

# The Mahatmas and Their Chelas in India

Compiled and edited by Daniel H. Caldwell



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and Their Chelas  
in India**



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The Blavatsky Study Center/  
The Blavatsky Archives  
<http://blavatskyarchives.com>

2020

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**ISBN xxxxxxxxxxxxxxxxxxxxxx**

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Helena Petrovna Blavatsky (1831-1891)—Russian-born Occultist and co-founder of The Theosophical Society—promoted a greater Western knowledge of Eastern and ancient religions, philosophies and mythologies. Her major works (*Isis Unveiled*, *The Secret Doctrine*, *The Key to Theosophy*, and *The Voice of the Silence*) are considered classics in occult and Theosophical literature.

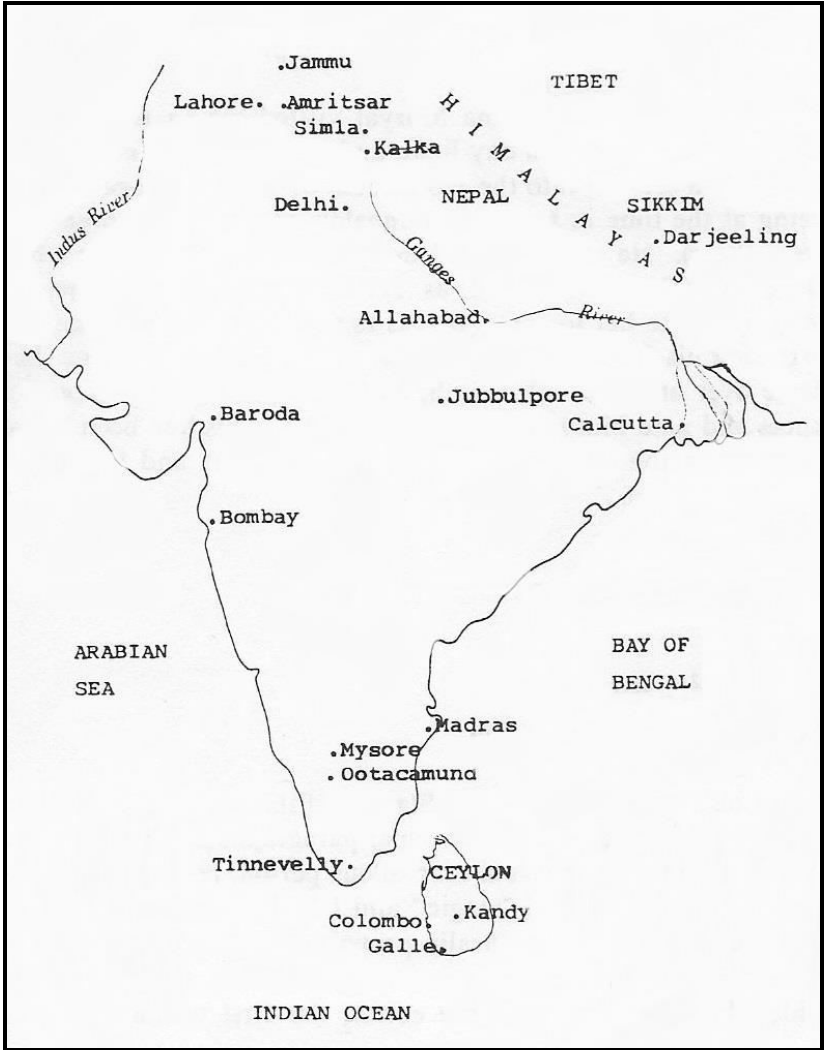
H.P.B. (as she was called) demonstrated psychic powers of a startling nature and claimed personal contact with certain Adepts, Masters and Mahatmas living in Tibet, Ladakh, India, Sri Lanka and elsewhere. In the opening pages of her first book *Isis Unveiled* (1877), Madame Blavatsky told her readers:

“When, years ago, we first travelled over the East...we came into contact with certain men, endowed with such mysterious powers and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear....” (Volume I, p. vi.)

In the pages of this book, the reader will find the detailed accounts and testimonies by seven Indian members of the early Theosophical Society who met H.P.B.’s Adept Teachers.

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**India in the 1880s**

# INTRODUCTION

Helena Petrovna Blavatsky (1831-1891) was the first person in modern times to claim contact with certain Eastern Adepts or Mahatmas (*i.e.*, Morya, Koot Hoomi, Djual Khool, Hilarion, and others).

In the opening pages of her first book *Isis Unveiled* (1877), Madame Blavatsky told her readers:

“When, years ago, we first travelled over the East...we came into contact with certain men, endowed with such mysterious powers and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear....The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with [these] Eastern adepts and study of their science....” (Volume I, pp. vi, v.)

In the pages of this book, the reader will find the detailed accounts and testimonies by seven Indian members of the early Theosophical Society who met H.P.B.’s Adept Teachers.

These narratives and accounts have been transcribed, compiled and collated from various original primary sources but some material has been silently deleted. The text has also been lightly edited with a few explanatory words and phrases added

from time to time to the original text to make the overall stories more easily read and understood. These additions have *not* been placed in brackets

For more information on Madame Blavatsky and the Masters, please consult the following two sources:

- *The Esoteric World of Madame Blavatsky*. Compiled by Daniel H. Caldwell. Quest Books, The Theosophical Publishing House, Wheaton, Illinois, U.S.A., 2001; and

- Appendix 4 (pp. 105-127) titled “Mme. Blavatsky and the Mahatmas.”

This book is dedicated to the memory of Damodar K. Mavalankar, whose photo is on the front cover of this book. His relationship to the Masters is given in his own words in Chapter 1.

Mme. Blavatsky in April 1890 wrote an Open Letter to the Indian members of the Theosophical Society. In the letter, she made this prophetic statement: “Damodar...has now the prospect of becoming one day a Mahatma.” H.P.B.’s *Collected Writings*, Volume XII, p. 159.

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# Chapter 1

## *The Existence of the Himalayan Mahatmas*

by **Damodar K. Mavalankar**

The criticisms upon Mr. Sinnett's book *The Occult World* force upon me the duty of testifying from *personal* experience and knowledge to the fact that those whom we call our "Brothers of the First Section" (also known as the Masters or Mahatmas) of whom "Koot Hoomi Lal Singh" is one, and who possess the so-called "miraculous" powers, are real and living beings.

It is *not belief* with me but *knowledge*, for, if I have seen one of them, I have at least seen about half a dozen on various occasions, in broad daylight, in open places, and have talked to them, not only when Madame Blavatsky was in Bombay but even when she was far away and I here. I have also seen them at times when I was travelling. I was taken to the residences of some of them and once when Col. Olcott and Mme. Blavatsky were with me. I know "Koot Hoomi Lal Singh" personally and have seen and conversed with him when Mme. Blavatsky was here as also when she was far away.

I had the moral certainty concerning the existence of the Himalayan Mahatmas long before I heard of the name of the Theosophical Society, nay, even before it was formed in America in 1875. In my childhood I had a very dangerous illness, and doctors gave me up for lost. While my relatives were every moment expecting my death, I had a vision which made such a deep impression on my mind that I could never forget it. Then I saw a certain personage—whom I then considered to be a Deva, *i.e.*, God—who gave me a peculiar medicine; and curiously enough, I began to recover from that time. Some years after that, while I was one day engaged in meditation, I saw the identical Personage and recognised him as my Saviour. Once more He saved me from the clutches of death.

It was some years after this last occasion that the founders of the Theosophical Society came to India; and within a few months I joined the Society. Since then I have witnessed several phenomena, both in the presence and absence of Madame Blavatsky, in the company of others or while alone. These several accounts have from time to time been published in the *Theosophist* over my own name. There are several other occurrences not so mentioned, which I wrote about in private correspondence to Theosophical friends in London and New York.

I may here add that some time after I joined the Society, I saw several Mahatmas, both in their

astral form and physical bodies, one of whom was the Mahatma Koot Hoomi known as Mr. Sinnett's correspondent and the author of the letters published in *The Occult World*.

And when I saw Him, I at once identified Him with the majestic Power I had seen in my youth thrice, He who had saved my life twice and appeared once during my meditation. I have got several letters from Him and others; and all those, written by the same person, whether received by me direct or through anybody else, bear the same handwriting. Latterly, since They have chosen to give me verbal instructions, I have been receiving very few written communications.

In a village in Ceylon in May 1880, H. P. B., Col. Olcott and myself were the only three persons that stopped one night, the rest of our party having gone to a further place. We were all busy there initiating people and forming a branch of our Society till about 12 in the night. H. P. B. and Col. Olcott went to bed at about one.

As we had to stay in the village only one night we had got down in the Rest House where comfortable accommodation can be had only for two travellers. I had therefore to lie down in an arm-chair in the dining room. I had scarcely locked the door of the room and laid myself in the chair when I heard a faint knock at the door. It was repeated twice before I had time enough to reach the door. I opened it and

what a great joy I felt when I saw the Master! In a very low whisper he ordered me to dress myself and to follow him.

At the back door of the Rest House is the sea. I followed him as he commanded me to do. He brought me to the back door of the place and we walked about three quarters of an hour by the seashore. Then we turned in the direction of the sea.

All around there was water *except the place we were walking upon which was quite dry!!* He was walking in front and I was following him. We thus walked for about seven minutes when we came to a spot that looked like a small island.

On the top of the building was a triangular light. From a distance, a person standing on the seashore would think it to be an isolated spot which is covered all over by green bushes.

After we reached the island we had to go round about for about five minutes before we came in front of the actual building. There in a little garden in front we found one of the Brothers sitting. I had seen him before in the Council Room and it is to him that this place belongs. Master seated himself near him and I stood before them. We were there for about half an hour.

I was shown a part of the place. How very pleasant it is! And inside this place he has a small

room where the body remains when the *Spirit* moves about. What a charming, delightful spot that is! What a nice smell of roses and various sorts of flowers! I wish I were permitted to visit that place again if I should go to Ceylon another time.

The half hour was finished and the time for our leaving the place was near. The master of the place whose name I do not know, placed his blessing hand over my head and Master and I marched off again. We came back to the Rest House near the door of the room wherein I was to sleep and he suddenly disappeared there on the spot.

Also in Ceylon I was taken to a certain place where the Masters have their Council. After that I saw the Master twice or thrice alone on the same business. Happy were those moments when alone at midnight we thus had conversation! Nothing or no body to disturb us! We were to ourselves during that time.

I was taken also to two other places. One of them is near Colombo, a private house of the Master and the other one near Kandy, a library. I can now think only of four places where I was taken while in Ceylon.

One evening after dressing myself for dinner on the Steamer on our way back to Bombay from Ceylon, I took out from my trunk my coat to be put on after dinner. As is my habit, I examined its



pockets and put it on my bed. The dinner table was exactly opposite my cabin so that I could easily see any one going in or coming out from there but I saw none.

After we finished our dinner I went in and put on the coat. Without thinking I put my hands into my pockets as I usually do and lo! in the right hand one I felt some paper while, when I first examined it, there was nothing inside. I took it out and to my surprise I found a letter addressed to Mme. Blavatsky. I took it nearer to the light. The cover was open and on it were written in red the words: "For Damodar to read." I then read the letter.

Thinking all the time of this matter I lay down in my bed. Absorbed in deep thought I was startled on the sound of footsteps in the cabin which I had locked from inside. I looked behind and there was the Master again and two others! What a pleasant evening that was! Speaking of various things in regard to knowledge and philosophy for about half an hour! Those were the happiest moments in my life! But that was only for that time and I determined to make myself worthy of enjoying it always!

Having returned from our trip to Ceylon, H. P. B. and Col. Olcott left Bombay on August 27, 1880 for Simla and other places in the North of India on the business of the Society and I was almost alone at the Headquarters. Mr. and Mme. Coulomb also stayed at Headquarters. I worked all alone in H. P.

B.'s compartments and there not a single soul came to disturb me.

On the evening previous to my birthday (in September) I went as usual for dinner in the evening. After dinner we removed to the verandah in H. P. B.'s Bungalow. A sudden peculiar sensation came over me and the brilliant moonlight reminded me of my trip to ——— where Col. Olcott & I were magnetized.

Presently Mme. Coulomb heard footsteps in H.P.B.'s room, and somebody trying to open the cupboard. I did not hear any such thing but I did not dare go in as H. P. B. before her departure had told me not to do so in case I should hear any noise or voices there. For the same reason I prevented the Coulombs from trying to enter there as they wanted to do for fear there might be some thing wrong. After some time all that stopped and both of them went to bed.

I went into my writing room. And just above the table in front of the clock was a big triangular note. When I left the room for dinner there was nothing there as I always when going in or coming out referred to that clock and if it had been there before I could not have seen the figures on the clock and consequently should have noticed it before.

I took it up and opened it and inside was a triangularly folded cap which the Fakirs and the

people in Northern India wear. Inside was written "To Damodar" and then were the initials of the Master. It is a gift I shall always preserve and have it still.

After that I very often received communications from the Master and others by post or in some mysterious way.

Then one day at about 2 in the morning after finishing my work I locked the door of the room and lay in my bed. Within about 2 or 3 minutes I heard H. P. B.'s voice in her room calling me. I got up with a start and went in. She said "Some persons want to see you" and after a moment added "Now go out, do not look at me." Before however I had time to turn my face I saw her gradually disappear on the spot and from that very ground rose up the form of the Master.

By the time I had turned back I saw two others dressed in what I afterwards learned to be Tibetan clothes. One of them remained with the Master in H. P. B.'s room. The other one I found seated on my bed by the time I came out. I saluted him and asked him if he had any orders to give. He said: "If there are any, they will be told to you, without being asked."

Then he told me to stand still for some time and began to look at me fixedly. I felt a very pleasant sensation as if I was getting out of my body.

I cannot say now what time passed between that and what I am now going to relate. But I saw I was in a peculiar place. It was the upper end of Cashmere at the foot of the Himalayas. I saw I was taken to a place where there were only two houses just opposite to each other and no other sign of habitation. From one of these came out "Koot Hoomi." It was his house. Opposite him stops Master Morya. Brother Koot Hoomi ordered me to follow him.<sup>1</sup>

After going a short distance of about half a mile we came to a natural subterranean passage which is under the Himalayas. The path is very dangerous. There is a natural causeway on the River Indus which flows underneath in all its fury. Only one person can walk on it at a time and one false step seals the fate of the traveller.

Besides this causeway there are several valleys to be crossed. After walking a considerable distance through this subterraneous passage we came into an open plain in L——k. There is a large massive building thousands of years old. In front of it is a huge Egyptian Tau. The building rests on 7 big pillars in the form of pyramids. The entrance gate has a large triangular arch. Inside are various apartments. The building is so large that I think it

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<sup>1</sup> [For more about the houses of the Masters K.H. and M, see Appendix 2 (pp. 91-96) in this book.—DHC.]

can easily contain twenty thousand people. I was shown some of these compartments.

This is the Chief Central Place where all those of our Section who are found deserving of Initiation into Mysteries have to go for their final ceremony and stay there the requisite period.

I went up with my *Guru* to the Great Hall. The grandeur and serenity of the place is enough to strike any one with awe. The beauty of the Altar which is in the centre and at which every candidate has to take his vows at the time of his Initiation is sure to dazzle the most brilliant eyes. The splendour of the CHIEF'S Throne is incomparable. Everything is on a geometrical principle and containing various symbols which are explained only to the Initiate. But I cannot say more now as I come now under an obligation of Secrecy which Koot Hoomi took from me there.

While standing there I do not know what happened but suddenly I got up and found myself in my bed. It was about 8 in the morning. What was that I saw? Was it a dream or a reality? If a reality, how could I traverse the whole of the Himalayas even in my astral body in so short a time?

Perplexed with these ideas I was sitting silent when down fell a note on my nose. I opened it and found inside that it was not a dream but that I was taken in some mysterious way in my astral body to

the real place of Initiation where I shall be in my body for the Ceremony if I show myself deserving of the blessing. My joy at that moment can be more easily conjectured than described.

On April 19, 1883 at the Theosophical Society (Adyar, Madras), Narasimhulu Chetty and myself were seated on a chair quite close to Mme. Blavatsky's bed, fanning her and talking together, so as gradually to induce sleep in her.

Suddenly Mme. Blavatsky gave a start and exclaimed, "I feel Him." She enjoined on us strictly not to leave our places, nor to get excited, but remain where we were, without moving an inch, one way or the other, and be perfectly calm and quiet. Suddenly she asked for our hands and the right hand of each of us was held by her. Hardly two minutes had elapsed since then, we saw the Master Morya coming from the screen-door of Mme. B.'s bed-room and approaching her.

His manner of walking was so gentle that not a footstep, not the slightest sound, was audible; nor did He *appear* to move, by His gestures. It was only the change of position that made us see He had come nearer and nearer. He stood exactly opposite Mme. B.—*not quite an arm's length from us*. We were on this side of the bed; He on the other.

I have seen Him often enough to enable me to recognise Him at once. He then bent over the bed.

His usual long white coat, the peculiar *Pagri* (turban), long black hair flowing over the broad shoulders, and long beard—were as usual striking and picturesque. He was standing near a door the shutters of which were open. Through these the lamp-light, and through the windows which were all open, the moonlight, were full upon Him. And we being in the dark, *i.e.*, having no light on our eyes—we being turned against the windows through which the moonlight came—could see distinctly and clearly.

He held out and put His hands twice over Mme. B.'s head. She then stretched out her hand *which passed through* His [hand]—a fact proving that what we saw was a *Mayavi Rupa* (apparitional body), although so vivid and clear as to give one the impression of a material physical body. She immediately took the letter from His hands. It crumpled, as it were, and made a sound. He then waved His hands towards us, walked a few steps, *inaudibly and imperceptibly as before*, and disappeared!

