

A Casebook of Encounters with the Theosophical Mahatmas

Compiled and edited by Daniel H. Caldwell



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the Theosophical
Mahatmas**

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

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Helena Petrovna Blavatsky (1831-1891), Russian-born Occultist and co-founder of The Theosophical Society, 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.

A well-versed student of metaphysical and esoteric lore, Madame Blavatsky promoted a greater Western knowledge of Eastern religions, philosophies and mythologies. H.P.B.'s 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.

During Mme. Blavatsky's lifetime and since her death, there has been a great deal of controversy and skepticism concerning the existence of these Mahatmas. Almost all of H.P.B.'s critics have doubted the actual existence or reality of her Masters. Nevertheless, more than twenty five people testified to having seen and/or been in contact with the Mahatmas during Madame Blavatsky's life time. In the pages of this book, the reader will find the detailed accounts and testimonies of most of these witnesses in which they relate their sightings, encounters and meetings with H.P.B.'s Adept Teachers.

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.)

During H.P.B.’s lifetime and since her death, there has been a great deal of controversy and skepticism concerning the existence of these Adepts. Almost all of Mme. Blavatsky’s critics have doubted the actual existence or reality of her Masters.

And unfortunately even in scholarly circles, extreme skepticism and misinformation abound on

many aspects surrounding Madame Blavatsky and her Masters.

Dr. James A. Santucci (Professor Emeritus of Religious Studies at California State University, Fullerton and editor of *Theosophical History*) has commented on this deplorable situation:

“All too often, this subject [Theosophy and Blavatsky], when it is discussed in scholarly circles, is presented *in a most unscholarly* fashion. Falsehoods are perpetuated and original research is not actively pursued.” (*Theosophical History*, Vol. VI, No. 8, October 1997.) Italics added.

To illustrate what Dr. Santucci is referring to, I give what I consider is one glaring example among many that could be cited.

In 2011, Richard Michael Caputo in his university dissertation (titled *Spiritualism, Science and Suspense: Theosophy and the Supernatural Adventure Story*) spends many pages on Madame Blavatsky and her teachings. On pages 17-18, Caputo states:

“What was the source of Blavatsky’s ancient wisdom? According to her, she received Theosophical teachings from specific ‘Adepts,’ who are alternatively called ‘Mahatmas,’ ‘Ascended Masters,’ and ‘Initiates’....”

And he goes on to claim that:

“...*These Masters never ‘appeared’ to anybody but Blavatsky*, so in order to ‘prove’ their existence she was forced to fabricate letters from them and make them materialize from out of nowhere.” Italics added.

Note well Caputo’s words:

“...These Masters never ‘appeared’ to anybody but Blavatsky....”

This assertion is wrong.

Maybe Caputo should have consulted more biographical and historical sources/documents before making such a statement.

If Caputo had simply read Marion Meade’s easily accessible 1980 biography *Madame Blavatsky: The Woman Behind The Myth*, he would have found this statement by Meade:

"In all, about nine or ten persons testified to having seen the Mahatmas: Annie Besant, Henry Olcott, Damodar Mavalankar, Isabel Cooper-Oakley, William Brown, Nadyezhda Fadeyev, S.R. Ramaswamier, Justine Glinka and Vsevolod Solovyov. Franz Hartmann said that while he never actually saw them, he felt their presence." (p. 497.)

Although her statement at least acknowledges there were witnesses to the Mahatmas *other than Madame Blavatsky*, Meade herself didn't do enough research and study on this topic either!

I remember in 1980 when first reading this statement, I said to myself, "Oh, Marion Meade, you haven't done your homework!"

Off the top of my head, I could count *at least* twenty-five people who testified to having seen the Mahatmas during H.P.B.'s lifetime. And despite Meade's statement to the contrary, Franz Hartmann had indeed testified that he had actually seen one of the Mahatmas.

It is a historical fact (based on primary source documents) that more than twenty five people testified to having seen and/or been in contact with the Mahatmas during Madame Blavatsky's life time.

Therefore to set the record straight, I have compiled in the pages of this book the testimonies of most of these witnesses in which they relate their sightings, encounters and meetings with H.P.B.'s Masters. The testimonies have been arranged in chronological order from 1870 to 1891.

All narratives by witnesses have been transcribed from the original primary sources but material not relevant to the subject at hand has been silently deleted.

The original texts, however, can be found from the source citations. Explanatory words added by me are enclosed within brackets.

Madame Blavatsky once wrote:

"...Contrast alone can enable us to appreciate things at their right value; and unless a judge compares notes and hears both sides he can hardly come to a correct decision."

Taking H.P.B.'s words to heart, I give readers in Appendix 2 (pp. 161-168) the 1884 and 1885 claims of Emma Coulomb and Richard Hodgson in which they allege that the appearances of the Masters were faked.

I encourage readers to take the time and effort to *compare and contrast* what is *actually said* by the witnesses in the 58 cases given in this book with what Coulomb and Hodgson claim in Appendix 2. See also my additional comments and observations on the allegations by Coulomb and Hodgson in Appendix 3, especially pp. 176-178.

In Appendix 4 (pp. 179-184), historical information is given about the origin of the painting to be found illustrating the front cover of this book.

For an overview and more information on Madame Blavatsky, the Masters and many of the witnesses found in this book, please consult the following items:

- Appendix 7 (pp. 199-221) titled “Mme. Blavatsky and the Mahatmas” in this book;
- Appendix 8 (pp. 223-235) titled “Adepts, Masters and Mahatmas” in this book; and
- *The Esoteric World of Madame Blavatsky*. Compiled by Daniel H. Caldwell. Quest Books, Wheaton, Illinois, U.S.A., 2001.

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ENCOUNTERS WITH THE THEOSOPHICAL MAHATMAS

Case 1

Nadyezhda A. de Fadeyev

November 11, 1870

Odessa, Russia

I [will] narrate what happened to me in connection with a certain note, received by me phenomenally when my niece [H.P. Blavatsky] was at the other side of the world, and not a soul knew where she was—which grieved us greatly. All our researches had ended in nothing. We were ready to believe her dead, when—I think it was about the year 1870—I received a letter [in French] from him whom I believe you call Kouth-humi [Koot Hoomi]—which was brought to me in the most incomprehensible and mysterious manner, by a messenger of Asiatic appearance, *who then disappeared before my very eyes*. This letter begged me not to fear anything, and announced that she was in safety.

My niece spoke of [these Mahatmas] to me, and at great length, years ago. She wrote me that she had again met and renewed her relations with several of them, even before she wrote her *Isis [Unveiled]*.

Les nobles parents de M^{ad}. H. T. Polavotsky
n'ont aucune cause de se desoler. Leur fille et
nièce n'a point quitté ce monde. Elle vit et desire
faire parrain à ceux qu'elle aime, qu'elle se
porte bien et se sent fort heureuse dans la
retraite solitaire et inconnue qu'elle s'est choi-
-sie. Elle a été bien malade, mais, ne l'est plus:
car grâce à la protection du Seigneur Sang-
-gyas elle a trouvé des amis dévoués qui lui
procurent pain physiquement et spirituellement.
Que les dames de sa maison se tranquillisent
douce. Avant que 18 jours nouvelles se
levent - elle sera revenue dans sa famille.

1870 Letter from Master Koot Hoomi

The original is preserved at the Headquarters of
The Theosophical Society, Adyar, Chennai, India.

If I who have ever been, and hope ever to continue, to be a fervent Christian, believe in the existence of these men—although I may refuse to credit all the miracles they attribute to them—why should not others believe in them? For the existence of at least one of them, *I can certify*. Who, then, could have written me this letter to reassure me at the moment when I had the greatest need for such comfort, unless it had been one of those adepts mentioned? *It is true that the handwriting is not known to me*; but the manner in which it was delivered to me was phenomenal, that none other than an adept in occult science could have effected it. It promised me the return of my niece—and the promise was duly fulfilled.

Source: 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. 94–95.

[Note: This letter from Koot Hoomi is preserved at the Headquarters of the Theosophical Society, Adyar, Chennai, India. A facsimile of it with background information is also in C. Jinarajadasa's *Letters from the Masters of the Wisdom*, Second Series, pp. 3–5.—DHC.]

Case 2
Henry S. Olcott.
February 1876
New York City

Wonder treads upon wonder. I wrote an account of my [first] interview with the Brother [Adept or Master] I took for a Hindoo Brahmin, and was sorry enough afterwards I had said a word about it, either in letter or lecture. [Then] I began to doubt my own senses and fancy the scene had all been an objective hallucination but I have seen him again yesterday and another man was with him.

Other persons have seen this man in New York. He is not a Brahmin, but a swarthy Cypriote. I did not ask him before of what country he was.

I was reading in my room yesterday (Sunday) when there came a tap at the door. I said "come in" and then entered the Brother with another dark skinned gentleman of about fifty with a bushy gray beard and eye brows.

We took cigars and chatted for a while.

He said he would show me the production of flowers as the adepts do it. At the same time pointing to the air, fancy—the shadowy outlines of flower after flower and leaf after leaf grew out of nothing. The room was perfectly light; in fact the sun was shining in. The flowers grew solid. A

beautiful perfume saturated the air. They were suspended as the down of a thistle in the air; each separate from the other. Then they formed themselves into bouquets and a splendid large one of roses, lilies of the valley, camelias, jessamine and carnations floated down and placed itself in my hand. Then the others separated again and fell in a shower to the floor. I was stupefied with the manifestation.

[Then] as he spoke [again] rain drops began pattering around us in the room and positively a drenching shower was falling about us. The carpet was soaked and so were my clothes, the books on the table, and the bronzes, and clock, and photos on the mantel piece. But neither of the Brothers received a drop.

They sat there and quietly smoked their cigars, while mine became too wet to burn. I just sat and looked at them in a sort of stupid daze. They seemed to enjoy my surprise but smoked on and said nothing. Finally the younger of the two (who gave me his name as Ooton Liatto) said I need not worry. Nothing would be damaged.

The shower ceased as suddenly as it had begun. Then the elder man took out of his pocket a painted lacquered case. Upon opening the case a round flat concave crystal was displayed to view. He told me to look in it. Holding it a few inches from my eye and shading my eye from the light so

that there might be no reflected rays cast upon the glass, the box exhaled a strong spicy aromatic odor much like sandal wood but still not just that. Whatever I wished to see, he said I need simply think of, only taking care to think of but one thing at a time. I did as directed.

I thought of my dead mother as she used to sit with me twenty years ago. I saw as it were a door in the far distance. It came nearer and nearer, and grew plainer until I lost consciousness of external objects and seemed to be in the very room I had in mind. Details long forgotten, pictures, furniture, &c. came into view. My mother sat there, and the conversation of twenty years ago was renewed.

I thought of a landscape—lo! I stood upon the spot and mountain, valley, river, and buildings lay smiling before me. I was there—not in my room in 34th Street. So for more than an hour, the thing went on. I seemed able to flit from one clime to another with the speed of thought, and to call up any spirit I wished to talk with. Things too that had occurred to me when out of the body (all recollection of which had been obliterated upon the return of my spirit to flesh) were shown me. But these were only a few and unimportant, for when I seemed to be growing inquisitive, some power prevented my seeing anything.

Was I hallucinated? No sir, I was not. At least I can't imagine a person being hallucinated and

still be in such a state of mental activity as I was in. I have never been psychologized. I am like cast iron so far as sensitiveness to mesmeric influence while I used to be a strong mesmeriser myself.

The seance being over as I supposed, I asked Liatto if he knew Madam B[lavatsky]. He stared too. But as I thought he ought to know her, since her flat was in the same house, I went on to [comment] upon her character, her virtues, her intellectuality, &c. &c. The elder Brother asked me to present their compliments to Madam and say that with her permission they would call upon her.

I ran downstairs, rushed into Madam's parlour and there sat these two identical men smoking with her and chatting as quietly as if they had been old friends. Madam motioned to me as if I had better not come in, as if they had private business to talk over. I stood transfixed looking from one to another in dumb amazement. I glanced [at] the ceiling (my rooms are over Madame B's) but they had not tumbled through.

Madam said, "What the Devil are you staring at Olcott? What's the matter? You must be crazy." I said nothing but rushed up stairs again, tore open my door and the men were not there. I ran down again; they had disappeared. I heard the front door close, looked out of the window and saw them just turning the corner. Madam said they had been with her for

more than an hour. And that is all she would tell me about them.

When I showed her my wet clothes and the bouquet of flowers that remained in evidence that I had not been hallucinated, she only said, "That's nothing remarkable. Ask me no questions for I shall tell you nothing. Let the Brothers do what they please for you, I shan't have my name put out again as a medium."

In a half hour from the time the two men left, there was not a drop of moisture in the room nor a shade of dampness to indicate that there had been a shower. But my clothes stayed wet and had to be dried before the fire.

Source: Quoted from "Colonel Olcott Meets the Brothers: An Unpublished Letter," in *Theosophical History*, January 1994, pp. 5-9.

Case 3
Henry S. Olcott
March 1877
New York City

I say Isis [H.P. Blavatsky] is a man. Let me add that *she* is (in my opinion) a Hindu man. At any rate, this thing happened tonight after my sister and her husband had gone home: Isis was leaning back in her chair, fooling with her hair, and smoking a cigarette. She got one lock in her fingers and pulled it, and fingered it in an absent way—talking the while, when lo! the lock grew visibly darker and darker until, presto! it was as black as coal. I said nothing until the thing was done, when suddenly catching her hand I asked her to let me have this neat specimen of miracle making as a keepsake. You ought to have seen her face when she saw what she had done in her brown study. But she laughed good-naturedly, called me a sharp Yankee, and cut off the lock and gave it to me. I will send you a bit of it as a talisman.

Mind you, this was cut off of Isis's head in my sight and under the full blaze of the chandelier. This one lock showed against the blonde silky and crinkled hair of Blavatsky's head like a skein of black sewing-silk upon a light-brown cloth. Now what this teaches me is just this—the Blavatsky shell is a shell tenanted by a copper-colored Hindu Solon or Pythagoras, and in this moment of abstraction his own hair—previously there only in its astral

condition—became materialized and now stays so. Mind you these are my private speculations.

Why, I can't tell you the number and variety of exhibitions of magical power she has given me and others during the past four months. They exceed all I had seen before. She has done her wonders before 4, 5, and 8 persons, some of them comparative strangers. On Monday night, in the presence of Dr. Billing, Dr. Marquette, Mr. and Miss Monachesi, Mr. Curtis, and myself, these things happened in full light; she made the music of a musical box to be heard in the air.

The four of the party, happening to sit so they could look out of the window into the street (a room in second story of house), saw pass the window *on the outside* the forms of two men. *One of them was a Brother I know well*, and whose portrait was materialized instantly for me some months ago. The other was a younger Brother—an advanced pupil who can travel in his [astral] double.

