agents, even martyrs perhaps. But it cannot demand of *any* man to make himself either. If he so chooses,—well; —well for the world and for himself. For, to work for mankind is grand, its recompense stretches beyond this brief dream of life into other births. So now, you my chela, choose and grasp your own destiny. You wish to heal the sick,—do so; but remember your success will be measured by *your faith*—in yourself, more than in us. Lose it for a second, and failure will follow. I will give orders to Morya *Junior*—Olcott—to teach you the mechanical art. Have faith in your soul power, and you will have success. You wish to take leave for two years<sup>3</sup>; decide after counting the whole cost, and may light of our Lord Tathagata's memory aid you to decide for the best. But before proceeding to South, I would have you go on a mission to the Maharajah of Benares for Sinnett's business which Olcott will explain.<sup>4</sup> You could do great good in many cases and ways, besides endowing the Society, no doubt, were you free to act. But this idea is meritorious and just, and you have done well to choose it. *Karma is not blind.*

I will not say your surmise as to certain Prince's relation is not

correct; but the secret is not mine to impart. Use it in a discreet way, and use your own intuitions. There are two men in T. who know the secret, search them out.

As for our giving you an increase of psychic powers, that will come in time, and cannot come so soon. We have no right to force, and no good can come of forcing nature. She has been already generous to you. My blessing be with you, my son.

M.:

**P.S. —You will please forward the enclosed to its address, and write a note to explain who you are, and that you are *my chosen chela*. Upasika will tell.**

---

<sup>1</sup> Received probably in Allahabad, October 1882

<sup>2</sup> Several sentences in this letter, about Chelaship, occur *verbatim* in the letter which C.W. Leadbeater received in England on October 31, 1884. That letter is published as No. VII in the First Series.

<sup>3</sup> Mr. Ramaswami was in Government employ as District Registrar of Assurances.

<sup>4</sup> The affair of the *Phoenix* newspaper, which was to offset the *Pioneer*.

## LETTER 52 <sup>1</sup>

**YOU are right—it is more meritorious to do one's duty without any forethought of reward than to be bargaining for pay for one's deeds. You are young, my friend, and have long years before you. You have worked unselfishly and with great profit to both your country and the good cause. And we thank you. Return now home, and whatever trouble may seem to brood over you, remember I am with you.**

M.:

---

<sup>1</sup> Mr. Ramaswamier arrived in Bombay with H.P.B. on November 25, 1882. On December 1, he received a letter from his Master, which is probably this, as it tells him to return home, which he did after the Seventh Anniversary Meeting held on December 7.

## LETTER 53 <sup>1</sup>

**IN the name of M—, R.S. is ordered to take the enclosed to Subba Row. R. Swami has my blessings, and is commanded not to reveal this to any one. He may, however, say that he received this letter—a new proof of**

our reality *independently* of *Upasika*.

M.:

---

<sup>1</sup> No date ascertainable, but probably 1883.

## LETTER 54 <sup>1</sup>

**IF you have done with your misanthropy, doubts and regrets, then prove it by writing to those who love you best. An accepted chela does not become free from temptations, probations and trials. Happy is he who crosses the great gulf between *himself* and *us*—unscared with doubt and free from the pollution of suspicion. క మేతి కిం ?<sup>2</sup> do you know? Meditate upon it, son, meditate, and as soon as you can, come and see us in our new home—the occult room.**

M.:

---

<sup>1</sup> No date ascertainable, but must be soon after February 1883, when the “secret room,” as Colonel Olcott calls it, was ready.

<sup>2</sup> This a Sanskrit phrase, “karmeti kim?”—“What is meant by karma?” The script is *Telugu*, though Mr. Ramaswamier was a Tamilian.

## LETTER 55 <sup>1</sup>

[S. Ramaswamier wrote to his Master as follows:

Sashtanga Namaskar<sup>2</sup> at the thrice holy feet of my Father. Will it be for my good, and will it assist me in the development in me of my clairvoyant and clairaudient powers, if I every morning between 4 a.m. and 6 a.m. keep a pin of iron before me and try to move it by my will power?

Vijnapanam<sup>3</sup> –S.R.

The reply was:]

**TRY; it can do no harm, and may assist.**

M.:

---

<sup>1</sup> No date ascertainable.

<sup>2</sup> “Prostration with eight members”—complete prostration at full length on the ground, to mark utmost veneration.

<sup>3</sup> “This is my entreaty.”

## LETTER 56 <sup>1</sup>

**WELL said—brave heart and chela of my beloved Brother Koot Hoomi.<sup>2</sup> I hope and trust *my good chela Ramaswamier will be no worse. I hope and trust in him. Blessings upon you, my faithful boy—blessings on all.***

**M.:**

---

<sup>1</sup> This message appeared in a letter which Damodar K. Mavalankar wrote to S. Ramaswamier on October 17, 1882.

<sup>2</sup> Damodar.

## FOREWORD

ONE of the band of brilliant Indians who have helped in taking Theosophical ideas to Western lands is Mohini Mohan Chatterjee. When he was drawn to Theosophy in 1882, he was equipped with an unusually keen philosophical mind. He was accepted by the Master K.H. as a pupil, and much was expected of him. About 1886, however, after splendid service, he fell out with H.P.B., and bit by bit lost his interest in the T.S.

Mr. Mohini M. Chatterjee left for Europe with the Founders in February, 1884. He rendered valuable aid with lectures and discourses both in Paris and London, and many European Theosophists still remember the brilliance of presentation of spiritual truths by the young Hindu. He visited America the next year. The letters which follow are at Adyar. In Letter 58, reference is made to the “Christian pernicious superstition”. The Masters objected, in popular Christianity, to the emphasis it laid on *one* life, with the resulting greed and scramble to crowd all experiences into that one life, as also to the intensification of the fear of death, and the consequent heightening of the struggle for existence for all. Equally emphatic was Their denunciation of a “personal God,” as presented in exoteric Christianity, which made men lose in self-reliance, and taught them to look outside of themselves to achieve that reformation of their nature which is the prelude to true peace and happiness. (See Letter I, First Series, for the standpoint of the Maha Chohan on Western civilization.)

## LETTER 57 <sup>1</sup>

***Welcome, Mohini—deserve as well and you will have the same. So far I***

am satisfied with the efforts.

K.H.

Convey my blessing to Norendro.<sup>2</sup>

---

<sup>1</sup> Date 1882.

<sup>2</sup> Norendro Nath Sen, recipient of Letter 74.

## LETTER 58 <sup>1</sup>

**MY newly accepted chela Mohini M.C. is expected to do the following.**

**1. He will devote all his energies to (a) prove to the unbelievers that we, the heirs of the Risis, are not dead, and that the Frs.<sup>2</sup> of the T.S. are acting in many things *under our direct* orders; (b) forgetting mean Self, to try and work for his country and to counteract the Xtian pernicious superstition; and (c) to break entirely with and denounce and expose those bigoted Brahmos whose Brahmoism conceals but Xtianity under its mask.<sup>3</sup>**

**2. He must not speak to any one of my chelas *by name*. He must let everyone know that he has met with and *knows* my chelas, yet with the exception of Mr. Sinnett for reasons he is well acquainted with, he must not pronounce D.N.'s<sup>4</sup> name, nor that of R.S.G.<sup>5</sup>**

**3. He must bear in mind, that whenever Upasika tells him anything of great importance or as emanating from me, her words must be prefaced with the sentence, "In the name of Amitabha," otherwise even she can be inaccurate and repeat her own fancies, her memory being much impaired by ill-health and age. He must also know that Upasika was with us from Sep. 19 to the night of Sep. 21—two days and that since then she was in direct communication with my confidential chelas.**

**4. 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.<sup>6</sup>**

**5. Mohini will go to Calcutta and Allahabad as proposed, doing all he can in the former town to promote the cause.**

**6. Mohini is given one year—to September 17th 1883—to show what he can do and how much he is worthy of my trust. What befell R.S.<sup>7</sup> may happen to him.**

**7. Mohini can add my name [to] the name of . . .<sup>8</sup>. Let him reflect**



well and speak with Upasika and find out the coincidence. To make all of the aforesaid clear, let him consult with Upasika (who must know nothing of the contents of this letter) and—remember the words that once prefixed must carry conviction to his heart.

<sup>1</sup> Date September, 1882

<sup>2</sup> Founders.

<sup>3</sup> M.M.C. was himself a Brahmo, a member of the Brahmo Samaj.

<sup>4</sup> Darbhagiri Nath.

<sup>5</sup> Rama Sourindro Gargya.

<sup>6</sup> This paragraph appears as Letter XI in the First Series.

<sup>7</sup> Rama Swamier

<sup>8</sup> Faded out.

K.H.

## LETTER 59 <sup>1</sup>

MY good boy, ——<sup>2</sup> *can write* as well as speak, and *lying* is still easier on paper than in oral communications. Unless he is shown *as* a *liar*, he will remain for ever powerful in mischief. Your venerable grand sire<sup>3</sup> is easy to influence and if—has not said *more*, it is because the old gentleman was influenced to change the conversation; but he has said enough to prejudice his mind in a kind of dormant way. The remembrance may become active, awakened by a trifle, and when we expect it the least. Act accordingly.

I want you, my dear boy, to write an account for the *Theosophist* <sup>4</sup> of what the pedlar said, and the Dehra Brahmacharia. Make it as strong as you can, and have all the witnesses at Darjeeling and Dehra. But the name is written Kuthoomba (disciples of Kut-hoomi) tho' pronounced Kethoomba. Write and send it to Upasika, Allahabad.

A general meeting of the Theo. Soc. is to be held in Bombay either on the 27th Nov. or Dec. 7th, and delegates will be sent from all the Societies. Mr. Sinnett will go also. I want you to be the delegate of the Bengal Society. You will go there from Dehra (stopping at Meerut a day or two) to Allahabad instead of Calcutta and go with Upasika, starting on 23rd or 24th. I will pay your journey, if the Society of Calcutta refuses doing it. It is *absolutely necessary* for the cause, your country and theosophy that you should represent it. You will stop of course with the Founders.<sup>5</sup> Write this to Norendro, and consult with him, as to the best means of representing your Society. May the blessings of our Great One rest upon you. *You will have my portrait* if you are patient and it will be

**a talisman for you.**

**Affectionately,  
K.H.**

---

<sup>1</sup> Date November, 1882

<sup>2</sup> I omit the name given the Master by initials. He was an enemy of the Founders.