Mme. B. then handed the letter to me, as it was intended for me. Never shall I forget that night's experience; so clear, vivid and tangible it was!

Narasimhulu at once recognised Him, so distinctly and close did he see Him. It appears that in 1874 Master Morya was in Madras, and both Subbiah and Narasimhulu saw Him, although they

knew nothing more. What made an impression then upon their minds was the fact of His sudden disappearance before their very eyes. Narasimhulu *swears* that He is the same person he had seen in 1874.

At Lahore in November 1883, *I was visited by Mahatma Koot Hoomi in body, for three nights consecutively for about three hours every time*, and in one case, even went to meet him outside the house—re-entering the house with him, offering him a seat and then holding a long converse with the Master. 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, Jammu, 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.

At Jammu again, where we proceeded from Lahore, I had the good fortune of being sent for, and permitted to visit a Sacred *Ashram* 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 Koot Hoomi and Col. Olcott's Master Morya, but several others of the Fraternity, including One of the Highest.

The place I was permitted to visit is in the HIMALAYAS. I saw Him in my own *sthula sarira* (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—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.

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[Note: The above Chapter 1 has been compiled and collated from several articles and letters written by Damodar K. Mavalankar and published in *Damodar and the Pioneers of the Theosophical Movement*, compiled by Sven Eek, Adyar, Madras, India: Theosophical Publishing House, 1965, pp. 167-168, 495-497, 55-62, 307-308, and 335-337.—DHC.]



## Chapter 2

### *My Travels to See the Mahatmas*

by **R. Casava Pillai**

I now feel it my duty to state the particulars regarding my 1882 travels up to and over the Himalayas and their object.

To begin with, I shall have to go so far back as the year 1869, when I was only about 17 years old, and was reading in the Sydapett Anglo-Vernacular School. I was, at the same time, in the habit of attending the Sunday discourses of the Protestant preachers at Sydapett and St. Thomas Mount Mission Schools. These discourses, aided by the entire absence of my parents—not to mention the easy road to Heaven, promised by the modern Christians, "by the simple faith in Christ that he is the Son of God, and that he died for us"—turned my youthful head, and I was determined to become a convert to Christianity.

About that time my father happened to come to Madras. I informed my father about my determination, and he, in vain, tried his best to persuade me to change my mind. We parted that

night in tears. I went to bed with a fervent prayer to God "to open my eyes and show me the Truth."

That memorable night, which I shall never forget—the 21st of July 1869—I had a dream. I cannot say it was exactly a dream, because I was not fully asleep. I saw a figure, a majestic figure in the very likeness of the great Mahatma Morya (whom I have subsequently seen on the other side of the Himalayas and whose portrait is now to be seen in the Adyar Theosophical Society head-quarters). He had a book in hand, which he gave me. On my opening it, I found an English translation of the paragraph in the Upanishads, "Pranava (Om) is the Bow; the Atma, the Arrow; and the Brahman, the Mark."

He then recited to me the corresponding Sanskrit—

*ParnodhanuswarohyateBramhatallakshyamuchyate*<sup>2</sup>

—and, in the most impressive manner, told me that "the Aryan Sages by practicing this have become *Muktas*, and not by simple faith in any person or God."

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<sup>2</sup> [According to the scholar David Reigle, the verse cited above by Casava Pillai is from the *Mundaka Upanishad*, 2.2.4. The Sanskrit as now written using the current international transliteration system is: praṇavo dhanuḥ śāro hy ātmā brahma tal-lakṣyam ucyate.—DHC.]

He added further—"My child, do not be hasty, the labors of many births alone entitle one to *Moksha*."

On this I awoke, and could not sleep the whole night. The result was I had to change my resolution of becoming a convert to Christianity.

The next morning when I went to school, a friend of mine, Chetty, happened to bring a tract of translations of the Upanishads (thinking it was a copy of *Niti Chandrika*, of the same size, by mistake) from his uncle's library. When I asked him for the text-book, he placed the copy of the translation in my hands, and on opening the book I found the very exact translation of the Upanishads above quoted, meeting my eye!

I begged my friend to lend me the book, which he did. The perusal of this book and other translations of the Upanishads, &c., made me thoroughly give up the idea of embracing Christianity, and showed me the superiority of Hindu religion over all other religions.

In 1873, on a certain night, I saw the same Mahatma in my dream presenting me a Tamil book, and after saying it was by "Ramalinga Paradesi," he disappeared. This Ramalinga Paradesi was the celebrated Sage in Southern India, who was then at Vadalore—of whom mention is made in the *Theosophist* for July 1882.

I sent for the book, and used to get the philosophy contained in it explained to me by a friend of mine who has been his disciple. It was from this author that I learnt the philosophy of the Seven Principles in Man and the cosmogony of the world, which have of late been more clearly, and from the more Western scientific point of view, set forth in A. P. Sinnett's "Esoteric Buddhism."

It is after reading this author and the later work of Mr. Sinnett that I could understand the same sublime, but more mystical philosophy, contained in the "Maha Narayana" and other Upanishads about the "Dhyan Chohanic" solar *Pralayas* and the number of planetary chains in each solar system.

In 1874, I had to go to Madras, and then, while in my uncle's house, met a very famous Astrologer, well-versed in "Nadi Shastram." He was relating the past, present, and future of the lives of my uncles and others. I asked him "what was in my mind, and if that would be realized, and when"?

The object of my thought at the time was the personage who had twice before appeared before me in my dreams, and presented me with books, and given me certain instructions as to whether I would ever attain true knowledge; and this was known to no one else present there.

The Astrologer for a while considered, and said "the object of your thought is now beyond the

Himalayas and within two years exactly you will see one, but your ignorance will then prevent you from reaping the benefit of his visit at the time. But you need not be sorry for it, as in your 32nd year, you will see *him* in the flesh, and he will take you under his protection from that date."

In 1876, I had again occasion to go to Madras owing to certain heavy family calamities. In route to Madras from Sydapett in a *jutka*, I was brooding over the fact that the whole responsibilities of a very large family had devolved on my shoulders. The Jutkawallah stopped the carriage near Tenampett on the road-side, and went to buy something in the bazaar close by.

In this state of mind, I was seated in the carriage, when I felt a hand over my shoulders from behind. The sensation that was produced in my mind and body was something heavenly, so pleasant, and at the same time so solemn, that I could not utter a word. While in this state, I saw a man from the window of the carriage, and He placing his blessed hand on my head told me in plain northern Hindustani with an admixture of Sanskrit: "My son, be not grieved—you will have better days—and, in the meanwhile, you have my blessings."

With these words he walked away; and I recovered from my abstract mood, perceived Him going into the "Parveta Mandapam" compound adjoining the road, and then he was out of sight.



The Jutkawallah having returned, drove the carriage towards the Black Town. As the carriage was approaching Neil's Statute, the idea—that the person who appeared before me, dressed in white, as a Punjabi, might be the Sage or Mahatma, predicted by the Astrologer in 1874—flashed in my mind. I at once got down from the carriage, and almost ran back to Tenampett. I entered the compound, and searched for Him, but in vain; nor could any one there give me any traces of Him.

As I had to leave Madras that very night, I could not make any further search. He was no other than my most revered *Guru Deva*, who is now known as Mahatma Kut Humi [Koot Hoomi] to the Theosophical world.

Between 1876 and 1880, I had occasion to learn the secrets of the Adwita Philosophy under two teachers. When I had any doubts, and was not satisfied with their interpretations of the Philosophy, and was very anxious about it, on 4 or 5 such occasions I had the good fortune to see the last-mentioned Mahatma's blessed face in my dreams. When His countenance was smiling and gracious, I would take it as favorable, and if not, otherwise. On one or two occasions he cleared my doubts by word of mouth.

In 1881, I had the good fortune to come in contact with a *chela*, who was then in the lower stages of his spiritual development at Nellore. His

friendship with me brought me in contact with Brother Damodar K. Mavalankar, early in 1881. Just at this time, the familiar and sacred face of my *Guru Deva* used to appear before me oftener in my dreams, and with a more gracious and approving countenance.

Early in 1882, under the auspices of the *chela* I have above referred to—who then happened to be at the head-quarters of the Theosophical Society at Bombay—arrangements were made for the organization of the Nellore T.S. Branch.

On an application from the members here, Madame Blavatsky and Colonel Olcott arrived at Nellore, and this branch was opened.

While the Founders were here, I received, for the first time, a letter from Mahatma Morya, addressed to me and some Theosophists, containing certain instructions as to the management of this Branch, &c.

During this time Narayana Swamy Naidu, G. Subbiah Chetty Garu (Madras T.S. Branch), Singaravelu Mudalyar (Guntar T.S. Branch) and I were present in the Apstani Hall. Madame Blavatsky was writing at the table, and we were seated. On her telling us that she felt the presence of her *Guru* in the room, we all looked up, and then within a minute or two, a letter fell before us from

the ceiling in broad daylight. There were no contrivances or trap-doors to perform the phenomena at the time.

That very day, an hour afterwards, in the presence of about a dozen or more persons (both Theosophists and non-Theosophists), the subject of conversation was to know a certain date. One of us (I believe it was G. Subbiah Chetty) suggested that Madame might be requested to give us an almanac, and another suggested that it should be one, not available at Nellore. Then all of us joined in the request.

Madame Blavatsky remarked, that she would try, as a high *chela*, Jwalkool, was present in his astral body somewhere near. We were all seated in the same hall, and a verandah adjoining opened to the roof with nothing but the sky overhead. She then called out for the *chela* to make us a gift of an almanac, and within 3 or 4 minutes one "Almanac for 1882 and Diary Phoenix" were flung at us with some force as if it fell from the sky overhead. This was handed to me by Madame Blavatsky, and it is with me still.

Madame Blavatsky told me, while she was at Nellore, that the "Brothers had spoken to her about me, and that they were watching me long before this," and I replied "that I knew it to be the case."

It was after this that I really thought more seriously of the appearance of the Mahatmas before me in dreams and otherwise. I then began to concentrate my attention upon the beautiful features of my most revered *Guru Deva*, whom I then knew to be Mahatma Kut Humi. It was not in vain I did so. Within four or five days I had a response to my prayer.

The blessed Mahatma from that time forward used to give me instructions in my dreams—not exactly dreams—but a state of half-wakefulness. For want of a better word I call them dreams. In one of the dreams (about the end of May), I fervently prayed to Him that I might be allowed the happiness of seeing Him in his physical body. After a moment's consideration, the *Guru Deva* replied that I should have to cross the Himalayas *alone*.

From that moment forward I took the "*Diksha*" (vow). After the expiry of about four months, and as soon as my private affairs would allow, I started for Madras. I left Madras on the evening of the 11th September 1882 by the mail train, and reached the Theosophical Society's headquarters at Bombay on the 13th September.

On the 14th, in the afternoon, in the presence of Madame Blavatsky, Madame Coulomb, Tukaram Tatyā, Damodar K. Mavalankar, and another Theosophist, I received a letter which fell on my head from the ceiling. It was from my *Guru*.

That very night while I was going to bed in Col. Olcott's room, with all doors closed, and in good lamp light, I was startled to see coming out of the solid wall the astral form of my most revered *Guru Deva*. I prostrated before him, and he blessed me and desired me *in good Telugu language* to go and see him beyond the Himalayas. The conversation that passed between us is too sacred to be mentioned here. He disappeared in the same way as he appeared.

On the following day, the 15th September, myself and Madame Blavatsky started for the North. We both, along with Babula, reached Chandernagore on the morning of the 19th by the mail train.

I there left Madame Blavatsky and her servant near the Railway Station, and crossed the Hughly River by a boat to the other side, and walked about 5 miles to the Nalhati Station, and then took the mail train for Siliguri, which I reached on the 20th early in the morning. I then took the rail for Darjiling which place I reached about evening and met Babaji Dharbagirinath.

We were both together until the 28th. We travelled together, both on horse-back and on foot in Bhutan, Sikkim, &c. We visited several "Gumpas" (temples). I had to cross and recross the Ranjit River more than twice, by the swinging bridge as well as the ferry boat.

In the course of these travels, just about Pari or Parchong on the northern frontier of Sikkim, I had the good fortune and happiness to see the *most venerated Masters Kut Humi and Morya* in their physical bodies (the very identical personages whose astral bodies I had seen in my dreams, &c., since 1869, and in 1876 in Madras, and on the 14th September 1882 at the head-quarters at Bombay).

I have also seen a few advanced *chelas*, and among them, the blessed Jwalkool who is *now* a Mahatma.

On the 26th September, we both having heard that Madame Blavatsky and Ramaswamy Iyer had come to Darjiling, and was putting up in Parvati Churn Roy's bungalow ("Willow-Cot"), we met them there.

I took leave from Madame Blavatsky and my other friends at Darjiling on the 28th, and took the train for Siliguri. On the 29th, I got the train for Calcutta, and reached the place on the morning of the 30th.

I started that night for Gya and reached the place on the 1st October. Here I received a letter from my *Guru Deva* in the usual occult manner. On the 2nd, I started for Allahabad. I stayed at Allahabad on 3rd and 4th, and left on the evening of the 4th for Jubbulpore by mail train which I reached

on the 5th. On the 6th I took the mail train for Bombay.

I intended to stay a day or two at Bombay, but the telegrams and letters that were waiting for me from Madras did not allow me the option. I reached Madras on the morning of the 9th October 1882.

On my reaching Nellore on the 16th, a meeting of the members of the Nellore Branch Society was convened. I informed my brothers how I had seen the astral body of my Guru at the Bombay head-quarters, and also how I had been blessed in being allowed to see, and be in company of the Most Revered Mahatmas.

In conclusion, let me say that I am, owing to the grace of my Guru Deva, in direct correspondence with Him and have received several letters from Him since 1882, and that even so late as January 1885 I received a letter directly from Him, permitting me to publish an account of my travels.

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[Note: The above Chapter 2 has been compiled and collated from R. Casava Pillai's two-part article titled "How a Hindu of Madras Interviewed a Mahatma at Sikkim" and published in *The Indian Mirror* (Calcutta, India), Vol. XXV, March 3, 1885, p. 2 and March 7, 1885, p. 2.—DHC.]

## Chapter 3

### *My Encounters with Master M.*

by **S. Ramaswamier**

I had been a member of the Theosophical Society about two months, when I went to the T.S. headquarters at Bombay in December 1881. After being there 2 or 3 days, Madame Blavatsky came to me one morning and said I was thinking of something special, and that she had Master's orders to tell me to put it in writing and give it to her. I wrote a letter during the day.

Madame asked me to accompany her for a drive—somewhere between 6 and 7 p.m. As we went downstairs to get into the carriage, I gave her the letter. She put it into her pocket, and we immediately got into the carriage.

We got out at the telegraph-office, in order that a telegram might be sent to congratulate some friends who were being married. Madame then said she felt the presence of the Masters at headquarters, and wanted to go back directly.

We usually walked up the road towards the house, but on this occasion Madame would not allow



us to leave the carriage. As the carriage neared the portico, I saw the figure of a man leaning on the railing of the balcony with a letter between finger and thumb. We all remained motionless for a short time, the figure on the balcony also.

The letter was then thrown down by the figure. It fell near the carriage, on the ground. Colonel Olcott got out and took it up, and we all then ran up to the balcony. But no one was there.

The night was bright moonlight. The figure was tall about 6 ft., well-built, and the face very handsome. The eyes were very calm and motionless, giving an aspect of serenity. The hair was dark and long, the beard was short. He had a *feh̄ta* [turban] on his head, and did not speak. I had never seen the figure before. Afterwards I recognised the resemblance between this figure and the portrait [of Master Morya] in possession of the Colonel, which I had not previously seen.

The letter was addressed to me, and contained words to the effect that if I deserved well of the Mahatmas they would assist me; also that my desire to become a pupil had not been long in existence, and that I should wait to see whether it was a mere passing thought or not. (In my letter I had expressed a desire, among other things, to become a pupil.) This was the whole substance of the letter, in my own words. Time—between 7 and 8 p.m.

Then next year my health having been disturbed by official work and worry, I applied for leave on medical certificate and it was duly granted.

Then one day in September 1882, while I was reading [in my home in the city of Tinnevely in southern India], I was ordered by the audible voice of my blessed Guru Morya 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.

Arrived at Bombay, I found Madame Blavatsky gone. 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.

On the 23rd of September, I was brought by Nobin Babu from Calcutta to Chandernagore, where I found Madame Blavatsky, ready to start with the train to go to Darjeeling. When the train arrived, she got into the carriage. I myself had barely time to jump into the last carriage.

The first days of her arrival in Darjeeling Madame Blavatsky was living at the house of a Bengalee gentleman, a Theosophist; she was refusing to see any one. 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.

In despair, *I determined, come what might*, to cross the frontier, which is about a dozen miles from here, and find the Mahatmas, or—DIE. Without breathing a word of my intentions to anyone, one morning, namely, October 5, I set out in search of the Mahatma. The same afternoon I reached the banks of the Rungit River, which forms the boundary between the British and Sikkim territories.

That whole afternoon I traveled on foot, penetrating further and further into the heart of the Sikkim Territory, along a narrow foot-path. I travelled before dusk 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 at night. After a sound sleep, undisturbed by any dream, I woke and found it was just dawning. I lost no time. When it became quite light, I wended my way on through hills and dales.

It was, I think, between eight and nine am, and I was following the road to the town of Sikkim, 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 Sikkim Raja. Now, I thought, am I caught. But as he approached me, he reined the steed.