I saw a splendid exhibition of willpower recently. Isis and I were alone after dinner, in the parlor, when she bade me turn the gas very low and sit quiet at the other side of the room. I made the light very dim, and upon looking at her through the gloom in a few minutes, I saw beside her dark figure (she was dressed in a dark gown) a man's figure in white, or light robes, and with a shawl wound in Eastern fashion about his head. She told me to look

away for a moment, and then to turn up the gas. She sat there with the very shawl transferred to her own head, and no one else visible but us two. She gave me the shawl. It was powerfully perfumed with the familiar odor. In one corner was worked the name of the same Brother above alluded to, and in the same Zensar character. It is on his portrait, in my bedroom.

Source: Quoted from Henry Olcott's letter in Theodore Besterman's *Mrs. Annie Besant: A Modern Prophet*, London, Kegan Paul, Trench, Trubner & Co., Ltd., 1934, pp. 148–54.

Case 4
Henry S. Olcott
1877
New York City

Our evening's work on *Isis* [*Unveiled*] was finished, I had bade goodnight to H.P.B., retired to my own room, closed the door as usual, sat me down to read and smoke, and was soon absorbed in my book. All at once, as I read with my shoulder a little turned from the door, there came a gleam of something white in the right-hand corner of my right eye; I turned my head, dropped my book in astonishment, and saw towering above me in his great stature an Oriental clad in white garments, and wearing a head cloth or turban of amber-striped fabric, hand-embroidered in yellow floss silk. Long raven hair hung from under his turban to the shoulders; his black beard, parted vertically on the chin in the Rajput fashion, was twisted up at the ends and carried over the ears; his eyes were alive with soul fire, eyes which were at once benignant and piercing in glance.

He was so grand a man, so imbued with the majesty of moral strength, so luminously spiritual, so evidently above average humanity, that I felt abashed in his presence, and bowed my head and bent my knee as one does before a god or a godlike personage. A hand was lightly laid on my head, a sweet though strong voice bade me be seated, and

when I raised my eyes, the Presence was seated in the other chair beyond the table.

He told me he had come at the crisis when I needed him, that my actions had brought me to this point, that it lay with me alone whether he and I should meet often in this life as co-workers for the good of mankind, that a great work was to be done for humanity, and I had the right to share in it if I wished, that a mysterious tie, not now to be explained to me, had drawn my colleague [H.P.B.] and myself together, a tie which could not be broken, however strained it might be at times. He told me things about H.P.B. that I may not repeat, as well as things about myself, that do not concern third parties.

At last he rose, I wondering at his great height and observing the sort of splendor in his countenance—not an external shining, but the soft gleam, as it were, of an inner light—that of the spirit. Suddenly the thought came into my mind: "What if this be but hallucination; what if H.P.B. has cast a hypnotic glamour over me? I wish I had some tangible object to prove to me that he has really been here, something that I might handle after he is gone!" The Master smiled kindly as if reading my thought, untwisted the *feh̄ta* [turban] from his head, benignantly saluted me in farewell and was gone: his chair was empty; I was alone with my emotions!



Master M.'s Materialized Turban

Length: 8 feet (244 cm.); width: 2 feet 1 ½ inches (65 cm.)

Only half of turban is shown in above photo.

Not quite alone, though, for on the table lay the embroidered head cloth, a tangible and enduring proof that I had not been "overlooked," or psychically befooled, but had been face to face with one of the Elder Brothers of Humanity.

To run and beat at H.P.B.'s door and tell her my experience was the first natural impulse, and she was as glad to hear my story as I was to tell it. I returned to my room to think, and the gray morning found me still thinking and resolving.

Source: Olcott, Henry S. *Old Diary Leaves: The True Story of the Theosophical Society*. New York: G. P. Putnam's Sons, 1895. Vol. 1 (1874–1878), pp. 377, 379–81.

[Note: Colonel Olcott elsewhere describes how the Master Morya left his room:

"When I asked him to leave me some tangible evidence that I had not been the dupe of a vision, but that he had indeed been there, he removed from his head the *puggri* [turban] he wore, and giving it to me, vanished from my sight." H. S. Olcott, *Theosophy, Religion and Occult Science* (London, 1885), p. 123.

This turban is preserved at the Headquarters of the Theosophical Society, Adyar, Chennai, India.—DHC.]

Case 5
Henry S. Olcott
January 1879
London

The most striking incident of our stay in London was the meeting of a Master by three of us as we were walking down Cannon Street. There was a fog that morning, so dense that one could hardly see across the street, and London appeared at its worst. The two who were with me saw him first, as I was next to the curb, and just then my eyes were otherwise occupied. But when they uttered an exclamation, I turned my head quickly and met the glance of the Master as he looked back at me over his shoulder. I did not recognize him for an acquaintance, but I recognized the face as that of an Exalted One; for the type once seen can never be mistaken.

We three friends kept together in the City and went together back to Dr. Billing's house, yet on entering we were told by both Mrs. Billing and H.P.B. that the Brother had been there and mentioned that he had met us three—naming us—in the City. Mrs. Billing described him as a very tall and handsome Hindu, with a peculiarly piercing eye which seemed to look her through.

For the moment she was so staggered that she could not say a word, but the stranger said: "I wish to see Madame Blavatsky," and moved towards the

door of the room where she sat. Mrs. Billing opened it for him and bade him enter. He did so, and walked straight towards H.P.B., made her an Oriental salutation, and began speaking to her in a tongue the sounds of which were totally unfamiliar to Mrs. Billing.

Source: Olcott, Henry S. *Old Diary Leaves: The Only Authentic History of the Theosophical Society*. London: Theosophical Publishing Society, 1900. Vol. 2 (1878–1883), pp. 4–6.

Case 6a
Henry S. Olcott
July 15, 1879
Bombay, India

This Brother [Master Morya] once visited me in the flesh at Bombay, coming in full daylight, and on horseback. He had me called by a servant into the front room of H.P.B.'s bungalow (she being at the time in the other bungalow talking with those who were there). He came to scold me roundly for something I had done in T.S. matters, and as H.P.B. was also to blame, he *telegraphed* to her to come, that is to say, he turned his face and extended his finger in the direction of the place she was in.

She came over at once with a rush and, seeing him, dropped on her knees and paid him reverence. My voice and his had been heard by those in the other bungalow, but only H.P.B. and I, and the servant *saw* him.

Source: Quoted from Colonel Olcott's September 30, 1881 letter to Allan O. Hume. Hume, A.O. *Hints on Esoteric Theosophy*, No. 1, 1882, p. 80.

[Note: In Colonel Olcott's handwritten diary for July 15, 1879, the following entry is written:

"[I] had visit in body of the Sahib [Morya]!!
[He] sent Babula to my room to call me to H.P.B.'s

bungalow, and there we had a most important private interview. Alas! how puerile and vain these men make one feel by contrast with them."—DHC.]

Case 6b
Henry S. Olcott
July 15, 1879
Bombay, India

One day at Bombay I was at work in my office when a Hindu servant came and told me that a gentleman wanted to see me in Madame Blavatsky's bungalow—a separate house within the same enclosure as the main building. This was one day in 1879. I went and found alone there my Teacher [Morya].

Madame Blavatsky was then engaged in animated conversation with other persons in the other bungalow. The interview between the Teacher and myself lasted perhaps 10 minutes, and it related to matters of a private nature with respect to myself and certain current events in the history of the [Theosophical] Society.

He put his hand upon my head, and his hand was perfectly substantial; and he had altogether the appearance of an ordinary living person. When he walked about the floor there was noise of his footsteps, which is not the case with the [astral] double or phantasm.

He was then stopping at a bungalow, not far from Bombay, belonging to a person connected with this brotherhood of the Mahatmas, and used by Mahatmas who may be passing through Bombay on

business connected with their order. He came to our place on horseback. I have seen him at other times.

Source: Colonel Olcott's May 11, 1884 testimony in *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*, London, 1884, Appendix I, pp. 48-49.

Case 7

Damodar K. Mavalankar

June 23—July 1880

Ceylon and then on ship back to Bombay

In Ceylon [in a] particular village, 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 [Theosophical] 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 travelers. I had therefore to lie down in an armchair in the dining room.

I had scarcely locked the door of the room from the inside 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 [Mahatma Morya] again! 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.

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 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, and it is to him that this place belongs. [Mahatma Morya] 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!

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 [Mahatma Morya] and I marched off again. We came back near the door of the room wherein I was to sleep and he suddenly disappeared there on the spot.

I omitted to mention the two other places where I was taken. One of them is near Colombo, a

private house of [Mahatma Morya], and the other one near Kandy, a library.

One evening on the steamer on our way back to Bombay [in July 1880], we finished our dinner [and] I went in [my cabin] and put on [my] 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. 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 [Mahatma Morya] 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!

Source: Mavalankar, Damodar K. *Damodar and the Pioneers of the Theosophical Movement*. Compiled by Sven Eek. Adyar, Madras: Theosophical Publishing House, 1965, pp. 55–8.

Case 8

Henry S. Olcott

August 4, 1880

Bombay, India

On the evening of 4th August, Mahatma [Morya] visited H.P.B., and I was called in to see him before he left. He dictated a long and important letter to an influential friend of ours at Paris, and gave me important hints about the management of current [Theosophical] Society affairs. I was sent away before his visit terminated, and left him sitting in H.P.B.'s room.

Source: Olcott, Henry S. *Old Diary Leaves: The Only Authentic History of the Theosophical Society*. London: Theosophical Publishing Society, 1900, Vol. 2 (1878–1883), p. 208.

[Note: Colonel Olcott's actual handwritten diary for that date reads:

"M[orya] here this evening & wrote to Fauvety of Paris. He says 5000 English troops killed in Afghanistan in the recent battle...."—DHC.]

Case 9
Damodar K. Mavalankar
September 1880
Bombay, India

[On] Aug. 27, 1880, H.P.B. and Col. O. left Bombay for Simla and other places in the North [of India]. I worked all alone in H.P.B.'s compartments.

[One day in September] 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 [Mahatma Morya].

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 [Mahatma Morya] in H.P.B.'s room. The other one I found seated on my bed by the time I came out. 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.

[Next] 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 [houses] came out [Master Koot Hoomi, who] ordered me to follow him.¹

After going a short distance of about half a mile, we came to a natural subterranean passage. After walking a considerable distance through this subterranean passage, we came into an open plain. There is a large massive building thousands of years old. The entrance gate has a large triangular arch. Inside are various apartments. I went up with my *Guru* to the Great Hall. The grandeur and serenity of the place is enough to strike anyone with awe.

While standing there, I do not know what happened, but suddenly I found myself in my bed. It was about 8 in the morning. What was that I saw? Was it a dream or a reality? 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.

Source: Mavalankar, Damodar. *Damodar and the Pioneers of the Theosophical Movement*. Compiled by Sven Eek. Adyar, Madras, India: Theosophical Publishing House, 1965, pp. 58–62.

¹ [For more about the house of Master K.H., see Appendix 4 (pp. 179-184) in this book.—DHC.]

Case 10

A. P. Sinnett

October 19, 1880

Simla, India

I saw [Master] K. H. in astral form on the night of 19th of October. 1880—waking up for a moment but immediately afterwards being rendered unconscious again (in the body) and conscious out of the body in the adjacent dressing room, where I saw another of the Brothers afterwards identified with one called Serapis by Olcott.

Source: *The Mahatma Letters to A.P. Sinnett*, Chronological (1998) Edition. Letter 3a, p. 10.

[Note: Some four years later, while William Q. Judge was in London and on a visit to Mr. Sinnett's home, the following interesting conversation ensued. Mr. Judge wrote:

"I asked him [A.P. Sinnett] about his sight of K.H. and he related thus: He was lying in his bed in India one night [October 19, 1880], when suddenly awakening, he found K.H. standing by his bed. He rose half up, when K.H. put his hand on his head, causing him to fall at once back on the pillow. He then, he says, found himself out of the body, and in the next room, talking to another adept whom he describes as an English or European, with light hair, fair, and of great beauty. This is the one [Master] Olcott described to me in 1876 and called by name

———. Please erase that when read....S[innett] says he [the European adept] is very high...." Quoted from William Q. Judge's *Letters That Have Helped Me*, Theosophy Company edition, 1946, p. 196.

For more information on the Master Serapis, see Appendix 6, pp. 193-197 in this book.—DHC.]

Case 11

Henry S. Olcott

Oct. 26, 1880

The Golden Temple

Amritsar, India

At a shrine where the swords, sharp steel discs, coats of mail, and other warlike weapons of the Sikh warrior priests are exposed to view in charge of the akalis, I was greeted, to my surprise and joy, with a loving smile by one of the Masters, who for the moment was figuring among the guardians, and who gave each of us a fresh rose, with a blessing in his eyes.

Source: Olcott, Henry S. *Old Diary Leaves*, Volume III, pp. 254-255.

[Note: In Olcott's own handwritten diary, the entry for October 26, 1880 reads:

"...In the afternoon we went to the Golden Temple again & found it as lovely as before. Saw some hundreds of fakirs & gossains more or less ill-favored. A Brother there saluted H.P.B. and me & gave us each a rose."—DHC.]

Case 12

Henry S. Olcott

February 19, 1881

Bombay, India

Hilarion is here en route for Tibet and has been looking over, in, and through the situation. [He] finds Bombay something morally awful. [Hilarion's] views on India, Bombay, the T.S. in Bombay, Ceylon, England and Europe, Christianity and other subjects highly interesting.

Source: Olcott, Henry S. *Diaries*. Entry for Feb. 19, 1881.

Case 13
Martandrao Babaji Nagnath
April 1881
Bombay, India

I have had constant occasions to visit [Theosophical] headquarters at Breach Candy, Bombay. My connection with the Founders of the Society has been close, and my opportunity good for studying Theosophy. I am therefore inclined, for my satisfaction and for the information of students of Nature, to record here my experiences of certain phenomena, which came under my observation on several occasions in the presence of brother Theosophists and strangers. I have also had the rare privilege to see the so-called and generally unseen Brothers [Mahatmas] of the 1st section of the Theosophical Society.

In the month of April 1881, on one dark night, while talking in company with other Theosophists with Madame Blavatsky about 10 p.m. in the open verandah of the upper bungalow, a man, six feet in height, clad in a white robe, with a white [turban] on the head, made his appearance on a sudden, walking towards us through the garden adjacent to the bungalow from a point—a precipice—where there is no path for any one to tread. Madame then rose up and told us to go inside the bungalow. So we went in, but we heard Madame and he talking for a minute with each other in an Eastern language unknown to us. Immediately after, we again went out into the

verandah, as we were called, but the Brother had disappeared.

On the next occasion, when we were chatting in the above verandah as usual, another Brother, clothed in a white dress, was suddenly seen as if standing on a branch of a tree. We saw him then descending as though through the air, and standing on a corner edge of a thin wall. Madame then rose up from her seat and stood looking at him for about two minutes, and—as if it seemed—talking inaudibly with him. Immediately after, in our presence, the figure of the man disappeared, but was afterwards seen again walking in the air through space, then right through the tree, and again disappearing.

