COMMUNICATION. "It has been said by--that only the Chela can reach to the normal, objective (meaning physical and personal) state of the Mahatmas. How then about those who live with Them--whether Chelas or ignorant servants? Those who see Them again objectively in their material bodies! Unless one regards the Masters as 'spirits', the query sounds pretty unanswerable. If the above sentence, on the other hand, relates only to the Mahatmas at a distance, then the question changes.

(1) When Master orders a Chela to precipitate a note or letter in his handwriting--because of the intense desire of some one individual to that effect, a desire or prayer which, according to Occult Law, the Masters feel; and if the "Addressee" is worthy, they are bound to notice one or other, he gets according to his deserts.

When the Master--who certainly cannot descend to our level--gives such an order to a Chela, the latter acts according to the best of his ability, and if he in any way perverts the meaning, so much the worse for that Chela, and for him or her who troubled the Master with his or her worldly affairs. But each time when the desire for Master's interference is intense and sufficiently pure (though foolish in their light) the Master's sacramental phrase is: "Satisfy so and so" to the Chela.

(2) When the Mahatmas (or my Master for instance) who appeared to Clcott in America, appear or manifest themselves in their astral bodies--Mayavi Luma (the whole of the fourth and portions of the fifth and even an emanation of the sixth Principle) it is Themselves--the Masters. Never would an elementar dva (if the creature were an intelligent being--which it is not) to assume Master's form. Those who say it blaspheme. They lower the powers of the Masters and Their sanctity, and moreover they have no idea of what an elemental really means-----

(3) When one sees the Master clairvoyantly, xxxxxxxxxxxxjnkikxxxmr and when the seer is pure and worthy of the blessing--his desire is sure to have attracted that Master's attention and it is then himself. To produce the vision clairvoyantly, whether subjective or even objective, the Master has to make a very slight effort indeed (if the person is clairvoyant, otherwise it does involve a great loss of energy). He has only to send the astral reflection on the current that is thrown like a bridge between the seer and the Master; he thinks of--not a ray of light, but on the Akashic Cosmic Magnetic fluid, or wave, at the command of every Mahatma or great Adept--

(4) In the case of ordinary persons who will themselves out of their physical bodies--the astral form (whether it becomes objective or remains subjective--which depends on the psychic constitution of that person) is composed of the second and third principles--the fluidic matter that every human (or even animal) being has inside.
"I can do no good if you yourselves fail to place yourselves in the atmosphere of Theosophy and the Masters, or rather if you still fail to sense them around yourselves, as you have done till now. As you say, the flesh is ever weak, and the spirit only occasionally willing in human nature. Still, who of you can say that this sudden revulsion in your minds—in the minds of a few chosen and exceptional Theosophists, I mean, and the renewed awakening after nearly a year of apathy and inactivity are not due to a guiding hand? That it is not a mere coincidence, but the effect of a cause due to no chance? My dear colleagues, there is an uninterrupted concatenation of causes and effects—a Midana in the life of every Theosophist, if not of every member of our Society. And it is this which distinguishes it chiefly from other Societies, whose motives are science on the physical plane, or faith on the gushing-emotional plane, like that of the Salvation Army for instance. No one seems even to suspect the real true nature of the T.S. which cannot die were all Oxford, Cambridge, and the Austria, German, and Russian secret police to try to destroy it. Individual branches may collapse, the Parent Body—whether at Adyar or the North Pole—cannot be annihilated, for it is the nursery and granary of the Societies in the 20th Century—but it is only working on the lines traced by the Masters to prevent said Branch bodies from collapsing, and if I can prop up yours let me be used as the meanest pillar, or morter on your trowels to cement and mend the cracked walls of the lunkless L.L. But if the mason do not first put in order their materials and prepare the bricks, what can the cement do? How can I create Theosophy in the hearts from which Theosophy has fled, perhaps forever—if it has ever been there. Please let me explain myself for once, so that you may all know what I mean. I will not speak of Theosophists of the L.L. in general, but will confine what I have to say to your own small group, and let you yourselves draw your inferences and parallels therefrom. I first mentioned the Midana (law of cause and effect) in the life of every Theosophist who is in dead earnest. I must add a few words to this. To begin with, none of you, sons of your generation and environment, seem to have paid the smallest attention to that mysterious Midana. None—even among the most earnest—has ever thought of watching, studying (and thus profiting by the lessons contained therein) the web of life ever woven round each of you. Yet it is in that intangible, yet plainly visible web, to those who would see its workings, in that ever open book traced in the mystic light around you, that you could learn—aye, even those possessed of no clairvoyant powers. But you probably think you cannot. If I came and asked you "Why didn't you, helped merely by the light of your reasoning powers and intellects on the physical plane—let alone the spiritual plane—why have you never followed those daily records in the life of every one of you—those drifting events of which that life is composed—for no better proof can you ever get of the invisible presence among yourselves—what would you say? "How could we know?" would probably be the an
be the answer, but surely no one must have told you! Whether he
has or not it is so. You speak of contact with the Masters—or
Masters—say ‘You have striven to obtain it,’ and that you ad-
mit that you may have even shared it ‘unconsciously and in a
measure’. I say you have and that before you can hope to get
more, you have to realize that which you had. I must confess—
and it is better that I should—that you have received no ac-
tive direct help from the Masters (except Mrs C. on the psy-
chic plane) ever since the last collapse and the great
"M.C." trial of the L.L. For that trial has engulfed for-
ever those whom they had sent to help and work, and
who were the first to desert their duty, and even turn trait-
ors in their hearts to the Cause they had pledged themselves
to further. But the great trial was meant for all the L.L.
not merely for those who had called the Karma up themselves.
Nevertheless if the Masters had to withdraw from the L.L. in
general, they have never ceased to have their eyes upon iso-
lated individuals in it, upon those who had remained true—to
themselves and their personal aspirations, if not to the Cause
and general good, as they ought to have done, had they been
Theosophists as well as mystics. And I know that Masters have
without interfering with Karma—something even they have no right
to meddle with—precipitated and in other cases retarded some
events and contingencies in the lives of all and each of you who
are in earnest and true. Had you only paid attention to these
casualties and little events, the working of these might alone
have revealed to you a Guiding Hand. But even you seem to have
lost sight of the grand truth uttered by one of you—vi., "That
the world, the workaday world, in which men live and move and
have their being as, though there were no other is ‘only a sam-
blance’ and that ‘beyond these appearances there lies hid a
reality far higher, far nobler.’" You have seen in certain events
nothing to which the above words in another connection could be
applied and thus you have failed to apply them to yourself, as
to those with whom you are working in your Group. Yet it is the
first rule in the daily life of a student in Occultism never to
take off your attention from the smallest circumstances that may
happen, whether in your own or your fellow-workers’ lives; to re-
cord and place them in order on those records whether they may or
may not be connected with your spiritual pursuits, and then bind
(religare) them together by comparing notes with the records of
the others, and thus extract from them their inner meaning. This
you ought to do at least once a week. It is from these totals
that you would find out the direction and path to pursue. It is
the phenomena of ‘thought-transference’ and merging thoughts of
Bishop & Co. applied to the events in life. For, once com-
pared and summed up, these events, (the most trifling are often
the most determinative) grouped together, and their course would
reveal to you—as a scarcely perceptible motion of a muscle in
the hand with which he is in contact, reveals to Bishop the di-
rection he has to follow—the way you have to follow to get true
light. Working by yourself no man can achieve this—but when you
are several it is comparatively easy. It is the method used for
the youngest chelsea and answers several objects pursued. It
concentrates their attention upon the phenomena of the simplest
phenomena, or event in life, (these events being guided and pre-
pared by the invisible Guru) and draws their attention from things
that would only interfere with their mental training. It sharpened and developed their intuition and at the same time makes them gradually sensitive to the smallest changes in the spiritual influences of their environment (see No VI p. 236, line 6 from bottom of page).
that would not interfere with their mental training. It sharpens and develops their intuition and at the same time makes them gradually sensitive to the smallest changes in the spiritual influence of their Guru, etc., etc. But if proceeding on the old social lines each fellow of your Group prefers to see in every event or casualty of his life the effect of either a cause produced by his own free agency—or a simple chance—then you will never establish in your Group the first requisite element—perfect unity of thought and harmony among your spiritual selves. You cannot proceed straight from the Universals but have to begin from the particulars—Arithmetic before mathematics and meta-mathematics. Once an earnest mystic joins the T.S. he is invisibly—and unconsciously to himself—placed on quite a different plane than those around him. There are no more meaningless or trifling circumstances in his life, for each is a link purposely placed in the chain of events that have to lead him on—forward to the "Golden Gate" or the "Gates of Gold". Each step, each person he meets with, every word uttered, may be a word purposely placed in the day's sentence, with the intention of giving certain importance to the chapter it belongs to, and such or another (Karmic) meaning to the Volume of Life.