I looked at and recognized him instantly. I was in the presence of my own revered *Guru*. 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. I knew not what to say: joy and reverence tied my tongue.

I was at last face to face with "the Mahatma of the Himavat" and he was no myth. 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.

He speaks to me in accents of kindness and gentleness. Nor was it until a few moments later that I was drawn to utter a few words, encouraged by his gentle tone and speech.

Never have I seen a countenance so handsome, a stature so tall and so majestic. He wears a short black beard, and long black hair hanging down to his breast. He wore a yellow mantle lined with fur, and, on his head a yellow Tibetan felt cap.

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.

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*. I asked the blessed Mahatma whether I could tell what I saw and heard to others. He replied in the affirmative. He was pleased to say when I offered my farewell *namaskarams* (prostration) that he approached the British Territory to see Madame Blavatsky.

Before he left me, two more men came on horseback, his attendants I suppose, probably Chelas, for they were dressed 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. I had eaten nothing since the day before, and 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 fruit in the only bazaar 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. I recounted all that had happened to me.

Months later at the end of 1882, at the Theosophical Society headquarters at Bombay, several of us were together on the upper balcony.

I suddenly saw, at the distance of about 15 paces, a gleaming substance which assumed the figure of a man. It was not walking on the ground, but appeared to be gliding through mid-air among the top-most branches of the trees. It glided forwards and backwards four or five times. I could not recognise the person, could not see whether it had a beard or not, cannot say whether it was tall or not. The night was moonlight. Time between eight and nine p.m.

About the same time, I was sitting with Madame Blavatsky, Madame Coulomb, Norendra, Janaki, Nobin K. Bannerji, and others in a verandah adjoining Madame Blavatsky's writing-room.

On one side was a hill gradually rising to a top. The hill was covered with thorns. I saw something like a flash of light, and gradually it assumed the figure of a person about 20 feet distant. Time between 7 and 8 p.m. I cannot say whether it was moonlight or not. I did not recognise the figure; cannot say whether it had a beard or not; cannot say whether it had a turban or not. Madame went near the foot of the hill and exchanged some signs with the figure. Madame then went to her room by the path on our side, and the figure went in the direction of Madame's room by the other side.

Afterwards Madame came to us in great excitement and said that one of the delegates had polluted the house, and it was for this reason the figure could not come near us. Shortly after the figure again appeared on the hill, and suddenly vanished, leaving a brightness which gradually faded away.

Now in 1884 it is too late in the day for the Christian Padres to deny the existence of the Mahatmas. There are several Englishmen of the Civil Service, who have had correspondence with them when Mme. Blavatsky was far away and knew nothing of the matter, not to speak of scores of other gentlemen, European and native.

I too can claim the honor of having had an interview with one of them in his physical body

outside the precincts of a lamasery near Sikkim on the road leading to it from Darjeeling.

I have seen him and several of his pupils in the astral body on many occasions. Many of our friends who happened to be with us at the time have seen them like ourselves. Mme. Blavatsky is now in Europe, Colonel Olcott too is there. But our communications with the Mahatmas still continues uninterrupted. If Madame Blavatsky can do this, why then, verily she is a Mahatma.

At this day, only those, who have had neither the time nor the inclination to search into psychical laws, join with the Christian theologians and raise a feeble cry against the existence of such psychical, occult powers. The only question is whether such powers are brought into play in particular occurrences.

The best witnesses to prove such things are those who have seen them and not the Padres who deliberately keep away, attributing them all to the machinations of their friend, the Devil. The Padres now say that all the occult or psychic phenomena have been produced by trickery by Madame Blavatsky with the aid of the Coulombs.

I shall mention two instances, out of several, that have come under my personal experience. An American gentleman of a well known firm, who is not in any way connected with the Theosophical



Society, wrote a letter to me asking certain questions in Aryan philosophy. On opening it as soon as the postman gave it to me at my place in Tinnevely we found that the answers to the more intricate questions were already entered opposite each of them, under the well-known initials of my revered Guru Morya. The letter is still with me and Madame Blavatsky to this day knows nothing of it.

One day in my place at Tinnevely, a learned Pandit of the Shaktaya sect was speaking to us in flowing terms of the advantages of the Shaktaya ceremonials over all others in the development of psychical powers. I noted down in his presence the salient points of his argument on paper, put it into an envelope, addressed it to my Guru, and placed it in my box. This happened in the evening.

The next morning I saw on my table, along with other papers, the same cover unopened but with my address written over the previous superscription. I opened it and found written between the lines of the original letter a crushing answer to all the false logic of the Pandit, with quotations in Sanskrit from the Upanishads neatly written in the Devanagari characters. Madame Blavatsky was in Madras then and to this day she is ignorant of this letter or its reply.

Scores of letters of this kind received by us from our Venerated Master, when we were far away from Madame Blavatsky or Colonel Olcott, are in

our possession. Many of our friends have seen several of them. Some of them contain Tamil quotations written in neat characters.

If the Padres say we and several others, who had the same experience, are labouring under some hallucination, we may as well retort that the definition of that word will have to be considerably altered. They cannot under any circumstances, hallucinate away the letters in our possession.

The Padres mislead the public when they assert that the Theosophical Society is founded on occult phenomena. No phenomenon is shown for its own sake. The Masters belong to a higher plane of existence and they use the easiest method in their plane for communication with their pupils and others.

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[Note: The above Chapter 3 has been compiled and collated from several documents by S Ramaswamier: "How a 'Chela' Found His Guru." *The Theosophist* (Bombay, India), December, 1882, pp. 67–69; "A Few Remarks Suggested by the Article 'The Collapse of Koot Hoomi,'" *The Supplement to The Theosophist*, November, 1884, pp. 148-9; *Proceedings of the Society for Psychical Research* (London), Volume III, 1885, Appendix VIII, p. 362 and Appendix VII, pp. 348-349.—DHC.]



## Chapter 4

### *My Personal Knowledge of Mahatma K.H.*

by **Mohini M. Chatterji**

Since an attempt is now being made by the opponents of the Theosophical Society to discredit the whole movement by circulating the report that the "Mahatmas," or Eastern Adepts, are but "crafty arrangements of muslin and bladders," I ask permission to say a word. I have sacrificed all my worldly prospects, as is well known in my native city of Calcutta, to devote myself to the propagation of the esoteric philosophy of my race, in connection with the Society so unjustly slandered. Needless to say I should not have taken this step, with many others of my countrymen, if the Theosophical Society were but a sham, and the Mahatmas vulgar "concoctions of muslin and bladders."

To a Brahman, like myself, it is repugnant to speak of the sacredly confidential relationship existing between a spiritual teacher and his pupil yet duty compels me in this instance to say that I have personal and absolute knowledge of the existence of the Mahatma who has corresponded with Mr. Sinnett, and is known to the Western world as "Koot-Hoomi." I had knowledge of the Mahatma in

question before I knew Madame Blavatsky, and I met him in person when he passed through the Madras Presidency to China last year.

I have also seen apparitions of Mahatmas on several occasions—five or six, I should think.

It was in the month of December, 1882 at Bombay, that I saw the apparition of one of the Mahatmas for the first time. I do not remember the precise date, but it can be easily ascertained. It was a few days after the anniversary of the Theosophical Society was celebrated in that year.

One evening, eight or 10 of us were sitting on the balcony at the headquarters of the Society. I was leaning over the railings, when at a distance I caught a glimpse of some shining substance, which after a short time took the form of a human being. This human form several times passed and re-passed the place where we were. I should think the apparition was visible for four or five minutes at a distance from me of about 20 or 30 yards.

It appeared at a place where there was a declivity in the hill, the house being at the top of the hill. There was also a bend at the spot, so that if an ordinary human being had been walking there it would have been impossible for him to have been seen. I saw the whole figure, however, so that it must have been floating in mid-air.

Other persons besides me also saw the figure. One was Nobin Krishna Bannerji, who is deputy collector at Berhampore, Moorshedabad, Bengal. Another was S. Ramaswamier, who is district registrar at Madura, Madras. A third was Pundit Chandra Sikir, who lives at Bareilly, N.W.P.

It was first observed by Ramaswamier and myself. It seemed to us to be the apparition of the original of the portrait in Colonel Olcott's room, and which is associated with one of the Mahatmas. This occurred about half-past nine or 10 o'clock on a bright moonlight night. The figure walked up and down and then disappeared. It seemed to melt away.

The second time I saw an astral appearance was two or three days after that. We were sitting on the ground—on the rock, outside the house in Bombay, when a figure appeared a short distance away. It was not the same figure as on the first occasion. This astral figure was the same shining colour as before. It seemed to float. There was no sound accompanying it. It seemed like phosphorus in the dark. The hair was dark, and could be distinguished from the face.

Colonel Olcott was present on the first occasion, and, as I have already stated, the apparition that appeared was that of his Master Morya.

The third instance which I will describe was the last that occurred in early 1884 just before my

leaving India for Europe. We were sitting in the drawing-room of the house at the T.S. Headquarters, Adyar, Madras. It was about 11 o'clock at night. The window looks over a terrace or balcony.

In one corner of the room there appeared a thin vapoury substance of a shining white colour. Gradually it took shape, and a few dark spots became visible, and after a short time it was the fully-formed body of a man, apparently as solid as an ordinary human body.

This figure passed and re-passed us several times, approaching to within a distance of a yard or two from where we were standing near the window. It approached so near that I think that if I had put out my hand I might have touched it. It was Mr. Sinnett's correspondent Koot Hoomi.

After a while I said to Master Koot Hoomi that as I should not see him for a long time, on account of my going to Europe, I begged he would leave some tangible mark of his visit. He then raised his hands and seemed to throw something at us. The next moment we found a shower of roses falling over us in the room—roses of a kind that could not have been procured on the premises.

We requested the figure to disappear from that side of the balcony where there was no exit. The disappearance was sudden.

The height of the balcony was 15 or 20 feet, and moreover, there were people downstairs and all over the house, so that it would have been impossible for a person to have jumped down without being noticed.

When the figure passed and re-passed us we heard nothing of any footsteps. Besides myself, Damodar and Madame Blavatsky were in the room at the time.

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[Note: The above Chapter 4 has been compiled and collated from two sources: "The Theosophical Mahatmas" by Mohini Chatterji, *The Pall Mall Gazette* (London), October 2, 1884, p. 2; and *First Report of the Committee of the Society for Psychical Research, Appointed to Investigate the Evidence for Marvellous Phenomena offered by Certain Members of the Theosophical Society*, 1884, Appendix II, pp. 63-67.—DHC.]





## Chapter 5

### *The Mahatma K.H. in My Dreams and Visions*

by C. Ramiah

My age is 51 years; and this circumstance I mention to show that I have not the enthusiasm of youth, nor its inseparable flights of imagination. I note down the following incidents in the order of their occurrence to me, and the reader is at liberty to draw what conclusion he pleases.

I am a Brahmin of the orthodox faith, and I have been brought up by my parents in the belief of the existence of one great Personal God, and of numerous other minor gods whose powers over nature and elements are extensive, and who have gradually worked up their ways by a knowledge of occult philosophy.

In the year 1864 one night in a dream I saw a Mahatma seated high in the air with a very brilliant star for his ring, and he pointed me out to his Chela standing near, and beyond this, nothing further occurred.

About the year 1880, one night, I was carried in my dream to a rural village at the foot of a great

chain of mountains; and there I saw a Mahatma dressed in a Buddhist's gown and hood, with bare feet. I at once prostrated myself at his feet, when he bade me rise, placed his two hands on my head, and directed me to persevere in the mode of life I have been following.

In the year 1881, the newly established Theosophic Society attracted the attention of all people; and hearing that a Mahatma was favorably disposed to its successful working, I prayed that I may be favored with faith.

I repeated this prayer every night; and it so happened that one night, in my dream, I was carried to the same chain of mountains, when I perceived the same Mahatma (who already had appeared to me in the Buddhist's gown) standing on an isolated rock; and there was a deep chasm between him and me. Not being able to go nearer, I prostrated on the ground, when I was ordered to rise and was asked what I wanted.

I repeated the prayer that I wanted to know more of faith, when, to my surprise, a large volume of brilliant fire burst forth from his breast with several forked tongues, and a few particles of fire flew in my direction and they were absorbed in my person. The Mahatma disappeared after this, and here ended my second dream.

In the middle part of the year 1883, one night, I was carried in my dream to a great chain of mountains when some one led me into their recesses. There I found a great rock temple in the form of a hall of oblong size, and I perceived the same Mahatma, who had shown himself to me on the two previous occasions, seated on a low stool with a shrine opposite to him, and there were two rows of Mahatmas, one on each side, all dressed in Buddhist's gown except the Chief.

I prostrated as usual and was ordered to rise. I was then told to go round the shrine, and someone led me round, and there I found two or three ladies in deep devotion. On the shrine I observed a very brilliant substance resembling phosphorus, in a dark place irregularly coiled like a serpent, and I expressed a wish to know what it was; and one of the ladies then opening her eyes told me that the shrine is earth, to which state all our physical bodies must be brought down sooner or later, and the brilliant substance is the spirit, or essence, or "Jyoti" which moves all universe.<sup>3</sup>

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<sup>3</sup> The correspondent probably means an altar and not a shrine. But the details he gives of the *Jyoti* (flame) seem to correspond to what is alleged to exist in a certain temple in Thibet. The flame symbolises what the Hindu philosophers know as *paramjyoti*, which is sometimes represented by the Buddhists as the "yellow Sun in the lotus."—Editor of *The Theosophist* [T. Subba Row].

I came back to the Chief, and after prostrating before him once more, I left the place which was said to be "Harthayery,"<sup>4</sup> by one of the Mahatmas standing.

I was thinking over these dreams, and at last my mind became so heavy with these thoughts that I prayed to the Mahatmas for relief.

In my dream again about two months ago (June 1884), I was told to go to Mr. T. Subba Row, the worthy President of the Madras Branch of the Theosophical Society, and to him I went after the voice repeated itself a second time.

To him I explained my whole experience, and he kindly asked me to call at the Head-Quarters of the Theosophic Society at Adyar, Madras in order to see if I could recognize the features of the Mahatma who appeared to me in my dream.

I went thither the same evening, and at about 4 P.M., the "Shrine" doors were opened, and to my surprise I identified in the photo of the Illustrious Mahatma K. H. the *exact features of the Mahatma of my dreams*.

With my hands joined in a state of supplication, and with the words "O Mighty God" on

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<sup>4</sup> [Concerning this word "Harthayery," see Footnote 6 on page 56 below.—DHC.]

my lips, I went down on my knees, and in an hour afterwards I became a fellow of the Theosophic Society.

After identifying the Mahatma of my dreams with the Mahatma K. H., whose picture graces the shrine at Adyar Head-quarters, I resolved to call to my mind the form of the Mahatma, and after a few determined trials I succeeded in impressing my mind with his exact features, not omitting even the Buddhist's gown and bare feet.

I willed this often, and each time the features became more and more clearly defined. At one time the Mahatma appeared seated, oftentimes standing, and on a few occasions he appeared standing on an elevated place; and in my efforts to approach him from the low land, in which I then fancied I was, he extended his hand as if to help me in climbing up. *All the above were visions in open day time during my hours of prayer, and they were not dreams.*

As time rolled on I observed the features of the Mahatma to wear an expression of sorrow, and this I thought was due to my sinful life.

A change, however, came over me soon, and to my extreme regret I perceived that mental clouds intervened between the Mahatma and me, hiding him altogether from my view; and they followed each other in rapid succession. When they were dispersed by an effort of the will, the internal light which

enabled me to see the Mahatma with my mind's eye became so intense and displayed such variegated colors, that I was not able to see any thing. On other occasions this same internal light became so unsteady that an effort to see him pained the mind's eye.

I felt very sorry for the above interruption, when one day, while in prayers, I perceived a ray of light of golden hue shine within me, and as I followed it, it grew in intensity, and the golden hue was diffused all over in me. It did not however stop here, and it extended itself to the whole earth, and even went beyond it, lighting up as far as the mind's eye can reach or comprehend.

In this light I perceived worlds moving and all sorts of matter and human and other forms moving in this ocean of light. The vision was splendid to behold, and after a lapse of about five minutes the light gradually contracted itself to the original single ray, and in the light which it diffused, I perceived the sublime and glorious form of the Mahatma.

I must, however, add here that so long as this ray of light of golden hue was seen by me, neither the clouds, nor the intensely strong light with variegated colors, nor unsteadiness of light, disturbed the vision.

I have no control over this splendid ray of light as it appears when I am unaware, and does not

appear when I want it to appear. Its duration is also not fixed nor its intensity either.

I mentioned all this to my esteemed friend Mr. Subba Row, and he advised me to see well and distinguish what objects I saw in that glorious light, and I did not waste the advice.

One day while at prayers the golden ray of light appeared, and in seeing through it I perceived the figure of the Mahatma; and as I found my mind's eye upon him he receded.

I followed him, and steadily he walked over an ascent, and then I perceived that a mountainous country was at hand. He went up mountains and down again, now turning to the right and then to the left, until at last he came upon a broad river and then disappeared.

Instinctively I walked alongside of the bank of the river in the hope of finding a ford, and came to its narrowest part. There was a rude bridge of reeds here spanning the river, and trusting myself to the protecting care of the Mahatma, who brought me so far, I made a venture, and before I was aware of my dangerous position, I found myself on the other side.