Source: Hume, A. O. *Hints on Esoteric Theosophy, No. 1: Is Theosophy a Delusion? Do the Brothers Exist?* Second Edition. Calcutta, India: Calcutta Central Press, 1882, pp. 103–105.

Case 14
Bhavani Shankar
July 13, 1881
Bombay, India

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 [Koot Hoomi], 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 Coulobms?

There is, therefore, no doubt that they 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 Coulobms*, were at the time, together, in each other's presence.

Source: 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. 76-77.

Case 15

Mirza Moorad Alee Beg

August, 1881

Bombay

Having just read in the London *Spiritualist* a review of Mr. Sinnett's book, *The Occult World*, I find in it more than a doubt expressed as to the reality of the "Brothers," that body of mystics to which the personage known as "Koot Hoomi Lal Singh" belongs. The Editor of the paper would have his readers believe that the said person is a creation of Madame Blavatsky's fancy. "Mr. Sinnett," he says, "has never seen Koot Hoomi, nor does he mention that any other Theosophist in India has had that privilege."

As some persons may express the same doubts, and also some, while admitting their genuine character, may attribute them to agency other than that to which Madame Blavatsky refers them (the so-called "Brothers," etc.), I hereby declare that not only have I within the last few days *seen* one of the persons so designated at the Headquarters of the Society at Bombay, but that I have very good reasons (which I cannot go into more fully now) to know that the said persons are *not* "spirits" but real human beings exercising powers out of the ordinary.

Both *before* and *after* my connection with the Theosophical Society I have known and conversed with them *personally* and witnessed the most

wonderful results (which would ordinarily be described as miraculous), but I must emphasise my declaration that I *do not* regard them as *supernatural* and am altogether materialistic (or rather *naturalistic*) in my conceptions of the agency producing them.

Further I testify that I have the strongest conviction, based on reasons which, though authoritative, are purely natural and physical, that the said “Brothers” are a mysterious fraternity, the ordinary location of which is the regions north of the Himalayas.

Source: "'The Occult World' and the 'Spiritualist,'" *The Theosophist*, August, 1881, p. 230. Reprinted in Mavalankar, Damodar. *Damodar and the Pioneers of the Theosophical Movement*. Compiled by Sven Eek. Adyar, Madras, India: Theosophical Publishing House, 1965, pp. 166-167.

Case 16

Damodar K. Mavalankar

August, 1881

Bombay, India

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," of whom "Koot Hoomi Lal Singh" is one, and who possess the so-called "miraculous" powers, are real and living beings and not disembodied spirits as the Editor of the *Spiritualist* would have his readers think. It is but by a long course of study and training that such can be attained.

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 time when I was travelling. I was taken to the residences of some of them and once when Colonel Olcott and Madame Blavatsky were with me.

Further than that I cannot say, and shall not give any more information either about them or the places they reside in, for I am under a solemn obligation of secrecy and the subject is too sacred for me to be trifled with. I may, however, mention that I know "Koot Hoomi Lal Singh" personally and have

seen and conversed with him when Madame Blavatsky was here as also when she was far away. But under what circumstances I am not at liberty to disclose.

We Hindus who know the “Brothers” think it equally absurd and ridiculous to insinuate that either Madame Blavatsky is a lunatic or an impostor, or that persons like Mr. Sinnett could have ever become her dupes. Neither is she a medium, nor are the “Brothers” “disembodied Spirits.”

Source: "'The Occult World' and the 'Spiritualist,'" *The Theosophist*, August, 1881, p. 230. Reprinted in Mavalankar, Damodar. *Damodar and the Pioneers of the Theosophical Movement*. Compiled by Sven Eek. Adyar, Madras, India: Theosophical Publishing House, 1965, pp. 167-168.

Case 17

Henry S. Olcott

September 27, 1881

Colombo, Ceylon

On the night of [Sept. 27, 1881] I was awakened from sleep by my *Chohan* (or *Guru*, the Brother [Morya] whose immediate pupil I am). He made me rise, sit at my table and write from his dictation for an hour or more. There was an expression of anxiety mingled with sternness on his noble face, as there always is when the matter concerns H.P.B., to whom for many years he has been at once a father and a devoted guardian.

Source: Quoted from Colonel Olcott's September 30, 1881 letter to Allan O. Hume. Hume, A.O. *Hints on Esoteric Theosophy*, No. 1, 1882, pp. 76, 82-83.

Case 18

Bhavani Shankar
December 1881
Bombay, India

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.

Source: 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, p. 76.

Case 19

Henry Olcott and Damodar K. Mavalankar

Dec. 28, 1881
Bombay, India

The undersigned, returning a few moments since from a carriage ride with Madame Blavatsky, saw, as the carriage approached the house, a man upon the balcony over the *port cochere*, leaning against the balustrade, and with the moonlight shining full upon him.

He was dressed in white, and wore a white *Fehta* [turban] on his head. His beard was black, and his long black hair hung to his breast. Olcott and Damodar at once recognised him as the “Illustrious.” [Master Morya.] He raised his hand and dropped a letter to us. Olcott jumped from the carriage and recovered it.

It was written in Tibetan characters, and signed with his familiar cypher. It was a message to Ramaswamier, in reply to a letter (in a closed envelope) which he had written to the Brother a short time before we went out for the ride.

M. Coulomb, who was reading inside the house, and a short distance from the balcony, neither saw nor heard any one pass through the apartment, and no one else was in the bungalow, except Madame Coulomb, who was asleep in her bedroom.

Upon descending from the carriage, our whole party immediately went upstairs, but the Brother had disappeared.

Source: Hume, A.O. *Hints on Esoteric Theosophy, No. 1*, Second Edition, 1882, p. 72.

Case 20

Ross Scott and others

January 5, 1882

Bombay, India

We were sitting together in the moonlight about 9 o'clock upon the balcony which projects from the front of the bungalow. Mr. Scott was sitting facing the house, so as to look through the intervening verandah and the library, and into the room at the further side. This latter apartment was brilliantly lighted. The library was in partial darkness, thus rendering objects in the farther room more distinct.

Mr. Scott suddenly saw the figure of a man step into the space, opposite the door of the library; he was clad in the white dress of a Rajput, and wore a white turban. Mr. Scott at once recognized him from his resemblance to a portrait [of Master Morya] in Col. Olcott's possession. Our attention was then drawn to him, and we all saw him most distinctly. He walked towards a table, and afterwards turning his face towards us, walked back out of our sight. When we reached the room he was gone.

Upon the table, at the spot where he had been standing, lay a letter addressed to one of our number. The handwriting was identical with that of sundry notes and letters previously received from him.

Source: Hume, A.O. *Hints On Esoteric Theosophy*, No. 1, Second Edition, 1882, pp. 75-76.

[Note: The above statement is signed by: "Ross Scott, Minnie J.B. Scott, H.S. Olcott, H.P. Blavatsky, M. Moorad Ali Beg, Damodar K. Mavalankar, and Bhavani Shankar Ganesh Mullapoorkar."

This same event is described in Olcott's handwritten diary for Jan. 5, 1882:

"Evening. Moonlight. On balcony, H.P.B., Self, Scott & wife, Damodar [etc.]...M[orya] appeared in my office. First seen by Scott, then me....Scott clearly saw M.'s face....M. left note for me on table in office by which he stood...."—DHC]

Case 21

Henry S. Olcott

January 28, 1882

Bombay, India

M[orya] showed himself very clearly to me & H.P.B. in her garden. She joining him they talked together

Source: Olcott, Henry S. Handwritten diary entry for January 28, 1882.

Case 22
Bhavani Shankar
March 1882
Allahabad, India

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.

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.

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.

Source: 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. 77-78.

Case 23

William Eglinton

March 22–24, 1882,

Steamship *Vega*, Indian Ocean, west of Ceylon

On the 22nd March, 1882, I was at sea [on board the *S. S. Vega*], having left [Colombo,] Ceylon about 6 p.m. the same day. I occupied a deck cabin forward under the bridge. About ten o'clock I was in this cabin undressing preparatory to sleeping on deck, my back being to the open door. On turning round to make my exit, I found the entrance barred by what I took, at first sight, to be a khitmaghur or native butler.

Thinking he had come on some message, I waited for him to speak, but as he did not do so, and deeming his manner insolent from his not having demanded entrance, and not paying the deference usual to Europeans, I angrily told him, in Hindustani, to go away; whereupon he stepped into the cabin, grasped me by the right hand, and gave me the grip of a Master Mason before I had sufficiently recovered from my astonishment. I requested him to tell me why he had intruded upon me and to state his business.

Speaking in perfect English, he deliberately informed me he was "Koot Hoomi Lal Singh," and I was at the moment so profoundly impressed with his general appearance, his knowledge of Freemasonry, and the statement that he really was the person,

mystic, or Adept of whom I had heard so much during my residence in India, that without hesitation I accepted him as such. We then entered into conversation of some length, of no particular importance to anyone but myself, but it proved to me that he was intimately acquainted with both the Spiritualistic and Theosophical movements, as well as with friends of mine in India.

He was in every respect an intelligent man, perfectly formed, and in nowise differing, in outward semblance at any rate, from the thousands of natives one sees in the East. Nor was it hallucination, for I was in full possession of all my faculties; and that it was not a subjective vision is proved by the grasp of the hand, and the very evident materiality of the figure. Some little thing attracted my attention from him for a moment, for I was criticizing him keenly, and when I turned my head again—he was gone!

Two steps took me to the open door, where I had the advantage of scanning both the fore and aft decks, but I could observe no one in the act of retreating, although no living being could have in the time escaped from the range of my vision.

The next day I searched the ship, even going down into the shaft tunnel to find a person in appearance like the man I had seen on the previous night, but without obtaining the slightest clue to his identity, although my mind was then dwelling upon the possibility of a man having been commissioned

to come on board at Ceylon on purpose to deceive me. But the more I reflected the more difficult I found it to accept such a theory.

"Koot Hoomi" had promised to take a letter to Mrs. Gordon, at Howrah, if I would write one when on board. I thought my having seen the "figure" a good opportunity to convey the news in the manner suggested, and I accordingly wrote, asserting my complete belief that the person I had seen was none other than the Great Master.

Source: Collated from William Eglinton's two articles in the periodical *Light* (London), June 24, 1882, p. 301, and January 30, 1886, pp. 50–1.

Case 24

Mrs. Alice Gordon

March 23–24, 1882,

Howrah, a suburb of Calcutta, India

Colonel Olcott told me that he had had an intimation in the night from his Chohan (teacher) [Morya] that K.H. had been to the *Vega* and seen Eglinton. This was at about eight o'clock on Thursday morning, the 23rd [of March]. A few hours later a telegram, dated at Bombay 9 minutes past 9 pm on Wednesday evening, came to me from Madame Blavatsky, to this effect: "K.H. just gone to *Vega*." It corroborated, as will be seen, the message of the previous night to Colonel Olcott.

We then felt hopeful of getting the letter by occult means from Mr. Eglinton. A telegram [from Mme. Blavatsky] later on Thursday asked us to fix a time for a sitting, so we named 9 o'clock Madras time, on Friday 24th.

At this hour we three—Colonel Olcott, Colonel Gordon, and myself—sat in the room which had been occupied by Mr. Eglinton. We had a good light, and sat with our chairs placed to form a triangle, of which the apex was to the north.

In a few minutes Colonel Olcott saw outside the open window the two "Brothers" and told us so; he saw them pass to another window, the glass doors of which were closed. He saw one of them point his

hand towards the air over my head, and I felt something at the same moment fall straight down from above on to my shoulder, and saw it fall at my feet in the direction *towards* the two gentlemen. I knew it would be the letter, but for the moment I was so anxious to see the "Brothers" that I did not pick up what had fallen.

Colonel Gordon and Colonel Olcott both saw and heard the letter fall. Colonel Olcott had turned his head from the window for a moment to see what the "Brother" was pointing at, and so noticed the letter falling from a point about two feet from the ceiling. When he looked again the two "Brothers" had vanished.

There is no verandah outside, and the window is several feet from the ground.

I now turned and picked up what had fallen on me, and found a letter in Mr. Eglinton's handwriting, dated on the *Vega* the 24th. We opened the letter carefully, by slitting up one side, as we saw that someone had made on the flap in pencil three Latin crosses, and so we kept them intact for identification.

The letter is as follows:

"My Dear Mrs. Gordon,—At last your hour of triumph has come! After the many battles we have had at the breakfast-table regarding K.H.'s existence, and my stubborn skepticism as to the wonderful

powers possessed by the ‘Brothers,’ I have been forced to a *complete belief* in their being living distinct persons. I am not allowed to tell you all I know, but K.H. *appeared* to me in person two days ago, and what he told me dumbfounded me.”

Source: Gordon, Alice. "Instantaneous Transmission of Another Letter." *Psychic News* (Calcutta, India), March 30, 1882, pp. 60–1.

[Note: Colonel Olcott in his handwritten diary for March 24, 1882 pens the following:

"At 9 the Gordons and I sat together. Morya and K.H. appeared at the windows and notes from Eglinton (from on board the Vega), Morya, K.H and H.P.B., tied together, dropped through the air on Mrs. Gordon's shoulder. A stupendous phenomenon all round. E. says in his note that he is sending it off by the Brothers to H.P.B. after showing it to a fellow passenger, Mrs. Boughton, and having her mark the envelope."—DHC]

Case 25

Henry S. Olcott

August 18, 1882

Ceylon, (at a village on the way to Colombo)

[I had a] night visit from M[orya] who directed telegram to be sent to A[llan] H[ume] about Fern's visions.

Source: Olcott, Henry S. *Handwritten diaries*. Entry for Aug. 18, 1882.

Case 26

R. Casava Pillai

May-October 1882,

Nellore, Bombay and Darjeeling, India.

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, F. T. S., early in 1881. Just at this time, the familiar and sacred face of my *Guru Deva* [Kut Humi or Koot Hoomi] 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 Branch. On an application from the members here, Madame Blavatsky and Colonel Olcott arrived at Nellore [in May, 1882], and this branch has been opened.

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 the latter Mahatma, 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.

And in one [dream]—I believe, it was about the end of May—I fervently prayed to Him that I might be allowed the happiness of seeing Him in his physical body, to which, after a moment's consideration, the *Guru Deva* replied that I should have to cross the Himalayas *alone*.

I left Madras on the evening of the 11th September 1882 by the mail train, and reached the [Theosophical] Society's head-quarters at Bombay on the 13th September.

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, as it were, of the solid wall, the astral form of my most revered *Guru Deva*, and I prostrated before him, and he blessed me and desired me to go and see him beyond the Himalayas, *in good Telugu language*. 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 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 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, and took the rail for Darjiling which place I reached about evening and met Babaji Dharbagirinath that very night just when I was in the greatest fix to find my way to the North.

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).

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 blessed feet of the *most venerated Masters Kut Humi and M[orya]* 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 in the head-quarters at Bombay. Besides, I have also seen a few

advanced *chelas*, and among them, the blessed Jwalkool who is *now* a Mahatma.

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.