SEVERAL GOOD REASONS GIVEN TO K. H. . . BY THE

CHOHAN WHY THE T. S. SHOULD BE A BROTHER-

HOOD OF HUMANITY.

WORDS OF THE

MAHA-CHOHAN. "The doctrine we proclaim being the only true one, must--supported by such evidence as we are preparing--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 why Col. C. who worked but to revive Buddhism, may be regarded as one who labors in the true path of Theosophy, far more than any other man who chooses for his goal the gratification of his own ardent aspirations for occult knowledge—For our doctrine to practically rest on the so-called moral code, or the ideas of youthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. It is not the individual and determined purpose of attaining ourself (Nirvana) the culmination of all knowledge and absolute wisdom, which is, after all, only an excited and glorious selfishness, but the self-sacrificing pursuit of the best means to lose our neighbor on the right path, to cause as may of our fellow creatures as we positively can to benefit by it, which constitutes the true Theosophist. The intellectual portions of mankind seem to be fast dividing into two classes: the one unconsciously preparing for itself long periods of temporary annulling or states of non-consciousness owing to the deliberate slaughter of their intellect—the 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 unrestrained
by indulging its animal propensities with the deliberate in-
tention of submitting to annihilation pure and simple, in cases
of failure to millenniums of degradation after physical disso-
lution/ These 'intellectual classes' re-acting 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 feet.

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 foun-
dation of the future religions of humanity. To achieve the pro-
posed object a greater, wiser and especially more benevolent inter-
mingling of the high and low, of the Alpha and 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 at all
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 sign of Satan, Eliphaz Levi
would have called it); how is the combative, natural instinct of
man to be restrained from inflicting hitherto unheard of cruelti-
ties and enormities, tyranny, injustice, etc., if not through
the soothing influence of Brotherhood and of the practical appli-
cation of Buddha's esoteric doctrines.