<sup>3</sup> Maharshi Debendra Nath Tagore, the father of Rabindranath Tagore.

<sup>4</sup> Appendix B.

<sup>5</sup> Both M.M. Chatterjee and Norendro Nath Sen were present at the Convention which was held in Bombay on December 7, 1882.

### **LETTER 60 <sup>1</sup>**

**I WANT Mohini to write for me a statement in these words: “I, the undersigned, testify that I wrote (state why) on two different occasions two letters to Mr. Hume which letters have never been answered by him,” etc., words to that effect. What I need is a clear statement that Mr. Hume has NOT answered certain letters, since in a letter to me he calls those who have complained that their letters have remained unanswered by him “liars”. Send this immediately to Mohini and ask him to send you his statement.**

**K.H.**

---

<sup>1</sup> No date, but probably 1883. Letter evidently was received by H.P.B. or H.S.O. and forwarded to M.M.C.

### **LETTER 61 <sup>1</sup>**

**PRIVATE.**

**Give this to Mohini, and let him translate it into Bengali. Write it in that language and give it to you. After that he must post it to its address. I am satisfied with MY SON—SO FAR.**

**K.H.**

**TRANS:**

**My chela Mohini will send these lines enclosing the letter addressed to me from Kariwar—that I would not receive from Upasika—back to its**

writer. *Let her OPEN HER LETTER and burn the contents.* I am forbidden by the rules of my Order to correspond with women. I will protect both husband and wife, and do all I can for her. She is a good and pure woman but must follow the dictates of reason if she would save herself from the snares of her many enemies. Mohini better write to her, advising her to proceed, if possible to Bombay to see, if not her Brother then Madame B. . . .

I do not know Bengali and in order to read and—<sup>2</sup> have to exercise powers which are very precious. The present is written by a chela.

K.H.

It is my desire that he should put his full name to what he writes.

---

<sup>1</sup> No date ascertainable, but probably 1882.

<sup>2</sup> Word faded.

## LETTER 62 <sup>1</sup>

TO MOHINI *alone.*

Appearances go a long way with the “Pelings”. One has to impress them externally before a regular, lasting, interior impression is made. Remember and try to understand why I expect you to do the following:

When Upasika arrives, you will meet and received her *as though you were in India, and she your own mother.* You must not mind the crowd of Frenchmen and others. You have *to stun them*; and if Colonel asks you why, you will answer him that it is the interior man, the *indweller* you salute, not H.P.B., for you were notified to that effect by us. And know for your own edification that One far greater than myself<sup>2</sup> has kindly consented to survey the whole situation under her guise, and then to visit, through the same channel, occasionally, Paris and other places where foreign members may reside. You will thus salute her on seeing and taking leave of her the whole time you are at Paris—regardless of comments and *her own surprise.* This is a test.

So far I am satisfied with your efforts. Persevere and teach. You may yet be the means of a great boon to your country. Do not lose heart like your weak-willed though stubborn companion.

K.H.

---

<sup>1</sup> Received March, 1884, in Paris.

<sup>2</sup> The Maha Chohan.

## LETTER 63 <sup>1</sup>

**MOHINI must do his best to impress the Westerners with this letter. I have no time. Unless he shows he can be of help to me, what good can his metaphysical education do to the Society?**

**K.H.**

---

<sup>1</sup> Date 1884, when in Europe.

## FOREWORD

THE recipient of the following letters was Mr. R. Keshava Pillai, an Inspector of Police stationed then at Nellore in Andhra Pradesh. The Founders visited Nellore in May, 1882, and a Branch was formed on the 8th, with Mr. Keshava Pillai as Secretary, and a well-to-do Hindu, an Assistant Collector, as President. After visiting other towns, the Founders returned to Nellore on the 24th. In the meantime, the English Collector or local representative of the British Government had brought pressure to bear on the President, and he had resigned as President—an incident referred to by Master K.H. in the first letter. Mr. Keshava Pillai was put on Probation by the Master, but proceeded no further. Later he lost interest in the T.S., and had a life of many worldly disappointments. Some years before his death, he gave Colonel Olcott the letters which he had received, and I transcribe from the originals at Adyar.

## LETTER 64 <sup>1</sup>

**AS a bystander and a deeply interested one, I only discern somewhat of the truth that is hidden in the hearts of all of you. Are all of you sincere in your promises? Take care lest rashly made promises broken should turn back on you and thus become your greatest punishment. Be true, sincere and faithful. Work for the cause and our blessings will ever be upon you. Doubt and forget your sacred promises and—in the darkness of guilt and sorrow will ye repent. You may all see in the case of your Ex-President<sup>2</sup> one of the reason why there is no longer intercourse between the Hindus and those whom they call Mahatmas. There was a time when a man of large fortune and influential family would have considered it a duty to work for his country regardless of any**

consequences. And until that feeling once more prevails, you must not expect to be looked upon with confidence or respect, by those who—think what you may—still watch over the destinies of India tho' themselves unseen and unsuspected.

Meanwhile blessings upon you all.

---

<sup>1</sup> Received in Nellore in 1882.

<sup>2</sup> He resigned under pressure from the local English Collector.

## LETTER 65 <sup>1</sup>

WOULD Brother Keshu Pillay get many of the benefits of a regularly accepted Chela, without giving up family and position, which he could not do without a heavy sin? If he would—and become my “lay chela,” one of the most favoured—let him *serve me*. Let him help us to have the best of those, who would have us deliver into their hands our long hidden treasures, our secrets all—and thank us but by insulting our names, by denying *our very existence*. For to say—“We have no positive proofs they are not spirits but men” amounts to denying us an objective existence in the opinion of skeptics? And that is what most of the Simla Theosophists are doing. To confound them would not require much. We have two chelas at Simla—but their vows prevent them from ever addressing a European before their final initiation.<sup>2</sup>

My offer is the following. “Deb”<sup>3</sup> is called by me to Darjeeling, from whence I will send him to Simla with letters to Mr. Sinnett—the best of all. Would my Brother Keshu accompany and help him? The task is easy and there will not be much to do for either but *be silent*, and successfully play their parts. If the mission is accomplished, in return I will permit some of our secrets to be taught to Keshu. I will take him under my special protection and give special orders for his benefit to our Upasika—H.P.B. —, and then at the end of several years when Keshu is free and his own master, then he may join us altogether.

If there is an answer to this, let Keshu write it as an agreement, address to me, and, laying it behind our Lord Buddha’s statue (the bronze image on the book-case in the second room) place it between the back of the image and the carpet. I will take it away myself. If Keshu looks a few minutes after he will find it gone.

This my *first* and LAST proposition. Keshu was very indiscreet in the matter of the Nellore letter.<sup>4</sup> He must be more discreet hereafter. “To dare, to will, to act and remain silent” is our motto as that of every

---

<sup>1</sup> Received in 1882.

<sup>2</sup> Possibly Deva Muni. and Paramahansa Shub-Tung. who signed the protest against "H.X." in the *Theosophist*, September, 1882, p. 326.

<sup>3</sup> "Deb" is Guala K. Deb, a pupil of the Master K.H.

<sup>4</sup> The first letter received, which I gather was shown about indiscriminately.

## **LETTER 66 <sup>1</sup>**

**ALL that was said by Damodar must be done faithfully and literally. From the moment you set foot in Darjeeling you have ceased being K.P. You are Chander. Go direct to D.<sup>2</sup> from Mogul S.<sup>3</sup> Do as you are bid. Save your nation—my blessings upon you. But remember, *not a word* must Deb hear from you but what she, H.P.B., will tell you . . . At Darjeeling you will received further instruction from me by post. Go to post-office and ask for a letter addressed to Bavajee Chandra Cusho.**

**K.H.**

**Let it be as she advises—Cusho is a Tibetan name. Change dress at or before M.S.<sup>3</sup> Put yellow rode and cap.**

---

<sup>1</sup> The manner in which this letter was received by Mr. Keshava Pillai is thus described by him. "In the year 1882 while I was traveling by railway between the Allahabad and Mogul Sarai stations, a letter fell in the compartment of the railway carriage in which I was sitting. I was alone in the compartment and the carriage was in motion. I had wished that Mahatma K.H. should give me instructions regarding a certain matter about which I was then thinking, and which I opened the letter I found that my thoughts had been answered, and that the letter was in the handwriting of Mahatma K.H., whose writing I know so well. Madame Blavatsky was then in Bombay."

<sup>2</sup> Darjeeling.

<sup>3</sup> Mogul Sarai, the railway junction near Benares.

## **LETTER 67 <sup>1</sup>**

**I HOPE that the effect produced upon your mind by Damodar's conversation with you will remain permanent and not be affected by any more "unfortunate doubts". Live in the present for the future, and let the past be a closed book. If you go on with the new leaf you have turned, you will have no further cause for repentance.**

**K.H.**

---

<sup>1</sup> Received during the Convention at Adyar in December, 1883.

# LETTERS FROM THE MASTERS OF THE WISDOM SECOND SERIES

## PART IV

### LETTERS TO GERMAN THEOSOPHISTS

#### FOREWORD

THE four letters which next follow were received by Dr. Hübbe Schleiden, one of the first members of the T.S. in Germany. I have copied them direct from the originals which are in Germany, and which were kindly loaned to me by Herr Driessen to whom they were left by Dr. Hübbe Schleiden. The first letter was received in the train, on August 1, 1884, as he and Colonel Olcott were travelling to Dresden. It is evident that the other letters were received after the issue by the Society for Psychical Research of their report charging H.P.B. with forging the script of the Masters.