Source: Pillai, R. Casava. "How a Hindu of Madras Interviewed a Mahatma at Sikkim." *The Indian Mirror* (Calcutta), Vol. XXV, March 3, 1885, p. [2] and March 7, 1885, p. [2].

Case 27

S. Ramaswamier

September–October 1882

Darjeeling, India, and later in Sikkim

My health having been disturbed by official work and worry, I applied for leave on medical certificate and it was duly granted. One day in September last, while I was reading in my room [in the town of Tinnevely, 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 the station.

Arrived at Bombay, I found Madame Blavatsky gone. Really not knowing whither I had best go, I took a through ticket to Calcutta.

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. When the train arrived, she got into the carriage. I myself had barely the time to jump into the last carriage.

[During] the first days of her arrival [at Darjeeling] Madame Blavatsky was living at the house of a Bengalee gentleman, a Theosophist [and] 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 in at night. After a sound sleep, undisturbed by any dream, I woke and found it was just dawning. 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. 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.

Source: Ramaswamier, S. "How a 'Chela' Found His Guru." *Theosophist* (Bombay, India), December 1882, pp. 67–69.

Case 28

S. Ramaswamier

November 1882

Bombay, India

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, at the end of 1882, 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.

Source: Quoted in Richard Hodgson's "Account of Personal Investigations in India, and Discussion of the Authorship of the 'Koot Hoomi' Letters," *Proceedings of the Society for Psychical Research*, Volume III, 1885, Appendix VII, pp. 348-349.

Case 29

Nobin Krishna Bannerji

November 1882

Bombay, India

On the occasion of the seventh anniversary [convention of the Theosophical Society], in 1882, one evening before the anniversary celebration, at about 7 p.m., I was sitting in the balcony of the headquarters in Bombay, in company with Norendra Nath Sen, Mohini, Madame, Ramaswamier, and several others. We were talking when Madame said, "Don't move from your seat until I say," or something to that effect. This made us expect that something was about to happen. Some were standing near the railing of the balcony, others were seated a little back.

After a few moments those standing near the rails saw something, and made some remarks which induced the rest of the party, excepting myself and Norendra, to get up and go towards the rails, and look at the object. We didn't stir, as nothing further was said by Madame, but kept turning our heads in expectation of seeing something. But we didn't perceive anything.

Some four or five minutes after, we inferred from the remarks made, that the others had seen some luminous astral figure walking to and fro below the balcony on the side of the hill. It was not

pitch dark. Objects could be seen at a distance, but not distinguished clearly.

The same party with the addition of Mr. Ghosal were sitting together on the north extremity of the bungalow facing the sea, at about 7:30 p.m., when some remark of Madame's made us expect to see something immediately.

Shortly after we saw a form standing on a rock close to the adjoining bungalow, about 10 yards distant. The light was about the same as on the previous occasion. There was no tree near and the figure could be seen clearly. The figure was dressed in a white flowing garment, with a light coloured turban, and a dark beard. The figure was that of a man of apparently ordinary size, but I could not recognise who it was.

From my description Colonel Olcott recognised one of the Mahatmas. He mentioned the name, which we afterwards found to be correct, as Madame and Damodar corroborated it. The figure seemed faintly luminous, but I am unable now to recollect any further details concerning its description.

The figure gradually vanished, and for a minute or two afterwards the place where it had been seemed to be gleaming with a milky brightness. The rock itself has some date and other trees upon it but

the spot where the figure appeared was bare. The figure was standing still when we saw it.

Source: Quoted in Richard Hodgson's "Account of Personal Investigations in India, and Discussion of the Authorship of the 'Koot Hoomi' Letters," *Proceedings of the Society for Psychical Research*, Volume III, 1885, Appendix VII, pp. 349-350.

Case 30

J.N. Ghosal

November 1882

Bombay, India

One evening, at the Bombay headquarters, on the 27th or 28th of November, 1882, about 9 or 10 p.m., Madame Blavatsky, Mohini, Chandra Sekhara, Damodar, Nobin Krishna Bannerji, Norendra Nath Sen, and a few others besides myself, were sitting in the balcony. Some of them had been called there by me, as I was then expecting that some phenomenon would take place.

My attention was drawn by a sound among some trees down below, about 10 yards from the balcony. The sound was like the stirring of leaves.

Immediately after I saw the tall figure of a man apparently more than 6ft. in height, clad in white, near the trees. It was a clear moonlight night. The figure was well-built. I could not distinguish the features very well, saw something like a beard, but not very distinctly. A white turban was on the head. The figure began to walk backwards and forwards for two or three minutes. Madame Coulomb joined the group, and the figure disappeared, making the same kind of sound, like stirring of leaves, which I heard before the appearance of the figure.

But it appeared to me, and a few of those present were of the same opinion, that the figure

walked over one of the trees and suddenly disappeared. Not being able to distinguish the features, I inquired of Madame, and was told it was the astral appearance of her Master.

Source: Quoted in Richard Hodgson's "Account of Personal Investigations in India, and Discussion of the Authorship of the 'Koot Hoomi' Letters," *Proceedings of the Society for Psychical Research*, Volume III, 1885, Appendix VII, p. 351.

Case 31

Mohini M. Chatterji

December 1882

Bombay, India

I have seen apparitions of Mahatmas on several occasions—five or six, I should think. It was in the month of December, 1882, 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 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 the apparition that appeared was that of his Master [Morya].

Source: Collated from *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: Testimony of Mohini M. Chatterji, pp. 63-65.

Case 32

G. Soobiah Chetty

December 24, 1882

Adyar, Madras, India

H.P.B. and Col. Olcott arrived in Madras on December 19, 1882. A few days after their arrival, on a Sunday morning, Madame Blavatsky was unpacking, assisted by "the boys"—Damodar K. Mavalankar, Narasimhulu and Soobiah Chetty, and Krishnaswami, known as "Bhavaji." Among the articles were found two portraits; and Narasimhulu and Soobiah were examining them intently, as they recognised in one of them a sadhu they had seen some years before. Noticing them handling the pictures, H.P.B. pounced upon them and forbade it, saying they were pictures of the Masters.

The two brothers said they 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 they had indeed seen the Master M. in 1874; that He had visited the city of Madras in His physical body; and that they were two of the four persons who had seen Him then. She asked them to describe the visit.

They said that early one morning a sadhu entered their home unannounced. A strikingly tall man, clothed in a long white dress and white *pagri*, with black hair falling on his shoulders, and black beard, stood within the door. Of the three persons

present one left the room, and the other two—Narasimhulu and Soobiah—drew near to him. He made certain signs which the brothers did not understand, but remembered vividly. He asked for one pice; and when they went to the money-box they found it contained exactly one pice, which they gave to Him.

He turned and left the house, followed by the two brothers, and suddenly disappeared, to their great astonishment. They could find no trace of Him in the street. It was this sudden and mysterious disappearance that impressed the visit so deeply upon them that they always remembered it in detail.

Source: Chetty, G. Soobiah. "Master M.'s Visit to Madras in 1874." *Adyar Notes and News*, October 25, 1928, p. 2.

[Note: In the above narrative, Soobiah Chetty writes in the third person about the experiences he and his brother Narasimhulu had.—DHC.]

Case 33

Damodar K. Mavalankar

April 1883

Adyar, Madras, India

Last night was a memorable one. 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. B. gave a start and exclaimed, "I feel him [Mahatma Morya]." She enjoined on us strictly not to leave our places, nor to get excited, but remain where we were 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 and we saw him coming from the screen door of Mme. B.'s bedroom 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 recognize him at once. 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 lamplight, 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—we 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*—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 toward 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 last night's experience; so clear, so vivid and tangible it was!

Narasimhulu at once recognized Him so distinctly and close did he see Him. It appears that in 1874 [Mahatma 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.

Source: "Echoes from the Past." *The Theosophist* (Adyar, Madras, India), May 1907, pp. 633–4. Reprinted in Mavalankar, Damodar. *Damodar and the Pioneers of the Theosophical Movement*. Compiled by Sven Eek. Adyar, Madras: Theosophical Publishing House, 1965, pp. 307–9.

Case 34

G. Soobiah Chetty

Summer 1883 and later that year
Ootacamund, India & Mylapore, India

In 1883 H.P.B. spent the summer 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 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.

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.

Source: Collated from: Chetty, G. Soobiah. "A Reminiscence of H.P.B.," *The Theosophist* (Adyar, Madras, India), May 1924, pp. 244-245; and "H.P.B.'s Birthday," *Theosophical World* (Adyar, Madras, India), August 1937, pp. 173-174.

Case 35

William T. Brown

October–December 1883

Jubbulpore, Allahabad and Lahore, India
and later at Jammu, Kashmir

After a railway journey [from Madras] of six and twenty hours, I joined Colonel Olcott at the town of Sholapur.

[Then] we arrived at Jubbulpore [and] on the evening of the lecture, Colonel Olcott, Damodar, several fellows of the Society, and I drove together to the place of the public meeting. There the Colonel delivered an impressive address to a large audience. During the lecture some three or four majestic figures had attracted my particular attention. They did not seem to hang upon the lips of the speaker, as did the rest of the audience, but remained calmly dignified, occasionally only exchanging pleasant glances. I was not surprised to learn afterwards that some Mahatmas had been present at the meeting in astral form.

And now let us proceed to Allahabad. At this ancient city a most stirring lecture was delivered. Here I saw and *recognized* the Mahatma [Koot Hoomi].

Although I was enabled to look at him but for a minute, I knew that it was he and recognized him by his portrait, which I had scrutinized some weeks

before. On our return to the bungalow at which we were being entertained, my impression was corroborated by Damodar, who volunteered the remark that his master had been there. Damodar, I may remark, had not been at the lecture.

The place to which our narrative really next pertains is the city of Lahore. Here, as elsewhere, Colonel Olcott delivered stirring addresses to large audiences; but Lahore has a special interest, because there we saw, in his own physical body, Mahatma Koot Hoomi himself.

On the afternoon of the 19th November, I saw the Master in broad daylight, and recognized him, and on the morning of the 20th he came to my tent, and said, "Now you see me before you in the flesh; look and assure yourself that it is I," and left a letter of instructions and silk handkerchief.

On the evening of the 21st, after the lecture was over, Colonel Olcott, Damodar, and I were sitting outside the *shamiana* (pavilion or pandal [temporary, open-sided shelter roofed with bamboo matting]), when we were visited by Djual Khool, the Master's head Chela, who informed us that the Master was about to come. The Master then came near to us, gave instructions to Damodar, and walked away.

On leaving Lahore the next place visited was Jammu, the winter residence of His Highness the Maharajah of Cashmere.

At Jammu I had another opportunity of seeing Mahatma Koot Hoomi *in propria persona*. One evening I went to the end of the "compound" (private enclosure), and there I found the Master awaiting my approach.

I saluted in European fashion, and came, hat in hand, to within a few yards of the place on which he was standing. After a minute or so he marched away, the noise of his footsteps on the gravel being markedly audible.

Source: Brown, William T. *Some Experiences in India*. London: London Lodge of the Theosophical Society, 1884, pp. 5–7, 10–11, 12, 13, and 15–17.

Case 36a

Henry S. Olcott

Nov. 19–20, 1883

Lahore, India

I have seen Mahatma Koot Hoomi in the body. While at Lahore I received from the Mahatma Koot Hoomi, through one of his associates—a former pupil—an intimation that he would visit me in the body. On the second night of my stay, I was awakened while asleep in my tent by someone putting his hands upon me. In the instant of awaking, having a vague impression that this might be an intruder, I seized him with both hands, at the same time asking him in Hindustanee who he was.

He replied, “Do you not remember me?” The tone of the voice immediately recalled the Mahatma Koot Hoomi, and it then flashed across my memory that I was to have been visited by him. In the next moment I was in full consciousness, and let go my hold of him, slipping my hands down the whole length of his arms to his hands, having first caught him by the shoulders. So I felt the substance of his arms all the way down.

A brief colloquy ensued, and he then, as I lay in bed, took my left hand, and placing the fingers of his right hand into contact with my palm, I felt growing up, as it were, some substance underneath his fingers. In another moment he closed my hands

upon this substance, said something more to me, bade me “Good-night,” and went out of the tent.

I then got up, and, going to the light burning in the tent, found that what he had left me was a small package enveloped in Chinese silk. On opening the package, I found within a letter in a Chinese envelope to my address.

The handwriting of the communication is identical with that of the many communications received at various times by Mr. A. P. Sinnett and many other persons. Madame Blavatsky was at Madras at that time, a distance of perhaps 2,500 or 3,000 miles

Source: Quoted from Colonel Olcott’s May 11, 1884 testimony in *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, pp. 50-51.

[Note: The letter from Master K.H. mentioned by Colonel Olcott in the above narrative is Letter No. 16 in Volume I of *The Letters from the Masters of Wisdom*, edited by C. Jinarajadasa, Adyar, Madras, India, The Theosophical Publishing House.—DHC.]

Case 36b
Henry S. Olcott
Nov. 19–20, 1883
Lahore, India

My camp was thronged with visitors during the three days of our stay, and I gave two lectures under the largest *shamiana* to multitudes, with great pots of fire standing along the sides to modify the biting November cold.

I was sleeping in my tent, the night of the 19th, when I rushed back towards external consciousness on feeling a hand laid on me. The camp being on the open plain, and beyond the protection of the Lahore Police, my first instinct was to protect myself from some possible religious fanatical assassin, so I clutched the stranger by the upper arms, and asked him in Hindustani who he was and what he wanted. It was all done in an instant, and I held the man tight, as would one who might be attacked the next moment and have to defend his life.

But the next instant a kind, sweet voice said: "Do you not know me? Do you not remember me?" It was the voice of the Master K.H. A swift revulsion of feeling came over me, I relaxed my hold on his arms, joined my palms in reverential salutation, and wanted to jump out of bed to show him respect. But his hand and voice stayed me, and after a few sentences had been exchanged, he took my left hand

in his, gathered the fingers of his right into the palm, and stood quiet beside my cot, from which I could see his divinely benignant face by the light of the lamp that burned on a packing case at his back.

Presently I felt some soft substance forming in my hand, and the next minute the Master laid his kind hand on my forehead, uttered a blessing, and left my half of the large tent to visit Mr. W. T. Brown, who slept in the other half behind a canvas screen that divided the tent into two rooms.

When I had time to pay attention to myself, I found myself holding in my left hand a folded paper enwrapped in a silken cloth. To go to the lamp, open and read it, was naturally my first impulse. I found it to be a letter of private counsel.

On hearing an exclamation from [Brown's] side of the screen, I went in there and he showed me a silk-wrapped letter of like appearance to mine though of different contents, which he said had been given him much as mine had been to me, and which we read together.

The next evening, after the visits to Mr. Brown and myself, we two and Damodar sat in my tent, at 10 o'clock, waiting for an expected visit from Master K.H. The camp was quiet, the rest of our party dispersed through the city of Lahore. We sat on chairs at the back of the tent so as not to be observed

from the camp: the moon was in its last quarter and had not risen.