For as every one knows, total emancipation from the authority
of the one all-pervading power of the law—called God by the
priests; Buddha, Divine Wisdom, and enlightenment by the phil-
osophers of all ages—means also the emancipation from tacts of
human law. Once unfettered, delivered from their deep weight of
dogmatic interpretations, personal names, anthropomorphic con-
ceptions, and seeried priests, the fundamental doctrines of all
religions will be proved identical in their esoteric meaning.
Gisirs, Krishna, Buddha, Christ, will be shown as different means
for one and the same royal highway, to find bliss (Nirvana).
Mystical Christianity—that is to say that Christianity which
 teaches self-redemption through man's own seventh principle, the
liberated Para-atma (Augeoidea) called by the one, Christ, by the
other, 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 the reality of that transcendental Self, the
Buddha, the Christ, the God of every preacher. This is why even
esoteric Buddhism is the sweet path to lead men toward the one
esoteric truth.

As we find the world now, whether Christian, Mussalman, or
Pagan, justice is discarded and honor and mercy both fly to the
winds. In a word, how—since the main objects of the... era
misinterpreted by those who are most willing to serve us personally—are we to deal with the rest of mankind, with that course known as the "struggle for existence" 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 the struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in ' pagan' lands, and is almost unknown among Buddhist populations.—Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion; that it is our Karmic—the cause producing the effects—that is our own judge—our savior in future lives; and the great struggle for existence will soon lose its intensity.—The world in general, and Christendom especially, left for 2000 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 Theosophists say—we have nothing to do with all this, the lower classes and inferior races (those of India for instance, in the conception of the British) cannot concern us and most managers 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 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 rationales of bell-ringing, cup-growing of the spiritual telephone and astral body formation; to leave the seething millions of the ignorant, of the poor and despised, the lowly and oppressed, to take care of themselves and of their hereafter the best they know how? Perish rather the Theosophical Society, with both its hapless founders, than that we should permit it to become no better than an academy of magic, and a hall of occultism—That we, the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent the embodiment of selfishness; the refuge of the few, with no thought in them for the many, is a strange idea, my brothers. Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of 'perfect Lamas' there is one that was correctly understood and described—The incarnations of the Bodhisattvas Padma Panier Avalokiteswar and of Tsong-Ka-Pa, that of Amitabha—relinquished at their death the attainment of Buddha-hood, i.e., the supremacy of this end of individual personal felicity, that they might be born again and again, subjected to misery, imprisonment in the flesh, and all the sorrows of life—provided that, by such 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 Theosophical Society to drop
its noblest title—that of the brotherhood of humanity”—to become a simple school of philosophy! So, no, good brothers, you have been laboring under this mistake too long already, 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 outsiders, if not by actually himself propagating this idea—Ah! for noble and unselfish men to help us actually 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 more words 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 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 explanation 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 show their competence and offer it, then the world will be the first to confess that must be the true philosophy, the true religion, the true light, which give truth and nothing but the Truth."

(An abridged version of the view of the Shohan on the T.S. from his own words given last night. K.H.)

SELFISHNESS. "Men seek after knowledge until they weary themselves to death, but they do not feel very impatient to help their neighbor with their knowledge. Hence there arrives a coldness, a mutual indifference, which renders him inharmonious with his surroundings. Viewed from our standpoint, the evil is far greater on the spiritual than on the material side of man"—

"—a development of your psychical powers of hearing occult sounds would be not at all the easy matter you imagine. It was never done to any one of us, for the iron rule is, that whatever one gets he must himself acquire; and when acquired and ready for use, the powers lie dumb and dormant in their potentiality, like the wheels and clockwork inside a musical box; and only then does it become easy to wind up (with) the key, and set them in motion—every earnestly disposed man may acquire such powers practically—there are no more distinctions of persons in this than there are as to whom the sun shall shine upon, or the air give vitality to—There are all the powers of Nature before you—take what you can." K.H. . . .
CONCENTRATION.

During concentration, one must make oneself as positive as possible to spooks and all astral lower influences, but as negative as possible to the influence of ... Concentrate on the idea of the Higher Self, say for half an hour at first. Permit no other thought. By degrees you will be able to unite your consciousness with the Higher Self. The Higher Self is always to be sought for within, to look outside is a fatal mistake. The effort to be made is to reach the highest self of which you are capable, and to hold yourself there. The registration of consciousness on this higher plane takes place at the last moment of the passage back to the physical. And this, together with the fact that "the Double" is often active, often produces a state of double consciousness, a source of error.

In acquiring the power of concentration the first step is one of blankness; then follows,—by degrees—consciousness; then finally the passage between the two states becomes so rapid and easy as to be almost unnoticed. During the moment of concentration the body is in a brown study, and retains a sort of dream-perception (this of course applies only to chelas.) The Higher Self is shapeless, sexless, formless; it is a state of consciousness, a breath.

The great difficulty to be overcome is the registration of the knowledge of the Higher Self to the physical planes. To accomplish this the physical brain must be made an entire blank to all but the higher consciousness; and the double (or astral body) must be paralyzed or error will result. In the first place try to put yourself in such a state as not to feel anything that happens to the physical body, in fact to separate yourself from your body. If in this attempt you feel anything, any foreign influence coming into you from outside, break up the concentration at once.

Your best method is to concentrate on the Master as a living man within you; make his image in your heart a force of concentration, so as to lose all sense of bodily existence in this one thought. The idea of the Master will prove the best safeguard against spooks, etc. The effort is far more dangerous for psychics than for others, because their bodies are more sensitive, and attract more various other powers of Nature. A sense of freedom is one of the marked characteristics of the higher consciousness and the effort needed to silence the body is the same as that needed to forget pain. No two men pass through the same experience in effecting the union with the Higher Self. The true Higher Self is "the Warrior" referred to in "Light on the Path," it never acts on this plane, where the real actor is the Manas. This union with the Higher Self is the best means of killing out the sense of separateness, and therefore man must become the slave of the Higher Self.
Masters. Masters are those who are born with a Nirmana-kaya in them. Everyone one of you create for yourselves a Master. Give him birth objective being before you in the Astral Light. If it is a real Master he will send his voice—if not a real Master then the voice will be that of the Higher Self. Everyone will receive according to his own inner deserts, merit and development.