#### LETTER 68

##### FOR DR. HÜBBE SCHLEIDEN VIA H.S.O.

**TO be accepted as a chela *on probation*—is an easy thing. *To become an accepted chela*—is to court the miseries of “probation”. Life in the ordinary run is not entirely made up of heavy trials and mental misery: the life of a chela who offers himself voluntarily is one long sacrifice. He, who would control hereafter the events of his life here and *beyond*, has first of all to submit himself to be controlled, yet triumph over every temptation, every woe of flesh and mind. The Chela “on probation” is like the wayfarer in the old fable of the sphinx; only the *one* question becomes a long series of every day riddles propounded by the Sphinx of Life, who sits by the wayside, and who, unless her ever changing and perplexing puzzles are successfully answered one after the other,**



impedes the progress of the traveller and finally destroys him. Let H.S.O. explain what *he* knows of chelaship. *We refuse no one.* “Spheres of usefulness” can be found everywhere. The *first* object of the Society is philanthropy. The true theosophist is the Philanthropist who— “not for himself, but for the world he lives.” In this direction much is already achieved by Dr. Hübbe Schleiden. This, and philosophy—the right comprehension of life and its mysteries—will give “the necessary *basis*” and show the right pathway to pursue. Yet the best sphere of usefulness for the applicant is now in Germany. *When complications arise* and there comes a new development, he will be advised. His health will be looked after: for the present *as little writing as possible.* “Der Vater M.”<sup>1</sup> is in no mood of answering. I do so for him.

K.H.

---

<sup>1</sup> German, “Father M.”

## LETTER 69 <sup>1</sup>

I WONDER if this note of mine is worthy of occupying a select spot with the documents reproduced,<sup>2</sup> and which of the peculiarities of the “Blavatskian” style of writing it will be found to most resemble? The present is simply to satisfy the Dr. that— “the more proof given the less believed”. Let him take my advice and not make these two documents public. It is for his own satisfaction that the undersigned is happy to assure him that *The Secret Doctrine*<sup>3</sup> when ready, will be the triple production of M.:, Upasika and the Doctor’s most humble servant.

K.H.

S.E.C.<sup>4</sup>

---

<sup>1</sup> Date 1885.

<sup>2</sup> In the report of the Society for Psychical Research.

<sup>3</sup> The first recension of *The Secret Doctrine*. This original manuscript of the first volume is in Adyar. The work as published was expanded by H.P.B. to several times the original draft.

<sup>4</sup> These letters appear in left bottom corner of the letter. But I do not know their significance.

## LETTER 70 <sup>1</sup>

IF this can be of any use or help to Dr. Hübbe Schleiden—though I

doubt it—I, the humble undersigned Fakir certify that the “Secret Doctrine” is dictated to Upasika partly by myself and partly by my Brother K.H.

M.:

---

<sup>1</sup> Date 1885.

## LETTER 71 <sup>1</sup>

**YOU may stop till beginning of next week and go with Mrs. Gebhard but you have to be [in] Paris on Tuesday [at] latest. Send for letters and tell Judge. You have made yourself an irreconcilable enemy of Anna Kingsford,<sup>2</sup> so now there’s no help for it. Ask Sinnett to help you on Secret Doctrine at once if he and others would learn more of occultism.<sup>3</sup>**

M.:

---

<sup>1</sup> Date 1885.

<sup>2</sup> The author of *The Perfect Way*, and a little before this the President of the London Lodge, T.S.

<sup>3</sup> Follows next a phrase of which I can decipher only “Go to”.

## FOREWORD

THE letter which follows was received at Elberfeld on August 30, 1884, by Frau Mary Gebhard. I have not seen the original, and do not know where it now is. The copy which I publish was made by the late Miss F. Arundale.

## LETTER 72

**WE are drawn, Lady, into the vortex of the destiny prepared previously by ourselves for ourselves, as the ship in the Maelstrom. You now begin to realise this. What shall you do? You cannot successfully resist fate. Are you ready to do your part in the great work of philanthropy? You have offered yourself for the Red Cross; but, Sister, there are sicknesses and wounds of the Soul that no Surgeon’s art can cure. Shall you help us teach mankind that the soul-sick must heal themselves? Your action will**

be your response.

M.:

## FOREWORD

THE original of the letter which follows is in Germany, with the followers of the late Dr. Franz Hartmann. My request to see it, and one or more which I believe he received, was refused. However, I received later from a friend in Czecho-Slovakia a photographic reproduction of the letter. At the time of receiving it, Dr. Hartmann was at Adyar, where Madame Coulomb was acting as housekeeper.

## LETTER 73 <sup>1</sup>

**SO long as one has not developed a perfect sense of justice, he should prefer to err rather on the side of mercy than commit the slightest act of injustice. Mad. Coulomb is a medium and as such irresponsible for many things she may say or do. At the same time she is kind and charitable. One must know how to act towards her to make of her a very good friend. She has her own weaknesses but their bad effects can be minimised by exercising on her mind a moral influence by a friendly and kindly feeling. Her mediumistic nature is a help in this direction, if proper advantage be taken of the same. It is my wish therefore that she shall continue in charge of the household business, the Board of Control<sup>2</sup> of course exercising a proper supervisory control and seeing, in consultation with her, that no unnecessary expenditure is incurred. A good deal of reform is necessary and can be made rather with the help than the antagonism of Mme. Coulomb. Damodar would have told you this but his mind was purposely obscured, without his knowledge, to test your intuitions. Show this to Mad. C. so that she may co-operate with you.**

**K.H.**

---

<sup>1</sup> Date early in 1884.

<sup>2</sup> The Founders left for Europe from Bombay on February 20, 1884. On February 19, Colonel Olcott appointed the Board of Control, to consist of F. Hartmann, St. George Lane-Fox, W. T. Brown, R. Raghunath Row, G. Muttuswamy Chetty, P. Sreenivas Row and T. Subba Row.



# LETTERS FROM THE MASTERS OF THE WISDOM SECOND SERIES

## PART V

### MISCELLANEOUS LETTERS

#### FOREWORD

THE recipient of the next letter, Norendro Nath Sen, was a famous Indian patriot and reformer. He was the proprietor and editor of the *Indian Mirror* of Calcutta, then the leading paper in India voicing the opinions of Indians on political matters. He joined the T.S. soon after the Society began its work in India. He received several letters from the Master K.H., but this is the only one so far found among his papers. It was given to me by his son to be put among the Adyar records. I was then told an interesting fact showing the high regard in which his Master held him. Sometimes late at night, when correcting proofs, Norendro Nath Sen after a hard day's work would fall asleep over his proofs. More than once, when he woke up, he found the proofs corrected in blue pencil.

The letter deals with the project of the *Phoenix* newspaper. When the Founders came to India, the editor of the *Pioneer*, practically the official paper of the British Government then, was Mr. A.P. Sinnett. When he became interested in Theosophy, and came especially under the influence of the personality of the Master K.H., Mr. Sinnett began to show pro-Indian leanings. This was against the policy of the *Pioneer* and he received notice to quit in November, 1882. At this juncture, it was the earnest desire of the Master K.H. that Mr. Sinnett should not leave India. The Master set on foot a plan to start a new paper, *The Phoenix*, with Mr. Sinnett as editor, but with Indians as proprietors. Naturally a large sum of money was required as capital, and two or three Indian princes half promised to invest their money in the new venture. Partly owing to Mr. Hume's machinations, and partly to the spirit of apathy and toadying to Government officials then strong among Indians, the *Phoenix* project fell through, and Mr. Sinnett left India, never to return. On September 11, 1883, the Master K.H. cabled releasing Mr. Sinnett from his promise not to accept another billet.

## LETTER 74 <sup>1</sup>

MR. SINNETT is gone,<sup>2</sup> without one single pie having been secured, so far, as a beginning for *Phoenix*. There remains but one means to achieve the desired result, and, on its success depends the *future* of India for the next cycle of 27 years. If *this* fails, then, verily not one of us will concern himself with the Hindus—especially with those “would-be chelas” who, deluding themselves into the idea that they do *all* they can, remain motionless and substitute [ . . . ]<sup>3</sup> to action.

This means, as a last re[ort]<sup>3</sup> is to establish the enterprise as a Limited Company—something I was very much opposed to at first. Messrs. Roberts & Morgan, Calcutta have due [auth]<sup>3</sup> ority to establish the Company and will do so [on]<sup>4</sup> receiving directions to that effect from H.S. Olcott.

He will be instructed to send the authority. Therefore, you should arrange immediately on Mr. S.’s account for the registration deed, *i.e.*, to choose for the establishment of a limited Co., 7 persons to sign the articles of association as shareholders, even were some compelled by circumstances to hold but *one* share—of Rs. 100 each. Show the good example, to begin with, yourself. Three persons have authority to see—upon preliminary arrangement among themselves—Mr. Morgan and arrange what is necessary, Col. Olcott, Col. Gordon, and yourself. It is Mr. Sinnett’s belief that Mr. Morgan would, if required, advance any small sum or funds needed for *nominal* shareholders. Will you, I ask, allow such an arrangement and is Bengal and rich Calcutta so fallen down as not to furnish in the present e[me]<sup>5</sup> rgency not “nominal” but seven r[eal]<sup>5</sup> shareholders? It is on the speedy formation of the shareholders, and subsequent development that the intercourse of a few Calcutta theosophists with myself and others depends. Fail in this and your cries for help to us will become indeed, as “the voice of one crying in the wilderness”. I have said.

K.H.

---

<sup>1</sup> Date about April, 1883.

<sup>2</sup> Mr. Sinnett sailed from Madras, March 30, 1883.

<sup>3</sup> Part in brackets torn out in letter, by some accident.

<sup>4</sup> The letter has small pieces torn out, and here one word is missing.

<sup>5</sup> Torn out.