After some waiting we heard and saw a tall Hindu approaching from the side of the open plain. He came to within a few yards of us and beckoned Damodar to come to him, which he did. He told him that the Master would appear within a few minutes, and that he had some business with Damodar. It was a pupil of Master K.H.

Presently we saw the latter coming from the same direction, pass his pupil—who had withdrawn to a little distance—and stop in front of our group, now standing and saluting in the Indian fashion, some yards away. Brown and I kept our places, and Damodar went and conversed for a few minutes with the Teacher, after which he returned to us and the king-like visitor walked away. I heard his footsteps on the ground.

Before retiring, when I was writing my diary, the pupil lifted the *portiere*, beckoned to me, and pointed to the figure of his Master, waiting for me out on the plain in the starlight. I went to him, we walked off to a safe place at some distance where intruders need not be expected, and then for about a half hour he told me what I had to know.

There were no miracles done at the interview, just two men talking together, a meeting, and a parting when the talk was over.

Source: Olcott, Henry S. *Old Diary Leaves: The Only Authentic History of the Theosophical Society*. London: Theosophical Publishing Society, 1900, 1929. Vol. 3 (1883–1887), pp. 37–39, and 43–45.

[Note: In Colonel Olcott's handwritten diary for Tuesday, November 20, 1883, the entry reads:

"1:55 a.m. Koot Hoomi came in body to my tent. Woke me suddenly out of sleep, pressed a note (wrapped in silk) into my left hand, and laid his hand upon my head. He then passed into Brown's compartment and integrated another note in his hand (Brown's). He spoke to me."—DHC.]

Case 37

Damodar K. Mavalankar

Nov.–Dec., 1883

Lahore, India and later at Jammu, Kashmir

While on my tour [of northern India] with Col. Olcott, we reached Lahore, where we expected to meet in body my Master [Koot Hoomi]. *There I was visited by him in body, for three nights consecutively* and, in one case, even went outside the house meeting [the Master] in the compound, re-entering the house with him, offering him a seat, and then holding a long converse.

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 former cases, when making *pranam* (salutation) my hands passed through his form, while on the latter occasions they met solid garments and flesh.

I shall not here dwell upon the fact of his having been corporeally seen by both Col. Olcott and Mr. Brown separately, for two nights at Lahore.

[Later at] Jammu 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. 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 perplexedly, 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 pupil of a Vedantic Swami. 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.

Source: Damodar K. Mavalankar. "A Great Riddle Solved." *The Theosophist* (Adyar, Madras, India), December 1883–January 1884, pp. 61–62. Reprinted in *Damodar and the Pioneers of the Theosophical Movement*. Compiled by Sven Eek. Adyar, Madras: Theosophical Publishing House, 1965, pp. 334–336.

Case 38

Mohini M. Chatterji

January-February, 1884

Adyar, Madras, India

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 Mdme. 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.

[One] instance which I will describe was the last that occurred just before my leaving India. We were sitting in the drawing-room on the first-floor of the house at Adyar. 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. This figure was Mr. Sinnett's correspondent, Koot Hoomi.

After a while I said that as I should not see him [Master Koot Hoomi] for a long time, on account of my going to Europe, I begged he would leave some tangible mark of his visit. The figure

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. There was a tree on the other side, and it was in order to prevent all suspicion that it might be something that had got down the tree, or anything of that kind, that we requested him to disappear from the side where there was no exit. The figure went over to that spot and then disappeared. It passed us slowly until it came to the edge of the balcony, and then it was not to be seen any more. [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. Just below the balcony there is an open lawn.

My own idea is that it would have been perfectly impossible for a person to have jumped down. There is a small flight of steps just below the balcony, and if a man had jumped from the balcony he must have fallen upon the steps and broken his legs.

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.

[On the balcony there was] the moonlight, and the figure came to within so short a distance that the light, which was streaming out of the window, fell upon it. This was at the Madras [Theosophical Society] headquarters, about either the end of January or the beginning of February last; in fact, just before I left Madras.

Source: Collated from Chatterji, Mohini M., "The Theosophical Mahatmas," *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: Testimony of Mohini M. Chatterji, pp. 63, and 66-67.

Case 39
Bhavani Shankar
January 1884
Jubbulpore, India

During my travels in the north, I have received communications from my Master [Koot Hoomi] direct, independent of anybody else and have seen the Mahatmas in their [astral] "double[s]."

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.

Source: 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. 78, 79-80.

Case 40

Franz Hartmann

December 1883–February 1884

Adyar, Madras, India

On the evening of December 4, 1883, I arrived at Madras and was kindly received by Mr. G. Muttuswami Chettyar, who conducted me to his carriage, and away we went towards Adyar, situated in a suburb of the city of Madras, about six miles from the landing place of the steamer.

Before retiring to rest, I expressed a desire to see the pictures of the Mahatmas, these mysterious beings, superior to man, of whom I had heard so much, and I was taken upstairs, to see the "shrine" in which those pictures were kept. The pictures represented two men with oriental features and in corresponding dress. The expression of their faces was mild and yet serene.

I have never seen [Mahatma] K.H., but I have seen another Mahatma [Master Morya] in his astral form. He appeared to me, accompanied by the astral forms of two Chelas. His presence left an exhilarating and elevating influence [on me], which did not fade away until several days after.

[Later] the impaired health of Madame Blavatsky had rendered it desirable that she should have a change of air, and the physicians which were consulted, advised her to go to Europe, where Col.

Olcott was called on account of some official business. Madame Blavatsky therefore resolved to accompany Col. Olcott.

Two days before Madame Blavatsky left, February 5th, 1884, I went unasked up to her room to speak with her in regard to Society matters.

After this conversation, the thought came in my mind to ask her opinion in regard to a certain subject of which I had been thinking. Madame Blavatsky advised me to apply to the [Master Morya] himself, to ask him mentally, and that the Master himself would answer my question. A few seconds later she said she felt his presence, and that she saw him writing. I must say that I too felt his influence and seemed to see his face, but of course this circumstance will carry conviction to no one but myself.

Just then another lady came in, to my great annoyance, and expressed her wish to have a pair of pincers, which was needed for some purpose, and remembering that I had such a pair of pincers in the drawer of my writing desk, I went downstairs into my room to get them. I opened the drawer, saw the pincers and a few other things in there, but no vestige of any letter, as I had removed my papers the day before to another place.

I took the pincers and was about to close the drawer, when—there lay in the drawer a great

envelope, addressed to me in the well-known handwriting of the Master and with the seal bearing his initials in Tibetan characters.

On opening it, I found a long, very kind letter treating of the identical questions about which I had just been talking with Madame Blavatsky, besides giving a detailed and satisfactory answer to the very question which had so perplexed my mind, and a satisfactory explanation of certain matters, which for some time had been foremost in my mind, but of which I had said nothing at all.

Moreover, there was in the same envelope a photograph, cabinet-size, of the Master's face, with a dedication to me at the back.

Now, if I know anything at all, I know that my drawer contained no such letter, when I opened it, and that there was nobody visible in my room at that time. The letter, giving a detailed answer to my question, must have been written, sealed and put into the drawer in less than four minutes, while it took exactly forty minutes to copy it the next day.

Source: Hartmann, Franz. *Report of Observations Made during a Nine Month Stay at the Headquarters of the Theosophical Society at Adyar (Madras), India*. Madras, India: Printed at the Scottish Press by Graves, Cookson, and Co., 1884, pp. 11–12, 15, and 28–30.

Case 41
Mary Gebhard
April 7, 1884
London

On the 7th of April, being, at a meeting of the Theosophical Society at Mr. Finch's rooms, Lincoln's Inn, I had a vision, in which I saw the Mahatma M. At the moment I was listening attentively to Colonel Olcott's opening speech to the Society.

I saw standing on my right side, a little in front, a very tall, majestic-looking person, whom I immediately recognised to be the Mahatma, from a picture I had seen of him in Mr. Sinnett's possession.

He was not clad in white, but it seemed to me to be some dark material with coloured stripes, which was wound round his form. The vision lasted only a few seconds. As far as I could learn, the only persons besides myself who had seen the Mahatma were Colonel Olcott, Mr. Mohini, and, of course, Madame Blavatsky.

Source: *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 XXXIX, p. 126.

Case 42

Vera P. de Zhelihovsky

May 1884

Paris, France

We were four of us at Rue Notre Danle des Champs, 46—Mme. N. A. de Fadeyev, Mme. Blavatsky, the eminent Russian author, M. Solovyov, and I—having tea at the same table of the little drawing-room, about 11 pm. Mme. B. was asked to narrate something of her "Master," and how she had acquired from him her occult talents.

While telling us many things, she offered us to see a portrait of his in a gold medallion she wore on a chain round her neck, and opened it. It is a perfectly flat locket, made to contain but one miniature, and no more. It passed from hand to hand, and we all saw the handsome Hindoo face in it, painted in India.

Suddenly our little party felt disturbed by something very strange, a sensation which it is hardly possible to describe. It was as though the air had suddenly changed, was rarefied—the atmosphere became positively oppressive, and we three could hardly breathe. H.P.B. covered her eyes with her hand, and whispered: "I feel that something is going to happen. Some phenomenon. He is preparing to do it."

She meant by "He," her guru-master, whom she considers so powerful.

At that moment Mr. Solovyov fixed his eyes on a corner of the room, saying that he saw something like a ball of fire, of oval form, looking like a radiant golden and bluish egg. He had hardly pronounced these words when we heard, coming from the farthest end of the corridor, a long melodious harp—a melody far fuller and more definite than any of the musical sounds we had previously heard.

Once more the clear notes were repeated, and then died away. Silence reigned again in the rooms.

I left my seat and went into the passage hall, brightly lighted with a lamp. Useless to say that all was quiet, and that it was empty. When I returned to the drawing room I found H. P. Blavatsky sitting quietly as before at the table between Mme. de Fadeyev and Mr. Solovyov.

At the same time, I saw as distinctly as can be, the figure of a man, grayish, yet quite clear form, standing near my sister, and who, upon my looking at him, receded from her, paled, and disappeared in the opposite wall.

This man—or, perhaps, his astral form—was of a slight build, and of middle size, wrapped in a kind of mantle, and with a white turban on his head.

The vision did not last more than a few seconds, but I had all the time to examine it, and to tell every one what I distinctly saw, though, as soon as it had disappeared, I felt terribly frightened and nervous.

Hardly come back to our senses, we were startled with another wonder, this one palpable and objective. H.P.B. suddenly opened her locket, and instead of one portrait of a Master, there were two—her own facing his!

Source: Sinnett, A. P. *Incidents in the Life of Madame Blavatsky*. Compiled from Information Supplied by her Relatives and Friends. London: George Redway, 1886, pp. 266–9.

Case 43

Laura C. Holloway-Langford

July 1884

London

Mr. [Hermann] Schmiechen, a young German artist, [was] residing in London [and] a number of Theosophists gathered at his studio. Chief among Mr. Schmiechen's guests was H.P.B., who occupied a seat facing a platform on which was [Schmiechen's] 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 artist quickly began to outline 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, [Mrs. Holloway-Langford] 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 KH; 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."

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. How many of the number of those in the studio on that first occasion recognized the Master's presence was not known.

Source: Holloway-Langford, Laura C. "The Mahatmas and Their Instruments." *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. For the full version of this account and a reproduction of the K.H. portrait, see Appendix 5, pp. 185-191 in this book.—DHC.]

Case 44
C. Ramiah
Madras, India
1884

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. A few months rolled away and nothing particular occurred.

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 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 someone 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 gowns 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. I came back to the Chief, and after prostrating before him once more, I left the place.

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, 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 [Adyar] Head-Quarters of the Theosophic Society 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.

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 anything. 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.²

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" 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 last August I was in prayers as usual when the golden ray of light having appeared the Mahatma stood in it in all his glory. He receded again, and I followed him close, and after

² 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*].

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.³

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

³ This is a correct description, as far as it goes, of the house of the MAHATMA [K.H.].—Editor [of *The Theosophist*].

[For more about the houses of the Masters K.H. and M, see Appendix 4 (pp. 179-184) in this book.—DHC.]

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.⁴

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 would have sent you a sketch of the scenery of the two houses with the picturesque temple half way between the houses.

Source: Collated from Ramiah, C. "Dreams about Mahatmas Realized" [Part I], *Supplement to The Theosophist*, September, 1884, pp. 125-126; and Ramiah, C. "Psychological Experiences" [Part II], *Supplement to The Theosophist*, October, 1884, pp. 138-139.

⁴ This description corresponds to that of the house of the other MAHATMA [M.], known to Theosophists.—Editor [of *The Theosophist*].

[For more about the houses of the Masters K.H. and M, see Appendix 4 (pp. 179-184) in this book.—DHC.]

Case 45

Vsevolod S. Solovyov

August 26–27, 1884

Brussels, Belgium and then later
at Elberfeld, Germany

Having received a letter from my countrywoman, Madame Helena Blavatsky, in which she informed me of her bad health and begged me to go to see her at Elberfeld, I decided to take the journey. But as the state of my own health obliged me to be careful, I preferred to stop at Brussels, which town I had never seen, to rest, the heat being unbearable.

I left Paris on the 24th of August. Next morning, at the Grand Hotel in Brussels, where I was staying, I met Mlle. [Justine de Glinka] (daughter of [a] Russian ambassador and maid of honour to the Empress of Russia). Hearing that I was going to Elberfeld to see Mme. Blavatsky, whom she knew and for whom she had much respect, she decided to come with me. We spent the day together expecting to leave in the morning by the nine o'clock train.

At eight o'clock [the next morning], being quite ready to depart, I go to Miss [de Glinka's] room and find her in a great state of perplexity. All her keys, which she always kept about her person in a little bag and that she had in this bag on going to bed, had disappeared during the night, although the door was locked. Thus, as all her baggage was

locked, she could not put away the things she had just been using and wearing. We were obliged to postpone our departure to the one o'clock train and called a locksmith to open the largest trunk. When it was opened, all the keys were found in the bottom of the trunk, including the key of this trunk itself, attached as usual to the rest.

Having all the morning to spare, we agreed to take a walk, but suddenly I was overcome by weakness and felt an irresistible desire to sleep. I begged Miss [de Glinka] to excuse me and went to my room, and threw myself on the bed.

But I could not sleep and lay with my eyes shut, but awake, when suddenly I saw before my closed eyes a series of views of unknown places that my memory took in to the finest detail. When this vision ceased, I felt no more weakness and went to Miss [de Glinka], to whom I related all that had happened to me and described to her in detail the views I had seen.

We left by the one o'clock train and lo! after about half an hour's journey, Miss [de Glinka], who was looking out of the window, said to me, "Look, here is one of your landscapes!" I recognized it at once, and all that day until evening, I saw, with open eyes, all that I had seen in the morning with closed eyes. I was pleased that I had described to Miss [de Glinka] all my vision in detail. The route between Brussels and Elberfeld is completely unknown to

me, for it was the first time in my life that I had visited Belgium and this part of Germany.