Here was up and down hill work again, and when I perceived that I was much exhausted, a large lake was disclosed to my view, the margin of which was graced with clusters of beautiful trees, with a



sprinkling of rudely built houses on the shore; and on my nearer approach I perceived they were inhabited.<sup>5</sup>

Thirsty and hungry, I ventured into the house nearest to me, and with one voice all the inmates greeted me and made me participate in their meals. After this, they clothed me in a gown and hood of pale yellow color, and after similarly clothing themselves, they took me to the rock temple in "Husthagerry"<sup>6</sup> where to my surprise and infinite joy I found the Mahatma K. H. seated before the altar on the same low stool as before. We all prostrated before him, and thus ended this interesting vision.

About the latter part of August 1884 I was in prayers as usual when the golden ray of light having appeared the Mahatma stood in it in all his glory. He

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<sup>5</sup> The correspondent could not have described the place more accurately, if he had seen it *physically*. If he had persevered a little and gone further, only a short distance, he might have seen a certain place allowed to be visited only by initiates. Perhaps to prevent his approaching it his course might have been diverted on the way.—Editor of *The Theosophist* [T.Subba Row].

<sup>6</sup> [According to the scholar David Reigle, “the word ‘Husthagerry’ is a reasonably good phonetic rendering of what would now be written hastagiri. It is made up of two words, hasta meaning hand, and giri meaning mountain. The Sanskrit letter ‘a’ is pronounced as the English letter ‘u’, so the phonetic rendering captures this.”—DHC.]

receded again, and I followed him close, and after traversing the same path over mountains as before, he disappeared at the lake. There were no persons living on the borders of the lake and the houses were all empty.

Without knowing the why or the wherefore I tried to reach the rock temple, but I missed my way. After traversing many mountains and dangerous valleys, I came upon a broad tableland and at some distance I perceived a cluster of fine tall trees beneath the shadow of which there stood a neat house facing eastward. Thither I went, and at its entrance I saw Mahatma K. H. seated alone, and my mind told me it was his own house.<sup>7</sup>

I mentioned this curious vision to Mr. Damodar K. Mavalankar, and he told me that I must try and see what more I can; and this resolve I at once made.

Three or four days after this interview, the same vision appeared to me, and facing the house of the Mahatma K. H. there appeared another cluster of trees with a house under, with a distance of about a

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<sup>7</sup> This is a correct description, as far as it goes, of the house of the MAHATMA.—Editor of *The Theosophist* [T.Subba Row].

[For more about the houses of the Masters K.H. and M, see Appendix 2 (pp. 91-96) in this book.—DHC.]

mile or two between the houses; and there was also a small temple with a circular dome half way between them. This other or second house I learnt by intuition belonged to Mahatma Morya.<sup>8</sup>

There was no exchange of words between the Mahatma and myself in any one of the visions.

I am sorry I am not an artist or I could sketch the scenery of the two houses with the picturesque temple half way between the houses.

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[Note: The above Chapter 5 has been compiled and collated from two articles by C. Ramiah: "Dreams about Mahatmas Realized," *Supplement to The Theosophist*, September, 1884, pp. 125-126; and "Psychological Experiences," *Supplement to The Theosophist*, October, 1884, pp. 138-139.—DHC.]

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<sup>8</sup> This description corresponds to that of the house of the other MAHATMA, known to Theosophists.—*Editor of The Theosophist* [T. Subba Row].

[For more about the houses of the Masters K.H. and M, see Appendix 2 (pp. 91-96) in this book.—DHC.]

## Chapter 6

### *My Experiences with the Mahatmas*

by **Bhavani Shankar**

The recent attack made by the Christian Missionaries connected with the "Christian College Magazine," to prove the falsity of occult phenomena by imputing them to the fraudulent tricks of Madame Blavatsky, forces upon me the duty of relating some of my experiences, so that the educated public may have a fair opportunity to draw their own conclusions concerning these phenomena after weighing all the evidences for and against their genuineness.

My experience of these phenomena commenced so early as 1881, when the Head-quarters of the Theosophical Society were not removed from Bombay to Adyar, Madras. While I was at Bombay, I have had several occasions to visit its Head-quarters at Breach Candy.

One night while I was sitting with some of my friends near Madame Blavatsky in the open verandah close to her writing room, a Mahatma, who was then near Bombay, came walking through the garden attached to Col. Olcott's bungalow and stood

silent near a tree the distance of some eight or ten yards away from us. Madame Blavatsky then went down the wooden staircase leading into the garden, approached the Mahatma and saluted him by touching the back of his hands with both of her open palms. He delivered a packet to her and then disappeared. Madame B. came up afterwards and opened the packet and in it there was a letter from Allahabad.

The envelope in question was quite unaddressed, but it bore the official stamp of the Allahabad Post Office of December the 3rd, 1881, and the official stamp of the Bombay Post Office of the *same date*, viz., 3rd December. The two places are 1,000 miles apart.

In a bright moonlight, on the night of the 13th July 1881, we were engaged in a talk with Madame Blavatsky as usual in the same verandah. Monsieur Coulomb and Madame Coulomb were present on the spot as also all the persons of the house and Madame Blavatsky's servant. While we were conversing with Madame B., the Mahatma K.H., known as Mr. Sinnett's Correspondent and the Author of the letters published in the "Occult World," made his appearance in his "Mayavi Rupa" or "Double," for a few minutes. He was clad in the white dress of a "Punjabee" and wore a white turban. All of those, who were present at that time, saw his handsome features clearly and distinctly, as it was a bright moonlight night.

On the same night, a letter was drafted to the "London Spiritualist" about our having seen the Mahatmas. As we were reading the letter in question, the same Mahatma showed himself again. The second time when he made his appearance, he was very near us, say at the distance of a yard or two. At that time, Monsieur and Madame Coulomb said, "Here is our Brother," meaning the Mahatma. He then came into Madame B.'s room and was heard talking with her and then disappeared.

Monsieur Coulomb and Madame Coulomb signed the letter drafted to the "London spiritualist," testifying to the fact of their having seen the "Mahatma." Since Madame Coulomb now says that the Mahatmas are but "crafty arrangements of muslin and bladders" and her husband represented the Mahatmas, how are we to reconcile this statement with the fact that in "the London Spiritualist" of the 19th August 1881, appeared a letter signed by five witnesses, including myself, testifying to the fact of their having seen a Mahatma, while they were writing that letter; and that this document is signed by both the Coulombs?

There is, therefore, no doubt that they the Coulombs were with the company who signed the paper. Who was it then that appeared on that occasion as a Mahatma?

Surely neither Monsieur and Madame Coulomb with their "muslin and bladders" nor

Madame B.'s servant who was also present, but the "double" of a person living on the other side of the Himalayas.

The figure in coming up to Madame Blavatsky's room was seen by us "to float through the air," and we also distinctly heard it talking to her, while all of us, *including her servant and the Coulombs*, were at the time, together, in each other's presence.

In the month of March 1882, while I was stopping *at Mr. Sinnett's house at Allahabad*, some occult phenomena occurred *independent of Madame Blavatsky, who was then at Bombay*. One evening, Mr. Sinnett gave me a note addressed to my Master, "K.H." I took it to my room and kept it near my pillow. Every care was taken in bolting and fastening all the glass doors of the room where my bed was. I placed a lamp by my bed and began to read the article "Elixir of Life." But I was not able to devote my attention to the study of the article in question as it became wholly directed to the letter addressed to the Mahatma.

It was between 10 and 11 P.M. that this letter disappeared and I saw my Master while he was leaving the room with the letter which was placed near my pillow. The doors of the room were well closed, and a light was burning by my bedside and there was no one else in the room. When I got up the morning next day, I found a reply from my Master to

the address of Mr. Sinnett under my pillow and gave it to him.

Hence during my short stay at Allahabad with Mr. Sinnett, I had had independent communication with my Master while Madame Blavatsky was in another part of India.

From Allahabad I returned to Bombay. After stopping at the Bombay Head-quarters for a week or so, I left the place for the north in April 1882. *Since then, I have been working in the north.* As a pilgrim, I had to travel from one place to another. Purposely I did not keep Madame Blavatsky or Colonel Olcott informed of my movements on account of some private reasons. During my travels in the north, I have received communications from my Master direct, independent of anybody else and have seen the Mahatmas in their "doubles".

On the 8th November, 1883, I was at Bans Bareilly in N.W.P. and was engaged in a private talk with a European friend of mine on some theosophical subjects. At that time, I had a courier bag with me suspended across my shoulder, which I did not allow any one to touch as there was some private correspondence in it. I took particular care to lock it up in a carpet bag of mine whenever I removed it from my shoulder.

While I was conversing with that friend, I received a direct communication from my Master in



a Chinese envelope which I found in that courier bag which was always with me. It related to some subject of which I was thinking that day, and contained some instructions to me how I should work, &c. I showed it to some of my friends who were then present. The contents of that letter were in his well-known blue pencil handwriting. All the communications whether received by me direct or through anybody else from him, bear the same handwriting.

In the month of January 1884, I was at Jubbulpore and putting up with Brother Nivaran Chandra Mookerjee, who was then the Secretary of the Bhrigu Kshetra Theosophical Society. One night, while I was with him, I was explaining to some twenty-seven members of that Branch, the article "Elixir of Life" and they were listening to me with great attention.

On a sudden, there was death-like silence for some time. I then felt the influence of Madame Blavatsky's Venerated Master Morya, and it was so strong that I could not bear it. The current of electricity generated by an electro-magnetic battery is nothing when compared with that current generated by the trained Will of an Adept. When a Mahatma means to show himself to a Chela, he sends off a current of electricity to the Chela indicating his approach. It was this influence which I felt at that time.

A few minutes after, the Mahatma (Madame B's Master) was actually present in the room where the meeting of the members was held and was seen by me and Bro. Nivaran while some of the members only felt the influence. All the members would have seen him much more vividly, had it not been for the fact that he did not materialize himself much more objectively.

I have seen the same Mahatma, viz., Madame B's *Master*, several times in his double during my travels in the North. Not only have I seen Madame B's Master in his double but also my Venerated *Guru Deva* "K.H." I have also seen the latter, viz., my Master in his physical body and recognized him.

All the above experiences which I had gained in the North, *independent of Madame Blavatsky or Col. Olcott, who knew nothing about my movements*, are sufficient to show to the impartial and educated public that these occult phenomena are genuine. It is immaterial to me whether the statement of these bare facts will carry conviction to those who, instead of being inquirers after the truth, are ready to suppress it and persecute those who give it to the world.

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[Note: The above Chapter 6 is reprinted from Hartmann, Franz, ed. *Report of the Result of an Investigation into the Charges against Madame Blavatsky Brought by the Missionaries of the*

*Scottish Free Church of Madras, and Examined by a Committee Appointed for That Purpose by the General Council of the Theosophical Society.*  
Madras, India: Theosophical Society, 1885, pp. 75-80.—DHC.]

## Chapter 7

### *Personal Memories of H.P.B. and the Masters*

by G. Soobiah Chetty

One evening in April, 1882, as I was returning from the office, I noticed a large crowd near Pachiappas Hall in Madras. There were many carriages waiting, amongst them was my father's also. On enquiry I learnt that a lecture was to be delivered by an American gentleman Colonel Henry S. Olcott on "The Common Foundation of Religions".

My father's presence assured me that the lecture must be worth hearing. I made up my mind to have the benefit of it. Though the crowd was "crushing," I managed to secure a position sufficiently good to hear every word spoken. The lecture was, as I expected, very interesting and illuminating.

On returning home, I found that my father was one of the few who had invited Colonel Olcott and Madame Blavatsky to Madras, to form a branch of the Theosophical Society in this city. My father's permission having been obtained, my brother Narasimhulu and I put in our applications for

membership the next morning (27-4-1882). There were already over 20 applications received.

Next evening, while addressing the applicants, Colonel Olcott made a reference to the Great White Lodge of Masters and said that, within a hundred miles of Madras, there lived One of this august Fraternity.

Three days after, my father directed my brother and me to go to Tiruvellum to make proper arrangements for the reception of the Founders and the few friends who had been selected to accompany them. The object of the visit, we were told, was to pay respects in person to the Master who lived somewhere near this village.

On the morning of the Sunday following they all arrived. A procession with music escorted H. P. B. and H. S. O. to the place assigned for their lodging.

We waited for some time to be told when to get ourselves ready to go to the Ashrama, but to our disappointment we were told, after a long waiting, that we could not go, as the Great Ones do not appear before a crowd of layman, like ourselves.

It was afterwards rumoured that only H. P. B. and Subba Row, had the privilege of going there. Even Colonel Olcott could not go.

At about five o'clock in the evening, H. P. B. came out of the lodging. We walked around the village and a visit to the Old Temple was proposed. It is on a river bank. It was a fine moonlight evening.

We sat on the river bed, which was quite dry, till about 8 p.m. H. P. B. talked about several matters, her talks were very interesting. We dispersed to meet again at 10 p.m.

We then met in the open veranda in front of the lodging. A discussion arose as to who should be chosen to take up the presidency of the Madras Branch, when suddenly H. P. B. got up and held Subba Row's two hands in hers. There was silence, for a few minutes; then a rustling noise like the moving of a paper was heard; we then noticed a paper falling from the roof.

It was a communication from Master M. I read it. I do not remember now the exact words; but there was a reference in it to Dewan Bahadur Naghanadhan Row, who was afterwards elected President of the Madras Branch.

We returned to Madras the next morning (Monday).

On the Wednesday following, H. P. B. drove into town; she met me while passing in Mount Road. She stopped her carriage, as I also mine. I got down immediately and went to her. She told me

that she was leaving for Nellore and Guntur on Saturday, and desired me to accompany her. I said it might be difficult for me to obtain leave and that my going would depend upon this contingency. She insisted on my going and said it was Master's wish.

I applied for leave the next morning and it was refused, and I communicated this to her and not having heard from her till Saturday morning, I thought I was not wanted.

No, it was to be otherwise. She, on her way to the Boat Basin station—where a boat was waiting to take her to Nellore—called on my father and requested him not to stand in the way of my going with her. After some hesitation, he yielded and gave his permission

We reached Nellore on the evening of the third day.

Next morning H. P. B. was talking to friends who had come to see her. She wanted to know what date it was. I said a calendar would be helpful. She looked at me for a minute or two; then a noise was heard as if something had fallen from the roof; due to the fall on her table—which was about 15 to 20 feet from where we were talking—of a diary for 1882.

I picked it up. She tried to precipitate the name of the person for whom she intended it. She did not succeed.

That evening the Colonel spoke to a small audience on mesmerism. Next day about 40 members were admitted.

Days later we started back for Madras not by the Boat Canal, but via Renigunta and thence by rail. We left Nellore after dark.

Next morning we had to cross a wide stream; it was dry and the bed was very sandy. The carriages were hard to pull. H. S. O. and I got down from our carriages and helped the coolies to drag H. P. B.'s carriage to the other side.

The Colonel remarked that I was responsible for this change of route, and said I should not henceforth sit with H.P.B. in her carriage. She however heard this and as hitherto, made me sit with her in her carriage. We talked about many matters. Her talks were edifying and I benefited considerably by them.

The conversation turned on the Bombay T. S. headquarters residence, "Crow's Nest". She said it was a rented house; then I asked her if she would make Madras the Headquarters of the Theosophical Society, if a suitable place could be secured. She said she would consider my suggestion, and



communicate her decision to me after reaching Mylapore.

We reached Renigunta rather late for the train to Madras. We waited till next morning in the station waiting-rooms. We finally arrived at Madras, where friends were waiting to receive the party.

A meeting of the Madras Branch was called for that evening. The Colonel was asked by H. P. B. to put forth the proposal regarding the transfer of the Headquarters to Madras. While doing so the Colonel said that if sufficient inducement were offered the proposal could be considered.

Three friends came forward, promising to contribute Rs. 250 each in case a suitable place were secured. This was rather a good start. I was encouraged to go ahead.

No time was wasted in making a search and before next evening, I had information about the Huddleston Gardens property—near Madras along the Adyar River.

Details were then obtained as to the price, owner, etc. It was found that it had been mortgaged for Rs. 7,500. The owner was willing to sell the property for Rs. 1,000 subject to this lien. After the price had been fixed, my brother and I requested H. P. B. and H. S. O. to inspect the property.

On the 31<sup>st</sup> of May, the Founders, my brother and myself drove to Adyar. As soon as we reached the main building, H. P. B. got down and went straight upstairs. The rest of us went about inspecting the riverside bungalows, outhouses, etc.

H. P. B. after a few minutes, sent for me. I ran up to her; she said: "Soobiah, Master says buy this."

Before leaving Madras for Bombay, she was pretty certain that there would be nothing wanting on our part to secure the property for the Society, and see Master's desire carried out.

June and July passed without much being accomplished, though several attempts were made to obtain contributions. I received a letter from H. P. B. in August and I wrote to Mr. Iyalu Naidu to know exactly what he would do. He said he could lend Rs. 3,500 only and the remaining Rs. 5,000 should be secured elsewhere.

A fortnight after, I entreated my father not to let slip a very good opportunity of doing some service. He refused to do anything beyond contributing Rs. 250 towards the purchase.

But at about three in the morning (the next day) he called me and said he would give me Rs. 1,500 as soon as the day dawned. I could not sleep further, but waited anxiously for the sunrise. He, then, gave this sum with instructions as to how the

receipt should be worded. The advance was made and property secured.

On the 17<sup>th</sup> of November following, the remaining Rs. 7,000 was paid, and the purchase completed.

Then H.P.B. and Col. Olcott (with Bhavaji, Damodar, the Coulombs, and Babula—H.P.B.'s servant) arrived in Madras on December 19, 1882.