## FOREWORD

THE following letter is at Adyar. Mr. E. W. Fern was a young Englishman born in India, who was tried as a pupil by the Master M. He had certain latent possibilities, and had he succeeded, it was the Master's plan to make him a centre of His magnetism. He was some sort of a secretary to Mr. A.O. Hume, and was elected Secretary of the Simla Eclectic T.S. in October, 1882. However, he failed as a pupil. There are two entries about him in Colonel Olcott's Diary for 1882. On August 18, H.S.O. was in Ceylon, H.P.B. being in Bombay. "Night visit from M. who directed telegram to be sent A.H. about Fern's visions. Can't understand." On November 27, in Bombay, the entry is: "A Brother showed himself in the lower terrace to a number of delegates. M. orders me to expel Fern. Reason not given. What's up?" On December 6, Mr. Fern himself came to see Colonel Olcott, and explained certain matters which the Colonel saw necessitated the expulsion. The reason were not psychical at all, but were purely on the material plane, dealing with business transactions. I presume it was at this time that Mr. Fern returned the letter, with a photograph which the Master had given him, for they are at Adyar

When reading the letters of Master M., we must not forget that He is of quite a different temperament to Master K.H. He is far more steeped in Indian atmosphere than His Brother. Both show a keen sense of humour, but while that of the Master K.H. is more akin to the French notion of wit, that of the Master M. is far more allied to what the Greek tragedians meant by "irony". Irony excludes ridicule completely. It contrasts, with great dispassion, facts as they are with what they are supposed to be. Those who can appreciate the Master's "irony" find great inspiration in the glimpses gained of things seen from His angle of vision.

## LETTER 75 <sup>1</sup>

EDM. FERN. ESQ., F.T.S.  
*Simla.*

Greeting to my "still faithful chela"<sup>2</sup>. Thought the "Father" dead, eh? Well then know "sonny" to what that long silence—that more surprised than grieved you—is due. It is your favour, in which I am notified that the "packet" was delivered to its address, that upset my usual placidity. Two or three sentences it contained, besides the news, are well calculated to make even an *adept* scratch his head. Especially solemn and mysterious is the one that begins with "As you know, my Father, I belong, etc.," and referring to a certain secret society. This news that you belong (besides the Theos.) to another "Society of . . ." in which no one member knows the other, and one that *neither practices tolerates deceit*—filled me with awe and admiration, no less than that other piece of news that informed me that some of its members claimed

to know and communicate with me. Alas! Notwithstanding your assurance— “as you (I) know” —I confess to my great shame, that I know very little of it—probably owing to your usual precaution. Hitherto, you had locked it up so safely in a remote corner of your brain, and “composed your mind” so well when writing to me, that of course I was unable to get at it. Yes; we know little of it; too grand and respectable for us, altogether, notwithstanding the acquaintance claimed. And since regardless of its *carbonari*-like character, that precludes the possibility of one member knowing any other member, you still seem to know *several* of them who claim to know and hold relations with me—I must naturally infer that you are very high in it—its President perhaps, the “High Venerable Master”? Well, this suspicion led me to think that one so high in a Society *that neither tolerates nor practices deceit*, could not care to belong to our poor Brotherhood *that does both*—regarding its probationists. Hence—my silence. But since in your following you so touchingly complained of “not having been blessed with a communication” from me, I am again constrained to infer that you have not yet thrown us altogether overboard, our deceitful ways notwithstanding; and that even *everything done by you* to show your distrust of us—since that letter of yours was penned—was again done not to “keep on the safeside” with us but with the same laudable motive of serving the cause? Yes, truly, my son, though “so much doubted and maligned,” you are *grand*, in one certain direction, at any rate.

In consideration of all this, I send the promised chela. Chundro Cusho,<sup>3</sup>—whose rather savage appearance you will excuse—will explain to you the situation far better in words than any letter of mine can. You will have to accept his conditions or—my grief notwithstanding—*we shall have to part company*.

Meanwhile, my beloved son and “faithful chela,” do not think of me any the worse if I close this letter *with sending you A SECOND WARNING*.

Yours still lovingly,

M.:

---

<sup>1</sup> Date 1882

<sup>2</sup> The words and phrases in inverted commas are evidently quotations from Mr. Fern’s letter to the Master.

<sup>3</sup> See Letter 66



## FOREWORD

AFTER many vicissitudes, the following letter is now at Adyar. It was for long with the late Professor J. N. Unwala, who with Prince Harisinghji Rupsinghji joined the Society in 1882. Both H.P.B. and Colonel Olcott were at Wadhwan in Kathiawar, on June 22-23, 1882, as the guests of the ruler, Daji Rai the Thakore Sahib of Wadhwan, a cousin of the Prince. This letter must have been precipitated during the visit. It is folded triangularly, and is addressed to the “honourable and doubting company,” who I gather consisted of a doctor of the Bhavnagar Railway staff who was an atheist and an excellent disputant, Mirza Moorad Ali Beg,<sup>1</sup> an Englishman<sup>2</sup> born in India who had turned Mohammedan and was the chief cavalry officer of the Maharajah of Bhavnagar, Professor Unwala, and some others. Prince Harisinghji was a staunch Theosophist to the end, and donated in the name of his wife the second “Trilithon,” which is west of the Headquarters Hall at Adyar.

---

<sup>1</sup> Author of “The Elixir of Life,” “The Motherland of Nations,” “The War in Heaven,” “The Beni Elohim,” etc. in *The Theosophist*.

<sup>2</sup> George Mitford, son of an English Clergyman of Madras.

Foolish are  
the hearts who doubt of our existence!  
or of the powers that our community  
is in possession of for ages and ages.  
Would that you  
would open your hearts to the reception of the  
blessed truth, and obtain the fruits of the  
Arhatship if not in this then in another  
and better rebirth.

LETTER 76

### LETTER 76

**TO all those whom this may concern—to the honourable and doubting company.**

**Foolish are the hearts who doubt of our existence! or of the powers our community is in possession of for ages and ages. Would that you would open your hearts to the reception of the blessed truth, and obtain the fruits of the Arhatship if not in this then in another and better rebirth.**

M. .

**Who is for us—answer!**

## **FOREWORD**

THE letters which follow require little comment. Only two of them are at Adyar, and the rest are copied from various sources, as mentioned in the foot-notes.

### **LETTER 77 <sup>1</sup>**

**YOUR spirit is undoubtedly most closely akin to and largely vivified by that of poetry, and your intellectual instinct pierces easily into all the mysteries and abysses of nature, often giving a beautiful form, verity and harmony to your verse, as far as I am able to judge of English poetry. A true seer is always a poet, and a poet can never be a true one—unless he is in perfect unity with occult nature, — “a creator by right of his spiritual revelation” as the great Danish poet expresses it. I was anxious, therefore, you should learn, how far you had succeeded in impressing others. For, it is not enough to carry the true poetic instincts within the recesses of one’s soul; these have to be so faithfully mirrored in verse or prose, as to carry the intelligent reader away, wherever the poet’s fancy may wing its flight. I send your poem after reading it myself to Mr. Sinnett, who was at one time considered in the London literary circles as one of the best critics of the day. Writing for me, and at my express wish, his opinion is thoroughly unbiassed, and I believe the criticism is calculated to do you the greatest good. Take up the suggestion, and work over the poem, for you may make of it something grand.**

**Bear with the world and those who surround you. Be patient and true to yourself, and Fate, who was a step-mother to you, my poor young friend, may yet change and her persecutions be changed into bounties. Whatever happens know—I am watching over you.**

**K.H.**

---

<sup>1</sup> Date autumn of 1881. Written to Mr. Sorabji J. Padshah, editor of the *Indian Spectator*. Mr. Padshah accompanied the Founders to Ceylon on their first trip. After a few years, he lost interest in the Society. The letter is quoted in the defence of H.P.B. issued by the General Council of the T.S. in 1885.

## LETTER 78 <sup>1</sup>

**REMEMBER** also the following. Adulterers distil a poisonous aura which inflames every bad passion and maddens their lust. The only way to success is *absolute* separation: not a meeting, a sight from a distance, a word or even a letter will I permit. The moment you break either of these orders you will have ceased to be my chela. To retain an old letter, a talisman, a keepsake, especially a lock of hair—is pernicious: it becomes a smouldering spark. You are in danger if you are in the same town, or anywhere within accessible distance. You cannot trust your moral energy, for if you had had moral stamina you would have fled the house at the moment when the first lustful thought tempted your loyalty . . . Stop then away from—under any pretext.

**K.H.**

---

<sup>1</sup> Date 1882, original at Adyar, written to a Chela on Probation.

## LETTER 79 <sup>1</sup>

**THE** devoted student of the Kabala doubts. How many souls have been wrecked by that same sin. Abraham is a mystic by birth but his modern education has spoiled him. He must be given some insight about the “Masters” and their connection with the Society to make him a valuable member. A crisis is impending when some of the best members will lose their heads.<sup>2</sup> Take counsel at once with the best of Fellows and do not delay. Weed out all error with a strong hand. You must help yourselves first and when you do so other help will soon follow.

**K.H.**

---

<sup>1</sup> Date probably early in 1884. The letter is to T. Subba Row, and was written by the Master in transit, on a letter to Subba Row from Abraham D. Ezekiel, an Indian Hebrew who joined the Society in 1882. I find it quoted in a letter now in Adyar to Mrs. I. Cooper-Oakley from her husband who was in Adyar in 1884.

<sup>2</sup> Referring probably to the Coulomb conspiracy which came a few months later.

## LETTER 80 <sup>1</sup>

**FOR very good reasons I beg leave to ask you the favour to first ascertain the whereabouts of the Professor. I have some business with him and a promise to redeem.**

**Yours,**

**M.:**

**(mis) named the “Illustrious” by Mr. Sinnett, tho’ I be but a poor Tibetan Fakir. *Private and confidential***

---

<sup>1</sup> H.P.B. posted a letter on November 5, 1881 from Dehra Dun to Mr. W.H. Terry, editor of the *Harbinger of Light*, Melbourne, who received it on December 12. She begins: “Will you kindly undertake to either forward the enclosed to the addressee or wait till the Professor returns to Australia. I had a letter from him from Paris, as far as I can remember and—lost it! It seems impossible for me to find it, and I do not find his address on the books though I know Damodar wrote it down.” In transit to Melbourne, Letter 80 was precipitated at the foot of H.P.B.’s letter to Mr. Terry. Whether “the Professor” is Professor Smith of Letter 81 which follows is not absolutely certain. The letter is at Adyar.