On arriving at Elberfeld in the evening, we took rooms in a hotel and then hurried off to see Madame Blavatsky at Mr. Gebhard's house. The same evening, the members of the Theosophical Society who were there with Mme. Blavatsky showed us two superb oil paintings of the Mahatmas [Morya] and Koot Hoomi [painted by Mr. Schmiechen].

The portrait of M. especially produced on us an extraordinary impression, and it is not surprising that on the way back to the hotel, we talked on about him and had him before our eyes. Miss [de Glinka] may be left to relate her own experience during that night.

But this is what happened to me:

Tired by the journey, I lay peacefully sleeping when suddenly I was awakened by the sensation of a warm penetrating breath. I open my eyes and in this feeble light that entered the room through the three windows, I see before me a tall figure of a man, dressed in a long white floating garment. At the same time I heard or felt a voice that told me, in I know not what language, although I understood perfectly, to light the candle.

I should explain that, far from being afraid, I remained quite tranquil, only I felt my heart beat rapidly. I lit the candle, and in lighting it, saw by my watch that it was two o'clock. The vision did not disappear. There was a living man in front of me. And I recognized instantly the beautiful original of the portrait we had seen during the evening before. He sat down near me on a chair and began to speak. He talked for a long time.

Among other things, he told me that in order to be fit to see him in his astral body I had had to undergo much preparation, and that the last lesson had been given me that morning when I saw, with closed eyes, the landscapes that I was to see in reality the same day. Then he said that I possess great magnetic power, now being developed. I asked him what I ought to do with this force. But without answering, he vanished.

I was alone, the door of my room locked. I thought I had had a hallucination and even told myself with fright that I was beginning to lose my mind. Hardly had this idea arisen when once again I saw the superb man in white robes.

He shook his head and, smiling, said to me, "Be sure that I am no hallucination and that your reason is not quitting you. Blavatsky will prove to you tomorrow before everyone that my visit is real." Then he disappeared. I saw by my watch that it was

three o'clock. I put out the candle and immediately went into a deep sleep.

Next morning, on going with Miss [de Glinka] to Madame Blavatsky, the first thing she said to us with an enigmatical smile was "Well! How have you passed the night?" "Very well," I replied and I added, "Haven't you anything to tell me?" "No," she replied, "I only know that the Master was with you with one of his pupils."

That same evening, Mr. Olcott found in his pocket a little note, that all the Theosophists said was in the handwriting of M[orya]: "Certainly I was there, but who can open the eyes of him who will not see." This was the reply to my doubts, because all the day I had been trying to persuade myself that it was only a hallucination, and this made Madame Blavatsky angry.

I should say that on my return to Paris, where I am now, my hallucinations and the strange happenings that surrounded me, have completely stopped.

Source: Hastings, Beatrice. *Solovyoff's Fraud*. Edmonton, Alberta, Canada: Edmonton Lodge of the Theosophical Society in Canada, 1988, pp. 27-9.

[Note: For reproductions of the portraits of the Masters M. and K.H. mentioned by Solovyov, see Appendix 5, pp. 185-191 in this book.—DHC.]

Case 46

Damodar K. Mavalankar

1884

India

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. Being of a religious turn of mind, it was the constant end and aim of my aspirations to come in contact with personal relations with the Yogis.

When some of the orthodox Brahmins told me that in this Kali Yuga no true Yogi could be found, I always argued that either no Yogi could have existed in *any* Yuga, or that if any existed before there must be similar persons now, however small may be their number at the present time. Our sacred literature was too full of the events of the lives of such great men, and I could never believe that it was all the fiction of a poetic brain. These men must have their successors living in some secluded part of the world, watching the destinies of the world, and assisting every individual effort to rise in the scale of progress.

For such arguments and belief I was looked upon as a religious enthusiast, and being constantly engaged in the performance of religious rites and observances, not on a few occasions fear was

entertained that I might run away into the jungles in search of the Mahatmas.

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 [in 1879]; 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.

There are several other occurrences not so mentioned, which I wrote about in private correspondence to Theosophical friends in London and New York. Especially the account of my going to the Mahatmas and staying with them last year, will be of interest to inquirers after truth. This account was published in the *Theosophist* for January, 1884.

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 [K.H.] 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. Before joining the Society, as well as after, during Madame Blavatsky's absence as well as her presence, under a thousand and one different circumstances, I have received several letters for myself or for others from different Mahatmas, have seen them, talked to them, heard their voices, and seen several kinds of phenomena.

Source: *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 IX, pp. 87-88.

Case 47
Laura C. Holloway-Langford
October 1884
England

I left H.P.B. in London [for my trip back to New York].

Going on board the steamer in the afternoon I retired at once to my stateroom and, later on, while reading quietly the room was filled with a blazing light that came like a flood upon me.

Two Masters stood in the midst of this light and conversed with me. It was the most transcendent Vision I had ever seen, or shall hope to see again, and while these enlightened Beings were with me they instructed me regarding my future

One of the glorious Beings I saw on that never-to-be-forgotten evening at sea, was H.P.B., and then and there my vision was strengthened, and I was carefully instructed regarding my one gift —the power to pass easily from the physical to the astral plane, and the tasks I was to perform on that plane, while living in the body and doing my duty according to my ability.

Source: Excerpt from letter written by Mrs. Holloway-Langford and dated September 11, 1923. This letter is preserved in the H.P.B. Library, Toronto, Canada.

Case 48

Henry S. Olcott

January 8, 1885

Adyar, Madras, India

During the night, chela "D.K." [Djual Khool] visited and talked with me about persons and things. [C.W.] Leadbeater sleeping in another bed in my room heard his voice and mine and saw a phosphorescent light by my bed but could not see his form. M[orya] and five chelas were at the place together. H.P.B. saw them all.

Source: Olcott, Henry S. *Old Diary Leaves*, Volume III, p. 208.

[Note: In his handwritten diary for Jan. 8, 1885, Colonel Olcott wrote:

"During the night...I was visited by Dj.K...who talked with me about sundry persons and things. Mr. Leadbeater...sleeping on another *charpai* in the same room, heard the two voices and saw a column of light by my bedside, but could not distinguish the form of my visitor."—DHC.]

Case 49

Henry S. Olcott

February 7–8, 1885

Adyar, Madras, India

Again has our Master [Morya] snatched H.P.B. from the jaws of death. A few days ago she was dying and I was recalled from Burma by telegraph, with little or no prospect of seeing her again. But, when three physicians were expecting her to sink into coma and so pass senseless out of life, He came, laid his hand upon her, and the whole aspect of the case changed.

The day before yesterday things looked so bad that Subba Row and Damodar lost heart and got quite panicky and said the T.S. would go to the dogs.

Well, yesterday came here a certain Indian yogi, dressed in the usual saffron robes, and accompanied by a female ascetic—his supposed disciple. I was called, came and sat down, and we stared at each other in silence. Then he closed his eyes, concentrated himself, and gave me psychically his message.

He had been sent by the Mahatma [Narayana] at Tirivellum (the one who dictated to H.P.B. the "Replies to an English F.T.S.") to assure me that I should not be left alone.

And he [Narayana] asked me (mentally) if I could for a moment have believed that he, who had always been so true to me, would leave me to go on without help.

Then he and his Maya of a she-chela went up to H.P.B.'s sick-chamber, and she—contrary to every Hindu usage for females of the sort—went straight at [H.P.B.] and made passes over her, and at the Guru's command began to recite mantrams.

Then the Guru took from beneath his robe a ball, the size of an orange, of the *nirukti* or sacred ashes used in Hindu temples for external application after the bath, and told the disciple to put it in a small cupboard that hangs over the head of H.P.B.'s bed. He told the latter that when she needed him she should simply think of him in his present visible form and mentally repeat his name thrice. Then there was some conversation all around, and they went away.

Source: Quoted from: "Letters of H. S. Olcott to Francesca Arundale." *The Theosophist* (Adyar, Madras, India), September 1932, pp. 732–4.

Case 50

Henry S. Olcott

September 25, 1885

Gooty, India

...In night [I] had visit from M[orya] and Majji....

Source: Olcott, Henry S. *Diaries*. Entry for Sept. 25, 1885.

[Note: In a letter dated October 10, 1885 to Francesca Arundale, Henry Olcott mentions this late September visit from Mahatma Morya:

"...that night [at Gooty] I was visited by my Guru [Morya] and 'Majji'...." Quoted from: "Letters of H. S. Olcott to Francesca Arundale." *The Theosophist* (Adyar, Madras, India), December 1932, p. 275.—DHC.]

Case 51
Countess Constance Wachtmeister
Oct.–Dec. 1885
Sweden and Wurzburg, Germany

In the autumn of 1885, I was making preparations to leave my home in Sweden to spend the winter with some friends in Italy, and incidentally, en route to pay Madame Gebhard a promised visit at her residence in Elberfeld [Germany].

It was while I was engaged in putting my affairs in order, in view of my long absence, that an incident occurred, not indeed singular in my experience, but out of the normal. I was arranging and laying aside the articles I intended to take with me to Italy when I heard a voice saying, "Take that book, it will be useful to you on your journey."

I turned my eyes on a manuscript volume I had placed among the heap of things to be locked away until my return.

Certainly it seemed a singular inappropriate vade-mecum for a holiday, being a collection of notes on the Tarot and passages in the Kabbalah that had been compiled for me by a friend. However, I decided to take it with me, and laid the book in the bottom of one of my traveling trunks.

At last the day came for me to leave Sweden, in October 1885, and I arrived at Elberfeld, where I met with a cordial and affectionate greeting from Madame Gebhard. [But soon] the time was drawing near for me to pass on into Italy. My friends never ceased pressing me to join them there, and at last the date of my departure was fixed.

When I told Madame Gebhard that I must leave her in a few days, she spoke to me of a letter she had received from [Madame Blavatsky]. She was ill in body and depressed in mind. "Go to her," said Madame Gebhard, "she needs sympathy, and you can cheer her up."

I thought the matter over. Madame Gebhard was genuinely pleased when I made known my decision to her and showed her a letter I had written to "the old lady" in Wurzburg suggesting that if she cared to receive me I would spend a few weeks with her. The letter was dispatched, and we waited eagerly for the reply.

When at last it lay upon the breakfast table, there was much excitement in regard to its contents, but anticipation soon turned into consternation on Madame Gebhard's part and disappointment on mine, when we found nothing more nor less than a polite refusal. Madame Blavatsky was sorry, but she had no room for me. After the first natural disappointment, I set my eyes hopefully southward [for Italy].

My luggage was soon ready, and a cab was actually waiting for me at the door when a telegram was put into my hands containing these words, "Come to Wurzburg at once, wanted immediately—Blavatsky." There was no resisting and instead of taking my ticket to Rome I took one to Wurzburg.

It was evening when I reached Madame Blavatsky's lodgings, and as I mounted the stairs my pulse was a little hurried while I speculated upon the reception which awaited me.

Madame Blavatsky's welcome was a warm one. I remember very well that it was then, on going into the dining room together to take some tea, that she said to me abruptly, as of something that had been dwelling on her mind.

"Master says you have a book for me of which I am much in need."

"No, indeed," I replied, "I have no books with me."

"Think again," she said, "Master says you were told in Sweden to bring a book on the Tarot and the Kabbalah."

Then I recollected the circumstances that I have related before. From the time I had placed the volume in the bottom of my box it had been out of my sight and out of my mind. Now, when I hurried to the bedroom, unlocked the trunk, and dived to the

bottom, I found it in the same corner I had left it when packing in Sweden, undisturbed from that moment to this.

But this was not all. When I returned to the dining room with it in my hand, Madame Blavatsky made a gesture and cried, "Stay, do not open it yet. Now turn to page ten and on the sixth line you will find the words...." And she quoted a passage.

I opened the book which, let it be remembered, was no printed volume of which there might be a copy in H.P.B.'s possession, but a manuscript album in which had been written notes and excerpts by a friend of mine for my own use; yet, on the page and at the line she had indicated, I found the very words she had uttered.

When I handed her the book I ventured to ask her why she wanted it.

"Oh," she replied, "for *The Secret Doctrine*. That is my new work that I am so busily engaged in writing. Master is collecting material for me. He knew you had the book and told you to bring it that it might be at hand for reference."

Source: Wachtmeister, Countess Constance, and others. *Reminiscences of H. P. Blavatsky and the Secret Doctrine*. London, Theosophical Publishing Society, 1893, pp. 16–21.

Case 52
Sriman Swamy
March 1887
Lhasa, Tibet

In reply to your enquiries I may say that I certify on my word as a *Sanyassi* that I have twice visited Tibet since the year 1879; that I have personally become acquainted with several Mahatmas, among whom were the two known to the outside world as Mahatma "M" and Mahatma "K. H."; that I spent some time in their company; that they told me that they and other Mahatmas were interested in the work of the Theosophical Society; that Mahatma "M" told me he had been the (occult) guardian of Madame Blavatsky from her infancy.

And I further certify that in March 1887 I saw Mr. Damodar K. Mavalankar at L'hasa, in a convalescent state. He told me, in the presence of Mahatma "K. H." that he had been at the point of death in the previous year.

Source: "News of Damodar." *Lucifer* (London), September 1889, p. 68.

Case 53
Violet Tweedale
1888–1889
London

On another occasion when I was alone with Madame Blavatsky, she suddenly broke off our conversation by lapsing into another language, which I supposed to be Hindustani. She appeared to be addressing someone else, and on looking over my shoulder I saw we were no longer alone. A man stood in the middle of the room. I was sure he had not entered by the door, window, or chimney, and as I looked at him in some astonishment, he salaamed to Madame Blavatsky and replied to her in the same language in which she had addressed him.

I rose at once to leave her, and as I bade her good-by she whispered to me, "Do not mention this." The man did not seem aware of my presence; he took no notice of me as I left the room. He was dark in color and very sad looking, and his dress was a long, black cloak and a soft black hat, which he did not remove, pulled well over his eyes. I found out that evening that none of the general staff were aware of his arrival, and I saw him no more.

Source: Tweedale, Violet. *Ghosts I Have Seen and Other Psychic Experiences*. New York: Frederick A. Stokes, 1919, pp. 60-61.

Case 54

Henry S. Olcott

October 25, 1888

Approaching Rome, Italy by train

[I had] the most unexpected and splendid visit from M[orya] in the train. I felt so rejoiced...He was so kind, so loving and compassionate; despite all my faults and shortcomings, he bears with me and holds to me because of the useful work I have now and then done, and of my fervent desire to do my duty.

If he has not told you already, he will; so I shall not flog my tired brain to describe how he came, talked, looked and went. Goodnight, Chum—to you and to all...

Source: Letter dated Oct. 26, 1888 from Henry Olcott in Rome to H.P. Blavatsky in London. Quoted from: Murphet, Howard, *Hammer on the Mountain*, Wheaton, Illinois, The Theosophical Publishing House, 1972, p. 236.

[Note: In his handwritten diary for Oct. 25, 1888, Colonel Olcott penned the following:

"At 9:30 [I] took train for Rome via Pistoia and Pisa. In train all night...[I] had a most encouraging visit from M[orya] in the train."—DHC.]