Yellow. Yellow is the color of the equilibrated Astral Light, called "Gold" and used by Alchemists. Yellow is the male, pure; the red is the woman, the "bar-minister," etc. The science of color depends, not so much on the colors themselves, as on their combinations. Green, however, is distinctly bad, because it reflects the most material aspect of nature.

Planets. Martthanda, Brihaspati, etc., are the sun and the seven Zodiacal planets. The earth is the product of Venus-Lucifer. Neptune is the secret planet of the ancients. The sun, under the thigh of Hercules, influences our system and some other smaller ones, i.e., our sun has for its center the real (for it) Sun, under the thigh of Hercules.

Psychism. The inborn psychic faculty being more sensitive comes in contact with more forces in nature. The difference between a man born a psychic and one who is make is that the former is a rough unpolished jewel, reflecting light superficially, (and usually they do not wish to learn,) while the other has a perfect polish all around, reflecting equally on all sides. Each man must polish himself.

Practical. Having solidarity among yourselves as the fingers of a hand; if one were cut all would feel it, each must feel so towards the others. Judge the action, not the person, because you never know the motive. Never judge human nature on its lowest level.

Planes. The Divine Astral is a plane or plane of Nature. The Divine Spiritual is a state.
FROM LETTERS OF K. H., TO VARIOUS F. T. S.

RACES:

"The Chinese I now speak of, the inland, the true Chinaman—not the hybrid mixture between the fourth and fifth races now occupying the throne—the aborigines who belong in their unaltered nationalities wholly to the highest—last Branch of the fourth race reached their highest civilization when the fifth had hardly appeared in Asia—"---that the fourth whose highest relics now we find in the degenerated Chinaman and whose lowest are hopelessly (for the profane scientist) intermixed with the remnants of the third. I told you before now that the highest people now on the earth, spiritually, belong to the 1st sub-race of the fifth root-race; and those are the Aryan Asiatics. The highest race, physically-intellectually, is the last sub-race of the fifth, yourselves; the "white conquerors." The majority of mankind belong to the seventh sub-race of the fourth—root-race—the above mentioned Chinaman and their offshoots and branch-lets—Malayan, Mongolian, Tibetan, etc., etc., etc., and remnants of other sub-races of the fourth and the seventh sub-race of the third race."

CATACLYSM.

"---Everything comes in its appointed time and place in the evolution of Roudas, otherwise it would be impossible for the best Seer to calculate the exact hour and year when such cataclysms, great and small, have to occur---"

"---Sinking. The latter is the future fate of your British Islands, the first on the list of victims that have to be destroyed by fire (submarine volcanoes) and water. France and other lands will follow suit. When they reappear again the last seventh sub-race of the sixth root-race of the present mankind will be flourishing on "Lemuria" ("Atlantis") both of which will have reappeared also (their reappearance following immediately the disappearance of the present islands and continents) and very few seas and great waters will be found then on our globe---The approach of every new obscuration is always signalled by cataclysms of either fire or water. But apart from this every Ring or Root-Race has to be cut in two, so to say---

When your race, the fifth, will have reached to its zenith of physical intellectuality and developed the highest civilization (remember the difference we make between material and spiritual civilizations) unable to go any higher in its own cycle, its progress towards absolute "evil" will be arrested—by one of such cataclysmic changes---"

RACES.

---They (Greek and Romans) were but the sub-races of the seventh offshoots of the "root-race." No Mother-race, any more than her sub-races and offshoots, is allowed by the one reigning law to trespass upon the prerogatives of the race or sub-race that will follow it; least of all to encroach upon the knowledge
of good and evil, of the tree that is grown for thy heirs.

ADEPTS. This tree is in our keeping, entrusted to us by the Dhyan Chohens, the protectors of our race, and the trustees for those that are coming——At the beginning of each Round, when humanity reappears under quite different conditions than those afforded for the birth of each new race, a Planetary has to mix with these primitive men——but that happens only for the benefit of the first race. It is the duty of the latter to choose the fit recipients among its sons who are "set apart" to use a biblical phrase, as the vessel to contain the whole stock of knowledge to be divided among the future races and generations until the close of that round——Every race has its adepts, as well as every new race; we are allowed to give them out as much of our knowledge as the man of that race deserves. The last seventh race will have its Buddha, as every one of its predecessors had; but its Adepts will be far higher than any of the present race, for among them will abide the future Planetary, the Dhyan Chohen whose duty it will be to instruct and refresh the memory of the first race of the Fifth Round men, after this planet's (future) obscurcation.

SUI RONG. "What emerges at the head of all things is not only pure and impersonal spirit, but the collective personal remembrances skimmed off every new fifth principle in the long series of being; and if at the end of all things——say in some millions of years hence——spirit will have to rest in its pure impersonal nonexistence as the One or the Absolute still there must be some good in the cyclic process, since every purified ago has the chance in the long interval between objective being upon the planets to exist as a Dhyan Chohen, from the lowest Devachanic to the highest Planetary, enjoying the fruits of its collective lives.——"

SPIRIT AND MATTER.

"------Spirit becomes something only in union with Matter, hence it is always something, since matter is infinite and indestructible and non-existent without spirit, which in matter is Life: separated from matter it becomes the absolute negation of life and being, whereas matter is inseparable from it."