## LETTER 81 <sup>1</sup>

**NO CHANCE of writing to you inside your letters, but I can write *direct*. Work for us in Australia, and we will not prove ungrateful, but will prove to you our actual existence, and thank you.**

**M.:**

---

<sup>1</sup> Received on February 1, 1882, in Bombay by Professor John Smith, C.M.G., M.L.C., of the University of Sydney. He arrived in Bombay on January 13, 1882, with a letter of introduction to the Founders from Mrs. Emma H. Britten. Next day he came and stayed at Crow’s Nest. After a tour in North India, he returned to Crow’s Nest on January 31st. The following day after lunch, a precipitation took place, and Professor Smith received this letter. There is no record of any work which he ever did in Australia for Theosophy. He died in 1885.

## FOREWORD

THE letter with which I close this volume is one of the most important. I have not found any reference showing to whom it was sent, nor by which of the Masters. We have H.P.B.’s word that it came from a Master, in a paper now among the records at Adyar. I have transcribed from this manuscript, which is in her handwriting.

Another version, with changes and additions, appeared later in *Lucifer*, Vol. I, 1889, under the title, “Some Words on Daily Life,” but with no indication as to who was the writer. H.P.B. in her manuscript, written in 1885, introduces the letter as follows:

A liberal Christian member of the T.S. having objected to the study of Oriental religions and doubted whether there was room left for any new Society—a letter answering his objections and preference to Christianity was received and the contents copied for him, after which he denied no longer the advisability of such a Society as the professed Theosophical Association. A few extracts from this early letter will show plainly the nature of the Society as then contemplated, and that we have tried only to follow, and carry out in the best way we could the intentions of the *true* originators of the Society in those days. The pious gentleman having claimed that he was a *theosophist* and had a right of judgment over other people was told [what follows as Letter 82].

## LETTER 82 <sup>1</sup>

<sup>1</sup> The gaps in the letter shown by dots exist in H.P.B.’s manuscript. Sometimes however H.P.B. put a succession of dots, not to indicate any omission, but merely as the beginning of sentences.

**. . . You have no right to such a title. You are only a *philo*-Theosophist, as one who has reached to the full comprehension of the name and nature of a Theosophist will sit in judgment on no man or action . . . You claim that your religion is the highest and final step toward Divine Wisdom on this earth, and that it has introduced into the arteries of the old decaying world new blood and life and verities that had remained unknown to the heathen? If it were so indeed, then your religion would have introduced the highest truths into all the social, civil and international relations of Christendom. Instead of that, as any one can perceive, your social as your private life is not based upon a common moral solidarity but only on constant mutual counteraction and purely mechanical equilibrium of individual powers and interests . . . If you would be a Theosophist, you must not do as those around you do who call on a God of Truth and Love and serve the dark Powers of Might, Greed and Luck. We look in the midst of your Christian civilisation and see the same sad signs of old: the realities of your daily lives are diametrically opposed to your religious ideal, but you feel it not; the thought that the very laws that govern your being, whether in the domain of politics or social economy, clash painfully with the origins of your religion do not seem to trouble you in the least. But if the nations of the West are so fully convinced that the ideal can never become**

practical and the practical will never reach the ideal—then, you have to make your choice: either it is your religion that is impracticable, and in that case it is no better than a vainglorious delusion, or it might find a practicable application, but it is you, yourselves, who do not care to apply its ethics to your daily walk in life . . . Hence, before you invite other nations “to the King’s festival table” from which your guests arise more starved than before, you should, ere you try to bring them to your own way of thinking, look into the repasts they offer to you . . . Under the dominion and sway of exoteric creeds, the grotesque and tortured shadows of Theosophical realities, there must ever be the same oppression of the weak and the poor and the same typhonic struggle of the wealthy and the mighty among themselves . . . *It is esoteric philosophy alone*, the spiritual and psychic blending of man with Nature, that, by revealing fundamental truths, can bring that much desired mediate state between the two extremes of human Egotism and divine Altruism, and finally lead to the alleviation of human suffering.

Theosophy must not represent merely a collection of moral verities, a bundle of metaphysical Ethics epitomized in theoretical dissertations. Theosophy must be made practical, and has, therefore, to be disencumbered of useless discussion . . . It has to find objective expression in an all embracing code of life thoroughly impregnated with its spirit—the spirit of mutual tolerance, charity and love. Its followers have to set the example of a firmly outlined and as firmly applied morality before they get the right to point out, even in a spirit of kindness, absence of a like ethic Unity and singleness of purpose in other associations and individuals. As said before—no Theosophist should blame a brother whether within or outside of the association, throw slur upon his actions or denounce him lest he should himself lose the right of being considered a Theosophist. Ever turn away your gaze from the imperfections of your neighbour and centre rather your attention upon your own shortcomings in order to correct them and become wiser . . . Show not the disparity between claim and action in another man but, whether he be brother or neighbour, rather help him in his arduous walk in life . . . The problem of true Theosophy and its great mission is the working out of clear, unequivocal conceptions of ethic ideas and duties which would satisfy most and best the altruistic and right feeling in us; and the modelling of these conceptions for their adaptation into such forms of daily life where they may be applied with most equitableness . . . Such is the common work in view for all who are willing to act on these principles. It is a laborious task and will require strenuous and persevering exertion, but it must lead you insensibly to progress and leave no room for any selfish aspirations outside the limits

traced . . . Do not indulge in unbrotherly comparisons between the task accomplished by yourself and the work left undone by your neighbour or brother, in the field of Theosophy, *as none is held to weed out a larger plot of ground than his strength and capacity will permit him.* . . . Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to and dealt with justly by KARMA alone. Even the simple presence amidst you of a well-intentioned and sympathizing individual may help you magnetically . . . You are the Free-workers on the Domain of Truth, and as such, must leave no obstructions on the paths leading to it.

*. . . The degree of success or failure are the landmarks we shall have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated, the shorter the distance between the student and the Master.*



# LETTERS FROM THE MASTERS OF THE WISDOM SECOND SERIES

## APPENDIXES

### APPENDIX A <sup>1</sup>

#### HOW A “CHELA” FOUND HIS “GURU”

BY S. RAMASWAMIER, F.T.S.

(Being extracts from a private letter to Damodar K. Mavalankar,  
Joint-Recording Secretary of the Theosophical Society)

. . . When we met last at Bombay I told you what had happened to me at Tinnevely. My health having been disturbed by official work and worry, I applied for leave on medical certificate and it was duly granted. One day in September last, while I was reading in my room, I was ordered by the audible voice of my blessed Guru, M——Maharsi, to leave all and proceed immediately to Bombay, whence I had to go in search of Madame Blavatsky wherever I could find her and follow her wherever she went. Without losing a moment, I closed up all my affairs and left the station. For the tones of that voice are to me the divinest sound in nature; its commands imperative. I travelled in my ascetic robes. Arrived at Bombay, I found Madame Blavatsky gone, and learned through you that she had left a few days before; that she was very ill; and that, beyond the fact that she had left the place very suddenly with a *Chela*, you knew nothing of her whereabouts. And now, I must tell you what happened to me after I had left you.

Really not knowing whither I had best go, I took a through ticket to Calcutta; but, on reaching Allahabad, I heard the same well-known voice directing me to go to Berhampore. At Azimgunge, in the train, I met, most *providentially* I may say, with some Babus (I did not then know they were also Theosophists since I had never seen any of them), who were also in search of Madame Blavatsky. Some had traced her to Dinapore, but lost her track and went back to Berhampore. They knew, they said, she was going to Tibet and wanted to throw themselves at the feet of the Mahatmas to permit them to accompany her. At last, as I was told, they received from her a note, informing them to come if they so desired it, but that she herself was prohibited from going to Tibet just now. She was to remain, she said, in the vicinity of Darjeeling and would see the BROTHERS on the Sikkim Territory, where they would not be allowed to follow her. . . . Brother Nobin,<sup>2</sup> the President of the Adhi Bhoutic Bhratru Theosophical Society, would not tell me where

Madame Blavatsky was, or perhaps did not then know it himself. Yet he and others had risked all in the hope of seeing the Mahatmas. On the 23rd at last, I was brought by Nobin Babu from Calcutta to Chandernagore where I found Madame Blavatsky, ready to start, five minutes after, with the train. A tall, dark-looking hairy *Chela* (not Chunder Cusho), but a Tibetan I suppose by his dress, whom I met after I had crossed the river with her in a boat, told me that I had come too late, that Madame Blavatsky had already seen the Mahatmas and that he had brought her back. He would not listen to my supplications to take me with him, saying he had no other orders than what he had already executed, namely—to take her about 25 miles, beyond a certain place he named to me and that he was now going to see her safe to the station, and return. The Bengalee brother-Theosophists had also traced and followed her, arriving at the station half an hour later. They crossed the river from Chandernagore to a small railway station on the opposite side. When the train arrived, she got into the carriage, upon entering which I found the *Chela*! And, before even her own things could be placed in the van, the train, against all regulations and before the bell was rung—started off, leaving Nobin Babu, the Bengalees and her servant behind. Only one Babu and the wife and daughter of another—all Theosophists and candidates for *Chelaship*—had time to get in. I myself had barely the time to jump in, into the last carriage. All her things—with the exception of her box containing the Theosophical correspondence—were left behind together with her servant. Yet, even the persons that went by the same train with her, did not reach Darjeeling. Babu Nobin Banerjee, with the servant, arrived five days later; and they who had time to take their seats, were left five or six stations behind, owing to another unforeseen accident (?) at another further place, reaching Darjeeling also a few days later! It requires no great stretch of imagination to know that Madame Blavatsky had been or was, perhaps, being again taken to the BROTHERS, who, for some good reasons best known to them, did not want us to be following and watching her. Two of the Mahatmas, I had learned for a certainty, were in the neighbourhood of British territory; and one of them was seen and recognised—by a person I need not name here—as a high *Chutuktu* of Tibet.