Case 55
Archibald Keightley
April 1889
London

The meetings of the Blavatsky Lodge were out of the ordinary. The discussions were out of the ordinary. The discussions were informal and all sat round and asked questions of Mme. Blavatsky. All sorts and conditions of men and women were present and one part of our delight was for Mme. Blavatsky to reply by the Socratic method—ask another question and seek information on her own account.

Sometimes there would be unseen visitors, seen by some but not by others of us. Results were curious. Mme. Blavatsky felt the cold very much and her room was therefore kept very warm, so much so that at the meetings it was unpleasantly hot very often.

One night before the meeting time, I came downstairs to find the room like an ice-house, though fire and lights were fully on. I called H.P.B.'s attention to this, but was greeted with a laugh and "Oh, I have had a friend of mine here to see me and he forgot to remove his atmosphere."

Another time I remember that the rooms gradually filled until there was no vacant seat. On the sofa sat a distinguished Hindu, in full panoply of turban and dress. The discussion proceeded and

apparently our distinguished guest was much interested, for he seemed to follow intelligently the remarks of each speaker. The President of the Lodge arrived that night very late, and coming in looked around for a seat. He walked up to the sofa and sat down—right in the middle of the distinguished Hindu, who promptly, and with some surprise, fizzled and vanished!

Source: Keightley, Archibald. "Reminiscences of H. P. Blavatsky," *The Theosophical Quarterly* (New York), October 1910, p. 118.

Case 56a

Annie Besant

July 1889

Fontainebleau, France

My first-hand experience of the Masters had been clear, definite, and absolutely convincing to me. The experience began in 1889. In the beginning of the year, before I joined the T.S., I was making desperate efforts to pierce the darkness, and was seeking with passionate earnestness to obtain some direct evidence of the existence of Soul and of the superphysical worlds.

One evening as I sat alone, concentrating my mind on this longing, I heard the Master's voice—but knew not whose voice it was—and after some questions asked by Him and answered by me, came the promise that I should soon find the light—a promise quickly verified.

As I did not till later know Who had spoken to me, I ought not to put this as evidence at that time, and it was in the summer of 1889 that I gained my first direct evidence.

I was in Fontainebleau [France staying with Madame Blavatsky], and was sleeping in a small room by myself; I was waked suddenly and sat up in bed startled, to find the air of the room thrown into—pulsing electrical waves, and then appeared the

radiant astral Figure of the Master [Morya], visible to my physical eyes.

Source: Besant, Annie. *The Case Against W.Q. Judge*, 1895, p. 10.

Case 56b

Annie Besant

July 1889

Fontainebleau, France

I will tell you about the first occasion on which I saw my Master. Soon after I had joined the Society, it happened that I was in England at a time when H. P. B. was in Fontainebleau, France, where *The Voice of the Silence* was written. She wrote me to go over and join her, which I did with joy. She was living in a delightful old house out in the country, and I was put in a bed-room near hers, a door connecting the two.

One night I awoke suddenly. The air was all throbbing, and it seemed as if an electric machine was playing there; the whole room was electric. I was so astonished (for it was my first experience of the kind) that I sat up in bed, wondering what on earth could be happening. It was quite dark, and in those days I was not a bit clairvoyant.

At the foot of the bed a luminous figure appeared, and stood there from half a minute to a minute. It was the figure of a very tall man, and I thought, from pictures I had seen, it was H. P. B.'s Master. Near him was another figure, more faintly luminous, which I could not clearly distinguish. The brilliant figure stood quite still, looking at me, and I was so utterly astounded that I sat perfectly still, simply looking at Him; I did not even think of

saluting Him. So I remained motionless and then gradually the figure vanished.

Next day I told H. P. B. what had happened, and she replied: "Yes, Master came to see me in the night, and went into your room to have a look at you." This was my first experience of seeing a Master; it must have been clearly a case of materialisation, for as I have said, I was not in the least clairvoyant at the time.

Source: Besant, Annie. "In the Twilight." *The Theosophist* (Adyar, Madras, India), May 1910, pp. 1098-1100.

Case 57

James Morgan Pryse

August 1889

Los Angeles, California and then London

My mind kept dwelling on Paracelsus, with a distinct impression that he was again incarnated; so I resolved to find him, if possible, and in my daily meditation concentrated my mind on him. One evening [in August 1889] while I was thus meditating the face of H.P.B. flashed before me. I recognized it from her portrait in *Isis* [*Unveiled*], though it appeared much older.

Thinking that the astral picture, as I took it to be, was due to some vagary of fancy, I tried to exclude it; but at that the face showed a look of impatience, and instantly I was drawn out of my body and immediately was standing “in the astral” beside H.P.B. in London.

It was along toward morning there, but she was still seated at her writing desk. While she was speaking to me, very kindly, I could not help thinking how odd it was that an apparently fleshy old lady should be an Adept. I tried to put that impolite thought out of my mind, but she read it, and as if in answer to it her physical body became translucent, revealing a marvellous inner body that looked as if it were formed of molten gold.

Then suddenly the Master M. appeared before us in his *mayavi-rupa*. To him I made profound obeisance, for he seemed to me more like a God than a man. Somehow I knew who he was, though this was the first time I had seen him. He spoke to me graciously and said, "I shall have work for you in six months." He walked to the further side of the room, waved his hand in farewell and departed.

Then H.P.B. dismissed me with the parting words, "God bless you," and directly I saw the waves of the Atlantic beneath me; I floated down and dipped my feet in their crests. Then with a rush I crossed the continent till I saw the lights of Los Angeles and returned to my body, seated in the chair where I had left it.

Thus by looking for Paracelsus, while resolved not to intrude on H.P.B. and the Master M., I found them all. For H.P.B. simply was Paracelsus, and in my ignorance of that fact I had blundered, happily stumbling upon a triumphant outcome vastly beyond anything I had expected.

Source: Pryse, James Morgan. "Memorabilia of H.P.B." *The Canadian Theosophist*, March 15, 1935, pp. 1-5.

Case 58
Julia Keightley
May 1891
Pennsylvania

A few days after Madame Blavatsky died, H.P.B. awoke me at night. I raised myself, feeling no surprise, but only the sweet accustomed pleasure. She held my eyes with her leonine gaze.

Then she grew thinner, taller, her shape became masculine; slowly then her features changed, until a man of height and rugged powers stood before me, the last vestige of her features melting into his, until the leonine gaze, the progressed radiance of her glance alone remained.

The man lifted his head and said, "Bear witness!"

He then walked from the room, laying his hand on the portrait of H.P.B. as he passed.

Since then, he has come to me several times, with instructions, in broad daylight while I was busily working, and once he stepped out from a large portrait of H.P.B..

Source: Wachtmeister, Countess Constance. *Reminiscences of H. P. Blavatsky and the Secret Doctrine*. London: Theosophical Publishing Society, 1893, p. 127.

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

The Claims of Emma Coulomb and Richard Hodgson Concerning the Appearances of the Mahatmas

Emma Coulomb's 1884 Account

On the 5th of April [1880] Colonel Olcott came into my room and asked me if I would undertake to direct the domestic affairs [at Theosophical Society headquarters, Bombay, India], as the lady who looked after them did not wish to do so anymore. I accepted with great pleasure this charge, as it gave me the chance of making myself useful. We had already been initiated and had joined the [Theosophical] Society.

Madame Blavatsky, seeing our earnest desire to please her in everything, one evening, taking hold of my arm and walking up and down in the library compound, all of a sudden said: "Look here, run and tell the Colonel that you have seen a figure in the garden." "Where is the figure?" I asked. "Never mind," she said, "run and tell him so; we shall have some fun." Thinking this to be a joke, I ran to him and told him. As the Colonel came up Madame

began to laugh, saying "See, she has been afraid of an apparition," and so they both went on laughing, and going up to the other bungalow, related the story to the rest of the people who were there. I must conscientiously say that I did not know what they meant by this joke.

[Later] in one of [her good] moods [Madame Blavatsky] called me up and told me: "See if you can make a head of human size and place it on that divan," pointing to a sofa in her room," and merely put a sheet round it; it would have a magic effect by moonlight." What can this mean? I wondered. But knowing how disagreeable she could make herself if she was stroked on the wrong side, I complied with her wish.

She cut a paper pattern of the face I was to make, which I still have; on this I cut the precious lineaments of the beloved Master, but, to my shame, I must say that, after all my trouble of cutting, sewing, and stuffing, Madame said that it looked like an old Jew—I suppose she meant Shylock. Madame, with a graceful touch here and there of her painting brush, gave it a little better appearance.

But this was only a head, without bust, and could not very well be used, so I made a jacket, which I doubled, and between the two cloths I placed stuffing, to form the shoulders and chest; the arms were only to the elbow, because, when the thing was tried on, we found the long arm would be in the way

of him who had to carry it. This beauty finished, made Madame quite another person.

Let us see for what purpose the doll was made. This was to give a convincing and material proof of the existence of the brothers [the Mahatmas], as their (*said*) invisible presence did not fully satisfy the truthseekers.

Among the many apparitions to which this doll has been instrumental, I will choose one seen by Mr. Ramaswamier, in December, 1881. The Mahatma he saw in his astral body on the balcony at the head-quarters of the Theosophical Society in Bombay, on the memorable night of December, 1881, was no one else than Monsieur Coulomb, with the doll's head on his own.

The doll plays the greatest part in these apparitions, and, as I have already explained, it is carried on somebody's head; but at times it is placed on the top of a long bamboo, and raised to show that it is an astral body; but when the doll has not been at hand, even a white cloth wrapped round the person who was to perform the Mahatma was at times used, and answered the purpose.

I shall speak of the apparition which Mr. Sinnett saw on the terrace of Colonel Olcott's bungalow [at Theosophical Society headquarters, Adyar, Madras, India in March 1883]; and for precision's sake it behooves me to give here a short

description of what took place on the arrival of Mr. Sinnett at head-quarters.

Madame told me: "What are we to do now? Mr. Sinnett wants to go and sleep in Colonel's bungalow." To this I answered that I was very sorry, because I knew that Colonel did not like anyone to occupy his rooms; but Madame said, "He wants to go there because he expects a visit from the Mahatma." I shrugged my shoulders. A little later in the day she asked me to go upstairs. I went.

"Come here," she said. "See, Mr. Sinnett would go into the Colonel's bungalow to sleep, because, as I told you, he expects a visit from the Mahatma. Do you think it would be possible for Mr. Coulomb to go quietly in the night, and through the window close to his bed pass a letter and go away, or even show himself at a distance. Mr. Sinnett would never dare to move if I tell him not."

I answered that I would ask my husband, but that I was sure he would not do it, because Mr. Sinnett was not a simpleton: he might go after the apparition and find out what it was, and then what would become of her? I told my husband, and he refused point-blank, saying that he would not do it. Whether anyone else did it instead, or not, this I could not say; but what I can affirm is, that Mr. Sinnett did not stay very long in the bungalow, and I heard him say that it was no use staying any longer.

A few days after this, Madame asked to have Koot-Hoomi shown on Colonel's bungalow. Baboula, Madame's servant, took the Christofolo [the nickname for the "doll"], all wrapped up in a shawl, and with Mr. Coulomb went all along the compound on the side of the swimming-bath to the end of the pasture, returning in a straight line back to Colonel's bungalow up to the terrace, where it was lifted up and lowered down to give it a vapoury appearance.

I went up to Madame to say that all was ready, and found her at the window, in company with Mr. and Mrs. Sinnett, looking through an opera-glass; I was very much annoyed that she should be so imprudent, but this is her nature.

Another day, she asked that the Mahatma should be taken to the island in the middle of the [Adyar] river opposite the main bungalow. It was impossible to oblige her at this time, because the tide was high and the moonlight as bright as day, so that the servant, who had to carry the bundle, could not cross the river; consequently the apparition did not take place, to Madame's great annoyance, because she had already invited Mr. and Mrs. Sinnett to go up and see.

Source: Coulomb, Emma. *Some Account of My Association with Madame Blavatsky from 1872 to 1884*, Lawrence Asylum Press, Madras, India, 1884, pp. 8, 31, 34, 36, and 52-3.

Richard Hodgson's 1885 Account

In November [1884] I proceeded to India for the purpose of investigating on the spot the evidence of the phenomena connected with the Theosophical Society. [Monsieur] and Madame Coulomb, who had been attached to the Theosophical Society for several years in positions of trust, had charged Madame Blavatsky with fraud, and had adduced in support of their charge various letters and other documents alleged by them to have been written by Madame Blavatsky.

From these Blavatsky-Coulomb documents it appears that Mahatma letters were prepared and sent by Madame Blavatsky; that Koot Hoomi is a fictitious personage; that supposed "astral forms" of the Mahatmas were confederates of Madame Blavatsky in disguise—generally the Coulombs; that alleged [occult] phenomena—some of them in connection with the so-called Shrine at Adyar—were ingenious trickeries, carried out by Madame Blavatsky, with the assistance chiefly of the Coulombs.

I was left without any doubt that the appearances [of the Mahatmas] might have been well produced by [Monsieur] Coulomb in disguise. I have seen [Monsieur] Coulomb disguised as a Mahatma, and can understand that the figure may

have been very impressive. A dummy head (with shoulders), like that of a Hindu, with beard, &c. and fehta [turban], is worn on the top of the head of the person disguised. A long flowing muslin garment falls down in front, and by holding the folds very slightly apart, the wearer is enabled to see, and to speak also, if necessary.

I do not think it in the least degree likely that any of the witnesses would have penetrated this disguise had the figure been even much nearer than it was, and the light much better.

I cannot regard Colonel Olcott's testimony as of any scientific value. In particular, his testimony to the alleged "astral" appearance [of the Mahatma Morya] in New York proves, in my opinion, no more than that he saw someone in his room, who may have been an ordinary Hindu, or some other person, disguised, as a Mahatma for the purpose, and acting for Madame Blavatsky. And the same may be said of all his testimony to apparitions of Mahatmas.

I need not here say much on the other alleged appearances of Mahatmas, in either their ordinary physical or their "astral" bodies. A confederate in disguise is generally an easy and sufficient explanation of them. There is no real difficulty in applying this explanation even to the case of Mr. Ramaswamier, whose account of his experience has made so much impression on Mr. Sinnett.

The resources of Madame Blavatsky are great; and by the means of forged letters, fraudulent statements of Chelas, and other false evidence, she may yet do much in the future for the benefit of human credulity. But acting in accordance with the principles upon which our Society [for Psychical Research] has proceeded, I must express my unqualified opinion that no genuine psychical phenomena whatever will be found among the pseudo-mysteries of the Russian lady alias Koot Hoomi Lal Sing alias Mahatma Morya alias Madame Blavatsky.

Source: "The Report of the Committee Appointed to Investigate the Phenomena connected with the Theosophical Society," *Proceedings of the Society for Psychical Research*, 1885, Vol. 3, No. IX, pp. 207, 209, 241, 239, 245-6, and 317.