LIFE.

"------In order to correctly comprehend, it (Life) has to be studied in the entire series of its manifestations: otherwise it can never be not only fathomed, but never comprehended in its easiest form:——Life as a state of being on this earth. It can never be grasped so long as it is studied separately or apart from universal life. To solve the great problem one has to become an occultist: to analyze and experience it personally in all its phases: as life on earth, life beyond the limit of physical death, mineral, vegetable, animal, and spiritual life: life in conjunction with concrete matter, as well as life present in the imponderable atom——Life in its concrete manifestations is the legitimate result and consequence of chemical affinity——Life as life is not only transformable into other aspects or phases of the all pervading Force, but——it can be actually infused into an artificial man. Frankenstein is a myth only so far as he is
the hero of a mystic tale; in nature he is a possibility—Spirit, life and matter are not natural principles existing independently of each other, but the effects of combinations produced by external motion in space.

---Rain can be brought on in a small area of space artificially, and without any claim to miracle or supernatural (human) powers:—We know of no phenomena in nature entirely unconnected with either magnetism or electricity, since where there is motion, heat, friction, light—there magnetism and its alter ego (according to our humble opinion) electricity, will always appear, as either cause or effect; or rather both, if we but fathom the manifestations to their origin. All the phenomena of earth currents, terrestrial magnetism and atmospheric electricity are due to the fact that the earth is an electrical conductor, whose potential is ever changing (owing to its rotation and its annual orbital motion) the successive cooling and heating of the air, the formation of clouds and rain, storms and winds, etc.,—all these changes are due to Akashic magnetism, incessantly generating electric currents, which tend to restore the disturbed equilibrium. By directing the most powerful of electric batteries—the human frame, electrified by a certain process—you can stop rain on some given point, by making "a hole in the raincloud," as the occultists term it. By using other strongly magnetized implements within, so to say, an insulated area, rain can be produced artificially—You know the effect produced by trees and plants on rain clouds and how their strong magnetic nature attracts and even sends those rain clouds over the tops of the trees. Science explains it otherwise may be—let some physicist calculate the amount of heat required to vaporize a certain quantity of water. Then let him compute the quantity of rain needed to cover any area of one square mile to a depth of one inch. To this amount of vaporization he will require of course an amount of heat that would be equal to at least five million tons of coal. Now the amount of energy, of which this consumption of heat would be the equivalent corresponds (as any mathematician would tell you) to that which would be required to raise a weight of upwards of ten million tons one mile high. How can one man generate such an amount of heat and energy?—Yet I say that one man alone can do it and very easily, if he is acquainted with a certain "psycho-spiritual" lever in himself far more powerful than that of Archimedes. Even simple molecular attraction is always accompanied with electric and magnetic phenomena and there is the strongest connection between the magnetism of the earth, the changes of the weather, and men, who is the best barometer living if he but knew to decipher it properly—I wonder how science has not hitherto understood that every atmospheric change and disturbance was due to the combined magnetism of the two great masses between which our atmosphere is compressed. I call this meteoric dust a "mass," for it really is one, high above our earth's surface the air is impregnated and space filled with magnetic or meteoric dust, which does not even belong to our solar system—our earth—receives a greater proportion of that dust matter on its northern than on its southern hemisphere—Millions of such meteoric dust particles reach us yearly and daily, and all of our
Temple knives are made of this "heavenly" iron which reaches us without having undergone any change, the magnetism of the earth keeping them in cohesion. Gaseous matter is continually added to our atmosphere from the never ceasing fall of meteoric, strongly magnetic matter. Science makes too much and too little at the same time of "solar energy" and even of the sun itself; the sun has nothing whatever to do with rain and very little with heat.

THE SUN.

"...The sun's corona is...simply the magnetic and ever present aura of the sun, seen by astronomers only, for a few brief moments during the eclipse, and by some of our chelas whenever they like; of course whenever in a certain induced state, a counter-part of what the astronomers call the red flames. The corona may be seen in Reichenbach's crystals, or in any other strongly magnetic body. The head of a man in a strongly ecstatic condition, when all the electricity of his system is centered round the brain—a perfect simile of the sun during such periods—There are forces coexistent with gravitation of which they (the scientists) know nothing; besides that other fact that there is no gravitation, properly speaking, only attraction and repulsion. How could comets be affected by the said passage (through the sun's corona) since their passing through it is only an optical illusion? They could not pass within the area of attraction without being immediately annihilated by that force of which no 'veil' can give an adequate idea, since there can be nothing on earth that could be compared with it. Passing as the comets do through a reflection—to tell you of what it does consist is idle, since I am unable to translate the words we use for it, and that no such matter exists (not in our planetary system at any rate) but in the sun. The fact is what you call the sun is simply the reflection of the large 'storehouse' of our system wherein all its forces are generated and preserved; the sun being the heart and brain of our planetary universe, we might compare it with the millions of small, intensely brilliant bodies of which the sun's surface—away from the spots—is made up, with the blood corpuscles of that luminary—These blood corpuscles are the electric and magnetic matter in its sixth and seventh state...."

(What are those long white filaments twisted like so many ropes, of which the penumbra of the sun is made up?)

"What the central part that is seen like a huge flame, ending in fiery spires, and the transparent clouds or rather vapors formed of delicate threads of silvery light that hang over the flames—what but magnets, electric aura, the phlogiston of the sun—"

FORCE AND MATTER.

"...FORCE is (in)capable of existing nor as or of acting—any more than life—outside, independent of, or in an otherwise through matter; in other words force is (no)thing but matter in one of highest states."