The first days of her arrival Madame Blavatsky was living at the house of a Bengalee gentleman, a Theosophist; was refusing to see any one; and preparing, as I thought, to go again somewhere on the borders of Tibet. To all our importunities we could get only this answer from her: that we had no business *to stick to and follow her*, that she did not want us, and that she had no right to disturb the Mahatmas, with all sorts of questions that concerned only the questioners, for they knew their own business best. In despair, I *determined, come what might*,<sup>3</sup> to cross the frontier which is about a dozen miles from here, and find the Mahatmas, or-DIE. I never stopped to think that what I was going to undertake would be regarded as the rash act of a lunatic. I neither spoke nor did I understand one word of either Bengalee, Urdu, or Nepaulese, nor of the Bhootan, or Tibetan languages. I had no permission, no “pass” from the Sikkhim Rajah, and yet was decided to penetrate into the heart of an independent State where, if anything happened, the Anglo-Indian officials would not—if even they could—protect me, since I would have crossed over without their permission. But I never even gave that a thought,

but was bent upon one engrossing *idea*—to find and see my Guru. Without breathing a word of my intentions to any one, one morning, namely, October 5, I set out in search of the Mahatmas. I had an umbrella, and a pilgrim's staff for sole weapons, with a few rupees in my purse. I wore the yellow garb and cap. Whenever I was tired on the road, my costume easily procured for me for a small sum a pony to ride. The same afternoon I reached the banks of the Rungit River, which forms the boundary between the British and Sikkhim territories. I tried to cross it by the aerial suspension bridge constructed of canes, but it swayed to and fro to such an extent that I, who have never known in my life what hardship was, could not stand it. I crossed the river by the ferry-boat and this even not without much danger and difficulty. That whole afternoon I travelled on foot, penetrating further and further into the heart of the Sikkhim territory, along a narrow foot-path. I cannot now say how many miles I travelled before dusk, but I am sure it was not less than twenty or twenty-five miles. Throughout, I saw nothing but impenetrable jungles and forests on all sides of me, relieved at very long intervals by solitary huts belonging to the mountain population. At dusk I began to search around me for a place to rest in at night. I met on the road, in the afternoon, a leopard and a wild cat; and I am astonished now to think how I should have felt no fear then nor tried to run away. Throughout, some secret influence supported me. Fear or anxiety never once entered my mind. Perhaps in my heart there was room for no other feeling but an intense anxiety to find my *Guru*. When it was just getting dark, I espied a solitary hut a few yards from the roadside. To it I directed my steps in the hope of finding a lodging. The rude door was locked. The cabin was untenanted at the time. I examined it on all sides and found an aperture on the western side. It was small indeed, but sufficient for me to jump through. It had a small shutter and a wooden bolt. By a strange coincidence of circumstances the hillman had forgotten to fasten it on the inside when he locked the door! Or course, after what has subsequently transpired I now, through the eye of faith, see the protecting hand of my *Guru* everywhere around me. Upon getting inside I found the room communicated, by a small doorway, with another apartment, the two occupying the whole space of this sylvan mansion. I lay down, concentrating my every thought upon my *Guru* as usual, and soon fell into a profound sleep. Before I went to rest. I had secured the door of the other room and the single window. It may have been between ten and eleven, or perhaps a little later, that I awoke and heard sounds of footsteps in the adjoining room. I could plainly distinguish two or three people talking together in a dialect that to me was no better than gibberish. Now, I cannot recall the same without a shudder. At any moment they might have entered from the other room and murdered me for my money. Had they mistaken me for a burglar the same fate awaited me. These and similar thoughts crowded into my brain in an inconceivably short period. But my heart did not palpitate with fear, nor did I for one moment think of the possible tragical chances of the thing! I know not what secret influence held me fast, but nothing could put me out, or make me fear; I was perfectly calm. Although I lay awake and staring into darkness for upwards of two hours, and even paced the room softly and slowly, without making any noise, to see if I could make my escape, in case of need, back to the forest, by the same way I had effected my

entrance into the hut—no fear, I repeat, or any such feeling ever entered my heart. I recomposed myself to rest. After a sound sleep, undisturbed by any dream, I woke and found it was just dawning. Then I hastily put on my boots, and cautiously got out of the hut through the same window. I could hear the snoring of the owners of the hut in the other room. But I lost no time and gained the path to Sikkhim (the city) and held on my way with unflagged zeal. From the inmost recesses of my heart I thanked my revered *Guru* for the protection he had vouchsafed me during the night. What prevented the owners of the hut from penetrating to the second room? What kept me in the same serene and calm spirit, as if I were in a room of my own house? What could possibly make me sleep so soundly under such circumstances, —enormous, dark forests on all sides abounding in wild beasts, and a party of cut-throats—as most of the Sikkhimese are said to be—in the next room with an easy and rude door between them and me?

When it became quite light, I wended my way on through hills and dales. Riding or walking, the paths I followed are not a pleasant journey for any man, unless he be, I suppose, as deeply engrossed in thought as I was then myself, and quite oblivious to anything affecting the body. I have cultivated the power of mental concentration to such a degree of late that, on many an occasion, I have been able to make myself quite oblivious of anything around me when my mind was wholly bent upon the one object of my life, as several of my friends will testify; but never to such an extent as in this instance.

It was, I think, between eight and nine a.m. and I was following the road to the town of Sikkhim whence, I was assured by the people I met on the road, I could cross over to Tibet easily in my pilgrim's garb, when I suddenly saw a solitary horseman galloping towards me from the opposite direction. From his tall stature and the expert way he managed the animal, I thought he was some military officer of the Sikkhim Rajah. Now, I thought, am I caught! He will ask me for my pass and what business I have on the independent territory of Sikkhim, and, perhaps, have me arrested and—sent back, if not worse. But—as he approached me, he reined the steed. I looked at and recognized him instantly . . . I was in the awful presence of him, of the same Mahatma, my own revered *Guru* whom I had seen before in his astral body, on the balcony of the Theosophical Headquarters! It was he, the “Himalayan BROTHER” of the ever memorable night of December last, who had so kindly dropped a letter in answer to one I had given in a sealed envelope to Madame Blavatsky—whom I had never for one moment during the interval lost sight of—but an hour or so before! The very same instant saw me prostrated on the ground at his feet. I arose at his command and, leisurely looking into his face, I forgot myself entirely in the contemplation of the image I knew so well, having seen his portrait (the one in Colonel Olcott's possession) a number of times. I knew not what to say: joy and reverence tied my tongue. The majesty of his countenance, which seemed to me to be the *impersonation* of power and thought, held me rapt in awe. I was at last face to face with “the Mahatma of the Himavat” and he was no myth, no “creation of the imagination of a *medium*,” as some sceptics suggested. It was no night dream; it is between nine and ten o'clock of the forenoon. There is the sun shining and silently witnessing the scene from above. I

see HIM before me in flesh and blood; and he speaks to me in accents of kindness and gentleness. What more do I want? My excess of happiness made me dumb. Nor was it until a few moments later that I was drawn to utter a few words, encouraged by his gentle tone and speech. His complexion is not as fair as that of Mahatma Koot Hoomi; but never have I seen a countenance so handsome, a stature so tall and so majestic. As in his portrait, he wears a short black beard, and long black hair hanging down to his breast; only his dress was different. Instead of a white, loose robe he wore a yellow mantle lined with fur, and, on his head, instead of a *pagri*, a yellow Tibetan felt cap, as I have seen some Bhootanese wear in this country. When the first moments of rapture and surprise were over and I calmly comprehended the situation, I had a long talk with him. He told me to go no further, for I would come to grief. He said I should wait patiently if I wanted to become an accepted *Chela*; that many were those who offered themselves as candidates, but that only a very few were found worthy; none were rejected—but all of them tried, and most found to fail signally, especially—and—. Some, instead of being accepted and pledged this year, were now thrown off for a year . . . The Mahatma, I found, speaks very little English—or at least it so seemed to me—and *spoke to me in my mother-tongue—Tamil*. He told me that if the *Chohan* permitted Madame B. to go to Pari-jong next year, then I could come with her . . . The Bengalee Theosophists who followed the “Upasika” (Madame Blavatsky) would see that she was right in trying to dissuade them from following her now. I asked the blessed Mahatma whether I could tell what I saw and heard to others. He replied in the affirmative and that moreover I would do well to write to you and describe all. . . .

I must impress upon your mind the whole situation and ask you to keep well in view what I *saw* was not the mere “appearance” only, the astral body of the Mahatma, as we saw him at Bombay, but the *living man, in his own physical body*. He was pleased to say when I offered my farewell *namaskarams* (prostration) that he approached the British Territory to see the Upasika . . . Before he left me, two more men came on horseback, his attendants I suppose, probably *Chelas*, for they were dressed like *lama-gylongs* and both, like himself, with long hair streaming down their backs. They followed the Mahatma, as he left, at a gentle trot. For over an hour I stood gazing at the place that he had just quitted, and then, I slowly retraced my steps. Now it was that I found for the first time that my long boots had pinched me in my leg in several places, that I had eaten nothing since the day before, and that I was too weak to walk further. My whole body was aching in every limb. At a little distance I saw petty traders with country ponies, taking burden. I hired one of these animals. In the afternoon I came to the Rungit River and crossed it. A bath in its cool waters renovated me. I purchased some fruits in the only bazar there and ate them heartily. I took another horse immediately and reached Darjeeling late in the evening. I could neither eat, nor sit, nor stand. Every part of my body was aching. My absence had seemingly alarmed Madame Blavatsky. She scolded me for my rash and mad attempt to try to go to Tibet after this fashion. When I entered the house I found with Madame Blavatsky, Babu Parbati Churn Roy, Deputy Collector of Settlements and Superintendent of Dearah Survey, and his Assistant, Babu Kanty Bhushan Sen, both members of our Society.

At their prayer and Madame Blavatsky's command, I recounted all that had happened to me, reserving of course my private conversation with the Mahatma . . . They were all, to say the least, astounded! . . . After all, she will not go this year to Tibet; for which I am sure she does not care, since she saw our Masters, thus effecting her only object. But we, unfortunate people! We lose our only chance of going and offering our worship to the "Himalayan Brothers" who—I *crow*—will not soon cross over to British territory, if ever again.