APPENDIX 3

Paranormal Features in Some of the Appearances of the Mahatmas

by Daniel H. Caldwell

Some readers of Appendix 2 ("The Claims of Emma Coulomb and Richard Hodgson Concerning the Appearances of the Mahatmas") may have noticed that Coulomb's and Hodgson's accounts concerning the "appearances" and "encounters" with the Mahatmas do *not* mention or explain what I will call the "paranormal" features of many of these encounters that various people testified about. This "silence" by Coulomb and Hodgson leads me to conclude that these "explanations" by Coulomb and Hodgson are (to say the least) *inadequate* and less than *unconvincing*.

Dr. Ian Stevenson (well-known for his study and research of cases of children who apparently remember previous lives) has written about the importance of *recurrent features* of various kinds of paranormal phenomena. He writes:

"In the study of spontaneous paranormal phenomena we must usually interview and cross-question informants about events that have happened

before we arrive on the scene. In principle, the methods are those that lawyers use in reconstructing a crime and historians use in understanding the past. Once we have the best account possible of the events in question, we consider one by one the alternative explanations and try to eliminate them until only the single most probable one remains. Then we try with further observations to confirm or reject the initially preferred explanation.”

“In addition, we search through series of apparently similar phenomena for recurrent features that may provide clues to causative conditions and processes of occurrence.” Quoted from Ian Stevenson’s “Some of My Journeys in Medicine.” 1989. Italics added.

It should also be noted that this search for *recurrent features* is also done in many other branches of science.

In his classic work titled *Apparitions*, the psychological researcher/parapsychologist G. N. M. Tyrrell listed several *recurrent features* of apparitions. Looking for common features, he came up with this list after studying hundreds of apparitional cases. Some of these recurrent features or characteristics are as follows:

- An apparition can appear as a real and solid person but if you touched the apparition, your hand would go right through it.

- An apparition can appear luminous or radiant.

- An apparition can disappear in a variety of ways. It can simply walk out the door, or it can vanish on the spot, walk through walls, or slowly fade into nothingness.

It is also to be noted that an apparition sometimes appears to *glide* or *float* instead of walk.

In many of the cases given in this book about the Mahatmas, these *recurrent features* can also be seen to occur. I quote below excerpts from some of these cases illustrating these recurrent features. Italics have been added.

"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."

"Shortly after the figure again appeared on the hill, and *suddenly vanished*, leaving *a brightness* which gradually faded away."

"The figure seemed *faintly luminous*....The figure *gradually vanished*, and for a minute or two

afterwards the place where it had been seemed *to be gleaming with a milky brightness.*"

"I received a letter . . . which was brought to me in the most incomprehensible and mysterious manner, by a messenger of Asiatic appearance, who then *disappeared before my very eyes.*"

"The four of the party, happening to sit so they could look out of the window into the street (a room in *second story* of house), saw pass the window on the outside the forms of two men."

"When I asked him to leave me some tangible evidence that I had not been the dupe of a vision, but that he had indeed been there, he removed from his head the *puggri* [turban] he wore, and giving it to me, *vanished from my sight.*"

"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* [Mahatma Morya]."

"On the next occasion, when we were chatting in the above verandah as usual, another Brother, clothed in a white dress, was suddenly seen as if standing on a branch of a tree. We saw him

then *descending as though through the air*, and standing on a corner edge of a thin wall. Madame then rose up from her seat and stood looking at him for about two minutes, and—as if it seemed—talking inaudibly with him. Immediately after, in our presence, the figure of the man *disappeared*, but was afterwards seen again *walking in the air through space*, then right through the tree, and again *disappearing*."

"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...."

"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, as it were, of the solid wall, the astral form* of my most revered Guru Deva [Mahatma K.H], and I prostrated before him, and he blessed me and desired me to go and see him beyond the Himalayas, in good Telugu language....*He disappeared in the same way as he appeared*."

"[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.'

"Of the three persons present one left the room, and the other two—Narasimhulu and Soobiah drew near to him...He turned and left the house, followed by the two brothers, and *suddenly disappeared*, to their great astonishment."

"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 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 toward 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."

"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."

"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."

"During the night. . . I was visited by Dj.K... who talked with me about sundry persons and things. Mr. Leadbeater. . . sleeping on another charpai in the same room, heard the two voices and saw a *column of light* by my bedside, but could not distinguish the form of my visitor."

"Another time I remember that the rooms gradually filled until there was no vacant seat. On the sofa sat a distinguished Hindu, in full panoply of turban and dress. The discussion proceeded and apparently our distinguished guest was much interested, for he seemed to follow intelligently the remarks of each speaker. The President of the Lodge arrived that night very late, and coming in looked around for a seat. He walked up to the sofa and sat down—right in the middle of the distinguished Hindu, *who promptly, and with some surprise, fizzled and vanished!*"

"One night I awoke suddenly....The air was all throbbing, and it seemed as if an electric machine was playing there; the whole room was electric. I was so astonished (for it was my first experience of the kind) that I sat up in bed, wondering what on earth could be happening. It was quite dark, and in those days I was not a bit clairvoyant. At the foot of the bed *a luminous figure appeared*, and stood there from half a minute to a minute. It was the figure of a very tall man, and I thought, from pictures I had seen, it was H.P.B.'s Master. Near him was another figure, *more faintly luminous*, which I could not clearly distinguish. The brilliant figure stood quite still, looking at me, and I was so utterly astounded that I sat perfectly still, simply looking at Him...."

The *presence of these recurrent features* in these various cases leads me to the conclusion that these apparitions of the Mahatmas were genuine and not the result of fraud as alleged by Coulomb and Hodgson.

There are also other good reasons for *not* accepting the "explanations" offered by Coulomb and Hodgson.

For example, Richard Hodgson's 1885 Report (charging H.P.B. with fraud and declaring that her Masters were fictional) may appear convincing if one *only* looks at what Hodgson presents in the

pages of his Report. But if you start searching for more evidence *outside* his Report, you may begin to doubt the soundness of Hodgson's charges and "explanations."

In dealing with the testimony pertaining to the existence of H.P.B.'s Masters, Hodgson *omits* Colonel Henry Olcott's detailed testimony about these Masters.

Unless one consults other primary sources, the reader of Hodgson's Report would never know *the full extent* of Colonel Olcott's *close encounters and interactions* with the Masters.

For evidence of this, *carefully compare and contrast* the various detailed testimonies given by Colonel Olcott in this book with Hodgson's and Coulomb's explanations as given in Appendix 2.

Colonel Olcott's testimony can be found in the following cases: 2, 3, 4, 5, 6a, 6b, 8, 11, 12, 17, 19, 20, 21, 24, 25, 36a, 36b, 48, 49, 50, and 54.

Background information about Colonel Olcott can be found in Howard Murphet's biography of Olcott titled *Hammer on the Mountain*, Wheaton, Illinois, Theosophical Publishing House, 1972.

In summary, Hodgson does *not* provide his readers *with vital details and information* concerning the encounters with the Masters. Hodgson *omits* or *downplays* any evidence or testimony that might

show that his *negative* hypotheses or explanations about H.P.B. and the Masters have serious deficiencies. In other words, Hodgson does *not* deal with the evidence concerning the Masters in a fair and impartial manner.

Many other reasons for rejecting Hodgson's and Coulomb's contentions can be found in the following two books:

- Carrithers, Walter A., Jr. *Madame Blavatsky: The Case for Her Defense Against the Hodgson-Coulomb Attack*. Fresno, California: The Blavatsky Foundation, 2017.

- Harrison, Vernon. *H.P. Blavatsky and the SPR: An Examination of the Hodgson Report of 1885*. Pasadena, California: Theosophical University Press, 1997.

APPENDIX 4

Where Was the “Ravine in Tibet”?

by Daniel H. Caldwell



The painting above (and also on the front cover of this book) 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* (2nd 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*. 2nd 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

APPENDIX 5

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 —DHC.]

APPENDIX 6

Master Serapis

by Daniel H. Caldwell

Soon after the beginning of the correspondence between A.P. Sinnett and Master Koot Hoomi, Mr Sinnett had a remarkable encounter with the Master. Sinnett writes in a brief note of the experience:

"I saw K.H. in astral form on the night of 19th of October, 1880,—waking up for a moment but immediately afterwards being rendered unconscious again (in the body) and conscious out of the body in the adjacent dressing-room where I saw another of the Brothers afterwards identified with one called 'Serapis' by [Colonel Henry] Olcott,—'the youngest of the chohans.'" (Quoted from *The Mahatma Letters to A.P. Sinnett*, Letter No. 3a, Chronological (1998) Edition.)

Some three and half years later, while William Q. Judge was in London (March 1884) and on a visit to Mr. Sinnett's home, an interesting conversation arose in regards to Mr. Sinnett's above experience. Judge relates the following:

"I asked him [Mr. Sinnett] about his sight of K.H. and he related thus: He was lying in his bed in India one night, when suddenly awakening, he found

K.H. standing by his bed. He rose half up, when K.H. put his hand on his head, causing him to fall at once back on the pillow. He then, he says, found himself out of the body, and in the next room, talking to another adept whom he describes as an English or European, with light hair, fair, and of great beauty. This is the one [adept] Olcott described to me in 1876 and called by name ——. Please erase that [name] when read....S[innett] says he [the adept] is very high...." (Quoted from a letter from W.Q. Judge to Mrs. Laura Holloway in Judge's *Letters That Have Helped Me*, Theosophy Company edition, 1946, p. 196.)

Notice that this adept is described as "English or European, with light hair, fair, and of great beauty."

In 1883 in India, Colonel Olcott was healing people with his mesmeric "power". He relates the following experience:

"On the day in question, while under treatment for his eyes, upon which business my thoughts were closely concentrated, [Badrinath Babu, the patient]...suddenly began describing a shining man whom he saw looking benevolently on him. His clairvoyant sight, had, it seemed, become partially developed, and what he saw was through closed eyelids. From the minute description he then proceeded to give me, I could not fail to recognise the portrait of one of the most revered of our

Masters....[Badrinath] described to me an individual with blue eyes, light flowing hair, light beard, and European features and complexion....The description...fitted accurately a real personage, the Teacher of our Teachers [Koot Hoomi and Morya], a *Paramaguru*, as one such is called in India, and who had given me a small colored sketch of himself in New York, before we left for Bombay...." (Quoted from Henry Olcott's *Old Diary Leaves*, Volume III, pp. 430-431.)

Concerning the "small colored sketch" mentioned by Colonel Olcott, C. Jinarajadasa in *Letters from the Masters of Wisdom* (Series II) writes:

"...a picture of the Master Serapis...is among these early letters [of Serapis]. It is painted on thin paper, and its size is 3 ½ by 2 5/8 inches. It is drawn in pencil, and painted with a brush in a brown which is now faded. The background is blue. The picture shows an ascetic face, somewhat resembling Cardinal Newman's, with brown flowing hair and short rounded beard. The Master wears a triangular jewel, within it a radiating sun surmounted by a cross, and at the apex of the triangle a crown and stars."

Concerning Colonel Olcott's mesmeric healing, Master Koot Hoomi writes to A.P. Sinnett:

"This [healing by Olcott] is all done thro' the power of a lock of hair sent by our beloved younger Chohan [Serapis] to H. S. O."

This is KH's comment on a newspaper article titled "Cures Effected by Colonel Olcott in Calcutta by Mesmeric Passes" that was published in the Calcutta *Indian Mirror*. (Quoted from *The Letters of H. P. Blavatsky to A. P. Sinnett*, Appendix III.)

Confirmation that the Superior or Master of both Masters Koot Hoomi and Morya was Serapis is again found in this statement by Colonel Olcott:

"One of the greatest of them, the Master of the two Masters [KH and M] about whom the public has heard..., wrote me on June 22, 1875:

'The time is come to let you know who I am. I am not a disembodied spirit, Brother, I am a living man; gifted with such powers by our Lodge as are in store for yourself some day. I cannot be with you otherwise than in spirit, for thousands of miles separate us at present....'" (Quoted from Henry Olcott's *Old Diary Leaves*, Volume I, p. 237.)

This Serapis letter that Colonel Olcott is quoting from is also found in *Letters from the Masters of Wisdom*, Series II, Letter 9.

Furthermore, in Letter 27 (*Letters from the Masters of Wisdom, Series II*) Master Morya writes to Colonel Olcott about "the direct orders of our

beloved Lord and Chief—him whom you know under the name of S. and Maha Sahib”.

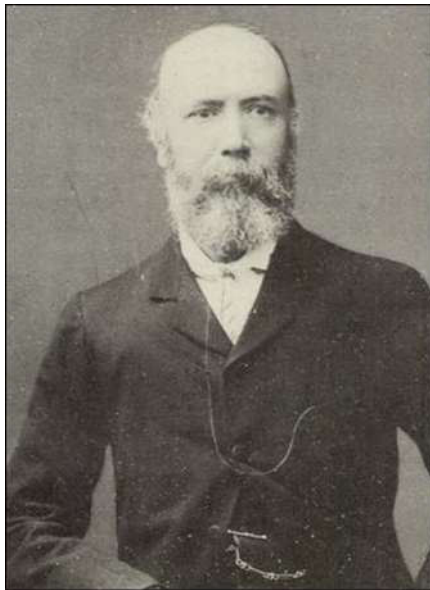
This further confirms the high place in the Adept Hierarchy occupied by the Master Serapis.

APPENDIX 7

Mme. Blavatsky and the Mahatmas

by A.P. Sinnett

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.]

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 8

Adepts, Masters and Mahatmas

Their Knowledge of Spiritual Facts by Personal Experience and Observation

“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 MAHATMA⁵ 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 individuality⁶, 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

⁵ *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.

⁶ *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*⁷ and its vehicle (Buddhi⁸)—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

⁷ *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.

⁸ *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 occultist⁹; 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,¹⁰ the chela¹¹ first discovers this world,

⁹ *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.

¹⁰ *Guru*: “Spiritual Teacher; a master in metaphysical and ethical doctrines; used also for a teacher of any science.” *The Theosophical Glossary*, 1892.

¹¹ *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*¹² 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

¹² *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 9

Suggested Reading about the Mahatmas and Their Letters

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.]

Introductions and Study Guides

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

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Carrithers, Walter A., Jr. *Madame Blavatsky: The Case for Her Defense Against the Hodgson-Coulomb Attack*. Fresno, California: Blavatsky Foundation, 2017.

Farthing, Geoffrey A., comp. & ed. *When We Die: A Description of the After-Death State and Processes* [as given by Master K.H. in *The Mahatma Letters*]. San Diego, California: Point Loma Publications, 1994.

Hanson, Virginia. *Masters and Men: The Human Story in The Mahatma Letters*. Wheaton, Illinois: The Theosophical Publishing House, 1980.

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*. 2nd 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.

APPENDIX 10

Index to Witnesses

Alphabetical list of witnesses to appearances of the Mahatmas. The number after a name indicates the *Case number* as given in the main text of this book.

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