A few days after their arrival at the newly purchased Adyar T.S. Headquarters, on a Sunday morning, Madame Blavatsky was unpacking, assisted by Damodar, Krishnaswami (known as "Bhavaji"), Narasimhulu (my brother) and me.

Among the articles were found two portraits; and Narasimhulu and I examined them intently, as we recognised in one of them a *saddhu* we had seen some years before.

Noticing us handling the pictures, H.P.B. forbade it, saying they were pictures of the Masters. My brother and I said we had seen the person portrayed in one of them.

H.P.B. declared this could not be true; but a fortnight later she was told that we had indeed seen the Master M. in 1874 and that He had visited the city of Madras in His physical body.

She asked us to describe the visit. We said that early one morning a *saddhu* entered our home unannounced. A strikingly tall man, clothed in a long white dress and white *pagri* (turban), with black hair falling on His shoulders, and black beard, stood within the door. Narasimhulu and I drew near to him.

He made certain signs which we did not understand, but remembered vividly. He asked for one pice; and when we went to the money-box we found it contained exactly one pice, which was given to Him.

He turned and left the house, followed by Narasimhulu and me. He suddenly disappeared, to our great astonishment. We could find no trace of Him in the street. It was this sudden and mysterious disappearance that impressed the visit so deeply upon us that we always remembered it in detail.

H.P.B. added the information that He was on His way to Rameshvaram, one of the great places of pilgrimage in India.

Then in 1883, H.P.B. spent the summer visiting with General and Mrs. Morgan at "The Retreat" in Ootacamund. She invited or rather directed me to go there, and I obeyed the call with pleasure. I went and stayed seven or eight weeks with her there, living in the same house.

I was glad to avail myself of the opportunity given me of having the rare privilege of living for some time under the same roof as H.P.B. and under her influence.

H.P.B.'s intense desire was to attract the attention of men of position to Theosophy. For this purpose she worked hard and succeeded eventually.

One day as we were discussing as to how this object could be secured, a very strong influence was felt. This was due to the appearance of Master M. in the room. He materialised partly, and I was able to see a hazy form and though hazy I saw His arm clearly handing something to H.P.B.

My surmise that He had come there to give directions as to how the desired object could be gained was found to be correct. H.P.B. told me so.

Mrs. Carmichael, wife of the Senior Member of the Governor's Executive Council, called on H.P.B. She soon became a frequent visitor. One morning as Mrs. Carmichael was about to leave, H.P.B. asked her for the sapphire ring she was wearing; it was given, and after keeping it for a few minutes H.P.B. returned two instead of one.

Mrs. Carmichael became so surprised that she could hardly speak; she left immediately. She with her husband went to the jeweller, who had sold the

original, and subjected the two rings to his examination.

He examined and said they were genuine ones, and that the second was worth considerably more than what was paid for the first one. This satisfied them so much that they made no secret of the marvellous phenomenon.

Major Kenny Herbert, a very excellent man, Military Secretary to the Governor, was so pleased that he invited H.P.B. and Col. Olcott to dinner. He soon became a good friend, and through his cooperation and that of the Carmichaels, a public lecture by the Colonel was arranged. There was a respectable audience, and all the men of position attended. The lecture was well appreciated.

During one of those days, one of the Secretaries to Government called on H.P.B. She was not at first inclined to see him, but on being entreated by me and Mrs. Morgan, she agreed. He was shown to the visitors' room. H.P.B. soon arrived.

After the usual formalities of greetings were over, this gentleman asked H.P.B. what her age was. She got "put out" and put him a few questions. She asked him if he was ever a student of mathematics, whether he had studied arithmetic, and if he could count. These questions, put in quick succession,

perplexed him, and he gave the best answer that he could.

Then pointing to the corner of the room towards the left, H.P.B. said "Mr. ——, now count." Astral bells were ringing, and they rang so fast that the poor man could count only up to five. Two more chances were given, and in each case with the same result. This Secretary to Government returned home rather disappointed.

On the whole, it may be said that the Ooty visit was a satisfactory one; but it was not without its other side. This success attracted the jealousy of the Christian Missionaries.

There were many incidents which showed how closely H.P.B. was in touch with the Masters, and those of us living close to her witnessed this fact, especially Colonel Olcott, Damodar, my father and myself.

One evening in November 1883, H.P.B. back at T.S. Headquarters in Madras received a telegram from the Colonel, who was then touring in north India, informing her that Damodar had suddenly disappeared and left no clue to show whither he had gone.

On receiving the message, H.P.B. went to her table and quietly sat down. Suddenly the "feeling" of the room changed, and I at once knew that

something occult was going to happen. I sat beside her and kept quite quiet.

She began writing down some words being spoken to her. I too heard the words, "Instruct Olcott not to let his (Damodar's) luggage, especially the" —there was a pause. H.P.B. inquired, "Especially the what?" I immediately uttered the word "bedding." Then the message continued, "be touched by any third party."

H.P.B. playfully said, "Soobiah, you are right, you are also becoming a medium."

Of course it was the Master who gave her that message, as so often happened. And she did not know that Damodar had left his bedding behind, without which a Hindu seldom, if ever, travels.

During the same year also Master K. H. appeared in my house in Mylapore. Early next morning when I met H.P.B. at Adyar, she told me that the same Master had appeared before her about the same time and presented her with yellow roses which she showed me. Let me say that yellow roses were then very rare, in fact unobtainable in Madras.

My father, who was to spend his holidays that year at Narayana Varam, a village about 80 miles from Madras, received by post a letter written in Tamil from the Master K.H. in which the Master



suggested that my father should endeavour to collect funds for Mr. Sinnett's paper, *The Phoenix*.

My father accordingly gathered considerable support for it and was thanked by the Great One Himself. However, the plan for such a newspaper was later abandoned.

I had very hard treatment from H.P.B. often; I bore it, knowing what she was.

During 1883 or 1884 I used to come to Adyar every day from my home in Mylapore, spending the night and going away early in the morning.

One evening when I came, she was sitting. She took my new *chaddar*, and next morning she did not give it back. Next day she had turned it into a blouse, and put it on. I was very pleased, and thanked her for the privilege of using my cloth!

One morning I was about to go. She said, "Do not go, I have some work for you." She gave me a lot of papers to copy, twelve sheets of foolscap. I copied it and gave it to her. She looked at it, crumpled it and threw it into the waste-basket. She was in a rage. I went home and to the office, but I couldn't do much, thinking of this incident. At one o'clock it struck me that I had written on both sides of the paper.

So I hurried out and copied it all again, writing on one side only, and then gave it to her. "I

suppose after this, Soobiah, you won't copy on both sides in case of matter for the press. This is a very good lesson for you, and will make you feel your duty."

One morning, while taking breakfast, she was relating a very interesting comic story when Colonel appeared and remarked, "The old lady is in one of her lucid intervals this morning." H.P.B., recognizing his joke, laughed and continued her narrative unaffected by the satirical remark.

But if anything like that happened when she was in a temper, she was an impossible person to bear with—the more intimate the personal relationship, the more "vigorous" was her language when things went wrong.

Another incident was this: I was the youngest of the lot of her office helpers, and was requested by my friends to ask her an important question. That day she was very kind, and so it was a good time for the question.

"Madame," I said, "you preach control of temper, but you go into outbursts now and then."

"Soobiah, that is my loss and your gain. If I didn't have that temper, I should have become an Adept by this time."

H.P.B. was a unique person of varying mood and temper. She was of poor health. She disliked

conventionalities and expressed her disapproval in strong terms. She was generally a most amiable "mother," recounting strange, charming and amusing stories, and giving instructive talks.

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[Note: The above Chapter 7 has been compiled and collated from several articles written by G. Soobiah Chetty: "A Reminiscence of H.P.B.," *The Theosophist* (Adyar, Madras, India), May 1924, pp. 244-245; "The Purchase of Adyar Headquarters: A Reminiscence of H.P.B.," *The Theosophist* (Adyar, Madras, India), March 1926, pp. 741-747; "Old Diary Leaves," *Adyar Notes and News*, August 9, 1928, pp. 5-6; "In the Days of H.P.B.: Master M.'s Visit to Madras in 1874," *Adyar Notes and News*, October 25, 1928, p. 2; "Reminiscences of H.P. Blavatsky," *The Theosophist* (Adyar, Madras, India), October 1931, pp. 47-49; and "H.P.B.'s Birthday," *The Theosophical World* (Adyar, Madras, India), August 1937, pp. 173-174.—DHC.]

## APPENDIX 1

# Madame Blavatsky Speaks About the Mahatmas

by Charles Johnston

I first met dear old "H.P.B.," as she made all her friends call her, in the spring of 1887. Some of her disciples had taken a pretty house in Norwood, where the huge glass nave and twin towers of the Crystal Palace glint about a labyrinth of streets and terraces. London was at its grimy best.

H.P.B. was just finishing her day's work, so I passed a half hour upstairs with her volunteer secretary, a disciple who served her with boundless devotion.

So the half hour passed, and I went downstairs to see the Old Lady. She was in her writing room, just rising from her desk, and clad in one of those dark blue dressing gowns she loved. My first impression was of her rippled hair as she turned, then her marvelously potent eyes, as she welcomed me: "My dear fellow! I am so glad to see you! Come in and talk! You are just in time to have some tea!" And a hearty handshake.

H.P.B. with a quizzically humorous smile [asked]: "Of course you have read the S.P.R.

Report?—The Spookical Research Society—and know that I am a Russian spy, and the champion impostor of the age?"

"Yes, I read the Report. But I knew its contents already. I was at the meeting when it was first read, two years ago."

"Well," said H.P.B., again smiling with infinite humor, "and what impression did the frisky lambkin from Australia [Richard Hodgson] make upon your susceptible heart?"

"A very deep one. I decided that he must be a very good young man, who always came home to tea; and that the Lord had given him a very good conceit of himself. If he got an opinion into his head, he would plow away blandly, and contrary facts would be quite invisible. And all that Mr. Sinnett says in the *Occult World* seems to me absolutely unshaken by the whole Report."

"There is one thing about the S.P.R. Report I want you to explain. What about the writing in the occult letters [of the Masters]?"

"Well, what about it?" asked H.P.B., immediately interested.

"They say that you wrote them yourself, and that they bear evident marks of your handwriting and style. What do you say to that?"

"Let me explain it this way," she answered, after a long gaze at the end of her cigarette. "Have you ever made experiments in thought-transference? If you have, you must have noticed that the person who received the mental picture very often colors it, or often changes it slightly, with his own thought, and this where perfectly genuine transference of thought takes place. Well, it is something like that with the precipitated letters. One of our Masters, who perhaps does not know English, and of course has no English handwriting, wishes to precipitate a letter in answer to a question sent mentally to him. Let us say he is in Tibet, while I am in Madras or London. He has the answering thought in his mind, but not in English words. He has first to impress that thought on my brain, or on the brain of someone else who knows English, and then to take the word forms that rise up in that other brain to answer the thought. Then he must form a clear mind picture of the words in writing, also drawing on my brain, or the brain of whoever it is, for the shapes. Then either through me or some chela with whom he is magnetically connected, he has to precipitate these word shapes on paper, first sending the shapes into the chela's mind, and then driving them into the paper, using the magnetic force of the chela to do the printing, and collecting the material, black or blue or red, as the case may be, from the astral light. As all things dissolve into the astral light, the will of the magician can draw them forth again. So he can draw forth colors of pigments to mark the figures in the letter, using the magnetic force of the chela to stamp them

in, and guiding the whole by his own much greater magnetic force, a current of powerful will.”

"That sounds quite reasonable," I answered. "Won't you show me how it is done?"

"You would have to be clairvoyant," she answered, in a perfectly direct and matter-of-fact way, "in order to see and guide the currents. But this is the point: Suppose the letter [is] precipitated through me; it would naturally show some traces of my expressions, and even of my writing; but all the same, it would be a perfectly genuine occult phenomenon, and a real message from that Mahatma. Besides, when all is said and done, they exaggerate the likeness of the writings. And the experts are not infallible. We have had experts who were just as positive that I could not possibly have written those letters, and just as good experts, too. But the Report says nothing about them. And then there are letters, in just the same handwriting, precipitated when I was thousands of miles away. Dr. Hartmann received more than one at Adyar, Madras, when I was in London; I could hardly have written them. But you have seen some of the occult letters? What do you say?"

"Yes," I replied; "Mr. Sinnett showed me about a ream of them: the whole series that the *Occult World* and *Esoteric Buddhism* are based on. Some of them are in red, either ink or pencil, but far more are in blue. I thought it was pencil at first,

and I tried to smudge it with my thumb; but it would not smudge."

"Of course not!" she smiled; 'the color is driven into the surface of the paper. But what about the writings?"

"I am coming to that. There were two: the blue writing, and the red; they were totally different from each other, and both were quite unlike yours. I have spent a good deal of time studying the relation of handwriting to character, and the two characters were quite clearly marked. The blue was evidently a man of very gentle and even character, but of tremendously strong will; logical, easygoing, and taking endless pains to make his meaning clear. It was altogether the handwriting of a cultivated and very sympathetic man."

"Which I am not," said H.P.B., with a smile; "that is Mahatma Koot Hoomi; he is a Kashmiri Brahman by birth, you know, and has traveled a good deal in Europe. He is the author of the *Occult World* letters, and gave Mr. Sinnett most of the material of *Esoteric Buddhism*. But you have read all about it."

"Yes, I remember he says you shriek across space with a voice like Sarasvati's peacock. Hardly the sort of thing you would say of yourself."



"Of course not," she said; "I know I am a nightingale. But what about the other writing?"

"The red? Oh that is wholly different. It is fierce, impetuous, dominant, strong; it comes in volcanic outbursts, while the other is like Niagara Falls. One is fire, and the other is the ocean. They are wholly different, and both quite unlike yours. But the second has more resemblance to yours than the first."

"This is my Master," she said, "whom we call Mahatma Morya. I have his picture here."

And she showed me a small panel in oils. If ever I saw genuine awe and reverence in a human face, it was in hers, when she spoke of her Master. He was a Rajput by birth, she said, one of the old warrior race of the Indian desert, the finest and handsomest nation in the world.

Her Master was a giant, six feet eight, and splendidly built, a superb type of manly beauty. Even in the picture, there is a marvelous power and fascination; the force, the fierceness even, of the face; the dark, glowing eyes, which stare you out of countenance; the clear-cut features of bronze, the raven hair and beard—all spoke of manhood strength. I asked her something about his age. She answered:

"My dear, I cannot tell you exactly, for I do not know. But this I will tell you. I met him first when I was twenty—in 1851. He was in the very prime of manhood then. I am an old woman now, but he has not aged a day. He is still in the prime of manhood. That is all I can say. You may draw your own conclusions."

Then she told me something about other Masters and adepts she had known. She had known adepts of many races, from Northern and Southern India, Tibet, Persia, China, Egypt; of various European nations, Greek, Hungarian, Italian, English; of certain races in South America, where she said there was a Lodge of adepts.

Source: Johnson, Charles. "Helena Petrovna Blavatsky." *Theosophical Forum* (New York) April-July, 1900. Reprinted in H.P. Blavatsky's *Collected Writings*, Volume VIII, pp. 392-409.



## APPENDIX 2

### Where Was the “Ravine in Tibet”?

by Daniel H. Caldwell



The painting above is reproduced from Mary K. Neff's *The Personal Memoirs of H.P. Blavatsky* (London, Rider & Co., 1937, facing page 146). This illustration (titled by Miss Neff as the “Ravine in Tibet”) is described in C. W. Leadbeater's book *The Masters and the Path* (2<sup>nd</sup> ed., 1927) as a painting showing the houses of Masters Koot Hoomi and Morya in Tibet.

Going through the historical records documenting H.P.B.'s life and the early Theosophical Society, one finds a number of references to this painting and the houses of the Masters. This documentation is given below.

In 1881, Colonel Henry S. Olcott wrote of the Masters:

"I have also personally known...[Master Koot Hoomi] since 1875. He is of quite a different, a gentler, type, yet the bosom friend of the other [Master Morya]. They live near each other with a small Buddhist Temple about midway between their houses. In New York, I had...a colored sketch on China silk of the landscape near...[Koot Hoomi]'s and my Chohan's [Morya's] residences with a glimpse of the latter's house and of part of the little temple." (Quoted from: Hume, A. O. *Hints on Esoteric Theosophy, No.1*. 2<sup>nd</sup> Edition. Calcutta, India: Calcutta Central Press, 1882, p. 83.)

In another letter dated 1880, Colonel Olcott commented on the same "colored sketch on China silk." Referring to a "small Tibetan temple," he wrote:

"...you will see the very image of [the Tibetan temple] in a colored painting on silk that lies on my bureau in my bed-room, and that was magically produced by her [H.P. Blavatsky] for me in New York one day...." (Quoted from: Mavalankar,

Damodar K. *Damodar and the Pioneers of the Theosophical Movement*. Adyar, Madras, India: Theosophical Publishing House, 1965, p. 158.)

In 1881, H.P. Blavatsky herself gave more information on where the Masters lived in the following extract from one of her letters:

"Now Morya lives generally with Koot-Hoomi who has his house in the direction of the Kara Korum Mountains, beyond Ladak, which is in Little Tibet and belongs now to Kashmire. It is a large wooden building in the Chinese fashion pagoda-like, between a lake and a beautiful mountain..." (Quoted from: *The Theosophical Forum* [Point Loma, California], May 1936.)