I write to you this letter, my dearest Brother, in order to show how right we were in protesting against "H.X.'s" letter in the *Theosophist*. The ways of the Mahatmas may appear, to our limited vision, strange and unjust, even cruel—as in the case of our Brothers here, the Bengalee Babus, some of whom are now laid up with cold and fever and perhaps murmuring against the BROTHERS, forgetting that they never asked or personally permitted them to come, but that they had themselves acted very rashly. . . .

And now that I have seen the Mahatma in the flesh, and heard his living voice, let no one dare say to me that the BROTHERS *do not* exist. Come now whatever will, death has no fear for me, nor the vengeance of enemies; for what I know. I KNOW!

You will please show this to Colonel Olcott who first opened my eyes to the *Gnana Margc*, and who will be happy to hear of the success (more than I deserve) that has attended me. I shall give him details in person.

S. RAMASWAMIER, F.T.S.

*Darjeeling*, October 7, 1882.

---

<sup>1</sup> *Theosophist*, December, 1883.

<sup>2</sup> Nobin K. Bannerji.

<sup>3</sup> I call the especial attention of certain of my anxious correspondents to this expression, and in fact to Mr. Ramaswamier's whole adventure. It will show the many grumblers and sceptics who have been complaining to me so bitterly that the Brothers have given them no sign of their existence, what sort of spirit it is which draws the Adepts to an aspirant. The two common notions, that the mere joining of our Society gives any *right* to occult instruction, and that an inert sentimental desire for light should be rewarded, arise from the lamentable ignorance which now prevails with respect to the laws of mystical training. Gurus there are now, as there have always been in the past; and now as heretofore, the true Chela can find among them one who will take him under his care, if like our Tinnevely Brother he has determined "to find the Mahatmas or—die!"

D.K. MAVALANKAR

# LETTERS FROM THE MASTERS OF THE WISDOM SECOND SERIES

## APPENDIX B <sup>1</sup>

<sup>1</sup> *Theosophist*: December, 1883.

### THE HIMALAYAN BROTHERS— DO THEY EXIST?

BY MOHINI MOHAN CHATTERJI, M.A., B.L., F.T.S.

“ASK and it will be given you; knock and it will open”—this is an accurate representation of the position of the earnest enquirer as to the existence of the Mahatmas. I know of none who took up this enquiry in right earnest and was not rewarded for his labours with knowledge—certainty. In spite of all this there are plenty of people who cavil and cavil but would not take the trouble of proving the thing for themselves. Both by Europeans and a section of our own countrymen—the too Europeanized graduates of Universities—the existence of the Mahatmas is looked upon with incredulity and distrust, to give the thing no harder name. The position of the former is easily intelligible, for these things are so far removed from their intellectual horizon, and their self-sufficiency is so great, that they are almost impervious to these new ideas. But it is much more difficult to conceive why people of this country, who are born and brought up in an atmosphere redolent with the traditions of these things, should affect such scepticism. It would have been more natural for them, on the other hand, to hail such proofs as those I am now laying before the public with the same satisfaction as an astronomer feels when a new star, whose elements he has calculated, swims within his ken. I myself was a thorough-going disbeliever only two years back. In the first place I had never witnessed any occult phenomena myself, nor did I find any one who had done so in that small ring of our countrymen, for whom only I was taught to have any respect—the “educated classes”. It was only in the month of October 1882 that I really devoted any time and attention to this matter, and the result is that I have as little doubt with respect to the existence of the Mahatmas as of mine own. I now *know* that they exist. But for a long time the proofs that I had received were not all of an objective character. Many things which are very satisfactory proofs to me would not be so to the reader. On the other hand, I have no right to speak of the unimpeachable evidence I *now* have. Therefore I must do the best I can with the little I am permitted to give. In the present paper I have brought forward such evidence as would be perfectly satisfactory to all, at all capable of measuring its probative force.

The evidence now laid before the public was collected by me during the months of October and November 1882, and was at the time placed before some of the leading members of the Theosophical Society, Mr. Sinnett, among others. The account of Bro. Ramaswamier's interview with his "guru" in Sikkim being then ready for publication, there was no necessity, in their opinion, for the present paper being brought to light. But since an attempt has been made in some quarters to minimize the effect of Mr. Ramaswamier's evidence by calling it most absurdly "the hallucinations of a half-frozen strolling Registrar," I think something might be gained by the publication of perfectly independent testimonies of, perhaps, equal if not greater, value, though of a quite different character. With these words of explanation as to the delay in its publication, I resign this paper to the criticism of our sceptical friends. Let them calmly consider and pronounce upon the evidence of the Tibetan pedlar at Darjiling, supported and strengthened by the independent testimony of the young Brahmachari at Dehradun. The persons who were present when the statements of these persons were taken, all occupy very respectable positions in life—some in fact belonging to the front ranks of Hindu society, and several in no way connected with the Theosophical Movement, but on the contrary quite unfriendly to it. In those days I again say I was rather sceptical myself. It is only since I collected the following evidence and received more than one proof of the actual existence of my venerated master, Mahatma Koothoomi, whose presence—quite independently of Madame Blavatsky, Colonel Olcott or any "alleged" Chela—was made evident to me in a variety of ways, that I have given up the folly of doubting any longer. Now I believe no more—I KNOW; and knowing, I would help others obtain the same knowledge.

M.M.C.

During my visit to Darjiling I lived in the same house with several Theosophists, all as ardent candidates as myself for Chelaship, and most of them as doubtful with regard to the Himalayan Mahatmas as I was myself at that time. I met at Darjiling persons who claimed to be chelas of the Himalayan Brothers and to have seen and lived with them for years. They laughed at our perplexity. One of them showed us an admirably executed portrait of a man who appeared to be an eminently holy person, and who, I was told, was the Mahatma Koothoomi (now my revered master) to whom Mr. Sinnett's *Occult World* is dedicated. A few days after my arrival, a Tibetan pedlar of the name of Sundook accidentally came to our house to sell his things. Sundook was for years well known in Darjiling and the neighbourhood as an itinerant trader in Tibetan knick-knacks, who visited the country every year in the exercise of his profession. He came to the house several times during our stay there, and seemed to us, from his simplicity, dignity of bearing and pleasant manners, to be one of Nature's own gentlemen. No man could discover in him any trait of character even remotely allied to the uncivilized savages, as the Tibetans are held in the estimation of Europeans. He might very well have passed for a trained courtier, only that he was too good to be one. He came to the house while I was there. On the first occasion he was accompanied by a



Goorkha youth, named Sundar Lall, an *employed* in the *Darjiling News* office, who acted as interpreter. But we soon found out that the peculiar dialect of Hindi which he spoke was intelligible to some of us without any interpreter, and so there was none needed on subsequent occasions. On the first day we put him some general questions about Tibet and the Gelugpa sect, to which he said he belonged, and his answers corroborated the statements of Bogle, Turnour, and other travellers. On the second day we asked him if he had heard of any persons in Tibet who possessed extraordinary powers besides the great lamas. He said there were such men. That they were not regular lamas but far higher than they, and generally lived in the mountains, beyond Tchigatze and also near the city of Lhassa. These men, he said, produce many and very wonderful phenomena or “miracles,” and some of their *chelas*, or lotoos, as they are called in Tibet, cure the sick by giving them to eat the rice which they crush out of the paddy with their hands, etc. Then one of us had a glorious idea. Without saying one word, the above-mentioned portrait of the Mahatma K. H. was shown to him. He looked at it for a few seconds, and then, as though suddenly recognizing it, he made a profound reverence to the portrait, and said it was the likeness of a Chohan (Mahatma) whom he had seen. Then he began rapidly to describe the Mahatma’s dress and naked arms; then suiting the action to the word, he took off his outer cloak, and baring his arms to the shoulder, made the nearest approach to the figure in the portrait, in the adjustment of his dress.

He said he had seen the Mahatma in question accompanied by a numerous body of gylungs, about that time of the previous year (beginning of October 1881) at a place called Giansi, two days’ journey southward of Tchigatze, and whither the narrator had gone to make purchases for his trade. On being asked the name of the Mahatma, he said to our unbounded surprise, “*They* are called Koothum-pa.” Being cross-examined and asked what he meant by “*they*,” and whether he was naming one man or many, he replied that the Koothum-pas were many, but there was only one man or chief over them of that name; the disciples being always called after the names of their guru. Hence the name of the latter being Koot-hum, that of his disciples was “Koothum-pa”. Light was shed upon this explanation by a Tibetan dictionary, where we found that the word “pa” means “man”; “Bod-pa” is a “man of Bod or Tibet,” etc. Similarly Koothum-pa means man or disciple of Koothoom or Koothoomi. At Giansi, the pedlar said, the richest merchant of the place went to the Mahatma, who had stopped to rest in the midst of an extensive field, and asked him to bless him by coming to his house. The Mahatma replied, he was better where he was, as he had to bless the whole world, and not any particular man. The people, and among them our friend Sundook, took their offerings to the Mahatma, but he ordered them to be distributed among the poor. Sundook was exhorted by the Mahatma to pursue his trade in such a way as to injure no one, and warned that such was the only right way to prosperity. On being told that people in India refused to believe that there were such men as the “Brother” in Tibet, Sundook offered to take any voluntary witness to that country and convince us through him as to the genuineness of their existence, and remarked that if there were no such men in Tibet, he would like to know where they were to be found. It being suggested to him that some people refused to believe that such men existed at all,

he got very angry. Tucking up the sleeve of his coat and shirt, and disclosing a strong muscular arm, he declared that he would fight any man who would suggest that he had said anything but the truth.

On being shown a peculiar rosary of beads belonging to Madame Blavatsky, the pedlar said that such things could only be got by those to whom the Teshu Lama presented them, as they could be got for no amount of money elsewhere. When the chela who was with us put on his sleeveless coat and asked him whether he recognized the latter's profession by his dress, the pedlar answered that he was a "Gylung," and then bowing down to him took the whole thing as a matter of course. The witnesses in this case were Babu Nobin Krishna Bannerji, Deputy Magistrate, Berhampore, M.R.Ry. Ramaswamiyer Avergal, District Registrar, Madura (Madras), the Goorkha gentleman spoken of before, all the family of the first-named gentleman, and the writer.