THE SUN.

"...We know that the invisible sun is composed of that which has neither name, nor can it be compared to any—"
thing known by—your science on earth; and that its reflection
contains still less of anything like 'gases', mineral matter,
(or) on fire; that even we, when treating of it in your civil-
ized tongues are compelled to use such expressions as vapor and
magnetic matter—the coronal changes have no effect upon the earth's
climate, the spots have—the sun is neither a solid nor a liquid,
nor yet a gaseous globe; but a gigantic ball of electro-motion(?)
from which the latter pulsates in all directions feeding the small-
est atom as the greatest genius, with the same material, unto the
end of Maha Yog."

STARLIGHT. (Is the photometric value of light emitted by
stars, a safe guide to their magnitude? etc., etc.?)

"I believe not, the stars are distant from us at least 800,000
times as far as the sun and some as many times more. The strong
accumulation of meteoric matter and the atmospheric tremors are
always in the way—

Neither can the real degree of intensity of that light be
known on earth—hence no trustworthy basis for calculations, mag-
nitudes, and distances can be had—The working of the best double
starphotometer is deceptive, and of this I have made sure, so far
back as the spring of 1873, while watching the observations made
through a flickering photometer—every completely natural sun-star
having, like in our own system several companion planets in fact—
The Caelus, nor yet old Kishis, has (n)either your telescope (n)
or photometer, and yet their astronomical predictions were fault-
less—The Sun's surface units per square mile as much light (in
proportion) as can be emitted from any body—light is not an in-
dependent principle (all their imaginary independent existences
such as heat, and light, etc.)—nor our very ancient theory that
every phenomenon being but the effect of the diversified motions of
what we call Akasa (not) our Ether there was an fact but one ele-
ment, the causative Akasa, principle of all.

LIGHT. They (Scientists) have really found no sure means
of measuring the velocity of light—(meteoric continents above
our heads)—could they measure light above our atmosphere they
would soon find out they were wrong.

JUPITER. (Jupiter is a hot and still partially luminous
body.) "So far, but is fast changing. Your science has a theory,
I believe, that if the earth were suddenly placed in extremely cold
regions—for instance, were it to change places with Jupiter—all
our seas and rivers would be suddenly transformed into solid mount-
ains; the air or rather a portion of the aeriform substances which
compose it, would be metamorphosed from their state of invisible
fluid (owing to the absence of heat) into liquids—which now exist
on Jupiter, but of which men have no idea on earth. Realize, or
try to imagine, the reverse condition and it will be that of Jupiter
at the present moment. The whole of our system is imperceptibly
shifting its position in space—until Jupiter and some other plan-
ets, whose little luminous points have now from our light, millions
upon millions of stars, (all but some 5,006,000) will let us have a
peep at a few of the Raja Sung they are now hiding. There is such a ring star right behind Jupiter that no mortal physical eye has ever seen during this our Round—nevertheless this world is thousands of times larger than Jupiter (altho' seen through the telescope—with a power of multiplying its diameter 10,000 times—as a small demissionless point.) The violent disturbances of its atmosphere and the red spot that so intrigues Science lately are due (1) to that shifting and (2) to the influence of the Raja Star. In its present position in space, imperceptibly small though it may be, the metallic substances of which it is composed are expanding and gradually transforming themselves into aeriform fluids—the state of our own earth and its six sisters—globes before the first Round—and becoming part of its atmosphere. Draw your inferences and deductions from this."

\[\text{THE SUN. Interstellar Space} \]

"The only great truth uttered by Linnaeus is that interstellar space is filled with highly attenuated matter, such as may be put in air vacuum tubes, and which stretches from planet to planet, and from star to star—"\n
\[\text{PLANETS.} \]

"...not all of the inter-mascular planets, nor yet those in the orbit of Neptune, are yet discovered, though they are strongly suspected. We know that such exist, and where they exist—Science will hear sounds from certain planets before she sees them. This is a prophecy."

\[\text{ILYACHAN.} \]

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

\[\text{LYING THOUGHTS.} \]

"It cannot be otherwise (then that the thoughts on which the mind may be engaged at the last moments necessarily hinge on the predominant character of its past life), the experience of dying men by drowning, and other accidents, brought back to life, has corroborated our doctrine in almost every case. Such thoughts are involuntary, and we have no more control over them than we would have over a retina of the eye to prevent it perceiving that color which affects it most. At the last moment the whole life is reflected in our memory—and emerges from all the forgotten nooks and corners, picture after picture, one event after the other—No man dies insane or unconscious—The man may often appear dead, yet from the last pulsation from and between the last throbbing of his heart, and the moment when the last spark of animal heat leaves the body, the brain thinks, and the ego lives over in those brief seconds, his whole life over again."
PAST LIVES

"The full remembrances of our lives (collective lives) will return at the end of the seven rounds, at the threshold of the long, long Nirvana that awaits us after we leave Globe 7."

THE WORD

"--The true "WORD" may only be found by tracing the mystery of the passage inward and outward of the Eternal Life--through the states typified in three (3) geometrical figures."

PRACTICAL WORK

"Says Buddha: You have to get rid entirely of all the subjects of impermanences composing the body, that your body should become permanent--You want to acquire gifts--Set to work to develop lucidity. The latter is no gift, but a universal possibility common to all--You use too much sugar in your food. Take fruit, bread, tea, coffee and milk, and use them as freely as you would like to."