Damodar K. Mavalankar wrote in 1881 the following about an "out of the body" experience he had:

"I felt a very pleasant sensation as if I was getting out of my body. I can not say now what time passed between that and what I am now going to relate. But I saw I was in a peculiar place. It was the upper end of Cashmir at the foot of the Himalayas. I saw I was taken to a place where there were only two houses just opposite to each other and no other sign of habitation. From one of these [houses] came out...[Master] 'Koot Hoomi.' It was his house. Opposite him stops •• [Morya]. Brother K—— ordered me to follow him. After going a short

distance of about half a mile we came to a natural subterranean passage which is under the Himalayas. The path is very dangerous. There is a natural causeway on the River Indus which flows underneath in all its fury. Only one person can walk on it at a time and one false step seals the fate of the traveller. Besides this causeway there are several valleys to be crossed. After walking a considerable distance through this subterraneous passage we came into an open plain in L—k...." (Quoted from: Mavalankar, Damodar K. *Damodar and the Pioneers of the Theosophical Movement*. Adyar, Madras, India: Theosophical Publishing House, 1965, pp. 60-61.)

Later in 1884, C. Ramiah related in *The Theosophist* a series of his "visions" and "out of the body" experiences. He wrote:

"About the latter part of last August [1884] I was in prayers as usual when the golden ray of light having appeared the Mahatma [K.H.] stood in it in all his glory. He receded again, and I followed him close....After traversing many mountains and dangerous valleys, I came upon a broad tableland and at some distance I perceived a cluster of fine tall trees beneath the shadow of which there stood a neat house facing eastward. Thither I went, and at its entrance I saw Mahatma K. H. seated alone, and my mind told me it was his own house. I [later] mentioned this curious vision to Mr. Damodar K.

Mavalankar, and he told me that I must try and see what more I can; and this resolve I at once made."

At this point in Ramiah's article, the acting editor of *The Theosophist*, T. Subba Row, added the following footnote:

"This is a correct description, as far as it goes, of the house of the MAHATMA [Koot Hoomi]."

Ramiah continued his narrative:

"Three or four days after this interview, the same vision appeared to me, and facing the house of the Mahatma K. H. there appeared another cluster of trees with a house under, with a distance of about a mile or two between the houses; and there was also a small temple with a circular dome half way between them. This other or second house I learnt by intuition belonged to another Mahatma."

Again Subba Row added the following editorial footnote:

"This description corresponds to that of the house of the other MAHATMA [Morya], known to Theosophists."

Ramiah added this comment:

"I am sorry I am not an artist or I would have sent you a sketch of the scenery of the two houses with the picturesque temple half way between the



houses." (Quoted from Ramiah, C. "Psychological Experiences [Part II]." Supplement to *The Theosophist*, October, 1884, p. 139.)

We close this appendix with the following three relevant comments of the Master K.H. to A.P. Sinnett.:

"...the present [note] is not dated from a 'Lodge' but from a Kashmir valley." *The Mahatma Letters to A.P. Sinnett*, Chronological (1998) Edition. Letter No. 3b, October 20, 1880.

"...your last note [Letter 3b, written Oct. 20, 1880]...was received in my room about half a minute after the currents for the production of the pillow *dak* had been set ready and in full play." *The Mahatma Letters*, Chronological (1998) Edition. Letter No. 3c, October 20, 1880.

"...the other day...I was coming down the defiles of Kouenlun—Karakorum you call them—and saw an avalanche tumble. I had gone personally to our chief to submit Mr. Hume's important offer, and was crossing over to Lhadak on my way home." *The Mahatma Letters*, Chronological (1998) Edition, Letter No. 5, October 29, 1880

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## APPENDIX 3

### The Portraits of the Mahatmas

by **Laura C. Holloway-Langford**

As had been promised by the Mahatmas, Mr. [Hermann] Schmiechen, a young German artist then residing in London, was to paint their portraits. And, at the appointed time, a number of Theosophists gathered at his studio. Chief among Mr. Schmiechen's guests at that first sitting was H. P. B. who occupied a seat facing a platform on which was his easel. Near him on the platform sat several persons, all of them women, with one exception. About the room were grouped a number of well-known people, all equally interested in the attempt to be made by Mr. Schmiechen.

The most clearly defined memory of that gathering, always in the mind of the writer, is the picture of Madame Blavatsky placidly smoking cigarettes in her easy chair and two women on the platform who were smoking also. She had "ordered" one of these women to make a cigarette and smoke it, and the order was obeyed though with great hesitation, for it was a first attempt and even the mild Egyptian tobacco used was expected to produce nausea. H. P. B. promised that no such result would follow, and encouraged by Mrs. Sinnett, who was also smoking, the cigarette was lighted. The result

was a curious quieting of nerves, and, soon all interest was lost in the group of people about the room, and only the easel and the hand of the artist absorbed her attention.

Strange to relate that though the amateur smoker considered herself an onlooker it was her voice which uttered the word "beginner," and the artist quickly began outlining a head. Soon the eyes of everyone present were upon him as he worked with extreme rapidity.

While quiet reigned in the studio and all were eagerly interested in Mr. Schmiechen's work, the amateur smoker on the platform saw the figure of a man outline itself beside the easel and, while the artist with head bent over his work continued his outlining, it stood by him without a sign or motion. She leaned over to her friend and whispered: "It is the Master K. H.; he is being sketched. He is standing near Mr. Schmiechen."

"Describe his looks and dress," called out H. P. B. And while those in the room were wondering over Madame Blavatsky's exclamation, the woman addressed said: "He is about Mohini's height; slight of build; wonderful face full of light and animation; flowing curly black hair, over which is worn a soft cap. He is a symphony in greys and blues. His dress is that of a Hindu—though it is far finer and richer than any I have ever seen before—and there is fur

trimming about his costume. It is his picture that is being made, and he himself is guiding the work."

Mohini, whom all present regarded with love and respect as the gifted disciple of the revered Masters, had been walking slowly to and fro with his hands behind him, and seemed absorbed in thought. Few noticed his movements, for he was at the back part of the large apartment and his footsteps were noiseless. But the amateur smoker had followed his movements with earnest glances, for she was noting a similarity of form between the psychic figure of the Master and himself, and, as well, a striking resemblance in their manner.

"How like the Master Mohini is," she confided to her friend beside her; and, looking toward him she saw him watching her with an expression of much concern on his face. Smiling back an assurance to him that she would make no further revelations, she glanced toward the artist and caught the eyes of the Master, who stood beside him.

The look was one she never forgot, for it conveyed to her mind the conviction that her discovery was a genuine fact, and henceforth she felt justified in believing the Mahatma K. H. and Mohini the chela, were more closely related than she had before realized. In fact, that Mohini was nearer the Master than all others in the room, not even excepting H. P. B.



**Mahatma Koot Hoomi**



**Mahatma Morya**

And, no sooner was this conviction born in her mind than she encountered a swift glance of recognition from the shadow form beside the easel, the first and only one he gave to anyone during the long sitting. H. P. B.'s heavy voice arose to admonish the artist, one of her remarks remaining distinctly in memory.

It was this: "Be careful, Schmiechen; do not make the face too round; lengthen the outline, and take note of the long distance between the nose and the ears." She sat where *she could not see the easel, nor know what was on it.*

All who are familiar with the copies of the two portraits of the Masters painted by this artist, will recall the look of youth that is upon the face of K. H. It is a look not of youthfulness, but of youth itself; not of youthful inexperience and lack of years, but of life—full and abounding life that is ever young, and of self-control so great as to control not only expression, but nerves and muscles as well.

Transparent seemingly as was his body, yet powerful beyond the conception of those who have not seen on the astral plane, was the mental and spiritual strength of man. A being in whom was fulfilled every ideal men have conceived of—manhood glorified. A finished product in fact, upon whom the privilege of resting one's sight was an inexpressible delight. No real likeness of such a

Being could ever be taken: could ever be more than a shadowy outline of the Real Man.

How many of the number of those in the studio on that first occasion recognized the Master's presence was not known. There were psychics in the room, several of them, and the artist, Mr. Schmiechen, was a psychic, or he could not have worked out so successfully the picture that was outlined by him on that eventful day.

The painting of the portrait of the Master "M" followed the completion of the picture; both were approved by H.P.B., and the two paintings became celebrated among Theosophists the world over. They are a source of inspiration to those who have had opportunity to study the wonderful power and expression depicted in them by Mr. Schmiechen.

Source: *The Word* (New York), July 1912, pp. 204–206.

[Note: In the above narrative, Mrs. Holloway-Langford writes in the third person about what she saw and psychically experienced at the event.

Research into the primary source documents indicates that Master M.'s portrait was actually painted *first*, then *later* Master Koot Hoomi's portrait. See:

[https://blavatskyarchives.com/caldwell\\_painting\\_of\\_portraits.pdf](https://blavatskyarchives.com/caldwell_painting_of_portraits.pdf) —DHC.]





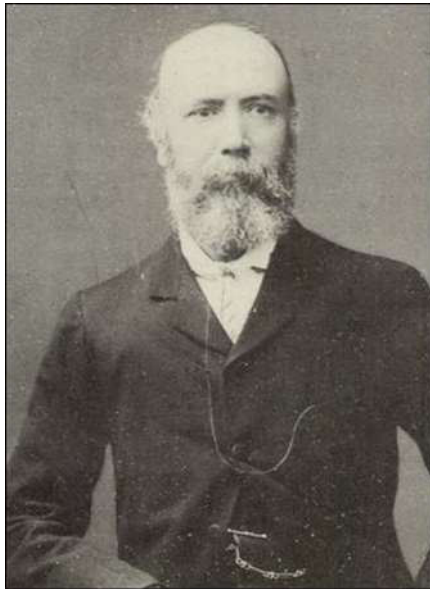
## APPENDIX 4

# Mme. Blavatsky and the Mahatmas

by A.P. Sinnett

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## Part I



**A.P. Sinnett**

Owing to a train of fortunate circumstances,  
...I have come into some contact with persons

[certain Adepts, Masters, Mahatmas] who are heirs of a greater knowledge concerning the mysteries of Nature and humanity than modern culture has yet evolved; and my present wish is to sketch the outlines of this knowledge...and the grounds there are for bestowing the most respectful consideration on the theories entertained by occult science concerning the constitution and destinies of the human soul....

The wisdom of the ancient world—science and religion commingled, physics and metaphysics combined—was a reality, and it still survives. It is that which will be spoken of in these pages as Occult Philosophy [or Occultism or Esoteric Science or Theosophy]. It was...a complete system of knowledge that had been cultivated in secret, and handed down to initiates for ages....

Adepts of occultism in the present day are capable of performing similar experiments, and of exhibiting results that prove them immeasurably further advanced than ordinary modern science in a comprehension of the forces of Nature. Furthermore, they inherit from their great predecessors a science which deals not merely with physics, but with the constitution and capacities of the human soul and spirit.

Modern science has discovered the circulation of the blood; occult science understands the circulation of the life-principle. Modern physiology

deals with the body only; occultism with the soul as well—not as the subject of vague, religious rhapsodies; but it is an actual entity, with properties that can be examined in combination with, or apart from, those of the body.

...The identity of occultism as practised in all ages must be kept in view to account for the magnitude of its organization, and for the astounding discovery that secluded Orientals may understand more about electricity than Faraday, more about physics than Tyndall....

And during a career which has carried occultism in the domain of physical science far beyond the point we have reached, physical science has merely been an object for occultism of secondary importance. Its main strength has been devoted to metaphysical inquiry, and to the latent psychological faculties in man, faculties which, in their development, enable the occultist to obtain actual experimental knowledge concerning the soul's condition of extra-corporeal existence....

Occultism is not merely an isolated discovery showing humanity to be possessed of certain powers over Nature, which the narrower study of Nature from the merely materialistic standpoint has failed to develop; it is an illumination cast over all previous spiritual speculation worth anything, of a kind which knits together some apparently divergent systems. It is to spiritual philosophy much what Sanskrit was

found to be to comparative philology; it is a common stock of philosophical roots. Judaism, Christianity, Buddhism and the Egyptian theology [as well as other religious systems worldwide] are thus brought into one family of ideas....

I have said that the startling importance of occult knowledge turns on the manner in which it affords exact and experimental knowledge concerning spiritual things which under all other systems must remain the subject of speculation or blind religious faith.

It may be further asserted that occultism shows that the harmony and smooth continuity of Nature observable in physics extend to those operations of Nature that are concerned with the phenomena of metaphysical existence.

Occult phenomena must not be confused with the phenomena of spiritualism. The latter, whatever they may be, are manifestations which mediums can neither control nor understand in a scientific sense. The former are achievements of a conscious, living operator [the Adept] comprehending the laws with which he works.

If these achievements appear miraculous, that is the fault of the observer's ignorance. The spiritualist knows perfectly well, in spite of ignorant mockery on the part of outsiders content to laugh without knowing what they are laughing at, that all

kinds of [paranormal or psychic] occurrences distinctly outside the range of physical causation do constantly take place for inquirers who hunt them with sufficient diligence.

But he has never been able to do more than frame hypotheses in respect to the hidden laws of Nature by virtue of which they have been produced. He has taken up a certain hypothesis [that the phenomena associated with mediums and Spiritualism can only be produced by or with the help of spirits of the dead]...in the first instance, and working always on this idea, has constructed such an elaborate edifice of theory round the facts....

Broadly speaking, there is scarcely one of the phenomena of spiritualism that [living] adepts in occultism cannot reproduce by the force of their own will, supplemented by a comprehension of the resources of Nature....I have seen some of the most familiar phenomena of spiritualism produced by purely [living] human agency.

The old original spirit-rap [of the Fox sisters in America] which introduced the mightier phenomena of spiritualism [to the world in 1848] has been manifested for my edification in a countless variety of ways, and under conditions which render the hypothesis of any spiritual[istic] agency in the matter wholly preposterous.

I have seen flowers fall from the blank ceiling of a room under circumstances that gave me a practical assurance that no spiritual[istic] agency was at work, though in a manner as absolutely "supernatural" [or superphysical] in the sense of being produced without the aid of any material [or trick] appliances, as any of the floral showers by which some spiritual mediums are attended.

I have over and over again received "direct writing," produced on paper in sealed envelopes of my own, which was created or precipitated by a living human correspondent. I have information...of a great variety of other familiar spiritual[istic] phenomena produced in the same way by human adepts in occultism.

But it is not my present task to make war on spiritualism. The announcements I have to make will, indeed, be probably received more readily among spiritualists than in the outer circles of the ordinary world, for the spiritualists are at all events aware, from their own experience, that the orthodox science of the day does not know the last word concerning mind and matter, while the orthodox [skeptical] outsider stupidly clings to a denial of facts when these are of a nature which he foresees himself unable to explain [in a materialistic way]....

...Although...the ordinary scientific mind will be reluctant to admit either the trustworthiness of my testimony or the conceivability of my explanations,

it may allay some hostile prejudices to make clear at the onset that occult science deals with no guesswork concerning the post-mortem intervention of human beings in the affairs of this world.

Its methods are as precise, and its mental discipline as rigid, as those of the laboratory or the university lecture-room. Wedding with theosophic research, spiritualism itself might guard itself from all those hasty inferences which have done so much to turn large sections of the cultivated people against it, and if they will but take the trouble to approach the subject from the point of view of occult science, students of physical Nature will be enabled at last to handle the phenomena of spiritualism freely, to consider them apart from the [spiritualistic] theories to which they have prematurely given rise ; and thus relieved of the repugnance they feel for them at present, to bring them within the area of that which they at last will willingly recognise as true scientific generalizations....

The powers with which occultism invests its adepts include, to begin with, a control over various forces in Nature which ordinary science knows nothing about, and by means of which an adept can hold conversation with any other adept, whatever intervals on the earth's surface may lie between them.

This psychological telegraphy [or telepathy] is wholly independent of all mechanical conditions or



appliances whatever. And the clairvoyant faculties of the adept are so perfect and complete that they amount to a species of omniscience as regards mundane affairs.

The body is the prison of the soul for ordinary mortals. We can see merely what comes before its windows; we can take cognisance only of what is brought within its bars. But the adept has found the key of his prison and can emerge from it at pleasure. It is no longer a prison for him—merely a dwelling. In other words, the adept can project his soul out of his body to any place he pleases with the rapidity of thought.

I have said that the occultist can project his soul from his body. As an incidental discovery, it will be observed, he has thus ascertained beyond all shadow of doubt that he really has got a soul.

A comparison of myths has sometimes been called the science of religion. If there can really be a science of religion it must necessarily be occultism. On the surface, perhaps, it may not be obvious that religious truth must necessarily open out more completely to the soul as temporarily loosened from the body, than to the soul as taking cognisance of ideas through the medium of the physical senses.

But to ascend into a realm of immateriality, where cognition becomes a process of pure perception while the intellectual faculties are in full

play and centred in the immaterial man, must manifestly be conducive to an enlarged comprehension of religious truth.

I have just spoken of the "immaterial man" as distinguished from the body of the physical senses....Occult philosophy has ascertained that the inner ethereal self, which is the man as distinguished from his body, is itself the envelope of something more ethereal still—is itself, in a subtle sense of the term, material.

The majority of civilized people believe that man has a soul which will somehow survive the dissolution of the body; but they have to confess that they do not know very much about it.

A good many of the most highly civilized have grave doubts on the subject, and some think that researches in physics...tend to establish the strong probability of the hypothesis that when the life of the body is destroyed nothing else survives. Occult philosophy does not speculate about the matter at all; it knows the state of the facts.

St. Paul, who was an occultist, speaks [in the New Testament] of man as constituted of body, soul, and spirit. The distinction is one that hardly fits in with the [common Christian] theory, that when a man dies his soul is translated to heaven or hell for ever. What then becomes of the spirit, and what is

the spirit as different from the soul, on the ordinary hypothesis.