Now for the other piece of corroborative evidence. This time it came most accidentally into my possession. A young Bengali Brahmachari, who had only a short time previous to our meeting returned from Tibet and who was residing then [at Dehradun, in the North-Western Provinces of India,] at the house of my grandfather-in-law, the venerable Babu Devendra Nath Tagore of the Brahma Samaj, gave most unexpectedly, in the presence of a number of respectable witnesses, the following account:

On the 15th of the Bengali month of Asar last (1882), being the twelfth day of the waxing moon, he met some Tibetans, called the *Koothumpas*, and their *guru* in a field near Taklakhar, a place about a day's journey from the Lake of Manasarowara. The guru and most of his disciples, who were called gylungs, wore sleeveless coats over undergarments of red. The complexion of the guru was very fair, and his hair, which was not parted but combed back, streamed down his shoulders. When the Brahmachari first saw the Mahatma he was reading in a book, which the Brahmachari was informed by one of the gylungs, was the Rig Veda.

The *guru* saluted him, and asked him where he was coming from. On finding the latter had not had anything to eat, the guru commanded that he should be given some ground gram (*sattoo*) and tea. As the Brahmachari could not get any fire to cook his food with, the Guru asked for, and kindled a cake of dry cow-dung—the fuel used in that country as well as in this—by simply blowing upon it and gave it to our Brahmachari. The latter assured us that he had often witnessed the same phenomenon, produced by another *guru* or Chohan, as they are called in Tibet, at Gauri, a place about a day's journey from the cave of Tarchin, on the northern side of Mount Kailas. The keeper of a flock, who was suffering from rheumatic fever, came to the *guru*, who gave him a few grains of rice, crushed out of paddy, which the guru had in his hand, and the sick man was cured then and there.

Before he parted company with the *Koothumpas* and their guru, the Brahmachari found that they were going to attend a festival held on the banks of the Lake of Manasarowara, and that thence they intended to proceed to the Kailas mountains.

The above statement was on several occasions repeated by the Brahmachari in the presence (among others) of Babu Dwijender Nath Tagore, of Jorasanko,

Calcutta; Babu Cally Mohan Ghose of the Trigonometrical Survey of India, Dehradun; Babu Cally Cumar Chatterji of the same place; Babu Gopi Mohan Ghosh of Dacca; Babu Priya Nath Sastri, Clerk to Babu Devendernath Tagore, and the writer. Comments would here seem almost superfluous, and the facts might very well have been left to speak for themselves to a fair and intelligent jury. But the averseness of people to enlarge their field of experience and the wilful misrepresentation of designing persons know no bounds. The nature of the evidence here adduced is of an unexceptional character. Both witnesses were met quite accidentally. Even if it be granted, which we certainly do not for a moment grant, that the Tibetan pedlar, Sundook, had been interviewed by some interested person, and induced to tell an untruth, what can be conceived to have been the motive of the Brahmachari, one belonging to a religious body noted for their truthfulness, and having no idea as to the interest the writer took in such things, in inventing a romance, and then how could he make it fit exactly with the statements of the Tibetan pedlar at the other end of the country? Uneducated persons are no doubt liable to deceive themselves in many matters, but these statements dealt only with such disunited facts as fell within the range of the narrator's eyes and ears, and had nothing to do with their judgment or opinion. Thus, when the pedlar's statement is coupled with that of the Dehradun Brahmachari, there is, indeed, no room left for any doubt as to the truthfulness of either. It may here be mentioned that the statement of the Brahmachari was not the result of a series of leading questions, but formed part of the account he voluntarily gave of his travels during the year, and that he is almost entirely ignorant of the English language, and had, to the best of my knowledge, information and belief, never even so much as heard of the name of Theosophy. Now, if any one refuses to accept the mutually corroborative but independent testimonies of the Tibetan pedlar of Darjiling and the Brahmachari of Dehradun on the ground that they support the genuineness of facts not ordinarily falling within the domain of one's experience, all I can say is that it is the very miracle of folly. It is, on the other hand, most unshakably established upon the evidence of several of his chelas, that the Mahatma Koothoomi is a living person like any of us, and that moreover he was seen by two persons on two different occasions. This will, it is to be hoped, settle for ever the doubts of those who believe in the genuineness of occult phenomena, but put them down to the agency of "spirits". Mark one circumstance. It may be argued that during the pedlar's stay at Darjiling, Mme. Blavatsky was also there, and who knows, she might have bribed him (!!) into saying what he said. But no such thing can be urged in the case of the Dehradun Brahmachari. He knew neither the pedlar nor Madame Blavatsky, had never heard of Colonel Olcott, having just returned from his prolonged journey, and had no idea that I was a Fellow of the Society. His testimony was entirely voluntary. Some others who admit that Mahatmas exist, but that there is no proof of their connection with the Theosophical Society, will be pleased to see now, that there is no *à priori* impossibility in those great souls taking an interest in such a benevolent Society as ours.

I purposely leave aside all proofs which are already before the public. Each set of proofs is conclusive in itself, and the cumulative effect of all is simply

irresistible.

MOHINI M. CHATTERJI

# LETTERS FROM THE MASTERS OF THE WISDOM SECOND SERIES

## APPENDIX C

### DAMODAR K. MAVLANKAR'S MEETING WITH HIS MASTER<sup>1</sup>

WHILE on my tour<sup>2</sup> with Col. Olcott, several phenomena occurred,—in his presence as well as in his absence—such as immediate answers to questions in my Master's handwriting and over his signature, put by a number of our Fellows, and some of which are referred to in the last number of the *Theosophist*, while others need not be mentioned in a document going into the hands of the profane reader. These occurrences took place before we reached Lahore, where we expected to meet in body my much doubted MASTER. *There I was visited by him in body, for three nights consecutively for about three hours every time while I myself retained full consciousness*, and in one case, even went to meet him outside the house. To my knowledge there is no case on the Spiritualistic records of a medium remaining perfectly conscious, and meeting, by previous arrangement, his Spirit-visitor in the compound, re-entering the house with him, offering him a seat and then holding a long converse with the “disembodied spirit” in a way to give him the impression that he is in personal contact with an embodied entity! Moreover HIM whom I saw in person at Lahore was the same I had seen in astral form at the Headquarters of the Theosophical Society, and the same again whom I, in my visions and trances, had seen at His house, thousands of miles off, to reach which in my astral Ego I was permitted, owing, of course, to His direct help and protection. In those instances with my psychic powers hardly developed yet, I had always seen Him as a rather hazy form, although His features were perfectly distinct and their remembrance was profoundly graven on my soul's eye and memory; while now at Lahore, Jummoo, and elsewhere, the impression was utterly different. In the former cases, when making *Pranam* (salutation) my hands passed through his form, while on the latter occasions they met solid garments and flesh. Here I saw a *living man* before me, the same in features, though far more imposing in His general appearance and bearing than Him I had so often looked upon in the portrait in Mme. Blavatsky's possession and in the one with Mr. Sinnett. I shall not here dwell upon the fact of His having been corporeally seen by both Col. Olcott and Mr. Brown separately, for two nights at Lahore, as they can do so better, each for himself, if they so choose. At Jummoo again, where we proceeded from Lahore, Mr. Brown saw Him on the evening of the third day of our arrival there, and from Him received a letter in His familiar handwriting, not to speak of His visits to me

almost every day. And what happened the next morning almost every one in Jummoo is aware of. The fact is, that I had good fortune of being sent for, and permitted to Visit a Sacred *Ashrum* where I remained for a few days in the blessed company of several of the much doubted MAHATMAS of Himavat and Their disciples. There I met not only my beloved Gurudeva, and Col. Olcott's Master, but several others of the Fraternity, including One of the Highest. I regret the extremely personal nature of my visit to those thrice blessed regions prevents my saying more of it. Suffice it that the place I was permitted to visit is in the HIMALAYAS, not in any fanciful Summer Land and that I saw Him in my own *sthulasarira* (physical body) and found my Master identical with the form I had seen in the earlier days of my Chelaship. Thus, I saw my beloved Guru not only as a *living* man, but actually as a young one in comparison with some other Sadhus of the blessed company, only far kinder, and not above a merry remark and conversation at times. Thus on the second day of my arrival, after the meal hour I was permitted to hold an intercourse for over an hour with my Master. Asked by Him smilingly, what it was that made me look at Him so perplexed, I asked in my turn: "How is it MASTER that some of the members of our Society have taken into their heads a notion that you were 'an elderly man,' and that they have even seen you clairvoyantly looking an old man passed sixty?" To which he pleasantly smiled and said, that this latest misconception was due to the reports of a certain Brahmachari, a pupil of a Vedantic Swami in the N.W.P.—who had met last year in Tibet the chief of a sect, an elderly Lama, who was his (my Master's) travelling companion at that time. The said Brahmachari having spoken of the encounter in India, had led several persons to mistake the Lama for himself. As to his being perceived clairvoyantly as an "elderly man," that could never be, he added, as *real* clairvoyance could lead no one into such mistaken notions; and then he kindly reprimanded me for giving any importance to the age of a Guru; adding that appearances were often false, etc. and explaining other points.

DAMODAR K. MAVLANKAR

---

<sup>1</sup> *Theosophist*, Dec.-Jan., 1883-84, Supplement.

<sup>2</sup> This tour began by leaving Adyar on September 27, returning December 15.

## EXTRACTS FROM COLONEL OLCOTT'S DIARY FOR 1883

*Sunday, November 25.* Dear Damodar left Adyar with his Guru K.H. for the Ashrum. Telegraphed H.P.B. and received word that the Masters promised D.K.M. shall return.

*Tuesday, November 27.* p .m. Damodar returned looking haggard, but more tough and wiry than before. He is now a new man indeed. Brought me a message from Hilarion.