"The method used for developing lucidity in our chelas can easily be used by you. Every temple has a dark room, the north wall of which is entirely covered with a sheet of mixed metal, chiefly copper, very highly polished; with a surface capable of reflecting in it things as well as a mirror. The chela sits on an insulated stool--a three-legged bench placed in a flat bottomed vessel of thick glass--the lamp operator likewise--the two forming with the mirror will a triangle. A magnet with the pole up, is suspended over the crown of the chela's head without touching it. The operator having started the thing going, leaves the chela alone gazing on the wall, and after the third time is no longer required."

PROBATION

"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 men is not entirely made up of trials and mental misery. The life of a chela who affrays himself voluntarily is one of long sacrifice. He who would control hereafter the events of his life and beyond, has first of all to submit himself to be controlled, yet triumph over every temptation, every evil 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 everyday riddles, propounded by the Sphinx of life, who sits by the wayside and who, unless his ever changing and perplexing puzzles are successfully answered one after the other, impedes the progress of the traveler and finally destroys him. We refuse no one--spheres of usefulness can be found anywhere. The first object of the society is philanthropy. The true Theosophist is a philanthropist who not for himself, but for the world he lives--This philosophy, the right comprehension of life and its manifold mysteries will give the necessary basis and show the right path to pursue--Der Vater M. is in no mood for answering, I do so for him."
TO A MEMBER OF LONDON LODGE.

"--You are an officer of the London Lodge and as such have an especial 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 cheleship 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 weak may lean upon you, and the surrounding victims of ignorance learn from you the cause and remedy of their pain--The Lodge--new members should be taken in hand at once, 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--Your ways of initiation are a standing insult to every regular chela, and have provoked the displeasure of the Masters! It is a sacred thing with us, why should it be otherwise for you. 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--Time enough to discuss the terms of cheleship when the aspirant has digested what has already been given out, and has mastered his palpable bias and weaknesses--Intentions you may tell your fellow members and kind words count for nothing with us. Deeds are what we want and demand. The members have such an opportunity as seldom comes to man. A movement calculated to benefit the English-speaking world is in their custody. If they do their whole duty, the progress of materialization, 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 effect it. The pendulum has to swing from the extreme of blind faith towards extreme materialistic skepticism, and nothing can stop it save Theosophy. Is not this a thing worth working for, to save those nations their ignorance is preparing for them? Think you the truth has been shown to you for your sole advantage? That we have broken the silence of centuries for the profit of a handful of dreamers only? The converging lines of your Karma have drawn each and all of you into this Society, as to a common focus, that you may each help to work out the results of your interrupted beginnings in your last birth. None of you can be so blind as to suppose that this is your first dealing with Theosophy. You surely must believe that this would be the same as to say that effect comes without cause."

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EXTRACTS FROM LETTERS WRITTEN BY H. P. B. -

SEANCES.

"There is no danger to be feared from communications with brainless and soulless elementals in themselves but because of their fakelowers and suite. They never go about alone, but are ac-
accompanied by elemental spooks—suicides, criminals, brutes, unregenerated villains and so on—what's the use of meddling with such creatures when one does not know how to use the mystic weapon against them—the Svastika? I say it is dangerous, for if one is the least sensitive or has some physical flaw in him—even a pimple with corrupted matter in it—he is sure to provoke an attempt on the part of those villainous creatures to fasten upon him and it will hurt his health, if they do not get hold of him altogether."

PERPETUAL FLAME AND MOTION. "Ever burning lamps are not fictitious, only that is,--or a perpetual motion machine. Not because there is neither fire, nor perpetual motion, nor so--for there is. Every fire and every motion being sempiternal, if not eternal. But there is no such thing as differentiated matter on this earth that would last without wearing out at sometime and falling to atoms.

DEATH. Life—as Essence and Entity—is eternal. When we die it is not life that is extinct (an absurd expression) but our bodies that leave the plane of life, that come out—so to say—from the plane of energy, into that of inertia. It is the clockwork, the machinery in us that wears out, not life. The germs that rots and falling to pieces, deserts the body of life not vice versa. Life is ever present, for it is the Deity, unknown, nameless and unconscious (since it is absolute consciousness) against which your great philosopher—great indeed on the physical plane!—Herbert Spencer, kicks so unphilosophically, denying the reality of the Universal Ego—as of individual Ego—the greatest and most learned Adepts cannot contrive to live in one and the same body for more than—say 300 to 400 years; after which they are forced to change it for a new one—physically; for no bones, blood and sinews will last more than that, renew them as much as they like. You may prevent ossification and blood stagnation; you cannot prevent—by any alchemical process—all these things from wearing anatomically (?) You may prolong life to nearly double its duration by arresting the incessant work of life in your organism during the hours of sleep, by paralyzing and bringing to a standstill all the functions of life during the night and then you will have gained so many hours more to add to your conscious waking life—barring accidents—This is how Master makes me live more than my due."

PROPAGATION. "There was "psychic" breeding before, and there will be "psychic" breeding at the end of the 6th Race. There will come a time when the germinal cell—the hereditary cell which passes all the hereditary faculties and qualities—psychic and moral, from ancestor to father to son (under the very nose of your Darwinian transformationists and 'natural selection' theorists, at whom he laughs) when that cell will become deserted by its tenant, the Dhyan Chohanic principle—the essence of the Kuma and the so-called 'fallen angels'. It is the sorcery and sexual immorality of the Atlantean giants that precipitated their exit from
this world, and the same fate awaits the sub-race of the 5th Race. There was a time when breeding was performed by men and animals in quite a different and more psychic fashion. Why, if you believe in the law of evolution, how can you believe that men, plants, animals, have all appeared on earth as they are now, in their coats of skin? Evolution in Eryan philosophy means evolving from within without. Darwin caught evolution at its middle point when all the inner principles had become purely animal, and reached their stage of materiality.