Orthodox [Christian] thinkers work out each some theory on the subject for himself. Either that the soul is the seat of the emotions and the spirit of the intellectual faculties, or vice versa. No one can put such conjectures on a solid foundation, not even on the basis of an alleged revelation.

But St. Paul was not indulging in vague fancies when he made use of the expression quoted. The spirit he was referring to may be described as the soul of the soul. With that for the moment we need not be concerned. The important point which occultism brings out is that the soul of man, while something enormously subtler and more ethereal and more lasting than the body, is itself a material reality...[but] not material as chemistry understands matter....

The soul is material, and inheres in the ordinarily more grossly material body; and it is this condition of things which enables the occultist to speak positively on the subject, for he can satisfy himself...that there is such a thing as a soul, and that it is material in its nature, by dissociating it from the body under some conditions, and restoring it again.

...When I say that the occultist knows he has a soul I refer to this power. He knows it just as another man knows he has a...coat. He can put it

from him, and render it manifest as something separate from himself. But remember that to him, when the separation is effected, he is the soul and the thing put off is the body. And this is to attain nothing less than absolute certainty about the great problem of survival after death. The adept does not rely on faith, or on metaphysical speculation, in regard to the possibilities of his existence apart from the body.

He experiences such an existence whenever he pleases, and although it may be allowed that the mere art of emancipating himself temporarily from the body would not necessarily inform him concerning his ultimate destinies after that emancipation should be final at death, it gives him, at all events, exact knowledge concerning the conditions under which he will start on his journey in the next world.

While his body lives, his soul is, so to speak, a captive balloon (though with a very long, elastic and imponderable cable). Captive ascents will not necessarily tell him whether the balloon will float when at last the machinery below breaks up, and he finds himself altogether adrift; but it is something to be an aeronaut already, before the journey begins, and to know definitely...that there are such things as balloons, for certain emergencies, to sail in.

There would be infinite grandeur in the faculty I have described alone, supposing that were

the end of adeptship: but instead of being the end, it is more like the beginning....

Who are the adepts...of which I speak ?

There is reason to believe that such adepts have existed in all historic ages, and there are such adepts in India at this moment, or in adjacent countries. The identity of the knowledge they have inherited, with that of ancient initiates in occultism, follows irresistibly from an examination of the views they hold and the faculties they exercise....

For the present let us consider the position of the adepts as they now exist. They constitute a Brotherhood, or Secret Association, which ramifies all over the East, but the principal seat of which for the present I gather to be in Tibet. But India has not yet been deserted by the adepts, and from that country they still receive many recruits.

For the great fraternity is at once the least and the most exclusive organization in the world, and fresh recruits from any race or country are welcome, provided they possess the needed qualifications.

The door, as I have been told by one who is himself an adept, is always open to the right man who knocks, but the road that has to be travelled before the door is reached is one which none but very determined travellers can hope to pass.

It is manifestly impossible that I can describe its perils in any but very general terms, but it is not necessary to have learned any secrets of initiation to understand the character of the training through which a neophyte must pass before he attains the dignity of a proficient in occultism. The adept is not made: he becomes, as I have been constantly assured, and the process of becoming is mainly in his own hands....



**H.P. Blavatsky**

It has been through my connection with the Theosophical Society and my acquaintance with Madame [Helena Petrovna] Blavatsky that I have obtained experiences in connection with occultism [and its adepts]....

...Madame Blavatsky is an initiate [of this Adept Brotherhood]—[and she] is an adept to the extent of possessing this magnificent power of psychological telegraphy with her occult friends....

...After a course of occult study carried on for seven years in a Himalayan retreat, and crowning a devotion to occult pursuits extending over five-and-thirty or forty years, Madame Blavatsky reappeared in the world....

The guidance of [her adept] friends from whom, though she had left them behind in the Himalayas on her return to Europe, she was no longer in danger of separation, as we understand the term, induced her to visit America, and there, assisted by some other persons whose interest in the subject was kindled by occasional manifestations of her extraordinary powers, and notably by Colonel Olcott, its life-devoted President, she founded the Theosophical Society, the objects of which, as originally defined, were to explore the latent psychological powers of man, and the ancient Oriental literature in which the clue to these may be hidden, and in which the philosophy of occult science may be partly discovered.

The Society took root readily in America, while branches were also formed in England and elsewhere; but, leaving these to take care of themselves, Madame Blavatsky ultimately returned to India, to establish the Society...among the

natives, from whose natural hereditary sympathies with mysticism it was reasonable to expect an ardent sympathy with a psychological enterprise which...appealed to their intuitive belief in the reality of yoga vidya....

About the beginning of September, 1880, Madame Blavatsky came to Simla [India] as our guest....One day...I asked Madame Blavatsky whether if I wrote a letter to one of the Brothers [Adepts or Masters]..., she could get it delivered for me. I hardly thought this was probable, as I knew how very unapproachable the Brothers generally are; but as she said that at any rate she would try, I wrote a letter, addressing it "to the Unknown Brother," and gave it to her to see if any result would ensue....

A day or two elapsed before I heard anything of the fate of my letter, but Madame Blavatsky then informed me that I was to have an answer. I afterwards learned that she had not been able at first to find a Brother willing to receive the communication. Those whom she first applied to declined to be troubled with the matter. At last her psychological telegraph brought her a favourable answer from one of the Brothers with whom she had not for some time been in communication. He would take the letter and reply to it....

A day or two after I found one evening on my writing-table the first letter sent me by my new correspondent.



I may here explain, what I learned afterwards, that he was a native of the Punjab who was attracted to occult studies from his earliest boyhood. He was sent to Europe while still a youth at the intervention of a relative—himself an occultist—to be educated in Western knowledge, and since then has been fully initiated in the greater knowledge of the East....

My correspondent is known to me as the Mahatma Koot Hoomi. This is his "Tibetan Mystic name"—occultists, it would seem, taking new names on initiation....

[The next year 1881]...I [also] got into relations with one other of the Brothers, besides Koot Hoomi. It came to pass that in the progress of his own development it was necessary for Koot Hoomi to retire for a period of three months into absolute seclusion....Under these circumstances one of the Brothers [Master Morya] with whom Koot Hoomi was especially associated agreed...to...keep us going during Koot Hoomi's absence with a course of instruction in occult philosophy....

...It was a happy inspiration that induced me to...[begin this correspondence with the Mahatmas], for out of that small beginning has arisen the most interesting correspondence in which I have ever been privileged to engage....

[Source: Part I above has been compiled and collated from *The Occult World* by A.P. Sinnett, London, 1881.—DHC.]

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## Part II

Early in the [1800s]...the drift of cultivated opinion in the western world had been definitely in the direction of pure materialism. The progress of science had encouraged the belief that all consciousness was [merely] the result of natural [physical] laws working through organized matter....

The Masters [first made known to the world by H.P. Blavatsky] saw the danger of the predominant [materialistic] tendency, and it was decided that an attempt should be made to ascertain whether the world was ripe for a partial revelation of the natural [but higher occult and spiritual] laws governing human evolution. This attempt took the shape of the Theosophical movement...[whose primary founders were H.P. Blavatsky, Henry S. Olcott and William Q. Judge.]

...[Concerning] the inauguration of the Theosophical Society, in November, 1875,...on the outer plane the idea of establishing [such] a Society...was suggested by Colonel Olcott during an informal gathering of persons who had become interested in Madame Blavatsky, at her rooms in

New York [City], in September, 1875, the ostensible motive of the gathering being interest in a lecture to be given by a certain Mr. Felt on Egyptian antiquities and the magical science of the Egyptian priests....

The day after this gathering a more formal meeting was held, and those present resolved to form a Society for "the study and elucidation of Occultism, the Cabala, etc." At an adjourned meeting on September the 18th "it was decided that the name of the Society should be The Theosophical Society."

Madame Blavatsky is the central figure to be considered. She was the one person who knew of her own knowledge, that [the Masters or] The Brothers, —as she called them in those days—were Beings, human in aspect, of flesh and blood, for she had been for a time in company with two of them in Tibet. She knew they had dazzling powers in dealing with the affairs of the world.

She herself had faculties of a super-physical order that kept her in touch with them wherever she might be. She knew she had a mission to fulfil which had for the moment assumed the shape of the Theosophical Society.

...She had written [a large two volume work titled] *Isis Unveiled* which...was full of extraordinarily suggestive hints...[on spiritualism,

mediumship, psychic phenomena, life after death, magic, occultism, esoteric Christianity, other world religions including Hinduism and Buddhism, evolution, science, etc.].

After the publication of *Isis Unveiled* [in September 1877], Madame Blavatsky and Colonel Olcott left New York [in December 1878] on their way to India....

With the arrival of the Founders in India the real development of the Society may be regarded as beginning....

Early in the year 1879 Madame Blavatsky and Colonel Olcott arrived in Bombay. At that time I was, and had been for about eight years, Editor of the *Pioneer*, the leading Anglo-Indian daily newspaper.

Friends in London had told me about Madame Blavatsky's book *Isis Unveiled*, how it opened up new vistas of thought beyond those suggested by spiritualism...It seemed to revive old beliefs concerning Magic, long regarded in the western world as mere superstition.

At all events the authoress of that book was a remarkable person, sufficiently so for public notice, and I wrote a note in the *Pioneer* apropos to her arrival in India suggesting that she might be in search of new varieties of mediumship among the

people of that country. This prompted Colonel Olcott to write to me....

...My wife suggested...that we should invite them to stay with us when they came up country [to Allahabad, India]....So I duly sent the invitation...[and] of course it was eagerly accepted....

It was not till nearly the end of the year [1879], that she and Colonel Olcott actually came to us at Allahabad....I vividly remember the circumstances around their arrival. They came by a train reaching Allahabad at a very early hour in the morning. I went to the station to meet them and brought them back. It was still so early that our *Chota hazri* or first breakfast was set out in the verandah though my wife had not yet emerged from her room.

Madame Blavatsky sat down with me at the table and asked me if we had been trying any experiments in spiritualism. I told her that we had done so sometimes but without any results, "not even so much as a rap",—"Oh", she said, "raps are the easiest things to get", and thereupon put her hand upon the table. At once raps of the genuine spiritualistic order were heard all about it.

My wife almost immediately appeared and received the visitors cordially.

Our first impression of Madame Blavatsky was certainly pleasant and I find in my wife's Diary for that day—the 4th of December, 1879—the following entry concerning Madame Blavatsky. "A most original old lady who promises great amusement".

...The raps, which Madame Blavatsky had produced for us in all sorts of ways...were certainly evidences of something more than even mere mediumship. They were obviously under her [conscious] control in a way that is never the case with mediumship....

...[Next year] we invited our guests to pay us another visit at Simla [in far northern India]. . . . They arrived there on the 8th of September, 1880....

The events attending the presence of Madame Blavatsky at Simla...are described...in my book *The Occult World*....The manifestations of occult power then freely given [by Madame Blavatsky and the Masters] had a profound effect on my own mind. I felt that those who exhibited such marvelous power over natural forces unfamiliar to physical science must possess knowledge to correspond.

...On one occasion...[I told Madame Blavatsky that] I wished I could get into communication with one of the Brothers she talked about....Conversation showed that she thought this might not be impossible, and I wrote a letter

addressed to a Brother and gave it to Madame Blavatsky for transmission.

In due course I received a reply, and this was the first of a long series of letters from the Masters K. H. and M. which led to the preparation of [my two books] *The Occult World* and...*Esoteric Buddhism*.

...[The letters from the Masters] contained masses of information concerning the natural truths that have since become the fundamental ideas underlying Theosophy....Reincarnation, Karma, the planetary chains, the succession of the root races...spiritualism...after-death conditions...[etc.]

...Mr. A. O. Hume, the head of one Department of the Government of India, took a deep interest in the wonderful phenomena then in progress through the agency of—or by personal power of—Madame Blavatsky. I showed him the letters I received from the Master K. H., and he in turn wrote to the Master himself and received replies. We worked at this time, and later on again in close co-operation....

...A good many letters...[were] received from the Master K. H., some addressed to myself, some to Mr. Hume....Some of this teaching was published in *The Theosophist* [in a series of articles] under the heading "Fragments of Occult Truth" [during the years 1881, 1882 and 1883]. Most of these [articles]

were contributed by myself on the basis of the information obtained [in the letters from the Masters]....

...In March, 1881, my wife and I went for a...holiday trip to England. I wrote *The Occult World* at sea during the voyage home and it was published soon after our arrival [in London].

...After my return to India in June, 1881,...I began to receive letters from the Master containing specific teaching concerning human evolution, the origin and destiny of the human race [including life after death, reincarnation, spiritual evolution, etc.] which eventually, a year or two later, furnished the information which enabled me to write [my second book] *Esoteric Buddhism* [published 1883]....

[Source: Part II above has been compiled and collated from *The Early Days of Theosophy in Europe* by A.P. Sinnett, London, 1921.—DHC.]





## APPENDIX 5

### Adepts, Masters and Mahatmas

#### Their Knowledge of Spiritual Facts by Personal Experience and Observation

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“When, years ago, we first travelled over the East, exploring the penetralia of its deserted sanctuaries, two saddening and ever-recurring questions oppressed our thoughts: *Where, WHO, WHAT is GOD? Who ever saw the IMMORTAL SPIRIT of man, so as to be able to assure himself of man's immortality?*” H.P. Blavatsky, *Isis Unveiled*, 1877, Volume I, p. vi.

“From the moment when the foetal embryo is formed until the old man, gasping his last, drops into the grave, neither the beginning nor the end is understood by scholastic science; all before us is a blank, all after us chaos. For it there is no evidence as to the relations between spirit, soul, and body, either before or after death. The mere life-principle itself presents an unsolvable enigma, upon the study of which materialism has vainly exhausted its intellectual powers. In the presence of a corpse the skeptical physiologist stands dumb when asked by his pupil whence came the former tenant of that empty box, and whither it has gone. The pupil must

either, like his master, rest satisfied with the explanation that protoplasm made the man, and force vitalized and will now consume his body, or he must go outside the walls of his college and the books of its library to find an explanation of the mystery.” H.P. Blavatsky, *Isis Unveiled*, 1877, Volume I, p. 336.

“It was while most anxious to solve these perplexing problems that we came into contact with certain men, endowed with such mysterious powers and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear.” H. P. Blavatsky, *Isis Unveiled*, 1877, Volume I, p. vi.

“The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with [these] Eastern adepts and study of their [Esoteric] science.” H.P. Blavatsky, *Isis Unveiled*, 1877, Volume I, p. v.

“Every word of [esoteric] information found in my writings comes from the teachings of our Eastern Masters; and many a passage in these works has been written by me *under their dictation*. In saying this no *supernatural* claim is urged, for no *miracle* is performed by such a dictation. Space and distance do not exist for thought; and if two persons are in perfect mutual psychomagnetic *rapport*, and of these two, one is a great Adept in Occult Sciences, then thought-transference and dictation of whole pages, become as easy and as comprehensible at the distance of ten thousand miles

as the transference of two words across a room.” H.P. Blavatsky, *Collected Writings*, Volume XIII, p. 196.

“There are, scattered throughout the world, a handful of thoughtful and solitary students, who pass their lives in obscurity, far from the rumors of the world, studying the great problems of the physical and spiritual universes. They have their secret records in which are preserved the fruits of the scholastic labors of the long line of recluses whose successors they are. The knowledge of their early ancestors, the sages of India, Babylonia, Nineveh, and the imperial Thebes;—all this, and much more, is recorded on indestructible parchment, and passed with jealous care from one adept to another.” H.P. Blavatsky, *Isis Unveiled*, 1877, Volume I, pp. 557-558.

“From the first ages of man, the fundamental truths of all that we are permitted to know on earth was in the safe keeping of the adepts of the sanctuary. Those guardians of the primitive divine revelation, who had solved every problem that is within the grasp of human intellect, were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe.” H.P. Blavatsky, *Isis Unveiled*, 1877, Volume I, pp. 37-38.

“A MAHATMA<sup>9</sup> is a personage, who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge, which ordinary humanity will acquire after passing through numberless series of re-incarnations during the process of cosmic evolution. Now an entity, that is passing through the occult training in its successive births, gradually has less and less (in each incarnation) of lower *Manas* [Mind] until there arrives a time when its *whole Manas*, being of an entirely elevated character, is centred in the higher individuality<sup>10</sup>, when such a person may be said to have become a MAHATMA. The real MAHATMA is then not his physical body but that higher *Manas* which is inseparably linked to

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<sup>9</sup> *Mahatma*: “Literally ‘Great Soul.’ An adept of the highest order. An exalted being, who having attained to the mastery over his lower principles, is therefore living unimpeded by the ‘man of flesh.’ Mahatmas are in possession of knowledge and power commensurate with the stage they have reached in their spiritual evolution.” H.P. Blavatsky, *The Key to Theosophy*, 1890 edition, p. 347.

<sup>10</sup> *Individuality*: “One of the names given in Theosophy and Occultism to the human Higher *Ego*. We make a distinction between the immortal and divine and the mortal human *Ego* which perishes. The latter or ‘Personality’ (personal *Ego*) survives the dead body but for a time in Kama Loka: the Individuality prevails forever.” H.P. Blavatsky, *The Key to Theosophy*, 1890 edition, p. 338.

the *Atma*<sup>11</sup> and its vehicle (*Buddhi*<sup>12</sup>)—a union effected by him in a comparatively very short period by passing through the process of self-evolution laid down by the Occult Philosophy.” H.P. Blavatsky, *Collected Writings*, Volume VI, p. 239.

“By the training of faculties we all possess, but which they alone have developed to perfection, [the Mahatmas or Adepts] have entered in spirit these various [superphysical] planes and states. For long ages, one generation of Adepts after another has studied the mysteries of being, of life, death, and re-birth, and all have taught in their turn some of the facts so learned.” H.P. Blavatsky, *The Key to Theosophy*, 1889 edition, p. 217.

“Their spiritual visions, real explorations by, and through, physical and spiritual senses untrammelled by blind flesh, were systematically checked and compared one with the other, and their nature sifted. All that was not corroborated by unanimous and collective experience was rejected, while that only was recorded as established truth

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<sup>11</sup> *Atman*, or *Atma*: “The Universal Spirit, the divine monad, ‘the seventh Principle,’ so called, in the exoteric ‘septenary’ classification of man. The Supreme Soul.” H.P. Blavatsky, *The Key to Theosophy*, 1890 edition, p. 319.

<sup>12</sup> *Buddhi*: “Universal Soul or Mind. The Spiritual Soul in man (the sixth principle exoterically), the vehicle of *Atma*, the seventh, according to the exoteric enumeration.” H.P. Blavatsky, *The Key to Theosophy*, 1890 edition, p. 323.

which, in various ages, under different climes, and throughout an untold series of incessant observations, was found to agree and receive constantly further corroboration. The methods used by our scholars and students of the psycho-spiritual sciences do not differ from those of students of the natural and physical sciences. Only our fields of research are on two different planes, and our instruments are made by no human hands, for which reason perchance they are only the more reliable. The retorts, accumulators, and microscopes of the chemist and naturalist may get out of order; the telescope and the astronomer's horological instruments may get spoiled; our recording instruments are beyond the influence of weather or the elements.” H.P. Blavatsky, *The Key to Theosophy*, 1889 edition, pp. 86-87.

“For thousands of years, one initiate after another, one great hierophant succeeded by other hierophants, has explored and re-explored the invisible Universe, the worlds of the interplanetary regions, during long periods when his conscious soul, united to the spiritual soul and to the ALL, free and almost omnipotent, left his body. The mysteries of life as well as death, of the visible and invisible worlds, have been fathomed and observed by initiated adepts in all epochs and in all nations. They have studied these during the solemn moments of union of their divine monad with the universal Spirit, and they have recorded their experiences. Thus by comparing and checking the *observations* of one

with those of another, having been able to ascertain that the visions of adepts who lived 10,000 years ago are invariably corroborated and verified by those of modern adepts, to whom the writings of the former never do become known until later—truth has been established. A definite science, based on personal observation and experience, corroborated by continuous demonstrations, containing irrefutable proofs, for those who study it, has thus been established.” H.P. Blavatsky, *Collected Writings*, Volume V, pp. 50-51.

“The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system. The facts have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there.”

“The [Esoteric] system is no fancy of one or several isolated individuals. It is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the teachings of higher and exalted beings, who watched over the childhood of Humanity. For long ages, the ‘Wise Men’ of the Fifth Race had passed their lives *in learning* by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i.e.*, men who have developed and perfected



their physical, mental, psychic, and spiritual organisations to the utmost possible degree.”

“No vision of one adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other adepts, and by centuries of experiences.” H.P. Blavatsky, *The Secret Doctrine*, 1888 edition, Volume I, pp. 273-273.

“The recognition of the higher phases of man's being on this planet is not to be attained by mere acquirement of knowledge. Volumes of the most perfectly constructed information cannot reveal to man life in the higher regions. One has to get a knowledge of spiritual facts by personal experience and from actual observation.” Master Koot Hoomi, *The Mahatma Letters to A.P. Sinnett*, Chronological Edition, Letter 65, p. 168.

“We tell you what we know, *for we are made to learn it through personal experience.*” Master Koot Hoomi, *The Mahatma Letters to A.P. Sinnett*, Chronological Edition, Letter 70C, p. 213.

“Life, the greatest problem within the ken of human conception, is a mystery that the greatest of your men of Science will never solve. In order to be correctly comprehended, it has to be studied in the entire series of its manifestations, otherwise it can never be, not only fathomed, but even 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 and apart from universal life. To solve the great problem one has to become an occultist<sup>13</sup>; to analyze and experience with 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.” Master Koot Hoomi, *The Mahatma Letters to A.P. Sinnett*, Chronological Edition, Letter 93B, p. 316.

“The adept has learnt the great secret how to penetrate deeply into the Arcana of being.” Master Koot Hoomi, *The Mahatma Letters to A.P. Sinnett*, Chronological Edition, Letter 104, p. 360.

“The world of force is the world of Occultism and the only one whither the highest initiate goes to probe the secrets of being. Hence no-one but such an initiate can know anything of these secrets. Guided by his Guru,<sup>14</sup> the chela<sup>15</sup> first discovers this world,

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<sup>13</sup> *Occultist*: “One who practises Occultism, an adept in the Secret Sciences, but very often applied to a mere student.” H.P. Blavatsky, *The Key to Theosophy*, 1890 edition, p. 357.

<sup>14</sup> *Guru*: “Spiritual Teacher; a master in metaphysical and ethical doctrines; used also for a teacher of any science.” *The Theosophical Glossary*, 1892.

<sup>15</sup> *Chela*: “A disciple. The pupil of a Guru or Sage, the follower of some Adept, or a school of philosophy.” H.P. Blavatsky, *The Key to Theosophy*, 1890 edition, p. 324.

then its laws, then their centrifugal evolutions into the world of matter. To become a perfect adept takes him long years, but at last he becomes the master. The hidden things have become patent, and mystery and miracle have fled from his sight forever. He sees how to guide force in this direction or that—to produce desirable effects. The secret chemical, electric or odic properties of plants, herbs, roots, minerals, animal tissue, are familiar to him. No change in the etheric vibrations can escape him.”

“The means we avail ourselves of are all laid down for us in a code as old as humanity to the minutest detail. Our laws are as immutable as those of Nature. We build our [Occult] philosophy upon experiment and deduction.” Master Koot Hoomi, *The Mahatma Letters to A.P. Sinnett*, Chronological Edition, Letter 90, p. 284-285.

“There comes a moment in the life of an adept, when the hardships he has passed through are a thousandfold rewarded. In order to acquire further knowledge, he has no more to go through a minute and slow process of investigation and comparison of various objects, but is accorded an instantaneous, implicit insight into every first truth. The adept sees and feels and lives in the very source of all fundamental truths—the Universal Spiritual Essence of Nature.” Master Koot Hoomi, *The Mahatma Letters to A.P. Sinnett*, Chronological Edition, Letter 17, p. 55.

“The *Tchang-chub* (an adept who has, by the power of his knowledge and soul enlightenment,

become exempt from the curse of UNCONSCIOUS transmigration) may, at his will and desire, and instead of reincarnating himself only after bodily death, do so, and repeatedly—during his life if he chooses. He holds the power of choosing for himself new bodies—whether on this or any other planet—while in possession of his old form, that he generally preserves for purposes of his own.” Master Koot Hoomi, *The Mahatma Letters to A.P. Sinnett*, Chronological Edition, Letter 20, p. 75.

“When our great Buddha—the patron of all the adepts, the reformer and the codifier of the occult system, reached first *Nirvana*<sup>16</sup> on earth, he became a Planetary Spirit *i.e.*—his spirit could at one and the same time rove the interstellar spaces *in full consciousness*, and continue at will on Earth in his original and individual body. For the divine Self had so completely disfranchised itself from matter that it could create at will an inner substitute for itself, and leaving it in the human form for days, weeks, sometimes years, affect in no wise by the change either the vital principle or the physical mind of its

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<sup>16</sup> *Nirvana*: “According to the Orientalists, the entire ‘blowing out’, like the flame of a candle, the utter extinction of existence. But in the esoteric explanations it is the state of absolute existence and absolute consciousness, into which the Ego of a man who has reached the highest degree of perfection and holiness during life goes, after the body dies, and occasionally, as in the case of Gautama Buddha and others, during life.” H.P. Blavatsky, *The Theosophical Glossary*, 1892.

body. That is the highest form of adeptship man can hope for on our planet. But it is as rare as the Buddhas themselves. Many are those who "break through the egg-shell," few who, once out are able to exercise their *Nirvva namastaka* fully, when completely out of the body. *Conscious* life in Spirit is as difficult for some natures as swimming is for some bodies. The planetary Spirit of that kind (the Buddha like) can pass at will into other bodies—of more or less etherialised matter, inhabiting other regions of the Universe." Master Koot Hoomi, *The Mahatma Letters to A.P. Sinnett*, Chronological Edition, Letter 18, p. 62.

“So far as we know, so far as the highest Planetary Spirits have ascertained, the infinite mind displays to them as to us no more than the regular unconscious throbbings of the eternal and universal pulse of Nature, throughout the myriads of worlds within as without the primitive veil of our solar system.”

“So far—WE KNOW. *Within* and to the utmost limit, to the very edge of the cosmic veil we know the fact to be correct—owing to personal experience; for the information gathered as to what takes place beyond—we are indebted to the Planetary Spirits, to our blessed Lord Buddha.” Master Koot Hoomi, *The Mahatma Letters to A.P. Sinnett*, Chronological Edition, Letter 90, p. 279.

“The ordinary man has no experience of any state of consciousness other than that to which the

physical senses link him. Men dream; they sleep the profound sleep which is too deep for dreams to impress the physical brain; and in these states there must still be consciousness. How, then, while these mysteries remain unexplored, can *we* hope to speculate with profit on the nature of globes which, in the economy of nature, must needs belong to states of consciousness other and quite different from *any* which man experiences here?"

“For even great adepts (those initiated of course), trained seers though they are, can claim thorough acquaintance with the nature and appearance of planets and their inhabitants belonging to our solar system only. They *know* that almost all the planetary worlds are inhabited, but can have access to—even in spirit—only those of our system; and they are also aware how difficult it is, *even for them*, to put themselves into full rapport even with the planes of consciousness *within* our system, but differing from the states of consciousness possible on this globe; *i.e.*, on the three planes of the chain of spheres beyond our earth. Such knowledge and intercourse are possible to them because they have learned how to penetrate to planes of consciousness which are closed to the perceptions of ordinary men.” H.P. Blavatsky, *The Secret Doctrine*, 1888, Volume II, p. 701.



## APPENDIX 6

### **Master K.H. on Concentration and Union with the Higher Self** <sup>17</sup>

Concentrate on the idea of the Higher Self., say for one 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 state of which you are capable and to hold yourself there. The registration of consciousness of this higher plane takes place at the last moment of the

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<sup>17</sup> [Some of the text in this Appendix 6 first appeared in an article written by Jasper Niemand (pseudonym of Mrs. Julia Keightley) and published in *The Path* (New York), July 1889, pp. 102-103. Mrs. Keightley prefaced the text with the following words: "...let us read some remarks from an Oriental adept which came into our possession many months ago." A fuller version can be found written on the end pages of William Q. Judge's Nov.-Dec. 1888 diary preserved in the Theosophical Society Archives (Pasadena, California). There are also several other versions including one that belonged to Mrs. Alice Cleather. The copy in Mrs. Cleather's papers is entitled: "From a Paper of Notes Made from a Master's Letter." The text given here in this Appendix 6 has been collated, abridged and edited from these various copies of Master K.H.'s comments.—DHC.]



passage back to the physical, and this, together with the fact that "the Double" is often active, often produces a state of double consciousness, and the latter is a source of error.

In acquiring the power of concentration the first step is one of blankness. Then follows, by degrees, consciousness, and finally the passage between the two states becomes so rapid and easy as to be almost unnoticed.

The great difficulty to be overcome is the registration of the knowledge of the Higher Self on the physical plane. 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 and confusion 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 off 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 and a focus of concentration so as to lose all sense of bodily existence in the one thought.

During concentration, one must make oneself as positive [that is, resistant] as possible to spooks and all astral lower influences, but as negative [that is, receptive] as possible to the influence of the Master.

The idea of the Master will prove the best influence against spooks, etc. The effort is far more dangerous for psychics than for others because their bodies are much more sensitive and attract more various other powers of nature.

Spooks and astral influences act through the physical man on the astral body. This astral body is the noumenon of the physical, but without the latter it has no intelligence or consciousness. Its senses are the noumena of the physical senses, and its feelings are those of the physical body.

A sense of freedom is one of the marked characteristics of the Higher Consciousness and the will effort needed to silence the body is much 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 active agent, 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.

The Higher Self is shapeless, sexless, formless. It is a state of consciousness, a breath, not a body or form.

The highest form is the Mayavi Rupa, which contains the whole man minus physical body and life. The form is that of the physical body, unless modified by will.

The Higher Self is the perfect Square: Manas or Mayavi Rupa plus Buddhi and Atma, which together form a mirror in which is reflected Parabrahman which is the One Self.

The Higher Self is a spark of the Universal Spirit—Atma-Buddhi—universal, eternal, senseless on this plane. The Higher Ego is Manas.

When it rises to Atma-Buddhi it completes the trinity which is the One. Manas is the self-consciousness. It is limited to one Mahamanvantara. Buddhi passes from Mahamanvantara to Mahamanvantara

The Mayavi Rupa is the middle self, and is the body used by adepts with the Kama Rupa as its vehicle. It is the human soul, the seat of the emotions and feelings as well as thoughts. When in the body it is the Manas. The 7 principles are aspects of one and

the same entity, the form and character which are assumed depending upon the will.

The Manas is the fallen Angel, the inbreathed essence of the Manasa Putras, or those beings who collectively form the Mahat or manifested Logos.

The Monad, Atma-Buddhi, does not really belong to this plane at all, but is, so to say, Parabrahmic.

Therefore on this plane, Manas is the highest principle in man, and it is this Manas which makes of man either a God or Devil, according as the Divine Monad acts on this plane through the Manas, or as the Manas produces effects on this plane, by acting upon the God-Life power of the lower part of the Buddhi.

Masters are those who are born with a Nirmanakaya in them.

Every one of you create for yourself a Master. Give him birth and objective being before you in the Astral Light. If he is a real Master he will send his Voice. If he is not a real Master, then the Voice will be that of the Higher Self.

Everyone will receive according to his own inner merits and development.



## APPENDIX 7

### **Suggested Reading about the Mahatmas and Their Letters**

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#### **Collections of Letters from the Masters**

*The Mahatma Letters to A. P. Sinnett from the Mahatmas M. & K.H. in Chronological Sequence.* Transcribed by A. T. Barker. Commentary by Virginia Hanson. Arranged and edited by Vicente Hao Chin, Jr. Adyar, Chennai, India: The Theosophical Publishing House, 1998.

*The Early Teachings of the Masters, 1881-1883.* Compiled and edited by C. Jinarajadasa. Adyar, Madras, India: The Theosophical Publishing House, 1923.

*Letters from the Masters of the Wisdom, 1881-1888.* First Series (Volume I). Compiled and edited by C. Jinarajadasa. Adyar, Madras, India; The Theosophical Publishing House, 1919. [Later editions of this Volume I contain additional letters from the Masters.]

*Letters from the Masters of the Wisdom.* Second Series (Volume II). Compiled and edited by C.

Jinarajadasa. Adyar, Madras, India: The Theosophical Publishing House, 1925.

*Mrs. Holloway and the Mahatmas.* Compiled and edited by Daniel H. Caldwell. Tucson, Arizona: Blavatsky Study Center, 2012. [Contains newly discovered original letters of the Masters with almost 50 pages of full colored reproductions. Also includes reproductions of 3 never before published letters of H.P.B.]

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## **Introductions and Study Guides**

Abdill, Edward. *Masters of Wisdom: The Mahatmas, Their Letters, and the Path.* New York: Jeremy P. Tarcher/Penguin, 2015.

Barborka, Geoffrey. *The Mahatmas and Their Letters.* Adyar, Madras, India: Theosophical Publishing House, 1973.

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Blavatsky, H.P. *Teachers and Disciples: Articles by H.P. Blavatsky.* Los Angeles, California: The Theosophy Company, n.d.

Caldwell, Daniel H., ed. *A Casebook of Encounters with the Theosophical Mahatmas*. Tucson, Arizona: The Blavatsky Study Center/The Blavatsky Archives, 2020.

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Hanson, Virginia. *An Introduction to The Mahatma Letters*. Wheaton, Illinois: Theosophical Publishing House, 2007. 3rd edition.

Harrison, Vernon. *H.P. Blavatsky and the S.P.R.: An Examination of the Hodgson Report of 1885*. Pasadena, California: Theosophical University Press,



1997. [Contains full colored reproductions of selected pages in the handwriting of the Mahatmas.]

Jinarajadasa, C. *Did Madame Blavatsky Forge the Mahatma Letters?* Adyar, Madras, India: The Theosophical Publishing House, 1934.

Linton, George E. and Hanson, Virginia. *Readers' Guide to The Mahatma Letters to A.P. Sinnett*. 2<sup>nd</sup> Revised Edition. Adyar, Madras, India: The Theosophical Publishing House, 1988.

Mills, Joy. *Reflections on an Ageless Wisdom: A Commentary on "The Mahatma Letters to A.P. Sinnett."* Wheaton, Illinois: Theosophical Publishing House, 2010.

Neff, Mary K. *The "Brothers" of Madame Blavatsky*. Adyar, Madras, India: Theosophical Publishing House, 1932.

Odgren, Fiona C., comp. *Insights from the Masters: A Compilation*. Winchester, UK: Axis Mundi Books, 2015.

Varma, S.S. *Teachings on Discipleship: As Outlined in The Mahatma Letters*. Adyar, Madras, India: The Theosophical Publishing House, 1995.