"The wicked father who brings diseased and sickly children into the world has injured his own karma by creating new causes, and by injuring his miserable children he has done them good for the next incarnation. For he has helped the Egos in these poor children to atone, through the apparently unjust suffering in the present life, for their sins in their past life—like attracts like—No Ego will incarnate in a foetus that does not magnetically attract him—unconscious as that Ego is at the time. There is no personal God except the God within us—the seventh principle. But, believe me, there are millions of personal Gods who faithfully carry out the work—according to the immutable plan traced for them in the Universal Mind—Akasa—Itself a reflection of the One, Eternal, Undecaying, Changeless Cause of all causes. Monotheism is an unphilosophical absurdity, polytheism a logical scientific necessity. To worship one, or several of these Gods is ridiculous, and would amount to surrendering the will of one who is no more than they, only different; because he is an incarnated spirit, while the others are disembodied Egos (not the men of our Manvantara, of course). But to remain in harmony, solidarity of thought, and singleness of purpose with one's God—i.e., one's Archetypal ancestor, the Father—the son of the latter, our own principle."

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EXTRACTS FROM A PAPER DISCUSSING VARIOUS CRITICISMS OF THE ORGANIZATION OF THE T.S. BY H.P.B.

"Sent to the U.S. of America in 1873 for the purpose of organizing a Group of workers on a psychic plane, two years later the writer received orders from her Master and Teacher, to form the nucleus of a regular Society—to oppose materialism and theological dogmatism in every possible way, by demonstrating the existence in Nature of occult forces unknown to Science and the presence of psychic and spiritual powers in man; trying at the same time to enlarge the view of the Spiritualists by showing them that there are other, many other agencies at work in the production of phenomena besides the "spirits" of the dead. Superstition had to be exposed and avoided; and occult forces beneficent and maleficent—ever surrounding us and manifesting their presence in various ways—demonstrated to the best of our ability—such was the program in its broad features."
EXTRACTS FROM A MASTER'S LETTER.

"---One who has reached to a 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 towards Divine Wisdom on this earth, and that it has introduced the highest truths into all the social, civil and international relations of Christianity. Instead of that, as anyone can perceive, your social as your private life is not based upon a common moral solidarity but only on constant and mutual construction and purely mechanical equilibrium of individual powers and interests---If you would be a Theosophist you must not do as these around you do, who call on a God of Truth and Love and serve the dark powers of Might, Greed and Lust. We look in the midst of your Christian civilisation and see the same old signs as of old: the realities of your daily lives are diametrically opposed to your 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, does 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---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 practical application, but it is you yourselves that 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 guests arise more starved than before---you should (are you try to bring them to your own way of thinking) look into the results they offer to you---Under the dominion and sway of esoteric creeds, the grotesque and tortured shadows of theosophic realities, there must ever be the same oppression of the weak and the poor and the same typhonic struggle of the healthy and the mighty among themselves---It is esoteric philosophy alone, the spiritual and the psychic blending of man with nature, that, by reaching fundamental truths, can promote a spirit of unity and harmony---the great diversity of creeds notwithstanding---expecting and demanding from the fellow beings a great mutual toleration and charity for each other's shortcomings; mutual help in the research of Truths in every domain---mental and physical---and even in daily life, [(1)] The Founders had to exercise all their influence to annul selfishness of any kind, by insisting upon sincere fraternal feelings among the members, at least outwardly, working to bring about that much desired mediate state between the two extremes of human egotism and divine altruism---and finally lead to the alleviation of human suffering---[(2)] They had to oppose in the strongest manner possible anything approaching deistical faith and fanaticism---belief in the infallibility of the Masters (or even in the very existence of our invisible Teachers) having to be checked from the first---"
**21**

DUGPA. "There are such things in nature as "Mahatma-Legpaa."

THE T.S. But the Parent Body does exist and will, so long as the last man or woman of the primitive Group of Theosophists Founders is alive. This, as a body. As for its moral characteristics, the Parent Society means that small nucleus of Theosophists who hold sacredly through storm and stress the original program of the T.S., as established under the direction and orders of those whom they recognize—and will to their last breath—as the real originators of the movement: their living, holy Masters, and Teachers.

The members of the T.S. know and those who do not should be told that the term "Mahatma" now so subtly analyzed and controverted—for some mysterious reason—had never been applied to our Masters before our arrival in India. For years they were known as the "Adept Brothers", the "Masters", etc., It is the Hindus themselves who began applying the term to the two Teachers. This is no place for an etymological disquisition (or) the fitness or unfitness of the qualification for the case in hand. As a state Mahatmaship is one thing; as a double name Maha-Atma (Great Soul) quite another.

"The T.S. cannot be destroyed as a body. It is not in the power of either the Founders or their critics, and neither friend nor enemy can ruin that which is doomed to exist, all the blunders of its leaders notwithstanding. That which was generated through and founded by "High Masters" and is under their authority—if not their instruction—must and will live. Each and all of us will receive his or her Karma in it, but the vehicle of Theosophy will stand indestructible and undestroyed by the hand of man or friend Masters. "Belief in the Masters was never made an article of faith in the T.S. But for its Founders, the commands received from Them when it was established, have ever been sacred. And this (pub. in Lucifer, Vol. 1.) is what one of them wrote in a letter preserved to this day.
Mr. Vilas

Sidney Croy

Mr. Vilas' S. Gy's Private Papers